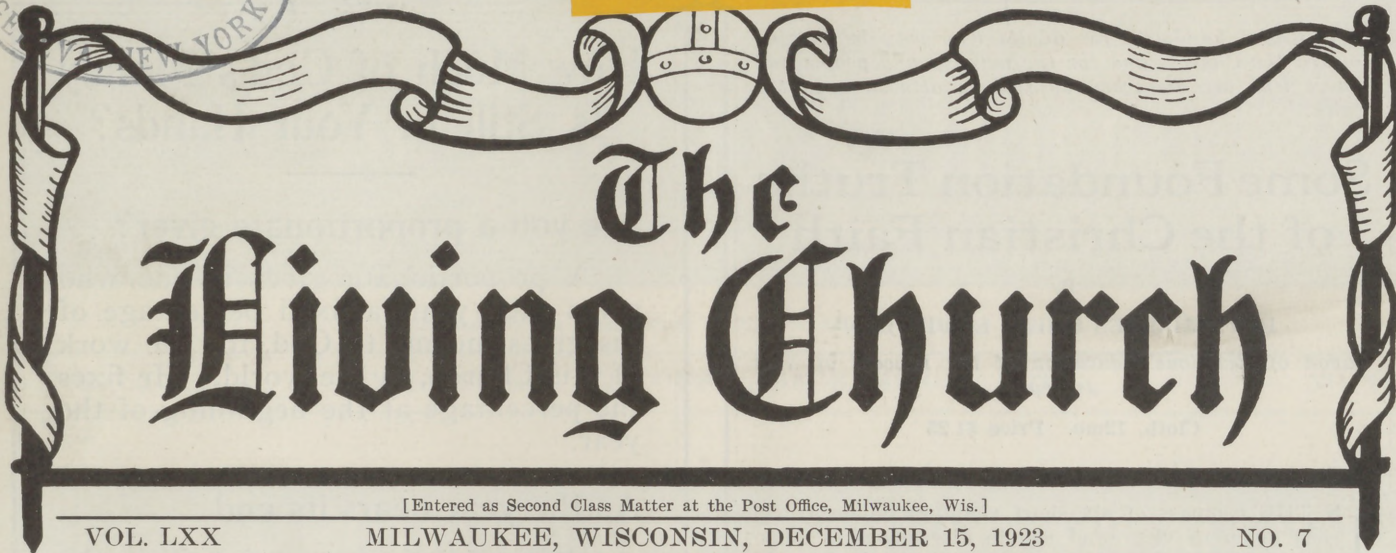


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VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 15, 1923

NO. 7

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THE TEST OF CHURCHLY TEACHING

Editorial

GRATITUDE AND COURAGE

By the Bishop of Western Michigan

THE CATASTROPHE AND THE CHURCH IN TOKYO

By the Rev. Yoichiro Inagaki

THE WITNESS

EDITED BY RT. REV. IRVING P. JOHNSON, D.D.

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	219
The Test of Churchly Teaching—Relief for German Children—The American Red Cross—The First of His Nation—The Emergency Fund—Answers to Correspondents.	
ACKNOWLEDGMENTS	221
THE DUBOSE MEMORIAL. By the Rev. Samuel A. Wragg	222
BLUE MONDAY MUSINGS. By Presbyter Ignotus	223
GRATITUDE AND COURAGE. By the Bishop of Western Michigan	224
THE HOLY CITY (Poetry). By the Bishop of New Jersey	225
PEACE. By the Bishop of Pittsburgh	225
SONGS OF A MYSTIC: III. THE ORGAN (Poetry). By Margaret Munsterberg	226
THE CATASTROPHE AND THE CHURCH IN TOKYO. By the Rev. Yoichiro Inagaki	227
"YE SHALL KNOW HEREAFTER." By the Bishop of Quincy	228
CORRESPONDENCE	229
The Small Remnant (R. L. deN. Ford)—The Future of the Church (S. D. Newton)—Things Worthy of Remembrance (Rev. William M. Bourne)—Bishop Lawrence's "Fifty Years" (Rev. J. K. Brennan)—Wants to Know (Rev. A. L. Byron Curtiss)—Bishop Chase's Memoirs (Rev. J. M. D. Davidson)—Kneelers (William Richmond).	
DISPOSITION OF CITY CHURCHES ENGAGES ENGLISH CHURCH ASSEMBLY (London Letter)	234
HONORS TO AGED BISHOP (Canadian Letter)	236
MASSACHUSETTS CHURCH RECEIVES BEQUEST FOR MISSIONS ASSESSMENTS (Boston Letter)	237
NEW YORK WOMAN'S AUXILIARY HOLDS GREAT ADVENT MEETING (New York Letter)	237
SPEAKERS DISCUSS LIVE ISSUES BEFORE PHILADELPHIA CHURCH CLUB (Philadelphia Letter)	239
CAMPAIGN FOR WESTERN SEMINARY APPEALS TO CHICAGO CHURCHMEN (Chicago Letter)	239
"ANOTHER TEN YEARS AT ST. THOMAS." (Washington Letter)	240

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VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 15, 1923

NO. 7

EDITORIALS AND COMMENTS

The Test of Churchly Teaching

A REMARK attributed to Dr. Karl Reiland in a sermon recently reported in the New York daily papers may or may not have been accurately quoted, but as it represents a very common misunderstanding, it may be useful for the fallacy to be pointed out—with apologies to Dr. Reiland if, as we trust, he did not himself fall into the popular delusion.

Dr. Reiland was criticising, rather severely, the recent Declaration of the House of Bishops, which he is said to have declared "a reactionary, fundamentalist aberration." In this Dr. Reiland could not have been accurately quoted, because he knows it is not true. He is quoted as urging his people whom, apparently, he would consider heretics, one and all, not to "resign from the Episcopal Church," and we hope that they will heed his advice. It would be as unfortunate for them to resign from the Episcopal Church as it would be for them to resign from their fathers' families, and we should hate to think that any of them would wish to do either.

But that is not what we desire to criticise. Dr. Reiland is quoted as saying:

"Not a word did the Bishops say of the cardinal promise which every minister makes at his ordination—and they made it, too, twice over—to teach nothing as necessary to salvation but that which you shall be persuaded may be concluded and proved by the Scriptures. This is the actual test."

Now of course this is a half truth, or, more accurately, a quarter truth. And Dr. Reiland is not apt to be guilty of such poor logic.

At his ordination to the priesthood, the candidate is required to accede, not to such an "actual test," but to several, all of which must be correlated. To select one of these affirmations from the others as constituting "the" actual test, is wholly impossible. "The actual test" is whether the candidate is able to correlate all the several requirements, honestly and in good faith. If he is, it is proper for him to be ordained. If he is not, it is improper.

These several factors in the test are the following:

(1) That "in his heart" he "thinks"—a purely personal process—that he is "truly called"—

(a) according to the will of our Lord Jesus Christ,

(b) according to the Canons of this Church—"to the Order and Ministry of Priesthood."

(2) That he is "persuaded"—again, a purely personal affirmation—that the Holy Scriptures contain all necessary doctrine, and is "determined"—a personal assertion—"to teach nothing, as necessary to eternal salvation, but that which [he] shall be persuaded"—personally, again—"may be concluded and proved by the Scripture."

(3) That he will give "faithful diligence always so to min-

ister the Doctrines and Sacraments, and the Discipline of Christ, as THE LORD"—not a personal test—"hath commanded, and as THIS CHURCH"—not a personal test—"hath received, according to the Commandments of God; so that [he] may teach the people committed to [his] Cure and Charge with all diligence to keep and observe the same" (same *what?* What "the Lord hath commanded"—not as he himself thinks, but—"and this Church hath received").

(4) And that he will "be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines."

Now it is evident that the first two requirements are concerned with the candidate's personal and intellectual attitude solely, and the last two with the position of the Church solely. And the two cannot be separated. The Church must assure herself that the man's "views" and the Church's "views" are in accord. He is not to teach what "this Church hath received" unless he is himself "persuaded" that that teaching "may be concluded and proved by the Scripture." And he is not to teach what he himself is "persuaded" "that the Holy Scriptures contain" unless, in fact, that be also what "this Church hath received" in the matter. For the priest to teach what the Church declares to be the truth when he himself does not believe it to be true, would be sacrilege, and for himself to teach what he believes to be true when the Church teaches something different, is sublime effrontery. To suppose that the Church subjects every individual layman to the necessity of having purely personal intellectual eccentricities of any one of six thousand clergy inflicted upon him, as a penalty for attending divine worship is simply absurd. The laity have rights in the Church. They would certainly have reason to rebel against so absurd an apotheosis of a priest, whose intellectual capacity and learning may conceivably be much below those of his hearers, if they were bound to listen to anything that the rector chooses to say in the pulpit in the course of divine service. No priest has the right to inflict his individual "views" upon people who enter a church building for the purpose of worship. If he has original views to promulgate, he is at liberty to hire a hall, obtain his audience as best he can, and make his speech; and the audience, having come for that purpose, has no right to limit the speaker's freedom of speech, though they are at liberty to exercise their co-equal liberty of determining what they will listen to by withdrawing at any time.

So what (if the honored rector of St. George's will permit us to call) the pseudo-Dr.-Reiland is quoted as saying—since we cannot believe the real, honest-to-goodness Dr. Reiland ever said it—is simply absurd. No priest can detach the promise to teach only what he is "persuaded may be concluded and proved

by the Scriptures," as though that alone were "THE actual test," from the several correlative promises. Certainly, if a priest is not so "persuaded" as, for instance, to the truth of the Virgin Birth, nobody wants him to pretend that he does by visibly and audibly reciting the Nicene Creed before his people; but likewise, if he cannot, by persuasion of its truth, visibly and audibly recite the Nicene Creed before his people, when it is obvious that that Creed is an affirmation of what "this Church hath received," it is obvious that he cannot fulfil the conditions upon which the priesthood was given him.

NO DOUBT there are, in our ministry, a greater or less number of priests (probably not many) who do not believe in the fact of the Virgin Birth of our Lord. We recognize that these must be confronted with very serious heart-searchings by reason of this very definite ruling of the House of Bishops. That ruling raises two important questions: (1) What is the duty of the Church with respect to those priests? (2) What is the duty of those priests with respect to the Church?

(1) To a limited extent, official representatives of the Church are responsible for the condition. Bishop Lawrence has himself said that he is not accustomed to ask a candidate for orders whether he believes in the Virgin Birth. He does not make it clear whether this is because he presumes the examining chaplains have already done their duty, or because he presumes their seminary training has sufficiently prepared them to meet the issue; but it is conceivable, at least, that in some dioceses the examining chaplains do not assure themselves sufficiently on the subject nor is it perfectly certain that every one of our seminaries successfully prepares its students to defend the Church's position. Moreover, no inconsiderable number of our clergy have been trained outside of our seminaries. It seems impossible to believe that men could enter the ministry, as evidently some have done, without believing in this article of the Christian faith, if each of our seminaries, and each of our boards of examining chaplains, had performed their duty.

The essential thing is that our theological seminaries should realize how grave a wrong it is to any of their students to send him out into the world unprepared intellectually to defend every article of the Christian faith; that our bishops should realize the grave wrong they are doing when they ordain a man not fully qualified to do the same. Apart altogether from the wrong done to the Church—and the Church can stand it better than can the man—we cannot think of a more deplorable condition than that of a sensitive, high principled man placed where he is morally bound to affirm and defend that which has not previously been made clear to him, so that the affirmation and defense come from a clear mind and a convinced intellect. Can it be possible that we have any seminary, any bishop, who deliberately leads a man, through ordination, into this compromising situation, in which certain misery lies ahead of him? Earnestly—if it be not beyond the courtesies that an editor desires to observe—do we ask that those responsible for the teaching in our seminaries, for the examination of candidates, and for the act of ordination, will very carefully assure themselves that they are not making themselves parties to the creation of such inevitable mental distress.

But what shall the Church do with respect to those already in the ministry, some of them through the negligence or laxity of her own representatives or institutions?

We do *not* recommend that these be forthwith presented for trial. In our judgment heresy trials ought to be very rare indeed, and only employed as a last resort in very aggravated cases. The test which, in our judgment, should be applied in an individual case is this: Is the net result of the individual's ministry good or bad? Is he building up more than he is tearing down, or is he tearing down more than he is building up? Heresy is always a process of tearing down; but it does not follow that the priest who is afflicted with some pet heresy is not building up, in Christian faith and work, more than he is tearing down. Wholesale campaigns for the extirpation of heresy in the Church have always been failures, and generally scandals as well.

But it must be understood that failure to present heresy charges against any priest does not rest upon such a ground

as that attributed to Dr. Reiland. It is certainly not because a priest is justified in quoting one fourth or one half of the ordination promise and ignoring the other three fourths or one half. It is undoubtedly not because a priest is justified in denying in the pulpit that which the Church bids him affirm at the prayer desk or at the altar.

The Church ignores much loose and heretical talk precisely as the nation ignores much seditious talk; because both the Church and the nation are so strong that they can afford to ignore it, and their respective interests are best served by ignoring it as far as they can. There must be a limit, in both cases, beyond which official ignorance of sedition or of heresy becomes impossible; but to none of us is it a pleasure to feel that the limit has been reached in any particular case.

(2) But what shall we say to those in the ministry who do not intellectually accept this, or some other article of the Christian faith?

Study, and keep on studying. It simply is *not true* that a modern mind cannot accept the doctrine of the Virgin Birth; that the newer science or the current philosophy have torn down this or any other part of the structure of the Church's faith. Read those authors that have successfully vindicated the faith against modern attacks—Bishop Gore, in his *Belief in God* and *Belief in Christ*; Mr. Prestige, in his *Virgin Birth of Our Lord*; Will Spens, in his *Belief and Practice*; Charles Harris, in *Creeds or No Creeds*. It is no more fair or just to read destructive literature until one has first mastered the Church's theology, than it is to read anarchist doctrine while one is ignorant of the Constitution of the United States.

Moreover, we do not believe that any single priest or layman in this Church can honestly declare himself to be "persuaded" that the natural birth, as contrasted with the Virgin birth (the only alternative), of our Lord, "may be concluded and proved by the Scripture." If a man holds that the Scripture is mistaken in the accounts that it gives of the birth of Jesus Christ, he fails to meet the "actual test" of the pseudo-Dr.-Reiland quite as truly as he fails to meet the fourfold test of the ordinal. Indeed he then fails in three of the four essential qualifications which the Church imposes as the conditions on which he was ordained.

NOW WE COULD WISH that our Modernist friends would face anew the whole question of *truth*. The Church affirms the Virgin Birth because it is *true*. It isn't necessary for any man to balk against it simply because, in his own experience, he has not witnessed a virgin birth, when he never witnessed the Son of God becoming man—the only circumstance in which a virgin birth, in the realm of humanity, would be thinkable at all. In order to deny the Virgin Birth, one must prove that the Son of God could not or did not become man by being born of a virgin mother. And we should suppose the futility of trying to prove such a negative would appall the youngest among them.

Every man who has entered the ministry without being fully prepared to defend each and every article of the Christian faith has a legitimate grievance against his seminary, the chaplains who examined him, and the bishop who ordained him, for placing him in a compromising position. But his obvious duty now is to cure the defect in his training for which others may be more responsible than himself.

