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VOL. LXVI

MILWAUKEE, WISCONSIN, JANUARY 14, 1921

NO. 11

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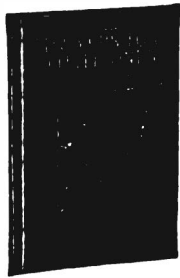


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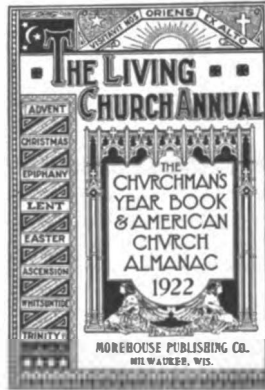
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**PORTRAITS OF BISHOPS** include all those consecrated within the year. The **GENERAL, DIOCESAN, and PAROCHIAL** information is carefully corrected. The

**LECTIONARY** is that set forth by the Joint Commission for use during 1922.

Owing to delays caused by the Printers' Strike publication is deferred to the Last of December

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*A Weekly Record of the News, the Work, and the Thought of the Church*

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THE children's Bread is ready on God's Board Sunday by Sunday for God's children.—*Messages of To-day.*

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXVI

MILWAUKEE, WISCONSIN, JANUARY 14, 1921

NO. 11

## EDITORIALS AND COMMENTS

WE are deeply touched at the receipt of a letter of thanks signed by a group of Serbian priests acknowledging a sum of money devoted by Bishop Nicholai from the Appreciation Fund raised by THE LIVING CHURCH to the needs of these clergy. The signatures include those of the President and the Secretary of the Central Committee of the Serbian Orthodox Priests' Association and of six other clergy of the University, the Cathedral, and the parish churches of Belgrade. The letter, written in English, is as follows:

Serbian  
Gratitude

"Mr Frederic Cook Morehouse,  
"Editor of "The Living Church".

"Dear Sir,

"The Right Reverend Dr. Nicholai Velimirovitch, Lord Bishop of Ochrida, after his return from America, handed over to the Serbian Orthodox Priests' Association as your gift a sum of 15,000 dinars. Of that sum 5,000 should be given as your donation to the Memorial Fund, for building of a sepulchre with a monument, where the relics of Serbian Orthodox priests who suffered martyrdom at the hands of Bulgarians and Austro-Hungarians during the last war will be entombed. The rest of 10,000 dinars should be given as your donation to the Serbian Clergy War Orphans' Relief Fund, for relief of the orphans and widows of those martyrs.

"We thank you, dear sir, from the very depth of our hearts.

"By this generous donation you are helping us in our efforts to have the names of more than 300 Serbian Orthodox priests not only saved from oblivion, but kept shining for ever in golden letters from the cold marble of the monument, inspiring all coming generations of our people to endure to the end with the same spirit of sacrifice in the noble cause of the Cross and Freedom.

"You are also helping us to wipe away tears of their children and widows, the poor people, who are at the present time severely pressed by need and privation, and for whom there is so much still to be done.

"In hearts of those poor people, as in the hearts of all of us, there will be a living monument built up out of deep feelings of love and gratitude.

"We are praying that the monument and the sepulchre of our martyrs might be a token of sincere friendship between the members of your and those of the Serbian Orthodox Church.

"We will be constantly praying that the Holy Spirit might guide us to real fellowship and love in Jesus Christ our Lord.

"Let the mercy of our Lord Jesus be upon you, and His love inspire and preserve you in your noble work of love and charity.

"God bless you!"

Certainly the thanks and the "God bless you" belong rather to those donors who were good enough to use THE LIVING CHURCH as the instrument of their sympathy than to the editor. Bishop Nicholai did more for us in America than we have been able to do for him or his; but it is a pleasure to feel that we have been brought closer together by the fellowship that began with the ever memorable visit of the noble Bishop to this country.

PERHAPS there is nothing that we can add to the story of The Continued Persecution of Christians by the Turks which is printed on another page; nothing, that is, unless it be worth recalling that this is happening in the region for which the United States was asked to accept a mandate under the Treaty of Versailles and through the League of Nations—and refused, along with the refusal to do anything else toward the reconstruction of the world after the war. Two years ago a mere garrison, backed up by the good will of the American people, could have solved this problem—and we would not. God knows to what extent He will lay upon this nation the responsibility for the blood and the tortures of these His children whom we refused to protect.

"Is it nothing  
to you?"

What can be done now, if anything, we do not venture to suggest. In England we read of mass meetings of protest urging the government to intervene by force. We hear of none in this country. And we can appreciate the force of what the Patriarch of Constantinople replied to the reminder of a "splendid letter" from Secretary Hughes: "Yes, but the trouble is, the massacres keep on".

The Turk is not likely to be awed by a "splendid letter" backed up by nothing else.

WHAT sort of ideals does the *Nation* (New York) cherish as to language which is admitted to its columns?

Here are some quotations from an article written by one H. L. Mencken which we find in its issue of December 7th, page 655.

Editorial  
Responsibility

"It is one of my firmest and most sacred beliefs, reached after due prayer, that the Government of the United States, in both its legislative and its executive arms, is corrupt, ignorant, incompetent, and disgusting".

"The American people, taking them by and large, are the most timorous, sniveling, poltroonish, ignominious mob of serfs and goose-steppers ever gathered under one flag".

"In England, of course, the bishops are obscene, but the average man seldom gets a chance to see them. Now come home. Here we not only have bishops who are vastly more obscene than even the most gifted of the English bishops; we have also a great force of superlative specialists in ecclesiastical mountebankery".

Of course one does not criticise or discuss paragraphs of this nature. Their sole value is in revealing the ideals of a journal in which one may find them. The man who wrote them is, of course, a negligible quantity. But no editor is obliged to admit such stuff to his columns, and if he does so, he, and not the author, must be held responsible by the public.

So one wonders whether the editor of the *Nation* wishes to go down to posterity as the sort of man who admits that sort of thing to the pages over which he has control. Obviously he is the only man who can disprove the presump-

tion against himself; and it concerns him much more intimately than it concerns anyone else. The government of the United States, the American people, and the bishops, English and American, are not injured; the editor—if he is not what he must be presumed from this evidence to be—is.

**N**INETEEN hundred physicians in the state of Wisconsin issued 720,000 prescriptions for whisky during the year 1921. Practically all of these were for the maximum quantity allowed. Such is the statement of James A. Stone, prohibition director, in the *Milwaukee Journal*.

The statement seems incredible. Whatever beliefs anybody may have as to the medical value of whisky, it seems impossible to credit that even one per cent of these prescriptions can have been given in good faith or without the intent to violate the spirit and purpose of the law. As the average fee for the prescription is \$3.00, a very ugly indictment of no small section of the medical profession is necessarily involved.

The laity have looked up to the physicians. Does the physician care to retain this especial respect?

If so, the medical associations must themselves begin to separate the pro-whisky practitioners from those who care to be respected. We of the laity cannot distinguish between them. But we are confident that acquiescence in the condition by respectable physicians means the downfall of that respect for the profession that has been so general in past years. A medical association ought not to become the equivalent of a retail liquor dealers' union.

The next step is for the medical associations to take. The rest of us are looking on from the outside.

**A** VERY admirable Declaration of Ideals and Policy Looking Toward a Warless World has been adopted as a Program by the Federal Council of the Churches of Christ in America. Based on the fundamental idea that "War itself must be outlawed", it commends the Conference on Limitation of Armaments but declares also that

**War must be Outlawed** "we must press on to matters of still greater importance and still more serious difficulty". There is recognition

of the fact that "the United States has moral obligations to the nations of Europe", and the stirring declaration: "We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations". Ten "International Ideals of the Churches of Christ" are admirably stated, and there are a series of thoughtful, constructive paragraphs relating to the duty of America with respect to obligations in many fields.

This is the sort of material that ought to be very widely circulated and the kind of Program that Christian citizens ought unanimously to demand. We suggest that copies be obtained for distribution through our churches from the office of the Federal Council at 105 East 22nd St., New York.

**T**HE appointment of George Wharton Pepper to a seat in the senate is agreeable news to every Churchman to whom Mr. Pepper's name is a household word. He will bring high ideals and trained thinking and deep spirituality into service for the people such as few appointees have been able to do.

**Senator Pepper** The senate needs new blood; a rejuvenation of a membership that sometimes seems almost grotesquely

out of touch with the real ideals of the best of America. It has been a wet blanket upon American hopes too many times to be really a popular house, and it does not easily respond to appeals from without. Yet a new member is generally powerless, and remains powerless until increasing seniority has rendered him no longer a representative of what lies outside. From this senatorial fossilization, from becoming like too many who deem themselves the pillars of the nation, may God, in His mercy, deliver Mr. Pepper.

**P**ERHAPS the fact that we are still undergoing the thrills of the printers' strike lends particular interest for us to the paper by the Bishop of Michigan on Trade Unionism in England which is printed in this issue. The Bishop's contrast between English and American trade unionism is, indeed, a pitiable one. The one has been constructively managed and has attained a strength of sixty per cent of labor; the other has, on the whole, been destructively managed, often dishonestly managed, and numbers fifteen to twenty per cent of American labor, and is rapidly losing even that proportion.

Let the American labor leader explain this anomaly. Why this difference? And does not American labor desire to reach this eminence, both of numbers and of trustworthiness, which a different policy has produced in England?

**THE LIVING CHURCH** sees ahead the downfall of the vicious system that has been built up in this country in the name of labor, in which so many honest, industrious, honorable workers have been and are being duped. When that system falls, then can we all begin at the beginning to construct a system that is really worth while, which will stand for the dignity of labor, and will be founded rather upon honor than upon selfishness. How soon that new regime can begin must depend very largely upon laboring men themselves.

**A**FTER an editorship extending over more than thirty-four years, Dr. H. A. Bridgman announces his retirement from that position on *The Congregationalist*. He has made of that journal one of the brightest and most attractive of the religious press, and his editorial comments have been models of courtesy and

**Dr Bridgman Retires** good taste. His retirement will be a distinct loss to religious journalism and leaves a hole that it will be very difficult for the owners of that journal to fill. Dr. Bridgman's colleagues among the editors of the religious press will unite in wishing him good luck in whatever he may now undertake.

**A**RE are requested to note a clerical error in printing the sermon of the Most Rev. Archbishop Alexander at the Cathedral of St. John the Divine, New York, in **THE LIVING CHURCH** of December 31, page 279, the first line of the first paragraph at the top of the second column. As printed the sentence begins: "On Monday morning, at the altar where reposed the mystic Holy Body and Blood of the Lord Christ".

**A Correction** We are asked to say that the word "mystic" should read "mysterious".

Our article was also in error in stating that the Archbishop's address was in Greek. His Grace spoke in English of a very excellent character, and thus the congregation followed him without difficulty.

## ANSWERS TO CORRESPONDENTS

**G. T. G.**—(1) In the *Preface* of 1522 Luther says: "Hence the Epistle of St. James is nothing but an epistle of straw (*Strohenspielt*) compared to them (St. John, St. Paul, etc.)." The quotation, together with his other strictures on St. James, is to be found in the Erlangen edition of his *Werke*, 63, pp. 156, 158, 144, etc. On it cf. the great life of Luther, by the Rev. Hartmann Grisar, S. J., English translation by Lamond, B. Herder and Co., St. Louis, 1917, V, pp. 522 ff. (2) The first edition of Luther's New Testament is not available to the writer for reference, so that he cannot say whether or not the Epistle of St. James appeared in the German translation made by Luther. He believes that, even if it did appear, its canonicity was denied in such passage as the above by Luther.

**SUBSCRIBER.**—(1) Most of the cards known to the writer, which contain the manner of serving at the altar, are privately printed. Good manuals are those of the Rev. Robert Lau, and the Rev. Percy Dearmer. (2) I Cor. 15: 32b reads: "If the dead are not raised, 'Let us eat and drink, for tomorrow we die'." The quotation is from Isaiah 22:13, following the Septuagint which changes the phrasing of the original Hebrew ("Eat and drink, for tomorrow we shall die"). St. Paul compares the hopelessness and despair of the Jews at the siege of Jerusalem by the Assyrians (probably under Sargon) to that of those who have no living faith in the reality of the Resurrection. It is part of his general argument for the Resurrection, which constitutes the burden of this section of the Epistle. (3) "Do this till He come" means that the sacramental dispensation will be abrogated

at our Lord's coming in glory. (4) We do not quite understand the question. "Millenarianism" means the theory that there is to be a period of a thousand years to elapse after the end of the present world and before the beginning of the world to come. It was an early heresy, condemned by the Councils, but rejuvenated frequently since then. "Pro-millenarian" would mean a theory which favored this view. "Millenarian" comes from the Latin *mille*, a thousand.

R. W. S.—(1, 2) The ceremony of Asperges, or sprinkling with water that has been previously blessed, is of considerable antiquity and is purely symbolic. It is practised in very few of our churches.—(3) Generally the reserved sacrament is in one kind only.—(4) Two or six candles may be lighted for marriage services and also for burials. At the latter six large candlesticks may also be placed around the bier, three on each side. These are kept burning the whole of the time the body is in the church.—(5) The thurifer precedes the crucifer in procession as a matter of convenience and good order. Two censers are all that are needed.

HIGH CHURCHMAN.—(1) No one knows where either the Blessed Virgin or St. Joseph died or was buried.—(2) Certainly a member of the Episcopal Church is justified in calling himself a Catholic.—(3) Members of religious orders may be placed in charge of parishes.—(4) The Holy Sepulchre stands upon the traditional site of Our Lord's tomb in Jerusalem.—(5) Any number of candles may be placed over the altar. Two and six are the more common numbers.—(6) It is proper to make the sign of the cross at appropriate times and also proper not to make it.—(7) We cannot give answer as to where "high" churches are located.—(8) Read some simple book on the Church such as Bishop Grafton's *The Lineage of the American Catholic Church* (75 cts.) or Wilson's *What a Churchman Ought to Know* (25 cts.)

ENQUIRER.—We have no knowledge of the use of the Roman service for the Mass anywhere in the Anglican Communion. Neither can we say how far the movement looking to the use of any portion of it, mentioned in the English Letter in *THE LIVING CHURCH* some months ago, is intended by its adherents to go.

L. T. W.—A number of the Eastern Churches are state Churches but in the present chaos in Eastern Europe we are unable to state which are so recognized at the present time. Certainly the Church in Greece is.

### ACKNOWLEDGEMENTS

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BY THE REV. WINFRED DOUGLAS

THE THIRD SUNDAY AFTER THE EPIPHANY

**G**OD'S Manifestation of Himself as Love, in His merciful healing of our infirmities, is the subject proposed at the Eucharist. The Collect beseeches His help in all our dangers and necessities; the Epistle bids us, like Him, to lead a life of love, and overcome evil with good; the Gospel recounts the healing of the leper at his own request, and of the centurion's servant at his master's; followed by solemn warning to the children of the Kingdom who will not put their faith in the Lord of Love. These thoughts suggest the following hymns:

Introit, 401—O thou from whom all goodness flows

Sequence, 137—Heal me, O my Saviour, heal

Offertory, 96—Songs of thankfulness and praise

The second stanza may be omitted, as its special fitness was on the previous Sunday.

Communion, 332—Bread of heaven, on thee we feed

Final, 104—Thou whose almighty word

The Sequence in this case is sung in anticipation of the Gospel, everyone uttering the words of the hymn crying out with the leper, "Lord, if thou wilt, thou canst make me clean." 332, one of the very best of our Communion hymns with its tenderly devotional tune by Archbishop Maclagan, also strikes the note of healing in its second stanza; as does the stirring and vigorous final hymn, 104.

At Evensong on this Sunday, the first and most obvious suggestion is

399—At even, ere the sun was set

The sick, O Lord, around thee lay

A moderately large evening congregation with a fair organ might well repeat 98, the second stanza of which falls in line with the thought of the day. For processional use, there might be chosen

99—Hail to the Lord's Anointed

482—Fling out the banner

#### THE CONVERSION OF SAINT PAUL

Introit, 152—In the cross of Christ I glory

Sequence, 272—Lord, who fulfillst thus anew

Offertory, 271—We sing the glorious conquest

Communion, 218—Jesus, I live to thee

Final, 117—He who would valiant be

The suitability of these hymns is so evident that they need no discussion. If hymns are needed at Evensong on this day, the obvious choice will be stanzas 1, 7, 19, and 20 of

267—From all thy saints in warfare

together with 272, 271, and perhaps 117 from the morning list.

**IF LENGTH OF Days be thy Portion, make it not thy Expectation. Reckon not upon long Life: think every day the last, and live always beyond thy account. He that so often surviveth his Expectation lives many Lives, and will scarce complain of the shortness of his days. Time past is gone like a Shadow; make time to come present. Approximate thy latter times by present apprehension of them; be like a neighbor unto the Grave, and think there is, but little to come. And since there is something of us that will still live on, join both lives together, and live in one but for the other. He who thus ordereth the purposes of this Life will never be far from the next, and is in some manner already in it, by a happy conformity, and close apprehension of it. And if any have been so happy as personally to understand Christian Annihilation, Extasy, Exolution, Transformation, the Kiss of the Spouse, and Ingression into the Divine Shadow, according to Mystical Theology, they have already had an Handsome Anticipation of Heaven; the World is in a manner over, and the Earth in ashes unto them.—Sir Thomas Browne.**

**HE WHO is in the Fire, and He who is in the Heart, and He who is in the Sun, are all One and the Same, and he who knows this becomes one with the One.—From the Maitrayna Upanishad.**

## The Continued Persecutions of Christians by the Turks

**A**UTHENTIC reports continue to be received of the continued persecutions of Christians in Asia Minor by the Kemalists Turks, and the nations continue to look on without intervention. The following statement was received by the Patriarch of Constantinople just before sailing from New York.

*Region of Trebizond, Sourmeh, and Rizeh.*

Almost all the male population sixteen to fifty years of age has been banished into the interior of Asia Minor. Most of them were massacred on the way.

*Region of Tripoli, Kerasum, Poulanzak, and Ordou.*

Osman Agha, the famous brigand, well known for his blood-thirstiness and savage instincts, murdered most of the notables and seized their property, banishing the rest of the male population during the month of July to Kharput, Manouret-oul-Aziz, and Alpistan. The beautiful among the women and girls were delivered to his gang of brigands to serve as concubines, the rest being led away to the mountains where they are dying of hunger by thousands.

In Tripoli, out of 2,500 Greek inhabitants, only 200 women and children have survived (end of August).

In Kerasun, out of 14,000 Greek inhabitants only 4,000 women and children have survived (end of August).

At Fatza and Ounich, Osman Agha has perpetrated crimes similar to those at Kerasun.

*Region of Samsoun-Bafra.*

The extermination of the Greek population in this region has been carried out in the most systematic and ferocious fashion. The male population was displaced in five groups. The first group comprised 2,000 men, the second 1,000, the third 2,000, the fourth 500, and the fifth 620 men—in all 6,180 men.

In the vicinity of Kavak, a town of the interior, eight hours distant from Samsoun (about 25 miles), the first group was fired at by the Turkish Government officials in charge. The same fate awaited the men of the third group. 330 men were thus killed from the first group and 530 from the third one. No account has been received of the losses of the other groups. Those who survived were laid bare and led away in the most destitute state to Malatia, Kharput, Mamouret-oul-Aziz, and Alpistan.

In the village of Tsakali, four hours distant from Samsoun (about 12 miles), Osman Agha ordered the women and children to be locked up in certain houses (the men were all previously exiled), after which he set fire to them. Hundreds of women and children thus met the most cruel death, being burned alive.

In the town of Kavak the same system was followed. The only person saved was an octagenarian old man. Osman Agha concentrated the women and children on the river bank, where they were all massacred and thrown into the river.

The Greek villages of above region were burned to ashes along with their inhabitants. The brides and virgins were selected by Osman Agha in person and delivered to his gang, who, after gratifying their beastly passions, locked them up in a house at Kavza and burned them alive.

*In the City of Merzifoun (or Marsovan).*

Osman Agha, after seizing the property of all the Christians, set fire to the Greek and Armenian quarters. The sight was most horrible. All the streets and alleys were blocked by the culprits so that those attempting to escape were either shot or pushed back into the fire irrespective of age or sex. In less than five hours 1,800 houses were burned down with their residents. Crimes, unheard of in the history of vandalism, were committed against maidens and children. And while they did this, they cried "Let your Englishmen and Americans, your Christ Himself, come now and save you!"

*In the City of Bafra.*

(About 30 miles distant from Samsoun) The male population was taxed with sums varying from 50 to 2,000 Turkish pounds per individual, and soon after sent to

exile. But not far from the city 200 men were murdered. The scene that followed is beyond description. Government officials at the head of the Turkish population plundered the houses and shops of the Greeks. The pillage continued for many days. The women and children were thus laid bare and in want of their daily bread. Illness and hunger completed the work begun by the executioners.

All the Greek villages of the region of Samsoun were burned, the property of the inhabitants seized, young men and women violated and carried off to the mountains. Many a young woman, choosing to die rather than be disgraced, committed suicide. Parents, unable to bear the sight of their children thus disgraced in the hands of the Turks, killed them.

The above is a rough outline of the horrible picture reflecting on the martyrdom of the Hellenism of Pontus.

The "Central Committee of Pontus", makes a desperate appeal to the Greek Government, the League of Nations, the press, and to all the philanthropic societies in the country and abroad, and last, but not least of all, to the noble American people, beseeching them to come promptly to aid of the thousands of poor women and children, the only remnants of one of the oldest Greek territories, so thriving in the past, and so cruelly abandoned at present.

The Patriarch of Constantinople was with Bishop Darlington and Mr. Charles R. Lamb, who had just presented him with a golden cross from himself and other laymen of the Church, when he received this information. With tears in his eyes he said:

"This is an understatement. My advices are that the atrocities which the Kemalists, or New Turkish Nationalists, are perpetrating both in Cilicia and Armenia are beyond words to describe. I go with a bleeding heart to my appointed station, and my only hope is that the American people and the English, and, in fact, the whole civilized world, will intervene and stop this massacre". He added: "It will not need a large army, or hardly any army; but a simple spoken word will stop this crime of crimes immediately".

Bishop Darlington called his attention to "the splendid letter of our Secretary of State, the Hon. Charles E. Hughes", in regard to the protection of minorities in these countries, and his answer was:

"Yes, this is just right: but the trouble is the massacres keep on and they do not stop!"

The persecution has already been continued nearly two years.

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SHALL WE believe that the soul, which is invisible, and which goes hence to a place that is like herself, glorious, and pure and invisible, to Hades, which is rightly called the unseen world, to dwell with the good and wise God, whither, if it be the will of God, my soul too much shortly go;—shall we believe that the soul, whose nature is so glorious and pure, and invisible, is blown away by the winds and perishes as soon as she leaves the body, as the world says? Nay, dear Cebes and Simmias, it is not so. I will tell you what happens to a soul which is pure at her departure, and in her life has had no intercourse that she could avoid with the body, but has shunned it, and gathered herself unto herself, for such has been her constant study:—and that only means that she has loved wisdom rightly, and has truly practised how to die. Is not this the practice of death?

Yes, certainly.

Does not the soul, then, which is in that state, go away to the invisible that is like herself, and to the divine, and the immortal, and the wise, where she is released from error, and folly, and fear, and fierce passions, and all the other evils that fall to the lot of men, and is happy, and for the rest of time lives in very truth with the gods? Shall we affirm this, Cebes?

Yes, certainly, said Cebes.—*Socrates.*

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It is quite clear that our LORD's last wish was to leave behind Him a Divine Society, and He sent down the HOLY SPIRIT upon this Society at Pentecost to fill it with life and heat. That Divine Society has come down to our day.—*The Bishop of London.*

## In Memoriam. Horatio Potter

Sermon Preached by the Rt. Rev. William T. Manning, Bishop of New York, in the Cathedral of St. John the Divine, on St. John the Evangelist's Day, 1921, at the Dedication of the Founder's Tomb, Erected as a Memorial to the Rt. Rev. Horatio Potter, Sixth Bishop of New York.

OUR annual service on the Festival of Saint John the Beloved, to whom this great Temple of God is dedicated, has this year an unusual historic importance and significance, for at this service we have blessed and dedicated the Memorial Tomb in which now rest the mortal remains of Horatio Potter, Sixth Bishop of New York, and the Founder of this Cathedral. The Tomb, a beautiful work of art in itself, occupies the position, immediately in the rear of the High Altar, which is traditionally held by the Tomb of the Founder.

