

The
The Living Church

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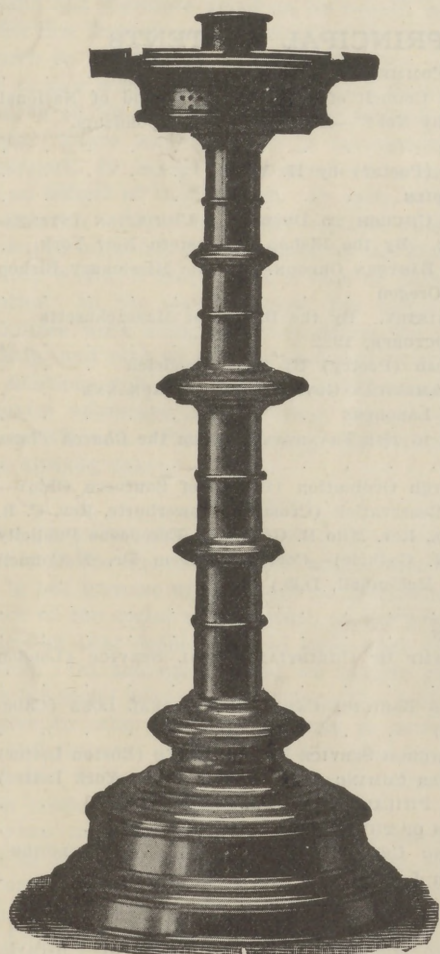
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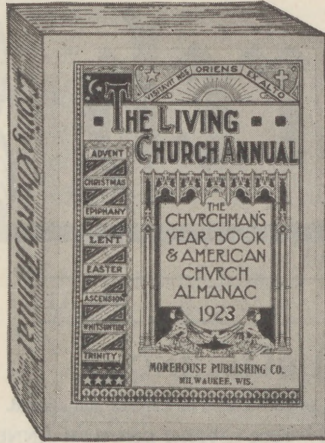
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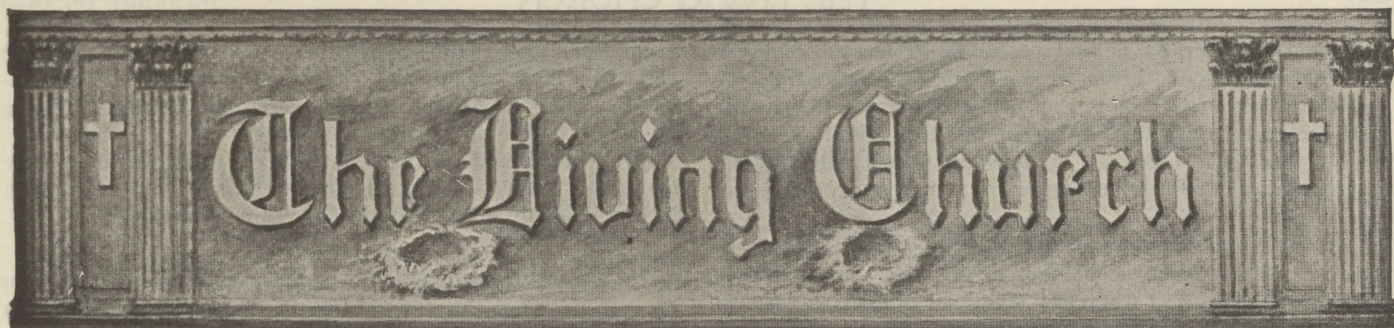
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A GREAT DEAL of the confusion in the Protestant world today is due, in a large measure, to the influence of Unitarianism, and is but the reflex of an indefiniteness of belief in the doctrine of the Holy Trinity.—Henry Lowndes Drew.

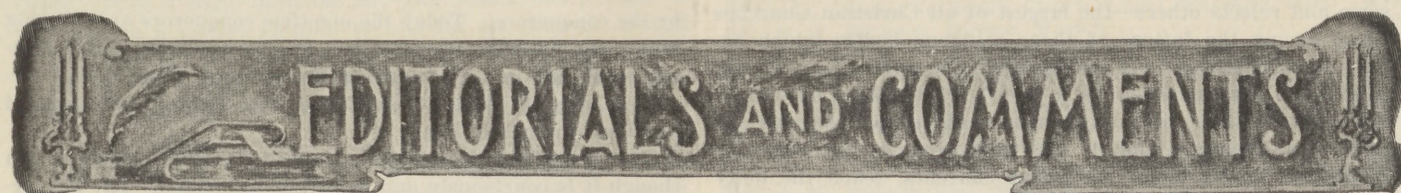


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The Federal Council of Churches

ONE of the subjects on which there was difference of opinion at the recent General Convention was that of the relationship which this Church should assume toward the Federal Council of Churches. A joint committee of the two houses under the chairmanship of Bishop Brent, gave careful thought to the subject and unanimously presented a report recommending a continuance of the plan whereby, at present, there is a joint representation in the Federal Council of our Social Service Department and our Joint Commission on Christian Unity, which, however, is declared to represent those bodies rather than the Church itself. The arrangement is rather anomalous, since the joint commission referred to has not had a meeting for many years and is unable therefore to formulate a policy, and the chairman of the commission has therefore acted on its behalf, joining with the Social Service Department in selecting the representatives of the Church in the Federal Council. So also, no arrangement is made to pay what the Federal Council deems the share of this Church in its large and growing budget for social service work. There was therefore a movement, which found much support, to accept full membership in the Federal Council on behalf of this Church. In spite of the unanimous recommendation of the committee against this plan, it narrowly escaped adoption, being passed by the House of Bishops and coming within a fraction of a vote of passing the House of Deputies. In the end, however, the recommendations of the committee were accepted: to continue the present partial membership, and also to ask the National Council to consider further relations and to empower the President of the Council to invite voluntary contributions toward the budget of the Federal Council. This latter step the President has, quite properly, already taken.

IN OUR JUDGMENT this Church should not accept the fuller membership in the Federal Council which many have desired.

This is not because of any lack of sympathy on our part with much of the social service work of the organization, nor to any feeling that coöperation in such work is unfitting for the Church. On the other hand we believe that in proper measures for social advance, the coöperation which the Church should give to other agencies extends so much beyond the limited constituency of the Federal Council, that federation with the latter would unreasonably narrow our opportunity for coöperation.

For when measures relating to social advance are proposed, it is desirable that *all* the agencies which may be counted on to support such measures should be brought together in united action. Such problems as those of child labor, of protection of morals, of supervision of movies, of law enforcement, and many others, do not cause men to divide on ecclesiastical lines. On many such questions we are glad always to have the Church coöperate with the Federal

Council of Churches. But we are quite as glad—not one whit less—to have it coöperate with Unitarians, with Jews, with secular organizations, and with Roman Catholics, all of whom are ineligible to membership in the Federal Council, while the coöperation of other bodies eligible to, but not represented in, that Council, such as the Lutherans, is equally important. Those who ask us to accept full membership in the Federal Council in order to secure coöperation in such measures—and that appeared to be the principal argument for federation in the General Convention—are curiously illogical or else unhappily narrow in the extent of the coöperation which they desire. If Churchmen really wish to secure united action toward measures relating to social advance or higher moral standards, they must certainly see that federation with one section of the higher moral influence would be only an embarrassment to complete unity of action. We must either federate *all* the bodies, religious and secular, Christian and non-Christian, to secure such ends, or we must find some other policy than that of federation to promote them.

It must not be supposed that failure to accept full membership implies a desire for other than cordial relations with the Federal Council. Such cordial relations are entirely consistent with a policy of complete autonomy. There is at the present time a very cordial working policy between our Department of Social Service and that of the Federal Council. They have very much in common. Their respective executive secretaries are in frequent consultation. The Federal Council department maintains an extensive and valuable research service, and from the budget of our Social Service Department our National Council votes \$2,500 annually to the Federal Council for the privilege of making use of that research service. The service thus obtained is a valuable one, and though the amount paid for it is based on a liberal—but not too liberal—valuation, it is much cheaper for us to avail ourselves of that service than to seek to duplicate it for ourselves. Nobody criticises that expenditure, and it rightly expresses our good will toward the Federal Council. But this, being an expenditure for service required and given, is fundamentally different from taking any part of the income of the Church and paying it on a membership quota in an organization not of the Church nor under its control. The latter we certainly could not do.

The only other argument advanced in favor of complete federation is based on the desire for Church unity. But this seems to us to have no validity whatever. If the Federal Council were a movement to unite all Christian bodies into one federation, treating all alike, there would be something to be said for it, though federation and unity are so distinct that even then we should not be interested in accepting the former as a substitute for the latter; neither has federation proven to be a step toward the unity of the bodies federated. So long as the conception of unity that prevails in the Fed-

eral Council generally is that of a Pan-Protestant combination of forces in distinction from, if not in hostility to, the Catholic Church, we Churchmen cannot subscribe to it. The mere fact that "Catholics" are accounted ineligible to membership in the Federal Council is sufficient reason why Churchmen cannot accept their principles.

WE MAY SAY, therefore, that there are three good reasons why this Church should not accept full membership in the Federal Council of Churches, while yet preserving friendly semi-official relations with it; and in our judgment each of the three reasons is sufficient in itself to be conclusive, even though either or both of the others should, by means of any change in the organization, be made inapplicable.

I. The narrowness whereby the Federal Council chooses some and rejects others—the largest of all Christian Churches being among the latter—of those religious bodies which accept Jesus Christ as Lord and Saviour, the unique Son of God, is its own condemnation as a step toward Christian unity; and, contrariwise, its indulgence toward certain sects within its own membership that do not, corporately or by authority recognized by all their constituent churches, teach the deity of our Lord, further makes the federation ideal impossible to those who hold the worship of Jesus Christ as God to be the fundamental fact of the Christian religion, thereby distinguishing it from all other religions that the world has ever known.

II. In social service work we hold that the Church should preserve a rigid autonomy, friendly with all other forces, religious or non-religious, that stand for high ideals, cooperating with any and all such agencies to the fullest degree possible; but *retaining always the right to formulate its own policy on every such question*, and carefully holding aloof from any relationship that would commit Churchmen or the Church to any theory, or platform, or policy, that it has not adopted for itself. We are free to say that while many of the policies of the Federal Council on social or moral questions are such that we may quite properly make them our own, there are others that would embarrass us materially. There are bulletins frequently issued by the Federal Council in the name of the Churches in its membership that seem to us far from wise, and there are constant instances of taking sides in industrial and other disputes such as the Church which conceives itself as the Body of Christ cannot do. We cannot think of a more complete corporate failure for the Church in the field of social service than to abdicate its right to determine its own policies or to place it where it would be committed to policies and to "sides" in disputes which it had not determined for itself.

III. To place the Church in such a relationship that it would be bound to pay a quota of many thousands of dollars annually for work not its own, is to introduce into our official budget an expense that is not justified by the implied trust which underlies all the contributions that come to the official treasury of the Church. If contributors to our general funds cannot count on their offerings being used for distinctively Church purposes, our whole financial system will certainly break down. To take from the treasury funds thus given to the Church, and apply them to another purpose, would be a grave breach of trust. It might conceivably tie up the funds of the Church in litigation. It would almost certainly result in many parishes, and perhaps whole dioceses, refusing to contribute longer to the undesignated funds of the Church on the ground that these were no longer used exclusively for Church purposes. How widespread would be the rebellion against this diversion of funds, this breach of trust, no one can forecast, but it may confidently be stated that the willingness of much of the Church to contribute toward a general, undesignated fund would be immediately forfeited if such a policy were attempted. On the other hand, to accept a formal relationship but make no provision to pay the quota that would automatically be assessed against us, would be unworthy and impossible.

These three reasons against committing the Church to membership in a federation whose conception of unity is not ours, whose view of social and semi-political measures would be impressed upon us without our judgment or consent, and the expense of which could not properly be met from our treasury, seem to us hopelessly to condemn the measure. We

grant that there are thoughtful Churchmen who disagree with us. It is simple fact that they have not met or answered these objections. They were not answered during the short debate in General Convention.

We cannot believe that the Church will ever invite the inevitable trouble and embarrassment that would result from full membership in the Federal Council of Churches.

IN A PAPER printed in the January *Atlantic* on The Return of the Turk, Mr. Charles F. G. Masterman, well known in English politics, presents a severe indictment of Mr. Lloyd George's Near East policy which has led to the present

A Period of National Shame

rejuvenation of Turkey. It had been thoroughly beaten and terms could have been and should have been dictated to it by the conquerors. Today the one-time conquerors are cringing before the Turkish delegates and meekly receiving and accepting what are in fact insulting ultimatums. France has tarnished her good name by association with Turkey, and England has been incredibly lax.

But America comes in also for well deserved condemnation though it is courteously and delicately expressed. Mr. Masterman expresses surprise at "the comparative indifference of America, and especially of the American churches, to the doings of the Turks in Armenia, and to the present hideous situation". "In every town in Anatolia there was" (before the war) "an American teacher, training up the Armenian girls into conditions of purity and decency and repudiation of the normal treatment of women by the Turkish harem system. During the war the Turks wiped out the whole of this American civilization". "The most terrible fate was that of the girls brought up in the American colleges and schools, as delicate and refined, and often as distinguished in intelligence, as the girls of London or Boston or New York. Many of these were outraged and then had their throats cut; many were outraged by many Turkish soldiers each, and committed suicide or went insane; others were taken after this experience into Turkish harems, where they still remain". "The terrors which, as Lord Bryce says, rivaled the adventures of Tamerlane, and have cost at least two million lives (for most of the fugitives will die this winter), are terrors inflicted upon a people organized into civilized and decent life by America herself." "One American battleship might have 'compactly blown the Turks into the Bosphorus', or a threat of it might have stayed the plague of slaughter and outrage. The influence of America, with her amazing power in finance and determination, might have arrested the whole movement. The threat was not applied; the influence was not exerted."

It is a well deserved indictment. We alone could have saved the Armenians, and with the very smallest amount of exertion. And we would not.

On another page we are printing the statement which our government has permitted Mr. Child, our "observer", to make at Lausanne. One wonders whether the State Department really thinks that the moral indignation of America can be lulled by presenting an essay of this sort to be read. It would do credit to a high school graduation. It would be quite as effective there as at Lausanne. How the Turks must despise us!

America has passed—is passing—through her period of greatest national shame. We have sinned before God and before the world. The blood of the Armenians is on our hands. History cannot fail to record these few recent years as the years of our degradation. May God have mercy upon us and not wipe America from off the earth!

Oh for a Roosevelt in America, a Gladstone in England, during these awful years of peril!

WE WOULD very gladly print Bishop Vincent's letter on The Pittsburgh Ordination—in the department of Correspondence—without comment, so as to accord him the courtesy of the last word, if he had not concluded his letter with the query, "Why not?" We are assuming that

he asks the question in good faith, desiring an answer.

"Why Not?"

The "Why Not" is that in performing an ordination, more than in almost any other function, Bishop Vincent is bound to act as a constitutional bishop, and in this

instance he did not do so. Because the ordinand wished the "prayers and blessing" of his old friend, a Congregational minister, the Bishop permitted the latter to assist in the laying on of hands at the ordination. But could not the Congregational minister have given his prayers and blessing to his young friend without intruding at the ordination? Just what was the significance of the act of laying on of hands?

Also, does not the ordinand desire the prayers and blessing of his other friends, and particularly of such as are advanced in years? Why should not other friendly gentlemen, and ladies too, have been asked to perform the same courtesy?

And by what constitutional right does Bishop Vincent give this opportunity for one of the friends of the ordinand to intrude in the most solemn act in the Ordination of a priest?

The Bishop repudiates Mr. Van Etten's explanation entirely. It is a little hard on Mr. Van Etten, but perhaps it will suggest a needed caution to him for the future. But if Bishop Vincent's act was so completely misunderstood by the rector of the parish in which it was performed, how can Bishop Vincent suppose that it was not also misunderstood by the public generally?

Perhaps if our good bishops would realize that the Anglican Church stands strongly for the principle of law and order, and has not exempted its bishops from their constitutional obligations, we should move more rapidly in the direction of unity.

ANSWERS TO CORRESPONDENTS

A REGULAR READER—THE LIVING CHURCH has to adhere, in all cases, to its rule that no letters to the editor may be printed, unless signed by the actual name of the writer.

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PRAYER FOR SOCIAL SERVICE WORKERS FOR THE SECOND SUNDAY AFTER EPIPHANY

Almighty God, our heavenly Father, who has taught us by Thy dear Son to love Thee, and to love our neighbor as ourselves; send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow men: grant them a clear vision to perceive whatever is amiss in our social order, and give them right judgment and courage to help those who are weak and suffering, or oppressed: Fill their hearts with love for the friendless and the fallen; and sustain them in all their work—striving with the consciousness of Thy presence and approval—until, at last, by Thy mighty power, over this troubled world, the dawn breaks, and the shadows flee away: Through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honor and glory, world without end, Amen.

SECOND EPIPHANY

Almighty God, and everlasting, who
 Dost govern all in heaven and earth, O hear
 Most mercifully when we pray, give ear
 To these Thy people's supplications due,
 Accept our worship, Thou that art most true,
 Grant us to live in peace, and never fear,
 Grant us to live in peace though death be near,
 Thy peace, that we Thy love may e'er pursue.
 Cleanse us, O Lord, from stains of frowardness,
 That, purified from this world's filth and dross,
 From evil will and obstinate self-love,
 Thou can'st redeem us from eternal loss
 And, finding in us what Thou well canst bless,
 Wilt take us all at last to heaven above.

H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

January 15

READ St. John 2:1-11. Text for the day: "And both Jesus was called, and His disciples, to the marriage."

Facts to be noted:

1. This miracle manifests Christ as the Lord of matter as well as of spirit.
2. It marks our Lord's approval of innocent pleasures.
3. It reveals God's goodness and bounty to mankind.

A theological student attended a contest between two athletic teams and took his full part in cheering for the local team. The next day, an elderly minister said to the student, "I hear that you were at that game last night, and were cheering and yelling in a very excited manner." "Yes, I was there," said the student; "what about it?" "Well!" continued the minister, "Do you think that the Lord Jesus Christ would have done a thing of that kind?" "I certainly do," said the student, and the old minister was dumfounded; but one cannot help but think that the student was right in a very large measure. Surely a Christian has a perfect right to enjoy the innocent pleasures of life, and there cannot be the slightest doubt as to our Lord's approval. Our lesson for today is all the proof we need.

January 16

Read St. Luke 8:49-end. "Fear not: believe only, and she shall be made whole."

Facts to be noted:

1. There must be no despair, even in the presence of death.
2. The power of Christ is not limited by death.
3. "Man's importunity is God's opportunity."

When you have eliminated fear from your life, you have eliminated one of the greatest enemies to success and happiness. If you will read your New Testament carefully, you will find that our Lord is constantly warning His followers against fear: "Fear not"; "Be not afraid"; "Why are ye fearful?" All the way through the Gospel narrative, it is the same thing, and in our lesson for today, even in the very presence of death, our Lord issues His command, "Fear not," and then shows His power over death.

The Christian, who lives a life that can stand the scrutiny of our Lord, has nothing to fear: not even death itself. How foolish is our fear of people! How utterly absurd is our fear, at times, of failure! It is an evidence of lack of faith. It is an evidence that we are not willing to take our Lord at His word . . . If you are one of the fearful kind, just try to do your full duty today, take our Lord at His word, and enjoy a day of sublime happiness.

January 17

Read St. Luke 9:12-17. Text for the day: "And they did eat, and were all filled."

Facts to be noted:

1. The apostles return from their missionary journey, and make a report of their work to our Lord.
2. The people in the neighborhood hear of His presence, and come in throngs to listen to His teaching.
3. The end of a long day finds them without food. This He supplies in great abundance.

Our lesson for the day gives us an account of the only

miracle that is recorded by all four evangelists. It is also one of the most wonderful miracles performed by our Lord. This miracle manifests our Lord's creative power and His absolute Lordship over nature. It is, also, one more evidence of His unlimited benevolence and bounty. He is always willing to give His people more than enough. There is always something to spare in the gifts of our Lord. And the greatest lesson of all that we can learn from this miracle is that our Lord is the spiritual food of mankind, the actual Bread of Life, that He sustains the souls of those who believe on Him. In particular, the miracle is a figure of the Lord's Supper, in which, through the agency of His ministers, He feeds the multitudes with "the spiritual food of His most precious Body and Blood".—Dummelow.

January 18

Read St. Luke 14:15-24. Text for the day: "I pray thee have me excused."

Facts to be noted:

1. God is the "certain man", and Christ Himself is the messenger.
2. Note carefully the foolish excuses that are given.
3. Our Lord's sweeping condemnation of all such people.

This parable is aimed directly at that class of people who are always willing to agree with the teaching of our Lord, who are constantly telling one of the great value of the Christian Church and how the world could not get along without it, but who are unwilling to further the cause of Christ even to the extent of attending a service in His Church. "We may talk as much as we please of the value of the Christian life . . . but if we are not actually trying to live it, of what use is our talk and approval? Our professions of desire are not sincere, if they are not backed by patience. "I pray thee have me excused."

January 19

Read St. Luke 22:14-20. Text for the day: "This do in remembrance of Me."

Facts to be noted:

1. The Holy Communion is a memorial that Christ Himself commanded.
2. It is an evidence of our unity in the Faith.
3. It is the appointed means of communion with the Living Christ.

"We worship not a dead hero, but a living Lord and Saviour. The need of Christian mysticism is universal; the day for it has come. Not only do we believe that many fortunate ones have seen and touched our Lord in the spirit, but we know that this gift is for all men who will try in truth and sincerity to learn of Him. Because communion with God is the greatest blessing and the true end of all life, and because the Communion of the Body and Blood of our Lord is the most important of the means appointed for that end, it is nothing less than a sin to treat it with indifference and neglect".—*The Use of Religion*, by Edward M. Cross.

January 20

Read St. Luke 24:28-35. Text for the day: "And their eyes were opened, and they knew Him."

Facts to be noted:

1. The invitation to spend the night with the disciples is accepted by the Stranger.
2. It is hardly likely that the meal was a celebration of the Holy Communion.
3. Our Lord's risen body knew nothing of the limitations of time or space.

"Where Christ is loved and desired, the veriest trifles of common life may be the means of His discovery . . . We know not what was the special point which brought their dormant remembrance to life again, and quickened their associations so that they knew Him . . . but this at least we see, that in all probability something in the manner of taking the bread and breaking it, the well remembered action of the Master, brought back to their mind the whole of the former relation, and a rush of associations and memories pulled away the veil and scaled off the mists from their eyes. And so, dear brethren, if we have loving, and waiting, and Christ-desiring spirits, everything in this world—the common meal, the events of every day, the most veritable trifles of our earthly relationships—they will all have hooks and barbs, as it were, which will draw after them thoughts of Him".—Maclaren.

The Call to the Church to Develop a Christian International Life

Being an Address Delivered Before the Federal Council of Churches at Indianapolis

By the RT. REV. CHARLES H. BRENT, D.D., LL.D.

Bishop of Western New York

THE AMBITIOUS duty of the Church, from which it can never be released, is to develop a human society which will be dominated by the Christian motive. This done, the kingdoms and republics of this world, though retaining each one its identity, will have become one body under the Supreme Sovereignty of God.

At the very beginning there was no doubt as to the purpose of Christ. It was to establish a Christendom as wide as humanity and as long-lived as the end of the world. Put the closing words of St. Matthew's Gospel at the latest date that criticism dares to set, and it still remains indisputable that they inspired and controlled the lives of those who knew Jesus of Nazareth in the days of His mortality. They are superb words, full of courage and certainty, breathing the mind of the Christ. Listen to them anew: "Full authority has been given to Me in heaven and on earth; go, and make disciples of all nations, baptize them in the Name of the Father and of the Son and of the Holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world." The moment the Church accepts this commission as its supreme and age-long duty, it will renew its youth. The Christianizing of nations has largely ceased to be a conscious endeavor of the Churches, with the unhappy consequence that leaves the world today without a single Christian nation, rightly so-called, unless in our charity we recognize the Armenians as being so loyal to Christ that almost to a man, or to a child, they are ready to die rather than renounce Him.