Finally, if there be any priest anywhere, who, after careful and honest study of those authorities that best vindicate the faith, finds his mind still unconvinced, let him throw the responsibility on the Church and accept the doctrine *because the Church affirms it*. No man is competent, by his sole intellectual process, to treat the composite mind of the whole Church throughout the Christian centuries as a negligible factor. It is still true, as one of our articles declares, that "The Church hath . . . authority in Controversies of Faith."

It isn't necessary for any single priest to reach the condition wherein he ought to withdraw from the priesthood because he cannot accept some doctrine of the Christian faith. But if he *does* reach that point, he must not put the blame on the Church. Let him face the question of his own honor on his knees before Almighty God.

"Truth though the heavens fall"?

Well, whatever causes the heavens to fall, is not truth.

WE are very glad to cooperate in the work of raising money for the purpose of feeding German children. Americans have a right to know that funds raised for that purpose will not be used for other purposes. When General Allen, who commanded the American army of occupation in Germany, is willing to accept the chairmanship of the promotion committee, and Harvey D. Gibson its treasurership, that may be considered assured. We could wish that General Allen were at the head of an invading army carrying bread and meat and milk into Germany, as, perhaps, in some dim, distant future, armies of invasion and occupation will do. For the present, less picturesque methods must prevail.

It is easy to object that the parents of these same German babies created the condition under which their babies are suffering. Very likely; the appeal is different, undoubtedly, from that which has been made from the invaded countries. But it is a true appeal nevertheless. One could wish it to become an established practice in war—now that apparently the American people must acquiesce in the fact that the hope of providing a substitute for war, and so of preventing war, is a "closed incident"—that when an enemy lays down its arms, it shall be fed, according to the same principle by which prisoners of war must be fed. At any rate, five years have elapsed since German guns were leveled at American soldiers, and none of us can be very greatly impressed by the results of the policies that have prevailed in those years, whether by Americans, French, or Germans; policies in which each of the three nations has seemed to rival the other two in the competition for being the most imbecile.

So let us break away from the wisdom of these past five years and try the expedient of feeding German children. General Allen, who is apt to know what he is talking about, is responsible for the following statement of facts:

"The mortality rate of babies during the last three months was 21% higher than last year, although the birth-rate in Berlin declined by 30%. Half of the newly-born children have been transferred to orphan asylums since the parents cannot provide for them. The shortage of clothing for children during the coming winter will affect their state of health very much. Approximately three million people are without underclothing and shoes. Babies are without swaddling clothes, and in many instances bedclothing is entirely missing.

"These figures are consistent with the estimates given in a recent report from the representative in Berlin of the United States Department of Agriculture. According to this report, meat consumption, not including imports, was 123 pounds per capita in 1912, and 84 in 1922. But the estimates for the first six months of 1923 show a consumption of only 34 pounds per capita."

Some correspondent rises to inquire whether Herr Stinness is helping to feed these children to the utmost extent of his ability.

Bless you, dear correspondent, when was the activity of the American conscience limited by the necessity that a German war profiteer's conscience should first be proved to be one hundred per cent efficient, before the American conscience could function?

Yes, THE LIVING CHURCH RELIEF FUND will be delighted to open a column—a good, long column we may hope—for the relief of German children.

Possibly some will prefer to designate that their contributions be disbursed through Archdeacon Nies, at Munich, the representative of the American Church, in which event the designation will very gladly be honored.

PERHAPS in this connection we may be pardoned for expressing grave disappointment that the American Red Cross has more and more ceased to be the agency through which the American people extend their benefactions to the distressed people of Europe in these post-war necessities.

The American Red Cross was chartered by Congress for the express purpose—in times of peace—of carrying American liberality to peoples in needs beyond what their own nations could supply. For this purpose the American people have shown their confidence in the American Red Cross on the most lavish scale.

The war work of the American Red Cross was among the most magnificent accomplishments of the American people. After the war, the organization undertook extensive relief work

in Europe, and especially in the southeastern countries. But gradually, when the work was not nearly accomplished, we heard the continuous story of the withdrawal of the American Red Cross, now from this country, now from that. Other societies were compelled to create hasty organizations and to draw from America the personnel to carry American beneficence to other lands. Near East Relief is an outstanding example of this necessity to provide a new organization to do the work that the American Red Cross was formed to do and did not do. Taking the few Congregationalist missions in the Near East—missions that were utterly unadapted for the colossal functions that were suddenly required of them—as a nucleus, the Near East Relief found itself compelled to create and man an organization extending from Greece to Palestine on an extent beyond anything that any nation had previously attempted to do in a foreign land. The chain of orphanages that Near East has built up is the most remarkable success of continuing charity that the American people have ever achieved; for the raising of money in a spurt after some great catastrophe is child's play compared with the continuous, humdrum support, year in and year out, of children salvaged from death in such catastrophe. And now, in Germany, the American relief is to be administered by the Friends' organization, while a new organization has been created to raise the money.

In all this need the American Red Cross, with its vast resources, its large endowments, its splendid prestige, and its government backing, is a negligible factor, except to the extent that it has voted certain financial assistance during these years to organizations that are taking the responsibility for doing the work which its charter requires of the American Red Cross and which the American Red Cross is signally neglecting to do. Has the blight of selfish "isolationism" spread from the government to its Red Cross?

At least it is a splendid demonstration of American determination that when a government-created agency fails to do the work it ought to do, the American people have created other agencies to do it.

THE American Church sends its most cordial welcome into the episcopate to Bishop Motoda, the first man of his nation and his race to receive episcopal orders. Christianity can never succeed permanently as an exotic religion. That it must be carried from nation to nation and from race to race is inevitable; but that "foreign" missionaries can ever accomplish more than the gaining of a mere introduction for Christianity into a country is impossible.

Bishop Motoda and his associates have one of the greatest and most dignified of all opportunities: to translate Christianity into the terms of the intimate life of the Japanese people. To Christianize them is not to foreignize them. It is rather to raise the whole people into a conscious fraternal relation with those of all other lands who are knit into the communion and fellowship of the mystical body of Christ our Lord.

WE are very glad that the emergency fund of half a million dollars for Japan has been completed, and that it was possible for the fact to be made known at the consecration of Dr. Motoda.

Yet we cannot but ask why it should have taken three months to raise an "emergency" fund. Is there a single man, woman, or child who contributed that could not have done it within ten days after receiving the call? We hear of churches taking offerings for the purpose in November; but why did they not do it in September or early October? Emergencies are contingencies that cannot wait. It is really not very creditable to us that it took so long and required so much prodding to raise an emergency fund that ought to have been completed in ten days after the call for it had been sent forth.

Churchmen will realize that this fund is entirely for "first aid" relief. It is not for permanent reconstruction. For the latter purpose some two or three millions must be raised, but the call will not be issued until plans for the future can be deliberately made.

THE pleasant duty of acknowledging additions to the enrollment of the ASSOCIATES OF THE LIVING CHURCH continues. The following is the story to date:

	Number of Subscribers	Total Subscribed for First Year
Week Ending Dec. 8, 1923	11	66.00
Previously Acknowledged	327	3,712.00
	338	\$3,778.00

ANSWERS TO CORRESPONDENTS

PERSISTENT READER.—The circumstances connected with the consecration of Bishop Ferrando were stated in THE LIVING CHURCH of June 9th. Whether it could or could not be done, it was done, and thus the abstract question need not now be debated.—(2) The whole matter as to Bishop Roots is left in abeyance until it can be investigated by Bishop Gailof. The National Christian Council of China is an inter-denominational body in the interest of union. The head of it is not a Churchman.

ACKNOWLEDGMENTS

CHURCH FUND FOR JAPAN RELIEF

St. Augustine's Church, Rhinelander, Wis.	\$ 71.82
Christ Church, Geneva, Ohio	5.55
Mrs. Pauline W. Kellogg, St. Mark's Church, Milwaukee, Wis.	10.00
Mrs. L. C. Suckow, St. Mark's Church, Milwaukee, Wis.	3.00
Miss Elsie Suckow, St. Mark's Church, Milwaukee, Wis.	3.00
Miss Eleanor Suckow, St. Mark's Church, Milwaukee, Wis.	2.00
Miscellaneous, St. Mark's Church, Milwaukee, Wis.	4.50
Jeanette Benjamin, Mt. McGregor, N. Y.	5.00
Thanksgiving Day Collection, St. Mary's Chapel, Mt. McGregor, N. Y. (for St. Luke's Hospital)	25.00
H. R. P.	10.00
Blue Bird Class, St. Luke's Church School, Wheeling, W. Va.	1.15
In memory of M. D. P.	10.00
S. M. J., St. Paul's Church, Waco, Texas	2.00
Anonymous	5.00
Gallup, N. M.	1.00
Miss M. C. R. King, Milwaukee, Wis.	1.00
	\$160.02

NEAR EAST RELIEF

St. Stephen's Parish, Longmont, Colo.	\$ 16.10
St. Paul's Church, Waterloo, N. Y.	9.66
M. A. K., Oakfield, Wis. (for rescued children in American institutions)	1.00
Class No. 10, St. Mary's Sunday School, Reading, Pa. (support of orphan for one month)	5.00
Grace Church School children, Spring Hill, Tenn.	2.00
St. Martin's-in-the-Fields, Philadelphia, Pa. **	105.59
St. Jo'n's Church, Grand Haven, Mich.	16.01
Mrs. Hattie C. Hatch and Mrs. Fulton, St. Paul's Church, Wad- dington, N. Y.50
Miss S. K. Cole, Faribault, Minn. (orphans) *	15.00
Thanksgiving offering, Trinity Parish, Arkansas City, Kas.	40.00
Church of Our Saviour, Salem, Ohio	7.80
Mrs. Eugene E. Pantzer, Sheboygan, Wis. **	10.00
A. H. S., Cambridge, Mass. **	1.00
St. Luke's Church, Memphis, Tenn.	17.25
Rev. A. G. Van Elden, Joplin, Mo. **	2.00
E. B. R. **	2.00
Rev. Arthur R. P. Heyes, De Tour, Mich. **	2.00
H. R. P.	15.00
Christ Church, Norfolk, Va. *	25.00
St. James' Church School, Farmington, Conn.	10.00
St. John's Church, Milwaukee, Wis.	27.31
A Grace Church family, Chicopee, Mass.	2.00
E. P.	5.00
Rev. F. G. Harkness, Douglas, Wyo.	5.21
Mrs. Horace Stringfellow, Mountain Creek, Colo.	5.00
F. V. H.	3.00
Rev. Wm. Watson, Oneida, Wis.	5.00
S. M. J., St. Paul's Church, Waco, Texas (orphans) †	4.00
Mrs. W. M. S., St. Paul's Church, Waco, Texas †	2.00
M. M. D.	2.00
Calvary Church, Chicago, Ill. (children) †	5.00
Trinity Church, Kansas City, Mo.	5.00
Gallup, N. M.	1.00
	\$374.43

*For starving children

**"Golden Rule Sunday" contributions

†For Armenian Christians

HUDSON STUCK MEMORIAL HOSPITAL

Mrs. W. S. Claiborne, St. Andrew's, Tenn.	\$ 10.00
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BISHOP ROWE FOUNDATION FUND

Mrs. W. S. Claiborne, St. Andrew's, Tenn.	\$ 5.00
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FOR WORK OF ARCHDEACON NIES IN MUNICH

S. M. J., St. Paul's Church, Waco, Texas *	\$ 2.00
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JAPAN FUND COMPLETED

The Treasurer of the National Council, Mr. Lewis B. Franklin, announces that he has cabled to Dr. Wood, now in Tokyo, the glad message that the \$500,000 Japanese Emergency Fund has been successfully completed. This statement was made public in Japan in connection with the consecration of Dr. Motoda as the first native Bishop of the Nippon Sei Kokwai.

THE DUBOSE MEMORIAL

BY THE REV. SAMUEL A. WRAGG

FOR many years now the voice of the Church has been raised in the urgent appeal: "Give us more men for the ministry!" Attention has been called, time and again, to the Church's failure to reach that large population, widely scattered, in the more sparsely settled sections of our country. The Church has needed men for the ministry, but the need has been overwhelmingly great in rural and mountain settlements. College and seminary bred men have either been unwilling to do this work, or else have been sent out to fill a greater need in town and city.

Gradually it has dawned upon the mind of the Church that, while an educated ministry is of importance, and of prime importance, there is yet room in the Church for a ministry recruited from the ranks of earnest and consecrated laymen, anxious to be of service to the Church, but unable to take a college or seminary course of preparation.

To meet this situation the General Convention in Detroit adopted Canons II and V (III and IV), making it possible for men to enter the ministry of the Church for limited service, without the higher qualifications demanded of its regular clergy. To this invitation of the Church there has been immediate response. Men in the business world, younger men unable to enter college, have applied to their respective Bishops for admission into the Church's ministry. Few of these men, however, have been prepared for even the limited task before them. Most of them have needed at least a short but intensive course of preparation. And young men desiring to enter the seminaries, but having little more than a grammar-school education needed pre-seminary training.

It was to meet this need that Archdeacon Claiborne of Tennessee, planned and put into successful operation the DuBose Memorial Training School at Monteagle, near Sewanee, Tenn.

Without a dollar in sight, but with unlimited faith in the Church, he secured the endorsement of the Synod of the Province of Sewanee, purchased the land and buildings at Monteagle, found just the right man, Dr. Mercer Logan, for warden, gathered together a splendid faculty, and opened the doors of the school for a score of waiting applicants. The property is now paid for, the school has been in operation for three years at an annual cost of \$25,000, and today thirty-seven men from twenty-four dioceses are enrolled. Already several of its graduates have been ordained, and a number of its younger men have entered the Church's seminaries. The school has no endowment, and the men who enter are, as a rule, unable to pay anything toward the estimated cost of \$300 per annum for board and tuition. The entire expense of \$25,000 annually has been raised by voluntary subscription through the untiring labors of Archdeacon Claiborne.

Manifestly this can not or should not go on indefinitely. Not only is it a difficult task to raise this sum each year through appeals, but, if the school is to meet the demands made upon it, larger funds must be forthcoming.

The Warden reports that many applicants are refused for lack of funds and accommodations. One of our southern bishops, a trustee of the school, says, "I am convinced that the capacity should be doubled, and additional facilities for training lay workers should be added as an auxiliary department."

Although situated within the Fourth Province, the school is by no means sectional. Men from all parts of the country are enrolled. It has passed the experimental stage, and has already proved its feasibility and its usefulness.

Doubtless other schools of a like nature will be established in other strategic centers, and when this is done, our rural problem, so far as supply of clergymen is concerned, will be met. But before this is done the DuBose school, pioneer in this effort, must be securely established. Archdeacon Claiborne is appealing for an endowment of \$500,000.

\$50,000 will endow a professorship.

\$300 will provide for one student for one year.

\$5,000 will endow a scholarship.

Has the Church been sincere in its appeal, "Give us more men for the ministry"? Men from all parts of this land of ours are saying, "Here we are: send us."

Will we accept the challenge?

CHRISTIAN contentment is an unceasing, silent adoration of the Will of God.—A. H. Mackonochie.



BLUE MONDAY MUSINGS

By Presbyterian Ignobus

I BELONG to a little club of men drawn together by their differences and their agreements. Once a month we meet at the house of a member, to hear another member review some new book. Then we discuss his review (and many other things, generally)

over the tea-cups. There are Congregationalists, Methodists, Baptists, Unitarians, and Churchmen, two or three of each; and one who was exact about such things could note divergences even among the species represented. It is purely informal; the host of the afternoon presides; and the only permanent officer is the secretary. Perfect good-fellowship prevails, and the gathering is as free as it is possible for any such to be, since there is no question arising of anything but the intimacies of personal relationship.