It is indeed most fitting that there should be in the Cathedral this memorial to its Founder and first projector and that he should have his resting place by this Altar. As a matter of record I may mention that it was my own great privilege, as a member of the Board of Trustees of the Cathedral, to move in this matter, and at a meeting of the Trustees held on October 3rd, 1911, to propose the erection in the Cathedral of a suitable memorial to its founder. At that meeting a committee consisting of Mr. George Macculloch Miller and myself was appointed to take up the matter. At a meeting on February 25th, 1913, it was decided "That instead of a tablet as a memorial to Bishop Horatio Potter there shall be erected a Tomb between two of the great columns immediately behind the altar". Later, Mr. Robert G. Hone, who has done so much to carry this undertaking to its successful conclusion, was made a member of the committee.

The Charter of Incorporation of the Cathedral was granted in 1873, and this instrument shows that those applying for the Charter and constituting the first board of Trustees of the Cathedral of St. John the Divine in the City and Diocese of New York were Horatio Potter, Morgan Dix, Henry C. Potter, John Cotton Smith, George H. Houghton, Philander K. Cady, Hamilton Fish, John Cisco, Stephen P. Nash, William H. Guion, William Butler Duncan, Samuel B. Ruggles, William Scott, George Macculloch Miller, Howard Potter, and William T. Blodgett. These are names which stand out preëminent in the records of the Church and in the life of this city. To the son of one of them, Mr. Thomas Nash, we owe the noble design which gives due dignity to the Founder's Tomb, and makes it so real an artistic addition to the Cathedral.

Horatio Potter was born in Beekham, Dutchess County, New York, in 1802. He was graduated from Union College, and, in 1827, began his ministry in Saco, Maine.

In 1828 he became Professor of Mathematics and Natural Philosophy in Washington College, which is now Trinity College, Hartford, Connecticut. In 1833 he became rector of St. Peter's Church, Albany, and continued in charge of that historic and important parish until 1854, when he was elected Provisional Bishop of New York, succeeding the honored and beloved Bishop Wainwright, whose devoted episcopate was cut short by death in less than two years.

Bishop Horatio Potter took charge of the diocese in difficult and trying times. He was consecrated in Trinity Church, on November 22nd, 1854, and, as his biographer says, "the day was the guarantee of the coming era of rest, recovery, and peace, of great development, and of abounding works of grace, to the glory of God, and the extension of the Church".

Elected Provisional Bishop, Dr. Potter became Bishop on the death of Bishop Onderdonk, in 1861.

To quote the words of one who knew him most intimately, and loved him deeply, Dr. Morgan Dix, "Wise, prudent, and skillful, he piloted his own diocese through stormy weather and in dangerous places.

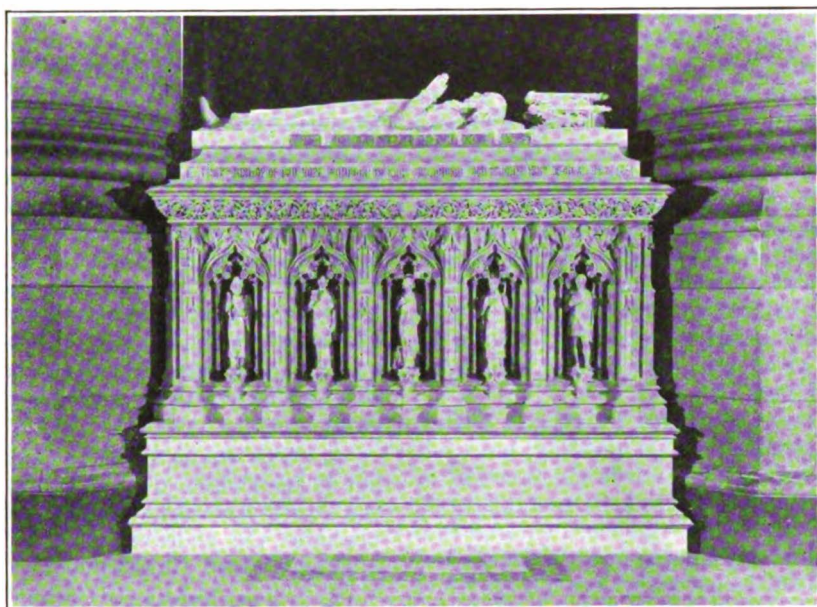
"Dignified in bearing, courtly in manners, somewhat austere, as becomes an overseer of God's heritage, cordial and delightful in the trusted society of intimate friends, devout and earnest, a holy man, full of prayer and good works, he was, to those who knew him best, the mirror of the Episcopal character, and a shining example among the chief pastors of the flock of Christ.

"Among the notable events of his administration was the subdivision of the diocese, in 1868, by which the new dioceses of Long Island, Albany, and Central New York came into existence. His influence, strongly felt at home in the House of Bishops, of which he was a distinguished member, was exerted on a much wider scale through his active participation in the Lambeth Conferences held in

1867 and in 1878." Among his personal friends in the English Church he numbered John Keble, Isaac Williams, Charles Simeon, Dr. Pusey, Bishop Moberly, and many others.

In illustration of the character, and the influence, of Bishop Potter, one incident may be given as described by the late Dr. John Fulton. It was in the period of unsettlement after the war. There was intense desire that the Church in the North and in the South should at once be brought together, but no one saw quite how this was to be done. The Bishops of North Carolina and Arkansas determined to go to Philadelphia at the time of the General Convention, not with any idea of taking their seats there, but to consult with friends and to see what might be done to bring about a reunion.

The course of events at the convention is described by Dr. Fulton in the following words: "At the opening service of the General Convention of 1865, the two Southern bishops modestly took seats with the congregation in the nave of the church, and a thrill of deep emotion passed through the vast assembly when their presence was observed, and it was whispered that the South was coming back. Messengers were sent to conduct them to seats among the other bishops in the chancel, a courtesy of which they were fully sensible, but which they felt it to be proper to decline. After the service the Bishops of New York and Maryland went with others to greet them, and with friendly violence drew them towards the House of



TOMB OF HORATIO POTTER, SIXTH BISHOP OF NEW YORK

the Bishops. It was then, when they hesitated to enter that House until they should know on what terms, and with what understanding they were to be received, that Bishop Potter addressed to them the memorable words "Trust all to the love and honor of your brethren". They could ask, and they desired, no other assurance. They knew the men with whom they had to deal. They entered without further hesitation, and the House of Bishops nobly redeemed the noble pledge made by the Bishop of New York".

At this moment, when the Washington Conference on Limitation of Armaments is in session, and we are praying with new faith and hope for the bringing in of peace and brotherhood among men, it is inspiring to think of the Bishop of this Diocese, fifty-six years ago, playing so noble a part at that critical juncture in the interests of peace in the Church, and in our own country.

In 1879, on Saturday, November 22nd, the twenty-fifth anniversary of Bishop Potter's consecration was celebrated. Divine service was held at eleven o'clock in Trinity Church. On the night of Tuesday, the 25th, a reception was given to the Bishop in the Academy of Music, which was crowded to its utmost capacity. An elaborate programme was carried out, including addresses of congratulation and affection by a number of the most distinguished men of the day, among them the Hon. John Jay and the Hon. William M. Evarts.

At the conclusion of these addresses the venerable Bishop made his response, and, in the words of an eye witness, "as he advanced to do so the immense audience rose and remained standing while he spoke to them". "A sight more impressive in its way has probably never been seen", says this writer; "it was rendered the more affecting by the reflection that these were, for the most part, his own children in the faith, communicants of the various parishes, great numbers of them persons on whose heads his hands had been laid in confirmation, men and women who stood thus reverently before him as their Father in God, to hear his words of affectionate greeting and to receive his personal benediction".

Many of those who were confirmed by Bishop Potter, some perhaps who were present at that meeting, have felt it a privilege to make their gifts towards the erection of the memorial to him in the Cathedral. On January 2, 1887, the faithful Bishop and Chief Shepherd entered into his rest. We thank God to-day for his good example, and for the fruits of his faithful labors which are our spiritual heritage.

The project of this Cathedral inaugurated by Bishop Horatio Potter was splendidly carried forward under Bishop Henry Codman Potter and Bishop Greer, and it occupied a large share of the thought of Bishop Burch during his brief term of office.

Much has indeed been accomplished since that group of men in 1873 joined with Bishop Potter in procuring the charter.

This great enterprise has already extended through four Episcopates and into a fifth. It is for us, as a diocese, to build on these foundations, and to carry this magnificent work towards its completion.

This Cathedral as now planned will be a monument in which our whole country will take pride. It will be one of the greatest buildings of the world. It will be a witness for God, and for the things of the spirit, the power of which will be felt, not only in this metropolis, but in our whole national life. It will stand before the eyes of men a visible evidence of the power among us of our Lord Jesus Christ, and of the faith of men like Horatio Potter its founder, and those who, following after him, have carried thus far towards its realization that noble vision of a mighty Temple of God, free and open as a House of Prayer for all people, which he saw.

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IF I WANT to repent, if I want to change my mind and get more and more determined to be good, I must look at JESUS CHRIST, I must notice how perfectly faultless, perfectly loving, perfectly patient, perfectly ready to spend Himself in the service of others, He is.—*The Bishop of London.*

## THE HUNGARIAN UNIATS OF THE EPISCOPAL CHURCH

A STATEMENT BY THE REV. LOUIS NANASSY  
*Dean of the Magyar Convocation*

**A**BOUT thirty Magyar parishes and missions in America used to belong to the Reformed Church of Hungary. The congregations were divided in America into two deaneries, i.e., the Eastern and the Western. The congregations through the deaneries were under the jurisdiction of the General Convocation of the Reformed Church of Hungary, and up to the war, money has been sent by the home Church to help the missions. On account of the war and in consequence of the great difference of the value between the American dollar and the Hungarian crown, the home Church was not able to support the American missions. Last year representatives of the German Reformed Church in the U. S. and those of the Presbyterian Church, U. S. A., visited Budapest and they wanted to take over the Hungarian parishes and missions that have belonged to the Reformed Church of Hungary. An agreement was signed to this effect with the condition, if it would be accepted by the Magyar congregations. In turn the above-mentioned American communions promised financial help for the suffering Reformed Church of Hungary.

But the propositions of the said American communions were not accepted by our congregations, nor by our ministry. On May 12, 1921, those Magyar congregations which have belonged through the Eastern deanery to the Reformed Church of Hungary, organized as an independent Hungarian Reformed Church in America and agreed to establish and seek brotherly relation with the Episcopal Church. The meeting was attended by the clergy as well as by the laity. The reasons of seeking connection with the Episcopal Church instead of accepting the favorable conditions offered us by the German Reformed and Presbyterian Churches are as follows:

1. In the past there was a long connection between the Anglican Church and the Reformed Church of Hungary.

2. The writer of these lines, as a student of Oxford, knows the Episcopal Church very well, and, as a member of the North American Commission on Faith and Order, appreciates the endeavor of the Episcopal Church for reuniting divided Christendom.

3. The Reformed Church of Hungary, although it has lost the historical valid Episcopacy, in government is an Episcopal Church up to the present time and we cannot think of a real Church without bishops.

4. The Hungarian Reformed Church is a Sacramental Church, laying much stress upon the Sacraments. Of the Sacraments generally she believes that "they are mysterious signs and holy ordinances established by God Himself, consisting of word, outward signs, and of signified things, by which God keeps His grace in memory in the Church and renews it and strengthens and increases our faith in Him by His Spirit and consecrates us unto Himself. In the Baptism the washing with water is the outward sign, the signified thing is the regeneration and washing away of sins. In the Lord's Supper the bread and wine are the outward signs and the signified things are the Body and Blood of our Lord or our communion with His Body and Blood." They are not water, bread, or wine anymore, but the Sacraments of our regeneration, the Body and Blood of our Lord. He, who ordained the baptism, did ordain it not only to be baptized with water; and He, who ordained the bread and wine to be eaten and drunk, did not want that people should simply receive bread and wine, like they do at home without any mystery, but in order that they should be participants in the signified things in a spiritual way and by faith they should be cleansed in reality from their sins and be united with Christ. As to Baptism; "Baptism is our reception into God's family, being named with the name of the sons of God, the regeneration from the sins and condemnation of God by His manifold graces unto a new and innocent life. God in an inward way regenerates us through His Holy



Ghost, purifies and renews us, and in an outward way we receive the pledges of the greatest gifts in the water, which signifies and shows these great benefits before our eyes." As to the Holy Eucharist, "the faithful ones receive from the hands of the minister of God the bread of the Lord and the wine of the Lord and in an inward way, through the operation of Christ by the Holy Spirit, they receive the Body and Blood of the Lord, and by them they are nourished unto the everlasting life. Because the Body and Blood of Christ is a real food and a real drink unto the life everlasting, in the Eucharist Christ Himself is most important, who was given unto death for us. And we do not tolerate that He should be substituted by anything else. We do not understand any imaginary food under the spiritual food, but the Body of Christ itself having been given unto death for us" (From the second Helvetic Confession).

Children are baptized within two weeks after their birth in order to receive the regenerating grace of the Sacrament. The Eucharist is celebrated at least six times a year (on Christmas Day, Lent, Easter, Whitsunday, in August and October), and in some congregations a more frequent celebration is customary. The celebration is preceded by preparatory services and by keeping fast on the morning of the Communion. The Eucharist is administered to the sick people and to those who wish it at any time.

5. We have the Confirmation administered by ministers, the Church year, and the churching of women.

6. As to conducting of services we have not a uniform order. In the XVI and XVII centuries the Reformed Church of Hungary had an elaborate ritual, but in consequence of the persecution of the Church it was lost. There is a movement in the Reformed Church of Hungary to revive the old ritual, but it can only be done gradually. On January 4 and 5, 1921, a congress of the Hungarian Reformed clergy and laymen was held in Pittsburgh and the following order of service was accepted for use as to the morning and evening prayers: Sentence, Confession of sins, hymn, response by the congregation, Apostles' creed, Bible reading from both Testaments, hymn, prayer, text, sermon, prayer, hymn, general intercession, Lord's Prayer, benediction, hymn. As to the celebration of Holy Communion our liturgy is this: 1. Exhortation; 2. General confession; 3. Creed; 4. Absolution; 5. Institution's word; 6. Prayer of consecration; 7. Communion; 8. Thanksgiving prayer; 9. Lord's Prayer; 10. Nunc dimittis.

Locations or Congregations in the Eastern Deanery, with their properties:

1. So. River, N. J., Rev. John Ambrus, church building and rectory.
2. Chrome, N. J., Rev. Stephen Csepke, church building and rectory.
3. New Brunswick, N. J., Rev. Paul Hamborsky, church building, rectory, dwelling house for rent.
4. Perth, Amboy, N. J., Rev. Louis Nanassy, church building, rectory, parish house, two chapels, cemetery.
5. Trenton, N. J., Rev. Geza Korocz, church building, rectory, dwelling house for rent.
6. Roebing, N. J., Rev. John Muranyi, church building.

In the diocese of Newark:

1. Passaic, N. J., Rev. Ladislaus Tegze, church building, rectory, dwelling house and empty lots.
2. Franklin, N. J., Rev. Ladislaus Szabo, church building and rectory.

In the diocese of New York:

1. New York City, Rev. Z. Kuthy, church dwelling and rectory.
2. Kreischerville, Staten Island, Rev. Joseph Nagy, church building and rectory.

In the diocese of Connecticut:

1. Bridgeport, Conn., Rev. Ernest Komjathy, church building, rectory, lots.
2. Wallingford, Conn., Rev. Bela Kevacs, church building and rectory.

In the diocese of Bethlehem:

1. Rev. Emil Nagy, church building, rectory and lots.
2. Mission station at Scranton by Rev. Julius Hamborsky.

In the diocese of Pennsylvania:

1. Philadelphia, Rev. A. G. Schodle, church building and rectory.
2. Phoenixville, Pa., Rev. Coloman Kovacsy, church building and rectory.

In the diocese of Harrisburg:

Mission stations at Mount Carmel and Berwick. No property.

In the diocese of Southwestern Virginia:

Pocahontas, Va., vacant.

The following are parish churches and self supporting: Chrome, N. J., Perth Amboy, N. J., Trenton, N. J., Passaic, N. J., New York City, Bridgeport, Conn., New Brunswick, N. J. The rest are missions. The Hungarians are able to support their ministers with at least \$500 at each place. May I mention that the missionaries, as well as some ministers of the parishes, did not receive any salary for the past two and one-half years from Hungary? I know that we are not entitled to ask for any back salary, but I wish to be sincere and wish to state the fact that a few of our ministers contracted debts during the past years.

What obligations are we ready to take upon ourselves?

1. To accept additional orders as deacons and priests. And according to the spirit of interpretation of the Lambeth Conference by doing so we do not wish to repudiate our former order, but we readily accept that the Apostolic ministry is an indispensable requisite for reuniting different Christians, and we accept that the Episcopal Church is justified to require of us the acceptance of additional orders, as they were in existence in the Christian Church since the Apostolic Age up to the period of Reformation.

2. We wish to acknowledge the jurisdiction of the different bishops, under whose fatherly care we want to come.

In turn our wishes are:

1. Yearly support for our missions.
2. Permission of using our own order of services and liturgy, as they were accepted at the Conference on July 21 and 22. In the celebration of the Holy Communion we are ready to accept the Hungarian translation of the Words of Institution and Invocation, as they are in the Book of Common Prayer.
3. We accept the confirmation to be done by bishops.
4. In order to strengthen the work among the Hungarians we wish to obtain the right of having our Convocation headed by the Archdeacon. Besides the good services to be rendered by this convocation among the Magyars, the co-operation of the Magyars and bishops would be facilitated to a great extent.
5. We ask for the privilege of pension for our clergy.

#### WISHING ALL A "HAPPY NEW YEAR."

THE LIFE that is self-centered has in it the seeds of unhappiness. Only the God-centered life can be really happy, that is the life centered in love. Selfishness in the individual bars fellowship and the keenest joys of life, which come of giving and doing for others. A happy new year, then, will be one tingling with the delights of service.

This is likewise true of the life of the parish. The self-centered parish, which has no time or money to help advance Christ's Kingdom elsewhere, which does not heed the call of the Church for missions, cannot have a happy, harmonious, and progressive parish life. Hence, in wishing a "Happy New Year" for both the individual and the parish, I am really wishing that you may have the spirit and the will to serve Christ and your fellow men during the coming year. Then, whatever be the incidents and accidents of life, you will have a really "Happy New Year".—Rev. Charles F. Scofield in *St. James' Bulletin*.

THE PICTURES of our LORD on the Cross, the earliest representations, were not like the later ones; they were of a victorious figure in the prime of life, with no nails through His hands and feet, with an upright head, and a look of joyful self-sacrifice. And that is what we must aim at: we must bear the cross joyfully: "take up" the cross—it makes all the difference—lying down under it is one thing, taking it up is another. Take it up bravely, joyfully, cheerfully, and you will find the cross comparatively easy to bear.—*The Bishop of London*.

## Finding the Faith that Satisfies

A series of five papers

By the Rev. Herbert P. Houghton, Ph. D., L. L. D.

### III The Faith of a University

IT was during the second year of his incumbency as master in a boarding school for boys, located in a delightful suburb of one of the great cities of America, that the writer of this personal narrative decided to assume again the role of student. To the young teacher recently graduated from college, many unforeseen problems in pedagogy assume unexpected forms, and, perhaps, exaggerated proportions. Teaching, he soon discovers, consists not in merely assigning a portion of a chapter to be learned, and then hearing the results of a desultory attempt at its mastery; there is the interest to be quickened, the attention of every member of the class to be gained, and the *raison d'être* of a given study to be enunciated for the benefit of the more inquiring mind. Discipline, or the lack of it, is just in proportion to the possession or deficiency, on the part of the teacher, of the qualities and powers mentioned; a teacher who would control his class must be in complete command of his subject. The live teacher who sets for himself the ideals of a true educator soon recognizes his failures, and if he discerns that a more certain foundation for the subject he is attempting to teach is needed, he will avail himself of the opportunities offered by a post graduate course in a university of high scholastic standing. Then, too, the teacher desires to be not merely a good drill-master; he yearns for scholarship *per se*, and he feels stirring within him the hope that he may some day add his small contribution to the sum of human knowledge.

It was with this two-fold purpose that the teacher forsook temporarily the desk, to sit at the feet of some of the Gamaliels of our day. He soon found his way opening for admission to that earnest band of hard workers who make up the learning group of a great university—the professors and the students together seeking with untiring zeal the *summum bonum* of the scholar, the Truth. The days of toil were not lacking in a very high type of enjoyment; there was the zest of the contest, and what is more thrilling to youth, though he be but a novice in scholarship, than to seek to outdo his fellows? Then, there is the development of that combative form of investigation, which has been a mighty and steadily growing stimulus, at home and abroad, towards delving to the bed rock of thought and finding the last nugget hitherto overlooked by the previous “greatest living authority” on a minute detail of scientific research. The young graduate student early finds himself saturated with methodology; he soon shows an unwonted familiarity with names of great savants in Germany, in England, in France, and Italy. Theories of Wilamovitz and of Dörpfeld, of Murray, and of Jebb, of Cagnat, and of Boissier, are bandied glibly at table with his fellow-philologists, while from another part of the room come echoes of the chemical laboratory and the mathematical seminar. A certain hero worship—not always misplaced—begins to attach to the scholars whose lectures he is privileged to attend; an aura of preëminence surrounds them; their slightest utterance is preserved in note-books; their opinions on matters outside their province are often accepted as the sanest and most trustworthy.

A modern American university—and especially that division known as the graduate school—is a work-shop of minds. It would not be just to apply the name *phrontisterion*, as the clever Aristophanes terms the hall of Socrates, with its group of truth-seekers in the inimitable clouds, but still the thought crowds in upon one that an unanticipated worship of the printed word and the published results of research pervades the atmosphere. It is only fair to say that in philology, even more than in pure science, the residuum of vast and profound labors is often negligible. Results that can appeal only to a limited number of those who have done similar work are often all that

are obtainable. It has been well said that the results of several years' study published in the form of a thesis presented for a doctor's degree may be quite negative; they have proved that something does not exist. It may interest a small company of comparative philologists that the Lithuanian word-stock as material for Indo-Germanic investigation has long been neglected. (And the writer of this present paper confesses to a real interest in these matters and that he read the published results of this research recently not only because of such interest, but also from a feeling of admiration and friendship for the investigator.)

But the fact stands out clearly and ever more clearly, that the results of our university studies are often not universal; they are, rather, and with few exceptions, limited to a very small coterie—that “ever narrowing circle” to which Goethe alludes, for the graduate student becomes old before his time, and loses, in many instances, the joy of life in the all too eager desire to become enrolled among the learned.

And strange as it may seem, the faith of a university as expressed in its scholars rarely connotes a recognition of God. Can it be that our most trenchant thinkers find no need of paying homage to the Giver of those exceptional powers? Must we conclude that our learned men are all-sufficient; that they have sharpened their minds to such finely attenuated points that they have broken through the texture of the spirit? Have they no thought for the need of example to those who sit at their feet, as well as teachers of a more inferior grade?

The writer finds recorded in his lecture note-books today words taken down in earnest from the lips of great and apparently revered men, implying disbelief in our man-embodied Faith. He recalls with bitterness that he was swayed by such utterances, to the point where one of his fellow students could say to him, “You have apparently no religion; you have lost it here”. And he had. For even his occasional attendance at church was perfunctory, or for social purposes only; he soon fell into the habit of an all-Sunday study hour, for there was much to be accomplished before coming up for a degree, and the five days of continuous lectures and reading each week were not sufficient; the entire day of Saturday was devoted to uninterrupted study in the university libraries; and Sunday too must soon be turned into a day of labor.

And why not, when your great and learned teachers set you the example? Were they not the mentors of all phases of life? Had they not attained to that which you aspired to reach—the goal of the highest scholarship in the land? Yes, and they had perhaps done so at the sacrifice of a strong devotion to an earlier ideal.

Two chief points must be made. First, the tendency of modern university research is away from the universal, and deals laboriously with the limited, the detailed, and the minute; its products are admissible to a contracted circle of those who have passed through the same or similar experiences; to add to the sum of knowledge often crowds out the recognition of Divine Knowledge, and tends to become a mechanical method of working over some one else's discovery. There is a decided tendency to subordinate all things to the publishing of the results of a protracted and often non-essential investigation. The things of the spirit are neglected and are crowded out; the results of the learned life lead often to materialism and to a complete rejecting of God. The example set by savants in openly scoffing at the Christian faith works a harmful result in the minds and hearts of even mature men and women, who regard their teachers not only as authorities

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## Organized Labor in England

By The Rt. Rev. Charles D. Williams, D. D.