The call to the Church for the re-creation of human society comes not from the imagination or fatuous hope of sanguine men, ignorant of facts and heedless of obstacles. It comes from the mind of God who conceived and shaped life on earth, and who knows it from the inside, having lived it in His own Person. God is more human than humanity, in that He is humanity's source and origin. If we accept Christianity at all, we must accept the corner-stone on which it stands. Here it is. The whole human race is potentially God's family, and no groupings within the race, domestic, tribal, or national, may be used to obscure its essential oneness without dire penalties.

In the magnificence and spaciousness of this vision we move out into our duty. Individual safety can be discovered and secured only in social safety. If we take a common interpretation of the Church today, that it is a little company of like-minded people formed chiefly for their own spiritual prosperity, with no serious obligation for or genuine interest in the nation's welfare, much less the world's, we negate the Christian motive and hinder Christian progress. There never was, there never can be, a narrower work for the Christian Church than the world. Whatever sails on a lesser sea is not the ark of salvation, nor does it even belong to the Christian fleet.

During the days when the covenant of the League of Nations was being drafted, I wrote as follows to President Wilson:

"If, in the proposed draft of the League of Nations, there is no clause indicating God's purpose to bind all nations into one, could not something of the sort be inserted, even if it were only a single sentence? The more I have thought of the attempt which we are making to create world order, the more I have concluded its hopelessness to be, without looking to God to do the work, above and beyond as well as through us, which is necessary for anything permanent. I merely throw this out as a suggestion, and believe that it would tend to stabilize our idealism, if the first mention of unity were referred to as the product and purpose of God's mind."

To which the President replied:

"I need not tell you that the suggestion your letter contains appeals to my heart, but I am afraid, with the peculiar make-up of our Commission on the League of Nations, it

would be useless to propose such a sentence as you suggest for the Covenant of the League."

I recognize the implication and justice of the president's reply. A phrase could be only an empty phrase unless it represented the mind of those who made it their own. The blame lay at the door of the Christian Church. Its work had been so faulty in Christianizing the nations that their representatives were not in a position honestly to maintain the elementary truth that they were working out God's great and beneficent purpose for the race, instead of weaving a fabric out of their own diplomatic substance. I believe that the Churches of our shattered Christendom are slowly waking up to their full responsibility and opportunity, but many of them have not yet been able to distinguish between propagating their own exclusive tenets with sectarian intent, and that fearless unveiling of the Incarnate God which draws all men unto Him.

This, then, is our first and most deep-seated duty—to recognize, as the Church of Christ, that our business is with "all nations", and that we must secure what has been termed "the return of Christendom", that is to say, a society dominated by the Christian motive. The concerted acceptance of such a commission, unreservedly and honestly, as their only justification for existence, would do more to unify and vitalize the Churches than any other one activity. The difficulty of the task is proportionate to its importance, but it represents a goal which, let obstacles be what they may, must never be abandoned. Unless the Christian begins with and adheres to it, all else will be futile.

Assuming our acceptance of God's great purpose, we face the puzzle of coöperating with Him in working it out. It is a puzzle. But like all divinely constructed puzzles, there is a key to it. That key is fellowship—fellowship with God and in God with one another. Fellowship is not merely a unifying force but also unity itself. It is the only end which is its own means. Under its influence all interests can be reconciled with mutual goodwill born of mutual understanding and mutual forbearance. It is the foremost business of the Churches to promote goodwill among their own members and with one another. Just now we are considering the larger groupings of the human family. The same key, however, applies corporately as well as personally. The fellowship between nations must be controlled by love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control. It is the responsibility of the Christian Church to bring about this end. Conferences of representatives of the nations, in view of the impossibility of conferences of the nations themselves, are the greatest instrument at our disposal for the promotion of goodwill. Herein consists the chief and sufficient cure for war.

Let us remember what war is. It is sectional goodwill without regard to the total commonwealth, a perversion of the Christian motive and method. By its organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now—it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place.

Again we are confronted by a puzzle. Our theories are good but human nature is not good, so that practical application is the perplexity of the moment. So far as the Churches are concerned there remain still some elementary measures to

be taken. Now is the time to establish a league of peace among the whole assortment of Christian denominations which clutter up the human landscape. During the late war, Christian fought against Christian, and, worse still, members of the same Christian body fought one another. I recognize that it would be inadequate for us to agree that we would not fight. But why could we not set ourselves as Christians to discover the substitute for war, and then pledge ourselves to demand of our respective governments use of the substitute to the exclusion of war? Veterans of many countries, tens of millions strong, are already banded together in *La Federation Interallie des Anciens Combattants*—popularly known as the *Fidac*—as the sworn enemies of war, and with a clearly defined policy how to replace it with a rational arbiter between nation and nation. Even the Buddhists in the Orient, it is reported, have massed their strength similarly. We too are making some progress in the same direction by existing organizations of the Churches, but our latent and unexploited forces are greater than those which have been called into activity. What is specially needed at this hour is constructive and "preventive statesmanship" in the Churches. There has been a lot of loose talk of late among Churchmen, and equally loose criticism of the Churches by non-Churchmen, on the subject of war. But I am speaking for unnumbered multitudes when I affirm that there are no more deadly foes of war on earth than the great mass of Churchmen.

Nevertheless it would be a lame half-truth not to add that we expect from our nation and our government in all matters that menace the sanctity of human life, especially defenceless minorities, the same magnificent courage that Lord Curzon exhibited this week when he scattered prudence to the wind and told the un glossed truth to the Turk in language which shattered every tradition of glib-tongued diplomacy. The very fact that we are not minded to threaten war makes it more, not less, incumbent upon us to use the most potent language at the command of the human tongue in the entanglement in which we are involved today, an entanglement which enmeshes us, whether or not we admit it. After all, it is the larger rather than the lesser courage that speaks God's truth when the risk is not war but martyrdom. Nor may we forget that our national fellowship is the greatest and most sought after treasure in our gift. It is ours to withhold, when occasion requires, as well as ours to bestow. We are something more than letter bearers and almoners for sufferers from atrocities; we have some considerable responsibility in preventing atrocities.

I would lack in the frankness which I have been advocating and be trifling with facts, were I to pass by the competitive character of the majority of Christian Churches as the greatest obstacle to our influence on nations. We of America need to unify our own household in matters both of faith and morals, and even when that is done, American Christianity will still remain a permanent debtor of, as well as a permanent contributor to, the Christianity of the Old World. We of the New World are inclined to be impatient with the disciplines of history and think that it is for us to reform the ancient Churches of Europe. We are in error. It is a matter of give and take. If the tendency of the immediate inheritors of the past is to have foundations without a house, our tendency is to have a house without foundations. The roots of the Church are not only in recent history, or in pet epochs of history, but also in the whole stretch of history, which is our rich heritage. Christianity is not ashamed to have as tributaries Hellenism and Judaism, grand historic philosophies, conspicuously Aristotelianism and Platonism, and world religions, like Buddhism. None can be neglected, none discounted. The frank recognition of this might tame ecclesiastical fanaticism, with its zest for proselyting from other Christian Churches, and its dogmatic exclusions. Until there is peace among the Christian Churches, their propaganda for peace among the nations must be lame and ineffective.

Let us face the main problem before us. What is the duty of organized Christianity in America in relation to shaping the international mind and policy of our nation? We accept the conclusions of our distinguished fellow citizen and statesman, Elihu Root, that the demand of the people of a democracy for control of foreign affairs is "a step in the direct line of development of democratic government, which, according to the nature of democracies, will not be retraced. . . . The

usefulness of this departure is subject to one inevitable condition. That is, that the democracy which is undertaking to direct the business of diplomacy shall learn the business." No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this, the voice of the people must be heard. Organizations of commerce, of agriculture, of literature, of health, must be unflinching in registering the popular mind on these matters, in Washington. Organized Christianity must be alert equally in pressing on the attention of the Government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and the sanctity of human life. Of course our representatives in Washington are our leaders. We look to them as experts for distinctness of policy. Where this is lacking, we have a duty, rather than a right, to use our prerogative of offering definite plans for their consideration. A democratic government that merely awaits the mandate of the people without instituting a progressive course of education among its citizenry, is abdicating leadership. With the desire not to embarrass but to help the Government, representatives of American Christianity recently approached the Secretary of State with well weighed proposals, which were received with courteous attention. We have no reason to abate our insistence on these proposals in the light of subsequent events.

It is the duty of the Church to aid the Government in giving practical expression to the accepted fact of the community of nations. Should the Churches agree on a way of reaching this end, the formulation and presentation of their thought is a normal feature of democracy, liable to no resentment, capable of great usefulness. I am voicing the thought of multitudes of American Christians when I express the opinion that our Government should give the country a clearer idea of its mind on the community of nations.

Permit me again to quote words of Mr. Root, words with which, this time, I cannot agree: "This great fact of the community of nations is not involved at all in any question about the 'League of Nations' or any other association of nations founded upon contract. The 'League of Nations' is merely a contract between the signers of the instrument by which they agree to super-add to the existing usages, customs, laws, rights, and obligations of the existing community of nations, certain other rights and obligations which shall bind the signers as matter of contract. Whether a country enters into that contract or not, its membership of the community of nations continues with all the rights and obligations incident to that membership."

Mr. Root's conclusion is illogical and contrary to human experience. Had the founders of our Republic acted on this theory, there could never have been a United States of America. For what is our country but an "association of nations founded upon contract"? Ideals demand embodiment. The alternative is their death. President Wilson presented an embodiment which was rejected by our nation. But it will redound to his undying credit that he had courage to experiment. In rejecting the embodiment, the nation did not reject the ideal. As I view it, we are in honor bound, either to ally ourselves to the League of Nations in some organic way in which we shall accept responsibility as well as give advice, or else produce a superior substitute. The President's latest message to Congress leads us to suppose that a substitute is about to be born, but it should not be delayed in its birth. Whatever happens, the Church may not relax its vigilance, or relinquish its duty. The Church is guardian for all time of the family character of mankind.

The moment is a tense one. In Lausanne, the representative from America, swaying great influence, sits as an "observer", with a voice but without a vote. Through the courtesy of the nations, we are allowed representation without responsibility. And yet the existing confused situation in the Near East is due, in part at any rate, to America's fault. I am not distinguishing between Administration and Administration. I am speaking in terms of continuous national life. It is no use harking back to the past and indulging in partisan recrimination. The only worth while thing we can do now is to admit the fact that as a nation we share in common with Europe its fault for the world's dilemma. Such an admission immediately constrains

(Continued on page 374)

The Situation in Eastern Oregon

A Report by the Rt. Rev. Wm. P. Remington, D.D., to the Domestic Division of the Department of Missions and Church Extension of the National Council.

WRITING from Baker, Oregon, under date of December 1, 1922, Bishop Remington says:

"After only a month's intensive survey, I am not willing to submit my conclusions as final, but a program and plans must be made immediately, for the need is imperative and further delay would result in a serious setback to the progress of the Church.

"You will understand from the outset that—

"1. I have been unable to secure either statistics, records, or books. Bishop Paddock has been too ill to turn over what information he had, and no one in the District seems to know very much about its business affairs, since they have been almost entirely in the hands of the Bishop. Convocation has not met for two years, and the last Journal of Convocation I have been able to secure is that of 1912. The treasurer of the District, Dr. C. G. Patterson, has a balance in his hands of a little over \$1,000, which is credited to various funds held in trust for Convocation expense, the printing of the Journal, and so forth.

"2. The District is entirely without organization. Besides myself, there are three clergymen at work, Archdeacon Geo. B. VanWaters, D.D., the Rev. Alfred Lockwood in Pendleton, and the Rev. C. W. DuBois, who is acting now as *locum tenens* in The Dalles and Hood River. The Rev. Mr. Whittle, rector at Baker, and the Rev. Mr. Gunn, rector at La Grande, both resigned at about the time of the meeting of General Convention in Portland. Their resignations went into effect shortly after my arrival in the District, and I and the Archdeacon, together with lay readers in each place, have taken over the services in these two important parishes.

"3. Under these circumstances and with such inadequate information available, I desire to report on conditions in the field which I have visited, other portions where I have secured accurate description of the work and needs from the Archdeacon, and further, to give my reasons for requesting approval of the budget submitted herewith and consent of the proper authorities in placing my askings for building projects on the list of priorities, or else of taking care of them in a way which will enable us to meet the emergency which now faces us.

"I arrived in the District Nov. 4th and went immediately to La Grande. Sunday I held services at La Grande and Baker, the last services to be held with the Rev. Messrs. Gunn and Whittle, who left the next Sunday. Since then I have visited Pendleton, The Dalles, Hood River, Bend, Enterprise, Wallowa, Joseph, Sumpter, Prairie City, and Canyon City. These were the points which seemed to require immediate attention. Everywhere I have gone I have found a deep interest in the Episcopal Church, a fine regard for the work and character of my predecessor in office, and a most hospitable welcome for the new Bishop. I have been much impressed by the character and standing of the members of our Church. Their interest in the Episcopal Church is evident and encouraging, but their knowledge of its task and program, as well as their understanding of a Prayer Book service, and of its sacraments and ministry, is meager and inadequate. I have yet to talk with one person who is not looking forward to the time when Eastern Oregon shall become an integral part of the great work of the Church, receive her share of aid from that Church, and also contribute her quota to carrying out the program of the Church. Those who are best acquainted with the work in the District are longing and praying for a business organization and administration, and for the educational and spiritual results of the Nation-wide Campaign as well as for the benefits of its material achievements.

"Outside of the three parishes of Baker, Pendleton, and La Grande, and the combined work at The Dalles and Hood River, the missionary work during the past year has been carried on very largely by the Archdeacon, Dr. VanWaters, assisted by the General Missionary, the Rev. C. W. DuBois. Bishop Paddock has not been in the field since February last. Dr. VanWaters has been indefatigable and most efficient. He

has given regular services (sometimes once a month) in about twenty different towns where we have only eleven churches or parish houses (built or building), the other towns holding services in halls, auditoriums, or other churches. Besides this, visits have been made to thirty-one other towns where work might profitably be undertaken, and where our Church is needed and would be welcomed if we did not insist on too large a measure of self-support in the beginning.

"It is a story of a unique opportunity, a real need, and a tremendous challenge. Practically all of the people who have been reached so far have been attracted by the breadth, character, history, and aim of our Church. The men and women who have been confirmed would have never been reached, in my judgment, by any other presentation of the Gospel than the one which was presented to them. Extreme revival methods left them cold. Literally hundreds of them are college-bred, with a knowledge of science, history, and modern movements in religion.

"I do not believe I can over-estimate the need and the opportunity for our Church, though I have seen hardly a third of the field.

"How can it be met?

"1. We can continue the policy of my predecessor. We should thank God and take courage that his work and character and sacrifice and prayers have resulted in this unique challenge. Everywhere there is a favorable disposition towards the Episcopal Church, and a willingness to hear her message.

"The continuation of the policy of Apostolic Simplicity, no building program until self-support is assured and no investment in a greater number of leaders, as shepherds to guide and feed the sheep, would in my judgment be disastrous at this time. It may have been wise policy fifteen or ten years ago, to go out without either scrip or purse, but to attempt to build anything more than foundations will require now both scrip and purse. Eastern Oregon is beyond the pioneer stage. It needs the God of all grace to perfect, establish, strengthen, and settle. If the God of all grace works in and through the channel of the Church's whole life, to fulfill her whole task, then Eastern Oregon needs her mother supremely, and must not continue an isolated unit in the Church's life.

"2. The reversal of this policy of self-support, and the out-pouring of the Church's money in a lavish expenditure to make up for fifteen years of no outside help. Such a policy would spell disaster. The gains under the old administration made in a self-respecting attitude of self-support would be lost, and much work might be undertaken foolishly and without adequate survey.

"3. The policy which has made most of our missionary districts what they are.

"(a) An investment in men. The supreme need in Eastern Oregon today is men. One Bishop and one Archdeacon traveling every day in the year cannot minister to the needs of our Church people. The present degree of self-support reached by Eastern Oregon does not pay the entire salary of the Archdeacon. Collections and occasional offerings have not educated the people to give; and why should they give largely, when one service in a month with little pastoral oversight is all they can expect?

"We must have at least ten men within a year, and they will have to be experienced, well-trained, faithful, and untiring. Some of them must be experts in various fields of endeavor, such as religious education, social service, Nation-wide Campaign, and Preaching Missions. These men will have to become the backbone of the future organization of the District, and they must be leaders, and we must pay them good salaries. Other districts have built up sufficient self-supporting parishes to have well-paid, efficient leaders. We have not, and we cannot go far without securing and paying adequately for such leadership. The people only know the voices of their Bishop and their Archdeacon. They have been accustomed to a broad, scholarly, and adequate presentation

of the Gospel and of the Church. They will not be satisfied with anything less. This is the conclusion of Archdeacon VanWaters, who knows the District thoroughly, and who has labored there for seven years, and it is also my own after this partial survey. It goes without saying that these men may have to sacrifice splendid opportunities in larger centers of Church work, and secondly, that they must have adequate salaries with freedom to do their best work unhampered by monetary embarrassments.

"Such men may be hard to find and harder to keep, but I feel sure it is a challenge to the strength of the Church such as she has rarely met and there is a clear field and desperate need. I would rather have five such men, than ten or a dozen who could not meet the need or do the work. I have written at length on this subject because it is primary, and calls for an expenditure of money on the part of the Church which might only be justified by our peculiar and rather extra-ordinary circumstances.

"(b) An investment in buildings which must be undertaken almost immediately. I have listed these under my askings in the Priorities, but unless I can secure some of these askings either by an emergency appropriation, or by permission to ask individuals for needs listed in the priorities, much of our work will be seriously hampered. Little or no building has been undertaken in Eastern Oregon in the past ten years. For example, I find in the Journal of 1912 that some sort of buildings in Klamath Falls and in Bend were contemplated. Both of these towns today are growing and prosperous, but we are just completing a \$6,000 parish house in Klamath Falls, and are just laying the foundations for a \$5,500 parish house in Bend. I am asking \$100 for each one of these projects under the Priorities, and I think they deserve assistance, after ten years of waiting and worshipping in halls and auditoriums. There are over one hundred communicants in each one of these towns. In Ontario, Enterprise, Hermiston, Prineville, Echo, and Wallowa, small parish houses costing about \$4,000 apiece should be built within a year. We have good congregations and excellent opportunities of establishing the Church, but two favors are essential—men to give regular services, and buildings in which to hold our services. If we wait another ten years our opportunities to build up a strong work will grow less with each year. I must make the people feel that the Church which baptizes and confirms them cares for them at least enough to give them a man to shepherd them and minister the sacraments. Many of these places will give at least one half of the money necessary, and no building will be undertaken unless the people will give a third. It is little that I am asking after all these years, but it is more than I anticipated, for the need is greater.

"What we need immediately is a number of inexpensive parish houses which can be used for social, as well as religious, purposes and where Church schools can be established. Eastern Oregon is a Church of the past and the present. We have ministered, so far, almost entirely to adults; the future lies with the children. Bishops and Archdeacons are not able to do much pastoral work nor can they give much time to organizing and directing religious education in small missions, and visit constantly, as they must do, from place to place. Christian nurture must be in the hands of the pastor, and it requires an adequate building in which to be carried on.

"I am planning to divide the field up into seven missionary groups and pray and hope to secure one man as general missionary for each of these groups of missions. Rectories are few and far between, and we shall have to rent houses to put the men in. I shall try to put them in centers where they can be comfortable and contented, and then let them work out along the line.

"I trust that the Department will provide me with assistance in the form of an emergency budget, and also will suggest some way whereby we may care for a modest but very necessary building program. I am sure they will recognize that the situation is unique and unprecedented, and that I am appealing for unusual and unique methods in dealing with it."

To HAVE what we want, is riches; but to be able to do without, is power.—*Geo. MacDonald.*

THE CALL TO THE CHURCH TO DEVELOP A CHRISTIAN INTERNATIONAL LIFE

(Continued from page 371)

us to extraordinary effort to play our part in extricating mankind from the snare into which it has been trapped.

Our most serious problem is not inter-relation with nations courteously denominated Christian. Rather is it our duty as the Church of Christ to Moslem nations and Islam as a whole. The problem is an inheritance from the Middle Ages which for centuries has stood in history an unheeded warning how not to do it. The Crusades, whatever their by-products, were a dead failure in the end they sought. After the Saracen had been vanquished, and Constantinople, Asia Minor, and the Holy Land brought under Christian control, the allies of the day, Constantinople and Rome, quarrelled, and the Seljuk Turk came marching in. The one bright spot of the times is the figure of that lowly Christian, St. Francis, appearing before the Moslem conquerors to deliver his simple message which the living Christ had bidden him carry thither. If he and those inspired by him failed in their end, the failure was due to the times and not to the message or method. History is repeating itself with unerring accuracy in the Near East of today. The moment is ripe to reproduce a modern St. Francis, preaching the Christian life by living it.

The Churches can do what no government can do, by supporting existing schools of Christian goodwill that are already in operation in the Near East, and by increasing their number. They should be schools to serve, not to proselyte. The Turk cares not for theoretic religion. He is accustomed to live his, such as it is. What must he think of the people who approach him with the Gospel of Peace in their left hand and the Sword of War in their right? If he kills, he does so at Allah's command. We can conceive of his saying, as he reviews the history of Europe during the last decade: "How these Christians do kill one another!" The religion that competes with Islam must be a practising religion and not a theoretic one, a unified religion, not a house of division.

So, then, we face our responsibility in all its immensity, not with despair but with a cheer of faith. Ultimate victory is certain, for the Companion in White is with us. But progress cannot be other than slow. It may be, too, that we are on the threshold of the dark ages of modern history. There is much to lead us to suppose so. The Dark Ages of medieval times began with barbarism from without. Our dark ages, if they come, will be brought upon us by barbarism from within, the deadliest of all foes. But the business of the Church is to keep her light shining brilliantly for mankind, her ideals undimmed, her dedication to God's purpose untampered with. The monuments and literary creations of Christianity may be destroyed, or, worse still, perverted to an unworthy use. But the life of the Church is within the people who are loyal to Christ and they pass on from generation to generation the eternal Gospel of the living God.

"Before us the darkness—
Sunward, O sunward!
Rough is the highway—
Onward, still onward!"

"Dawn harbors surely
East of the shadows.
Facing us somewhere
Spread the sweet meadows."

NO MATTER how many friends we may have life is lonely, at any rate at the last, without the companionship of the unique Jesus—a companionship every one may have. And the human soul, however solitary it is in its creation and growth, however detached from other lives, was never meant to live alone, since it may ever have, if it will, the fellowship of God in Christ to cheer it. But if a man would enjoy the companionship of Jesus he must be willing to pay the price for that fellowship—since all true friendship costs as well as comforts. The condition of communion with Christ is spiritual kinship with Him, willingness to will as He wills, patience in living as He lived. How shall two walk together unless they be agreed? This primal law of friendship applies as well to divine relations as to human circles. If we are agreed with Jesus we shall be favored with His close and edifying company, and we shall be happy beyond expression in the enjoyment of His grace.—*Zion's Herald.*

Men and the Ministry

A Study in Present-day Vocation

By the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts

DURING the last ten years, and especially since the war, a panic has gone through the Churches at the decrease in the number of candidates for the ministry and the younger clergymen. In response to this, the Church is making great efforts to draw into the ministry many more young men. This is all well, provided the young men are the right stuff. When in the midst of war, the stress and strain is great and the ranks have been thinned, a nation may have to turn to the second and third class of recruits; but it is risky business, though necessary. Now that the ranks of the ministry have been thinned, there is great danger lest those in authority call in men of second and third class ability—pious, no doubt, but better as mechanics and clerks than as parsons.