The other day René Viviani's new book on the War, was brought before us by one of our number; and, as is not surprising, it was esteemed at varying values. One (in a minority) said the Frenchman was too hard on the German people, since the great mass of them were not responsible for the aggressive war. As to their present state, he had found it pathetically necessitous on the physical side, but deeply religious on the spiritual. France's government officials are all non-Christians, which partly explains their attitude of unforgiveness. Several were in the position of Gallio; they cared for none of these things, thought "by-gones should be by-gones," and would look to the future, to the complete exclusion of the past. And there were still others who said frankly that they believed in France wholly, they thought the guilt of Germany, post-war as well as pre-war, proved beyond cavil, and they counted the endeavor to enforce the treaty of Versailles entirely legitimate. In short, the company differed about as much, and in about the same proportion, as any similar group of educated Americans.

A LITTLE LATER, some one put into my hands these letters, bearing upon the very question; and because the response of Mr. Barron to Dr. Eliot seems especially worth consideration, I reprint both:

"Dear Mr. Barron:

"Do you think that to arrest the felon and seize the property he has 'criminally transferred' tends 'in the ordinary course of life' to produce peace and good-will between the felon and those who arrest him and seize the property he stole? Do not all nations need desperately more peace and good-will, both externally and internally? How can such proceedings as those of France on the Ruhr, of Italy at Tripoli years ago, at Corfu, and in the Aegean now, and next at Fiume, and of England and France recently at Constantinople and Lausanne, breed anything but hate and longing for revenge, and therefore war? Such proceedings always have bred wars in the past. Must they not now, and in the future? In the end it will be the peacemakers, not the warmakers, that make this world a better place to live in.

Sincerely yours,
"CHARLES W. ELIOT."

"Dear Dr. Eliot:

"We gladly answer your question, and declare that the only way to promote 'peace and good-will' is to arrest the felon and seize the property he stole.

"If today you had the athletic vigor of your youth, would you not seize the felon who entered your house, and endeavor to recover from him the property he had taken?

"Should your mental state today toward the invader of your home be any different? Would you let the criminal escape that 'peace and good-will' might be promoted?

"You would not, unless perchance you meant to reform him by the things of the spirit; and, by manifestation of your good-will towards him, reform his proclivities to steal.

"But nations are not organizations planned to produce spiritual reforms. National organizations are the extension of the police power, or power of self-defense, inherent in every individual, for the protection of his person and the fruit of his hands; for the defense of his family, and the defenseless.

"The world is in balance between good and evil. Unless physical restraints were placed upon evil and evil men, society

would be destroyed; legitimate production would cease; chaos and starvation would follow.

"All the nations are in need of more peace and good-will, both externally and internally, but they do not need it as national organizations. The individuals composing nations need more 'peace and good-will,' and this is promoted by the individual trials which lead men to look above the material, and develop the spiritual from within.

"But police organizations and national defense organizations are not primarily for the promotion or uplift of the spirit of man; they are for man's defense against enslavement, and such defense in the end promotes spiritual development, or individual 'peace and good-will.'

"France in the Ruhr does not promote hate and longing for revenge. The hate and longing for revenge have been there all the time. The action of France may bring them to the surface. The lion and the tiger are not developed by restraint. When they have stolen the cattle from your barn, and you go after them, they, of course, show their teeth. You do not fear concerning your developing their animal instincts when you cut their claws.

"France is today the world's policeman, and Germany, as you know, was the murderer, and is now the thief, endeavoring to escape with the stolen goods. Since the war she has cheated the people of the United States, and other countries, out of their honest earnings to the extent of more than five billion dollars, by issuing fraudulent paper—intentionally; deliberately. As a national organization, Germany has shipped this paper in bales to the United States, and paid commissions to co-conspirators in the United States, to exchange this worthless paper for the savings of our innocent workers.

"Germany's fraudulent proceedings in the United States should have been arrested by our government many months ago. Would you declare that in the interest of international 'peace and good-will' we should encourage or permit Germany to rob our savings banks or our uninformed citizens of the money that would naturally go into the banks for the building of homes?

"France in the Ruhr, and similar proceedings, are not breeders of war. On the contrary, the absence of defense is the breeder of war.

"Who bred the war that Germany started in Europe in 1914? Of whom was Germany seeking revenge when she started her armies through Belgium?

"Wars are begotten of pride, prosperity, our selfish endeavor to set ourselves up as the 'super-man.' Wars are developed from man's unchecked inherent evil propensity to get the goods of his neighbor; in other words, to steal. Ambition to acquire, without rendering service is incipiently the ambition to steal. Unrestrained, it becomes individual warfare. In the aggregate, it makes for national warfare.

"The Great Peacemaker came into the world nineteen hundred years ago, but He did not destroy law or order, or the government of Caesar. He showed man the path of peace, but He left him still in freedom to choose between good and evil.

"Most of us would destroy hell, but the Creator would not. His love and spirit of peace is always at the door, and ready to serve man. But the freedom to reject it, and to seek happiness by ways of darkness, rather than light, has never yet been denied; restraint there must always be.

"Your own youthful readings of the Revelations of Emmanuel Swedenborg, should have shown you the necessity for restraint upon evil, or man, in his course of evil. They should have shown you that the policeman and armies of national defense are not the warmakers. As your copy of *Heaven and Hell* may not be with you in Maine, let me look up mine and note to you what the opening chapter on Hell declares: 'The Lord rules the hells,' and, 'From action and reaction, results an equilibrium in which all things abide: therefore, in order that things, one and all, may be kept in equilibrium, it is necessary that He who ruleth the one, should rule the other; for, unless the same Lord restrained the uprisings from the hells, and checked the insanities there, the equilibrium would perish, and with the equilibrium, the whole.'

"But the most striking statement, logical and complete, is that at number 581, in which it is declared: 'The only means of restraining and subduing evils, thus of keeping the infernal crew in bonds, is the fear of punishment. There is no other means: for, without the fear of punishment and torment, evil would burst forth into madness, and the whole would be dispersed, as a kingdom on earth where there is no law and no punishment.

Very truly yours,

CLARENCE W. BARRON."

A THEOLOGY that is true cannot really vitiate science, but a science that is true must fail to be an adequate expression of theological truth; for the higher explains the lower; the lower cannot explain, though it may illustrate, the lower.—AUBREY MOORE, *Science and Faith*.

Gratitude and Courage

Extracts from a Sermon Preached at the Installation of the Rt. Rev. Albion W. Knight, D.D.,
as Bishop Coadjutor of New Jersey,

BY THE RT. REV. JOHN NEWTON McCORMICK, D.D.,

Bishop of Western Michigan

AFTER a personal word to Bishop Knight, recalling that he (the preacher) had also preached the sermon at the consecration of the present Bishop of New Jersey, Bishop McCormick said:

"Nearly nine years have passed since that consecration of the present Bishop of this Diocese, who, thank God, is still with you in vigor of soul and mind and body. I have no doubt that, as to the rest of us, so to him the passing years have brought his share both of hardships and of antagonisms. But like the Apostle whose name he bears, he is still able to say, 'But none of these things move me. Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God.' Today we are adding another chapter to the annals of the Diocese of New Jersey, and so to the history of the Church Universal. In installing the Bishop Coadjutor, we are investing with a new dignity and a new responsibility, one who, already consecrated nearly twenty years ago as a successor to St. Paul and a bishop in the Church of God, is no novice, but a brother beloved and approved, whose years of experience, especially in missionary activity and leadership, are an enrichment to the American Church in those Pauline and Apostolic labors and adventures, which, in the spread of the Gospel of Jesus Christ, in these new times, it is our duty to assume and to discharge."

Here Bishop McCormick gave an illuminating picture of St. Paul's entry into Rome (his text was Acts 28:14, 15). He spoke of the *Tres Tabernae*, mentioned by Horace and Cicero, and made this apt comment: "It is one of life's little ironies that neither Horace nor Cicero could have imagined that the narrative of obscure outlanders, coming up to the city in a convoy of state prisoners, would have far wider circulation, and would live more vividly in history than would their writings, and that the Appian way would be most famous as a road over which a Jew of Tarsus had travelled."

After telling of the warm reception St. Paul received at his journey's end, the Bishop went on to say: "We are, then, in the midst of one of those scenes of essential Christian brotherhood and loving kindness, which, thank God, have persisted from St. Paul's day to our own. I have described the scene at some length because it is of similar scenes and circumstances that so much of the warp and woof of a bishop's life is made. The Bishop Coadjutor, in his journeys by land and sea, and these, our brethren from the Isthmus and the Islands,* must have passed through experiences almost identical. The Christian society, the family of God in Jesus Christ, wheresoever dispersed, is still the household of faith. Brotherly love continues. Indeed, it is because of this indestructibility of the Brotherhood, from St. Paul's day to our own, that we can still thank God and take courage. The Christian colony still welcomes the itinerant Apostle, and the Apostle's heart still is stirred with gratitude and with courage, because whithersoever he goes and through whatsoever toils and troubles, the brethren at the journey's end still watch and wait. . . ."

"There are, then, reasons whenever and wherever Christians meet, for both encouragement and discouragement. There are some things for which all Christians may be thankful, but there are other things which we must confess and deplore. And these discouragements concern the broken faith, as well as the broken fellowship. The brethren who came from Rome to meet a traveling brother were brethren because of their joint belief in Jesus Christ whom Paul preached. This bond of belief he had assumed when writing to them. 'I desire to come to you,' he said, 'that I may be comforted, together with

you, by the mutual faith both of you and me.' But we know that this mutual faith required explanation and involved controversy, so that the Epistle to the Romans, and most of the other Pauline letters, contained many argumentative and controversial passages. There was always danger, St. Paul felt that Christianity would be corrupted from the simplicity that was in Christ, that false teachers and apostles might arise, and that another Gospel would be preached. This intellectual and spiritual care of all the churches, this responsibility, inescapable in every age, for the defense of the Faith, this eternal vigilance, which is the price of real Christian liberty, is one of those burdens far heavier than physical hardships, or even than the hostility of foes, which are yet inseparable from loyal Christian leadership. The cordial meeting and the joyous fellowship of Christians is hindered or handicapped by divergencies of belief. These divergencies result in misunderstandings and suspicions, and consequently upon every assembly of Christian leaders rests a fearful weight of solicitude and anxiety. That this anxiety is shared by many of the Christian people, by the brethren of our own day, brethren just as loving and eager as were those who came out to meet St. Paul, is apparent in the recent letter addressed by many laymen of the Church to our House of Bishops, praying from them, in the midst of what seems to be an epidemic of intellectual discordances and disquietudes, some declaration as to our present hold upon the faith once for all delivered to the saints. That a reply of reassurance was instantly forthcoming affords a reason why any gathering of the Christian family, such as this today, may well thank God and take courage."

Here Bishop McCormick quoted from the recent Pastoral of the House of Bishops. He then continued:

"It does not appear to me that this declaration is justly liable to the criticism of being obscurantist, reactionary, or traditionalistic. I cannot, myself, see anything in it bigoted, narrow, or unscholarly. But as just at the present time there seems to be some confusion of thought in regard to the whole question, and more especially in regard to the article of the Creed which refers to the Virgin Birth of our Lord, I may be allowed to give you some recent quotations upon the general subject." These quotations were from a sermon by the Rev. W. H. van Allen, D.D., that appeared recently in THE LIVING CHURCH, from the Rev. F. J. Hall, D.D., from the Rev. Dr. Wiegman, of South Africa, and from the Rev. Charles S. Lewis. Bringing the ideas together, the Bishop said:

"The tendency has been to make our Lord's Deity depend upon the Virgin Birth, and there are many who could not put it in any other way than this: They believe the Virgin Birth on evidence, and therefore believe that Jesus is God. The order of the Creed suggests another approach. We confess our belief in Him as God, and then we go on to state that He whom we believe to be God was born into the human family in a miraculous manner. There are some of us who would put it in the other way and say not that we believe He is God because He was born of a Virgin, but we believe he is God, and because of this fact that He is God, we have no doubt of the Virgin Birth." . . .

In closing Bishop McCormick said: "A generation ago Matthew Arnold, in the sad stanzas on the Grande Chartreuse, wrote:

"Achilles ponders in his tent,
The kings of modern thought are dumb;
Silent they are, but not content,
And wait to see the future come."

"Perhaps the kings of modern thought are clamorous now rather than silent, and certainly many of the little kings of thought are rushing into print, but they do not speak with an accordant voice. The world of thought, as well as the world

*Bishop Morris, of Canal Zone, Bishop Colmore, of Porto Rico, and Bishop Carson, of Haiti, were among the visiting bishops present.

of action is confused and divided. Travelers on intellectual, as well as on geographical, journeys are not assured of a friendly welcome. At the frontiers of thought, as well as of nations, one finds barriers and bewilderments. In one of his forecasting romances, Mr. H. G. Wells represents the people of years to come, describing this post-war age as the age of confusion. It is the task of the Christian Church to see that this confusion does not become worse confounded. The world is sick and tired, and it has a bad attack of nerves. It is no wonder that the Church should share in this distemper, and that even Communion of Christians should not just now recognize their real community of inheritance and of destination. But we believe that this is a passing episode in the continuous history of mankind and of the Church. We believe that the Fellowship will reestablish itself, because the Faith will reestablish itself. Peace will return upon earth to men of goodwill, and the essential unity of the Church will emerge from its present condition of low visibility. For this we shall hope and pray and labor. Among ourselves in the Anglican Communion we must stand fast in the Apostles' Doctrine as well as in the Apostles' Fellowship. By our history we are the friends and the champions of intellectual freedom, of real scholarship, and of sound learning, and yet we must, unashamed and unafraid, rehearse the Articles of our Belief, and declare to all men the things which are, and which of right ought to be, most surely believed among us. Responsive always to the spirit of the age, we shall not forget our essential loyalty to the Spirit of the Ages. Dangerous diseases call for strong remedies. Times that try men's souls require a soul-stirring message. Nothing short of the whole Gospel of the whole Christ can help a sick and sorry world. Nothing less than the whole Gospel of the whole Christ can beard the lions of rampant materialism and of defiant heathenism. Nothing less than the whole Gospel of the whole Christ, God of God, Light of Light, very God of very God, can rally the true believers to a cause which has a real center and a real standard, an objective, an *esprit de corps*, and, above all things, an undimmed and unqualified Leader. Only with such a community of belief can Christians, when they meet together, thank God and take courage. And because we believe our brother beloved to be such a champion of the Faith, and because the assurance of his brother Bishops, recently made, has gone forth to the Church with no uncertain sound, we, therefore, from this service shall speed one another on our way with a new song in our mouths and with a new courage in our hearts."

THE HOLY CITY

BY THE RT. REV. PAUL MATTHEWS, D.D., BISHOP OF NEW JERSEY (sung at the installation of the Rt. Rev. A. W. Knight, D.D., as Bishop Coadjutor of New Jersey).

"I stood without the City wall,
Built high with jasper shining,
Twelve lines of precious gems beneath,
Twelve saintly names enshrining.

"Four square it lies from East to West,
Each side three gates inviting,
Each gate a pearl, and Angels there
On each a Name are writing.

"Within the streets are paved with gold;
And, as I gazed in wonder,
I heard the voice of Calvary,
That silenced Sinai's thunder.

"Behold! The New Jerusalem
Where holy gifts are treasured,
Not earthly gems, or lust of gold,
But Truth and Love unmeasured.