Bishop of Michigan

**T**HERE are four aspects of the English Labor Movement: Labor in organization, Labor in business for itself, Labor in politics, Labor at school.

It is of the first of these aspects—Labor in organization for the assertion and realization of its claims and the maintenance and defence of its rights—that I would write in this issue.

We are all so hypnotized by the doctrine of evolution, particularly social evolution, that we take it for granted that social conditions, especially the condition of labor, have been steadily and regularly improving through the ages and especially in modern times. That is by no means true. The tide of human development may move forward through the centuries and we may measure its progress, if we take long enough perspectives. But the waves often fall back. There are swirls and eddies and undertows. For example, the recent world war was a tremendous relapse in the whole process of a developing world-order, of civilization itself; a relapse from which some keen observers think it can never recover. So it has been in the history of labor.

The industrial revolution of the nineteenth century (by which is meant the complete transformation of industry by the introduction of steam-driven machinery and the quickening and multiplying of means of transportation) resulted at first in a distinct degradation of labor, a hardening of its conditions, a lowering of its standard of living, and a general dehumanizing of the workers. Before the introduction of steam machinery, masters and workmen, employers and employees, worked in small groups in small shops. There were personal and human relations between them to mitigate the working of iron, economic laws. After the industrial revolution the personal and human largely disappeared out of industry. Workers were gathered by the thousands into huge factories, where they lost their very names and became mere numbers; that is, they ceased to be persons, human beings, and became tools, to be used, scrapped, and thrown into the waste heap. Employers ceased to be human and personal. They were organized into vast "soulless" corporations whose sole interests were production, efficiency, profits, and dividends. The Manchester school, with its doctrine of *laissez-faire*—"let alone", "hands off"—ruled industry. No moral or human considerations were to be allowed to interfere with the industrial machine. It was to run by purely economic law. Moral, ethical, and human considerations had no more place in that realm of economic law than they had in the realm of the laws of gravitation or of chemical affinity. The effect of such a doctrine upon the conditions of labor needs no amplification.

Another incident depressed seriously the conditions of village life and agricultural labor.

There used to be all over England vast commons or public lands. In these public lands or commons, all the people of the region had certain rights, quaintly called "oyster rights" (a term derived from an old Norman French word meaning "hearth"). That is, each resident had a right to pasture on the commons so many cows, goats, sheep, geese, etc., according to the number of hearths he had in his home. I visited an out-of-the-way rural district, Burrington-Coomb, near Bristol, where such rights still exist, because there are hundreds of acres of uplands held still as "commons".

But with the appropriation and enclosure of these common lands all over England by the greedy landlords, and the turning of them into parks and hunting grounds for the breeding of pheasants and rabbits instead of the support of human beings, the conditions of village and country life and of rural labor became harder. And so, during the first half, at least, of the nineteenth century,

"Labor" suffered a distinct lowering of its standards of living and limitation of its freedom.

Half naked and sometimes pregnant women were hitched like mules to heavy cars of coal and dragged them through the mine-tunnels, often having to crawl on all fours. They labored almost unlimited hours for pitiful pittance. Little children, as young as five or six years in age, sat for the same long hours in the terrifying darkness, with nothing to do but open and shut doors for the passing cars. Some of these children went insane or became imbecile. Miners' wages were so low that there was no possibility of maintaining even existence in the squalid hovels called homes unless the whole family worked. And, of course, there was no chance at all for either recreation or education.

In the factories conditions were similar. For there were no laws regulating hours, wages, or even sanitary or safety conditions. *Laissez-faire*, "hands off", "let alone", was the orthodox doctrine for all industry. Farm laborers toiled unlimited hours for ten to twelve shillings a week. They lived in "tied cottages", that is, cottages belonging to the tenant farmers, their employers, who, in their turn, rented the land from the lords of the manor, the landed proprietors.

Such conditions touched the consciences of many and "labor" or industrial legislation was initiated. It started, I believe, with a society of benevolent people who were interested in chimney sweeps; little boys, driven by brutal masters, who (the boys, not the masters) often got stuck in the crooked chimneys of the old manor houses. This society had the very mild and characteristically English name of "The Society for the Amelioration of the Conditions Surrounding Climbing Boys"! I think the society must have been made up mostly of tender-hearted old maids!

The cause was taken up by that great and noble aristocrat, Lord Shaftesbury, who, after bitter and long continued struggle, succeeded in putting through parliament much wholesome restrictive and regulative legislation. But he met the fiercest opposition from almost all employers, from liberal statesmen who were followers of the Manchester school, and, to the shame of the Church be it confessed, from almost, if not quite, the whole bench of Bishops in the House of Lords.

But such legislation could not have gone far towards the emancipation of the toilers from intolerable conditions, had it not been for the growing pressure of a new social force.

That force was organized labor, the trade union movement. It was called forth inevitably by the hard necessities of the situation, by the constantly increasing pressure of the industrial revolution upon the living conditions, aye, the very existence of the workers.

The movement met the bitterest denunciation and the fiercest opposition at the very start. The leaders in it were denounced as revolutionists and anarchists. (The term Bolshevik had not yet come into use). The seven pioneers in Devonshire who formed the first union of agricultural laborers were arrested and, under some obsolete act, sentenced to deportation. The courts were invoked to deprive the unions of the right of administering their own funds. Associations of employers were formed which refused to employ any man who belonged to a union. Every effort was made to smash the nascent movement, and for a while these efforts seemed to succeed. But after 1850 the organization of labor went forward steadily. Persecution generally strengthens and spreads any movement. The blood of the martyrs is always the seed of the Church.

Of recent years the movement has spread rapidly. The war nearly doubled the numbers of organized labor, and today between six and seven millions of the workers of England and Wales (leaving out Ireland and Scotland,

which have their independent organizations) belong to the various trade unions. That means that about sixty per cent of the labor of England is organized, whereas in the United States only about fifteen or twenty per cent is organized.

The organization is composed of a large number of craft unions, loosely held together in a trade union congress which meets once a year.

I attended the congress of this year, which met in Cardiff in South Wales. And I must say that the debate on the floor compared favorably with the debates of either of the Lambeth Conferences of the Anglican Episcopate throughout the world which I have attended. In clearness and closeness of thinking, in cogency of reasoning, in breadth of view, in grasp of the subjects discussed, and, above all, in idealism of aspiration, that is, essential Christianity, it seemed to me that the Labor Congress often surpassed the Lambeth Conferences. For instance, while many technical questions of detail, like the delimitation of craft unions—e. g., whether a certain kind of workers in wood should belong to a carpenters' or a joiners' union—sometimes produced some friction, the questions which appealed to the delegates, which absorbed their interest and most of their time, were big questions of an idealistic nature. For example, one of the best speeches I ever heard was that of J. H. Clynes, M. P., Food Controller of Great Britain during the war, a member of the war cabinet and leader of the Labor party in parliament. Mr. Clynes dealt in a masterful way with the League of Nations and lifted the thousand delegates to a high level of enthusiasm and unanimous support of that great ideal. Another speech of similar quality was that of J. H. Thomas, head of the Railwaymen's union, and also a member of the war cabinet. He spoke in a most able way on behalf of the conference for Disarmament at Washington and carried the whole congress with him into earnest endorsement of that effort for world peace. Indeed the whole congress seemed to have far more idealism and fine religious fervor than many an ecclesiastical gathering I have attended. "Is it possible," I often asked myself, "that the spirit of the Christ is leaving the temple and the altars to be reborn in the stable and the workshop?" So Christianity began; so it may re-begin, if the Church fails to comprehend its meaning or give its Christ spiritual hospitality.

Between the annual meetings of the congress, the various trade unions have hitherto been somewhat loosely held together by the "Parliamentary Committee", a rather ineffective and powerless organization of elected representatives. Besides this official body, there was the "Triple Alliance", of Railway, Transportation, and Mine unions, which broke down under the fierce test of the miners' strike or lock-out. But now the unions are setting to work to effect a strong and efficient consolidation of their scattered forces, and I witnessed the creation of the first executive committee or council gifted with some effective authority and power, which is to represent the whole trade union movement between sessions of the congress. It was proposed to go a step further and elect a president or executive chief who should become the audible voice and visible head of Trade Unionism throughout the land. But the English as a race believe in the motto, "*Festina lente*"—"Make haste slowly". They go but one step at a time and try out the ground ahead before they put down the next foot. But the choosing of such a head will be the next forward step. And soon all the forces of the trade union organization will be mobilized and unified for far more effective action than it has ever been capable of in the past.

What has Trade Unionism in England accomplished so far for the organized workers and for the whole mass of British Labor? Its achievement is hard to sum up in a few words. It has to its credit much most wholesome industrial legislation, though some of it may be adjudged unwise by some critics, but far less, probably, than among us, among whom the most of such legislation is the hasty and ill-considered work of political demagogues, rather than the carefully thought-out result of economic study and investigation, as it is in England. It has lifted the standard of living for vast masses of the toilers. But best

of all, it has given the worker some self-expression, some realization of himself as a personality; a human being and not a mere tool of production. It has made labor something more than a commodity like ore or cotton or any other raw material in manufacture. It has given the toiler some voice as to the conditions and rewards of his toil. It has established some measure of industrial democracy.

Let me cite a few illustrations of these points.

In Lancashire, where the textile industry of England is largely concentrated, ninety-eight per cent of the textile workers are organized. Conditions, hours, and wages, are determined for the whole industry by a joint agreement of representatives of the associated employers and of the textile unions. Now no employer in that industry may say, as some American employers say, "My business is my own and nobody's else. I will determine all the conditions of my business". The Lancashire textile employer has one of two choices only—to accept the standard established throughout the industry or go into some other business.

If a weaver at his loom, doing piece work, is dissatisfied with his earnings, he calls in two experts—one appointed by the union, another by the association of manufacturers. If, after watching him at his work, they decide that he is inexpert or inefficient, he must accept his reduced earnings. If they decide that the machine is obsolete or not up to standard, the manufacturer is fined and required to put in a new machine.

Labor organization has won the almost universal recognition of the unions and the acceptance of collective bargaining on the part of the employers.

At one of our conferences, two prominent English employers were present,—one the head of an immense cocoa and chocolate business, the other the head of an electrical corporation corresponding to our General Electric. We asked, "What is your attitude towards the man who joins a union?" The answer came at once, "Why, if a man has guts and a mind, of course he will join a union". "Do you encourage your men to join unions?" "Assuredly" was the immediate answer; "the union is the most satisfactory means of dealing with Labor." "You accept collective bargaining then?" "Certainly, how else could you manage?" "Is that the general attitude of British employers?" "I think so," was the reply. "What do you think, Pybus?" and Pybus answered, "If an employer does not accept collective bargaining, we think that there is something the matter with his upper story." Of course there are reactionary opponents to the whole system but they seem to be comparatively few and subdued.

Labor, through its organization, has also won for itself recognition from the public and the government and a place in the councils of the nation.

One word of contrast in closing. American organized labor manifestly lags far behind the British. The British, with characteristic modesty, admit the fact! The stereotyped remark which almost every speaker delivered to us some time in the course of his speech was this: "You must remember you are about seventy-five years behind us in these matters". And, after some consideration, we had to admit the fact.

American labor is only about fifteen or twenty per cent organized. British labor is sixty per cent organized. British labor is ably led by keen, intellectual, honest, and idealistic leaders. American labor leadership has often become more or less of a by-word for its incapacity and even dishonesty, as well as for its tyranny and autocracy. There are many causes for this contrast. Among them are the lack of homogeneity in our labor, the mixed multitudes of various foreigners, and the consequent lack of a consistent tradition and standard; the fact that many of our labor leaders are expecting, and are encouraged to expect, to climb out of their class into the capitalistic class, while their British brother expects to stay where he is and throws all his energies into the uplift of his class; above all, the close alliance with the British labor movement of hosts of "intellectuals" and many Christian leaders; the fact that most of the labor leaders are posi-

tive and devoted Christians, and the corresponding lack of such an intellectual and Christian element in the ranks of American labor.

But also there is one other reason, brought out in the remark of a great English employer to an American inquirer. "You must remember", he said, "that you are about seventy-five years behind us in these matters. Once we were where you are. We were trying simply to smash the unions and deny labor its inherent right of organization. It was warfare, and we had the ethics of warfare as you have now. As long as you simply fight them they will put up fighters for their leaders, the Jack Johnson and Dempsey type. But we are long past that; now we recognize and negotiate and they put up their diplomats as leaders."

We are coming surely to that stage. We have already arrived at it in certain industries. The Amalgamated Clothing Workers of America is a union already on a level with the British unions, and its head, Sidney Hillman, can stand as a peer among the British labor leaders. Industrial democracy in the form of councils and conferences and courts is already established in a large part of the industry, and one corporation, Hart, Schaffner, and Marx, has not had a strike for ten years.

When I asked a British intellectual, Sidney Webb, "What hope is there for our catching up with your seventy-five years' lead?" he answered, "O you must remember that you are a very quick people. You jump while we plod. See how you jumped into prohibition. So you may leap ahead of us in industrial relations into a far better form of industrial peace and democracy."

Let us hope for that consummation in our American situation. But it will require much patient, impartial, study and investigation and much intelligent, idealistic and Christian leadership on both sides.

### YOUNG PEOPLE'S FELLOWSHIPS

BY THE RT. REV. WM. BERTRAND STEVENS, D.D.  
BISHOP COADJUTOR OF LOS ANGELES

NO one can fail to appreciate the work of our existing organizations for young people. The Girls' Friendly Society, the Brotherhood of St. Andrew, and all the rest are doing vital work. In the last few years, however, there has arisen a demand for a Church organization that shall include both boys and girls. So insistent has been this demand, and so numerous have been the attempts to meet it by local clubs of one sort or another, that the time seems ripe to launch something that will do for young people in parishes what the National Student Council is doing in the Universities. It is in many respects a new field. The Christian Endeavor, the Epworth League, and similar organizations, do not help us much. Our young people have a different attitude towards amusements from that of other Christian bodies. The Christian Endeavor Society depends for its success in a large degree upon a type of religious expression for which our boys and girls are unfamiliar if not unsympathetic. We must branch out on independent lines.

What is the need? We need something that will conserve the youth of the Church. Roger Babson says there are nearly 27,000,000 children and youth, nominally Protestant, who are not enrolled in Sunday school and who receive no formal or systematic religious training. Of these, no doubt a large percentage have once attended Sunday school and have drifted away. That means that we require something to hold our boys and girls after the middle 'teens. A Church-wide Young People's Fellowship may well be one means.

What is the method? It may be indirect or direct. The indirect method may be to develop and to unite our older Church school classes, Nation-wide Bible classes all affiliated might be made the means of articulating the young life of the Church. This would make for strength and unity in our Church schools, and it would give the Fellowship a *raison d'être*. In some Christian bodies affiliated Bible classes are a great power. The direct method, which is being tried in California, is the separate organ-

ization, meeting usually on Sunday afternoon or evening. There is nothing new in this California plan except the determination to arouse a common purpose in the different groups and to make a Fellowship that will extend beyond the borders of the parish and diocese.

What are the conditions for success? The first condition is leadership. We need above everything else leadership to direct the minds and energy of our boys and girls towards the things that are worth while. Professor Woodbridge of Columbia University said in a magazine article not long ago that the present generation distrusts the old and trusts the new. Sympathetic leadership will prevent youth from scrapping the old and tried things of life and religion. The second condition is self-determination. One of the pressing problems of the day is to effect a working agreement between youth and middle age. The leadership that tries to dominate will fail. Youth has a contribution to make to the life of the Church. He gets little opportunity to make it. The Young Peoples' Fellowship plan must provide sufficient independence to allow for the use and development of initiative. The third condition is an atmosphere of religion. The healthy minded boy or girl wants Church life to be interesting but not sugar-coated. A Church organization that does not have a background of religion will not in the long run appeal to young people. When they are most inarticulate about their religion oftentimes they want most to know something of religious truth. Fourth, there must be definite work to do. The report of the conference committee on Religious Education to the meeting of the Synod of the Pacific, in dealing with Young Peoples' Associations, insists that "some definite *missionary* tasks should be undertaken either locally or abroad." We are interested in objects as we work for them. Our children will love the Church as they learn to work for it.

What can we hope for from a general young peoples' organization functioning successfully under these conditions? (a) Abridging over of the crucial period between the years of 15 and 25 and the conservation of the Church's youth. How many Church schools there are without a single pupil over 16! (b) The creation of new resources of lay leadership. Laymen would be much more ready and willing to do the Church's work if they were trained for it in youth. (c) More candidates for the ministry. One of the reasons why boys do not go into the ministry is because they cannot visualize themselves doing the kind of work the clergy do. A Fellowship providing worth while tasks could be the best kind of a training school. (d) A higher type of Christian citizenship. The Fellowship provides a point of contact with the Church during the important period of training for life work.

### FINDING THE FAITH THAT SATISFIES

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in a special field, but also as *cicerones* in the way of life. Second, our student came out of the university with his degree but with no faith in God; he had rejected, almost against his will and apparently for a time only, the God of his fathers. Why? Because of his implicit faith in the great minds who were set to guide him in the path of "scholarship for scholarship's sake." When he saw and heard that they needed no God, and that they had apparently proved to their own satisfaction, as a result of their extremely developed intellects, that there was no need even of a Divine Power to over-rule their lives, he began to think as they did. He followed their example; he reached to that mark of the calling of the scholar, together with its means of recognition, its honors, degree, academic regalia, diploma, and published thesis for the narrow circle of his immediate associates; but what else had he? A back-ground of learning and method? Yes. A great lasting faith in the God who had been leading him? No.

Let us follow him out into the world where Faith still lived, and see what the scholar without that Faith can contribute to a yearning humanity. And then let us consider the various leadings that brought him back finally to a fixed and sure belief in our Blessed Lord.

## Conditions In Cuba

By the Ven. W. W. Steel

**D**URING the past summer quite a number of changes have taken place among the clerical and lay personnel of the district.

The Latin mode of thought, manner of living, and attitude toward religion, are so different from those of the people of the United States, that many years of the most patient and tactful endeavour must pass before we can expect, or hope for, any real impression upon the native Cuban people from our form of Christianity. In order to secure any results at all, it will be imperatively necessary to produce a native Cuban ministry, well instructed, and saturated with the manners, teachings, and customs, of our holy Church. This end can be attained only by bringing Cuban boys from their earliest years into close and intimate contact with teachers who should be clergymen or laymen, themselves apt to teach, nourished up in the faith, and accustomed to the use of the Church.

For this reason the Cathedral Day and Boarding School for Boys, at present located in Marianao, a suburb of Havana, represents the most important work of the Church in Cuba. It is under the direction of the Rev. P. H. Ashton-Martin, a most able educator, to whose assistance have been brought for the current year, the Rev. Manning Patillo, from Philadelphia, and Mr. Angel Ferro, an ex-Roman priest, who has been acting as lay reader during the past year, in the pueblo of Santa Cruz del Norte, and who will teach Spanish in the school.

The temporary use of an old Spanish mansion in Marianao, has been obtained for the school, with the adjacent lot for a play ground, at a yearly rental fairly reasonable for Cuba, but extremely high for the United States. It is on a comparatively quiet street, but within two squares of the trolleys to the city of Havana.

The crying need in Cuba is for permanent buildings, thus to avoid the fearful waste of money in exorbitant rents, and to convey the idea of permanency in our work to Cuban minds. The cheap wooden shacks in which our services are held in many places, make a most unfavorable impression upon the Cuban mind as to the dignity and glory of our Church; the rentals paid for those buildings which we do not own, would, in a few years, suffice to build solid, beautiful, and dignified churches, which would adorn the localities where they would be placed; while the rents which have to be paid for the houses in which the clergy live, are so high, that it is almost impossible for the clergy to provide for their personal daily needs.

For such reasons the Bishop of Cuba is most desirous of raising sufficient funds for the purchase, or the erection, of a proper building for the School for Boys. The Methodists have been wise in their generation and have built Candler College, which is full to overflowing, and it is reported that they have purchased a most desirable site in Cienfuegos for another large school; and it is also reported that the Baptists have determined to devote several hundred thousands of dollars to the erection and endowment of a large school in La Vibora, Havana. And wherever we have done this, i.e. built worthy churches, the results have been sure and ample; witness the Cathedral in Havana, in which not only has been developed a splendid congregation of English-speaking people, but its location, and size, and dignity, and beauty, have made it a landmark of our Church to all Havana. Thousands of people who confuse *Methodist* Episcopal with *Protestant* Episcopal immediately change their attitude when one says "I mean the church at the corner of Neptuno and Aguila streets." They exclaim, "O yes, that is different!" Witness also, the most excellent work which is being accomplished in Guantanamo, made possible by the erection of the beautiful church, the gift of the late Mr. W. W. Frazier, of Philadelphia, and now by the addition of the new school building, by appropriations and gifts from the North. Witness the remarkable work at Los Arabos, where a Cuban deacon baptizes more than a hundred children every year. Wit-

ness the good work done in Jesus del Monte, Havana, where we own the building in which the services are held, and the priest lives. Witness the good steady work accomplished yearly in Matanzas, where the same conditions prevail. Witness also the work on the Isle of Pines, where the indefatigable priest who has succeeded in holding his own in the face of a dwindling population, has been very materially aided in this by the fact that we have four fairly good church edifices and a rectory on the island. It should also be noted that although there have been many good works accomplished in other parts of Cuba, where there are most unworthy buildings, they have attained their measure of success not as aided by conditions, but in spite of them.

Returning to the recent changes of personnel in Cuba; the Rev. S. C. Carreras, of Camaguey, has gone to Santa Cruz del Norte. Mr. Carreras speaks English in addition to Spanish, his native language, and will be able to minister to the many Jamaicans at the Hershey sugar mills, a few miles distant, on top of the hill overlooking the tower.

His place in Camaguey will be taken by the Rev. John McCarthy, from La Gloria, who also speaks two languages and will be able to minister to the two congregations, English speaking, and Spanish speaking, in Camaguey.

The Rev. Joseph Holdcroft has gone to La Gloria, from Guantanamo. He will have an American congregation, and possibly, some work among the Cuban population in the neighborhood.

The Church in Guantanamo, the city of Guantanamo, the Naval Station there, and the whole district of Cuba have experienced a great and distinct loss in the departure of the Rev. William Watson to Mexico. He had won the esteem and affection of the whole populace, and ministered to three congregations: that of the Jamaicans of the city; that of the Cubans; and, for a time, the Naval Station of the United States located there. He is very musical, and has under preparation an edition of a hymnal in Spanish for the Latin-American countries.

The Rev. J. M. Lopez-Guillen, who has been on leave of absence during the past year, and acting as professor in the University of the South, having been appointed Archdeacon of the Oriente, will make Guantanamo his headquarters, and from that point provide for the missions in Oriente province, and nearby.

A new school has been opened in Nueva Gerona, on the Isle of Pines, by the Rev. W. H. Decker, the most capable and untiring priest in charge of the work on that island. It has been placed in the hands of Mrs. Frank Ramsdell, once a teacher in the diocesan school in Springfield, Illinois, the pioneer Churchwoman on the Isle of Pines, and one who has always combined missionary work with home duties, with a preference for the former.

The Cathedral School for Girls, in the Vedado, Havana, under the able direction of Miss Mary C. Nichols, with a full corps of teachers, has begun the new school year under the most auspicious circumstances, with an unusually large matriculation, and there is every reason to expect one of the best years of its existence.

The economic conditions of the Island of Cuba do not improve as yet to any extent. It is said that in the country districts many people are suffering the pangs of hunger; that there is neither bread, nor vegetables; and that the only food for each colonia is one bull a day, sometimes provided by the company, but anyhow *obtained*, and killed, and distributed, among the people. There are those who declare that unless relief comes soon, there will be another uprising of the people, and many of the most thoughtful Cubans assert that the only relief possible must come through another American intervention. Mr. Norman Davis is here with an American Commission, for the purpose of inspecting the conditions, and offering whatever assistance may be possible and welcome. Great relief is hoped and expected from this commission.

## “Blessed Are The Meek”

By the Rev. J. F. Weinmann

**W**HAT we have not yet proved it argues nothing against the fact. In the precepts of our Lord, as life within the seed, lies the solution to the problem of life, the answer to what poets have called the riddle of the universe. Slowly, so often almost imperceptibly, the philosophy of Jesus is taking over the ground, not only dispossessing us of the old and restless, but possessing us with the new. Our Lord's analysis is final.