To be sure, the great body of the ministry, as is the case with the great body of the doctors and lawyers, must be men of only middle class ability: a college degree does not make big character. Even the middle class positions, however, call for men of fine and positive character, of good sense and devoted life. Besides these men, the Church must have in her ministry today, as the world has in every other calling, a certain proportion of men of stronger type, who have been drawn from the multitude by a process of selection, and have been given adequate training. What the world needs, today, racked and bewildered as it is, is leaders. The ministry needs the same. And the question before the Churches today is: How are these men to be gained and equipped?

STANDARDS FOR MINISTRY SHOULD BE RAISED

There ought to be a lift in the standards for the ministry, all along the line, beginning at the theological school. Because young men do not know of the real opportunity for service and for leadership that the ministry offers, many of the best of them, in seeking a career, never even consider the ministry. One way to get the outstanding young men into the ministry is to raise, instead of lower, the standards of admission to some of the theological seminaries. It is a fact that is patent to every one, that the theological seminaries have, as a rule, been too free in admitting young men to membership, and that some bishops and others, who have had the responsibility of commending them, have been too easy in passing almost any pious, well-meaning young man. The standard has probably risen in the last few years, and there are, in the several denominations, one or more schools that insist upon a college degree for full membership. A number of years ago the Episcopal Theological School in Cambridge took that position, and has stood by it. The result has been that while, of course, all the graduates are not leaders, some are. Some are commonplace; others are doing faithful work at quiet posts. One out of every thirty of the alumni is a bishop, six of them missionary bishops administering the Church in a large part of the country between the Mississippi and the Pacific, and one of them, Bishop Roots, a real statesman with a great work, in Hankow, China. Others have founded schools, and are active in all sorts of social and philanthropic work; each and all of them taking their work in the spirit of devotion, not for what he can get, but for what he can give. No doubt other schools are working along the same lines and to them the Church must look for leadership.

PERSONAL SELECTION NEEDED

Another reason for the lack of sufficient leaders in the ministry is faulty methods of selection of candidates. Preaching and exhortation are not going to draw young men into the ministry, but personal touch and leadership will. President Harris of Amherst once told me that he had preached on the ministry, and without success, so he adopted this line of action: after watching the students through the first three years of college life, in the early part of the senior year he selected half a dozen men of such Christian character, devotion, force, and leadership as would make them really effective ministers. He

spoke to each of them personally, as a friend, with the result that a number of these young men thought the matter out seriously and finally made up their minds that the ministry was their calling.

But the selection of promising men for the ministry will not solve the problem until there is a more widespread realization that the ministry is a field of service that calls out the finest powers of the finest, most vigorous personalities. The American people do not realize this. One of the chief obstacles to many young men going into the ministry is the fact that their fathers do not want them to go.

President Lowell said, a few days ago, that in his opinion the chief reason for strong men not entering the ministry is that they do not see in it an adequate bit of work. He added: "We who know the ministry, are fully aware that it is a great calling and has within it the highest possibilities. The trouble is that the young men in college do not know anything about it, and the very kind of work that the minister has in hand, that bearing upon spiritual things, is so subtle, and spiritual experiences must be kept so quiet, that it is difficult to bring before young men a notion of how great the work of a true minister is." It is not the fault of the people that they are ignorant, but the fault of the Church and of the clergy themselves that they have not taken the trouble to tell the story, and in such a way as to get it under the skin of the young men.

ORTHODOXY VERSUS CHARACTER

Has not the calling of the ministry been somewhat over-academic: and are the tests for a young man entering the ministry of a right perspective? To put it by illustration:

Two young men stand before the Board of Examiners to be tested as to their fitness for ordination. One is a vigorous, active-minded, somewhat impulsive young man, who has shown in college powers of leadership. He came to the Theological School in a spirit of fine devotion, but knowing practically nothing as to what the ministry technically stands for. What he wanted to do was in the Name of Christ to serve the people, and he thought that in the Church was his chance. Facing the problems of theology in the school, problems which have got to be met somehow, his childhood faith received many a blow which he reeled under, and, at times, he did not know what he believed and where he was. Gradually, however, in the last year of the School he has been gaining a firm grip on the fundamentals of the faith. Still many questions and doubts hang about him. He is humble-minded, and he does not want to appear cocksure. The result may be that the examiner will turn him down on the ground that he is not clear and firm in the faith.

The other young man has never known doubt, nor questioned: he accepted his mother's theology, and later his Sunday school teacher's theology, and his minister's. He is docile, pious, but without force of mind or character. He is found to be orthodox: he will always be orthodox. He is passed by the examiner.

It is only right to say that this form of test is not as frequent as it used to be. But what sort of a ministry can the churches have if this is the kind of test? What becomes of the worth of strong character, spiritual experience, wrought out in stress of romantic devotion and of great sacrifice, even though the theology be off-color? May it not be that this over-emphasis of the academic is responsible for the opinion of many people, that ministers may be all right in their theology, but they have not the stuff of which strong men, leaders, and martyrs are made?

WHAT THE MAN IN THE STREET THINKS

What are the opinions of the average person about the Church and the ministry? A few days ago I asked a young friend to get out of doors and find what men and women on the street think of ministers: and he found. It is interesting

to know how the other half lives, even more interesting to know how the other half thinks. Here is what they say about the Church:

"The ministers are clever at sliding through: they don't believe what they say", says a tradesman's wife. "They keep telling what you mustn't do: that you can't do this and that—play cards, go to the theater. They talk about charity, and won't give a man a cent or a job. I've had enough of them when I was a girl."

"Ministers aren't interesting", adds an automobile man. "Everything they tell me I know already. The minister never comes into my shop to see me: and I am glad of it."

"Ministers are fakirs", answers a Syrian shoemaker, a member of a Congregational church. "They look after Americans, and think the rest of us are duds. In Syria, the ministers are pastors; they know every child; they are the friends of everybody; not so bad."

A manager of machine works does not hesitate. "Ninety-nine per cent of the ministers are wishy-washy. They are preaching for money."

The director of an economic foundation expresses his sentiments. "Ministers, especially Episcopal ministers, don't give me anything in their sermons; they fall back on stock phrases; they don't define terms, but just keep on talking. They talk on the price of coal, or industrial and economic conditions which they don't know anything about."

A medical student adds, "Ministers aren't modern; they lack moral courage to speak the truth." And a newspaper woman breaks in, "Why can't ministers be human?"

It is of no use for me to protest that I have known hundreds of ministers, and that what these people say isn't true. Thousands on thousands are thinking as these people think: and that being the case, they probably have some ground for their opinions.

I may have my idea as to how they got these ideas. Perhaps some narrow-minded, uninteresting parson struck one or the other of them wrong when they were young men, when they were a little free in their manners or after a good time: and they have cut parson and church ever since: they judge all by one. Then they read the newspaper headlines that feature every scandal and weakness of ministers, every failure and parish row, and that seldom mention the ninety-nine sensible, faithful men.

Granted all this: yet we haven't met the situation. The fact is that in the popular mind the parson is not what he should be. When I was a Professor in Pastoral Care, I used to say to the students, "The parson is the 'person', the one person whom the town looks to as the finest character in the community. Think of your own town. Is the finest character the doctor, the judge, the grocer, or the minister? You may never attain the position of the best citizen: perhaps you haven't got the inherited stuff, or the force: but don't be content until you have tried, and remember that publicity or popularity is not the test, but humility, moral courage, thought of others, public spirit, and dogged determination to do and say the right thing as Christ did."

Isn't it about time that the Church woke up to the idea that although there are hundreds of strong, high-minded, spiritual leaders in the ministry, and thousands on thousands of good, faithful, somewhat narrow and uninteresting parsons, there ought to be a lift of the standard all along the line?

AMERICANS ARE SHORTSIGHTED

The American people are ambitious, the immigrant often more ambitious than the native-born. They are over-crowding the colleges and pressing into all the higher professions. They are inventing new business methods, competing in commerce, politics, and public service. Their minds are active and, as a body, they want to do the right thing. But in the stress of competition they, most of them, see only just what is in front of them—"Where are we going from here?" "Just to the next corner" is their answer. And they haven't the time to think of the long stretch of road ahead, where it leads.

This generation offers the biggest chance possible, then, to a man who has the conviction as to where the road leads, and who has the power of leadership to make the people go with him. I do not say "follow him"; a true leader keeps the people about him, and they move forward together.

SEMINARIES LIKE SOLDIERS' HOMES

Here then is the chance for the ministers: here the opportunity for the churches and especially for the theological seminaries. A layman said to me a while ago, "Our minister is quite a scholar: he is as dry as dust as a preacher: he is no pastor. The children run away from him, and he is afraid of them: he would make an excellent professor in a theological seminary."

Think of it: a sane layman who wants an alert, open-minded, interesting rector, suggests setting the old man to training the young men preparing for the ministry! Yet much of this has gone on in the past: seminaries have made a sort of "Soldiers' Home" for the old warriors. These days are passing and they have got to pass altogether, and mighty quickly, if the Church of Christ is going to get into pace with the rest of the world.

The fact is that in these days the real scholar and teacher has got to be caught young. The colleges know that well, and the seminaries are learning it: some of them have gotten on to it as quickly as the colleges. A teacher of divinity students is a trained man, a specialist. He was a scholar in college and is now: but theology is not purely an academic study: it is the revelation of life: he must be human, keen in his interest in youth, in present day thought. He must be a character, a big, vigorous, truth-loving character: he must have vision beyond the lecture room: and the one object of his life and teaching is to bring God to man and man to God: for Christ, the very revelation of God, is the leader, the leader of men through the ages. If young men are to be leaders, they must have teachers who have the intellectual and moral courage to be leaders of the future leaders.

THE POWER OF RELIGIOUS ADVERTISING

THE PIONEER in the field of newspaper evangelism, in Japan, is the Rev. Albertus Pieters of the Reformed Church in America. "During the Russo-Japanese War I was invited," says Dr. Pieters, "to contribute articles to the daily papers of the city in which I lived. I did so, writing of various phases of the Christian teaching and always signing the articles. This resulted in invitations to speak in remote villages at such gatherings as young men's societies, school graduates' meetings, women's meetings, and at smaller gatherings in homes where immediate friends of the host were invited to hear a direct explanation of Christian teaching, where no evangelistic work had ever been done or ever could be done."

This casual use of the daily paper had brought such unexpected fruit that Dr. Pieters set out to discover what could be accomplished by its systematic use. After seven years of experimentation locally, he was ready, in 1912, to put into execution a well-worked-out system of newspaper evangelism.

The prefecture of Oita was chosen for the test. That Christianity was a despicable thing, was the conviction which prevailed even to the humblest peasant in the prefecture of Oita. In Oita the Roman Catholics had worked a hundred years before; in Oita they had been stamped out in blood. It is within the memory of those still living that every householder had to send to the government a written notification at the end of each month, certifying that there were no Christians in his family; that at the end of the year the head man of the village had to send in a similar certificate to the head governor; that once in ten years all the inhabitants down to children in arms were assembled to defile the cross as an evidence that they had no secret leanings toward Christianity.

To the editor of the largest paper in Oita Dr. Pieters applied for space. The editor said that he might print anything at all in his paper, if he paid for the space and put nothing in which would violate the rules of the police. He paid at the rate of \$2.50 a column.

The results were beyond all expectation. Seven thousand requests for information about Christianity were received during a period of seven years—but compare this with a thousand responses in a month in Fukuoka in 1921. They came from every village in the prefecture. "I have no words to describe what the work has done, both in arousing interest in non-Christians and also in preserving and nourishing the faith of those scattered Christians whom I am called to shepherd," is the testimony of an Episcopal clergyman, whose duties took him all over the prefecture several times a year. Christianity became the most natural topic of conversation in the train, in the waiting rooms, and in other public places, because the steady dissemination of the truth had removed prejudice, aroused curiosity, and engendered interest.—*Northwestern Christian Advocate.*

Ober-Ammergau, October, 1922

IT WAS on the 26th of September of this year that the big doors of the Passion playhouse in Ober-Ammergau were finally closed.

A beautiful day gave a fitting ending to the most successful play of the whole summer, and every heart was full of thanksgiving that the heavy task had been accomplished without hitch or hindrance of any kind.

The decision to perform again this year had been made in the spring of 1921—a decision come to, not without grave misgivings but one which was demanded by a sacred tradition handed down to us by our forefathers. Without delay, all preparations for this labor of love were begun in earnest.

The musical rehearsals started during the summer; the election of the players for their different parts took place in December, 1921, and at once the rehearsals were proceeded with, so that the play of 1922 should in no way be behind those of former years.

Thirty-one principal plays were intended, but an additional thirty-seven had to be arranged for, owing to the enormous demand for seats, so that sixty-eight performances, in all, took place.

Free entrance was granted to the inhabitants of Ober-Ammergau for the full dress rehearsal, and six thousand people availed themselves of the invitation, the seats for the principal rehearsal were almost entirely reserved for the representatives of the press, and special performances were given to children of the middle and high schools, invalids, members attending the Catholic Day (Congress) in Munich, and Women's Club.

Two thousand employees of the post office and railway companies, whose work was connected with Ammergau, were given free tickets. In order to make it possible for the less well-to-do to visit our performances the following low entrance fees were charged, no additional charge for foreigners being made.

For the sake of comparison, the prices for the years 1910 and 1922 are given side by side.

1910. According to the rate of exchange at the time:	1922. According to the present rate of exchange:
I. Place M. 10=10 shillings	I. Place M. 100=21½ pence
II. " M. 8= 8 "	II. " M. 70=13½ "
III. " M. 6= 6 "	III. " M. 50=17¼ "
IV. " M. 4= 4 "	IV. " M. 30=1 penny
V. " M. 2= 2 "	V. " M. 10= ¼ "

The number of visitors was 318,000.

The box office takings were, in 1910, 1½ million marks, equivalent at that time to £71,800. But in 1922, 21 million marks were taken, equivalent at present to £2,360.

After deducting the expenses of 3½ million marks for producing the play, the parish has at its disposal only 17½ million marks, equivalent to £1,980.

The first charge on this sum is payment due to players, producers, and all those who worked in the play, 1,100 persons all told. If each player receives only 36 shillings as compensation for earnings lost during the last nine months, four months for rehearsals and five months of play, the whole fund will be exhausted and literally nothing will remain for the parish's urgent civic needs, the Bavarian government having stipulated before the performances began, that, out of the proceeds, a new schoolhouse had to be built and that fireproof dressing rooms must be provided. Owing to the terrible depreciation of the mark, the cost of the buildings would now be at least 40,000,000 marks.

But the parish council must also find funds for the following pressing local requirements:

- | | |
|---|-----------------|
| 1. Repairs and enlarging hospital | marks 6,000,000 |
| 2. Providing additional income for upkeep of same | 1,000,000 |
| 3. Erecting new water works and repairing old | 3,000,000 |
| 4. Providing upkeep for local school of carving, the existence of which is essential for providing workers and funds for future plays | 5,000,000 |

Total of civic requirements marks 55,000,000
which is equivalent to £6,187.

There are usually other necessary items, which are not given here.

After every Passion Play, according to ancient custom and whenever possible, one-third of the receipts have been appropriated for civic and educational work. This year such appropriation is shown to have been made impossible by the fall of the mark.

What a temptation, then, when in this hour of dire need the parish council of Ober-Ammergau received, as it did, a formal and written offer of ONE MILLION DOLLARS for filming the Passion Play. Schoolhouse, hospital, water works, the school of carving on which the future of the local industry so much depends, all that the parish needs so urgently is within our reach, and with it, prosperous years with plenty of work for our artisans and laborers whose present prospects, in view of a disastrous harvest and threatened unemployment, are dark indeed.

Yet what is the answer of Ober-Ammergau to this tempting offer? No, and one hundred times No! The parish council refuses to "sell its birthright for a mess of pottage" and unanimously votes its refusal. Can anyone ever accuse Ober-Ammergau of being mercenary? Has it not proved that its Passion Play, its sacred inheritance, cannot be bought at any price?

But the question remains—how can we now build a new schoolhouse to replace the old one which was built before the eighteenth century, and with its dark, low rooms and absolutely inadequate sanitary arrangements is an unfit habitation for our rising generation of five hundred children? And how can we proceed, as we ought, with the most necessary repairs to our hospital? To these questions, we are sorry to say that we must answer in the negative.

Over a century ago, at a moment of great hardship and very little money, the present schoolhouse, now so small, was at last completed by the musicians of the Passion Play foregoing the payments due them and giving their earnings towards the building. In 1876 an extra story was added to this old structure, but this has been overflowed into a temporary house, and the community today sorely needs the modern and ample school for which it has no money.

Our children, on whose shoulders will fall the sacred trust of continuing the Passion Play in years to come, are seriously handicapped; our invalids and aged must suffer if the hospital cannot take them in and provide for their most elementary needs. Yet in spite of these things, help must not come through the sale of our Play.

It is not our fault that we find ourselves in this position, the catastrophic fall of the mark after we had advertised the schedules which we refused to alter, having brought us to this.

But we rely for help upon our friends and well-wishers who, we feel sure, will appreciate what Ober-Ammergau has done by refusing to sell its play, and by the example we have given to the world in not bartering our tradition for money even in our hour of greatest need.

Signed, for the community of Ober-Ammergau,
WILLIAM RUTZ, *Burgomaster*.

GEORG LANG,	HANS MAYR,
1st Stage Manager, Passion 1922.	2d Stage Manager

CALL HER NOT DEAD

Call her not dead! She has but swiftly passed
Within the veil that screens the outer hall,
The vestibule of silence she must cross
To reach the presence chamber of her Lord.
When dear ones pass, sometimes we catch
The moonlight radiance from that inner room,
At times all's dark, unfaith has sealed our eyes
Unto the vision.

Give us, Lord, the faith
To pierce the darkness that enfolds us here
In this our time of mourning.

Touch our eyes
That we behold her now, awake and robed
In Thine own likeness, glad and satisfied.

ALICE GOODRICH

ATTITUDE OF THE AMERICAN GOVERNMENT AT LAUSANNE

THE FOLLOWING is the official text of the statement presented to the Lausanne Conference by Ambassador Child as to the attitude of the American government toward the protection of those oppressed in Turkey.

"The American representatives intend to hold aloof from affairs not our own, but humanitarian interest is as much our right and our duty as it is the right and duty of every nation.

"We claim no particular right to be heard upon the subjects of refugees, the protection of populations, and the finding of homes for those who are dislodged; instead of doing so we assert that other nations and particularly those represented at this table have an equal interest and an equal duty. Because it was upon her territory that the misfortune of war fell and from her territory that the great number of refugees come, Turkey may have an interest in these humanitarian questions greater than that of any of us.

"It is unthinkable that the aspirations of Turkey for independence, and progress, should not rely in part upon a generous policy of contribution to the safety and relief from suffering of mankind. The safety and relief from suffering of mankind is one of the principal concerns of governments.

"The comfort and safety and settling of hundreds of thousands of human beings, most of them non-belligerents, many of them women and children, many dislodged forever from their homes by the disturbances in the Near East, is a matter which has for the people of the United States a vital interest.

"As an earnest of that interest, our nationals have spent freely in the quarter of the world with which this conference is dealing, in medical attention, in the service of our naval forces, in feeding starving people, and in other forms of relief, large sums of money. We have put nearly \$75,000,000 into this work through one committee alone. The people of my country ask no return for this expenditure unless it be assurance that this Conference, to the full extent of its power, will find means to wipe away at once the causes for this waste of human life and human suffering.

"It is useless for me to restate the problem. It is useless to give more statistics. The facts are recognized by everyone. They rebuke the world. They challenge the self-respect of civilization. They are so stupendous that pity for individuals is lost in pity for masses. The work to be done may include any wise exchange of nationals so that as one of the results, males may go back to their families and support them on their native soils. It includes the safety of other racial elements fleeing under the stress of fear, and the finding of refuge for them as the wisdom and the conscience of the nations represented here may direct. It includes the finding of homes for homeless and an international generosity in furnishing temporary feeding and transportation, and prevention of the sweeping fires of pestilence which might menace the world. It includes the requirement of guarantees of these nations which now find these homeless hordes upon their soils that they shall have protection. It includes the attempt to prevent further migrations, and it is not of vast consequence to my mind whether migrations are started by order issued by authorities or by fear of violence.

"I do not say that the allied powers have avoided responsibility for the fulfilment of these ends. On the contrary I point out the following few instances of such assurances which have been cited by those who seek the establishment of a refuge for Armenians.

"The text of the treaty of Sevres; the statement of the Secretary of State for Foreign Affairs of Great Britain made in the House of Commons on March 11, 1920; the statement of the prime minister in the House of Commons on the 29th of April, 1920; the letter of M. Poincare, President of the French Republic, to the Armenian Archbishop of Cilicia, February 16, 1919; the resolutions of the Supreme Allied Council, March 8, 1921; the resolutions of the Allied Ministers of Foreign Affairs March 26, 1922; the resolutions of the League of Nations on September 22, 1922. I do not say that the Turkish delegation and the nationals will fail to act in accordance with that tolerance and justice and concession which the United States and the whole world expects and may righteously require.

"But I urge on behalf of the people of the United States that this Conference will never leave Lausanne without providing some means for permanent joint labors to find refuge for unprotected hordes and to create, if possible, safe territorial refuges for special populations if it be determined that they require resources of other nationalities, religions, or races. Above all, this Conference should secure by agreement and by measures of humanitarian administration strong guarantees that safety shall attend the continuance in their present situation of populations which now are vexed by fears. We believe that new precedents which tend to establish the right of nations to expel large bodies of their citizens to become burdens upon other nations must be carefully considered before countenance is given them, lest a new and unwholesome principle find foothold to vex international law and justice.

"The representatives of the United States believe that the ends to be sought are prevention rather than mere relief, and guarantee of safety of minorities rather than mere succor to their misery, and permanence of joint action rather than mere spasmodic separate activity. In this purpose the people of my

country, though far removed by distance, have a profound interest, and will continue to stand ready with their contributions."

A MILLION CHILD LABORERS

OUT OF a wealth of feeling come our special days: from the sincere gratitude of a struggling colony—Thanksgiving; from honor and love of the One whose birthday it is—Christmas; from hope—Easter; and out of our sympathy and determination for reform has come Child Labor Day, which comes this year on Jan. 28th.

There is not the richness of memory about Child Labor Day that there is about most of our "special days". It does not cling to the past with associations, but strikes out boldly into the future and challenges the present. It is a day for thoughtful men and women to face the distressing facts of child labor.

The great obstacle in the path of child labor reform is ignorance. The majority of people believe that this evil existed long ago, perhaps in some sections of the much maligned South, but they are entirely unaware that it still continues in alarming proportions all over the United States. Child Labor Day is the occasion for some of this ignorance to be dispelled.

According to the last Census, there are a million boys and girls between ten and fifteen years of age who are in gainful occupations in the United States. This means that today there are more than a million under-privileged children in our country, destined to grow to be under-privileged men and women. One million voters will be less capable of exercising the great function of the ballot because of poor equipment for reasoning power and decision.

One million more people will be the prey of class consciousness and hatreds. One million more people will drag down the standards of music, art, and drama. One million children's pitiable plight shames the boasted wisdom of the statesmanship of the United States of America.

Yet if it were only a million under-privileged children whom we had to consider, perhaps the country could bear the burden of their unfitness. But each year thousands of these children reach their sixteenth year and pass out of the child labor class, and, at the same time, thousands more come to take their places. Each year produces its own lugubrious crop of these young workers who swell the ranks of the unfit.

The majority of these child laborers are in agriculture, which is almost uncontrolled by laws. They pick cotton in the South or tend the beets of the North and West, and, in the fall, pull the beets and top them. They work in onion and tobacco fields; in cranberry bogs and berry patches. Their hours are long and the work is, many times, a serious strain to their young bodies.