"Earth's riches wrought in gates and walls
Trod underfoot, neglected,
But blazing in God's diadem
The jewels men neglected."

WE LEARN the true nature of righteousness by the consideration of Him in whom righteousness is found in its perfection.—HALL, *Introduction to Dogmatic Theology*.

PEACE

EXTRACTS FROM A SERMON* PREACHED BEFORE THE SYNOD OF WASHINGTON BY THE RT. REV. ALEXANDER MANN, D.D., BISHOP OF PITTSBURGH.

AFTER RECALLING to the attention of his audience the incidents connected with the arrest of St. Paul in the Temple and his examination before the centurion, in which he obtains great consideration by his claim of Roman citizenship, Bishop Mann commented briefly upon the standards of law and order maintained by the Roman Empire. He then went on to say, in part:

MY friends, as we think of the peace, the security, the large religious tolerance of the days of the Roman empire, somehow it is hard for us not to question whether, in all its long history, Christianity has achieved anything in this world that is at all comparable to what those writers love to call the immense majesty of the Roman peace.

We grant, of course, that Christianity has had a far harder task. We know, all of us, that that peace of Rome rested on the armed force of allegiance, that it was a peace which did not come from the consent of the governed, that it was the result largely of an economic condition, and, in some cases, the operation of national ambitions and characteristics.

Christianity has had a far more difficult task of inspiring the ideals and ambitions of free peoples within the ideals of universal unity. The task has been of tremendous difficulty. The progress has been slow and halting and disappointing, but the ideal stands out clear and glorious, and we have the faith to believe that one of these days the spirit of Christ will so permeate and collect the spirit of the nations that a peace greater, more gracious, and more enduring than that peace of the Roman Empire, a peace which does not represent the iron rule of one dominant power, but rather the willing fellowship of trustful people cooperating for common purposes and moving towards a common end, will be the outcome of the religion of Jesus Christ in this world.

The question of peace; peace between the nations; peace between the various classes of people within the nation; peace within the various communities of the great Christian Church—my friends, is there any more impelling, more dominant, more urgent question before us today than this question of peace? Am I wrong when I say that this appeal for peace between the nations comes home with special emphasis to all the English speaking peoples of the world? St. Paul's words are as true of nations as they are of individuals, that there are many members in the one body, and all members have not the same office, and we recognize that the English speaking people of the world had their special gift . . . to contribute to the sum total of the world's well being.

Take us by and large, we are not great artists. We are not profound philosophers, but who will deny that, in the providence of God, the English speaking people of the world have worked out a practical theory of a political system and have tested it by the experience of centuries, and have learned how to combine in the fullest measure the freedom of individuals with the welfare of the whole community; that they have learned the meaning of freedom, which is the outcome, not of dogmatic theory, but of the tests of life of freedom, slowly brought down by precedents; freedom which, so far as the other nations of the world have taken it up and adopted it, they have found in it room enough for the fullest development of all of their national characteristics and ideals?

And I would not hesitate to say, if I were asked what is today the strongest force in the world which now makes for the peace of the world, that it is the mutual trust, confidence, and good-will that exist between the United States and that great commonwealth of free people that we mistakenly call the British Empire.

THE COURT OF INTERNATIONAL JUSTICE

And, surely my friends, this nation ought to be ready for at least one forward step. I cannot but believe that those words of our late honored and lamented Chief Magistrate have found lodgement in the hearts and in the convictions of the great majority of Christian people. I hope that this senti-

*The excerpts from Bishop Mann's sermon given herewith are taken from a stenographer's unrevised report, and have been much condensed.—EDITOR. L. C.

ment will go on indefinitely, working through the President and the Senate of the United States in favor of the United States becoming a signatory power to that great Court of International Justice. The way is perfectly plain. I do not need to spend time upon it. It is not entangled with other great questions which have become so hopelessly mingled with partisan politics. We can at least take this one step towards not the abolishment of war, but towards the lessening of the chances of war, and if we do not, then what are all of our protestations, all of our loud expression of views and desires for the peace of the world but unmeaning and futile jest?

The day of the world necessity is always, in the providence of God, the day of the Church's opportunity. I agree with that American soldier, not a Christian, who said that the Churches of Christ had it within their sphere to bring about, if not the total abolition, at least a great lessening of war, and that, if war breaks out again between Christian nations, at the door of the Churches will lie the heaviest responsibility.

And, my friends, is it too much to say that this Communion which you and I represent has a special privilege and also a corresponding obligation in this matter? Why is it that the various projects which are launched by the Christian Churches looking toward the abolition of war and bringing to an end the reign of war; why is it that they so often fall largely on dull and unresponsive ears? Why is it that the great mass of people are not responsive?

PEACE AMONG THE CHURCHES

Let me tell you: the people will look toward international peace in vain until the Church of the world, the Church herself, cultivates the temper of peace between her various Communions, the temper of peace, the foundation, so that any one of them may not be hurried into blind and reckless accusations against some other Communions of the common body of Christ.

Signs multiply today that there is being organized a sort of great pan-Protestantism, over against Roman Catholicism in this country. We deplore it. We regard it as un-American and un-Christian. Yet in factions all over the land men are being gathered together into a secret organization which is simply the embodiment of racial and religious prejudices, and which is striving to gather together the scattered forces of Protestantism and launch them against what they conceive to be the common foe, the mighty Roman Catholic Church.

THE CHURCH A MEDIATOR

Has this Church no duty in this present hour? Is it for naught that, in the providence of God, we stand mightily between these opposing hosts; is it for naught that we can sympathize with one, and interpret the one to the other the feeling that we share with the Roman Catholic, his defense of wonder and mystery and awe of religion, that we are one with him in the emphasis which he places upon the sacraments, that we feel with him the deep powers of the great Christian traditions? And is it for naught that we can sympathize with our Methodist or Baptist or Presbyterian brother in his insistence upon the immediate access of the individual soul to God, upon his sole relationship of the responsibility before God of the individual, and of his welcome to any fresh truths from whatever source?

Believing that, today, in great cities, and in little country missions here in the east, and out in that teeming middle west, there is need, as there has not been need for a generation or more, of a Christian Communion which will protect us from any movement that is the embodiment of religious intolerance, but that strives rather to be the moderator between the two and to remind them that they are brothers in Christ. And, if that is to be one of our tasks, as I believe it is today, then we too have got to show to our Christian brothers that the temper of peace is the controlling temper of this Church.

I am not standing here asking for the obliteration of deep convictions. I have no longing for the coming of that millennium of religious indifference when everyone will agree with everyone else because nobody will believe anything in particular. Not that. But, I do ask that this Church exhibit the tolerance, the only tolerance that is worth while, and that is the tolerance that is based on conviction of issue so strong and so deep that we are sure that the truth, once fairly stated, can be relied upon to make its own way, and to prove its own validity without any further coercion on our part.

EVENING UP

WHAT is the name of that Church boarding school that gives free scholarships to deserving but poor boys, and helps young men towards the ministry? You were telling me about it some months ago." A clean cut young business man is addressing his rector. "Why do you ask?" inquires the clergyman, giving the name of the school.

"Well, you see," is the rejoinder, "it is getting close to the end of the year and there are some funds left in my giving account over and above present pledges and commitments. I must even up the account before the year ends, you know; it is the Lord's and I must invest it well for Him. Being out of this year's income, it must be spent this year, and it's on my conscience to invest it carefully on His behalf. That school sounds like the kind of investment I'm looking for."

A great many people—more than most of us realize—have a special account for funds devoted to the Lord. "John Doe, Agent" for God is a joyful fact and factor in the lives of all "proportionate givers."

At the beginning of the year these people settle upon a definite percentage of income which is regularly set aside as the income is received each month. It is used during the year for Church and philanthropic purposes. The Church, as the most vital factor in human life, usually receives at least half of it. "John Doe, Agent," is not thoughtlessly handing out "left-overs"; he realizes he cannot give charity to God. He knows ahead of time how much is available and his concern and joy is to administer it judiciously where it will best serve the purposes its Owner, his Master, has in mind for His world.

How does your account as "Agent" stand? Have you an amount on hand for investment before the end of the year? You will of course pay up your Church pledges and other commitments. What about the balance for evening up the account?

The Church has a world-wide Program; through it, thousands of workers are maintained, and churches, schools, and hospitals kept open in all parts of the world. A Churchman can find no better place for his uninvested funds. And every dollar will do double duty just now, for it is needed in order to meet fully the commitments of the Program.

SONGS OF A MYSTIC

III. THE ORGAN.

In the organ's music throbs my life:
In penance lowly
In worship holy—
Storming, clamorous, in doubt and strife,
Complaining wildly,
Then yielding mildly.
Rising, all at once, with joyous shout,
It leaps and quivers
In myriad shivers
Of staccato crystals, pure and bright.
And this outpouring,
Devout, adoring,
Is but a soaring,
A longing reach, O Highest, toward Thy height.

MARGARET MUNSTERBERG.

A PRAYER FOR TODAY

BY THE REV. JAMES S. STONE, D.D.

O HEAVENLY FATHER, Creator and Ruler of men, in whom we live and move and have our being; at the beginning of another day, I beseech Thee to be my Guide and Protector. Give me the desire and the power to do faithfully and efficiently whatsoever duty shall fall to my lot. Make me just and diligent in all my dealings, and kind to all who look to me for kindness. Fill my heart with cheerfulness and hope, that I may be happy and contented all the day long, and realize the best in everybody and in everything. Grant that I may learn to use aright both my eyes and eyelids, so that I may see the things that are good and shun as much as possible the things that are evil. Keep me from depression of spirit, indolence in thought or deed, dishonesty, untruthfulness, fault-finding, and, above all, from trying to do anything that is wrong in itself or hurtful to anyone, or beyond my strength or ability. And thus, O God, led by Thee and guarded by Thee, may I know that I am Thy servant, my neighbor's friend, my country's hope, and my own free man; through Jesus Christ our Lord. Amen.

The Catastrophe and the Church in Tokyo

BY THE REV. YOICHIRO INAGAKI

1. STATISTICS.

THE following figures may help one to realize the destructive nature of "the greatest disaster known in the history of the world":

(1) The Loss of Houses:

Collapsed	3,916
Half collapsed	4,230
Burnt down	366,174

374,388

(These include 1,600,400 people. The population at the time being about 2,604,000, this means 70 per cent of them suffered the disaster).



HOLY TRINITY CATHEDRAL, TSUKIJI

(2) Casualties:

Died	59,065
Wounded	15,674
Uncertain	1,055

75,794

(3) The Loss of the Churches:

Of our twenty-four churches and missions, ten were burnt down, most of them being influential, self-supporting churches in the city. Of these, the American Mission lost seven and the Church Missionary Society three, while the Society for the Propagation of the Gospel lost none. Three S. P. G. churches are situated in parts of the city where the fire did not touch.

(4) The Loss of the Christian families:

Of 1,348 Christian families of our Church in the city, 312 lost their houses by the fire. These include 1,115 Christians:

Old aged	Middle aged	Youth	Children	Infants	Total
Male 51	227	168	85	65	496
Female 79	267	156	80	77	659

Forty-two families had their houses collapsed.

Beside these unfortunate families, 164 unmarried Chris-

tians lost their personal property as the result of their lodgings being burnt down.

(5) Casualties among our Christians:

Died under collapsed houses.	Burnt to death.	Wounded.	Total
Adults 12	29	32	73
Children 1	15	1	17

(6) The Effects of the Disaster upon our Christians:

- (a) 121 families and 49 unmarried Christians became unable to support themselves on account of the disaster.
- (b) 9 families lost their supporters.
- (c) 24 families and 15 unmarried lost their employments.

2. THE EMERGENCY RELIEF WORK

Under the circumstances, a few days after the catastrophe a group of the native clergy at Ikebukuro, who were safe, started an emergency relief fund in view of helping the unfortunate sufferers of the Church under the superintendence of the Rev. J. S. Motoda, Ph.D., D.D., Bishop-elect of Tokyo. Response to our appeal from all quarters of the Nippon Sei Kokwai had been so eager and generous that after three weeks we found it better to transfer the work to the officially appointed Committee on the Emergency Relief Work. Many Churches sent, as in the days of the Apostles, their deputies to take their contributions to the suffering brethren in the capital. The contributions up to this time amount to nearly 20,000 yen, which was distributed among the sufferers with other articles. They are still being sent in—an unprecedented demonstration of sympathy of the Christians in the annals of the Church in Japan.

Meanwhile we all are deeply grateful for the prompt action of the President of the National Council and the Secretary of Foreign Missions of the American Church in providing the emergency aid for the ruined churches in Tokyo. Nothing is more thankful for a daughter Church in time of calamity than the heartfelt sympathy and encouragement of the mother Church.

3. THE CATASTROPHE AND THE NEW DIOCESE OF TOKYO

It was quite natural for some to entertain a pessimistic outlook for the new Diocese of Tokyo when they suddenly faced the fact that half of the churches in the city which are to support the first native bishop were utterly destroyed by the earthquake and fire with inevitable financial blows. But the diocese has been already created. The date for the consecration of the new bishop has been already fixed. The Rubicon has been crossed. There was no way but to march on. Thanks to the brave spirit and the firm trust in God on the part of the faithful in the city and to the encouragement and prompt provision of help by Bishop McKim (himself being a sufferer, losing his residence and personal properties) and others, they are now trying to do their best in the way of reconstruction.

At a Diocesan Council called to meet soon after the dis-



CHRIST CHURCH, KANDA



ALL SAINTS' CHURCH, KANDA

aster, at the Central Theological College, Ikebukuro, they passed an emergency budget and decided to carry out the original plan to have the consecration of the Bishop on December 7th, in spite of some inconveniences. The gathering was most unique in many aspects, for the most of the delegates, clerical and lay, including the Chairman, Bishop McKim, were men who had lost everything, but faced the calamity most courageously. Many of them barely saved their lives. One of the clerical delegates was under the collapsed roof at the first shake until he was fortunately taken out, only slightly hurt on his feet, just a little time before the rectory and the church were destroyed by the fire. In fact, it was the most merciful Providence that none of the clergy, missionary or native, was lost

Bishop-elect, taking for his text Job. 13:7, preached an impressive sermon. Bishop McKim gave the final benediction. May they rest in peace.

* * * *

The catastrophe has been no doubt a tremendous trial to the Church in Tokyo. But the people of the Church, clerical and lay, by mercy of God, are most bravely facing it. They are, after a momentary shock, now full of hope and courage. It is our sincere hope and prayer that out of the ashes a new Diocese of Tokyo will come out.

"YE SHALL KNOW HEREAFTER"

BY THE RT. REV. M. E. FAWCETT, D.D.,
Bishop of Quincy.

IN his memorial address at the funeral of the Rt. Rev. Granville H. Sherwood, D.D., late Bishop of Springfield, the Rt. Rev. M. Edward Fawcett, D.D., Bishop of Quincy, said, in part:

"The Diocese of Springfield is asking the question, 'Why?' about its departed head. He was not an old man, wearied with years and strifes, but he was at the height of his physical and mental powers. He was summoned just as his diocese had gathered itself for a great onward movement, when he could least be spared. Why, then, was he taken?"

"There is no complete and satisfactory answer to this question. I do not know of any one in the universe, apart from God, who can rightfully tell us why. The fact is, we live in a very incomplete world. The physical world is not complete. The arts and sciences tell us of the incompleteness of the physical universe.