In some directions the world has already seen this to be true. Wrapped up within His utterances, in a day when, if their full import had been even dimly seen, His destruction would have been even more instant, there lay the revolution of society, as we see now, in this late day, in at least one direction. With the first utterance of Jesus slavery was doomed.

So, too, in the simple declaration above, our Lord laid down a law. That we have not yet seen the sweetness and the beauty and the truth argues nothing. It is the simple fact.

“Blessed are the meek” is perhaps the keystone of the Beatitudes. Or it is the spring whence the others take their rise. One's faded Greek Testament says *meek* should be rendered *mild, gentle*, and, of animals, *tame*; and that meekness is already written for us in “Blessed are the poor in spirit”. But mild and gentle are twin sisters of the same, and serve but to prove how shot through with this principle are the opening lines of the Sermon on the Mount, and how basic the truth.

Why do we seem, then, oftentimes so jealous of attention? Why does it so much occupy our minds, so frequently manifest itself in our actions, that there is a certain deference due us? Why must we, before all things, be assured that those to whom the press of life's business, of whatever kind, relates us are properly conscious of just who it is they are having to do with? Why do men nod and incline toward their fellows as from a height, as from a superior to an inferior? Why, to speak frankly, is there such a ghastly thing among human beings, common clay as they alike are in any just and holy analysis, such a grotesque trait in human nature as patronage and condescension? Why?

We smile at this weak, watery thing of human frailty when we stumble upon it of an evening under the lamp with Dickens, but we also execrate it. We deem it a detestable, a futile, foolish, fatuous, unworthy thing. And yet the next moment we find it close beside us, within ourselves or about us, in some concrete form, and among us who are of the celestial city, as we hope and teach, and who are to be admired and followed. Forsooth!

Will not some one speak out and say quite frankly that it is not nice, this trait? That it is not in the curriculum of the Christian?

It isn't that we find it only among so-called plain folks, among uncultured or uncultivated or imperfectly developed persons; persons that are of the humbler strata of human society. If that were all, we should not need so much to be concerned. We should be amused. It would adjust itself with further light; the next form in the school of discipleship would correct it forthwith. Unfortunately it is too often found higher up—or shall we say, lower down? Why are we so blind that we cannot see how grotesque is this thing that lays the world under tribute for due meed of deference, consideration, and preference? As if it mattered so much that we were served first. As if it were greater to sit at meat and be served than simply to serve! Blessed are the meek.

So much is said about democracy in our every-day parlance. An amazing lot has been said about it especially these last three or four years; but how little yet we seem really to know of the thing; how little of it there seems to be. Do we not find it difficult, again and again, to escape the conclusion that those that say most about it hardly know its meaning themselves? But in the New Testament we

find it. The one fond thing we seem yet either to have missed entirely or to have learned imperfectly is that “a man's a man for a' that”. No man who has once really looked over into the pages of the New Testament and grasped the first glimmering of what our Lord had in mind when He spoke of a new Kingdom among the sons of men; no man who has seen the point of “Blessed are the meek”, or understood Micah's famous interrogatory, “What doth the Lord require but to do justly and to love mercy and to walk humbly with thy God?” no man who has seen the beauty and the sweet simplicity (sincerity) of the heart warmed with the fire from off the altar; no man who has learned Christ; no man who, from some height of the Divine Spirit's illumination, has seen the towers of the New Jerusalem—no such man would nod and condescend to his fellows. He simply wouldn't know how to do it. It wouldn't be in him. His sense of values would be too acute and real. His appreciation of his own unworthiness and need would be too overwhelming ever to think that one human being could claim as his right from another this foolish deference and preference because of certain accidents of human life.

O, the naturalness and the simplicity of Jesus! The Pharisees were amazed. They were honestly (but so pathetically) shocked that Jesus could actually sit down and eat with publicans and sinners, persons whom contact with life had notoriously soiled and broken. They could only purse their lips and shake their heads when our Lord said, “They that are whole have no need of a physician, but they that are sick; the son of Man came not to call the righteous but sinners.” It is a tragic thing. Publicans were converted, but how was it with these Pharisees that appear so often on the Gospel page? Not many, apparently, ever got beyond their “I fast twice in the week, I give tithes of all that I possess; I thank thee that I am not as other men are”.

Men have sought to fathom just what it was that so attracted our Lord in the children that were brought to Him, and just why He made likeness to them a condition, or the first condition, of entrance into His Kingdom. It must have been this very thing. A child knows no pride. It is enough that the next child is also a child—rich, poor, high, low, white, black, red, yellow. It demands nothing as of its peculiar right; it has no sense of superiority; there never could be coldness or hauteur or condescension or patronage in a child, and of such, our Lord said, is the Kingdom. In a striking paragraph in his recent *Life of Christ*, R. J. Campbell has these words (adapted): “In speaking of His Kingdom, our Lord is speaking of an ideal order which already is: the eternal Kingdom is already theirs who are humble, simple, unpretentious, single-minded, inoffensive, earnest in their desire for goodness, spiritual in thought and aim, with gaze fixed on eternal values rather than temporal.”

### A PRAYER

Father, the way is long and dreary,  
My feet grown weary,  
I falter afraid,  
Grant me Thine aid.

Fain would I strive for the heavenly prize,  
Press on to the goal of paradise.  
Without Thy helping hand  
How can I stand?

Closer and closer press  
Life's sorrows and distress,  
Lord, lest my courage die,  
Hear Thou my cry!

FLORA E. PETTIBONE.

# Church Kalendar



JANUARY

1. Sunday. Circumcision.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of St. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

## KALENDAR OF COMING EVENTS

### DIOCESAN CONVENTIONS

Jan.	17, 1922	—Milwaukee, All Saints' Cathedral, Milwaukee.
"	"	Mississippi, Trinity Church, Natchez.
"	"	Ohio, Trinity Cathedral, Cleveland.
"	"	West Missouri, St. Paul's Church, Kansas City.
"	18	—Alabama, Birmingham.
"	"	Nebraska, Trinity Cathedral, Omaha.
"	"	Quincy, Grace Church, Galesburg, Ill.
"	"	Tennessee, St. Paul's Church, Chattanooga.
"	22	—Dallas, St. Matthew's Cathedral, Dallas.
"	"	Iowa, St. Paul's Church, Council Bluffs.
"	"	North Texas, All Saints' Church, Colorado.
"	24	—Arkansas, Christ Church, Little Rock.
"	"	Chicago.
"	"	Duluth, Trinity Cathedral, Duluth.
"	"	Fond du Lac, St. Paul's Cathedral, Fond du Lac.
"	"	Kentucky, Christ Church Cathedral, Louisville.
"	"	Missouri, Calvary Church, Columbia.
"	"	Nevada, Trinity Church, Reno.
"	"	Oklahoma, Church of the Redeemer, Okmulgee.
"	"	San Joaquin, St. James' Pro-Cathedral, Fresno.
"	25	—Indianapolis.
"	"	Los Angeles, St. Paul's Pro-Cathedral, Los Angeles.
"	"	Louisiana, St. Mark's Church, Shreveport.
"	"	Maryland, Cathedral Church of the Incarnation, Baltimore.
"	"	Marquette.
"	"	Minnesota, Christ Church, Red Wing.
"	"	Pittsburgh, Calvary Church, Pittsburgh.
"	"	West Texas, Christ Church, San Antonio.
"	26	—Oregon, St. Stephen's Pro-Cathedral, Portland.
"	31	—California, Grace Cathedral, San Francisco.
"	"	Southern Ohio, Christ Church, Dayton.
"	"	Southern Virginia, St. John's Church, Hampton.
"	"	Western New York.

## Personal Mention

THE Rev. GEORGE C. BARTTER is returning to Manila in the Missionary District of the Philippine Islands after regular furlough in this country. He is sailing from San Francisco with his family on the *Nanking* on January 14th. His address in Manila will be P. O. Box 655, Manila, P. I.

THE Rev. JOSEPH H. BOND, of St. Andrew's Church, Tioga, Pa., has accepted a call to the rectorship of St. Anne's Church, Sayville, Long Island, and will be in residence there about the first of the new year.

THE Rev. A. C. BOYD, M.D., formerly of Kulpmont, Pa., has accepted a call to St. John's Church, Kane, Pa., and St. Margaret's Church, Mt. Jewett, Pa., in the Diocese of Erie, and is now in residence at 11 Pine Ave., Kane, Pa.

THE Rev. W. R. CAMPBELL, who has been in charge of the work at Rapid City, South Dakota, is to be the assistant at the Cathedral, Erie, Pa., and entered upon his duties on New Year's day.

THE Rev. CAMPBELL GRAY, vicar of St. Augustine's Church, Rhinelander, Wis., Diocese of Fond du Lac, has accepted a call to St. Paul's Church, Peoria, Ill., Diocese of Quincy, and will enter upon his new duties early in February, after which his address will be 601 Main St. Peoria, Ill.

THE Rev. FREDERICK B. HODGINS entered upon his duties as rector of St. Margaret's Church, 940 East 156th St., New York City, on Sunday, January 1st. His address is 601 West 142nd St.

THE Rev. C. STUART KITCHIN, for several years in charge of St. John's Church, Kane, Pa., has been compelled, on account of the high altitude, to resign, and is now serving at Punksutawney in the Diocese of Erie.

THE Rev. A. L. KENYON, Chatham, Va., has accepted the call to St. Paul's Church, Suffolk, Va. His address, after February 1st, will be 211 Grace St., Suffolk, Va.

THE Rev. C. STANLEY LONG, late rector of Holy Trinity Church, Pueblo, Colo., will have charge of St. Luke's Cathedral, Orlando, Fla., for the next six months during the absence of Dean Glass, beginning about February 1st.

BUSINESS mail intended for the secretary of the District of Spokane should be addressed to the Rev. JOHN G. LARSEN, at All Saints' Cathedral, Spokane, Wash., instead of 2,303 West First Ave., Spokane.

FROM New Zealand, the acting priest-vicar at St. Alban's Cathedral, Toronto, the Rev. EDWARD G. MAXTED, has come, after a year's service as vicar of Aramoho, in the Diocese of Wellington. Before that he was vicar of St. Aidan's, Bristol, England, for two years, and for ten years vicar of Tilly, Essex.

THE Rev. FREDERIC CHARLES MEREDITH, formerly of the Missionary District of Tokyo, has been vicar of St. Luke's Church, Ancon, Panama Canal Zone, since July 1921. His permanent address is Box 287, Ancon, Panama Canal Zone.

THE Rev. HARRY MIDWORTH, who has been priest-in-charge of St. Peter's Church, Detroit, Mich., has resigned, and will take up other work in the diocese. His address for the present will be 1221 Stanley Ave., Detroit.

THE Rev. CANON E. BRIGGS NASH has resigned the office of Canon Sacrist of the Cathedral of St. John the Divine, New York, and expects to spend a considerable period for recuperation and study with the Order of the Holy Cross at West Park, N. Y.

CAPTAIN, the Rev. H. M. T. PEARCE has changed his address from U. S. Naval Base, Norfolk, Va., to U. S. Naval Station G, Guantanamo Bay, Cuba.

MR. GEORGE CHALMERS RICHMOND is no longer connected with the District of Wyoming, and has ceased to act as lay reader at Evanston Wyo.

THE Rev. J. E. REILLY, D.D., recently celebrated the thirteenth year of his rectorship at Christ Church, Oil City, Pa. A splendid new organ and a memorial chime of bells have lately been installed.

THE Rev. WARREN A. SEAGER, a graduate of Alexandria Seminary, of the Diocese of Newark, from the Bloomfield parish, has begun his work as a missionary in China, assigned to Nanking.

THE Rev. JOSEPH R. WALKER, rector of St. Timothy's Church, Columbia, S. C., has accepted the rectorship of St. Stephen's Church, Indianola, Miss.

## ORDINATIONS

### DEACONS

IDAHO.—In St. Luke's Church Coeur d'Alene, the Bishop ordained to the diaconate Mr. FRANCIS D. McCABE, formerly a Methodist minister, a graduate of the Drew Theological School, and a man of real constructive ability, devoted to his task, and rapidly making a place for himself in the thriving town of Coeur d'Alene. The candidate was presented by the Rev. John G. Larsen, of Spokane, and the Rev. L. H. Miller, of Spokane. The Rev. A. L. Bramhall, of Wallace, preached the sermon. The Rev. Mr. McCabe will have charge of the work at Coeur d'Alene under the direction of the Bishop.

RHODE ISLAND.—On St. Thomas' Day, Bishop Perry ordained to the diaconate, in the Church of the Ascension, Wakefield, Mr. JOHN GEORGE CRAWFORD, who has been in charge of the church for some months past as lay reader.

The candidate was presented by the Rev. J. M. Hunter, rector of St. Luke's Church, East Greenwich, and the sermon was preached by Archdeacon Hooff, of Frederick, Maryland.

### PRIESTS

MAINE.—The Rev. VINCENT FOWLER POTTLE, deacon and junior assistant at St. Luke's Cathedral, Portland, and the Rev. RUSH W. D. SMITH, deacon in charge of St. Matthew's Church, Hallowell, were ordained to the priesthood by the Bishop of the Diocese, the Rt. Rev. Dr. Brewster, at the Cathedral on St. Thomas' day last. The Bishop was vested in cope and mitre and the ordinals in eucharistic vestments. The sermon was by the Rev. E. A. Pressey, rector of Trinity Church, Portland. The Rev. Mr. Pottle was presented by Dean Laine and the Rev. Mr. Smith by the Rev. M. H. Knapp, rector of St. Mark's Church, Augusta. Mr. Pottle was the recipient of many gifts, among them a gold pyx from St. Alban's mission, Portland, of which he is vicar, a baptismal shell from Cathedral friends, and a generous sum of money in gold.

BETHLEHEM.—On December 20th, at the Pro-Cathedral, Bethlehem, Pa., the Rev. JACOB ASHTON WINTERSTEIN, deacon, was advanced to the priesthood, the Rt. Rev. Ethelbert Talbot officiating. The candidate was presented by the Rev. J. Arthur Glazier, of Trinity Church, Bethlehem. The Rev. Robert Nott, Merriam of Allentown Pa., was the Epistoler; the Rev. J. I. B. Larned, Dean of the Pro-Cathedral, was gospeler. The Bishop preached the sermon. Mr. John W. Norris, of Philadelphia, sang during the offertory. A large number of friends were in attendance.

After the service the Rev. Mr. Winterstein was presented with a handsome solid silver private communion set—the gift of his parishioners. Mr. Winterstein will continue his work as Canon Missioner of the Diocese of Bethlehem.

## DIED

GIBBS.—On Friday, December 23rd, at her home in Springfield, LYDIA LEWIS GIBBS passed peacefully to her rest, at the age of eighty-one years and nine months.

"Asleep in Jesus,  
Blessed Sleep".

JAYNE.—Entered into rest on Thursday, Dec. 20, 1921, in his ninety-first year, BENJAMIN GUSTIN JAYNE, dearly loved father of Florence Jayne Gates and grandfather of the Rev. Edmund Jayne Gates.

KILGOUR.—In Boston, December 29th, HENRIETTA CURTIS, widow of Alexander W. KILGOUR.

Jesu, mercy!

ODGEN.—ANNA BENNETT, widow of the Rev. Charles T. Odgen, sometime Canon of St. Luke's Cathedral, Portland, Maine, and rector of St. Philip's Church, Wiscasset, died at her residence, Portland, Maine, on December 28th, aged eighty-two years.

"The strife is o'er the battle done,  
The victory of life is won  
The song of triumph is begun.  
Alleluia".

SAXE.—At San Francisco, Cal., December 27th, HOMER POLK SAXE, son of the late Col. Peter Saxe, and a nephew of John G. Saxe, the poet. Burial at Cypress Lawn Cemetery, San Francisco, Cal.

## MEMORIALS

### AUGUSTINE HUGO WELLS ANDERSON

Entered into Life Eternal, January 17, 1919, AUGUSTINE HUGO WELLS ANDERSON, Priest. "What though he standeth at no earthly Altar, Still in white vesture on the golden floor, Where love is perfect and no foot can falter He serveth as a Priest forevermore".

### REV. E. A. BAZETT-JONES

The committee appointed by Bishop Anderson, to express to the wife and family of the Rev. E. A. BAZETT-JONES, the loving sympathy of the clergy of the Diocese of Chicago, have prepared the following resolutions:

The Rev. Edward Augustus Bazett-Jones passed away from the Church Militant to the Church Expectant on the 18th of December, 1921. He was seventy-six years of age.

Father Bazett-Jones was a godly, sympathetic, and learned priest. He died, as he would have preferred, in the harness, having been engaged in the full performance of his priestly duties to within less than two weeks of his death. The sick and afflicted to whom he had been specially ministering have lost a



most dear friend. An able preacher, a devoted and wise pastor, his services were continually in demand. In his departure Heaven has gained and the Church Militant has lost a saint.

C. A. Cummings  
Charles L Street.

ALLEN KENDALL SMITH

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life January 17, 1913.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him".

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In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

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CLERICAL

**YOUNG UNMARRIED CLERGYMAN AS** assistant in a large Eastern city parish. Plenty of hard work. Write P. E.-482, care THE LIVING CHURCH, Milwaukee, Wis.

**LARGE VIGOROUS CITY PARISH,** an hour from Boston, desires an energetic assistant, whose emphasized duties would be pastoral. Should be a fair preacher. Salary to start, \$1,800 if unmarried, \$2,000 if married. Give particulars as to age, training, experience and reason for willingness to change. Address S.-496, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**A HOUSEMOTHER FOR BOARDING** school to care for some twenty boys from twelve to fourteen. One applying must be refined and cultured. Would like some one who can play the organ at the chapel services. Address H-498, care of LIVING CHURCH, Milwaukee, Wis.

**WANTED: A WOMAN WITH THOROUGH** knowledge of ecclesiastical embroidery, in boss and gold thread. State experience and give references. Good position open to competent person in New York City. Address L-495, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

**PRIEST, CATHOLIC, CELIBATE,** familiar with all phases of parochial activity, available for rectorship; or curacy in a city parish. Address G-469, care LIVING CHURCH, Milwaukee, Wis.

**WANTED BY YOUNG MARRIED PRIEST** position as rector. Graduate, Catholic, references. Address M-471, LIVING CHURCH, Milwaukee, Wis.

**PRIEST HAVING A GOOD PARISH AND** salary desires change. Served one parish successfully for ten years. Address "Rector" 468 LIVING CHURCH, Milwaukee, Wis.

**PRIEST, FORMERLY PROFESSOR OF SO-** ciology in Church College desires parish of 300 or more actual communicants in industrial community. Orator, community worker, specialist in personal religion. H-400, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNIVERSITY GRADUATE, FORCE-** ful preacher, experienced in educational work, now curate in large Western parish, desires parish in East or South. Excellent references. Address H-481, LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES CURACY IN CATHOLIC** parish. Experience. Sings Mass. Address Albans-483, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, SEMINARY AND UNIVERSITY** graduate, American birth, married, two parishes in 14 years. Desires to make a change. Address D.D.-487, THE LIVING CHURCH, Milwaukee, Wis.

**PRIEST, SEMINARY AND POST-GRADU-** ate of Johns Hopkins. Experienced teacher. Desires position as chaplain and teacher in a school.—P. G.-485, THE LIVING CHURCH, Milwaukee, Wis.

**PRIEST—38, GOOD PREACHER AND CON-** scientious pastor desires change—rectorship, locum tenens, or curacy. Address D.D.-484, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**ORGANIST-CHOIRMASTER-TEACHER (27)** desires post within 300 miles of New York. Twelve years' experience; director of city Choral Society. Churchman; married. Address C-499, care LIVING CHURCH, Milwaukee, Wis.

**CONSERVATORY GRADUATE DESIRES** position as music teacher in private school. Address R-528, care LIVING CHURCH, Milwaukee, Wis.

**RESPONSIBLE POSITION WANTED BY** capable and experienced person, as matron in school or institution, or home-manager and practical nurse in private family. Address Mrs. DRUMMOND, 637 Laurel Ave., Highland Park, Illinois.

**ORGANIST-CHOIRMASTER DESIRES IM-** mediate appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

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PARISH AND CHURCH

**AUSTIN ORGANS, THIRTY ODD CON-** tracts the past few years include a four manual, eighty stops, from Los Angeles, Calif., where former Austin work was the chief persuasive argument.

Austin organs cannot be surpassed the world over, for tone and solid workmanship. AUSTIN ORGAN CO., Woodland Street, Hartford, Conn.

**PIPE ORGANS.—IF THE PURCHASE OF** an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

**ORGAN.—IF YOU DESIRE ORGAN FOR** church, school, or home, write to HINNESS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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RETREAT

**PHILADELPHIA. A RETREAT FOR** women will be given on Thursday, Jan. 26, 1922, under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, 20th and Cherry Sts., Philadelphia.

Conductor, Rev. Bernard Iddings Bell, President of St. Stephen's College.

All women desiring to attend please notify Secretary, S. C. H. C., 2222 Spruce St., Philadelphia, Pa.

VESTMENTS

**ALBS, AMICES, BIRETTAS, CASSOCKS,** Chasubles, Copes, Gowns, Hoods, Mantles, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. E. MOWBRAY & Co. Ltd., 29 Margaret St., London, W. 1, and Oxford, England.

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**HOLY CROSS HOUSE, 800 EAST FOURTH** street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

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**S. T. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

FOR SALE

**ENTIRE LIBRARY OF DECEASED REC-** tor, will sell in full or in parts. Address Rev. G. A. Shaw, Medina, N. Y.

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CHURCH PUBLICATIONS

**THEOLOGICAL AND POPULAR LITERA-** ture for Churchmen. Church and School supplies. MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Ave., Milwaukee, Wis.

### THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

A Monthly Men's Corporate Communion.  
Ushering and Hospitality at Church Door.  
A Church Attendance Campaign during the year.

House to House Canvass to uncover additional opportunities for personal work.

Hotel-Boarding House Work.  
Round Table Conferences or Periodic Bible Class.

Organize Junior Chapter if there be none in the Parish.

Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

A Delegate to the National Convention.  
Co-operate with the Nation-wide Campaign.

Two or more men or boys with the consent of the Rector can organize a Chapter.

For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

### INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, not difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

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We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

### Church Services

CATHEDRAL OF ST. JOHN THE DIVINE  
NEW YORK

Amsterdam avenue and 111th street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway  
REV. NATHAN A. SEAGLE, D.D., rector,  
Sunday Services: 8, 11 A. M.; 4, 8 P. M.

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street  
REV. WILLIAM T. WALSH, rector  
SPIRITUAL HEALING SERVICES  
Thursdays, 10:30 A. M.

### ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street  
REV. NORMAN HUTTON, S.T.D., rector  
REV. ROBERT B. KIMBER, B.D., associate rector  
Sunday Services: 8 and 11 A. M.

### ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway  
Sundays: 7:30, 11 A. M., 7:45 P. M.  
Week days: 7:00, 9:30 A. M., 5:30 P. M.

### ST. MATTHEW'S CATHEDRAL, DALLAS

Ervas and Canton Streets  
THE VERY REV. RANDOLPH BAY, Dean.  
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.  
Week days: 7:30 A. M., Daily.

### ST. JAMES' CHURCH, CLEVELAND, OHIO

East 55th Street at Payne Avenue  
Sundays: High Mass, 10:30 A. M.  
Daily Mass, 7:00 A. M.

### BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Columbia University. Longmans, Green & Co., New York, Sales Agents.

*The Economic History of China.* With Special Reference to Agriculture. By Mabel Ping-Hua Lee.

*The Peaceable Americans of 1800-1861.* By Mary Scrugham.

George H. Doran Company. New York.

*Around the Camp Fire with the Older Boys.* By Margaret W. Eggleston. Price \$1.25 net.

Fleming H. Revell Co. New York.

*The Progress of Church Federation to 1922.* By Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. Price \$1.00 net.

Charles Scribner's Sons. New York.

*Four Years in the Underbrush.*

Society of SS. Peter & Paul. 32 George St., Hanover Sq., London, W. 1.

*Report of the First Anglo-Catholic Priests' Convention.* General Subject: Priestly Efficiency. Oxford, July 1921.

### PAPER-COVERED BOOKS

From the Author

*A Vermont Catechism.* By the Rt. Rev. A. C. A. Hall, D.D.

*The Life of Our Lord Jesus Christ.* By the Rt. Rev. A. C. A. Hall, LL.D., Bishop of Vermont.

*Dante.* September 14, 1321-1921. By F. C. Capozzi, Ph.B., Wind Gap, Pa.