Other thousands of children work in street trades that hold grave moral dangers as well as physical. They do domestic work or tenement home work. There are the mill and factory children whom everyone knows more or less about. The greatest amount of legislation has been in their behalf, and yet they are worse off today than they were at this time last year, because the federal child labor act was declared unconstitutional.

The National Child Labor Committee is leading the campaign for a constitutional amendment that will give Congress power to pass a direct child labor law. If this amendment is to be secured, the progressive people of the United States must stand back of it and urge its passage. But without a sufficient knowledge of the proposed amendment and its need, they will not give the necessary support.

What more important thing could the Churches do than to set aside Child Labor Sunday for a clearer understanding of child labor? A million children are worthy of the attention of this great body whose Leader said, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me".

For further suggestions and material, write The National Child Labor Committee, 105 East 22d Street, New York City.

THIS THEN, of all things, is to be shunned if we would be prepared for that day: you cannot be casting yourselves into the arms of the world and be prepared for the coming of the Lord. The two things are absolutely incompatible.—*Dean Alford.*

HEALING MISSIONS IN THE TRANSVAAL

IT IS NO exaggeration to say that no spiritual movement within the Transvaal has ever stirred the people to the extent to which they have been moved by the Christian Healing Missions conducted by Mr. J. M. Hickson. Before Mr. Hickson reached the Transvaal, reports from other centers had come to hand and were given great prominence by the daily press. Three or four of the clergy had had prayer circles for the healing of the sick, for the last few years. A month before the mission was due to begin, special services of intercession were held at the Cathedral of Johannesburg. Those responsible for arranging these services were amazed at the response of the public, for on the very first day the church was filled with a crowd of deeply earnest men and women, amongst whom were not a few colored folk. Instead of having one service on a weekday, it became necessary to have three, and, as the time went on, the crowds became greater. One happy result of these services was the improvement in health which manifested itself in some of those who attended. The clergy began to be overwhelmed with applications for tickets, of which over 8,000 were issued. On the day that the mission began, barricades were erected across the streets leading to the church, and, as soon as the doors were opened, the pitiful procession of the lame, blind, deaf, and diseased began. Some were brought on stretchers, others were carried in by their friends, or assisted by the band of stewards and nurses, those on stretchers being laid in the sanctuary next the altar rails. Meanwhile crowds outside, who had not obtained tickets, were imploring to be let in. In one of the galleries, a band of intercessors were assembled.

At ten o'clock the service began, and the Bishop, missionary, and clergy entered the sanctuary. The service was simple to a degree, and consisted of the singing of a hymn followed by prayers, then the missionary's address, which lasted fifty minutes, after which he was blessed by the Bishop, and the laying on of hands began. Those most critically ill, were first ministered to in their seats, and then the procession began to the altar rails. A priest went in front of Mr. Hickson, taking the cards which were handed to him by the sick, and reading out to the missionary the nature of the trouble. As he laid hands on the sick person, Mr. Hickson said a prayer appropriate to his special need, and those who were privileged to hear those prayers will not forget their beautiful simplicity and fervor. A priest followed, giving the Church's blessing. There was an entire absence of sensationalism or excitement, and anything in the nature of hysteria was promptly and severely checked by the missionary. The excitement lay with the great crowd outside the church, which eagerly watched and questioned those who emerged. Those who were instantaneously healed—a small minority for the healings in most cases have been gradual—were in danger of being mobbed by the crowd, and in several cases were pursued by the curious through the streets, until they sought refuge in shops, or made their escape in some way or another.

Healing services were held on five days in the first week at the Cathedral, and were attended by from 1,200 to 1,700 persons on each occasion. All who had the privilege of attending were deeply impressed by the wonderfully spiritual tone of the whole mission. The missionary's addresses were simple and clear to a degree, stimulating a vital faith in the Godhead of our Lord, and in His presence and power today to heal the body, and yet, there was always the appeal to pray, not simply for bodily health, precious as it is, but to rise above and beyond that goal to the higher objective of a life cleansed and consecrated to the Lord Christ. The addresses were truly "converting", and most powerful in their directness. They brought the conviction, which we believe has been proved by the results of the mission, that none who came after a real attempt at preparation were sent empty away. Almost every testimony which has been sent in, contains fervent thanksgiving for the spiritual blessings received, even when bodily healing has not been vouchsafed. For its spiritual results alone, the mission has been well worth while.

All through the mission, although the whole of the organization was naturally in the hands of the clergy, ministers of other denominations have worked in cordial fellowship and rendered loyal and invaluable help, ministers of the Dutch Church being amongst the foremost in glad coöperation.

In the second week, Mr. Hickson conducted missions at Krugersdorp and Germiston, and then held services for the native and colored people on two days at the Cathedral. Many of the latter had attended the mission services in the previous week, but it was felt desirable to have special services for the natives, owing to differences of language, and on these days Mr. Hickson had two interpreters for his addresses. Besides the native stewards, there was an ample number of kindly European helpers, eager to do all in their power for their suffering native brethren; all color prejudice was in abeyance; and, indeed, many Europeans, who could not obtain admittance, would readily have gone down on their knees to be allowed to attend the services alongside of the natives, if in this way they could have gained an entrance. As it was, the most difficult duty of the stewards was to have to refuse admittance to those who had failed to get tickets. Even so, large numbers were squeezed in at the last moment without tickets. But there are limits to what the strongest of men, of whom Mr. Hickson must be one, can do. The simple faith of the natives was most touching; many of them had assembled at daybreak and sat in the streets outside the church until the doors were opened.

Notwithstanding the great strain of the services in church, Mr. Hickson found time to visit more than a score of bed-ridden cases, and on one of his, so-called, "off days" he made time to hold a service, by earnest request, for the staff of the hotel where he was staying. About fifty of the employees, including the manager and the native staff, attended, and many received the laying-on of hands. The manager afterwards remarked that nothing in the history of the hotel had ever done it so much good. It was a very touching little service. Before leaving the Rand, Mr. Hickson gave an address to the workers as to the following up of the mission. Incidentally, he laid great stress on the fact that there should be one rule at least for membership of the prayer circles, a declaration of belief in the Godhead of our Lord and in the truth of the Incarnation. The movement was through and through a Christian movement, and must be kept as such. If those joined in who did not hold the faith in our Lord's Godhead, there would only be confusion and weakness. It is right that tribute should be paid to Mr. Hickson's splendid loyalty to his Church and to Catholic truth.

The fact that he has taken so strong a line with regard to the Faith should be a powerful aid to the Church, as is the fact that, wherever he has gone, he has always asked for a priest to accompany him and supplement his work with the Church's blessing.

In Pretoria, the mission held in the Cathedral followed much the same lines as that in Johannesburg, except that the natives were ministered to on the race-course. About 3,000 attended, and the unwonted sight was witnessed of the Bishop, in canonicals, holding his pastoral staff, standing in the judges box with Mr. Hickson, whilst the latter gave his address, which was interpreted by three interpreters simultaneously in different parts of the ground. Next day Mr. Hickson received a telephone message from the race-course secretary, saying that another thousand natives, having mistaken the day, had assembled. Happily, Mr. Hickson was able to minister to them on his way home from the Leper Asylum.—*London Church Times*.

UNDER THE LEADERSHIP of our Lord man finds a strange valuation of the long road. Christ never takes the short cut. He never hastens to His anticipated goal. His approach is gradual, but forward, and always undeviating. It is natural for man to seek the short way. He does not know its peril. He is impetuous, impulsive, and eager to get there. He must often be restrained. Abraham was called to go forth and search for a city which hath foundations whose builder and maker is God. He could have, at almost any time, stopped and built a city and taken the short cut. But he wandered on, year after year, seeking that city, over a long course, until he was laid away with his fathers as one who passed from the earth following the gleam of an ideal. David was called and anointed of God as King of Israel. When the king was in his hands in the cave of the fastnesses of Engedi he was urged to take his life, but God restrained—that was not the divine way. The long journey to the throne of Israel for David could not be cut short by assassination. Patience, compassion, discipline, and love are contained in the program of the long way.—*Northwestern Christian Advocate*.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PITTSBURGH ORDINATION

To the Editor of *The Living Church*:

IN REPLY to your perfectly natural and proper editorial comments in this week's issue, I give you, by way of explanation, the substance of a letter written *The Churchman* two weeks ago, but not since published, to the effect that the momentary incident at the recent ordination in Calvary Church, Pittsburgh, will hardly bear all the interpretation which the good rector, the Rev. Mr. van Etten, in his fine enthusiasm, gives it.

There was not the slightest previous idea or plan—in short no "intention" whatever—of uniting Congregational Orders with our own. We have not yet arrived at that point. This Church's Orders were duly conferred by one of its own bishops and two presbyters, strictly according to her prescribed order.

The Rev. Dr. Emrich, an honored and influential Congregational minister of Boston, and an old friend of the ordinand, happened to be there. He had come on simply to be present at the service. He took no part in the service; he was not asked or understood to be "officiating" in any canonical sense. The Rev. Mr. Eames wished that he might have the prayers and blessing of his old and venerated Christian friend, as such, at the same time with our own; and it was accordingly permitted. Why not? BOYD VINCENT.

Jan. 6, 1923.

CONCERNING RESERVATION

To the Editor of *The Living Church*:

NO DOUBT, to your correspondent of the 23d of December last, the rubric at the end of the Communion office seems *prima facie*, to be quite conclusive. But if he looks into the history of this rubric he will, I think, find reason to change his mind.

The history of this rubric is recorded by the hand of Bishop Cosin. In the first reformed Prayer Book of Edward VI, no order had been made about the consumption of what remains of the Blessed Sacrament. In the second Prayer Book of Edward VI, the rubric reads, "And if any of the bread and wine remain, the curate shall have it to his own use". But the word "unconsecrated" does not appear in this rubric. That which the priest was to have for his own use was, of course, and could only have been, that which the parish had provided, but was not needed, and, therefore, had not been consecrated. This the priest might take to himself. But, alas; not content with this, the Puritan clergy of that day professed to believe that the rubric applied to all bread and wine, whether consecrated or unconsecrated, that had been provided for use that day. It is awful to contemplate, but Bishop Cosin distinctly says, in his considerations of the Book of Common Prayer, that some curates suppose that they may take all that remains of the consecrated bread and wine itself home to their houses, and there eat and drink the same with their other common meats.

Bishop Overall says the same, "that this rubric refers only to that which remains without consecration, for else it were but a profanation of the Holy Sacrament to let the curate have it home to his own use". "How shamefully", he says, "they act who abuse this rubric to excuse so great a crime". And many years before, when Cosin was Archdeacon of the East Riding, he enquires in his visitation articles "whether the curate doth take care that he prepareth or blesseth, not twice as much as shall suffice, either to have it home to his house or to tarry behind in church, then with other people, in profane and common manner, to eat and to drink at the Lord's Table and in The House of God."

It was to meet this awful abuse that Bishop Cosin, in 1662, added the second half of this clause, to the effect that if any remain of that which was consecrated, it shall not be carried out of Church.

With this explanation from Cosin's own pen, we can see that no reference whatever was made in this rubric to the taking of the Blessed Sacrament to the Sick and Dying. And, bearing this in mind, the antithesis of the two parts

of this clause, when read straight through, is very striking: "And if any of the bread and wine remain unconsecrated, the curate shall have it to his own use. "But if any remain of that which was consecrated it shall not be carried out of the Church for the profane purposes that he had taken note of."

It will be seen, then, at once that the Reservation of the Blessed Sacrament for the sick is not forbidden by, or repugnant to, this rubric. CROMPTON SOWERBUTTS.

Derry, N. H., Jan. 2.

To the Editor of *The Living Church*:

APROPOS of the discussion about Reservation, I ask the privilege of transferring to your pages, without comment, the following quotations from *The Practical Religion*, by Vernon Staley, with Introduction by the Rev. T. T. Carter.

"The practice of reserving the Blessed Sacrament in the churches for administration to the sick and dying is a venerable custom, which dates from the earliest times . . . As a matter of practical expediency, the restoration of reservation for the communion of the sick and dying, under the sanction of our bishops, is greatly to be desired in our own day . . ."

"The practice of perpetual reservation of the consecrated elements in churches for the purpose of adoration, and the devotional services connected therewith, which now hold so prominent a place in the worship of the Roman Church, stand on an entirely different footing from the reservation for communion of which we have spoken. Our Lord, as has been said, ordained the Holy Eucharist to be the food of the soul, and that we might plead the merits of His sacrifice before God. He does not appear to have given us the Eucharist in order to dwell among us by a permanent external Presence as during His life on earth, and to be the visible object of our adoration. Adoration is a natural result of His Sacramental Presence, but not the revealed purpose of its bestowal. Neither can it be claimed that reservation for adoration is a 'laudable practice of the whole Catholic Church'. It cannot be justified on the ground either of primitive tradition or catholic observance. No trace can be found in the early records of the Church, either in the East or West, of any adoration of the sacramental Presence apart from the Eucharistic Service . . . And, once more, reservation for adoration being thus neither scriptural nor catholic, is liable to a further grave objection—it tends to localize, and even materialize, our Lord's ineffable Presence in the Holy Sacrament, which, while most true and real, is yet altogether supra-local and spiritual; and, in so doing, obscures the most precious truth that, by His Holy Spirit, our Lord is everywhere and always with us in His Church, even to the end of the days."

So far Dr. Staley himself. But he adds the following from a letter to him "by a well known author":

"Our Lord said, 'It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you'. I am sure that, however natural it may be to desire to have the reserved Sacrament, the desire for it does, and must, stand in the way of profiting by the presence of the Comforter. Christ is no nearer to us because of that sacramental Presence. He cannot be nearer, for we are one with Him and He with us, and the Throne of God is nearer to us than any monstrance can make it—and His Presence in the Sacrament is supra-local; and therefore Christ does not come nearer to us by that manifestation in space. He is present as our food, and as our Oblation—but His Personal action is that of a Priest toward God—and it is by His Holy Spirit that He acts towards us. Any action of the Second Person, which was not through the Third, would be inconsistent with His glorification, and therefore of no value to us. The two Persons cannot be collateral agents. This would be inconsistent with their relation in the Eternal Trinity."

"I am afraid that people do not at all realize the coequal substantial personal Godhead of the Holy Ghost. If they did, they would not wish to bring Christ down from above. It is very much like the Israelites thinking that they could take the ark of God into the battle-field. They removed it from the place where it would have been their strength, if they were faithful to it."

To which let me add the following from Canon Carter's Introduction:

"There is, no doubt, in the minds of some a restlessness, as if the introduction of novelties might arouse deeper devotion, or as if some Roman additions might make us more perfect. . . ."

We may gain either from Rome or from the East what we can assimilate to our own system. But we have our own system. We are deliberately bound to what Holy Scripture contains, and what the Church of the early centuries inherited and approved as the Church's life." C. B. WILMER.
Atlanta, Ga., Dec. 30.

To the Editor of *The Living Church*:

IN YOUR issue of December 23, 1922, you print a letter signed Ira C. Young. The writer of that letter claims that Reservation is unlawful, and then describes a method by which he thinks it would be made lawful. He cites the rubric on page 240 of the Book of Common Prayer as his authority.

This rubric states that "It shall not be carried out of the church". How, then, does he justify the carrying of the Communion to the sick, as he explains and describes, as being lawful under this rubric?

Does he consider that the words, "after the Communion", include all in the parish who have the desire to make their communions at that time, even though they cannot attend the service? If he does so construe this rubric, he certainly has justified Reservation.

The writer is of the opinion that this rubric has no value as an authority on the subject of Reservation, and that it was never intended that it should have. It, without doubt, has reference to the service in the church, and is placed there to guard the sacrament from desecration. The attempt to place more interpretation than this on it will only end in confusion, such as the writer of the letter I mention above has fallen into.

I am neither a canon lawyer nor a theologian, but I do feel that the question of Reservation cannot be solved by an appeal to rubrics in the Prayer Book that were not placed there with such intention.

The only place in the book where I can find any reference to the subject is in the XXVIII Article of Religion. It simply states that Reservation is not by Christ's ordinance. That certainly is not a condemnation, for few of the rubrics, and but little of the text, can claim to have been ordained by our Lord.

Would not the best interests of the Church be served if we would stop trying to prove or disprove things by rubrics, when these were not written for that purpose? To use a legal phrase, most of the rubrics are "words of enumeration, and not of limitation". It would be a very hard matter to conduct any Prayer Book service if we were limited to the bare words of the rubrics. They were evidently intended to be used as guides. The person using them is presumed to have sense and some Church training before he tries to conduct services.

Why can we not frankly confess the fact that the rubrics do not cover the subjection of Reservation either one way or the other? The quoting of rubrics will never settle the question. As a lawyer, I would be willing to say that one could find authority in the Prayer Book for any practice known to the Church, with as much authority on one side as on the other. Lawyers never settle anything; they always have to have a judge, and then frequently make use of the right to appeal. Until the Church makes some authoritative statement, the practice of Reservation will rest on the authority of individual bishops. At the present time, it is a question not included in the Prayer Book, and rests entirely on the common custom of the Church. Any rubric that would forbid Reservation would be in direct opposition to the statements contained in the preface to the Book of Common Prayer.
Rice Lake, Wis., Jan. 2. MILO B. GOODALL.

ERRONEOUS PUBLICITY

To the Editor of *The Living Church*:

IN YOUR issue of Dec. 23d appears a statement under the heading, "Dancer Barred by Bishop." I am sorry that it gives an erroneous impression. The Bishop failed to inquire at my office as to whether or not there was any *factual* justification for the press publicity concerning which he claims to have received so many protesting scandalized letters. If a bishop is to be guided by letters of protest, he will surely, as would anyone else in a responsible public position, be pitifully misguided in his use of authority. "Cranks" and misinformed persons invariably write letters, signed and anonymous, in "protest" at everything they don't or won't understand. The only way, of course, to judge of any work is to see it in operation reasonably often, and average one's impressions.

As a matter of fact, three days before the Bishop of New

York sent his protest to me, I had dictated a telegram to Miss Duncan courteously declining her telegraphic offer to speak at St. Mark's on Christmas Eve, which offer had been received shortly before, and had remained on my desk for the consideration of my advisers. Very probably, her press agent took advantage of the situation. I cannot otherwise account for press publicity concerning a matter else wholly private to my office.

I am very sorry, of course, that this mistaken news has gone forth through your esteemed paper. What the secular press says has less influence with Church people than what you print. Consider how religious pioneering in the metropolis lays any creative man open to objectionable press publicity. The press itself admittedly does not realize how sensitive conventional Church people are to "snappy" accounts of events and near-events. If any one attempts, however, to minister to the un-churched, obviously he must interest them. If any one attempts to interest them, he shall, even when most courteous and considerate, scandalize the conventional. Yet one wonders why the dear and numerous conventional folk cannot be content with their five hundred or more well conducted, conventional New York churches, and leave the very few pioneering, experimental churches to deal, as best they can, with the modern problem of ministering to the rebellious, the alienated, the unbelieving, the discouraged! Such churches are invariably situated in downtown regions, with little or no local constituency predisposed to the Anglican Communion, and sometimes without a neighborhood even of possible Christians, as certainly was the case with St. Mark's in the Bouwerie ten years ago, though, thank heaven, we have succeeded in changing that situation by our redemption of nearby real estate, and the colonization of sympathetic people.

Will not your readers kindly remember that should they read publicity, concerning St. Mark's Church, that gives offense, they can get the facts in a courteous and prompt answer to inquiry, and illuminating printed matter to boot?

Thanking you for the courtesy of your valuable space, I am, my dear Mr. Editor,

Very sincerely yours,

W. N. GUTHRIE,

Dec. 28.

Rector of St.-Mark's-in-the-Bouwerie,
Manhattan.

CORRECTION FROM DR. McCONNELL

To the Editor of *The Living Church*:

IN YOUR otherwise very candid and reasonable editorial on my little book *The Confessions of an Old Priest* you say:

"His position is summarized in his own words: 'I entered the ministry believing that the Church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that he was the unique Son of God. I have been reluctantly led to the conclusion that none of these things is true.'"

Those are not my words. What I said was, "I have been reluctantly forced to ask myself whether any of these things is true."

Very respectfully,

S. D. McCONNELL

[We thank Dr. McConnell for his correction of a perplexing error which we cannot explain at the moment but for which we beg to make apology to him.—EDITOR, L. C.]

"Jesus said unto him, Follow Me, and let the dead bury their dead."

The Saviour in His teaching, often gave a large answer to a very small, narrow question, and thereby small minds are apt to become confused. In the above masterful sentence, He warns us against one of the awful blights and mildews of paganism, superstition, and of some foolish Christians, i. e., the dangerous habit of looking at the past, either its defeats or its victories.

Lot's wife stands out in the Old Testament as an index finger pointing to this lesson.

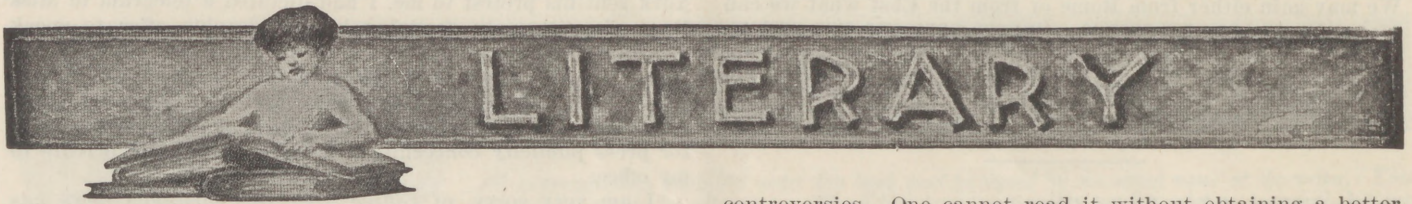
Brooding over past losses, or exulting over past victories, dulls the eye for the future and takes the energy out of our spirit in the conquest for righteousness and truth.

Christianity is distinctly a command to right-about face and look ahead for our opportunities, joys, and hopes, instead of looking to our ancestry and this present world.

The past is unchangeable, but the future is so open to our will and wish that it merits all our thought and energy.

One day of the future is worth more to me than all the time and things that have passed.

Truly McCullum sings, "The mill will never grind with the water that has passed."—*The War Cry*.



CHRISTOLOGY

Belief in Christ. By the Rt. Rev. Charles Gore, D.D.; Scribners, \$2.75.

This is the second of Bishop Gore's volumes on the Reconstruction of Belief. The third will deal with the whole question of authority and will take up the doctrine of the Church, the ministry, and the sacraments.

The work is in Bishop Gore's best manner; patient investigation, complete honesty in the statement of opposing theories, transparent clearness in the expression of his own convictions, a rugged moral sincerity which refuses the temptation to overstatement. Nothing is based on authority; that question is reserved for the later volume; but the Bishop examines the synoptic gospels and the accepted Pauline epistles, and, in the light of reason, states clearly their conception of the Person of Christ and the implications flowing therefrom. Then he goes on to show the teaching of the Fourth Gospel and, with homely common sense as his guide, proves its oneness with the Pauline doctrine. It is essential to his position that he should not rely on dogmatic statements as a support for belief, but only upon the facts and the history which make up a definite body of belief that was afterwards safeguarded by dogmatic declaration. In other words, he examines the acknowledged facts of Christ's life and finds in them and in the beliefs of the early disciples the teaching which afterwards came to be set forth with definite authority.