"This incompleteness is, naturally, in ourselves. There are no perfect bodies. Useful as our bodies are, they are subject to many difficulties and limitations. They serve us for a while as a tool or instrument. But they are far from perfect, and presently they decay and we slough them off.

"Society is not complete. How far from realizing the will of God society is! The altar with its cross is a symbol of the love of God, and the imperfection of our human society. The crucifixion of the Saviour could never have happened in a perfect society. He had done no harm. He had done naught but good. Yet He was crucified.

"This imperfection extends into the domain of the spiritual. In the words of the Scripture, 'Now are we the sons of God, and it doth not yet appear what we shall be.' We have not yet come to the full fruition of Christianity. Our Lord said He could not explain some things to His disciples, because they could not understand.

"We must wait then, for the further illumination of the Holy Ghost. Happy are we today in that further saying of our divine Lord, 'Thou shalt know hereafter.' The clouds will not last forever. The shadows of earth will be dispelled. 'We know that, when He shall appear, we shall be like Him, for we shall see Him as He is.' Full light now might be a catastrophe. What if we knew the hour, the instant, when our loved ones should pass away? It is better for us not to know. We take, then, the assurance of our Lord, and commit our dear ones to the Saviour. We go on, trusting and believing and waiting for the morning light, and the complete revelation, when it will appear what has been His will for us all along."

Now, what does this word "secular" mean? It means "for this present age." Secular work, then, is work which has to do only with this age, work that has no spiritual or other-world significance or issue. Now, in this sense, I doubt if any good work can properly be described as merely secular.

Taking such an ordinary instance as a wedding. Perhaps you would be inclined to call a wedding a secular affair. But it is by no means so. The influence for good or bad, for joy and usefulness, or the reverse, which marriage has on the characters of at least two persons, lifts it up altogether above a merely secular matter. For character is an eternal thing, a thing which does not end with what is visible; it belongs to that other sphere of things which we call eternal, a sphere which is actually existent now around us and about us, but which does not belong to time. Anything, then, which has an eternal, timeless issue cannot be called secular; anything which has to do with character cannot be confined within the range of things secular.—*Christ and Social Reform.*



GRACE CHURCH, KOJIMACHI

—a fact for which we are deeply thankful. "Things are gone," a native priest remarked a few days after the catastrophe, "but men are preserved." Indeed, these are the men on whose shoulders the heavy responsibility of maintaining and developing the infant diocese mainly lies.

4. THE MEMORIAL SERVICE FOR THE DEPARTED

The Diocese of Tokyo most appropriately had chosen All Saints' day for the memorial service for the faithful who passed away at the time of the disaster. The service was held at St. Timothy's Church, Hongo, the only American church in the city which perfectly stood against the earthquake and fortunately escaped the fire.* The day was fine, being "a chrysanthemum weather" as the Japanese call it. The relatives of the departed and their friends began to come in, from far and near, soon after noon, and by 2 P.M. the time fixed for the service, the church was filled with the people. Miss N. McKim was at the organ when the procession of the crucifer, the choir of St. Paul's College, the visiting clergy, the city clergy, the Bishop-elect of Tokyo, Bishop McKim with his chaplain, entered the church. The Rev. Professor P. O. Yamagata said the service while the Rev. Dr. J. S. Motoda, the



ST. JOHN'S CHURCH, ASAKUSA

*We are told that it was perhaps partly due to a peculiar construction of brick and wood. The church was built by the Rev. J. A. Welbourn. The fire destroyed several buildings of the Imperial University which were not very far from the church but did not reach the latter.



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 SMALL REMNANT

To the Editor of *The Living Church*:

AFTER reading your powerful and appealing editorial of the 17th, I felt as though I must write you just a brief note, thanking you for the kindly and sympathetic tone in which you wrote, and assuring you that Catholicism is not utterly dead, even in Virginia, though one must in all candor confess that we High Churchmen are for the present hopelessly in the minority. Nevertheless, when one recalls to mind the appalling state of affairs that once prevailed in our dear mother Church of England, one cannot wholly despair.

The deadly blight of Puritanism yet extends its cold menace into our ecclesiastical counsels, narrow Protestant bigotry, and Grantian agnosticism and indifference, vie with one another for the mastery in our parish churches, persons suspected of High Church inclinations are looked upon with distinct disfavor, fine old Colonial churches look like Baptist meeting-houses (Christ Church, dating back to 1663, has neither altar lights, a vested choir, nor even a cross above the church), but there are nevertheless a few faithful souls who dare to be unpopular for the sake of our Holy Mother Church, and the faith of the saints. Times will change, biases will soften, or be overcome by reason and belief. Let us then press on, unwearied, undaunted, to victory. God will not fail His Church in her hour of need!

R. L. DEN. FORD.

Christchurch School,
Middlesex Co., Virginia.

THE FUTURE OF THE CHURCH

To the Editor of *The Living Church*:

IHAVE just been reading over the Rev. Dr. McConnell's Recollections and Forecasts as a whole, as they recently appeared in the columns of your journal: I have also noted with care your excellent current editorial, entitled Conferences toward Unity. And I find much that agrees with my own convictions in both of these articles.

I do not suppose that there is any enlightened member of our own Communion who has not, of recent years, thought and prayed a great deal on the subject of Church reunion, and certainly we shall have our reward for such devotion; but it seems to me that most of us have been approaching the matter from an entirely wrong angle. I do not believe that it has ever been the Divine intention to force a corporate reunion of the Church by a fiat, combining Communions together forcibly and by single abrupt acts. That does not seem, judging by history, to be His way of solving difficulties: the two branches of the Jewish Church, the Kingdoms of Israel and Judah, were never visibly reunited, and yet, when Christ appeared, there was but the one organization (if one leaves the Samaritans out of the count): nor has He ever united the two Churches of the Old and New Dispensations. Rather, I think that we shall find that some one branch of the Church Catholic, which approximates the most nearly to Christ's many teachings on the subject of the Kingdom of Heaven, will gradually increase in a normal manner by minute accretions, absorbing the others, until it embraces the entire body of the faithful; while all other Christian organizations and societies, whether they be true or false, faithful or unfaithful, orthodox or schismatic, Catholic or Protestant, must sooner or later die by anaemia. We see forces working to this end today among us, in the gradual breaking up and smoothing down of the various Protestant faiths, most of which have already lost their original vigor, no longer holding to the tenets and customs of a Luther, a Calvin, a Wesley, or a Fox; and are now attempting to hold themselves together, not by the strength of Christ and Him crucified, but rather by converting themselves into societies for the discussion of current moralities and politics.

Whether or not our own sadly-named Church will form the nucleus around which the forces of the Kingdom will eventually gather, no one living can now tell: and yet the matter rests largely with ourselves. It is our business to approximate His ideal, and if we do this more successfully than the Roman Communion, for instance (which would appear at this time, and in

this region of the world, to be our most promising competitor), we will be sure of His selection: if not, we ourselves will disappear, and some other branch of the Catholic Church (either the Eastern, the Roman, or some smaller one) will take our place.

I do not mean to say by this that all of our present efforts toward reunion are a total loss; far be that from the truth. They are, I believe, largely misdirected (as is illustrated in the case of the Concordat), but, nevertheless, God's grace is already shaping them toward the end He has in view; and this end may come about sooner than any of us now suspect. Our present business is, while looking with charity upon the faults of our neighbors, to endeavor to mend our own. Certain it is in my mind that Christ's millennial reign upon earth will not begin until there is one true, unschismatical Church here to greet Him as His Bride when He comes! Let us then do all that we can to hasten the time of the adornment of that Bride!

Asheville, N. C.
November 6.

S. D. NEWTON.

THINGS WORTHY OF REMEMBRANCE

To the Editor of *The Living Church*:

ONE of the signs of the times is the tendency virtually to eliminate from the Church's work the constructive values in personal influence.

There is now housed at the Church's National Headquarters machinery sufficient to run both Church and State in the British Empire. Not a few dioceses are all too quick to heed the advice of orators, both domestic and foreign, that the last word in the evolution of a diocese is organization to the extreme limits of possible application. The Church is liable to weaken under the weight of its own machinery.

Organization in any field should, of course, be germane to the needs of the field. The characteristic differences of any field should be the point of departure in that field from a stereotyped form of organization.

Every diocesan bishop, at his consecration, inherits a complexity of official business that makes the impersonality of a red-rubber-stamp type of administration well nigh a necessity. A persistent need of the Church today is not more extensive organization, but more intensive evangelization.

The golden era in the episcopate of pioneer bishops, generally speaking, has been at a time when untrammelled by super-abundant organizations, with a mere canonical outline qualifying their official activities, they gave themselves in personal contacts, to their people. Such primitive ventures for Christ gave to the American Church a Whipple, a Whitaker, a Tuttle, and a Bishop Hare.

The writer recalls that the second sermon for the day, by the present Bishop of California, the then Bishop Coadjutor Nichols, on his first visit to the writer's home-town, was delivered in the county hospital for the sick poor. His whole episcopate has been kept up to the pitch of the missionary note, struck in that notable discourse.

Other devoted specialties of Bishop Nichols have been, for many years, the All Saints' Day and the Easter Monday services in the chapel of the beautiful Cypress Lawn Cemetery, in California's San Mateo County. With one of his priests as celebrant, the Bishop, in his wonted address, would consecrate anew, as heavenly offerings, the sorrows, the trials, and the burdens of the participants in those quiet, blessed, eucharistic services. It was the stirrings, too, of a true pastoral heart, that prompted the Bishop to provide, in exceptional cases, free Christian burial, in the Iona churchyard of that cemetery, by devoting the alms taken at those two annual services toward the purchase of a church plot.

These simple acts of pastoral enterprise may seem to have merely a local bearing, and to be of interest limited to a particular area, yet they are in any ministry, as personal contributions to the story of the Church's life, the things most worthy of remembrance: they are the things that count toward giving the Church's work a virile missionary influence.

San Francisco,
November 3.

W. M. BOURS.

BISHOP LAWRENCE'S "FIFTY YEARS"

To the Editor of the Living Church:

WILL you permit a comment on the above from the standpoint of the *via media* element of the Church? Bishop Lawrence was Dean of the Cambridge seminary the year I graduated. He comes of a race of great business men and inherits their qualities. He has been a great business man for the Church. In personal religion he belongs to the devout old Evangelical school, from which the Broad school has inherited whatever zeal and fervor it has shown. The Broad school never produced a great theologian; that is, one who worked out a self-consistent, logical position that took into account the results of its doctrine, or lack of doctrine. For instance, Bishop Lawrence speaks of "supreme loyalty to the Personal Christ." But no Broad Churchman tells us *what* Christ! The Christ of the New Testament? No, for that is a Christ of virgin birth, of miracles, of resurrection! Of the Church? No, for that is the Christ of the Creeds! Of the "higher critics" then? No, for that is a Christ of negations, a dimly outlined Jewish peasant, self-deceived and deceiving his followers. Where does our good Bishop get his personal Christ, to whom supreme loyalty is due?

At some entirely undescribed door, Bishop Lawrence has left the company of the critics and entered the House of Faith, where we all live. And has not the Bishop forgotten something when he tells us that the creed does not bring out the moral qualities of the Christ? "According to the Scriptures" is the phrase that connects Bible and Creed. The Creed presupposes the New Testament story. So far as Bishop Lawrence has traced the transition to evolution, with its breaking down of the tradition of Biblical infallibility, he has recorded a picture of the mind of the Church herself, and no one will take issue with him. I hold no brief for Church infallibility, but it is only fair to state that Biblical infallibility is an accretion to, and not a doctrinal position of, the Church Universal.

It is when Bishop Lawrence enters the holy-of-holies of Broad Churchism that we demur. That doctrine is, "Every child is a child of God." He calls this the "simplest and most fundamental of Christian teachings—hidden for centuries." This is the loudly-trumpeted discovery of Broad Churchism, of Maurice, corner-stone, Bishop Lawrence says, of Phillips Brooks' preaching. The logical and almost inevitable corollary of this doctrine is universalism. Accordingly universalism is generally the announced or implied creed of Broad Churchism. The next corollary is that the Church has no vital or necessary function. It is, as a Broad Churchman once said to me, only an ameliorating influence in life. Providence has charged itself with the task of saving everybody in time or eternity as all are inherently divine and indestructible. Even the lower forms of life may be immortal: is it strange that so wide-flung a door should swing shut again, and modernism question whether there be such a thing as immortality for anybody? The Church's one function is to proclaim the reign of universal benevolence and salvation: if people choose to accept it, well; but if not, it makes no vital difference. Infinite resource will somehow, somewhere, make goodness so sweet that all will finally accept it.

Now the doctrine of the New Testament is that we become children of God by New Birth. "That which is born of the flesh is flesh." "As many as received Him, to them gave He power to become the sons of God." The Church has followed this clear teaching of Christ and the whole New Testament. "Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Here, then, is a clear issue. The Church Universal teaches that man, born of physical generation, is under the universal doom of transitoriness, of death. He can escape this doom by being born again and putting on a higher life. Under this doctrine the Church has an imperative function. She is the custodian, teacher, and impartor of this higher life. The work must be done here and now in this earthly life. That is the meaning of the Cross. The Church preaches the doctrine of holy fear as well as of love. Death is the universal enemy, and must be feared as the final result of ungodly living. The Church is the saviour from death. Her baptism initiates into life eternal, her confirmation makes the act of baptism complete by self-acceptance, her prayers, her pulpit, and her altar feed the life divine. I hold that the doctrine of eternal suffering is an accretion to the Church, like Biblical infallibility, and that the original doctrine of the New Testament and of the Church is that the issue simply is one between death and life. Need I point out how tremendously the theory of evolution has emphasized the Church teaching? Man, child of the dust, of the animal world, slowly ascends to where immortality

becomes a longing and a possibility. There God meets him, and, in the Person of Christ, opens the way. No easy way, the way of the Cross.

THE LIVING CHURCH once asked what is wrong with the Church life of today. May it not be that we are preaching to men just emerging from bruteness the doctrine of love alone, and ignoring the message of holy fear, that mighty force which the Church of the past used, and which God Himself has used through all the ages, to drive onward and upward the slothful, the sensual, the selfish?

J. K. BRENNAN.

Michigan City, Ind.

November 8.

WANTS TO KNOW

To the Editor of The Living Church:

I WILL preface what I have to write by stating that personally I believe in the Virgin Birth of our Blessed Lord; that I consider it essential, i.e., necessary to my own well-rounded and satisfying conception of our holy Faith; but that I would not for a moment "compel other people to do the same."

In a recent leading editorial you surely made out the Bishop of Massachusetts a heretic. I confidently looked for you to demand, in a subsequent editorial, in as unmeasured terms as you did in the case of Bishop William Montgomery Brown, the trial and deposition for heresy, of the head of the Diocese of Massachusetts. The weeks that have elapsed since the editorial referred to, indicate that you are not going to demand the trial for heresy, of our much beloved Bishop Lawrence. Bishop Brown is an obscure man without a diocese, having, as we know, resigned his see over a decade ago. Bishop Lawrence is the active head of a rich and powerful diocese. I ask, in all honesty, why you do not demand the trial of one as well as the other? Marx, in the preface of his first edition of *Capital*, said the Church of England would sooner part with the whole of the XXXIX Articles than a farthing of her endowments. This principle, as enunciated by the great thinker, would seem to apply to the situation I am calling attention to, and seeking light on.

A. L. BYRON-CURTISS.

November 15.