A. R. Mowbray & Co., Ltd. London, England.  
Morehouse Publishing Co., Milwaukee, Wis., American Agents.

*The Churchman's Year Book.* 1922. Mowbray's Annual.

### ALMANACS

*The North American Almanac Co.* 32 So. Clinton St., Chicago, Ill.

*The North American Almanac* 1922. Price 35 cts.

### BULLETINS

*Chaplains' Service School of the United States Army, Camp Knox, Ky.*

*Commencement Number of the Fifth Session of the Chaplains' Service School.* Camp Knox, Ky., December 13, 1921.

### PAMPHLETS

*Federal Council of the Churches of Christ in America.* 105 E. 22nd St., New York.

*To Missionaries in Korea.* An address by Dr. R. Mizuno. Delivered on September 21, 1921, to the missionaries assembled in Seoul at the Tenth Annual Conference of the Federal Council of Protestant Evangelical Missions in Korea.

Greek Archdiocese of North and South America. New York

*The New Martyrdom of the Christians in Asia Minor.* Official Documents of the Patriarchate on the Massacres of Asia Minor.

### ADDITIONAL PENSIONS OF WIDOWS

THE CHURCH PENSION FUND has determined that it is in position to make an increase, at least tentatively, in one class of benefactions. As an experiment it has been ruled that the widow of any clergyman dying during the year of 1922 shall receive an immediate payment of one thousand dollars in addition to the amount promised. Widows of clergymen deceased between the beginning of the pension system and the present year shall receive, not that amount, but an additional sum of sixty dollars per year, being the equivalent of the income on the principal amount if invested, thus equalizing the treatment of the two groups of widows. The trustees are hoping that the new rule can be made permanent, but have adopted it positively only on a tentative basis for 1922.

### RECTOR HONORED

ON ST. JOHN THE EVANGELIST'S DAY the clergy of Syracuse, N. Y., gave a complimentary luncheon in honor of the Rev. Theodore Haydn, who was celebrating that day the twentieth anniversary of his ordination to the priesthood by the late Bishop Huntington. The Rev. Mr. Haydn is secretary of the diocese and very popular with his clerical brethren. They presented him with a handsome set of books, and there were speeches by Bishop Fiske, Archdeacon Foreman, the Rev. H. G. Coddington, and others. The parish of which Mr. Haydn is rector, Calvary Church, Syracuse, also remembered the day, not only with personal gifts, but by starting a fund for the erection of a new church.

### NEW PANAMA CHURCH

THE MISSION OF OUR SAVIOUR, Colon, Republic of Panama, is the name of the new white congregation recently formed on the Atlantic Side of the Canal Zone. This congregation worships in Christ Church by the Sea, of which the Rev. E. J. Cooper is rector. The Mission of Our Saviour, however, is under the charge of the Rev. Frederick Charles Meredith, vicar of St. Luke's Church, Ancon C. Z.

### A RECORD AT LA PORTE, INDIANA

ST. PAUL'S CHURCH, LaPorte, Ind. (rector, the Rev. Dr. F. J. Barwell-Walker), reports a very successful year. In spite of serious loss from removals, due to business depression, the total receipts for 1921 range between \$7,500 and \$8,000, an increase of about \$1,500 over 1920, which year was the best recorded up to that time. The organ was rebuilt into one of the best in the city, the church repainted outside (the interior will be redecorated during 1922, larger sums than ever before sent to the Nation-wide Campaign, and increased congregations in spite of removals. At the Midnight Mass the church was almost full, and a record number of comunions made. At this service a beautiful new set of white silk vestments, made by the Sisters of St. John, Toronto, were used for the first time, while cope and torches were used in the solemn procession. On Holy Innocents' Day a Miracle Play of the Nativity was presented in the church, during which incense was used publicly for the first time.

# SALISBURY BISHOP ENTHRONED

**Splendid Service—New Monmouth Bishop—"Gazette" Advocates Robbery.**

The Living Church News Bureau  
London, December 23, 1921

SALISBURY Cathedral was crowded on St. Thomas' Day by a congregation representative of the counties of Wilts and Dorset, when the Rt. Rev. St. Clair Donaldson, formerly Archbishop of Queensland, was enthroned as Bishop of Salisbury in succession to Bishop Ridgeway. Lord Shaftesbury, the Lord-Lieutenant of Dorset, Lord Radnor, Deputy-Lieutenant of Wilts, Major Gundry, High Sheriff of Dorset, and Sir Frederick Preston, High Sheriff of Wilts, were present officially, and among the congregation were the Provost and others representing Eton, the Bishop's old school, Lieutenant-General Sir Montague Harper, Major-General Sir A. R. Stuart-Wortley and other officers from the Southern Command, the Headmaster of Winchester, representatives of the Free Churches, and a number of personal friends of the Bishop's.

The Bishop, a stately figure in cope and mitre, was met by the cathedral dignitaries at the north gate of the Close, and the procession wended its way to the Cathedral. Arrived within the western entrance, the Bishop knelt, and the Archdeacon of Dorset, acting as Proctor for the Chapter, tendered to him the Declaration that he would invariably observe the ancient and approved customs of the Church of Salisbury, and defend its rights, privileges, and dignities. The hymn, "Hark, the sound of holy voices" was sung as the procession advanced toward the sanctuary, the Bishop passing up to the altar and kneeling there during the opening versicles and collect, after which the Dean and Precentor "reverently raised the Lord Bishop from his kneeling position", and, with the Archdeacon of Canterbury, conducted him to his throne, into which he was inducted in the ancient form by the Archdeacon. Then followed the *Te Deum*, versicles, and prayers, and afterwards the Bishop blessed the people from his throne.

In his sermon Bishop Donaldson referred to the "awful responsibility" of the episcopal office. The Bishop, he said, is, above all, a burden-bearer, and the great men who had been his predecessors had borne the burden nobly. The world-bewilderment around us is the opportunity of the Church. While the hymn, "Glorious things of thee are spoken", was being sung, the Bishop was conducted by Canons Myers and Farrer and the Chapter clerk through the cloister to the Palace, and there put in possession.

At a reception given by the Mayor in the Council Chamber, speeches of welcome were made by Canon Merewether, vicar of St. Thomas', Salisbury, the Lords-Lieutenant of Dorset and Wilts, and a representative of the Nonconformists, who said that the Bishop would be welcomed in their pulpits.

## NEW MONMOUTH BISHOP

At Llandaff Cathedral, also on St. Thomas' Day, Dr. Charles Alfred Howell Green, formerly Archdeacon of Monmouth, was consecrated first Bishop of the new see of Monmouth. The event was unique and significant in the life and history of

the Church in Wales, and the public interest in the ceremony was shown by the large and representative congregation which crowded the Cathedral.

The Archbishop of Wales was assisted by his diocesans of Bangor, St. David's, and Llandaff, and the close sympathy of the Church of England was manifested by the presence of her three bishops—Winchester, Norwich, and Hereford. The sermon was preached by the Dean of Llandaff, in the course of which he remarked that the occasion marked the consummation of a movement memorable in the history of a Church not yet standing upright from the staggering blow which fell upon it two years ago. It was also notable as the first consecration of a bishop of the disestablished and disendowed Church in Wales. He made an eloquent appeal for the prayers and help of the whole of Wales for the new Bishop in his great work.

The new Bishop, with the help of these prayers, can go forward with courage, and the Church in Wales can look with high hope for the more adequate fulfilment of her mission to the people and land of Wales.

## ON SALE OF CHURCHES

The controversy over the sale of certain city churches, after dying down for a while, is once more raging, and much space is being devoted to the subject in the daily Press. On both sides some unguarded, even violently-expressed, statements are being made. Mr. Selwyn Image, Slade Professor of Fine Arts at Oxford, writing to the *Times*, pleads for a cool judgment and the facing of facts. The following extract from his letter sums up the position admirably:

"On the one hand stands this fact—a number of the clergy of the Church of England are financially in a bad way. If certain of these churches were sold, the proceeds, to some extent, would help to relieve this distress. It would also help towards erecting and endowing new churches in new outlying districts. Both these ends are desirable ones to accomplish. But the duty of providing means to accomplish them lies on the shoulders of the members of the Church of England. It is, however, an unfortunately significant fact that already existing churches, quite outside the city boundaries, are nowadays, a large number of them, very sparsely attended and parsimoniously supported. This seems to indicate that the members of the English Church are in large measure strangely lethargic, heedless of their spiritual advantages, neglectful of the temporal obligations resulting from these. If it were otherwise, though only to a reasonable extent, the Church would not feel any overpowering temptation from bribes offered it by trade and commerce to sell the inheritance of its sacred buildings.

"The other fact that faces us is this. Whatever in bare law may be the status of the city churches, Englishmen as a whole have in the course of evolution come to regard them as a national, not as a restricted, possession. In many, it may be subtle yet entirely real and practical ways, they recognize in these churches, with their long history and aesthetic appeal, an even Imperial asset of the highest value. The Church of England, as they have grown vitally to regard it, is something far wider than the particular religious organization, no matter how venerable, established by law under that title. Consequently they are in no mood

to let these buildings go. I venture to submit that in its own interests the Anglican community will be well advised not to run counter to this temper of its fellow-countrymen. It will not ultimately improve even its financial position if it does. And in offering this counsel, if I may be allowed to avail myself of the Bishop of London's appeal, I think, so far as it prevails, it will be a prevailing of the Will of God".

## Gazette ADVOCATES ROBBERY

The *Pall Mall Gazette* deals with the subject in a drastic manner, and coolly proposes to confiscate both the churches and their site values. This journal says: "The fabric of these buildings should be the property of the state, and the money received from the sale of a site should go to a general restoration fund, and be used exclusively for the upkeep of the buildings", Lenin himself can scarcely have preached a more naked doctrine of robbery.

## ARCHBISHOP ILL

The Archbishop of Canterbury was prevented by illness from taking the Ordination Service in Canterbury Cathedral last Sunday, and his place was taken by the Sffragan-Bishop of Dover. The Archbishop has been ordered to take a complete rest, but the illness is pursuing its normal course. The Bishop of London is also suffering from a temporary break-down, and is confined to his room with a severe cold. His lordship will be unable to preach his usual Christmas Day sermon at Fulham Parish Church.

## ON DIOCESE OF PLYMOUTH

The possibility of forming a Diocese of Plymouth was discussed, by the Bishop of Exeter's desire, at the Advent Chapters throughout the diocese last week. The idea of a Barnstaple diocese was postponed, as not within the region of practical politics, until the needs of Plymouth and its surroundings have been attended to. It was generally recognized that endowment of a diocese with an income of £2,500 is impossible at present, especially as Plymouth is far from wealthy and has no remunerative industries. It was therefore proposed at several Chapters that a resident suffragan-bishop ought at once to be appointed for Plymouth, some adding that "a free hand" should be given to him. Owing to its geographical position a workable diocese of 150 parishes cannot be given to Plymouth, and several speakers expressed a hope that smaller episcopal stipends—say £1,500—might soon be practicable for new and compact dioceses.

## DISASTROUS FLOOD

As a consequence of disastrous floods at Hull last Saturday night, Holy Trinity and St. Mary's churches suffered some damage. The former escaped lightly, and a service was held on Sunday; but at St. Mary's the water reached a height of 4 ft. and did serious damage to the small altars. An oak lectern was lifted from its position and floated, but the Bible was tossed on to a desk near by and is undamaged. No service could be held in the church on Sunday.

GEORGE PARSONS.

## AFRICAN CHIEF'S APPEAL

"ONE cannot go into an inland town without hearing the begging of its chief for a Christian teacher to live among them", writes Bishop Overs, of Liberia.

## NEW DEAN OF WINDSOR, ONTARIO

*Former Archdeacon — War Memorial — Dr. Symonds.*

The Living Church News Bureau }  
Toronto, January 7, 1922 }

ARCHDEACON Carlisle officiated for the first time as rector of All Saints' Cathedral, Windsor, Ontario, on Christmas Day, after a fruitful ministry of twelve years. For eleven of these years, he said, "he had been at All Saints' on Christmas Day, and on one Christmas he was in France, where he celebrated nine times for the Canadian troops, the first Eucharist being far back of the lines, the last in the front line trenches, a few yards from No Man's land". On December 20th, a dinner was held in honor of the Archdeacon at the Essex Country Club. On New Year's Day he enters upon his duties as Dean of Montreal and rector of Christ Church Cathedral. He is to be succeeded at Windsor, one of the most important parishes of the Diocese of Huron, by the Rev. W. Earp, rector of Clarksburg, who served for a while in the district of Kangra, the Canadian Church's missionary district of India.

### WAR MEMORIAL AT WINNIPEG

Lady Schultz, one of the oldest members of Trinity Church, Winnipeg, unveiled the tablet just erected to members of the congregation who fell in the Great War. Addresses were given by Major General Ketchen, and the rector, the Rev. W. J. Southam; the band of the Princess Patricia's Light Infantry assisted in the music, and the large congregation included J. L. Brittain, the United States Consul-general.

### BIOGRAPHY OF DR. SYMONDS

Canon Shatford, of Montreal, has just issued a well-written memorial volume in honor of the late J. Herbert Symonds, the well-known vicar of Christ Church Cathedral, Montreal. It contains a biographical sketch, some of the most representative tributes of respect, and some of the outstanding sermons and essays of Dr. Symonds.

### NEW RECTOR OF ST. MATTHEW'S, TORONTO

The Rev. A. H. Brooke is to be inducted on New Year's Day, by the Bishop of Toronto, as rector of St. Matthew's, Toronto, in succession to Dr. Seager, the new provost of Trinity College, Toronto. James A. Catto, President of the Brotherhood of St. Andrew in Canada, addressed a men's meeting in Calgary, and it is hoped that Brotherhood Chapters may be formed in each of the city parishes.

### ARCHBISHOP'S ANNIVERSARY

Yesterday, the Feast of the Epiphany, the Most Rev. Dr. George E. Thorneloe, Archbishop of Algoma and Metropolitan of the Province of Ontario, celebrated the twenty-fifth anniversary of his consecration to the episcopate as Bishop of the missionary diocese of Algoma, in which immense and difficult field he has labored with apostolic zeal and unremitting devotion ever since.

At yesterday's services at St. Luke's Pro-Cathedral, Sault Ste Marie, the Archbishop was celebrant, the veteran Archdeacon Gillmor gospeller, Canon Piercey epistoler, and the rector of St. Luke's server. Among the offerings at the service was a cheque for \$1,000 from the Woman's Auxiliary of the

diocese intended for the Archbishop's personal use. At the close of the service Archdeacon Gillmor, in the vestry, on behalf of the present and some of the former clergy of the diocese, presented the Archbishop with a check for \$300 for the specific purpose of providing him with furs for his personal comfort. At a public reception in the evening the Archbishop was presented with an illuminated address, and congratulations extended by clerical and lay speakers.

Since Dr. Thorneloe's consecration twenty five years ago in the Cathedral of the Holy Trinity, Quebec, for service in his vast missionary diocese, he has become one of the best known and most revered figures in the Canadian Church. He has persistently refused to consider the possibilities of less strenuous work. When he was elected the first Metropolitan of the Province of Ontario, when the original Province of Canada was divided, all rejoiced that such an honor had come to one who had so nobly borne the burden and heat of the day. Characterized by a deeply devotional spirit, sound Churchmanship, a passion for ser-

vice and self-sacrificing zeal, he has been an ideal bishop, revered and looked up to by the whole Church and regarded as a true "Father in God" by clergy and laity alike of his own diocese.

### BRIEF MENTION

Dr. George E. Lloyd, Bishop-elect of Saskatchewan, expects to leave England for Canada on February 16th, with the thirty-seventh party of British teachers sent out by the League of the Maple Leaf, of which he has been the director.

The Archbishop of Nova Scotia left this week for Bermuda, where he will spend the winter taking episcopal work.

Mrs. Sarah Langtry, widow of the late Archdeacon Langtry, author of *Come Home*, passed away on New Year's Eve at the Cottage Hospital, Toronto.

The Church of the Ascension, Toronto, and its rector, the Rev. J. S. Gibson, have been literally discharging the duty of feeding the hungry, some 300 to 500 unemployed men daily receiving rolls and coffee at the Church's club rooms.

On New Year's Day, Georgiana House, Toronto, a Church hostel for working girls, kept its doors open all day to welcome any girls who had nowhere else to spend the holiday.

## YOUNG PEOPLE'S SOCIETY IN BOSTON

*Manage it Themselves — Dean Rousmaniere — Conference for Church Work.*

The Living Church News Bureau }  
Boston, January 5, 1922 }

GR<sup>E</sup>AT interest is being shown in several widely scattered sections of the Church in a new form of organization for young people, designed to provide for more adequate religious expression among older boys and girls. For the assistance of interested parishes, the department of Religious Education has appointed a Young Peoples' Commission under the chairmanship of the Rev. H. Mc F. Ogilby, the secretary of the Commission, the Rev. P. M. Wood, 2039 Commonwealth Ave., Auburndale, has just sent out to the clergy of the diocese a most helpful bulletin outlining different forms of the movement that are developing. In at least six Massachusetts parishes of widely different types, this work has recently been inaugurated.

Mr. Wood states that the aim of the Young Peoples' League is "To promote a well rounded development of our young people in their Church life, with a special emphasis on the devotional side. This development is encouraged by means of a Sunday evening meeting or conference, conducted largely by the young people themselves. From this devotional conference as the center, radiate all other service and social activities of Church life". The general plan of a Young Peoples' League includes Devotional Meetings, Social Meetings, and Service Activities.

"At the very start, of course, there is the usual emphasis on private devotion and corporate worship in Church school and in the regular services of the Church. Building upon this foundation, the devotional life is still further developed by the Sunday Evening meeting or conference.

"In beginning these conferences it is well to have them simple and informal. A song

service is held to sing old and new hymns of the Church. Future plans are outlined. The constitution, if drawn up at all at this early stage, is merely in outline allowing elasticity of movement until actual local needs are demonstrated.

"The devotional conference is usually held at 6:30 P.M., or at 7—custom varying according to the afternoon or evening hour of the Evening Prayer service. There is plenty of music, the meeting beginning, perhaps, with the practice of new hymns.

"Special programs are arranged. Outside speakers are invited to address the League: the senior warden, a returned missionary, the mayor of the city, the district nurse. A semi-annual or annual Corporate Communion is planned, with breakfast at the parish house. "During the regular meeting, the leader, one of the young people themselves, presides, announcing the hymns and leading the group in the Lord's Prayer and a simple collect (e. g., the "Church's Call" prayer said in unison). A brief exposition of the topic (previously announced) is then given, followed by open discussion. For a while this is bound to be the most difficult part of the conference as our young people are not yet trained to this kind of work and are a bit diffident. Sometimes assignments are made in advance to certain members. One league has a monthly roll call of those present, who respond with a Scriptural verse. Another league has the roll call at each meeting with response by verse from the Bible or by quotation or original thought. A little judicious coaching with verbal or written suggestions, quotations, etc., will help: Here is a fertile field for the adult leader (or leaders), who with the rector, is an important adjunct. A few young people will manifest initiative, but most of them need assistance in working out the topic. It is time well spent, however. In one group, the rector's name is called last—an excellent opportunity for him to fill out the discussion and reach the young people on their own level.

"As to the manner of conducting the meet-

ing one rector has stressed the informal side, another has seen the opportunity for training young layreaders. This rector follows the plan of having two boys (vested) in front of the group, one reading the lesson (a few verses) the other a few closing prayers. In some cases, it is well for the rector or adult leader to stand vested with the boys, according to the courage and experience of those taking part. At this meeting the rector is usually present and closes it with the "Blessing".

I omit the helpful suggestions made by the Commission for the development of the social life because I question if the social life in the average parish is under-developed. "Special emphasis has not been placed on these activities of the League as a separate parish organization, as they are carried on in the parochial organizations to which the members already belong. There are possibilities for development here, however, without conflicting with the work of the component parts. For example, two leagues last year sent their own representatives to the Wellesley Conference for Church Work".

DEAN ROUSMANIERE

Dean Rousmaniere, who has not been well this winter, is planning to go to Bermuda on January 15th., for a vacation. Writing in his calendar this past week, he said:

"By the middle of this month I shall be on the ocean, to begin another period of rest. I should not go at all, unless I realized that this vacation will be the last lap in the journey to restored health and strength.

"I began my Christmas in one of the square pews at the other end of the center aisle, far from where I usually stand. The choir and members of the Church school sang melodious Christmas carols and enacted a Mystery Play. I was grateful to them all. They sang and spoke the Christmas message so sweetly and reverently that (judging from my own) all hearts must have been touched. Shortly after I reached home the familiar voices of my boys and men began to sing the old carols outside my door. It was quite overwhelming to feel that they cared to come, and I had no suspicion of their plan. One representa-

tive of the choir came up the steps and presented to me a mysterious white package in the name of the congregation, with hearty Christmas wishes. (I hope that the boys liked the cakes which appeared with equal mystery from the pantry.) Inside the package was a charming travelling clock. I shall take it to Bermuda. It will help me think just how the boys and the congregation will look on a Lent Sunday while I am away, for my heart will be with you all, in this dear place which it is so difficult to leave".

CONFERENCE FOR CHURCH WORK

The Committee in charge of the conference for Church Work (to be held again at Wellesley College in June) meets tomorrow at the General Theological Seminary, in New York, to make final plans for the Summer Conference of 1922.

CONFERENCES AT TRINITY

In his announcements at Trinity Church last Sunday Dr. Mann said:

"I call attention once more to a series of conferences on proposed legislation, which will be held under the auspices of the Service League of Trinity Church in the parish house, on the first and third Friday evenings of each month during the session of the legislature. The first conference will occur on Friday evening of this week, January 6th, at 8 o'clock. Mrs. Arthur G. Rotch will lead the conference, and men and women of Trinity who wish to join are asked to send their names to Dr. Jeffery R. Brackett, chairman of the parish Committee on Service at 220 Marlborough Street.

The first meeting of the Men's Bible class will be held on Monday afternoon, January 9th, at Trinity House at 5:45 o'clock and will close at 6:30. The subject will be, How we got our New Testament. Some thirty-five men have already enrolled themselves. Any man in the parish who is interested is cordially invited to join the class. Please send name and address to Dr. Brackett, 220 Marlborough Street.

I am planning to have the class meet for eight consecutive Mondays, which will bring us to Lent".

RALPH M. HARPER.

chancel. Bishop Garland conducted the service, and a Russian choir sang several hymns.

On previous evenings Greeks and Russians from all parts of the city assembled in old St. Andrew's Church—or St. George's Church, as it will be called when possession is finally given to the Greeks—to greet the Patriarch (the service commencing at 8 o'clock and continuing until 12), who brought a message of good cheer to his fellow-religionists in this city and stated his hopes that the Greek Orthodox and the Episcopal Churches might be united. Plans are being made to confer with the authorities of the Philadelphia Divinity School for the purpose of obtaining a building among those to be erected on the new Divinity School site, for use as a theological seminary for candidates for the ministry of the Greek Orthodox Church.

HOUSE OF CORRECTION

Just prior to his death, Ernest L. Tustlin, Director of the Department of Public Welfare, made arrangements with a number of prominent local clergymen of various religious bodies to speak at the weekly services in the House of Correction, commencing January 1st. Amongst our own clergy who will carry on this work are the Rev. Louis C. Washburn, the Rev. Floyd W. Tomkins, D.D., the Rev. E. M. Jefferys, the Rev. Robert Johnston, D.D., and the Rev. George H. Toop.

BISHOP'S RECEPTION

Bishop and Mrs. Rhinelander will be at home at the Bishop's House, 251 South 22nd street, on Monday, January 2nd, after 3 o'clock. It has been their custom for some years on New Year's Day to receive the clergy of the diocese and their families. This year they cordially extend the invitation to any of their friends who may wish to come.

GOSPEL SERMONS

The Rev. John M. Groton, rector of the Church of our Saviour, Jenkintown, has arranged for a course of sermons on Sunday nights in January on The Heart of the Gospel, the preachers to be widely known clergymen. Tomorrow night the Rev. Frank L. Vernon, rector of St. Mark's, this city, will open the course. His topic will be Christ in His Church. The preachers on the successive Sunday nights will be the Rev. James A. Montgomery, of the Philadelphia Divinity School; the Rev. George A. Barton, of Bryn Mawr College; the Rev. C. S. Slattery, of Grace Church, New York City, and the Rev. Samuel B. Booth, of the Bucks County Missions.