This second volume seems to us in some ways even stronger than the first on *Belief in God*, in which he pursued the same method. There his effort was to show that the root difficulty of Modernism lies in its return to the Greek philosophical idea of God, with its feeble hold on the divine transcendence, or even personality, and its relapse into mere pantheism. The real difficulty with the Modernists is that they are discarding the idea of a divine revelation as rationally untenable, and so face all subsequent questions with the background of certain presuppositions—the impossibility of miracles, of a revelation from outside, etc. While the first volume was more suggestive and illuminative than the second, in that it gave the first fresh statement of the method to be pursued in the series, it seemed to us that the author did not give sufficient space to the treatment of the central theme, the possibility of revelation and its inherent likelihood. He did show that the Christian faith was rooted in Hebrew, rather than Greek, thought; he approached, therefore, the idea of a revelation through Christ as the climax of a previous progressive revelation; but one felt that the whole problem of the prophetic belief in a divine influx of knowledge and moral certainty should have received fuller treatment and a larger defense and exposition.

We can find no such fault in the present volume. While some might desire a larger treatment of the idea of Atonement, undoubtedly there will be in the third volume an elaboration of the root ideas given here, since the Bishop will necessarily take up, then, the question of grace and sacramental life. For the present he is content to take the evidence for the doctrine of Christ on its merits, asking only for a frank and conscientious consideration of the facts in the case, and examining the New Testament story merely as human evidence apart from any theory of revelation.

His examination shows that the synoptic gospels give a picture of Jesus of Nazareth as one who made upon His disciples an impression of unbounded authority, an irresistible authority of love and power which absorbed their souls. At first, apparently, they had no theory about His person; but unquestionably He came to occupy the place of God in their thought, in their minds, in their hearts; He had for them "all the values of God". Bishop Gore traces in the records a wonderful growth in the faith of the disciples until it reaches this supreme point and shows the facts by which it grew, as justifying the resultant belief. St. Paul's service to the Church was that he was the first to put this into words, but all the apostolic fellowship seems to have recognized and accepted his teaching as its own faith; even though other aspects of his work and teaching aroused antagonism, this was unquestioned. Bishop Gore then goes on to pass in review the doctrine of Christ in the Fourth Gospel and the remaining books of the New Testament; and the whole of this part of his volume is of special value, quite apart from contemporary

controversies. One cannot read it without obtaining a better grasp of the faith of the Gospel.

Perhaps the most illuminating part of the book is the contrast between the full picture of early Christian faith so clearly sketched here with the novel theories of Harnack and Schweitzer. Harnack "admirably describes the ethical teaching of Christ", but in refusing to admit as historical any claim of a divine Sonship, in minimizing to the vanishing point the tremendous apocalyptic claims, and in rejecting entirely the miraculous, he "fashions his picture of Christ out of one element and gives a representation wholly inadequate to account for the results which flowed from His life". To Schweitzer, on the other hand, Jesus is hardly an ethical teacher at all; He is "an apocalyptic teacher of an enthusiastically fanatical type, with the result that there is no intelligible explanation of the Church which was called by Christ's name". In Bousset and Kirsopp Lake's estimate of history there "is even less of the historical Jesus; the Church seemingly owes nothing to Him except His prophetic teaching about God and the example of His noble life and sacrifice". "It is almost comic," says Bishop Gore, "to pass from Harnack to Schweitzer: for what is all in all to the one, is almost nothing to the other". But he leaves the point to his reader's judgment; he does not elaborate it by any kind of special pleading. In regard to the English Modernists, he quietly asserts that they are less easy to criticize because they are less downright than their continental fellows. "The German and French scholars, at any rate, express their views as lucidly as possible, and show us quite clearly what they mean and whither they are moving. But the greater number of our English Modernists do not give us this intellectual satisfaction." The report of their conference at Cambridge "seemed to be more markedly characterized by strong statements of what the speakers do not believe than by clear exposition of what they do". It was unfortunate also that the question, what is the best intellectual expression which we can find for the truth about Christ, "was crossed and confused by a quite different issue—what are the intellectual obligations involved in the honest recitation of the Creeds? These two issues had better be left quite distinct".

One of the most eloquent and telling portions of the whole book is that in which the author shows that the effective argument against all three schools—that of Harnack, that of Schweitzer, and that of Bousset and Lake—is to show a picture of Jesus which is formed by taking the records seriously as historical documents and by taking in what each of these groups of interpreters wishes to emphasize, by taking in also what each, as against the others, repudiates, and so combining all the elements in one picture so obviously adequate as to be convincing and compelling.

The Church lies under a tremendous debt to such scholarship as that of Gore. One cannot read him without feeling the fascination of an honest spirit whose courage in facing every question never fails, and whose complete honesty shrinks from the slightest exaggeration for the sake of maintaining a position. He is transparently sincere, and his very effort to minimize rather than overstate his points leads one captive to the truth he asserts. Most of all, there is tremendous "pull" in the moral tone of his whole investigation. One feels that his is not an interest in doctrine as doctrine; for him it means nothing less than life.

The Creative Christ. A Study of the Incarnation, in Terms of Modern Thought. By Edward S. Drown, D.D., Professor in the Episcopal Theological School in Cambridge, Massachusetts. New York: Macmillan Co. \$1.25.

Both because of our respect for the author, and because we sympathize with some of his chief contentions—e. g., his insistence upon the necessary moral value of Christian truth—we wish greatly that we could commend this book. But its defects and departures from the historical standpoint of Christianity are too great to permit such a course.

The patristic or Chalcedonian Christology is misinterpreted; and the premise that in order to have moral value truths must be defined in moral terms is not in accord with experience. His own attempts to conform to his premise result in several grave departures from New Testament Christianity.

Church Kalendar



JANUARY

1. Circumcision.
6. Epiphany.
7. First Sunday after Epiphany.
14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of S. Paul.
28. Septuagesima Sunday.
31. Wednesday.

KALENDAR OF COMING EVENTS

- Jan. 16—Diocesan Conventions, Milwaukee, Mississippi, Ohio, West Missouri.
- Jan. 17—Diocesan Conventions, Nebraska, Quincy, Tennessee.
- Jan. 21—Diocesan Convention, Iowa.
- Jan. 23—Diocesan Conventions, Arkansas, Duluth, Fond du Lac, Kentucky, Missouri, Pittsburgh, Southern Ohio, Western New York, Oklahoma, San Joaquin, Spokane.
- Jan. 24—Diocesan Conventions, Alabama, Indianapolis, Los Angeles, Louisiana, Marquette, Maryland, West Virginia.
- Jan. 28—Diocesan Conventions, Dallas, Nevada, North Texas.
- Jan. 30—Diocesan Conventions, California, South Florida, Southern Virginia, West Texas.
- Jan. 31—Diocesan Conventions, Minnesota, Oregon.

Personal Mention

THE REV. CHARLES H. BASCOM, the new rector of Holy Trinity Church, Decatur, Ga., is now residing at 215 S. McDonough St., Decatur, and should be so addressed.

THE REV. HARRY HOWE BOGERT has accepted a call to Calvary Church, Burnt Hills, N. Y., with the charge also of St. Paul's Church, Charlton, and Grace mission, Jonesville. He expects to be in residence and begin his new work by Feb. 1st, and his address after that date will be Burnt Hills, Saratoga County, New York.

THE address of the Rev. J. M. D. DAVIDSON, D.D., is Healdsburg, Calif., only until May 1st. His permanent residence is Macomb, Ill.

THE VEN. ERNEST DRAY, for the past thirteen years Archdeacon of Wyoming, resigned Dec. 1st. He is to work among the Waifs and Strays in England.

THE REV. JOHN S. GILLESPIE, of Holy Trinity Church, Gillette, Wyo., has taken up his duties as vicar of the Church of the Good Shepherd, Sundance, Wyo. He should be addressed, Sundance, Wyo., Box 33.

THE REV. GEORGE B. KINKEAD is rector of Christ Church, Corning, N. Y., and is in no wise connected with the Allegany County Mission, as inadvertently stated by THE LIVING CHURCH.

THE address of the Rev. LAWRENCE E. MIDWORTH is now Trinity mission, Trinity Stop, Mt. Clemens, Mich., R. D. 4.

THE REV. WALDO B. PARKER, of Burbank, Calif., is to become assistant at St. Paul's Church, Pawtucket, R. I.

THE address of the Rev. MAURICE PICARD, Ph.D., who is associated with St. Chrysostom's Chapel, Trinity Parish, New York City, is 296 Ryerson Street, Brooklyn, New York.

HAVING accepted the rectorship of St. Stephen's Church, after Feb. 1st, the address of the Rev. HAROLD E. SCHMAUS will be St. Stephen's Rectory, Mount Carmel, Pa.

THE address of the Rev. H. P. SCRATCHLEY is Murray Hill, N. J.

ORDINATIONS

DEACONS

CUBA—On the Fourth Sunday in Advent, Dec. 24, 1922, Mr. JOHN RODNEY KING was ordained to the diaconate in Holy Trinity Cathedral, Havana, by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of the District. The candidate was presented by one of his examiners, the Ven. W. W. Steel, who also read the epistle. The Litany was said by the Rev. Kenneth L. Houder, Canon of the Cathedral. The Bishop was the preacher.

MICHIGAN—On Nov. 21st, at Christ Church, Dearborn, the Rt. Rev. Chas. D. Williams, D.D., Bishop of the Diocese, ordained to the diaconate Mr. LAWRENCE E. MIDWORTH and Mr. THOS. W. MARCHANT. The Rev. C. L. Arnold assisted the rector in Morning Prayer. Mr. Midworth was presented by the Rev. Philip L. Schenk, and Mr. Marchant by the Rev. A. J. Wilder. The Gospel was read by Archdeacon Widdefield and the Epistle by Mr. Midworth. The sermon was preached by the Rev. Harry Midworth, rector of the Church of Our Saviour, and the father of Mr. Lawrence Midworth. Mr. Marchant assisted the Bishop in the administration of Holy Communion.

Mr. Midworth has for some time been president of the Diocesan Lay Readers' League, and has been for three years in charge of St. John's Mission, Wayne. He is now minister in charge of Trinity mission at Lake St. Clair and the mission at Roseville, succeeding the Rev. W. Kinder. Mr. Marchant will continue his secular employment, confining his ministrations to Sunday work only, as assistant to the Rev. A. J. Wilder, of St. Alban's parish.

RHODE ISLAND—On St. Thomas' Day, Dec. 21, 1922, the Rt. Rev. James DeWolf Perry, D.D., Bishop of the Diocese, ordained IRVING A. EVANS to the diaconate, in St. Peter's Church, Manton. The candidate was presented by the Rev. Alva E. Carpenter, and the sermon was preached by the Bishop. Twenty or more of the clergy of the Diocese were present.

SOUTH DAKOTA—On St. Thomas' Day, Dec. 21, 1922, in St. James' Church, Moberge, S. D., the Rt. Rev. Hugh L. Burleson, D.D., Bishop of the District, ordained to the diaconate Mr. GEORGE IRWIN BALDWIN. The Bishop was assisted in the service by Archdeacon Ashley, the Rev. Frank Lambert, and the Rev. Joseph Goodteacher.

Mr. Baldwin is at present in St. Elizabeth's School, Wakpala, S. D., and doing missionary work at neighboring points.

DEACONS AND PRIESTS

NEW YORK—On St. Thomas' Day, Dec. 21, 1922, at the Cathedral of St. John the Divine, New York, the Bishop of New York ordained to the diaconate Mr. ALBERT CHARLES BURDICK, presented by the Rev. Charles B. Ackley; and Mr. ARTHUR GILLENDER WALTER, M.A., presented by the Rev. S. DeLancey Townsend, D.D.; and advanced to the priesthood the Rev. CHARLES EMIL KARSTEN, presented by the Rev. J. M. Haight; the Rev. HAROLD KING STANLEY, presented by the Rev. William H. Owen, Jr.; the Rev. CHARLES FREDERICK ODELL, presented by the Rev. L. E. Sunderland; the Rev. GORDON DECATEUR PIERCE, presented by the Rev. Thomas McCandless; the Rev. WALTER FREDERICK HOFFMAN, presented by the Rev. Rowland S. Nichols; and the Rev. ELLIS PARRY, presented by the Rev. William H. Owen, Jr. The presenters united with the Bishop in the laying on of hands. The Very Rev. Dr. Robbins preached the sermon.

PRIESTS

CHICAGO—On Sunday, Dec. 24, 1922, at St. Augustine's Church, Wilmette, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, ordained to the priesthood the Rev. LELAND HOBART DANFORTH, assistant at St. Augustine's. The Rev. Dr. Carleton, rector of the parish, was the preacher, the Rev. C. A. Cummings presented the candidate, and the Rev. E. G. Hunter said the Litany.

MINNESOTA—On Dec. 8, 1922, in Gethsemane Church, Appleton, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, advanced to the priesthood the Rev. R. L. STRANG. The sermon was preached and the candidate presented by the Rev. Dr. F. F. Kramer. The Rev. G. E. Platt, and the Rev. Donald Smith took part in the service.

DIED

HINES—At Mobile, Ala., there died on Tuesday, Jan. 3, 1923, RICHARD HINES, the eldest son of the late Rev. Richard Hines and Helen Huske Hines.

Of your charity, pray for the happy repose of his soul.

HODGKISS—On Christmas Eve, at St. John's Hospital, Church Charity Foundation, Brooklyn, the Rev. SAMUEL HODGKISS, priest, honorary assistant minister of Christ Church, Fitchburg, Mass. The Burial Office and Requiem were said at the Church of St. Matthew, Brooklyn, on the Feast of St. John the Evangelist. The interment was made in Mount Olivet Cemetery, Brooklyn.

Rest eternal grant to him, O Lord, and let Light perpetual shine upon him.

ORMSBY—Died at her home in Melrose Park, Jan. 7, 1923, Philadelphia, Pa., ELIZABETH SMITH ORMSBY, widow of the late William Ormsby, in the 98th year of her age.
"A woman that feareth the Lord, she shall be praised."

OSBORNE—Died, in the City Hospital, St. Louis, Mo., at midnight on New Year's Eve, Mrs. JOHN J. OSBORNE, the only daughter of the Rev. W. B. and Mrs. Magnan, of Denver, Colo.

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

STAHL—In Washington, D. C., on the day of the Holy Innocents, ALICE BARBARA STAHL entered into life eternal. She was the daughter of the late Frederick and Alice Barbara Stahl, of Galena, Ill., and the sister of Mrs. Mary Elizabeth Steel, wife of Archdeacon Steel, of Havana, Cuba.

"She opened her eyes, and they beheld the glory of the Risen Lord."

MEMORIAL

Allen Kendall Smith

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

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

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OF

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No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED

CLERICAL

PRIEST-CURATE IN CATHOLIC PARISH, one capable and willing to act as Choirmaster and Organist. Eastern parish 40 miles from New York. Address M X-770, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

REFINED CHURCH WOMAN 35 TO 45 years of age, wanted to act as superintendent of home for aged women and children, under auspices of Episcopal Church. Applicant must have tact, and strength of character with pleasing personality. Institution has refined home atmosphere, situated in Eastern city, with pleasant surroundings. References required. Address W-778, care LIVING CHURCH, Milwaukee, Wis.

WANTED: ORGANIST AND CHOIRMASTER—good organ—male choir—Catholic Services—New York State. Address Gregorian 773, care LIVING CHURCH, Milwaukee, Wis.

WANTED CURATE, YOUNG, UNMARRIED, New York Parish, moderate Churchmanship, salary \$1500. REV. DR. PELTON, Fordham, New York City.

POSITIONS WANTED

CLERICAL

WANTED—BY A RECTOR, CATHOLIC, married; a parish where faithful work, experience and efficiency will be appreciated. Address B-775 care LIVING CHURCH, Milwaukee, Wis.

CORRESPONDENCE SOLICITED FROM Church desirous to fill vacant rectory. S-776 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN DESIRES POSITION AS entertainer for aged couple, or aged man. Address G-774 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WISHES immediate position. Married. Must be good opening for teaching piano. Hard worker. Address G. F. SCOTT, 4702 Morgan St., Detroit, Mich.

ORGANIST-CHOIRMASTER WISHES position in Wisconsin or Southern Michigan. Is well-known recitalist, and has been especially successful in handling boys. Must be good teaching opportunity and good organ. Best of references as to character and work in previous positions. Excellent reasons for desiring change. Address M-771 care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS. ONE HUNDRED AND thirty-three Austins in Episcopal churches and cathedrals of this country. Among these are thirty of unusual and commanding size. The faithful record of behavior is believed to be unmatched. AUSTIN ORGAN CO. 180 Woodland Street, Hartford, Conn.

CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Out-lined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. MOWBRAYS, 28 Margaret St., London, W. I., and Oxford, England.

CLERICAL COLLARS AND CUFFS, DIF- ficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY CO., Wheaton, Ill.

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MADONNAS AND SUBJECTS ON THE Life of Christ. Reproductions in colors of the great masters. 1.00 per dozen, assorted. M. Zara, Box 4243, Germantown, Pa.

RETREATS

RETREAT FOR PRIESTS WILL BE HELD at Holy Cross, West Park, New York, God willing, beginning on Tuesday evening, February 6, and closing on Friday morning, February 9th. Kindly apply to the GUESTMASTER.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price List on application. Address, SISTER IN CHARGE ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wisconsin. Altar Bread mailed to all parts of United States. Price list on application.

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

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

MISCELLANEOUS

CLERGYMAN'S WIFE IN SMALL CITY, compelled to dress well on modest income, seeks correspondence with well-dressed woman who would dispose of her discarded clothing at moderate prices. Clothes must be up-to-date in style, and in good condition. Age of advertiser, 35, height 5 feet 9, wears size 40. Reply to WIFE OF RECTOR-779, LIVING CHURCH, Milwaukee, Wis.

GRAPEFRUIT—HONEY SWEETS. FROM Grove to Purchaser. \$4.00 per Box. \$2.00 half box. F. O. B. Coconut Grove, Fla., BENJ. W. SOPER.

WANTED: CHOIR VESTMENTS, CAS- socks, and cottas. Address Mr. A. F. Kopp, 7145 Schrieber St., Chicago. St. Alban's Mission, Norwood Park, Chicago.

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HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

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SOUTHLAND REMOVED TO 111 SO. BOS- ton Ave. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

HOLY CROSS HOUSE, 300 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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IN THE SUNNY SOUTH, IN AN ATTRAC- tive, refined, home, rooms and board for two persons, fifteen dollars a week each. Open fire place, garage, excellent concrete roads, beautiful scenery. References exchanged. Address Box 367, Rutherfordton, North Carolina.

South Alabama

COUNTRY HOME WILL TAKE IN SIX OR eight paying guests. Baldwin County, South Alabama. Fine climate. Home cooking. Good library and excellent hunting. Address, "EDGELAND ACRES" Loxley, Ala.

APPEALS

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Information may be had regarding this Home and its unique Christian work conducted by India's Christians among their own people, by writing to Professor S. L. Joshi, General Theological Seminary, Chelsea Square, New York. Reference—Bishop Brent, Buffalo, N. Y. Contributions towards the pressing needs of this work may be sent to the LIVING CHURCH

RELIEF FUND, Milwaukee, Wis., who will forward the same to the Anglican Bishop of Bombay.

This Home has been strongly endorsed by Bishop Tuttle, the Presiding Bishop. See THE LIVING CHURCH, Dec. 2, 1922.

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.
THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

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MANUAL OF FAMILY PRAYER

AND

NEW CHURCH CALENDAR

Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

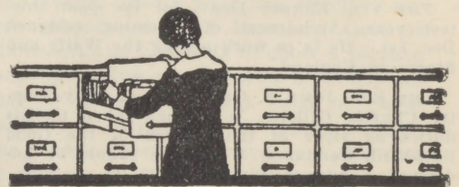
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, postpaid.

Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., 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, now 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.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

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

**Church 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 and 9 A. M.
5 P. M. (choral).

St. Chrysostom's Church, Chicago

1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., Rector
Sundays 8, 9:30, 11 A. M., 4:30 P. M.

St. Peter's Church, Chicago

Belmont Ave. at Broadway
Sunday Services:
7:30, 10:15, 11:00 A. M. and 5:00 P. M.
Daily Services: 7:30 A. M.

St. Luke's Cathedral, Orlando, Florida

Main Street and Jefferson
THE REV. C. STANLEY LONG, Dean
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

BOOKS RECEIVED

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

The Century Company. New York, N. Y.
Two Shall Be Born. By Marie Conway Oemler. Price \$1.90.

T. & T. Clark. Edinburgh.
Charles Scribner's Sons. 587 Fifth Ave., New York, N. Y. American Agents.
Religion and Modern Thought. By George Galloway, D.Phil., D.D., principal and primary professor of divinity, St. Mary's College, University of St. Andrew. Price \$2.50.

George H. Doran Company. 35 West 32nd St., New York, N. Y.
Japan in Transition. By Loretta L. Shaw, B. A. With Foreword by the Rev. C. Mollan Williams, M.A., late editorial secretary, C. M. S. Price \$1.25 net.

The Macmillan Co. 64-66 Fifth Ave., N. Y.
The Little Country Theater. By Alfred G. Arvold.
The Return of Christendom. By a Group of Churchmen. With an Introduction by Bishop Gore and an Epilogue by G. K. Chesterton. Price \$1.75.

BOOKLETS

The Society of SS. Peter & Paul, Ltd. 32 George St., Hanover Sq., London, W., England.
Before the Tabernacle. A Form of Prayer Convenient for Use Before the Tabernacle and on Maundy Thursday and During the 40 Hours Exposition. By Jeremy Taylor, sometime Bishop of Down and Connor and Dromore.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.
A Rendezvous with Life. By Gaius Glenn Atkins, D.D., minister of the First Congregational Church, Detroit, Mich.

PAMPHLETS

From Grace House. 802 Broadway, N. Y.
Sermon. By the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, at the consecration of the Rev. Charles Lewis Slattery, D.D., as Bishop Coadjutor of the Diocese of Massachusetts in Trinity Church, Boston, October 31, 1922.

BULLETINS

Hobart College. Geneva, N. Y.
The Centennial of Hobart College 1822-1922.

From the Author.
A Book of Instruction. For American Catholics. Especially adapted for the use of those preparing for the Laying on of Hands in Confirmation. By Rev. H. Lascelles, rector of the Church of St. Uriel the Archangel, Sea Girt, N. J. Single copies 35 cts. Six or more at \$2.00 for the half dozen.

**Toc H Lights Lamp of
Christian Social Service**

**E. C. U. Uses no Political Tricks—
Meeting of the Convocations—
Vestments and Reservation**

The Living Church News Bureau }
London, December 22, 1922 }

ON Friday last, in the Guildhall of the City of London, the Prince of Wales presided at the celebration of the seventh birthday of Toc H (to give to Talbot House of Poperinghe the signallers' name for it). It was really a wonderful birthday party, for, within two years of the first Toc H being opened in London, five more, two in London and three in the provinces, have been added to the number. Moreover, the movement is already strong in Canada and is spreading throughout the Empire. It stands for social service through the medium of clubs impressed definitely with Christian character, and it has taken for its symbol a lamp of the pattern used by the early Christians, and found in the catacombs of Rome. On Friday the Prince of Wales solemnly lighted the lamps of forty-four branches of Toc H and of eighteen of the schools which are affiliated with it. The Prince himself gave a lamp in memory of his friends, and that is to be kept in the Church of All Hallows', Barking, near the Tower of London, of which the Rev. T. B. Clayton (the chaplain of Toc H) has just been appointed vicar.

After the lamps had been lit, all the lights in the Guildhall, save only those of the Lamps of Maintenance, were extinguished, and in deep silence the standing company heard from without the low notes, charged for so many with poignant memories, of the Last Post. Then came the Reveille, and, in the spirit of it, all that followed was forward-looking and hopeful. The Prince of Wales spoke of his friendship with Gilbert Talbot, whose father and brother stood near him, and of the pledges of service and brotherly love by which all present were bound. Lord Salisbury made the interesting announcement that Toc H had been incorporated by a Royal Charter, and the final touch of completeness to the party was given by the presence and speeches of the burgomasters of Poperinghe and Ypres.