[Bishop Lawrence has not denied the fact of the Virgin Birth nor otherwise given ground for a criticism that we feel bound to characterize as a simple impertinence.—EDITOR L. C.]

BISHOP CHASE'S MEMOIRS

To the Editor of The Living Church:

THE Diocese of Quincy has just received a well preserved set of Bishop Philander Chase's *Autobiography*, in two volumes, a gift from Mrs. Almarina Grimshaw, of Pittsfield, Ill., wife of the late Wm. A. Grimshaw, sometime chancellor of the undivided Diocese of Illinois. Bishop Chase and Mr. Grimshaw were close friends, and the books bear the inscription "Presented to Wm. A. Grimshaw by his friend the Author." This autobiography was published in 1847, five years before the Bishop's death, and is of great and fascinating interest, containing much valuable historical matter not to be found elsewhere. I would like to know if there are many copies extant. I doubt if there are over a dozen or two. The late Bishop of Springfield stated in the October number of *The Springfield Churchman* that he had received a set from a friend in Alton, Ill., and gave a charming review of the volumes, which he and Mrs. Sherwood had read together during the past year. Will any others who possess copies, be good enough to drop me a card to that effect?

Macomb, Ill.

(Rev.) J. M. D. DAVIDSON.

KNEELERS

To the Editor of The Living Church:

SUPPLEMENTING the letter of a correspondent in THE LIVING CHURCH, of November 10th, I suggest for kneelers, one inch pine, fourteen inches long, four inches wide, covered on top with carpet, tacked on the under side an inch or two, the upper side padded with hair—excelsior packs too easily. There, lying on the floor, they are very easily moved by the foot, used by individuals independently, comfortable, and, owing to the turned-under carpet, noiseless. They will be found of convenient height, just raising the knees from the floor, and avoiding dust. After use, the sexton easily and quickly rearranges them in line in the pew by the use of a batten of the length of the pew.

Pews and chairs, however, often prevent kneeling, sometimes not allowing room between the seat and the next back or chair in front, sometimes not allowing room underneath, except for very small feet, sometimes, as in the Cathedral of St. John the Divine, in New York, showing both faults. Spacing, back and front, should be liberal, and there should be no obstruction under the seat.

WILLIAM RICHMOND.

Church Kalendar



DECEMBER

- 16. Third Sunday in Advent.
- 21. St. Thomas, Apostle.
- 23. Fourth Sunday in Advent.
- 25. Christmas Day.
- 26. St. Stephen, Martyr.
- 27. St. John, Evang.
- 28. Holy Innocents.
- 30. First Sunday after Christmas.
- 31. Monday.

KALENDAR OF COMING EVENTS

- January 10—Convocation of Haiti.
- January 15—Synod of the Second Province, New York City; Diocesan Conventions of Ohio, Upper South Carolina, Western Missouri, and Convocation of Salina.
- January 16—Diocesan Conventions of Nebraska, Quincy, and Tennessee.
- January 20—Diocesan Convention of Iowa, Convocation of North Texas.
- January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Western New York, Pittsburgh, and Convocation of Spokane.
- January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Marquette, Maryland, Western North Carolina, Convocation of Oklahoma.
- January 27—Convocation of Nevada.
- January 29—Diocesan Conventions of California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.
- January 30—Diocesan Conventions of Los Angeles and Minnesota.

APPOINTMENTS ACCEPTED

- ALLISON, Rev. CHARLES R., of the Church Extension Society, of Rochester, N. Y.; to the charge of the county mission at Perry and Warsaw, N. Y.
- BUMSTEAD, Rev. W. F., of the Diocese of Toronto, Canada; to be rector of Kingston Parish, Mathews County, Virginia, with address at Mathews, Va.
- DECAMP, Rev. BEN C., of Bloomfield, N. J.; to be rector of St. Philip's Church, North Side, Cincinnati, Ohio.
- DOBSON, JOHN W., St. Luke's Church, Wyomere, Neb.; to be rector of St. Paul's Church, Gainesville, Texas, December 25th.
- GILBERT, Rev. JOHN E., rector of St. John's Church, Penn Yan, N. Y.; to be rector of St. James' Church, Arlington, Vt.
- HARTLEY, Rev. JOHN, Ph.D., of Southern Pines, N. C.; to be rector of St. Mary's Church, Kinston, N. C.
- LEPPER, Rev. HOWARD ADAMS, rector of St. Paul's Church, Pekin, Ill.; to be assistant at St. Peter's Church, Chicago, Ill.
- NOE, Rev. A. C. D., rector of Emmanuel Church, Farmville, with St. Barnabas' Church, Snow Hill, N. C.; to be rector of St. Paul's Church, Batesville, Arkansas.
- RIDOUT, Rev. THOMAS L., rector of Epiphany Church, Laurens, S. C.; to be assistant minister at St. Paul's Church, Richmond, Va., January 1st.
- RUTAN, Rev. WALDEMAR IVAN, of Trinity Cathedral, Cleveland, Ohio; to assist at the Church of the Advent, Boston, Mass.
- SCHOFIELD, Rev. SQUIRE, of Trinity Church, Canaseraga, N. Y.; to be assistant in the Church Extension Society of Rochester, N. Y.
- SHORT, Rev. JOHN L., chaplain at the DeVeaux School, Niagara Falls, N. Y.; to be rector of St. Mark's Church, Penn Yan, N. Y.
- WAGNER, B. N. DEFoe, Christ Church, Richmond, Va.; to be rector of Emmanuel Church, Warrenton, N. C., December 17th.
- WARNER, Rev. J. E., of the Diocese of Nova Scotia; to the charge of the Church of the Advent, Williamson, and St. Martin's Church, Hamilton, N. C., for the winter.
- WHITTEMORE, Rev. LEWIS B., of Calvary Church, Pittsburgh, Pa.; to be rector of Trinity Church, Detroit, Mich., December 9th.
- ZIEGLER, Rev. WINFRED H., Archdeacon of New Mexico, and warden of St. John's Sanatorium, Albuquerque, N. M.; to be rector of the Church of the Redeemer, Elgin, Ill.

CHANGE OF ADDRESS

BENNETT, Rev. E. ROB; from 166 Goodell St., to 176 Woodlawn Ave., Buffalo, N. Y.
 MERRILL, Rev. G. G.; from Stockbridge, Mass., to 195 Wendell Ave., Pittsfield, Mass.

ORDINATIONS

DEACONS

MARYLAND—On St. Andrew's Day, November 30, 1923, the Rt. Rev. John G. Murray, Bishop of the Diocese, ordained to the diaconate, Mr. G. WARFIELD HOBBS, in the Church of the Prince of Peace, Baltimore. The candidate was presented by Archdeacon Edward T. Helfenstein, and the sermon was preached by the Rev. Christopher P. Sparling.

The Rev. Mr. Hobbs is Editorial Secretary of the National Council, in charge of the *Spirit of Missions* and the *Church at Work*. Until recently he was Sunday Editor of the *Baltimore Sun*, having been in newspaper work all his life.

On the First Sunday in Advent, December 2, 1923, Bishop Murray ordained to the diaconate, in the Pro-Cathedral of the Incarnation, Baltimore, Mr. JOSEPH McNAUGHTON WATERMAN, a senior in the Virginia Theological Seminary. The candidate was presented by Archdeacon Helfenstein, and the sermon was preached by the Ven. Romilly F. Humphries, D.D., Archdeacon of Baltimore.

The Rev. Mr. Waterman will develop a new mission station in East Baltimore, under the direction of the Rev. Murray Dewart.

PRIESTS

IOWA—The Rt. Rev. Harry Sherman Longley, D.D., Bishop Coadjutor of Iowa, ordained to the priesthood his son, the Rev. HARRY SHERMAN LONGLEY, JR., in Trinity Church, Iowa City, on the First Sunday in Advent. The Rt. Rev. Theodore N. Morrison, Bishop of the Diocese, preached the sermon. The Rev. Edward H. Rudd presented the candidate.

The Rev. Mr. Longley is a graduate of the Western Seminary, and is, at present, rector of Trinity Parish, Iowa City.

MINNESOTA—On November 27, 1923, in St. John's Church, White Bear Lake, Minnesota, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, advanced the Rev. JOHN TEMPLE to the priesthood. The candidate was presented, and the sermon was preached, by the Rev. C. W. Sprouse, of St. Mary's Church, St. Paul. Four other clergymen united in the laying on of hands.

UTAH—The Rev. HARRY RAYMOND POOL was ordained to the priesthood in St. Mark's Cathedral, Salt Lake City, by the Rt. Rev. Arthur W. Moulton, D.D., Bishop of the District, on the Sunday next before Advent, November 25, 1923. The Rt. Rev. George C. Hunting, D.D., Bishop of Nevada, celebrated the Holy Communion, and joined in the laying on of hands, together with the presbyters, who were in the chancel, the Very Rev. W. W. Fleetwood, who sang the Litany, the Rev. W. F. Bulkley, who preached the sermon, and the Rev. John Leacher, who read the epistle. The Rev. Mr. Pool is a native of Augusta, Maine. Since coming to Utah, he has served at Park City, and at St. Peter's Church, Salt Lake City, where he is now stationed.

DIED

- ALLING—Entered into rest, December 7, 1923, Mrs. E. R. ALLING, at the home of her son, the Rev. S. H. Alling, Fernbank, Cincinnati, Ohio.
- BATTLES—Entered into rest at Everett, Mass., November 17, 1923, WILLIAM EDWARD BATTLES, a devout communicant of the Church of the Advent, Boston, a member of the Episcopalian Club of Massachusetts, and a lay-reader of the Diocese of Massachusetts for twenty-three years. The interment was at Glenwood Cemetery, Everett.
 May he rest in peace.
- BOYKIN—MARTHA FRANCES, age 18, entered into eternal rest November 27, 1923, sister of Sara Mildred, and daughter of Rev. and Mrs. R. E. BOYKIN. Requiem and interment, Tallahassee, Florida.
 May she rest in peace and may light perpetual shine upon her.
- HOWE—Died, November 29, 1923, WILLIAM READ HOWE, of West Orange, N. J. The burial office and the requiem were said in St. Mark's Church, West Orange, December 1st.
- MITCHELL—Died in Cincinnati, Ohio, December 5, 1923, MARGARET HOGAN, widow of William Franklin MITCHELL, in her seventy-second year.

MEMORIAL

Mrs. Mary Coxé Bartow

Entered into the Life Everlasting, November 21, 1923, at Littleton, N. H. after a short illness, MARY COXE BARTOW, widow of Perit L. Bartow, of New York City and daughter of the late Rev. Samuel Hanson Coxé, D.D., of Brooklyn, N. Y., also sister of the late Rt. Rev. A. Cleveland Coxé, D.D., of Western New York. The funeral took place on Sunday, November 25th, at Leroy, N. Y., and the burial was in Macpelah Cemetery, in the Bartow plot, where were already resting the bodies of her husband and infant son. The burial service was read by the Rev. W. E. Nixon, rector of St. Mark's Church, Leroy. The pall-bearers were old friends of Mrs. Bartow and of her husband.

For many years, Mrs. Bartow had spent her summers in Bethlehem, N. H., where she attended the Church of the Nativity, while her winter home was in New York City, where she was a member of the Parish of Old Trinity, to which she was strongly attached. The ruling spirit of Mrs. Bartow's life came from her deep love and devotion to her Church. Its services were the solace of her declining years and its hymns and prayers, the native language of her soul. Her strong faith and reliance upon her Saviour enabled her to await with patience, the longed-for call from the labor and sorrow of this life to the rest and calm of Paradise, and reunion with those whom she had "loved long since and lost awhile." Her influence for good extended over a wide circle, while her rare gifts of intellect and charming personality impressed all who met her and won friends everywhere. The beauty of her soul shone in her face and sounded in her voice, giving evidence of her close walk with God.

"Grant her eternal rest O Lord, and let light perpetual shine upon her!"

Margaret Moore Mize

The officers of the District of Salina branch of the Woman's Auxiliary, speaking for all the members, desire to place on record their deep sense of loss in the passing of MARGARET MOORE MIZE, our beloved Honorary President, and wife of our Bishop. Mrs. Mize was a woman of strong character, deep spirituality, and a conscientiousness that made itself felt to all who knew her.

Utiring in her services to others, deeply interested in our work, and in all things relating to the District, her gracious hospitality will long be remembered by the clergy and many friends. Those of us who sought her advice in Auxiliary perplexities, learned the soundness and kindness of her judgment always. During long months of illness, her patience, her gentleness, was an example to us all.

Truly, her life manifested "the fruits of the spirit's indwelling presence."

ETTA H. CRAWFORD, Chairman.

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No single advertisement inserted in this department for less than \$1.00.

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

MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED FOR St. Peter's Church, Freehold, N. J., at once. Catholic service, boy choir. Give full details and state salary expected in first letter to receive consideration. Address, Rev. J. H. SCHWACKE, Freehold, N. J.

WANTED: A YOUNG CHURCHWOMAN to teach the grammar grades: \$40 a month and home. Apply to the Sister in Charge ST. MARGUERITE'S HOME, Ralston, Morris County, New Jersey.

POSITIONS WANTED

CLERICAL

BY A PRIEST OF 20 YEARS, A CHANGE of location. Served one parish ten years, present charge, five years. Address S-108, care LIVING CHURCH, Milwaukee, Wis.

MISSIONARY PRIEST, 45, MARRIED, DE-sires Parish; industrial community of 25,000 population or under preferred. Sound Churchmanship, strong preaching. Specialist in religious education, pageantry, and pictorial presentation. Address S-987, care LIVING CHURCH, Milwaukee, Wis.

PRIEST (43) CATHOLIC-EVANGELICAL, desires position in warmer climate. Unity of parishioners more important than stipend. World-wide experience, ex-service, widower, preacher. RECTOR, TRANSFIGURATION, Derry, N. H.

PRIEST, 35, MARRIED, DESIRES PARISH, excellent recommendations, correspondence solicited. Address V-104, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DEACONESS, EXPERIENCED IN EDUCA-tional work, desires temporary engagement, from four to six months, beginning January first, or at once. Address DEACONESS-109, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED, PERSON who loves children wishes responsible position as Institutional Matron for children or the aged. Might consider private family where a dependable person is needed. Is good seamstress. Address, Mrs. E. E. DRUMMOND, 801 Chicago Avenue, Apt. 4., Evanston, Ill.

EXPERIENCED ORGANIST AND CHOIR-master, at present engaged, formerly director in college and university, available for position, with good organ, choir, and field for class in piano playing. Address H-103, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED AND SUCCESSFUL OR-ganizer and trainer of boy choirs open for engagement in church either having, or wishing to establish boy choir. Twelve years' experience. Address COMMUNICANT-106, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, RECITALIST, OF PROMIS-ing city Church, of long standing as successful Choirmaster, boys and mixed, desires correspondence from Catholic Parish or one stressing the devotional type of music. References present and previous Parishes. Address G-103, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, FOR-merly in Eastern city church, wishes to re-enter Church work. Specialist in boy voice. Would accept position with moderate salary provided good business connection can be made. Available around January 1st. Address R-105, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, well-known recitalist, finest European training. Great experience in conducting large choirs (mixed, and boy), orchestra and festivals; desires position in parish (no matter size), with good field for teaching. Highest references. Address "WORKER"-102, LIVING CHURCH, Milwaukee, Wis.

HOME OFFERED

BOY, OVER 13, AMERICAN, BRIGHT, companionable. Must desire education through high school at least. By refined family without children. Address, sending photo, New Jersey Y-107, 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.