NEW HEAD OF ST. AGNES' HOUSE

Deaconess Anna C. Norris, who has been in charge of Polish Work in this city, will assume charge of St. Agnes' House, 258 East Ontario street, succeeding Deaconesses Addie F. Morris and Lillian M. Kaighn. The latter by reason of overwork are retiring from service for a much needed rest.

CALLED TO THE CHAPEL OF THE MEDIATOR

The Rev. Granville Taylor has received a unanimous call to become vicar of the Chapel of the Mediator, in West Philadelphia. This Chapel with over 1,000 communicants is in the parish of the Holy Apostles, and was left without a vicar, owing to the resignation of the Rev. Phillips E. Osgood, in September, to become rector of St. Mark's Church, Minneapolis. Since then, the Rev. W. O. Roome, Jr., has been in charge.

MELITIOS WELCOMED IN PHILADELPHIA

Great Service at Holy Trinity—House of Correction—Bishop's Reception.

The Living Church Bureau News } Philadelphia, December 31, 1921 }

WHAT is regarded as one of the most important services in many years was held in Holy Trinity Church, on the evening of St. Stephen's Day, when Bishop Rhinelander officially welcomed the Most Rev. Melitios Metaxakis, the Ecumenical Patriarch of the Holy Eastern Orthodox Church. Bishop Rhinelander said that the increased interest taken by Churchmen in the Eastern Church is due, in part, to the war, which accented the fellowship between the Greek Orthodox, and the ancient and Apostolic Church of the English-speaking peoples. The Latin Catholic Church in its present form will never make such a strong appeal to us in America as does the Eastern form of orthodoxy. We, as American Catholics, understand it and

believe it, and we can do something to help the Greek Orthodox Church to establish itself in this dear land. We honor His Holiness for his high patriotic and far-seeing statesmanship, for his devout humility of Christian life, and his most tender sympathy for things American. We look forward to a rapprochement between the Churches he represents and our own communion".

The Patriarch in his address said "I consider it a great privilege that I found myself in America during my election as Patriarch of the Greek Church. Events have proved that we have a brother Church in this country in the Anglican branch of the Church, and I am glad that my election to the patriarchate may be the beginning of the eternal union of these Churches. I am happy to see that not only the Bishops and priests favor this union, but also the people themselves. It is a sure sign that our Lord Jesus Christ, through the congregations, is leading us into unity".

Many Greek and Russian as well as Episcopal priests were present in the

Mr. Taylor, for the past three years rector of the Memorial Church of St. Paul, 15th and Porter streets, was born in England, but spent the greater part of his life in Philadelphia. He was graduated from the Friends' Central School, and from Swarthmore College. He received the degree of Master of Arts from the University of Pennsylvania. He spent three years in business before entering the ministry, for which he received his training at the Philadelphia Divinity School.

Before assuming the rectorship of St. Paul's, Mr. Taylor was assistant at the Church of St. Luke and the Epiphany, and at the Chapel of the Holy Comforter. During the war, he attended the Chaplains' Training School, at Louisville, Ky.

A week ago, he received a call to the rectorship of St. John's Church, Lansdowne—of which Bishop Manning was at one time rector, and has now both calls under advisement.

## CORRECTION

A correspondent informs me that my letter of the 17th, was in error in stating that "St. Timothy's Church, Roxborough, was at one time a mission chapel of St. David's, Manayunk", as the first parish Register of St. Timothy's contains the record that "No Episcopal Church or Sunday school existed at a nearer distance than two miles", and the "Wissahickon Sunday school", which held its first session on Advent Sunday, 1859, was started by Mr. and Mrs. D. Rodney King, Mr. and Mrs. W. F. Griffiths, Jr., and others, from which developed St. Timothy's parish which was incorporated on Feb. 5, 1861.

## CATHEDRAL PLANS

Mr. Henry D. Booth, general manager of the Midvale Steel Corporation, has been appointed by Bishop Rhinelander to direct the project of a Cathedral. Headquarters have been established in the Church House, from which the vast amount of preliminary work in laying foundations for financing the erection of the Cathedral will be done.

The first task to be undertaken will be to raise an endowment fund, set at \$1,000,000, the proceeds of which will pay salaries of a staff of experts serving in the various departments of diocesan activities, possibly ten or twelve men. This is to be done before any attempt at actual building is made, and years must elapse before the time is ripe for the visible Cathedral to be commenced.

Bishop Rhinelander said recently, "We should have, by 1931, the Cathedral site selected and secured, and have built upon it a synod house for large Church gatherings, with some provision for the maintenance of service, both indoors and out. By that time, the endowment fund for the maintenance of a Cathedral staff should have been secured.

The Bishop has issued a letter to the clergy explaining the Cathedral project, and an appeal for funds will be sent to 10,000 laymen next week.

## CHRISTMAS MYSTERY PLAY

A Christmas mystery play, written in the thirteenth century, the text of which has recently been revised, was presented in the parish house of St. Andrew's Church, West Philadelphia (Rev. Wm. J. Cox, rector), on Sunday evening, January 1st. This parish has, for years past, made a specialty of religious drama at Christmas time, and "Bethlehem tableaux" have been presented by the young people of the parish, led by a group of young men who are gifted with artistic genius in the use of mechanical

devices which produce beautiful lighting effects. Most wonderful results have been attained.

This year, instead of the usual tableaux, the Christmas mystery play was presented. A large congregation was present, and the audience was deeply impressed by acting and dialogue alike, which were most reverent and convincing.

The play began with the Annunciation and concluded with Herod's order to slay the Innocents.

## NEW MISSION SITE PURCHASED

At the meeting of the Convocation of West Philadelphia, held on the 5th in the Church of the Atonement (Rev. J. M. Collins, rector), announcement was made that the parish of the Holy Apostles, of which the Rev. G. H. Toop is rector, had purchased property at 54th Street and Gaior Road, Wynnefield—one of the rapidly developing residential sections of a Philadelphia—for the establishment of a new mission of the parish. Work will be commenced at an early date. A large house already stands on the lot, and plans are being made for the use of the first floor for Church purposes, the second floor will be remodelled to serve as a parish house, and

the third floor will be altered for accommodations for a minister-in-charge.

## IN THE INTEREST OF HOBART

The Rev. Dr. Murray Bartlett, President of Hobart College, Geneva, N. Y., who was chaplain of the famous First Division of the American Expeditionary Forces, preached in three Philadelphia churches on Sunday, January 8th, in connection with the centennial campaign of Hobart to raise \$1,000,000 by June 1922. He was at the Church of the Redeemer, Bryn Mawr, in the morning; in the afternoon at Christ Church, Germantown, and at night in St. Paul's Church, Chestnut Hill. On Monday evening he will be the guest of the Philadelphia alumni of Hobart College at the Art Club, where he will deliver an address.

Bishop Brent, of Western New York, who is Chancellor of Hobart, will also meet with the clergy and laity of the diocese at the Racquet Club on Wednesday, January 18th, to discuss measures for aiding the campaign. Bishop Brent, according to the announcement, is coming at the invitation of George Wharton Pepper, Dr. Hobart Hare, W. B. Reed, and Powell Evans.

FREDERICK E. SEYMOUR.

## THE NEW YEAR IN NEW YORK

*Lights and Shadows Contrasted—  
Excellent Work of Woman's  
Auxiliary—Drastic Reforms  
Under Way at Ellis Island—  
Miscellaneous.*

The Living Church News Bureau  
New York, January 5, 1922

THE New Year was ushered in in many churches with watch-night services at which midnight celebrations of the Holy Communion were the rule. On the other hand, the beginning of 1922 was marked and marred by an orgy of drink and ribaldry on the part of the lawless element which still frequents the great white way but which, in justice to New York be it said, is chiefly comprised of visitors who come here to have a so-called good time regardless of money, of law and order, of decency, and of propriety. So far anywhere from 17 to 25 deaths have been recorded, due to bootleg whisky, and scores of patients are under treatment in hospitals for alcoholic poisoning.

This is saddening but not surprising. New York is no longer an American city. It is precisely what Theodore Roosevelt called it: "a polyglot boarding house," the majority of whose citizens are continental in speech, religion, temperament, training, and disposition—almost utterly alien to our institutions and hostile to even the necessary and decent limitations imposed upon "the pursuit of happiness" by Constitutional amendment. And so long as press and stage continue to make prohibition and its enforcement a joke, so long will public opinion continue so to regard them. New York goes armed, offensively and defensively, and the exponents of "personal liberty" are having their innings.

## WOMAN'S AUXILIARY

It was, and is, characteristic of the diocesan Woman's Auxiliary that the Advent meeting—purely devotional in character—should have had an attendance fully three times as large as the annual

meeting. It was held on Tuesday, January 3, at Synod Hall. The Auxiliary always puts first things first and makes much of the opportunities for personal spiritual culture and the springs of religious refreshing that must precede all action. Fully 600 attended the Advent meeting while 200 were present at the annual session.

It was also characteristic of the Auxiliary that every pledge made in 1921 was over-subscribed by from \$200 to \$500 in many cases, and that those for 1922 were practically guaranteed in advance, especially the deficiency in New York's nationwide quota. Also, that the institutional boxes allotted to New York are, at this writing, 45 per cent under way.

The retiring president, Mrs. R. W. B. Elliott, called the meeting to order in Synod Hall at 10:30 A. M., and introduced Bishop Rowe of Alaska, who conducted the devotional exercises and made a brief address. The reports of the various departments were read, showing gratifying progress for the year and promise of even better things in 1922. A resolution of sympathy with Miss Julia Emery in her continued sickness was adopted. The Auxiliary proposes to raise a budget of \$48,000 this year, to be equally divided among Foreign and Domestic missions, and \$2,000 towards the Nation-wide quota. The United Thank Offering is now \$22,147.07.

The officers for 1922 are: President, Mrs. Samuel Thorne, Jr.; vice-president-at-large, Miss Lucile W. Murchison; vice-presidents: domestic work, Mrs. Clifton Macon; foreign work, Mrs. Isaac S. Wheaton; Education, Mrs. Wright B. Hafl; social service, Mrs. C. S. Capp; supply department, Miss Dorothy Gordon King; district of New York, Mrs. Edward Van Zandt Lane; Dutchess, Miss Margaret M. Reese; Orange, Miss Leila R. Ramsdell; Staten Island, Mrs. John Anderson Morton; Westchester, Miss Janet Waring; secretary, Mrs. L. Bolton Bangs; treasurer, Mrs. Thomas Ewing; treasurer for United Thank Offering, Mrs. Hoffman Miher; vice-president in charge of Junior Auxiliary, Miss Violetta Jackson; editor of *Bulletin*, Miss Margaret

A. Tower. The office of second vice-president-at-large was created and Mrs. Henry Hill Pierce was elected to fill it.

REFORMS AT ELLIS ISLAND

Whatever may be thought of our immigration laws, their administration—at least at Ellis Island—has been anything but admirable for years past. It is gratifying to observe that strong pressure is being brought to bear in Washington to secure a reform in the manner of dealing with the individuals who have to pass through Ellis Island, our immigrant station, on their way to their future homes in this country. The perennially overcrowded conditions on the Island make for summary action on the part of officials and this always works for injustice and cruelty in dealing with aliens who cannot speak English. Thus, their first acquaintance with America embitters them and they subsequently "get even" somehow, as the records show.

It is quite certain that the abuses at Ellis Island are being rapidly done away with. The new Commissioner, Mr. Tod, "means business." Mr. Tod is himself a man of great wealth, and is personally expending on the Island considerably more than his modest salary from the government. Last spring he was asked by President Harding to take the Commission. He had no desire to do it and was then just starting on a European trip. The result was that he used his vacation in visiting practically all the ports of embarkation for America in Europe, going as far east as Constantinople. He made a careful study of conditions at all of these places, and accepted the appointment as Commissioner on his return. He turned over to an Advisory Committee the investigation of conditions, and an official Director of Information is to be appointed, who will have complete charge of all welfare work on the Island under the immediate direction of the Commissioner. As no appropriation has been made for the salary of such a director, it is to be privately raised. This welfare director is to have charge of immigrants from the moment of their landing to their departure to their new homes and is to guard them against being exploited or abused. Mr. Tod has recently erected in one of the buildings on the Island a pipe organ in memory of his uncle, the late John S. Kennedy. The public may rest assured that a new chapter in the administration of Ellis Island has begun with the appointment and acceptance of the new Commissioner.

ROMAN CATHOLICS LOSING GROUND

Bishop Darlington, of Harrisburg, preached at the Church of the Beloved Disciple (East 89th St., Rev. George R. Van de Water, D.D., rector), on New Year's Day morning. In the course of a vigorous sermon the Bishop asserted that the Church of Rome got her religion from England, not England from Rome". He likewise cited statistics, prepared from a striking pamphlet recently prepared by Rev. N. Walter Laidlaw of the New York Federation of Churches, which show, from the records of the latest Federal religious census, that the Roman Catholic Church has lost members in all but seven states in the Union and has fallen behind in forty-one States. The Bishop further said that the Episcopal Church had gone ahead in all but three states, showing an increase of about 25 per cent. Methodists had gained 40 per cent and Baptists almost as much.

"So," said the Bishop, "don't let anyone tell you that the Roman Catholic Church is gaining on us. When you think of your Mother Church, look to the Greek

Church and not to the Church of Rome. The Greek Church recognizes no pope but God in heaven!"

One might be disposed to add that the camouflaged interest in Ireland displayed by so many expatriated New York Romanists is due to the fear of seeing that distressful island freed from the Roman obedience when it shall enter the sisterhood of "Free States".

NEW WINDOW AT CATHEDRAL

On Sunday, January 29th, Bishop Perry, of Rhode Island, will come to New York to dedicate the new window recently placed in position just above the entrance of St. James' Chapel in the Cathedral of St. John the Divine. The general subject of the window is "The Heavenly City." In the lower part of the middle light is the angel showing St. John the Heavenly City (Rev. xxi 10 *et. seq.*), and in the upper part the tree of life whose leaves are for the healing of the nations (xxii:2). In the lower part of the left side light is an angel with the Alpha, and in the corresponding part of the right side light is an angel with the Omega (xxii:13), while above each of them is an angel crying "Come" (xxii:17). In the circular light at the top is the name of the Church of Laodicea, and the word with which the Book of Revelation ends, "Amen," (xxii:21). In the bottom border of the three lights is the inscription: "To Him be Glory and Dominion for Ever and Ever".

FUNERAL OF BARON ROSEN

The funeral of Baron Roman Rosen, Ambassador of Russia to the United States, under the Czarist regime, took place at St. Nicholas' Russian Cathedral, East 97th St., on Tuesday morning, January 3. It was an elaborate service lasting three hours and included memorial sermons by Metropolitan Platon of Odessa and Archbishop Alexander. The Baron's widow and daughter were present and stood during the entire service. Bishop Darlington of Harrisburg and W. W. Skiddy were among the Episcopalian friends of the late Baron who attended the service. The body was subsequently cremated at Fresh Pond, L. I. The Baron died on Saturday, December 31, as the result of an automobile accident.

BRIEF MENTION

The Rev. G. Ashton Oldham, rector of old St. Ann's, Brooklyn, recently called to Christ Church, Baltimore, has announced his refusal of the call. After his public announcement of his intention to remain at St. Ann's, Hon. William C. Redfield, former Secretary of Commerce in the Wilson Cabinet, thanked the rector for his decision and pledged the united and hearty support of vestry and congregation to him.

The rector and vestry of Zion and St. Timothy have not had time to formulate any plans for the future of the parish since the disastrous fire of December 31. There is talk, however, of a merger with some other parish. Perhaps the problem will be worked out in this way, as the present location of what is left of the spacious building so completely destroyed is in a section of the city which is fast becoming an up-town business section. Homes and even boarding houses are rapidly giving way to sky-scrapers. Any church to serve such a neighborhood would have to be adequately endowed.

The Bible Institute of 214-216 West 35th St., has bought a large parcel of property at 330-348 West 55th St., consisting of ten private houses, and will erect a 17 story building thereon for its exclusive use. In the proposed building, which will

cost \$1,500,000, there will be the general offices of the Institute, a library, study, and class rooms, social and recreational rooms, a restaurant and dining rooms, an auditorium to seat 1,200 and bed-rooms to accommodate from 600 to 700 students. Don O. Shelton is president of the Institute and Hugh R. Nours is treasurer.

The first meeting of the diocesan Social Service Normal Study Class was held at the Church Club rooms on Wednesday morning, January 4th. The Rev. C. K. Gilbert, executive secretary of the diocesan commission and joint author of the text book in use, *The Churchman's Opportunity*, began his weekly course of lectures to a group of a score of women who will thus be prepared to preach the gospel of social service in many parishes during Lent and later. A very promising beginning was made for this important feature of the Commission's work.

Bishop Williams of Michigan is the contributor of the weekly sermon in *The Christian Work* for this week. It is entitled "The Prophetic Program of To-day: A More Christian Civilization." This sermon is one of the series delivered by the Bishop in the Lyman Beecher Lectures on Preaching at Yale. In it the Bishop asserts that the Christian Church's failure to Christianize the political and social order has been "colossal and fatal." As to its present duty to retrieve these failures the Bishop states that the Church must push the principles of the League of Nations and must urge our own entry into it with the moral and religious principles of Christianity as our contribution to it. As to the reconstruction of the social order the Bishop reiterates his belief that the democratization of industry is essential and that the Church must preach this gospel unceasingly. It must say to both capital and labor: "Sirs, ye are brethren;" and the government must say to each: "You are not drafted to fight each other for supreme domination, but you are under bonds to serve us".

The first appearance of the Rev. Dr. Stetson, rector of Trinity, outside the parish church, was on Friday, January 6—the Feast of the Epiphany—when he came to Trinity Chapel (West 25th St., Rev. J. Wilson Sutton, vicar), to preach the sermon at the annual service of the Missionary Relief Society, the Chapel's branch of the Woman's Auxiliary. The service was a choral celebration of the Holy Communion.

Dr. Stetson's sermon was a plea for the prosecution of "the essential business of the Church," which he declared to be the propagation of the faith everywhere, by everyone, in virtue of the fact that every Church member is, *ipso facto*, pledged to promote the Church's missionary enterprises. He also stressed the present need for aggressive action for the reason that, unless the West wins the East to Christianity, the leadership of the world will pass from the white races.

The rector of Trinity is of medium height, compactly built, clean shaven, and bald. His voice is clear, rich, and musical. He speaks in a conversational manner, rather more as one who expects agreement than as an advocate.

The Rev. Dwight Cameron, formerly of St. Michael and All Angels, Anniston, Alabama, has taken up his duties as vicar of the Church of the Transfiguration, East 29th St., during the absence of Rev. Dr. Houghton, rector, who is spending the winter at Daytona, Florida. Mr. Cameron, who is unmarried, is living in the rectory which adjoins the church. For several summers past he has been in charge of the parish and was a curate there nineteen

years ago. Bishop Gailor was the preacher last Sunday.

Mr. August Belmont, treasurer of the Board of Trustees of the Cathedral of St. John the Divine, is rapidly recovering from the effects of the accident which befel him on his estate at Garnet, S. C., when he was thrown from his horse. He expects to go south again in a short while.

On St. Paul's Day, Wednesday, January 25, Bishop Manning will institute his successor, the Rev. Caleb R. Stetson, D.D., as rector of Trinity parish. The service will be at 10:30 A.M., preceded by Morning Prayer at 10. The Bishop will preach the sermon.

On Sunday, January 22, at 11 A.M. the Bishop will institute your correspondent as rector of St. Margaret's, East 156th St., New York City.

The annual meeting of the Churchwomen's League for Patriotic Service will take place at Greer House, 123 East 28th St., at 3:30 P.M., when the executive board will be elected and a reception will be tendered to the members and friends of the league.

Friday, January 6th, was the third anniversary of the death of Theodore Roosevelt. A pilgrimage to his grave at Oyster Bay, headed by Hon. James R. Garfield, a member of his cabinet, the unveiling of a tablet at old Police Headquarters in Mulberry St., where T. R. once held sway as Commissioner; and numerous memorial meetings in honor of the great, lost leader were held. The colonel's birthplace, 26 East 20th St., is being made into the headquarters of the Roosevelt Memorial Association at a cost of \$250,000 to be raised in \$1.00 subscriptions.

FRANCIS B. HODGINS.

of this service but also of the protecting care of the Eternal Father.

"On the opposite side of the chancel, and within the rail of the sanctuary itself, as the most sacred enclosure within the whole church, is a bronze tablet in the form of a shield, with four stars across the top and wreathed upon each side with the appropriate victors' laurel. Upon the face of it the inscription reads:

To the Glory of God  
and in sweet and loving memory of  
Captain Franklin Wood  
Lieutenant George Webster Otis  
Sergeant Warren Brust  
Private John Wilson  
who made the supreme sacrifice for  
their country in the world war  
1917-1918

May they rest in peace and may light  
perpetual shine upon them.'

"It is a remarkable fact that of the four boys whom this parish sent into the war and who returned not, the first three were well known, and their parents and friends are still members of Trinity; but the fourth, Private John Wilson, remains our 'great unknown,' like the Poilu buried beside the Arc de Triomphe, the Tommy in Westminster Abbey, and our Unknown soldier laid at rest in Arlington. He is Trinity's unknown dead, for though diligent search has been made, the only facts evinced are that he was a communicant here, one time choir boy, that he died for his country, and that no trace of his family can be found. But we are proud of our heroic dead, the names emblazoned upon our roll of honor, and we claim them still, as sons of this parish who laid down their lives without regret for God and right and their country.

"May they rest in peace!"

#### CHASE HOUSE BULLETIN

Chase House next door to the Epiphany, recently acquired by the diocese, and now well established as a social service center in the thick of the West Side, has sent out a bulletin for the New Year, which summarizes well some of the activities that are now under way. The regular daily schedule is contained in the letter, showing that the house is used constantly from Sunday morning to Saturday night, by Church school, Bible classes, Library, kindergarten, day nursery, junior boys' club, choir club, athletic club, boys' club, mothers' meeting, G. F. S., girls' clubs, choir club, and Brotherhood of St. Andrew.

The kindergarten has flourished under the care of Miss Moody, graduate of the National Kindergarten College and a member of Trinity Church. With two cadets she collects and cares for between 20 and 30 children.

The Nursery has had much to endure of patient waiting for new quarters, but by Christmas time the move was effected from Washington Boulevard.

#### AMERICAN GUILD OF ORGANISTS AT LA PORTE

A congregation of more than five hundred people attended a musical service at Emmanuel, La Grange (Rev. Irvine Goddard, rector), on Sunday afternoon, January 1st. The service was under the auspices of the Illinois Chapter of the American Guild of Organists. The famous parish choir sang, led by Mr. William Ripley Door. Several organ numbers were played by Mr. Lester W. Groom, organist of the Church of the Ascension, Chicago.

## HOSPITAL NEEDS IN CHICAGO

### *Work of St. Luke's Explained to the Clergy—Parish Merger is Off—War Memorials at Trinity.*

The Living Church News Bureau }  
Chicago, January 5, 1922 }

**O**FTEN Church people know very little of the status and the needs of their own institutions and organizations. Many of us take them for granted and need to be advised and informed of the good things that are ours. This is true of our people, of our possessions in this diocese. For example we assume that St. Luke's Hospital, famed throughout the land, is an organic part of the Diocese of Chicago. We are surprised to learn that it is not.

This well-known hospital, begun years ago through the efforts of Dr. Locke and Mrs. Locke, of Grace Church, is very much a child of the Church, but is not officially connected with the Church. It is true that the majority of the members of the Board of Trustees must be Episcopalians, but the members need not be exclusively Episcopalians. The Bishop of the diocese is not a member of the Board of Trustees, and has only the place of official Visitor at the Hospital.

One means of making the Hospital better known was taken by the members of the Linen Committee of the Women's Board of St. Luke's, who invited the clergy to a luncheon at the Woman's Athletic Club on January 3rd. Mrs. W. L. Baum, president of the Women's Board, Mrs. F. T. Haskell, Mrs. Pitcher, chairman of the Linen Committee, Mrs. May Peabody Stillwell, and other members, were present. The president of the Board of Trustees, Mr. W. J. Bryson, was also there. The meeting resolved itself into a conference, at which the needs and the status of the hospital were freely discussed by the women and the clergy. Mrs. Baum gave a particularly valuable statement of the various phases of the work in which she and her associates are interested. There are many committees and corps doing an extraordinary lot of auxiliary service which need the active interest and help of more of our Church people. Some of these committees are the linen committee with its tremendous demands, the entertainment committee, the social service, with such branches as the old clothes band, the motor corps, the occupational therapy committee, the committee for the help of the nurses, the kin-

dergarten, the library, the delicacies committees. The clergy present will no doubt do much to create a larger interest in St. Luke's by telling some of these facts to their congregations. An immediate appeal is being made to the public for linen for the coming year, no funds being available for these supplies. A "Give and Take" Linen Shop sale will be held by the committee at 580 South Michigan Ave., in the Congress Hotel Shop, from January 11 to 21. The public then will be given the opportunity of buying household linen at cost prices for their own home use, and will be expected to put part of the saving thus effected into linen for the hospital.