Toc H is a natural and spontaneous growth, and Churchmen may with reason be proud that, for all the carping criticism that the Church failed in the war, it can at least take some credit for what promises to be, in the Prince's words, "a great society, a society which will, we hope, remain young when the youngest of us grows old."

E. C. U. USES NO POLITICAL TRICKS

Prebendary Sharpe's rather unkind suggestion at the recent London Diocesan Conference, that members of the conference who were members of the English Church Union had been "whipped" (to use Parliamentary phraseology) to vote for the E. C. U.'s Prayer Book revision scheme, has been rebutted by the secretary of the Union, the Rev. Arnold Pinchard. He says that no attempt whatever was made to ensure the presence at the conference or in the division lobbies of E. C. U. members. A copy of the proposals was, however, sent to every member, clerical and lay, of the Diocesan Conference. The adoption of the scheme was

the free act of the Conference, and though it can have no direct effect upon the final revision of the Prayer Book, its indirect influence is likely to be very considerable. There is but little enthusiasm for the "official" proposals, which have many of the defects of a compromise. On the other hand, Churchmen of widely different views are attracted by the E. C. U. scheme, one of the merits of which is that it disarms much opposition by its frank provision for the needs of those belonging to other schools of thought than the Anglo-Catholics.

The next step towards the authorization of a new Prayer Book will be taken when the National Assembly meets next month. The question will most probably be referred to the consideration of the House of Clergy and the House of Laity in joint session or separately, as they decide. The matter would then be brought up at the July sessions.

THE MEETING OF THE CONVOCATIONS

It had been arranged that the Convocation of Canterbury should meet for business on February 6th, but as Parliament and Convocation are prorogued by Royal Writ until February 13th, which is Shrove Tuesday, the Archbishop has decided that it would be better for the two houses to meet on Thursday, February 15th. No alteration will be necessary as regards the meeting of the National Assembly, which is independent of Parliamentary sessions, and it will therefore assemble, as arranged, on Monday, Jan. 29th.

York Convocation will meet for business at York on Feb. 20th, and 21st, instead of Feb. 7th, and 8th, as previously arranged.

VESTMENTS AND RESERVATION

The Church Association received replies from 302 candidates at the recent General Election, to questions whether they would vote against "the legalizing of the Chasuble or Mass Vestment in the Communion Service, and the legalization of the Reservation of the Sacrament." It would appear that a hundred Members of Parliament are considered bound by this pledge. That would not have seemed to the Church Association a great number in the heyday of its success, but it has now to be grateful for small mercies. It would be quite interesting to have the list of such pledged members. Some of their constituents might just possibly desire an explanation.

PARLIAMENTARY DISABILITY OF THE CLERGY

A clerical correspondent of the *Times* has made the assertion that there is no real demand by the duly ordained clergymen, for a seat in the House of Commons. Perhaps the reverend gentleman is not aware that a committee exists "to urge upon Parliament the justice of removing all the existing disabilities of the clergy as citizens (parliamentary and municipal)". The president is the Bishop of Birmingham, and three other Bishops are vice-presidents. This correspondent should also make himself familiar with the fact that in 1919 a Bill for removing the clerical disability was only defeated in the House of Lords by a majority of three, and that as far back as 1881, a similar bill was lost by a majority of nine only. It is hardly correct to arraign, as he does, that a priest's ordination vows

are incompatible with work in the House of Commons. If he is right, then the whole bench of Bishops who sit in the House of Lords are unfaithful to their ordination vows. Perhaps the example might be given of a priest who has spent his life in an effort to improve those dark spots in some of our English cities—the slums. Surely, no one could know better than he what social reforms are most needed?

THE CHALLENGE OF CHRISTMASTIDE

The Archbishop of York, in a Christmas message to his diocese, fears that the season contains within it a note of irony and a note of challenge. He says: "A note of irony—though four years have passed since the war ended, peace has not yet been achieved. Anxiety still broods over the Conference at Lausanne. The problem of German reparations, which lies like a load upon the economic recovery of Europe and strains the friendship of Great Britain and France, is still unsolved. The unsettlement of the world leaves thousands of our people still unemployed. There is no real peace because there is not yet goodwill among men. And this is where the Christmas message comes with a note of challenge. Is it not time for a new, united, sustained spirit of goodwill to arrive? Peace does not 'come'; it must be won. It must be won by a spirit and a will strong and resolute enough to overcome the evil spirits of jealousy, suspicion, selfishness, and fear, which are moving restlessly through the world. The challenge calls upon all the members of Christ's Church in every nation to enlist in an active warfare against all the baneful things which are the enemies of peace. What seems to be wanted is some appeal to the will of members of the Church through the imagination."

A similar spirit pervades the appeal on behalf of the Peace Society, the World Alliance of Churches, and the League of Nations Union, in which they ask all clergy and ministers to bring before their congregations this Christmas the cause of international peace and good-will. The appeal runs as follows:

"The world is looking to the Church of Christ to create the atmosphere in which the ideals of peace can flourish, and to further every attempt to promote goodwill among the nations. The events of the last few months have shown how deep and widespread is the desire that the Church should interpret the teaching of Christ for international, no less than for individual and national, salvation. It is only upon the foundation of Christian principles and their practical applications, that the peace and security of the world can be established."

SACRED MUSIC IN LONDON

There are no audiences more appreciative than those which fill Southwark Cathedral on certain Saturday afternoons, when excellent selections of choral and orchestral music are given. Last Saturday afternoon's program partook of the nature of a Christmas festival, the choir singing Vaughan William's *Fantasia on Christmas Carols*; a beautiful little piece by Herbert Howells, *Here is the Little Door*; and the first two parts of Bach's *Christmas Oratorio*. A portion of the London Symphony Orchestra took part, dealing skilfully with the difficult skeleton orchestration of Bach, and playing also Haydn's *Symphony in D*. It was a real musical treat to hear this last in such surroundings, without the interruption of noisy applause.

Mr. Edgar T. Cook, the organist of Southwark Cathedral, who conducts at these festivals, has arranged others for the remainder of the winter months, among them being a carol service on Dec. 30th, a fine program of British choral works for Feb. 17th (including Goossens' *Silence* and Holst's *Hymn of Jesus*, and the *St. Matthew Passion*, for March 24th.

Another musical festival which instilled the spirit of Christmas, was that held by the Past and Present Choristers of the Temple Church, who last Saturday afternoon assembled in the Inner Temple Hall. They sang that favorite carol, *The First Nowell*, Dr. Walford Davies' *Christmas is Coming*, and other seasonable things. They also gave excellent rendering of English, Welsh, and Scottish folk-songs, Parry's *Pied Piper Cantata*, Vaughan William's *Fantasia on Christmas Carols*, and the part-song, *Tune thy Music to thy Heart*, by Thomas Campion, the Fleet Street poet and composer.

The Temple boys and the Temple men sing in a way that is almost particular

to them. Their standard is one that is not attainable by rehearsal, but only by communion of spirit with one another and with the music, which they do not so much sing as allow it to sing itself through them. Hence they convey to the listeners the very emotions of the composer.

A highly creditable performance was directed by Dr. Walford Davies and Mr. Thalben Ball. It is proposed to make this musical festival an annual event.

AMERICAN GIFT TO WESTMINSTER ABBEY

A beautiful processional cross, the gift of Mr. Rodman Wanamaker, C.V.O., will be presented to Westminster Abbey and dedicated at a special service to be held thereon Christmas Eve. Mr. Wanamaker, Deputy Commissioner of New York Police, has been prompted, in making this gift, by a desire to foster good-will and friendship between England and America. His Chief-of-Staff, Colonel William E. Wood, will present the cross to the Dean of Westminster in the absence of Mr. Wanamaker.

GEORGE PARSONS.

Burning of Roman Basilica Canadian National Loss

The Living Church News Bureau
Toronto, December 28, 1922

A GREAT loss befell not only the Roman Church but the whole of Canada when the great historic Church of Notre Dame de la Recouvrance, Quebec, better known as the Basilica, was destroyed by fire in the early morning of Dec. 21st, together with the priceless paintings and many of the ancient vestments it contained.

The fire was discovered by four members of the provincial parliament who were returning from the House.

At 2:30 o'clock the great tower and the chimneys fell into the narrow street across which the flames were shooting.

The citizens of Quebec worked heroically in trying, with the firemen, to save the building or some of its contents. Men were to be seen rushing into the blazing pile and returning with sacred vestments and ornaments. The danger of working near the fire was increased by the avalanches of snow and icicles which fell off roofs, released by the heat.

Among the treasures destroyed were the vestments donated by kings of France, and said to be the most beautiful on the American continent, and many valuable paintings.

The church, rich in historical and romantic religious lore, was the seat of the only cardinal in Canada.

Over a million dollars loss was sustained in the destruction of the Basilica alone. The destruction of Quebec's Basilica is a national loss that can never be replaced. No other building in Canada was so rich in historical memories and artistic treasures. The annals contain most of the famous names of seventeenth century Canada.

The cathedral had its origin in a vow by Champlain, made between 1629 and 1632, to build a church bearing the name of *Notre Dame de la Recouvrance*. The first building, of wood, was erected in 1633, and the Jesuits said Mass there in that year. When Champlain died, in 1635, he left Notre Dame his private fortune. In 1640 the church was burned to the ground, and in 1647 its successor was begun almost exactly on the same spot.

The main charm of the building lay in its association with the religious life of French Canada from the days of Le Jeune and De Jogues, Madame de la Peltrie, and Marie de l'Incarnation. Within its walls many an agonized vow and prayer had gone up from the early martyrs and heroes of the Canadian mission, for the conversion of the Huron and Iroquois, and for safety from the murderous attack of their savage foes. Here rose many *Te Deums* from a grateful colony in the joy of some signal deliverance or decisive victory.

The greatest sympathy was shown throughout Canada, the Governor-General telegraphing his sympathy to Cardinal Begin. Dean Shreve, of the Anglican Cathedral of the Holy Trinity, offered the use of that church for the celebration of the Midnight Mass on Christmas Eve, but arrangements had already been made for the use of the Seminary chapel. Dr. Farthing, Bishop of Montreal, wired Cardinal Begin as follows:

"Our heads are bowed with yours and your people's in deepest sorrow at the irreparable loss of the Basilica, which, for its sacred treasures and its historic associations, was the pride of the Province. From the depths of our hearts we extend to Your Eminence and to your sorrowing people the profoundest sympathy of the Anglican Church in the Diocese of Montreal. We stand with you in trust and love, and mourn with you amidst the ruins. And for you and for your people we join in earnest prayer to our Heavenly Father.—JOHN MONTREAL."

SERMONS TO STUDENTS IN MONTREAL

A meeting of the rectors of the churches whose parishes are adjacent to McGill University, Montreal, was held at Bishop's Court a short time ago, presided over by the Bishop of the Diocese, for the purpose of discussing possible means of best reaching and ministering to the Anglican students of the University. Two things were decided upon: first, that a general letter, expressive of the Church's desire to do all in its power to help and advise them, should be sent to each Anglican student registered; and second, that a special students' service should be held in the Ca-

thedral on the third Sunday evening of each month, during the College term. The selected preachers include Archdeacon Pat-

erson-Smyth, the Rev. W. H. Davison, Canon Shatford, Principal McGreer, the Bishop of Montreal, and Canon Almond.

the Rev. Alexander Mann, D.D., rector of Trinity Church, on the occasion of his going away, soon, to take up the duties of bishop in the Diocese of Pittsburgh. The date appointed, after consultation with Bishop Lawrence and Dr. Mann, is Wednesday, Jan. 10th. Holy Communion will be celebrated at the Cathedral at 10:30 A. M., and breakfast will be served in the Cathedral Rooms at 12 o'clock.

Massachusetts Church Service League Meets

Conferences on Psychology and Religion—Annual Boys' Club Meet—Important Clerical Changes.

The Living Church News Bureau }
Boston, January 8 1923 }

THE ANNUAL meeting of the Massachusetts Church Service League was held at Trinity Church on Friday, Jan. 5th, both afternoon and evening. It was a strong representation of leaders from the parishes of the Diocese, that gathered at Trinity. The afternoon was devoted to the business meetings and conferences. In the evening there was a well attended mass meeting in Trinity Church, and addresses were given by Bishop Lawrence, the Hon. Joseph E. Warner, and the Rev. Henry K. Sherrill.

Bishop Slattery was to have given the important address of the evening, as he was officially to assume charge of the Church Service League, but was prevented from appearing on account of a week's illness. He went down to New York to preach at the Christmas service at Grace Church, and was taken ill there.

CONFERENCES ON PSYCHOLOGY AND RELIGION

In view of the awakened interest in psychotherapy and autosuggestion, many requests have recently been made to the leaders of the Emmanuel Movement in Emmanuel Church to conduct a series of conferences on Psychology and Religion. In response to this request, four public meetings will be held at Emmanuel Church on Wednesday evenings at 8 o'clock, Jan. 17th, Feb. 21st, March 21st, and April 18th. The public is cordially invited to these conferences. Each conference will be preceded by an organ recital.

ANNUAL BOYS' CLUB MEET

Washington's Birthday, Feb. 22d, is the date of the annual meet and service for all boys' clubs of this Diocese. The athletic meet will take place at the English High School Drill Hall, followed by an entertainment, supper, and the fifth annual service at Trinity Church, Boston, with Bishop Slattery as the preacher.

At the same time, there will be a meet and service at Grace Church, Lawrence, at which the parishes of the East and West Merrimack Branches of the Church school Union will attend.

IMPORTANT CLERICAL CHANGES

Two important changes in the diocese were announced this past week. The Rev. Percy G. Kammerer, of the staff of Emmanuel Church, has accepted a call to become rector of Trinity Church, Pittsburgh, and the Rev. Allen Evans, Jr., rector of the Church of the Atonement, Morton, Pa., has accepted a call to the Church of the Epiphany, Winchester.

VARIOUS NEWS NOTES

"It is rare that a new organization rises to the occasion as readily and as spontaneously as our fellowship has," is the appreciation given by the assistant minister, the Rev. H. Robert Smith, of the Young People's Fellowship of Grace Church, New Bedford. Mr. Smith writes: "The value of The Young People's Fel-

lowship is revealing itself every day. For it is rare that a new organization rises to the occasion as readily and as spontaneously as our Fellowship has. So far not a single member has refused to shoulder his or her responsibility. We hope the record will never be broken. It is expected that before the Church year is out every member of the Fellowship will have shared some part of the program or other duties. But the value of the Fellowship is seen, not only in what has been done, but in the knowledge of what ought to have been done, and in what can be done. The Sunday evening talks and discussions are reminding us that there are other worthy opinions besides our own, and that tolerance toward all honest convictions is worth cultivating."

At the last meeting of the Massachusetts Clerical Association, a committee of five was appointed to arrange for an expression of good will and appreciation by the clergy of the diocese, to

Reginald J. Brown, director of music for the Episcopalian Club, becomes, today, the organist of Trinity Church, Melrose, for the coming year.

A successful preaching mission was conducted in St. Paul's parish, Beachmont, Dec. 10th to the 17th by the Rev. Appleton Grannis, rector of St. Anne's Church, Lowell.

The annual meeting of the Massachusetts Church Service League will be held in Trinity Church on Jan. 5th. The business meeting will be held in the afternoon, and will be followed by a general meeting and conferences. In the evening, there will be a mass meeting for the lay workers of the diocese, especially men. Bishop Slattery will preside and address the meeting, officially assuming the leadership of the Service League at this time. RALPH M. HARPER.

New York Watches

Coming of New Year

Dr. Bowie Accepts Grace Church—M. Emile Coue in Town—Quiet Hour for Social Workers.

The Living Church News Bureau }
New York, January 6, 1923 }

WATCH NIGHT, services were held almost universally throughout the greater city on New Year's Eve. In the main they were midnight celebrations of the Holy Communion, in many churches being preceded by elaborate musical services and a social hour. Trinity Church chimes were played by Walter A. Clark. Farther up town the chimes of St. Patrick's (Roman Catholic) Cathedral were rung by Michael Toulmin. St. Patrick's is just north of the Great White Way and the message of its music was lost upon those so-called "loyal, 100 per cent Americans" who saw the New Year in by flaunting their lawlessness in the face of those decent citizens who spent the last Sunday night of the old year in religious devotion. New York was as wet as it could be, despite strenuous efforts at enforcement.

DR. BOWIE ACCEPTS GRACE CHURCH

Great satisfaction is generally expressed in New York at the announcement that the Rev. Dr. Walter Russell Bowie, rector of St. Paul's, Richmond, Va., has accepted the call extended to him by the vestry of Grace Church, to succeed Bishop Slattery. It is expected that Dr. Bowie will come to New York early in March. A statement from Grace Church expresses the feeling of the vestry and congregation in the selection of Dr. Bowie in these words: "Dr. Bowie is regarded as one of the ablest preachers in the country and is believed to be eminently fitted to carry forward the work of Grace parish which, during the last fifty years has had, successively, as its rectors Bishop Potter, Dr. William R. Huntington,

and Bishop Slattery". Dr. Bowie, being a man of letters, will worthily carry on the traditions of Grace Church in that phase of the work of its former rectors.

M. EMILE COUÉ IN TOWN

Emile Coué, the diminutive pharmacist, of Nancy, France, arrived in New York on Thursday, Jan. 4th. His coming has created a great stir in medical and religious circles. The doctors will do some watchful waiting before committing themselves. M. Coué announces that he will hold no public clinics, that he does no miracle working, but comes only to deliver his message of self-help. And so the doctors remain respectfully neutral, the ethics of the situation being thus satisfactorily safeguarded. The clergy are less reserved. Many are preaching about the man and his message, most of them sympathetically.

A call has been sent out for a meeting to be held at the West Side Y. M. C. A., West 57th St., on Sunday afternoon, Jan. 14th, to be addressed by the Rev. Dr. Samuel C. Benson, on Bible Healing. Dr. Benson was formerly Eastern Secretary of the American Bible Society but resigned to devote his whole time to the exposition and promotion of the Bible Healing Movement which is now an international undertaking. Dr. Benson in a recent interview thus states his own and the Movement's point of view:

"Many systems rely on the exercise of personal magic, others are merely applications of modern psychology, which is good as far as it goes, but to my mind is not sufficient. Some deny the existence of distress and disease, which appears to me contrary to the facts. I am in no sense a narrow advocate of one system or hobby, but I believe that the work must be individual, and as broad as the Gospel of Jesus Christ. Moreover, I claim that the cures effected by members of the medical

profession are but parts of the continued mission of the Messiah."

He regards Couéism as "only one evidence of the urgent need for the restoration of the healing mission of the Church".

Meanwhile M. Coué is smilingly and modestly preaching his doctrine of self-help to large audiences, handicapped to some extent by his imperfect acquaintance with English. But his expositors are busy with books, pamphlets, and extensive newspaper propaganda.

QUIET HOUR FOR SOCIAL WORKERS

The Social Service Commission of the Diocese of New York is planning for a Quiet Hour for Social Workers, to be held in Calvary Church, Friday afternoon, Jan. 19th. It will be conducted by Bishop Manning. The service is intended primarily for the trained social workers actively engaged in the secular and religious welfare agencies of the city, but all who are interested in social betterment work will be welcome.

After the service, supper will be served in Calvary Parish House for those who are "professional" workers. This will be followed by an informal conference to consider the advisability of setting up some sort of a social worker's guild or association. It would be the purpose of this organization to develop a closer fellowship within the Church, and to bring the interest and sympathy of the Church more definitely to the support of those who are serving their fellow-men through social agencies. In order to secure the attendance of all those for whom this meeting is intended the Social Service Commission is seeking the names and addresses of all Church people in the city who are engaged in social work.

CHURCH CLUB MEETINGS

Three interesting meetings of the New York Church Club for the remainder of the month of January are scheduled as follows: Jan. 13th, an address by Mr. Muffy-Zade K. Zia Bey, author of *Speaking of the Turk*. His subject is, The Minorities in the Near East from the Turkish Point of View; Jan. 20th, an address by the Rev. Charles N. Lathrop, Executive Secretary of the Department of Social Service of the National Council, on The Church and Social Service; Jan. 27th an address by Mr. Don S. Hobbs on The Psalms. These meetings of the Club are open to members and guests. They are held at 7 East 48th St., and begin at four o'clock.

BRIEFER MENTION

The consecration of the Ven. Harry Roberts Carson as Bishop of Haiti, will take place in the Cathedral of St. John the Divine, by courtesy of the Bishop of New York, on Wednesday, Jan. 10th, at 10:30 in the morning.

Preachers at the Cathedral during the remainder of January are to be, Jan. 14th, the Dean and Bishop Lloyd; Jan. 21st, Bishop Lawrence and the Rev. Dr. Sunderland; Jan. 28th, the Dean and Bishop Shipman.

The Rev. Henry Lubeck, LL.D., who has been special preacher at Grace Church for the past year is to be at St. Stephen's, W. 69th St., of which the Rev. Dr. Nathan A. Seagle is rector.

The Rev. Dr. Percy Stickney Grant, rector of the Church of the Ascension, was one of the speakers at the reopening and dedication of the Community Church, formerly Messiah Unitarian Church, at Madison Ave. and 34th St., and famous as the place in which Dr. Robert Collyer

and the Rev. Minot J. Savage formerly held forth. Mr. John Haynes Holmes is now its minister. It is no longer a Unitarian Church but a sort of civic forum, where the utmost in liberalized religion is very ably set forth. Dr. Grant expressed his usual dislike of ecclesiastical

discipline. Addresses were also made by Rabbi Wise of the Free Synagogue, the Rev. Dr. W. P. Merrill, Presbyterian, the Rev. S. A. Eliot, Unitarian, Henry Neumann, Ethical Culture, Lillian Wald, Settlement Worker, and S. Hossian.

FREDERIC B. HODGINS.

News Notes From Philadelphia

Fire Damage to Church Properties —Clergyman Removes to Massachusetts—

The Living Church News Bureau }
Philadelphia, January 5, 1923 }

ON THE afternoon of Dec. 29th, fire gutted the two-story brick Sunday school and recreation building of St. Stephen's Church, Tenth below Market Street. This building stands immediately in the rear of St. Stephen's Church, which fortunately was in no way injured.

The cause of the fire has not been determined, and the damage is estimated at about \$12,000.

The Rev. C. S. Lyons, rector of St. Alban's Church, Roxborough, served an apprenticeship as a fireman when on St. John's Day he discovered flames in the basement of his parish house and fought the fire for fifteen minutes until almost overcome by the smoke. Upon the arrival of a fire engine, the flames were quickly extinguished.

The damage was confined to the cellar and the entertainment prepared for that evening was held as scheduled.

CLERGYMAN REMOVES TO MASSACHUSETTS

The Rev. Allen Evans, Jr., of the Church of the Atonement at Morton, Delaware County, and in charge of St. James' Mission, Prospect Park, has accepted a call to the Church of the Epiphany, Winchester, Mass. Mr. Evans will go to Massachusetts the latter part of this month. Epiphany parish to which Mr. Evans goes dates back to 1750.

Mr. Evans is a son of Mr. and Mrs. Allen Evans, of Haverford. He is a graduate of Haverford College, and of Yale. Before his election as rector of the Delaware county parish he was an assistant at St. James' Church, 22d and Walnut Streets. During the war he was chaplain of the 104th U. S. Infantry, 26th Division, and was with that unit at

Chateau Thierry and in the San Mihiel drive, and remained with the regiment in France until after the armistice. Before going overseas he was an assistant to Chaplain Dicknes at the Philadelphia Navy Yard, and was at Camp Meade and Camp Taylor.

VARIOUS ITEMS

Under the general topic, Philadelphia's Greatest Needs, the Rev. C. W. Bispham, priest in charge of the Pro-Cathedral, is giving a series of what he describes as "practical Sunday afternoon talks" from the Pro-Cathedral pulpit, on existing community evils which are threatening the city, and will direct public attention to the imperative necessity of remedying conditions if Philadelphia is to sustain its reputation as a city of homes.