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 Outlined Cross, consisting of Alb. Chasuble, Amice, Stole, Maniple, and Girdle. \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

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.

CLERICAL COLLARS AND CUFFS, DIFFI-cult 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.

LINEN FOR ALTAR GUILDS. PURCHASE your supplies direct from the importer. Supplies of pure Irish Linen for Cottas, Surplices, and Altar pieces. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD. FOR THE making of all Ornaments of the Church of England and of the Ministers thereof. All work designed and made by artists and craftsmen. Apply for information and photos to The Secretary, 28 Margaret Street, London, W. 1, England.

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, Wis. Altar Bread mailed to all parts of the 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.

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

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MRS. SPINNEY'S HOUSE FOR CONVA-lescents, invalids, and elderly persons. Excellent food and care, Attractive location, Sunny porches. Physicians' references. MARY E. H. SPINNEY, 17 Parley Vale, Jamaica Plain, Boston, Mass.

New York

ST. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10—\$15 a week.

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

SCHOOL OF NURSING

THE HOSPITAL OF ST. BARNABAS, NEW-ark, N. J., has a few vacancies for the class entering January, 1924. For particulars concerning course and requirements, address Superintendent, School of Nursing, Hospital of St. Barnabas, Newark, N. J.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

CHRISTMAS CRIB SETS

CHRISTMAS CRIB GROUPS DESIGNED and executed by ROBERT ROBBINS, 39 Barrow Street, New York. Telephone Spring 4457. 6½ in. high, \$5.00; 11 in. high, \$10.00.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, entertaining. Christmas Orders. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

REAL ESTATE

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake) Michigan for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich., (which is the county seat of Lake County) or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE

FOR SALE. SUMMER COTTAGE AND Chapel of the late Rev. R. C. Hall, beautifully located on Money Island, one of the Thimble Islands in Long Island Sound. \$6,000. INDIAN NECK LAND COMPANY, Branford, Conn.

FOR SALE: LARGE MASON & HAMLIN Reed Organ in 1st class condition, pipe tone, pedal attachment, Walnut case; can be pumped by feet or lever. Walnut bench included. Inquire Box 222, Enosburg Falls, Vt.

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SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and winter season.

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BOARD IN FLORIDA. COMFORT COT-tage, for people who prefer a refined, homelike place to spend the winter. Heated. All conveniences. Mrs. M. MARTIN, Sanford, Florida.

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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.

NOTICES

THE CHURCH LEAGUE FOR INDUSTRIAL Democracy will furnish leaders for Missions on the Social Gospel. There is no charge. Details from Rev. FRANCIS BARNETT, Wrightstown, Bucks County, Pa.; Rev. ALBERT FARR, Whippany, N. J.; Rev. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.

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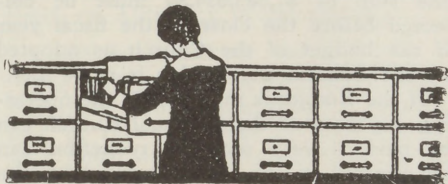
Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendars in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. *Two for a Dollar.*

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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, 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 productions, and in many cases the materials used are superior to those available now.

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave., and 111th Street
Sundays: 8, 10, 11 A.M., 4 P.M.
Weekdays: 7:30 A.M., 5 P.M.
Morning Prayer: 10 A.M.
(Choral except Mondays and Saturdays.)

Church of the Incarnation, New York

Madison Ave. and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noonday Services, Daily: 12:30

Cathedral of All Saints, Albany

Sundays: 7:30 A.M., 9:45; 11:00; 4 P.M.
Weekdays: 7:30 A.M., 9:00; 5:30 P.M.
Wednesday and Friday: The Litany

St. Andrew's Church, Buffalo

Main and Lisbon Streets
Communion at 8; Sung Eucharist at 11
8 P.M., Christian Healing Service
Stations of the Cross, Fridays, 8 P.M.

St. James' Church, Cleveland

East 55th St. at Payne Avenue,
Mass daily, 7 A.M.
Sundays, High Mass, 10:30 A.M.

Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.
REV. DON FRANK FENN, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesday, Thursday, and Holy Days.

SPECIAL SERVICES

**Advent Preaching
St. Paul's Chapel (Trinity Parish)
New York**

Broadway, Fulton, and Vesey Streets

Midday Services: 1 P.M.

December 3d, 4th, 5th, 6th, and 7th,

The REV. THOMAS A. SPARKS,

St. Clement's Church, New York.

(Formerly Archdeacon of Salina.)

December 10th, 11th, 12th, 13th, and 14th,

The VERY REV. OSCAR F. R. TREDER, D.D.,

Dean, Cathedral of the Incarnation,

Garden City, Long Island, N. Y.

December 17th, 18th, 19th, 20th, and 21st.

The REV. FRANCIS H. RICHEY,

Rector of St. George's Church,

Maplewood, N. J.

Other Midday Services, as usual,

12 M. or 12:15 P.M.

Christmas Eve Carol Service,

December 24th, 12 M.

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 West 32nd St., New York, N. Y.

The Control of the Social Mind. By Arland D. Weeks.

Dodd, Mead & Co. 4th Ave. & 30th St., New York, N. Y.

The Folly of Nations. By Frederick Palmer.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

A Translation of Luke's Gospel. With Grammatical Notes. By A. T. Robertson, M.A., D.D., LL.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky. Price \$2.50 net.

Ginn & Co. 15 Ashburton Place. Boston 2, Mass.

State and Municipal Government in the United States. By Everett Kimball.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

The Ideas of the Old Testament. By Frank Gavin, Th.D., professor of Ecclesiastical History, General Theological Seminary, New York. Price \$1.25.

Henry Holt & Co. 19 W. 44th St., New York, N. Y.

From Pinafore to Politics. By Mrs. J. B. Harriman.

P. J. Kenedy & Sons. New York, N. Y.

Mussolini. G. M. Godden.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

How we can Help Children to Pray. By Edith E. Read Mumford, M.A., Mathematical Tripos and Moral Sciences Tripos, Cambridge; lecturer on Child Training, Princess Christian Training College, Manchester, and Liverpool Training College for Nurses; author of *The Dawn of Character in the Child*, etc. Price 75 cts. net.

G. P. Putnam's Sons. 2-6 West 45th St., New York, N. Y.

The Philosophy of Civilization. By R. H. Towner. Vol. I and Vol. 2.

The University of Chicago Press. Chicago, Ill.

The National Conference of Social Work. Composed and printed by The University of Chicago Press.

PAPER-COVERED BOOKS

Longmans Green & Co. 55 Fifth Ave., New York, N. Y.

Jesus Christ: His Life and Teaching. Arranged by Edith E. Read Mumford, M.A., Mathematical Tripos and Moral Sciences Tripos, Cambridge; lecturer on Child Training, Princess Christian Training College, Manchester, and Liverpool Training College for Nurses; author of *The Dawn of Character. The Dawn of Religion*, etc. With a Foreword by the Bishop of Manchester. School Edition (revised). With a Map. Price 35 cts. net.

The Nazarene Press, Asheville, N. C.

The Power to Heal. A Handbook for the practice of healing according to the methods of Jesus. By Henry B. Wilson, B.D., founder of the Society of the Nazarene. Foreword by the Right Rev. C. H. Brent, D.D., Bishop of Western New York. With additional Chapter and New Prayers edited by Director of the Society. Price 50 cts.

The Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

Essays toward Faith. By the Rev. A. G. Bailey, B.D., author of *The Living Sacrifice*.

PLAYS

Arthur H. Strouse Publishing Co. Berwyn, Ill.

Jackanet's First Christmas. By Frank Atkinson. Price 50 cts.

The Quest for Santa Claus. By Frank Atkinson. Price 50 cts.

CONFERENCE OF COLORED PEOPLE

THE CONFERENCE OF CHURCH WORKERS among colored people in the Province of Sewanee, recently held its third session in St. Matthias' Church, Asheville, N. C., the Rev. Jacob R. Jones, rector. The opening service was largely attended, and the annual sermon was preached by the Rev. C. H. Harrison, rector of St. Mark's Church, Charleston, S. C. Addresses of welcome were made by the rector of the parish, and by Dr. R. H. Bryant, senior warden. The Rt. Rev. Junius M. Horner, D.D., Bishop of the Diocese, was unavoidably prevented from attendance on the conference.

Archdeacon E. L. Baskerville, president of the conference, in his annual address, discussed, among other things, Racial Good-will. He said: "Allow me to suggest that we do not become discouraged over our racial relations during these days of much unrest. . . . We must play our part in bringing about racial good-will wherever we are laboring in the Master's kingdom." The Rt. Rev. Henry B. Delany, D.D., made an inspiring address to the conference, and was the celebrant at the corporate communion of the Woman's Auxiliary.

Interesting papers were read, and profitable discussions held, on Self-support, The Church and the Rural Community, Christian Social Service, The Child and the Church, and Educational Institutions. Reports of the committees on publicity and statistics gave much valuable information about the work of the Church among the colored people in the Province of Sewanee.

The following officers were elected for the ensuing year: The Rev. J. W. Heritage, president; the Rev. J. S. Braithwaite, vice-president; the Rev. Jas. K. Satterwhite, secretary; Mr. H. L. Bell, treasurer; and Mr. J. C. Dubignon, assistant secretary.

The church in which the conference was held is one of the self-supporting colored parishes of the Church. St. Matthias' Church wields a good influence in the city among the colored people. The parish was lavish in its entertainment of the conference, and all left, carrying happy remembrances of their stay in the Mountain City. The conference adjourned to meet next year in St. James' Church, Tampa, Fla., the Rev. John E. Culmer, priest in charge.

A LAY READER in the Diocese of Harrisburg is a great-grand-son or an S. P. G. missionary who once worked in the same territory.

CONSECRATION OF BISHOP MOTODA

THE DEPARTMENT OF MISSIONS received the following cablegram Friday, December 7th, from its special representative in Tokyo:

TOKYO, DECEMBER 7TH:—The Rev. Joseph S. Motoda, D.D., director of St. Paul's University, Tokyo, was consecrated Bishop of Tokyo today, in St. Timothy's Church, Kongo, the only church of our Communion left standing in the Tokyo district by the recent earthquake and fire. The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, presided, and the other consecrators were the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo (English), and the Rt. Rev. Arthur Lea, D.D., Bishop of South Japan, or Kyu-Shyu (English). The preacher was the Rt. Rev. Thomas Frank Gailor, D.D., president of the National Council of the Church in America. The presenters were Bishop Heaslett, of South Tokyo, and the Rt. Rev. Heber J. Hamilton, D.D., Bishop of Nagoya (Canadian). The Litany was said by the Rev. Y. Naide, D.D., of Osaka, Bishop-elect of Osaka, whose consecration will take place in that city on Monday next.

The ceremony took place in a picturesque city and before a great crowd, which included Dr. John W. Wood, Executive Secretary of the Department of Missions of the American Church, together with Japanese, Canadian, and Russian dignitaries. All were deeply impressed by the fact that for the first time in Anglican history a native self-supporting diocese had elected its own bishop and that the Japanese Church now stands upon equal footing with sister Churches of England and America.

"We have participated in an epochal occasion," was the joint assertion of Bishops McKim and Gailor at the conclusion of the impressive ceremony.

AMERICAN DELEGATION ARRIVES SAFELY

CABLEGRAMS received December 6th from the American party now in Japan record the safe arrival of the Rt. Rev. Thomas Frank Gailor, D.D., President of the National Council of the Church, and Dr. John W. Wood, executive secretary of the Department of Missions of the Church, and convey information of the state of affairs there and of Church activity in connection with earthquake and fire relief which can hardly fail to thrill the Church in America.

The party arrived in Tokyo Thursday afternoon and immediately inspected the emergency equipment now dotting the site of St. Luke's Hospital. This consists of five barracks for general patients; a barracks sixty feet by thirty, in which is housed the operating suite, laboratory, and X-ray units; and an encampment of twelve army tents where are housed American and Japanese nurses; ten tents for stores, and a number of other tents occupied by servants. A small wooden house, occupied by Dr. Rudolf B. Teusler and which, for unaccountable reasons, escaped the destruction, completes the emergency community and serves as a dining room and administration office.

This cablegram describes the party as delighted by the efficient work manifest everywhere in Dr. Teusler's heroic efforts to restore St. Luke's to some degree of service in the stricken community.

Simultaneously with the arrival of the American party striking evidence was given of the place won by St. Luke's in the minds and hearts of the officials of the city. The hospital authorities were asked to take over thirty stations maintained in the destroyed district by the city, an extraordinary compliment to the standing of the hospital, won, no doubt, by its fairly marvelous record of achievement from the beginning of the disaster to this time. The incident is unique in the annals of Japan, declares the cablegram.

In addition the city of Tokyo has volunteered to erect a maternity and a children's hospital in conjunction with St. Luke's, the American Church Hospital having complete direction and control medically and from the nursing standpoint, while the city will pay for the buildings and installation and upkeep, so far as food and nursing and ordinary medical attendance are concerned.

These will be housed at first in five large army barracks, material for which already has been ordered from Portland.

This is the most noteworthy recognition ever given in the history of Japan to representatives of foreign missionary or secular benevolent institutions. Coupled with the proffer are official declarations of confidence which can only cause

thankfulness to Almighty God upon the part of all of the people of the Church in America whose loyalty to the missionary ideal in the past made St. Luke's possible.

The cablegram brings further assurance that the consecrations of Bishop-elect Motoda at Tokyo, and of Bishop-elect Naide at Kyoto, would take place as planned, December 7th and 11th.

THE TREASURER'S STATEMENT

A statement from the Treasurer of the National Council of the Church says that the sum of \$1,683,634.89 must be collected before the close of the fiscal year if the budget of the Church as adopted by the General Convention is to be met.

If the Budget is met in full, the operating expenses of the National Church can be paid, a very material reduction can be effected in the debt inherited by the National Council, and more than \$300,000 in legacies received this year, and available for any purpose voted by the Council, can be devoted to the execution of some of the Priorities.

The Treasurer asks that every possible effort be made to insure, as a minimum the payment of the full amount of the Budget for this year.

The Disposition of City Churches Engages English Church Assembly

Bristol Anglo-Catholic Congress— Enthronement of Bishop Frere— Bishop of Ely Resigns

The Living Church News Bureau }
London, Nov. 23, 1923 }

THE principal item in the concluding day's business of the Church Assembly, on Friday last, was the Union of Benefices and Disposition of Churches (Metropolis) Measure.

After a number of small amendments had been agreed to, Lord Hugh Cecil moved that the measure be recommitted to an appointed committee of not more than twelve persons; and that it be an instruction to the Standing Committee in appointing this committee, that they select only members generally in sympathy with the purport of the measure. He said there could be no more grotesque suggestion made than that this was a measure to destroy nineteen City churches. It was a profound mistake in the public mind that they were setting up for the first time, machinery for the union of benefices and disposal of churches. There was machinery existing for this purpose, and they were now setting up a much better machine. It was often said that churches had been very improperly destroyed in the past, but that was only an argument for this measure. It was surely wiser to substitute for the decision of the Vestry and patron that of an impartial right-minded and instructed body.

After a protracted discussion, Lord Hugh Cecil agreed to withdraw that part of his motion regarding the instructions to the Standing Committee, and the motion recommitting the measure to an appointed committee of not more than twelve persons was then adopted.