#### THE MERGER OFF

The news of the merger between Grace and St. James' came as a surprise to many who know these two old downtown churches, but it has not been effected. The vestry of St. James' felt unable to assent to the proposed merger of the congregations, which it was planned to have completed by the New Year.

#### WAR MEMORIALS AT TRINITY

In a long list of beautiful gifts, some of them memorials, in Trinity Church, Chicago, which was rebuilt not long ago after the fire, the rector, Rev. F. C. Grant, in writing of two of the memorials says:

"In the reconstruction of the church, a new Austin organ was installed, three manuals, electric action, with an extension set of pipes in the parish house for use with the choir before the processional hymn begins, and after the recessional. It is a beautiful instrument, sweet and powerful in tone, and adds much to our services. It was dedicated in memory of 'Pat' Anderson, the son of our beloved Bishop and Mrs. Anderson, who died in the war. On the right wall of the chancel, between the two rows of organ pipes, appears the following inscription in heavy bronze:

'In loving memory of  
Charles Patrick Anderson  
Son of the Rt. Rev.  
Charles Palmerston Anderson, D.D.,  
Bishop of Chicago  
First Lieutenant 96th Aero Squadron  
Killed in Action in France  
September 16, 1918  
*Requiescat in Pace.*'

"The tablet is surmounted by the symbol of the Aviation Service, and on either side are the symbolic wings suggestive not only



Some idea of the extent of the recent work of the La Grange choir may be had when we read that this particular service on New Year's Day was the choir's 42nd Special Program.

The rector of Grace Church, Oak Park, the Rev. F. R. Godolphin, has been elected President of the Local Pastors' Union

in Oak Park. In connection with the Union he has been very active in working on the curriculum for the week-day religious education. For the December meeting of the Union the rector arranged for the Rev. Dr. John H. Hopkins, to make an address on How to Listen to Church Music. H. B. GWYN.

request should be forwarded to Miss Leila Mechlin, Secretary of the American Federation of Art, 741 New York Ave., N. W., Washington, D. C.

## CHRISTMAS SEASON IN WASHINGTON

### Unfortunates Cared For—Our Separated Brethren—Famous Cathedrals.

The Living Church News Bureau }  
Washington, January 5, 1922 }

**C**H RISTMAS Eve was joyfully spent in Washington and its Church circles despite the fact that during a meeting of deaf mutes at Calvary Baptist Church some thieves walked away with three overcoats of the worshippers. In several of our own church, New Year's Eve Services were held; at Trinity Diocesan Church they consisted of Evening prayer, beginning at 11:30 P. M., followed by the Holy Communion which began shortly before midnight. There were vigil and watch night services in a great many of the Protestant churches, the programme ranging from lunches, light refreshments, readings, recitations, stories, games, Hawaiian and other music.

Bishop Harding paid a visit, with one of the City Missionaries, to St. Elizabeth's Hospital for the Insane, a large Federal institution housing about four thousand patients. At this visitation the Bishop confirmed two of the inmates, following the service of the Holy Communion, which is held weekly and with large attendances. Men from the Army and Navy are brought as patients to this institution from all over the country, and the City Missionary Society of Washington endeavors to establish correspondence with the parents and rectors of these lads in order to ease the minds of the friends and relatives and prepare the way for a proper home reception of those patients sent home as cured. It is often difficult to ascertain the Church relationships of the patients, so it will be appreciated if any priests knowing of patients in St. Elizabeth's Hospital from his parish would communicate with the Rev. David Ransom Covell, 226 Indiana Ave., N. W. Washington, D. C.

Grace Church, Southwest, built in 1862, has just held an interesting service at which its mortgage was burned. Four years ago the Rev. Meade Bolton MacBryde became rector of the Church, and, due largely to his earnest efforts, six notes of one thousand dollars each have been taken up. The Bishop and twenty of the local clergy, together with a neighboring Presbyterian and Methodist minister, were in the procession at the service of thanksgiving. The senior warden of the vestry read and presented illuminated resolutions of confidence in and affection for the rector and pledges of earnest coöperation with him for the future. The Bishop preached a very happy sermon and stayed to the reception, which was held in the parish hall after the service, with music, refreshments, and a large and enthusiastic gathering.

#### OUR SEPARATED BRETHREN

Interest and participation is being shown by local Protestantism in the universal week of prayer sponsored by the World Evangelical Alliance, with headquarters in London, and the Federal Council of Churches. The Alliance reports that great prayer services are to be held the week of January 1-7 in the Philippines, Japan, Peking, Calcutta, Jerusalem, Europe, North and South America, and Great Britain, in addition to the United States. The topics for the various days are: Prayer, Thanksgiving and Confession, The Church Universal Nations and their Leaders, Foreign Missions, Christian Education and the Christian Home, Home Missions.

Senator Borah spoke at a local Presbyterian Church on New Year's day at 3:30 P.M. on this topic; Disarmament and the Conference.

Last Thursday night Mme. Ethel Hugely gave a lecture recital on songs and folk lore of Switzerland in the parish house of St. Stephen's Church.

On January 2nd, Dr. Freeman and his family left for a ten day vacation in Minnesota.

#### FAMOUS CATHEDRALS

A group of eighty-six pictures of the world's famous Cathedrals, gathered by Dean Bratenahl and Canon Talbot, who prepared small printed explanatory labels to go with each picture, has been taken over for exhibition purposes by the American Federation of Art. The exhibit consists of eighty-six photographs copied from originals in the Library of Congress, the Architectural Library of Columbia University, and private collections. Mr. Handy, the official photographer of the Library of Congress, made the photographs, cut them to uniform size, and they have been suitably framed. There are seventy-nine pictures in gray carbon, 23x19 inches, of foreign Cathedrals, and nine in sepia of the proposed Washington Cathedral, 26x21 inches; the whole harmonized in one group. The list of foreign Cathedrals includes Canterbury, Durham, Ely, Exeter, Gloucester, Litchfield, Lincoln, Norwich, Peterborough, Salisbury, St. Paul's, Truro, Wells, Westminster, Winchester, York, St. Petersburg, Florence, Milan, Cologne, Notre Dame, Amiens, Rouen, The Church of St. Ouen (Rouen), Rheims, Tours, Laon, Bourges, Chartres, Burgos, and Toledo. On account of the high artistic interest of the collection it was exhibited in the Corcoran Art Gallery for two weeks last spring and has been shown since in museums, art galleries, and libraries in the following cities: Newport, R. I., Indianapolis, St. Louis, Oxford, Ohio, Pittsburg, and is now in Memphis, Tenn. After leaving Memphis it is to go to Savannah, Ga., New Bedford, Mass. and Utica, N. Y. If any other cities would like to make arrangements for its display the

#### DEATH OF MRS. CHARLES T. OGDEN

THE DIOCESE OF MAINE has lost one of its most prominent Churchwomen in the death of Anna Bennett Ogden, widow of the Rev. Charles T. Ogden, founder of Trinity Church, Woodfords (Portland), an honorary canon of the Cathedral. Mrs. Ogden was a devoted daughter of the Church, a woman of marked mental ability and refinement, and one with nothing less than a genius for Church work. For many years she was the President of the diocesan branch of the Woman's Auxiliary, and since her retirement from that position she had been its honorary president. No woman in the diocese was more generally loved and revered than she, and in many a Church family her name was a household word. Mrs. Ogden was a native of Danby, N. Y., and died at her home in Woodfords on Holy Innocents' Day, aged 82. She leaves four children, Professor Henry N., of Cornell University; Professor Philip, of the University of Cincinnati; Hugh W., a lawyer in Boston; Miss Marguerite, who is a prominent Maine diocesan worker; and ten grandchildren.

#### CHURCH MISSION OF HELP INSTITUTE

THE NATIONAL ORGANIZATION of the Church Mission of Help will conduct a three day institute in the Russell Sage foundation building, 130 East Twenty-second St., New York, between January 24 and 26. The institute will open with a celebration of the Holy Communion at Calvary Church, the Rev. Charles N. Lathrop being celebrant, and the conferences will follow and extend through the three days. Among the speakers are Mrs. Harold L. Berry, president of the Church Mission of Help in Maine; the Rev. Charles L. Gomph, president of the same in the diocese of Newark; Mrs. John M. Glenn, president of the National Council of the organization, and other specialists. A mystery play, 'The Angels of Magdalena, written by Mrs. Henry Lee Hobart, will be given on Wednesday evening.

#### DEATH OF MISS ETHEL DAY

MISS L. ETHEL DAY, for many years a faithful member of the office staff of the Board of Missions, died in White Plains, N. Y., on December 5th. As a young girl, Miss Day became a helper in the missionary offices when they were located in the Bible House. For some years she was secretary to the Rev. Dr. Langford, and after his death served in the same capacity with the Rev. Joshua Kimber. All the older members of the mission staff remember her gratefully for her many kindnesses and for the careful personal attention she gave to all matters connected with their travel to and from their posts in the distant fields. Ill health compelled Miss Day to retire from her work in the Church Missions House in 1915.

The burial service was said at Calvary Church, New York by Bishop Lloyd, assisted by the Rev. Dr. Sedgwick, the Rev. R. S. Brown, and the Rev. Franklin J. Clark.

## DEATH OF REV. ARTHUR PRATT

CHURCHMEN in Wisconsin and in Iowa may remember the Rev. Arthur Pratt, who was ordained in the Diocese of Milwaukee as deacon in 1900 and as priest in 1901, and who was engaged in missionary work in the two states mentioned up to 1908, when he removed to England, his former home. News is received of the death of Mr. Pratt, though with no details as to time or place. He had not retained canonical connection with any American diocese.

## DEATH OF MRS. GEORGE FOSTER PEABODY

MRS. GEORGE FOSTER PEABODY, whose pen name of Katrina Trask is well known in literature, and who is also widely known as a Churchwoman and philanthropist, died early on Sunday morning, January 8th, at her home in Saratoga Springs, of bronchial pneumonia after a critical illness of only a few days, though she had been an invalid for many years. Mrs. Peabody wrote especially in the interest of world peace, to which she had devoted much attention. She married Mr. Peabody, well known philanthropist, only last year. Her first husband was Spencer Trask, who was killed in a railroad accident in 1909.

## DEAN INSTALLED

THE REV. STEPHEN E. MCGINLEY Sunday morning was formally installed as Dean of Trinity Cathedral, Omaha, Neb., at special services, Bishop E. V. Shayler officiating. For the first time since the resignation of Dean James A. Tancock last March the Cathedral congregation has a pastor.

Impressive ceremonies marked the installation. A procession composed of the wardens and vestrymen followed the choir and was followed by Canon Carl Worden, the Rev. Mr. McGinley, and the Rev. George Tyner, acting as the Bishop's chaplain and carrying the pastoral staff, and, lastly, Bishop Shayler.

The new Dean was presented to the Bishop by T. H. Davis, senior warden. The reading of the records of the election was followed by his acceptance of the post. The keys of the Cathedral were presented the new Dean and Bishop Shayler led him to the Dean's stall and offered prayers for his success in office.

## LABOR ADMONISHED BY ITS FRIENDS

A LONDON correspondent writes that Bishop Temple recently went into the County Forum in Manchester which comprises "Bolshevists, Communists, atheists, and advocates of revolution by violence", and spoke to them on Progress and Fellowship. The Bishop expressed the fear that the Labor Party, with all its ideals of brotherhood, was in danger of reaching the stage where it will be held together not by a positive principle but merely by a common enmity. He insisted that the "positive work of the Labor Party ought always to be the practice of fellowship."

## MYSTERY PLAY AT MARINETTE, WIS.

LARGELY THROUGH the kindly help of the Men's Club, under the presidency of Mr. H. J. Brown, the parish Christmas has been particularly bright for adults as well as the children. The little religious play, Bethlehem, was given in the Church on the evening of St. Stephens' day and preceded

the Christmas tree gift-distributing in the rectory. The setting for the play was an exact copy of the Copely print of The Stable, and was built in the chancel. Over it a large star glittered, adding much to the scenic effect. The costuming of the characters was not expensive but extremely effective as bright colors were used. The incidental music was mostly Christmas hymns sung by the children and the congregation under the leadership of R. W. Pellow, the Organist. The play was elaborated, somewhat, twenty-one characters taking part. The reverence of the young actors and their fine dramatic reading must be emphasized. There were short devotions before and after. Such was the impression on the crowded congregation that, by request, it is to be given again Epiphany Sunday.

## GENERAL THEOLOGICAL SEMINARY

THE MID-WINTER Reunion of the Associate Alumni of the General Theological Seminary will be held at the Seminary on Tuesday, January 17th. The Seminary will entertain the Alumni at luncheon at a quarter after one o'clock. After luncheon there will be opportunity for the reunion of classes in private rooms.

At half past four o'clock two lectures will be given in Sherrod Hall: The Church in the Presence of Modern Skepticism by Professor Dickinson S. Miller, Ph.D.; 2. Form and Content in Christian Tradition, by Professor Francis J. Hall, D.D.

Evening Prayer will be said in the Chapel at six o'clock.

The Annual dinner will be served in Hoffman Hall at seven o'clock. The following speakers have been secured for the dinner: The Rev. Caleb R. Stetson, rector of Trinity Church, New York; the Rt. Rev. William T. Manning, D.D., Bishop of New York; the Very Rev. Hughell E. W. Fosbroke, D.D., Dean of the Seminary.

## BISHOP SESSUMS'

## THIRTIETH ANNIVERSARY

THE LAYMEN OF THE DIOCESE of Louisiana tendered a banquet to the Bishop of that diocese on the evening of December 9th., the thirtieth anniversary of his consecration. There were a number of songs written for the occasion and sung with great zest. These related incidents in the Bishop's life and were so cleverly written as to call forth much amusement. The president of the Church Club, Mr. George M. Rogers, presided and read telegrams or letters from Bishop Tuttle, Bishop Gailor, and a number of other bishops and clergymen and laymen of distinction. The toastmaster was Mr. George H. Teriberry. The Rev. Dr. Walter B. Capers, of Jackson, Miss., gave a tribute from clergy who had formerly served in the diocese. Mr. Warren Kearny spoke for the laymen of the diocese, and on their behalf presented the Bishop with a purse containing a check for an amount represented by four figures. He assured the Bishop of the affection of his laymen, and expressed the hope that in the years to come the Bishop would use the men of the diocese more and more, throwing on them more of the burdens and responsibilities incident to such a large diocese. The Bishop of Texas, Dr. George H. Kinsolving, who was the particular guest of the evening next to the Bishop of the diocese himself, spoke on his own behalf and on behalf of his brother bishops in congratulating the Bishop on his anniversary. Bishop Sessums then made reply to the many addresses and was greeted with prolonged applause.

## TWO RECTORS IN EIGHTY-ONE YEARS

THE ABOVE is the record of the Church of the Epiphany, Danville, Va., in the Diocese of Southern Virginia. The parish was established in September, 1840. On September 1st of that year the Rev. George W. Dame, D.D., became rector and continued as such until April 1, 1895. He was succeeded by the Rev. J. Cleveland Hall, D.D., who was rector from April 1, 1895, until 1920, when, on account of ill health, he resigned the rectorship but continued to render such services as he could until the present rector, the Rev. Malcolm S. Taylor, took charge of the parish September 1, 1921.

## VACATION HOME FOR DEACONESSES

MRS. CHARLES H. SENFF, whose generosity is well known in the Diocese of Connecticut, has added to her benefactions by the gift of a five-year lease of a house at West Morris, to be used as a Vacation House for Deaconesses. From May 18th until September 7th, the house was continuously occupied, and for short periods in April and October. Members of the House committee are Deaconess Josephine A. Lyon, St. Hilda's House, New Haven, Conn.; Deaconess Katrina L. Patterson, 19 Perry St., New York City; Deaconess Jean W. Colesberry, St. Martha's House, 2029 So. 8th St., Philadelphia. Any of them will be glad to answer inquiries regarding the House.

## BASING BUSINESS IN CHRISTIANITY

MR. JOHN J. EAGAN, of Atlanta, Georgia, recently elected president of the American Cast-Iron Pipe Company, stated on taking office, "The directors are all Church members. They have elected another professing Christian as president, on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought". The platform adopted by the directors declares for a reasonable living wage to the lowest paid workman, constant employment for every member of the organization, and an actual application of the Golden Rule to all relations between employe and employer.

Quite as interesting as these declarations is Mr. Egan's comment on the publicity which his announcement received. He remarked that it was an unfortunate commentary on modern business life that when a Christian, among Christians, announced a simple Christian programme, the papers should treat it as "news".

## CHILD LABOR SUNDAY

SUNDAY, January 29, will be observed as Child Labor Day in churches and Sunday schools. The call issued by the National Child Labor Committee contains a statement from Secretary Hoover.

## TEXAS ANNUAL COUNCIL

THE DIOCESE OF TEXAS continues its interesting experiment in bringing large diocesan gatherings in connection with the annual council. The sessions will be held in Christ Church, Houston, January 20-

24. There will be on the first evening a council meeting of the Young People's Service League, extending to Sunday evening, 22nd. The Student Council meets on Saturday and all day Sunday. The diocesan Council opens on Sunday morning with Holy Communion and sermon by the Rev. Dr. George Craig Stewart, of Evanston, Ill. The Bishops' addresses and preliminary business are fixed for the afternoon, and the ordinary sessions continue through Monday and Tuesday. On these latter days there will also be in session meetings of the Daughters of the King, Girls' Friendly Society, St. Barnabas' Guild, Woman's Auxiliary, and Church Service League, as well as conferences on religious education, social service, and other interesting subjects, with strong speakers for each. Last year several hundred were in attendance at similar sessions and it is expected that the attendance will at least equal, and probably exceed, that of last year.

CENTENNIAL REPORTS

THE SPECIAL Centennial offerings already exceed \$40,000, received not only from this country but from churches in Florence, in Tokyo, Japan, and in Shanghai, China, where the congregation of the Church of Our Saviour presented to the Bishop for the Centennial fund a lot valued at \$1,500. The largest single offering received to date is that of \$8,000 from the Church of the Epiphany, New York City. One of the objectives was the securing of one hundred qualified missionaries for service at home and abroad before Easter of 1922. Up to date seventy of these missionaries have been secured and sent to the fields.

BEQUEST

MRS. EDWIN A. STEVENS, widow of Colonel Stevens, long treasurer of the Diocese of Newark, and its devoted servant, has given the diocese as a permanent memorial of him, \$21,000, the income to be used by the Bishops for the care and extension of the diocesan work. It is a fitting memorial of one whom the diocese has abundant reason to remember with great gratitude.

MEMORIALS AND GIFTS

ST. ALBAN'S CHURCH, Manistique, Mich. (the Rev. Don H. Copeland, deacon-in-charge), was the recipient of a pair of seven-branch candlesticks, executed at the Bentley Studios, from a group of parishioners. They were used for the first time on Christmas Day. The Junior guild also recently presented the parish with copies of the musical edition of the New Hymnal for pews and choir and equipped the choir with new copies of the Chant and Service Book.

ON CHRISTMAS DAY in St. Paul's Church, Endicott, N. Y., there were used for the first time a new altar cross, a pair of five-branched candlesticks, and two alms basins, all of these the gift of Ralph Holve. The cross is a memorial to the late Archdeacon Hegeman. A burse and veil presented by the Altar society and new hangings made by the Parish Aid society were also used for the first time.

BISHOP REESE preached to a fine congregation in Trinity Church, London, O., on Jan. 1st, and blessed the new alms basin and offertory plates, a Christmas present to the church by the Misses Dooris, devoted members of the parish, in memory of their mother. They bear the following inscrip-

"To the glory of God and in dear memory of Mrs. Margaret Johnson Dooris, one of the founders of Trinity Episcopal Church, London, Ohio. Entered into Paradise, Nov. 28, 1888 This Basin, and Offertory Plates are presented by her daughters, Martha, Margaret, and Sallie Dooris. Christmas 1921."

MRS. JOSHUA HODGINS presented St. Paul's Church, Marinette, Wis., at Christmas a pair of five-branched candelabra in memory of her daughter, Marguerite, who died a little over a year ago. The candelabra are extremely handsome and beautiful and are of 14th Century Florentine design, and are particularly suited to adorn the dignified altar, which is of pure white marble. The Boys of the Altar Servers' Guild—22 in number,—presented St. Paul's with a chaste processional crucifix to be used particularly for the celebrant's procession. The early part of the year Mr. H. J. Brown gave an appropriate cross surmounted staff for the flag which is regularly carried at the 11 o'clock Sunday High Mass.

A HANDSOME pair of Eucharistic candlesticks of polished brass and thirty inches high, bearing the inscription: "Presented to St. Thomas' Church, Bath, N. Y., December 25th, 1921—by Sarah Cook Montague", were blessed and used at the Christmas Celebration, the rector officiating. The smaller candlesticks presented a few years ago will be placed on the chapel altar, for which they were originally intended. They were given by Major John L. Slocum.

A fine red leather bound Prayer Book was given to St. Thomas' Church, Bath, N. Y., by the Hon. Clarence Willis, in memory of his mother, for use in the chapel.

THERE WAS given to Middleham Chapel, Diocese of Maryland, on Christmas Day, 1921, the Eucharistic lights in memory of Mary Evelyn Wilson by her family. These lights are of fine brass and they were dedicated and used by the rector, Rev. J. Gibson Gantt, at the celebration of the Holy Eucharist. Middleham Chapel is at the extreme southern mainland end of the Diocese of Maryland and has been used for divine service continuously since 1699, but this was the first time altar lights were used.

AT THE mid-day service on the Fourth Sunday in Advent a set of Westminster Peal chimes were dedicated in St. John's Church (Rev. V. W. Shields, D.D., rector), Jacksonville, Fla. The chimes are a memorial to Mrs. Weed from St. John's Guild.

THE ALMS BASIN which was in use for years at St. David's Church, Indianapolis, and given back to the Rev. C. S. Sargent, was presented, received, and blessed by the Rt. Rev. Frederick B. Howden, D.D., as a memorial to the late George Paull Torrence. It is to be used in St. Alban's Church, El Paso, Texas.

ON THE FEAST of the Circumcision, the Bishop of New Jersey blessed a sanctuary lamp at St. Peter's Church, Spotswood, N. J. (the Rev. William L. Phillips, rector). The lamp was given in memory of George Armour De Voe by his parents.

MRS. J. COOK WEBSTER presented St. Peter's Chapel, Solomon's Island, Maryland, an altar service book rest, which was dedicated and used by the priest-in-charge, the Rev. J. Gibson Gantt, at the early celebration on Christmas Day. This chapel is the extreme southern station for the Church in the Maryland diocese. It is a place of

large importance by reason of its being in the Drum Point Harbor, said by the government to be second to none in size, depth, and safety in America. Also the Island is to become an important summer resort for the cities of Baltimore and Washington.

A VERY handsome and beautifully hand embroidered, festival white silk damask altar frontal was used for the first time Christmas eve at the Midnight Service, a gift to the Church of the Redeemer, Cairo, Ill., from the Daughters of The King.

An unusually fine super-frontal was also given for the chapel altar and a fully equipped and illuminated manger was another gift from some of the Greeks living in Cairo.