The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, will be the conductor of a Retreat to be given by the Sisters of St. Margaret on next Wednesday at St. Margaret's Mission, 1831 Pine street.

Ralph Kinder, organist and choirmaster of Holy Trinity Church, 19th and Walnut streets, has begun his twenty-fourth annual series of organ recitals in Holy Trinity Church. The recitals are free to the public and are given on each Saturday afternoon during January.

The January Conference of the Church school Service League was held on Thursday at the Church House, with discussion on the Parish Block and Mission Study. After the business meeting, the conference was addressed by the Rev. F. B. Barnett, who spoke on his trip to Liberia, and displayed some curios he collected while in the hinterland, last year.

The Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York, will be the speaker at the annual dinner of the Men's Fellowship of the Chapel of the Mediator, on Feb. 9th.

FREDERICK E. SEYMOUR.

Chicago's Problem of the Negro

Plans for Moving the Western Theological Seminary—Some Midnight Services—Plans for the Diocesan Convention.

The Living Church News Bureau }
Chicago, January 6, 1923 }

A FEW years ago a young negro stranger called upon Mr. Horace Bridges, then living in New York City and surprised him by asking that he become a member of the Urban League, with headquarters in Chicago. After inquiry into the nature of the League's work, Mr. Bridges consented to serve on condition that the young man should act as his secretary. Mr. Bridges came to Chicago, was elected to the board, threw himself into the new work,

and is now president of the League. The fascinating story of what the League is trying to do for the colored people was most graphically told by Mr. Bridges at a Social Service meeting of the Woman's Auxiliary at Washington Hall, on Thursday, Jan. 4th, Mrs. Theodore Robinson presiding. The object of the League is to help negroes, coming from the rural parts of the country, to adapt themselves to city life.

Mr. Bridges, who said that the work had appealed first to his sporting instincts of giving a man a fair chance, told particularly of his experiences in Chicago in trying to help solve the negro problem, which he said is a complex of many problems. At the beginning of the war, the negroes came by thousands to Chicago, answering the call of many industries

for their labor. Since the war the colored people here have increased in numbers more than two hundred per cent, until there are now, according to the census made last spring, more than 110,000 negroes in Chicago. With the war and their coming came all kinds of pressing problems of adjustment, which became worse with the after-war slump. For instance, there was the housing question. The houses of the black belt could not begin to accommodate the new comers, who had to go somewhere, to overflow into adjoining districts in spite of the violent opposition of their neighbors. There was, too, the health question, the question, too, of the negro child, and many others, all pressing, all acute, which Mr. Bridges and his associates tried to meet with varying success, and with little or no encouragement or help from the city authorities, or from the industrial concerns who brought the negro to Chicago.

Small wonder was it that there followed the deplorable race riots, a disgrace to Chicago and to the state. Fortunately, as a result of public opinion, a notable state commission was appointed to investigate the causes of the riots, and the report issued last summer is a classic on the negro question, as it affects Chicago and other large cities. Mr. Bridges declared emphatically that unless we get at the root of the problem, and act upon the advice of the commission's report, there is serious danger of riots recurring at any time. The root of the trouble here, as elsewhere, is psychological, a state of mind, and until we see through the skin of our colored brother and discern the divine in him, we shall not begin to solve the problem. We have either to treat the negro as a slave, or to treat him as a fellow citizen with all the consequences that this attitude involves. In laying stress upon the dangers involved, Mr. Bridges referred to the extensive active propaganda which is being made by the Reds among the negroes of today.

Miss Edna Foley of the Visiting Nurses Association, spoke on behalf of Mrs. Sachs, of the Chicago Tuberculosis Institute. The institute, which has had a rapid growth during the last ten years carries on educational work in and around Chicago, seeking to have soon a clinic and a nurse in every town in Cook County, Miss Foley asked the help of our churches in having a Health day each year, and in selling of the Christmas seals. Miss Amelia Sears asked for the Church's help in the work of the United Charities of Chicago, and the Rev. Dr. Stewart, the last speaker, urged that we try to solve our great social problems by applying to them Jesus Christ as "the great dynamic". Dr. Stewart made a special appeal for larger interest in our own Church institutions.

PLAN FOR MOVING THE WESTERN THEOLOGICAL SEMINARY

As we have stated before, definite, encouraging efforts are being made to remove the Western Theological Seminary from its present location at 2720 Washington Blvd., to a site at Evanston, near the Northwestern University. The committee of ways and means in charge of the project are Mr. Angus Hibbard, chairman, Dean De Witt, Mr. Fletcher Mr. Durbin, Mr. George McKinlock, and the Rev. Dr. Stewart. They have sent out a letter informing the alumni and Church people of the proposal. "A perpetual lease on the most desirable ground site in Evanston has been acquired through the magnificent generosity of the Northwestern Univers-

ity, and of the Garrett Biblical Institute", the letter states. The tract is even larger than the present one occupied by the Seminary. It is proposed to erect buildings to cost approximately \$500,000. The project has the cordial support and approval of both Bishops, of the alumni, and of many of the clergy of the diocese.

SOME CHRISTMAS SERVICES

We can't get away from superlatives in Chicago. Each succeeding year is the "best ever", and the Church here, like human institutions, always seems to catch the spirit of unflinching optimism. Some reports have come in from different points in the diocese of the Christmas services, which are most enthusiastic. The rector of the Church of the Redeemer tells of a most wonderful Christmas, with the largest number of communions, yet recorded, 445. At the midnight service more than 100 people were turned away. Dr. B. I. Bell, president of St. Stephen's College, assisted at the midnight eucharist, and preached at the later service on Christmas Day.

The Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, reports the best Christmas in the history of the parish, with nearly 400 in the congregation at midnight and 168 communions made.

Two of our clergy, assisted by soloists and readers, conducted radio services at the K. Y. W. station, which were heard by grateful audiences from all over the continent, according to letters received. One of these letters of praise and appreciation came from away up in Prince Albert, Saskatchewan, 600 miles north of Winnipeg. Dr. Hopkins conducted the service on Sunday afternoon, Dec. 24th; and the Rev. G. A. MacWhorter, priest in charge of St. Edmund's, Chicago, said the midnight service.

PLANS FOR THE DIOCESAN CONVENTION

Notice has been sent out of the annual diocesan convention to be held at the Church of the Epiphany on Feb. 5th and 6th. For some years it has been felt that too much time was spent on the opening day, before getting down to work, so this year it is planned to begin the Convention with a celebration of the Holy Communion at 8 A. M. instead of at 10:30, as heretofore, and to meet for business at ten o'clock, when the Bishop will make his annual address. It is planned, too, to make the convention very much a gathering of the Church people of the whole Diocese, and, to further this general interest, there will be a series of conferences on Tuesday night, in or near the Church of the Epiphany, when different phases of the Church's Program will be presented and discussed. In short, it is the intention to make the Annual Convention a great get-together meeting of all our Church people. Delegates and visitors from out of town will be entertained by their fellow Churchmen in and around Chicago. This alone will entail much work. The old time convention dinner, held the first night of the convention, will be done away with. The luncheons for the delegates will be held in the dining room of the new First Congregational Church at the corner of Washington Blvd. and Ashland Ave.

CITY MISSIONS STAFF REORGANIZED

More and more are we coming to recognize the importance of the work of City Missions. Chase House, adjoining the Church of the Epiphany, has, as was ex-

pected, proved to be a strategic center for charitable and social service work. The staff has been reorganized, with the Rev. Charles L. Street as superintendent of City Missions, with headquarters at Chase House. His assistants are the Rev. W. D. McLean, who recently resigned from the Church of the Mediator, Morgan Park; and the Rev. David E. Gibson, who has charge of the Cathedral Shelter. The Rev. J. H. Plummer, rector of St. Andrew's, Kokomo, Ind., will succeed Mr. Street as assistant at the Church of the Epiphany. Mr. Plummer was present at the annual choir dinner, held at the Church of the Epiphany on Wednesday evening, Dec. 3d.

CLERICAL CHANGES

The Rev. F. R. Myers, assistant at St. James', Chicago, has resigned to accept a call to be rector of the Church of the Mediator, Morgan Park, entering upon his duties there on Jan. 15th. The Rev. W. D. McLean, late rector at Morgan Park, who has taken a place on the City Missions Staff, retains charge of St. Aidan's, Blue Island, where he resides.

The Rev. W. H. Bond, who was priest in charge of Christ Church, Harvard, is now in charge of missions at Concordia and Belleville in the District of Salina. The Rev. M. O. Gruber has left Trinity Church, Belvidere, to succeed Mr. Bond at Christ Church. The Rev. R. E. Philbrook, of Rawlins, Wyo., has accepted a call to be rector of St. Mark's, Chicago, beginning his work there on Feb. 1st to succeed the Rev. M. J. Van Zandt, now at Kenosha.

SOME CAMPAIGN ITEMS

Not many reports of the results of the Campaign for the Program have come in, but of those which are to hand, some are most encouraging, particularly those of smaller parishes and missions. For example St. Mark's, Glen Ellyn, has doubled its quota, as has the mission at Elmhurst. Both are in charge of the Rev. Dr. Arthur.

The mission of St. Ignatius, Antioch, in charge of Mr. Brock, has doubled its quota. And the mission of St. Christopher, Oak Park, the Rev. J. S. Cole, priest in charge, has gone over the top. The congregation at St. Christopher's has made splendid progress since the coming of Mr. Cole more than a year ago, the organizations, especially the women's guilds, having contributed largely to the success of the work. At the midnight celebration on Christmas Eve, the church was filled, and an offering of over \$1,000 made.

H. B. GWYN

PRIEST AND CHOIR VISIT HOSPITAL

ON SUNDAY AFTERNOON, Dec. 24th, St. Stephen's Church choir, Wilkinsburg, Pa., paid its second annual visit to Columbia Hospital, Wilkinsburg, the only hospital of the borough. The vested choir sang carols as it went along the four corridors, and entered the five wards in turn. The rector, the Rev. William Porkess, D.D., was in charge of the service, and gave a brief Christmas message on the ground floor. In each ward, one of our Lord's miracles was read, followed by prayer. The full staff of doctors and nurses, together with a large number of visitors, lined the corridors as listeners throughout the service. Many of the sick expressed their deep appreciation of the timely and inspiring music.

President Harding Created Knight of Holy Sepulchre

Christ Church Chapel Deconsecrated—Watch Night Services—
New Vicar in St. Alban's Parish.

The Living Church News Bureau }
Washington, D. C., January 3, 1923 }

THE MOST Rev. Panteleimon, Archbishop of Neapolis, in Palestine, has reached Washington. Accompanied by Bishop Harding, and Soterios N. Nicholson, a local attorney, the Archbishop paid a visit to President Harding in order to give the President his greetings, and to present him with the Jerusalem Cross, containing a tiny splinter of wood claimed to have been a part of the cross on which Christ was crucified. At the same time the President was made a Knight of the Order of the Holy Sepulchre by the Archbishop, who appeared at the White House in the full dress of his office, carrying a long gold wand and other insignia of his rank.

The splinter presented to the President is imbedded in soft wax and is inclosed in a gold box, set with diamonds. The Archbishop acted, in the ceremony, as the representative of the Patriarch of the Greek Church in Jerusalem, and made the presentation as a recognition, the formal address said, of the interest taken by the President in the Church. Archbishop Panteleimon will remain in the United States until Easter, seeking help for the Greek Orthodox Churches in Palestine, whose finances have been largely cut off since the war, because pilgrims from Russia have no longer been able to make their usual visits to the Holy City.

CHRIST CHURCH CHAPEL DECONSECRATED

The unusual ceremony of deconsecration for secular use was performed Thursday afternoon in the chapel of Christ Church, Georgetown, the Rev. James H. W. Blake, rector. This structure was consecrated in 1887 by Bishop Paret, before the Diocese of Washington had been created. The building just deconsecrated replaced the second church, which was the fifth oldest church of the District. The first church was built in 1817. Until Thursday afternoon there stood in the hall the original communion table of the first church on this site, a beautiful piece of mahogany. Here, also, was a lectern, or reading desk, a memorial to the first rector, the Rev. Ruel Keith who was also the founder of the Virginia Episcopal Seminary, in Alexandria. These pieces of furniture have been placed in the church building in an alcove that can be used for small services, where also stands the cross that surmounted the steeple of the original church.

The Rev. James H. W. Blake, rector of Christ Church, has in mind many improvements and additions for the newly secularized hall which if carried out will greatly facilitate its use for community and parish purposes. The ladies of the congregation, which number many of the oldest and most prominent families in Georgetown, are ready with plans for the furnishing and beautification of the hall.

WATCH NIGHT SERVICES

Watch Night Services were held in the majority of Washington churches last Sunday night. These ranged all the way from celebrations of the Holy Communion to activities that were entirely social in

their character; with entertainments, music, and material refreshments. Some of the Churches had their services earlier in the evening, others began at a late hour, while still others had both an early and a late service with a short interval between. Several members of Congress were utilized as special speakers for the occasion and, in one instance, there was a Union Service, with several clergymen delivering addresses. One Church gave a pageant, *The Child's Prophecy*, while another used stereopticon pictures and congregational hymns, with the words and music thrown on a screen. Continued good weather kept the Church attendance up to a high mark, despite the fatigue of social activities.

NEW VICAR IN ST. ALBAN'S PARISH

The Rev. Wm. G. Branch has been selected as vicar of St. Patrick's and St. David's chapels of St. Alban's parish. Mr. Branch was called by the congregation of the chapel, and his appointment was approved by the rector and the Bishop. He has already taken up the work, and is residing in St. David's Vicarage, Conduit and Chain Bridge roads.

Mr. Branch is a Welshman, but a graduate of the Church Missionary College and the College of Divinity, London. In 1909 he visited India in connection with a mission headed by Mr. S. E. Stokes, of Philadelphia, where he remained several years. He served during the war as chaplain in the Indian army. Later he was stationed in China for three years.

In 1916 he was ordained by the Bishop of Llandaff of the Church of Wales, subsequent to which he filled several curacies in the diocese of Llandaff. In July, 1921, he was appointed to St. Mary's Church, Devon, New Brunswick, Canada, where he remained until his transfer to Washington. After his long residence in the tropics, the rigors of the Canadian winter proved too much for his health, and he found himself forced to seek a milder climate.

A CORRECTION

The plans for the Episcopal Home for Children were not drawn by Mr. Nicholas Luquer, as stated in this letter in THE LIVING CHURCH of Dec. 30th, as Mr. Luquer is not an architect. They are, however, being made by his son, Mr. Lynch Luquer, a member of the American Institute of Architects.

VARIOUS NEWS NOTES

A new feature has been added to the Elizabeth Memorial Rooms of the Girls' Friendly Society at 1624 H St. Arrangements have been made to serve milk, tea, coffee, and cocoa, in the middle of the day, so that the business girls and women of the neighborhood may bring their sandwiches and fruit, and eat their lunches in the pleasant surroundings. A Bureau of Information is being conducted so as to give information in regard to housing, employment, churches, and educational opportunities. There is a Superintendent at the rooms daily from 10 A.M. to 5 P.M., and tea is served at 5:30 P.M. in the afternoon.

The first meeting of the Woman's Auxiliaries of the second District, comprising the counties of Charles and St. Mary's, was held just recently with Mrs. Edward Burrows, vice president of the district, in the chair.

Mr. Edward L. Stock, a communicant of St. John's Church, Bethesda, addressed a conference of Church school superintendents held in the Diocesan House in Baltimore, Md., last month on the subject: The Challenge of the Boy. Commander Jewell, a layman of St. Margaret's Church, addressed the students at the State Normal School for Women on the subject of Duty, and a mass meeting of men, held in Trinity Church under the auspices of the Brotherhood of St. Andrew on the subject Religious Education in the Church Home and School. The latter meetings were in connection with the observance of National Education Week in Fredericksburg, Virginia.

Joseph Wright, Confederate veteran and member of St. Thomas' Church, has just been buried in the Confederate section of Arlington Cemetery. The Rev. Dr. C. M. Smith officiated. Prominent military men were the pall bearers, the honorary pall bearers being Senator McKeller, of Tennessee; Senator Williams, of Mississippi; Senator Harris, of Georgia; Senator Shields, of Tennessee; and Captain Fred Beall, Commander of the local United Confederate Veterans.

A gift of \$10,000, as a beginning of an endowment fund, was made to Esther Memorial Church of Congress Heights. The gift was announced at a recent service by Bishop Harding, and was made by Mrs. Elizabeth Shannon Bryant, sister of the late Mrs. Arthur E. Randle, who built the church. The Rev. Frederick Gunnell is the rector.

The Bishop will speak on the work of Miss Cornwall-Legh for the St. Barnabas' Mission to Lepers, Kusatsu, Japan, before the Women's Interdenominational Missionary Federation, and The Washington Auxiliary Mission to Lepers, Friday afternoon in the Mt. Vernon Place Methodist Church. For the past three years the Washington Auxiliary has paid the salary of Miss Cornwall Legh's nurse-evangelist, Mikami San, a native Japanese.

A Christmas Pageant *A Journey to Bethlehem*, depicting the life of Christ from the Incarnation to the arrival of the three wise men, has just been given at Grace Church, Southwest.

BISHOP REESE PLEADS FOR RACIAL GOOD-WILL

THE RT. REV. F. F. REESE, D.D., Bishop of Georgia, introducing Dr. Robert R. Moton, Principle of Tuskegee Institute, at a recent "good-will" meeting which was held in the Savannah City Auditorium, said:

"It is the business of white people, as well as of colored people, to be here at this gathering for good-will and peace, which are needed throughout the world. Nothing, indeed, can be settled without good-will in the hearts of men and women. No wisdom of statesmen can arrive at any satisfactory solution of problems which are creating world unrest without that good-will and peace.

"We have represented here different inheritances which are not calculated to promote good-will. We now wish to come to a mutual understanding of our problems. In fact, we are tired of so-called problems and solving problems. What we need to do now is to present imminent problems. We are trying, I am sure—all of us—to have good-will in our hearts.

"All Christian and intelligent white people of Georgia, and particularly of Savannah, wish to have mutual understanding and to promote the best inter-

ests of the two races that are represented. These white people are ready to make any sacrifice to secure justice for every man. It is our object to give every man the opportunity to live out his life as God intended him to live that life. The Savannah Inter-racial Committee expresses the deep conviction that white people must meet negroes on friendly terms of conference to secure justice. We must learn to talk over our problems in a friendly way."

TEN CANDIDATES FROM ONE PARISH

THE PARISH of the Church of the Holy Apostles, Philadelphia, has a record unique in the annals of the Church, so far as is known, in that ten young men publicly announced their intention of entering the ministry at the parish house, Twenty-first and Christian streets, on the night of Dec. 29th.

The men, nine of whom were present, are John R. Toop, son of the rector; William Loane, now at Brown Preparatory School; Joseph Gray, attending Southern High; Arthur Keplinger, studying at St. Stephen's College, Annandale, N. Y.; Theodore A. D. Niver, of Williams College; Mervin Wanner, of DuBose Memorial School, Monteagle, Tenn.; Francis Downs, who is preparing for Princeton; William Ralph McKee, a student in the Philadelphia Divinity School; Raymond McBlain, of the University of the South; and Arthur Gibson, now at the Episcopal Theological Seminary, Alexandria, Va.

Five of these are from the "mother" Church, three from the Chapel of the Mediator, Fifty-first and Spruce streets, and two from Holy Communion Chapel, Twenty-seventh and Wharton streets.

The various phases of the ministry were presented to the young men and to a group of fifty others from the church and its three chapels by the Rev. George H. Toop and other prominent Churchmen.

"The ministry is a glorious thing," said the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church. "It is not a question of 'why should I enter the calling,' but 'why shouldn't I?' I wouldn't give a snap for the man who studies for the ministry because he thinks it will give him social prestige or a soft berth. It is a heroic calling, and the flag of high idealism must never be lowered to half mast."

Other speakers were the Rev. J. R. Logan, vicar of St. Simon the Cyrenian chapel, Twenty-second and Reed streets; the Rev. T. Leslie Gossling, rector of St. Matthias' Church, Nineteenth and Wallace streets, and George W. Jacobs, book publisher and prominent layman.

TO CO-ORDINATE WORK AMONG FOREIGN-BORN

ACCORDING TO A RESOLUTION of the National Council, there will be held at the Church Missions House, beginning Monday, Feb. 5th, a conference of the various official bodies having to do with various phases of relations with the Communions of the historic Churches of the East, and in the hope of arranging for united action in matters pertaining to those Churches. Those who have been invited to participate in the conference are the Bureau for Work among Foreign-born Americans; the Committee on Alien Races; Council of Advice of Five Bishops to pass upon the Hungarian Concordat; and like movements, World Conference on Faith and Order; Commission

to Confer with the Eastern Orthodox and Old Catholic Churches; Advisory Committee on Succor to the Near East; and also the unofficial organization known as the Anglican and Eastern Association.

NEW YORK CHURCH MISSION OF HELP

THE TWELFTH annual meeting of the Church Mission of Help of the Diocese of New York will be held at the guild hall of St. Thomas' Church, New York, Monday afternoon, Jan. 15th, at half past four o'clock. An address will be made by Miss Jean Begg, Executive Secretary of Inwood House, on Readjusting the Girl to the Community.

STUDENT WORK AT MARION, ALA.

AT MARION, ALA., is located a parish whose work is largely among students of a military school for boys and a boarding school for girls, in both of which a very considerable work is undertaken. The junior warden of St. Wilfred's is the chairman of the academic faculty of Marion Institute, the military school, and the faculty and cadets of the school take a lively interest in the work. About fourteen years ago the parish lost its church building and its rectory by fire, and having only some forty resident communicants in a town of about three thousand, there has been a constant struggle ever since, with no rector during the greater part of the time. The church has been rebuilt and plans are now under way to begin a rectory. A Church school is conducted every Sunday morning, and there is a real field for usefulness, which could be developed if outside assistance could be given.

WEEK-DAY RELIGIOUS INSTRUCTION

THE CHURCHES of the town of Gouverneur, N. Y., are trying out a plan of week-day religious instruction. Every Thursday morning the children of the first six grades of the public schools are excused from their class rooms, and go, instead, to their respective churches. Six religious bodies, including this Church and the Roman Church, have entered into this plan. The Rev. W. A. Braithwaite, rector of Trinity Church, there, is chairman of the associated pastors.

COURT UPHOLDS CANONICAL REGULATIONS

A VERY DIFFICULT and complicated state of affairs in Grace Church, Cortland, N. Y., has just been settled by the decision of Justice McCann of the Supreme Court which sustains every contention of the diocesan authorities of Central New York in the suit instituted to remove the rector.

Over a year and a half ago difficulties arose between the rector and the parish. A committee was appointed by Bishop Olmsted, to investigate the affair, and it recommended that both the rector and vestry resign. This was made the decision of Bishop Olmsted, thus dissolving the pastoral relation, and the vestry agreeing to resign. The resignation of the vestry took effect two days before the resignation of the rector. A parish meeting was called to determine a new vestry and it was

charged that the rector manipulated the parish meeting to secure the election of a vestry favorable to himself. This vestry met and issued a call to the rector, to take effect after his resignation. The vestry failed to comply with the canons of the national Church and the diocese in regard to the call of a rector and an injunction was secured by the diocese preventing the rector from acting as such and the vestry from using the funds of the church to pay the rector, and from receiving certain bequests. When Bishop Fiske became ecclesiastical authority he tried to maintain services by appointing several clergymen, but the *de facto* vestry refused to pay for these services. Suit was then begun to enforce Bishop Olmsted's decision dissolving the pastoral relations, with a result that the diocese has won on every point. The parish meeting at which the *de facto* vestry was elected was declared illegal because the change in qualification of voters allowing women to vote had not been recorded in the county clerk's office as provided by the law of the state.

The decision left the parish without a vestry. A parish meeting was called at the regular time in the first week in Advent and a new vestry has been elected, agreed to by both parties in the controversy, and including members of both the old vestry and of the *de facto* vestry, and all have agreed to work harmoniously together to make Grace Church a better parish than before and to support whom-ever comes as rector.

This case makes very clear once again the necessity of wardens and vestrymen knowing the canons of the national Church and of the diocese, and the state law governing religious corporations.

THE EXTENSION SYSTEM IN TEACHER TRAINING

THE BOARD OF CHRISTIAN EDUCATION of the Diocese of Los Angeles has been markedly successful in applying the University Extension system to its teacher training problem. The Bishop's Schools for Church Teachers are now in their third year. During the first two years the courses were given only in Los Angeles, the See city. Sessions were held one evening a week for ten weeks, six different courses being offered.

This year, however, under the direction of the Rev. Charles B. Scovil, diocesan educational secretary, four branch schools have been arranged. The San Bernardino branch, held at Trinity Church, Redlands, has just finished a ten weeks' session with six courses provided. The success of the plan may be judged by the fact that there was an average attendance of sixty teachers throughout.

The Orange County branch opened on Jan. 8th, offering a five weeks' course in four departments. It is being held at the Church of the Messiah, Santa Ana. The Pasadena branch will start its work later in January and will provide a ten weeks' course in four departments. The Los Angeles branch will meet at the Cathedral House, Los Angeles, for ten weeks beginning Feb. 12th. The type of work provided in the schools may be judged from the curriculum of the Los Angeles branch, which offers Church History, How to Teach the Life of Christ, Social Service, Church School Organization, Old Testament, and Principles of Teaching. It is also expected that a branch will be started at San Diego.

The extension system is especially valu-

able in the Diocese of Los Angeles owing to its great distances and rapidly growing schools.

ASSOCIATE ALUMNI, GENERAL THEOLOGICAL SEMINARY

THE MID-WINTER Reunion and Dinner of the Associate Alumni, of the General Theological Seminary will be held at the Seminary on Tuesday, Jan. 16th.

In the afternoon two lectures will be given for the Alumni in Sherred Hall; The Prayer Book and Liturgical Custom, by the Rev. Prof. H. McK. Denslow, D.D., and The Church's Ministrations to the Sick, in the Light of Present-day Knowledge, by the Rev. Prof. L. W. Batten, D.D.,

Evening Prayer will be said in the Chapel at six o'clock. Opportunity will be given the Alumni at this time to see the altar cross presented by the children of the late Thomas Richey, D.D., Professor of Ecclesiastical History in the Seminary from 1879 to 1902, given in his memory and in that of his wife.

The annual dinner will be served in Hoffman Hall at seven o'clock. The following speakers have been secured for the dinner: The Rt. Rev. George A. Oldham, D.D., the Rt. Rev. Wilson R. Stearly, D.D., and the Very Rev. Hughell E. W. Fosbroke, D.D.

The Alumni have elected the Rt. Rev. Charles Fiske, D.D., the Rev. Milo H. Gates, D.D., and the Hon. Vernon M. Davis to be Trustees of the General Theological Seminary for three years, from Jan. 1, 1923.

LOCAL AFFILIATION WITH GREEK CHURCH

AT THE MIDNIGHT MASS on Christmas Day at Grace Church, Sheboygan, Wis., the rector, the Rev. G. M. Babcock, was assisted by the Greek priest resident in Sheboygan. The latter priest read the Gospel for the day in Greek, made his communion, and administered the chalice. The largest number of communions were made at this service of any in the history of the parish.

At a later service Fr. Babcock assisted at the Liturgy of the Greek Church, making his communion at that time, and communicating the members of the congregation.

AN ACOLYTES' FESTIVAL SERVICE

INVITATIONS HAVE been issued to the clergy and acolytes of the American Church to participate, vested and with banners, in the annual festival service and procession of the Guild of St. Vincent on the eve of St. Vincent's Day, Sunday, Jan. 21st, in the Church of the Advent, Boston, Mass. The preacher is to be the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts. All who accept this invitation are asked to reply before Jan. 15th, stating how many may be expected, to Robert T. Walker, Secretary, 55 Frost St., Cambridge, 40, Mass.

DuBOSE SCHOOL ALUMNUS ORDAINED

AN ALUMNUS of the DuBose Memorial Training School, Monteagle, Tenn., John Rodney King, was admitted into the order of deacons by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, at Havana, Dec. 24th.

Mr. King was born in Taunton, Mass. July 24, 1866. His primary education was received in the Taunton High, and the Bridgewater Normal, schools, and he is a graduate of the Bryant and Stratton Business College. He was confirmed by Bishop McVickar, and served as lay reader in Massachusetts, New Hampshire, and New York. On the death of the Rev. Dr. W. W. Page, rector of St. John's parish, Cornwall, N. Y., he was placed in temporary charge of that work by Bishop Burch. Mr. King has made the teaching of commercial subjects his work in the past, holding a number of responsible positions, and being, for a time, the head of the commercial department of the New York Military Academy. While at the DuBose School, he had charge as lay reader of the mission in Coalmont, Tenn. He is at present a teacher in the Cathedral School for Boys, at Marianao, Cuba.

TO SECURE PRIEST FOR ONEIDAS

THE CHURCH SCHOOLS of the Diocese of Fond du Lac have made an Advent offering toward securing an assistant priest for the Oneida Indians.

The need of an assistant priest for this work is urgent for since the government abandoned the reservation, as such, and apportioned the land to individuals, many of the Oneidas have moved away, some permanently, some temporarily; and yet they still look to the missionary at Oneida for spiritual oversight, and the ministrations of the Church. This involves many long journeys to reach those who are at a distance, and the work is too great for one man to do satisfactorily.

LONG RECTORSHIP IN CALIFORNIA PARISH

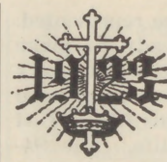
ON THE SUNDAY after Christmas, the Rev. Richard H. Gushée, observed quietly the twenty-sixth anniversary of his assuming charge of Christ Church, Ontario, Calif. This occurred at the end of 1896, while he was still a deacon, and when Christ Church was just emerging into a parish from a mission. Thus Christ Church has been the only parish occupied by Father Gushée, and he has been the only rector of the parish. The anniversary is noteworthy in that Father Gushée's rectorship is both the longest existing incumbency and also the longest rectorship on record in the Diocese of Los Angeles. Under Father Gushée's leadership, Christ Church has become known throughout California as one of the outstanding Catholic parishes.

ARCHDEACON JOYNER BURNED OUT

THE LIVING CHURCH has received a telegram which states that the Rev. E. N. Joyner, formerly archdeacon of the colored work in the Diocese of South Carolina, but now retired and a valued priest in the Diocese of Western North Carolina, has lost by fire at Dallas, near Gastonia, N. C., his home, his books, and other personal effects. This is a serious loss to the Rev. Mr. Joyner, it is stated.

DEATH OF THE REV. RICHARD E. ARMSTRONG

THE REV. RICHARD E. ARMSTRONG, rector of St. Luke's Church, St. Alban's, Vt., who died Nov. 23d, was born in Canada



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in 1866, coming when a young lad to this country. Having decided to make the United States his future home, he felt that he would also owe his allegiance to the land of his adoption and, therefore, became a naturalized citizen. Graduating from the University of Vermont, and afterward from the Cambridge Theological school, he was ordained to the ministry in Trinity Church, Boston, in 1900. His first charge was as curate in Fitchburg, Mass., with Mr. Perry, now Bishop of Rhode Island, with whom Mr. Armstrong has always kept a strong friendship. From Fitchburg he went to Swampscott, Mass., a seashore suburb of Boston, as rector of the Church the Holy Name, and there he met his wife.

Feeling called to do missionary work, he went to the Philippines under Bishop Brent, having charge of the church in an important army post. Upon his return, he was at St. Stephen's Church, Boston, where he had first known Bishop Brent. Mr. Armstrong then went to Christ Church, Quincy, Mass., where he was rector for five years. After that, the Dean of the Cathedral in Albany urged him to go there, they having been classmates in Cambridge, and he enjoyed the honored position of Canon Precentor of the Cathedral for five and a half years, until his friend resigned as Dean. Canon Armstrong was then acting Dean, but his interests were not in the executive, his strong characteristic being on the spiritual side of the ministry, as all who have known him would readily understand. When the new Dean took charge, Mr. Armstrong came to St. Alban's as rector of St. Luke's, where he was beloved not only by his own parish but by the people generally.

DEATH OF

DR. JOHN ANDREWS HARRIS

THE REV. JOHN ANDREWS HARRIS, D.D., rector emeritus, and for almost fifty-one years rector of St. Paul's Church, Chestnut Hill, Philadelphia, died last week at the age of eighty-eight, after an illness of two weeks.

Dr. Harris was one of the foremost clergymen of the Diocese. Under his auspices, work was commenced about 1858, which afterwards developed into the House of Prayer, Branchtown. He was ordained to the priesthood in 1859, and, after serving a year as assistant at St. Clement's Church, became minister in charge of St. Paul's, being made rector in the following year. The growth of St. Paul's virtually represented the life-work of Dr. Harris.

In 1913, Dr. Harris celebrated his fiftieth anniversary as rector, and in 1914 he retired, and was made rector emeritus, being succeeded by the present rector, the Rev. John Henry Chapman.

For many years Dr. Harris was a member of the Standing Committee of the Diocese. He was considered one of the highest authorities on Canon Law, was identified with the work of the Episcopal Academy, and was active in work amongst the deaf.

DEATH OF THE
REV. DANIEL DUROE

ON THURSDAY, Dec. 28th, the Rev. Daniel Duroe, rector of St. Luke's Church, Pittsburgh, entered into rest, after a protracted illness, at the age of sixty-eight.

He was born in New Berlin, N. Y., was educated at St. Stephen's College, Annandale, and later was graduated from the

General Theological Seminary in New York. He came to St. Luke's in 1889, and had been in continuous charge of that parish, serving for thirty-three years as its rector. He was at one time registrar of the Diocese, and for a number of years, and up to the date of his death, was one of the examining chaplains. The funeral services were held in the church on the afternoon of the Feast of the Circumcision, the Rev. Walter N. Clapp and the Rev. Dr. E. J. Bailey, examining chaplains, officiating. The vestrymen of the parish served as pall bearers. Interment was in Allegheny Cemetery.

DEATH OF THE VEN. GEO.
GORDON SMEADE, LL.D.

THE REV. GEORGE GORDON SMEADE, LL.D., Archdeacon of Mississippi, died suddenly in St. Luke's Hospital, New York City, about midnight of Thursday, Dec. 28th, the immediate cause of his death being heart failure. Dr. Smeade had been in failing health for about two years, but his sudden death was a great shock to his many friends. Dr. Smeade was in his sixty-third year.

He was laid to rest in East End Cemetery in his boyhood home, Salem, Va., on Sunday afternoon, Dec. 31st. The service was read in St. Paul's Church, Salem, by the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, assisted by the Rt. Rev. Wm. Mercer Green, D.D., Bishop Coadjutor. A large congregation of his fellow townsmen, including the local lodge of Masons, gathered to do honor to Dr. Smeade. The Masonic funeral rite was said, also, at the grave.

His death brings a useful and consecrated ministry to a close. A native Virginian, having a lineage which linked him with some of the noblest families of the South, Dr. Smeade passed his boyhood, young manhood, and early ministry in that state. His academic work was done in Roanoke College, Salem, from which he was graduated with the M.A. degree. In 1887, he was graduated from the Virginia Theological Seminary, and was ordered deacon by Bishop Whittle. He was ordained priest the year following by Bishop Randolph, and became rector of Christ Church, Pulaski City, Va., of which parish he was rector for ten years. In 1897 he was called to the Diocese of Arkansas, being successively rector of Trinity Church, Pine Bluff, and Christ Church, Little Rock, in which latter parish he had a rectorship of ten years. He won a high place for himself in the esteem and affection of the people of the parish and Diocese. From this Diocese he was sent as Deputy to the General Conventions of San Francisco, Boston, and Richmond. In 1907 the University of Arkansas conferred upon him the degree of LL.D.

In 1908 he accepted Bishop Bratton's call to archidiaconal work in the Diocese of Mississippi, and gave himself loyally, industriously, and most acceptably to this work until his call to a higher work. He spent the last fifteen years of his life in the diocesan missionary field, looking after the shepherdless flocks and the stray sheep, and taking the voice of the Church into new fields. He was well known throughout the Diocese, and thousands will miss him and hold him in affectionate memory. As Chaplain of the Mississippi Travellers, an organization of travelling salesmen, he wielded a large influence in the manhood of the state, being respected and loved by all. Many young men were touched by his ministry, and will miss his



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affectionate interest in them. His ability in the pulpit gave him a glad welcome into any community, and as teacher and prophet his voice was effective. His ministry in Mississippi was interrupted only by a few months of service overseas as special preacher under the auspices of the Y. M. C. A.

Among other recognitions given him by the diocese, Dr. Smeade was sent as deputy to the General Conventions of New York, St. Louis, Detroit, and Portland. It will be hard to fill his place. His loyalty to his bishops and his interest in his work, his good Churchmanship combined with a liberal spirit, his faithfulness as priest and minister, his ability as a preacher, his capacity for friendship, combined to make his strength as archdeacon and general missionary.

Dr. Smeade never married. He leaves, in his immediate family, a sister, Miss Rebekah Smeade of Roanoke, Va., and a brother, Mr. L. M. Smeade of Salem.

CONGREGATIONAL MINISTER CONFIRMED

THE REV. WALLACE BRISTOR, formerly a Congregational minister, who was recently confirmed at St. Paul's, Salt Lake City, Utah, has become a candidate for Holy Orders in the Church, in the Missionary District of Wyoming, and has been stationed as lay reader at Lander.

BEQUESTS

TWO LEGACIES have recently been left to the Endowment Fund of St. Paul's, Peoria, Ill., one by Mr. William F. Bryan, a former vestryman, of \$5,000, the other from Mr. William Rich, of \$2,000.

MEMORIALS AND GIFTS

AT CHRISTMASTIDE, All Saints' Church, Woodlawn, Pa., was enriched by receiving two memorial gifts, a chalice, given by Mr. T. M. Girdler, in loving memory of Eliza Hays Girdler, and a credence shelf, the gift of Mrs. T. M. Girdler.

On Christmas Day an oak rood screen was dedicated at St. Barnabas' Church, Tarentum, Pa., the gift of St. Hilda's Guild, in memory of Rosa Sophia Diggles, late wife of the rector of the parish.

A BEAUTIFUL new altar has been presented to All Saints' Church, Attleboro, Mass., by Mrs. Ervin Alden Tucker, of New York City, in memory of her late husband, Dr. Ervin Alden Tucker.

Dr. Tucker was born in Attleboro and, at the time of his death was one of the foremost physicians of New York City. The altar is a product of the Irving Casson Co. of Boston, and is said, by the workmen, to be one of the finest they have produced. It is hand carved, and the center panel represents our Lord instituting the Sacrament of the Holy Communion. The altar will be consecrated on Jan. 21st, when the Rt. Rev. Charles Lewis Slattey, D.D., Bishop Coadjutor of Massachusetts, makes his visitation to All Saints' parish.

DURING THE temporary incumbency of the Rev. Henry S. Whitehead, the historic parish of St. Paul's, Frederiksted, Virgin Islands, was enriched by several acquisitions, which include:

A pair of silver and glass cruets, designed by Robert Walker, Esq., of Cambridge, Mass., and executed by the Arts and Crafts Society of Boston, the same being a memorial to the late James Hen-

derson of the parish, the gift of Mrs. Henderson.

A solid mahogany pulpit for Holy Cross chapel of St. Paul's parish, the design of Fr. Whitehead.

A solid mahogany altar, for the same chapel, also designed by Fr. Whitehead.

A new bell for Holy Cross, the gift of Mrs. Sigismunda Hansen in memory of her late husband, E. L. Hansen. The bell is now being cast by the Meneely Bell Co., of Troy, N. Y.

BY THE WILL of the late James Lawrence Kearny, who died Dec. 17, 1921, for many years senior warden of St. Peter's Church, Perth Amboy, N. J., the parish has recently received two bequests, one of \$2,000 for its general endowment fund and one of \$500 for the perpetual care of the church yard.

AT THE SERVICE on Christmas Day at Ascension Church, Amherst, Va., the rector, the Rev. Thos. D. Lewis, blessed two collection plates, and an urn, which had been given in memory of Mrs. Aubrey E. Strode, who died in July, 1922.

AT TRINITY CHURCH, Boonesboro, Va., near Lynchburg, the congregation has installed new pews as a memorial to the Rev. Thos. Howell, a former rector of this Church, who died Oct. 28, 1921.

IN MEMORY of Mr. and Mrs. Clinton DeWitt, a beautiful memorial altar has been given to Grace Memorial Church, Lynchburg, Va., the Rev. Carleton Barn-

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well, rector. Mr. and Mrs. De Witt were, for many years, two of the most active members of the parish, Mr. DeWitt being a member of the vestry over a long period. A brass and oak communion rail has also been placed in this church, as a memorial to Mrs. Sadie Smith. In addition to these, a dossal has been given by the members of the Junior Guild, and a handsome carpet and a new lighting system have been installed; the latter being due chiefly to the work of the Ladies' Guild.

NEWS IN BRIEF

ARKANSAS—The Convocation of Colored Churchmen of the Diocese will convene in Christ Church, Forrest City, Jan. 15th. There will be a teaching conference of colored workers of the Diocese of Arkansas and of the Province of the Southwest, at Little Rock, Jan. 25th, 26th, and 27th. From all indications the attendance will be good.

ATLANTA—The Rev. E. N. McKinley, deacon in charge of the Church of the Mediator, Washington, Ga., has become very popular in the community and has recently been elected to the Kiwanis Club, and made chaplain of the local post of the American Legion. Since he has taken charge of the church, new life is apparent in all its activities, and daily services are being held with good attendances.—The guild of the Church of the Epiphany, Atlanta, the Rev. R. K. Smith, rector, has just completed some needed repairs and improvements on the rectory.—A Christmas pageant was presented at St. James' Church, Marietta, Ga., by members of the Church school, on Christmas Eve, which was attended by a large congregation and was very successful.—In Columbus, Ga., they have what is known as a "Christmas Stocking Fund" in which all the Churches of the community take part in filling stockings for the city's poor. This year 3,000 stockings were filled for the children in the mill section; 300 were distributed to the children of privates at Camp Benning on the Government Reservation. Of this number Trinity Parish furnished its large quota in full and "went over the top".—St. John's Church, College Park, Ga., the Rev. Horace R. Chase, priest in charge, is wide awake. The Woman's Guild has recently refitted the Church school rooms, dividing the auditorium into class-rooms, and fitting up a modern kit-

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chen. A Men's Club has also been organized, and its first activity was to sponsor the purchase of copies of the New Hymnal with music, to be sold to the communicants of the church who, in turn, are to present them to the church as a Christmas gift. So many of the younger set in the church play musical instruments that an orchestra is now being formed. The mission is pledging \$700 to the Church's Program in 1923, while, in 1922, its quota was \$20.—The North Georgia missions under the Rev. Thos. Duck have all over-pledged their 1923 quotas for the Program.—All Saints' Church, Barnesville, Ga. which had only two communicants up to a short time ago has, through increases in the Church boys and girls at the local educational institutions, and new people moving into the community, been able to organize a boy choir, and the congregations are increasing week by week.—The Church Normal Schools in Macon and Atlanta, under the direction of the Rev. W. A. Jonnard, are a great success in point of attendance and enthusiasm. Bishop Mikell is teaching a course on the Prayer Book at the Atlanta school.

BETHLEHEM—The new St. Paul's Church, Minersville, Pa., was consecrated by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese, on St. Thomas' Day, Dec. 31st. The old building stood on top of a hill and was difficult of access in the winter. The Rev. A. D. Appleton, when he entered upon the rectorship four years ago, resolved to build in the down-town section. His people supported him in this, so that in four years the building has been completed and paid for.

FOND DU LAC—The Rev. J. W. Torok, who has recently been appointed to take charge of Trinity Church, Waupun, has also taken the oversight of St. Mary's, Oakfield.

MONTANA—The Rev. J. N. Chesnutt, of Great Falls, has been appointed colonel and aide de camp on the staff of the Commander in Chief of the national G. A. R.

NEBRASKA—The Rev. J. E. Ellis has become general missionary of the North-eastern district of the Diocese and has reopened the missions at Winnebago, Cole-ridge, Hartington, and Bloomfield.—The Rev. Ernest Secker has been appointed priest in charge of St. John's, Omaha, and St. Mark's, Florence, and will go into residence the middle of January.—The Diocesan Council and the annual meetings of the Church Service League and the Woman's Auxiliary takes place during the week beginning Jan. 15, 1923.

OLYMPIA—A mission of instruction was held at Trinity Church, Tacoma, Wash., during Advent by the Rt. Rev. W. F. Faber, D.D., Bishop of Montana. The general subject of the mission was "What It Means To Me", and, on seven successive nights, What Baptism, Confirmation, Holy Communion, Church Membership, Christian Life, Prayer, and Personal Call to Christian Service Mean To Me, were discussed.

OREGON—The Rev. Arthur William Bell, vicar of the Coos Bay Missions, with residence at Coquille, celebrated Sunday, Dec. 10th, the twenty-fifth anniversary of his advancement to the priesthood. The annual visitation of the Rt. Rev. W. T. Sumner, D.D., Bishop of the Diocese, added pleasure to the occasion.

PENNSYLVANIA—A preaching mission will be held in St. Clement's Church, Philadelphia, by members of the Community

of the Resurrection, Mirfield, Eng., beginning Jan. 28th, and continuing for two weeks.

RHODE ISLAND—The Providence part of the Diocese had the benefit, for a week in December, of the presence of the Missionary from Tigara, Point Hope, Alaska, the Rev. W. A. Thomas. There is nothing like a live missionary, with a story to tell, for arousing enthusiasm in the missionary cause, though the missionary does not get a rest on his furlough. In January there will be another missionary in the Diocese, the Rev. James A. Russell, of Lawrenceville, Virginia, who comes here to speak at the meeting of the Woman's Auxiliary, and whose time will be taken up at other gatherings.—The Rev. Frank Appleton, rector of Trinity Church, Pawtucket, will sail on the Steamer *Scythia*, Jan. 30th, for a two months' trip to Egypt and the Holy Land. The trip was given him by devoted parishioners in recognition of twenty-five years of faithful service as rector of the parish. During his absence, his duties will be taken by the Rev. R. E. Page, of Pontiac.—A successor has been found to the Rev. Levi B. Edwards, for fourteen years rector of the Church of the Epiphany, Edgewood, who recently resigned, in the person of the Rev. Walter F. Borchert, rector of St. Paul's Church, Willimantic, Conn., who will take up work at Edgewood at the beginning of Lent.

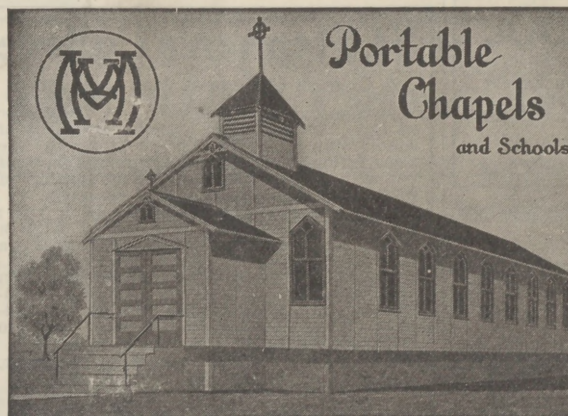
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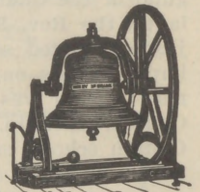
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