NEWS IN BRIEF

CENTRAL NEW YORK—A pageant written by the rector and produced under his supervision was given at the Christmas festival of All Saints' Church school, Syracuse, on Holy Innocents' Day. The play was named Bethlehem. Act I introduced the prophecies concerning Christ. Act II told of the Annunciation. Act III of the Birth. The closing act depicted the visit of the Magi. Fifty-three persons took part in the presentation.—The Rev. A. H. Beaty, of Cortland, recently was called to North Pitcher, where the Church is not represented, and administered Holy Baptism and Holy Communion in the home of a devout Church family. — Members of Trinity Church, Binghamton, presented the rector with an Overland Sedan on Christmas Day. —Plans are being drawn for a new marble altar for Grace Church, Syracuse, which is to be given by members of the parish as a thank-offering for the recent fiftieth anniversary. — Members of the Sunday school of the Church of the Redeemer, Watertown, presented their rector, the Rev. D. D. Waugh, with a purse of gold at the Christmas festival.—Indian members of the Church of the Good Shepherd, Onondaga Reservation, presented a Nativity Pageant on Thursday evening in Christmas week.—Bishop Beecher of Nebraska was celebrant at a midnight Christmas Eucharist in the Church of the Evangelists, Oswego. On Christmas night he addressed the united parishes of the city on the history of the Church in the middle West.—Bishop Fiske was celebrant at St. George's Church, Utica, at the early service on Christmas Day, visited St. George's, Chadwicks, at 10:30, and in the evening installed the Rev. E. W. Foulkes as rector of St. Mark's Church, Clark Mills.—Over 100 members of Liberty Lodge, F. and A. M. were guests of their chaplain, the Rev. J. A. Springsted, at St. Luke's Church, Utica, on St. John the Evangelist's Day. A service in the Church, at which the rector preached on *Brotherly Love* was exemplified by St. John and in Masonry, and was followed by games and refreshments in the parish house.—Bishop Fiske delivered a New Year's address in St. George's Church, Utica, at solemn high mass.—Choir boys of Grace Church, Utica, assisted by members of the Sunday school orchestra of Calvary and Grace Churches, gave a programme of music at the State Hospital during Christmas week, singing carols in the several wards of the institutions.—Bishop Fiske joined with the parochial clergy of Syracuse in giving a complimentary luncheon at the University Club on St. John the Evangelist's Day to the Rev. Theodore Haydn, it being the 20th anniversary of his ordination to the priesthood, and his ministry having been entirely spent in this diocese. He was presented with *Some Notable Altars*.—In the Christmas

offering at Calvary Church, Syracuse, was a check for \$250 to be added to the Building Fund in memory of Miss Arria S. Huntington.—A new font has been placed in St. Paul's Church, Endicott, by the Little Helpers of the diocese.

CONNECTICUT—President Ogilby of Trinity College, in a recent address, deplored the tendency of college football stars to aspire to the duties of coaches. It is more serious in its effect on mature sports, he said, than for colleges to strengthen their teams by financial inducements. The difficulty comes, when the intense interest in college athletics is exploited by individuals and organizations for its money value. To my mind the chief problem in college athletics to-day is not the endeavor on the part of individual colleges to offer financial or other inducements to strengthen their teams. Colleges with ideals do not do this and, so far, no means have been successful in preventing colleges with low ideals from accomplishing it. The greatest problem is when pressure is brought to bear upon an athlete who has made a reputation as a college amateur to use his prowess later for financial gain. Bishop Brewster in a published statement has come out as opposed to the proposal of prohibition officials to bar the use of sacramental wine for use in the Holy Communion. He said that the Church would stand for the rights outlined in the Volstead act and for the privileges accorded by tradition.—*The Waterbury American* recently asked the Rev. John N. Lewis, rector of St. John's Church in that city, to express his views on the general subject of prohibition which he did in the issue of that paper on Friday morning, Dec. 23rd. Speaking of the eighteenth amendment Dr. Lewis stressed the familiar point that it was promoted and approved "in a perfectly legitimate way," and hence argued that as "we cannot pick and choose our laws," therefore all there is for us to do is to enforce it. Suppose, he said, "it is contrary to the convictions of a large majority of the people of Waterbury, what has that to do with it".

ERIE.—The Rev. Francis B. Blodgett, who for sixteen years was Professor of Old Testament in the General Theological Seminary, was instituted as Dean of the Cathedral of St. Paul, Erie, Pa., on Sunday morning, December 18th.—Bishop Ward was the institutor and preached the sermon. Mr. Turner W. Shacklett, secretary of the Cathedral Chapter, delivered the keys of the church.—The new Diocesan has entered upon his duties with energy and enthusiasm and has already visited nearly every parish and mission station in his jurisdiction, reaching a number of these places before the winter weather set in by his own automobile driven by himself.—A pleasant surprise was given Rev. Geo. F. Potter, who has been rector of the Church of our Saviour, DuBois, for the past sixteen years, on the occasion of his double anniversary, his birthday and the twenty-fifth anniversary of his ordination to the priesthood, when a banquet was prepared by the Ladies' guild of his congregation at which one hundred men sat down, and at which many commendatory speeches were made and a purse with a substantial sum given in loving appreciation of his devoted and faithful service.

FLORIDA.—Rev. D. B. Leatherbury (curate of St. John's Parish, Jacksonville, Fla.) was presented with a new Ford sedan on Christmas Day. The sedan was the gift of parishioners and other friends in the city.

GEORGIA.—Two parishes in Savannah, St. John's (the Rev. William T. Dakin, rector), and St. Paul's (the Rev. S. B. McGlohon, rector), held midnight services Christmas

Eve with special music. Christ Church (the Rev. John D. Wing, D.D., rector), held a short vesper service at 6 o'clock, Christmas Eve. The decorations for Christmas were unusually beautiful this year. The Church schools had their celebrations, some before and some after Christmas. The service for Christ Church was held Christmas afternoon, and was specially arranged by the principal, Mrs. T. P. Waring. Three Christmas Angels told the story, and each department sang a carol. Every pupil brought a present which was put in a manger, and these were given to the Christmas tree of the parochial mission, the House of Prayer. At the celebration of St. John's Church school, the pupils also brought presents to give away to others. The Christmas Cantata, the Christ Child, by Hawley, was sung by the choir of Christ Church, the Thursday evening before Christmas.—The Bishop preached at Christ Church, Savannah, on Christmas Day, on The Establishment of Peace.—Since the arrival of the new vicar, the Rev. E. M. Parkman, at Christ Church mission, Augusta, the Church school, which now numbers seventy-eight pupils, is growing rapidly. This mission is in the mill district, and offers a wonderful opportunity for the Church. Tuesday before Christmas, the women of the mission gave the vicar and his family a pantry shower. The pupils of the Church school were given a Christmas tree the night after Christmas.

IDAHO.—A two-weeks' campaign for funds, ending Thanksgiving Day, resulted in the sum of \$3,047.50 being raised in the thriving little railroad town of Glens Ferry, with its population of 1,434, and four active

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churches. Grace Church was erected in 1917, and the first regular services were held in September of that year. In January, 1918, the present rector took charge of the work, and to-day there is a neat little church building, a rectory costing \$4,000 purchased in 1919. Work on the new parish house has begun, which will cost under the present plan some \$8,000. Considering the small population, and the transient nature of the people who are railroad employees—this being a division point on the Union Pacific system—this little mission station in Idaho has made exceptional progress in the past few years. The new parish house will be 100x50 feet, and will have an assembly hall and one or two small rooms, one of which will be a reading room and library. Later, if funds are available, it is hoped that the building will be completed in its original plan, thus providing plenty of room to allow for the meetings of the various railroad organizations, which are numerous and now occupy a small hall every afternoon and evening of the week. With Mrs. Touret, Bishop Touret spent the first two weeks in December on a missionary journey into Northern Idaho. Together they visited the churches at Kellogg, Wallace, Sand Point, Coeur d'Alene, Moscow, and Lewiston. In many places public receptions were given. Meetings were arranged where Mrs. Touret addressed the women of the Church, and everywhere the Bishop met with the vestries or the Bishop's committees. Special emphasis was laid on the Nation-wide Campaign for 1922, and practically everywhere the quota is being written into the budgets for the coming year. Conditions look exceedingly hopeful. At Wallace, on December 4th, the Bishop consecrated Holy Trinity Church, and delivered an historical sermon. This parish was started in the mining town of Wallace, by Bishop Talbot, in the days when Wallace was very wild and picturesque. There is now an attractive brick church and a substantial parochial organization. The rector is the Rev. Andrew L. Bramhall. At Moscow, the seat of the University of Idaho, the Bishop found one hundred students affiliated with the Church. This is almost a ten per cent membership of the student body. At a banquet given by the Church people of Moscow, at which two hundred sat down, one-third of the number present were students. The Church has a strategic opportunity at this point. Both at Moscow and at Lewiston there are flourishing chapters of the Brotherhood of St. Andrew.

LONG ISLAND.—The Rev. Duncan M. Jenks, rector of St. Thomas' Church, will be the essayist at the January meeting of the Brooklyn Clerical League, subject—The Soul—its Study.—Under the direction of a committee of clergy and laity, of which the rector of St. Mary's, the Rev. J. Clarence Jones, Ph.D., is chairman, plans are under way for the celebration of the twentieth anniversary of the consecration of the bishop of Long Island. There is to be a celebration of the Holy Communion at Grace Church, Brooklyn Heights, Bishop Burgess' last parish before his elevation to the Episcopate, on Monday, Jan. 16th., and reception at the Hotel Bossert on the evening of the same day.—St. Andrew's church, 4th Ave. & 48th St., Brooklyn, the Rev. John W. Gill, D.D., rector, was consecrated by Bishop Burgess on the third Sunday in Advent. The sermon was preached by Archdeacon Bambach.—Large congregations and communions are reported for Christmas Day. The weather, though not sunny, was clear. At St. Paul's, Flatbush, more than 800 received the Holy Communion.—A very handsome green super-

frontal and ante-pendium for pulpit, lectern, and stall, were blessed at St. John Baptist's, Brooklyn, on Christmas Day, by the rector, who also dedicated three memorial pictures at St. Agnes' mission on the same day.

MARQUETTE.—St. Alban's Church, Manistique, Mich. (the Rev. Don H. Copeland, deacon-in-charge), presented a pageant, The Holy Nativity, by Rosamond Kimball, on Christmas afternoon to a capacity congregation. This was a unique event for this city and attracted widespread attention.

MISSOURI.—Two great services for children were held at Christ Church Cathedral. On Sunday afternoon, December 18th., under the auspices of the Church School Service League, a mass meeting for children was held, and Bishop Tuttle took part in the opening processional, with school children from all parishes of the city. The Rev. J. Boyd Cox was master of ceremonies, and an address was given the children by the Rev. Henry Watson Mizner.—On Christmas Eve, at 5 o'clock, the annual Candle Light Service of the Cathedral school children was held with the Cathedral packed to the doors. This service has come to be considered by many as the municipal opening of the Christmas celebration, and because of the downtown location of the Cathedral, last minute shoppers throng in and many stand during the whole service. The school children, each wearing a red cotta, and carrying a small lighted candle, took part in the long processional, opening the service in an old time carol. The candles were carried to the altar and banked there and a great Yule candle lighted. The offering was given to the Children's Aid Society of St. Louis, which sent out hundreds of groups of carol singers in all parts of St. Louis on Christmas Eve, to stop and sing before every home where a candle shone in the window to welcome the singers and show willingness to contribute money for needy children of the city.

MONTANA.—Special services of restoration and benediction were held in St. John's Church, Butte, the Rev. Charles F. Chapman, rector, on Sunday Dec. 18th. The church was badly damaged by a fire a year and a half ago. The chancel and the organ were practically ruined. In the restoration the church has been remodeled and greatly improved both inside and out. A new organ loft has been built on, and a new organ, the gift of ex-Senator W. A. Clark, has been installed; the chancel has been enlarged and greatly improved, the roof has been beautifully panelled with Oregon fir, a larger sacristy has been added, and the

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walls retinted, and pews redressed. Two towers on the west end of the church add greatly to the appearance. The entrance has been changed from Idaho street to Broadway. At the corporate Communion of the young people at the eight o'clock service on Sunday morning there were seventy young men and women present. Bishop Faber was the preacher at the eleven o'clock service, when the church was filled to capacity. The offering, including a gift of \$4,000 from one woman, amounted to about \$4,400 and practically cancels the indebtedness.—A parish house costing some \$6,000 has just been completed by the parish of The Incarnation, in Great Falls.

**NEBRASKA.**—St. Martin's Church, Omaha, of which the Rev. C. Edwin Brown is rector, has subscribed for a copy of the *Holy Cross Magazine* to be sent to every vestryman, Church school officer, and teacher. This is the first preparatory step toward the mission to be held in St. Martin's by the Holy Cross missionaries in Advent 1922. The rector believes that the present is none too soon to prepare for the intended mission and that through the *Holy Cross Magazine* the hearts of the people will be warmed and their intellects instructed in the organization and character of the Order of the Holy Cross.—Bishop and Mrs. Ernest V. Shaylor have recently taken up residence in the new See House, 5124 Icard St., Omaha. The new Episcopal residence is a magnificent ten room dwelling, provided with all the accommodations of modern improvement.

**NEWARK.**—On Holy Innocents' day, the Patriarch-elect of Constantinople was welcomed in the Newark City Hall by Mayor Archibald and presented with the freedom of the city with due ceremony. He was escorted from New York by the Bishop of Harrisburg and Bishop Alexander and several ecclesiastics, and was received in Newark by one hundred or more of the members of the Orthodox Church in Newark, who stood about him during the ceremony. The Bishop of Newark and some of the Newark clergy were also present. The Patriarch was as gracious and kindly as ever and his recent attainments in the understanding and use of the English language are quite marked. — The observance of Christmas day in the religious services and in the remembrance of those in need in the diocese was apparently larger than ever before, while there are no outstanding events to record.—The Diocese of Newark, consisting of the seven northern counties of the State and the City of Summit, has a territory of 2,033 square miles and a population of 1,912,000 persons, with 43,450 communicants. Within twenty years New Jersey has increased in population 67 per cent, the Diocese of Newark 72 per cent and its communicants 81 per cent.

**NORTH DAKOTA.**—To meet the requirements of this big state of vast distances, and save the travelling necessitated by the wide separation of the various parishes and missions, it was decided to divide the Deaneries into four, instead of just the Northern and Southern as originally inaugurated in 1919. The Deaneries, with their respective Deans as appointed by the Bishop, are now Fargo, the Rev. Charles W. Baxter, Dean; Grand Forks, the Rev. D. Pierce-Jones, Dean; Minot, the Rev. N. E. Elsworth, Dean; and Bismarck, the Rev. C. P. Drew, Dean. Three of the Deaneries, Minot, Grand Forks, and Fargo held their meetings this fall and early winter with most gratifying results, both in attendance

and interest and spirit manifested. The fourth one, Bismarck, will hold its meeting in Bismarck on January 17th and 18th. The Minot Deanery was the first to assemble in the fall, and met at the beautiful new All Saints' Church, at Minot, which is such a splendid testimonial to the earnest spirit and hard work of the good people of that parish, and their rector, the Rev. D. J. Gallagher. To build a \$40,000 church, and buy a new rectory as well, is no mean undertaking to be accomplished under financial conditions that have prevailed in North Dakota for several years, and it has been done almost entirely by the people of Minot with very little help from outside. The deanery meeting was opened with a celebration of the Holy Communion at 7:30 A. M., at which service forty people were present. At the business session which followed later in the day interesting papers were read, addresses made and discussions on the vital questions relative to the work of the Church. In the words of one of the clergy "These deanery meetings can be of untold benefit to our people, and the means of inspiring those who are interested enough to attend them with a great enthusiasm for the extension of the Kingdom of God". In conjunction with the deanery meeting at Minot the first meeting was held of the State laymen's club recently organized and called the "Men's Club of the Episcopal Church of North Dakota". Thirty-two men from various parts of the state were assembled. It was an inspiring meeting and gave those present a vision of the great possibilities of such an organization. The aims and objects of the Club were discussed—the welding together the laymen of the Church all over the state in one common interest in all things pertaining to the welfare and work of the Church, and to arouse in them a deeper sense of their responsibility to help carry on this work. In response to the call for new members thirteen men present expressed their desire to become members and were duly enrolled.

**NEW JERSEY.**—To mark the tenth anniversary of Archdeacon Shepherd's work in the diocese, the trustees of the Cathedral Foundation presented him with a very handsome gold watch, at a dinner given in Trenton, on November 30th. On the outside of the case was engraved R. B. S. and on the inside was inscribed "The Venerable R. Bowden Shepherd from the Trustees of the Cathedral Foundation, in affectionate appreciation of ten years' faithful service as Archdeacon in the Diocese of New Jersey. 1911-1921."

At the autumn meeting of the Springfield convocation held in Christ Church, Springfield, the Rev. Arthur Adams, Ph.D., professor of English at Trinity college, Hartford, spoke on the relation between the Church and her colleges. At the annual election, which followed a discussion of Dr. Adams' address, the Rev. John Howard Rosebaugh, rector of All Saints' Church, Springfield, was elected Dean, and the Rev. Benjamin Louis Ramsay, associate at Christ Church, Springfield, was elected secretary and treasurer.

**QUINCY.**—The Sunday school chapel of the Cathedral (the Very Rev. George Long, Dean), has been equipped with an altar, and will be known as the Chapel of St. Mary. A sanctuary lamp has been given by Mrs. R. F. Newcomb, and the Blessed Sacrament will be perpetually reserved for the sick and dying.

**RHODE ISLAND.**—S. Mary's Church, Warwick Neck, originally erected for summer services, and closed for some years, even for that purpose, was re-opened Christmas



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morning with a celebration of the Holy Communion by the general missionary, the Rev. C. A. Meader, with an encouraging number present from the adjoining villages of Conimicut, Long Meadow, and Oakland Beach. There will be services there now every month with the help of layreaders, under the direction of the general missionary.—The rector of St. Paul's Church, Wickford, is looking after the children of the neighboring villages of Lafayette, Belleville, Alenton, and Hamilton, and having them brought by bus to St. Paul's, in time for morning service and Sunday school. The boys of St. Paul's Sunday school are doing business for their 1922 Lenten Offering by selling R. I. Johnny Cake meal from the mill on Roaring Brook Farm, the residence of the general missionary. Their commission already amounts to seven dollars. The mill on Roaring Brook farm promises to be a source of income to the rural missionary work in grinding corn and whole wheat for sale in the diocese.—One of the most interesting Christmas services in the diocese was that held on Christmas afternoon at Austin, in the heart of the Rhode Island wilderness, when the chapel there was crowded with the children from the isolated farm houses for miles around. There were carols and recitations followed by a short service and an address by the general missionary and then substantial gifts, provided by some of the Providence parishes, that brought cheer into many lonely homes, were distributed. Miss Florence Platt, trained at the New York Deaconess School, has charge of the work.—The Rev. Frank Darnroesch, rector of Trinity Church, Bristol, is to hold a mission at St. Thomas' Church, Providence, from January 8th to the 15th. The rector of St. Thomas', the Rev. Burdette Landdowne, did a good thing at the last Ember Season by distributing through the parish prayers for the Increase of the Ministry and for the rector. At the annual meeting of the Rhode Island Branch of the Woman's Auxiliary to be held January 28th, at St. John's Church, Providence, the speakers will be Dr. William C. Sturgis, educational secretary of the Department of Missions and the Rev. W. S. Claiborne, representing the Du Bose Training School, at Monteagle, Tenn.—The Silent mission under the care of the Rev. George H. Hefflon, on Christmas Day, had a celebration of the Holy Communion, and a service at which three adults were baptized, at Grace Church, Providence. There was a supper also and a Christmas tree with presents for over fifty deaf people who were present, and for some of the sick deaf who could not be on hand. Father Hefflon, who is in charge of the work among the deaf in the Province of New England, had Christmas services for his people at Bridgeport, New Haven, Waterbury, Boston, Providence, Hartford, Springfield, and Pittsfield, besides planning a service for them by proxy at Worcester.

UTAH.—There is great activity at Randall, one of our Indian mission churches. The Christmas service at the Church of the Holy Spirit was unusually impressive. Indians began to come as early as 8:30 in the morning, from all over the Reservation, though the hour for service was 7:30 in the evening. The church was packed to the doors, and beautifully decorated; seventy candles lighted the altar. At this mission thirty girls were recently admitted to the Girls' Friendly Society. Indian "braves" are acting as lay-readers, and it is probable that there will be some Indian candidates for Holy Orders eventually.—Two hundred persons were present at a recent parish supper at St. Luke's, Park City. The Rev. H. R. Pool is doing good work in this little mountain town.—Bishop

Moulton invited the district clergy to lunch at the Alta Club, the Thursday following Christmas. All came except two who were prevented by distance. A Clericus was formed, which will meet every month, the members acting in turn as hosts. A lunch will be followed by discussion, with perhaps some recent book for the theme.—Well-attended services were held throughout the district on Christmas Day. The Salt Lake churches were unusually beautiful in decoration and music. Smaller cities, such as Eureka and Logan, report the festival as especially inspiring. A fine "tree service" at Eureka brought out crowds of children with parents and friends. At St. John's Church, Logan, the lodge of Odd Fellows attended the Christmas morning service.

WESTERN MASSACHUSETTS.—The Rev. James Edward Ward has been appointed Diocesan College Missioner to assist in caring for the Churchmen and Churchwomen in Amherst college, the Massachusetts Agricultural College, at Amherst, and Mount Holyoke College. The Rev. Mr. Ward served as chaplain with the Canadian forces during the war. The appointment of a college missioner in a diocese which has as many important colleges as Western Massachusetts is a concrete illustration of the way in which the Church is attempting to meet her obligations and opportunities.—A new portable chapel has been erected in Turner's Falls. The first service was held on Christmas day.—The Rev. George Stockwell is priest-in-charge.—The Epiphany number of the diocesan paper, the *Pastoral Staff*, contains signed articles by eight or ten laymen of the diocese on such subjects as these; Church Going, Sermons, Church Finance, If I Were a Parson, The Opportunity Before the Church, One Man's Idea of the Church's

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THE SISTER SUPERIOR.

Business. The Rev. Malcolm Taylor, executive secretary of the Province of New England, is to give at Smith College, Northampton, under the auspices of the Christian Club a course on the fundamentals of the Christian Faith.

**WESTERN MASSACHUSETTS**—The Rev. A. D. Snively, diocesan missionary, a veteran of the World War, has received a commission in the Organized Reserves. He is a First Lieutenant in the 390th Heavy Field Artillery, being attached to the ammunition train.—St. George's Parish, Lee, is planning to erect a new parish house in the rear of the church. The cost will be approximately \$30,000. There will be a large assembly room for social gatherings, dances, and other entertainments, with a stage, classrooms, vestry room, and guild rooms. In the basement will be a bowling alley 90 feet long. The church hopes to sell its present parish house, which is entirely inadequate and which occupies a prominent place on Main St.

#### THE TELEPHONE GIRL

IF YOU were a telephone girl and stood at a switchboard in a rush hour, and if some one took the telephone off the hook when there were forty other people doing the same thing within a minute, and if that person having waited ten seconds should ask if you were asleep, how would you like it?

If you were a telephone girl and you had eighteen telephone wires with plugs at the ends inserted in eighteen connections to enable thirty-six people to talk, and there were seven of these close together and a couple of people hung up their phones and you pulled out of the maze the wrong wire and cut two people off from talking, would you think it fair if either of the victims swore a little and asked if you were out late last night?

If you were at a switchboard and some one asked for a connection and the person desired did not answer the telephone, and if the party calling rattled the receiver rapidly, instead of slowly, as he should, and the rattling of the phone hook did not register in the office, and if after a while he did get into communication with you, would you like him to ask if you thought you were enjoying a "pink tea?"

It would, no doubt, do us all good to put ourselves in the other person's place whenever we are inclined to find fault with public service. Gas, electric light, trolley car, telephone, it is all the same. The employees generally do their work as well as they can.—Editorial, *Manchester (N. H.) Daily Union and American*.

#### A GOOD TURN ELECTED HIM

JAMES DAVIS, for years Congressman from Missouri, told at a Washington Scout celebration the story of how a typical Scout Good Turn had elected him.

"One morning", he said, "when I was about twenty. I was riding my horse into town when I met a boy who had been riding a mule loaded with a sack of corn. The sack had fallen off, and the boy was not able to put it back on single handed.

"I dismounted, took off my coat, and put the boy and the corn back on the mule. Then I went on, and forgot all about it.

"Nearly twenty years later I was candidate for Congress in the primaries. I didn't have much chance in the 'enemy's country,' but learned that some one there was very busy getting votes for me. I had no idea who he could be. In the end I was nominated by forty-seven votes.

"At the country mass meeting which fol-

lowed to celebrate the victory a big, sturdy young man elbowed his way through the crowd to the speaker's stand and held out his hand.

"I don't suppose you know me," he said. And I admitted that I did not.

"Well, he continued, 'you may remember a boy and a mule and a sack of corn in the road twenty years ago. Three men passed him before you came along, but you, the fourth, stopped to help the boy and the corn get back on that mule. I'm the boy; and I made up my mind that day that if I ever had a chance to pay you back for the good turn you did for me I would. My chance came, and I've made good on it. We gave you a majority of sixty-eight votes in our township.'

"That one little good turn," said Congressman Davis, "elected me."

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