This decision will probably meet with approval. If the revised measure con-

fines its intentions to improving the spiritual service of the City of London, it will be generally welcomed. While it retains any clause which makes it possible for a small section to satisfy its desire to raise money by the sale of the site of any one of the City churches, the measure will certainly meet with the opposition of the majority of Londoners.

BRISTOL ANGLO-CATHOLIC CONGRESS

The Anglo-Catholic Congress at Bristol opens on Monday next, with a preliminary service of welcome at the Cathedral, at which the Bishop of Bristol will preach. Unfortunately, there is a counter-attraction at the Colston Hall, where Mr. Baldwin, the Prime Minister, is delivering an address in connection with the General Election campaign. It is hoped that Churchmen will nevertheless flock to the Cathedral. There will be plenty of other opportunities for political excitement.

The Committee of the Congress is fortunate in its opening preachers. The Bishop of Salisbury, at All Saints', Clifton, will be a great attraction, as also will be Father Andrew—a Bristol man, by the way—at St. Simon's, and Prebendary Denison (nephew of the celebrated Archdeacon of that name), at St. Raphael's.

The Committee have secured Dr. Mary Scharlieb as one of the speakers on Wednesday afternoon. Her subject, The Sanctity of Marriage, is of vital moment, and no better advocate could have been chosen.

A stalwart champion of the Catholic cause in the person of Fr. Ommanney, of Sheffield, will preside at the Priests' Conventions; and Prebendary Leary, of St. Augustine's, Kilburn (who was at one time an assistant priest at All Saints', Clifton), will be chairman at the final session.

The General Election robs the Con-

gress of Mr. H. Slessor, but it is hoped that Father Vernon, already a powerful magnet in Bristol, will be able to stay and speak on Wednesday evening as well as on Tuesday. Canon Peter Green, another of the speakers, whose love for Manchester prevented him from accepting the Bishopric of Lincoln, five years ago, is an earnest student of social questions, and is equally well known as a writer and on the platform.

The Congress will close with a Mass of Thanksgiving on Friday morning at All Saints', Clifton, when the preacher will be Bishop Gore. His Lordship is also announced to read a paper at the Congress itself, on Authority in the Church.

ENTHRONEMENT OF BISHOP FRERE

The enthronement of Dr. Frere, seventh Bishop of Truro, took place on Tuesday last in the Cathedral of Truro, which was filled with a congregation, clerical and lay, representative of every parish in the diocese. The Bishop was installed by Canon Ashton-Gwatkin, formerly Canon-Missioner of Truro, and Treasurer of the Cathedral, and was also installed as Dean by the Sub-Dean, Canon Trevor Lewis. In his sermon, Dr. Frere said they had been anxiously looking for a spiritual revival, and to that coming revival he asked each and all to make the necessary contribution of personal religion, beside which nothing else counted and for which there was no substitute. He wanted every one to be as loyal as possible to the great unbroken traditions of those who in the last half-century had been Bishops of Truro.

Before the enthronement, the Bishop was accorded a civic welcome in the Town Hall by the Lord Lieutenant, the High Sheriff, the Mayors of Truro and other Cornish boroughs, and the chairmen of rural and urban district councils. Acknowledging the welcome, Dr. Frere said he was untried at the work, and was exceedingly grateful to be allowed to throw himself on the generosity, help, and sympathy so freely promised to him.

BISHOP OF ELY RESIGNS

The Bishop of Ely, the Rt. Rev. Dr. Chase, has tendered to the Archbishop of Canterbury, his resignation of the see, which he has held for eighteen years, and which he will leave early in 1924. Since a severe attack of bronchial pneumonia two years ago, the Bishop has gradually found the work of the diocese, which comprises the counties of Cambridge, Huntingdon, and a small part of western Norfolk, together with a bishop's many central activities, too heavy for his strength.

Though not entirely sympathetic to the Anglo-Catholic Movement, Dr. Chase has rendered it great service by his scholarly defence of the fundamentals of the Faith against Modernist attack. In particular, his writings on the doctrines of the Virgin Birth and the Resurrection, and his little book on *Confirmation in the Apostolic Age*, have been very valuable. His last book, *Belief and Creed*, was published in 1918.

THE POLITICAL CRISIS

The present political crisis is not without its effect upon Church arrangements; for necessarily the Houses of Convocation are dissolved with the dissolution of Parliament. Elections of proctors for the clergy will shortly take place, and there will be fresh elections to the House of Laity next year. Doubts have been widely expressed whether the machinery set up

by the Enabling Act has been utilized to the full, and the danger of the elections being run on purely party lines is obvious. No one would desire that any of the great parties in the Church of England should be unrepresented in the Church Assembly, and the spirit of concession shown during the recent session of the Houses of Clergy and Laity has been most marked. But the strength of the party machine grows day by day; the difficulty of independent candidates (unwilling to subscribe to the tenets of any party), securing election, is very great; and it is feared that the voice of the great mass of Church people may not be heard.

In these circumstances, the Life and Liberty Movement feels justified in endeavoring to rally together those loyal members of the Church of England who are prepared to make as their watchword, "Church before Party." The President and Committee have issued a manifesto in which it is stated that "The key to the position is the electoral machinery in parish, deanery, and diocese, and we desire to use to the full the opportunity presented by the existence of that machinery for attempting to secure the election of candidates who would sit and vote as representatives of the Church rather than as delegates of a party."

At the same time, it is to be hoped that Catholics in the southern dioceses, especially in London, will take to heart the lessons of the last session of the Church Assembly. While the supporters of sound revision of the Prayer Book were doing well in the House of Clergy, their supporters in the House of Laity found themselves confronted by a solid block of opponents, mainly from the northern dioceses, who made progress on parallel lines very difficult. The Bishop of London has repeatedly warned his diocese that if it does not look to its electoral rolls it will find itself in the next Assembly with less representation than the keener diocese of Manchester. If Anglo-Catholics let things go by default, they will have only themselves to thank if the process of Prayer Book revision should issue in a Book exhibiting few gains, and possibly serious losses.

So let us look to it that at any rate Anglo-Catholics will be prepared with candidates at the next election of proctors to Convocation, and, later on, with candidates for the House of Laity.

BISHOP BURY AND PATRIARCH TIKHON

Dr. Bury, the Bishop of Central and Northern Europe, who recently visited Moscow, took part in several services with the Patriarch Tikhon, in the presence of vast congregations. After each service the Patriarch and the Bishop stood for several hours blessing the people who filed past. The Orthodox clergy regard the presence of the Bishop as an important factor in promoting closer friendship between the Russian and Anglican Churches.

The so-called "Living Church," which last May held a packed convocation and unfrocked the Patriarch, is becoming more and more unpopular. The head of this administration, Vedensky, recently expressed a desire for reconciliation with the main body of the Russian Church and the Patriarch Tikhon, on the plea that because the Patriarch had ceased to oppose the Soviet Government an important obstacle to unity had disappeared. Vedensky expressed the hope that the convocation, announced for December, would support his view in favor of a re-

united Church. It is reported from Moscow that Vedensky appealed to the Patriarch Tikhon for forgiveness, and the Patriarch summoned a conference of prelates to consider the question, but Vedensky's past renders his reinstatement questionable.

APPOINTED TO PETERBOROUGH

It is announced this (Friday) morning that the new Bishop of Peterborough, in succession to Dr. Woods, is to be the Rev. C. C. B. Bardsley, D.D., Secretary to the Missionary Council of the Church Assembly, Dr. Bardsley, who is fifty-three years of age, comes of a family which has given many of its sons to the Evangelical ministry of the Church. After serving as Vicar of St. Ann's, Nottingham (1901-'04), and St. Helen's, Lancashire (1904-'10), he was appointed Hon. Secretary of the Church Missionary Society, an office which he held with marked success until the present year, when he took up the work of the Missionary Council. He has published several theological books, and was at one time editor of *Women and Church Work*. GEORGE PARSONS.

KEEP FAMILY INTACT

STEADY DEMORALIZATION is threatening the United States, because of the disintegration of the American family, and not from lawlessness or disrespect for prohibition, was the declaration of the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, on Tuesday, November 27th, at the annual meeting of the Pittsburgh Associated Charities. Taking cognizance of the American divorce question, Bishop Mann said that one of every eight marriages in our country results either in divorce or separation, though he held that not even in this deplorable condition was to be found the principal factor in the disintegration of the American family.

Bishop Mann's solemn warning of national demoralization provided the climax of the charity association's meeting. "Keep the family intact, help its members maintain self-respect and honor," he said. As a means to that end the Bishop declared that charitable organizations are among the best agencies. He suggested, further, that the Pittsburgh Associated Charities follow the lead of Boston, and change its name to the Family Welfare Society, or a similar name, that would remove the "coldness" from the word "associated," which suggests to the average mind something soulless, and from the word "charities," which is naturally repugnant and sets up a spirit of beggary in the recipient of aid.

BOYS' BROTHERHOOD WORK

THROUGH THE EFFORTS of sixteen boys, between the ages of twelve and seventeen, services at St. John's Church, Waverly, Baltimore, Md., were attended by the largest congregation assembled there in fifteen years.

The sixteen members of the Junior Chapter of the Brotherhood of St. Andrew, worked all week getting promises of attendance. Mr. W. Orville Crowder directs the Chapter.

The Rev. William Dallam Morgan, rector, preached on Service. The boys had charge of the other services which were attended by 256 persons. The previous average for Sunday evening attendance was fifty-eight.

Honors to Aged Bishop of Calgary

An Ontario Retreat House—Newfoundland sends Gift to C. & C. C. S.—Death of Veteran Canadian Priests

The Living Church News Bureau
Toronto, Dec. 5, 1923

ON Sunday, November 11th, the Bishop of Calgary, the Rev. Dr. Cyprian Pinkham, celebrated the completion of seventy-nine years of a life rich in service. Fifty-six of these have been spent in the missionary work of the Church in the Canadian West. Not including the United States, Bishop Pinkham is the senior Bishop, by consecration, in the whole Anglican Communion. He still has health and vigor to carry on his work, and his wife is recovering from her recent illness. On December 29th they celebrate the fifty-fifth anniversary of their marriage.

AN ONTARIO RETREAT HOUSE

A movement has been started to organize in Bracebridge, Ont., a Retreat House, which shall be open all the year round for private retreats and set Retreats and Quiet Days at stated times; and which, being available for clergy and laity regardless of diocesan boundaries, is not a diocesan institution.

A block of land of about twelve acres has been given for the purpose, and the Archbishop of Algoma, under whose jurisdiction the House will come, has expressed himself in complete sympathy, and has given his consent to the formation of an extra-diocesan committee to organize the spiritual and financial affairs of the House. The property is situated on a high bank overlooking the north branch of the Muskoka River, and is a beautiful spot, ideal for the purpose.

An appeal has been issued to raise the sum of \$3,500 for the purchase of an adjacent property of about one acre, upon which there is a house which will form the nucleus of the Retreat House, and which, with the expenditure of a further \$1,500 will give all that is needed at present by way of accommodation, although further building will probably have to be undertaken as the Retreat idea becomes more widely appreciated.

NEWFOUNDLAND SENDS GIFT TO C. & C. C. S.

The Government of Newfoundland has sent the considerable donation of \$1,000 to the Centenary Fund of the Colonial and Continental Church Society, of London, England, in recognition of the great work of that Society in the Colony during the last hundred years. The Society, founded in 1823, began its work in Newfoundland in 1824, and gradually established a system of schools which may be said to have been the pioneers of education in the Colony. The schoolmasters were expected to be lay readers also and hold services in the absence of clergymen. When the government grew strong enough to undertake education officially, the society's grants were gradually reduced, and its efforts transferred to more needy places in the newer parts of the Dominions.

DEATH OF VETERAN CANADIAN PRIESTS

Two deaths of veterans of the Canadian Church have to be recorded, those of Archdeacon Mackay and of Archdeacon Raymond.

Archdeacon Raymond, who passed

away in Toronto, was for many years rector of St. Mary's Church, St. John, N. B., and Archdeacon of St. John. Not only as a faithful parish priest, but in diocesan work and as a real authority and interesting writer alike on the ecclesiastical and secular history of the Province of New Brunswick, he made contributions which will not soon be forgotten. A son, the Rev. William O. Raymond, is Professor of English at the University of Michigan.

Archdeacon Mackay spent his life in Indian missionary work in the far western diocese of Saskatchewan, where alike as travelling missionary, as principal of the Mackay Boarding School at Pas, and as Archdeacon he rendered yeoman service. He did invaluable work also for his beloved Indians in the field of translation.

BISHOP OF OTTAWA CONCLUDES MISSION

One of the most successful missions held in Toronto in connection with the Diocesan General Mission has just been closed at St. Bartholomew's Church, the Bishop of Ottawa being the missionary. Thirty-five services were held during the eight days. The Bishop's instructions on the Holy Eucharist were full of inspiring thoughts, as he laid special emphasis on the consecration of daily life in the Holy Eucharist.

DR. STURGIS VISITS TORONTO

Dr. Wm. C. Sturgis, Educational Secretary of the National Council of the Episcopal Church of the United States, paid a busy but widely appreciated visit to Toronto over Sunday, November 18th. In addition to two addresses at the regular services at St. James' Cathedral on Sunday, he addressed the boys of Upper Canada College on Saturday evening, a meeting of the Woman's Auxiliary branches of the city at St. James', Monday afternoon, and a general meeting at the Holy Trinity Church on Monday evening. Dr. Sturgis presents the challenge of the world situation in a most convincing fashion. His visit is sure to stimulate interest in the real mission of the Church.

MISCELLANEOUS NEWS

St. Martin's Church, Montreal, P. Q., has entered upon its fiftieth year. The first incumbent was the Rev. John Philip DuMoulin, who was rector from the opening of the church until 1883, going from Montreal to St. James' Church, Toronto. During its half century of existence, St. Martin's has had only four rectors, prior to the present incumbent. Canon Howard, speaking of the things for which St. Martin's stands, mentioned the fact that the pews have always been free at all services.

Professor S. A. B. Mercer, Dean of the Faculty of Divinity of Trinity College, gave an instructive and most interesting lecture on Reading the Church Services, at the regular monthly meeting of the Toronto Diocesan Lay Readers' Association, held in the Chapter House of St. Alban's Cathedral.

St. Luke's Pro-Cathedral, Sault Ste. Marie, has been enriched by the gift of two very handsome pieces of furniture, a prayer desk given in memory of the late Mrs. T. J. Foster, and a credence table, a memorial to the late Mr. and Mrs. J. S. Ironside, long connected with St. Luke's Parish. The two memorials were solemnly dedicated by His Grace, the Archbishop of Algoma. Both are of

oak, beautifully carved, and in perfect harmony with altar and reredos.

The fiftieth anniversary of St. James' Church, London, Ont., was observed on November 11th by services that will long be remembered by all those who were able to attend. The Bishop of Huron was the special preacher at both services, which were conducted by the rector, the Rev. W. Leslie Armitage, assisted by the Rev. Canon Hill, the Rev. Prof. Anderson, and the Rev. J. Edmonds.

The Rev. J. O. Murray, D.D., Commissary to the Archbishop of Rupert's Land, and formerly Canon of St. John's Cathedral, Winnipeg, Man., has been appointed diocesan curate for the Diocese of Meath, Ireland.

AMERICAN-ORTHODOX UNION SERVICE

A NOTABLE SERVICE was held at St. Paul's Church, Richmond, Va., the Rev. B. D. Tucker, Jr., D.D., rector, on Sunday evening, December 2d. The service was a union service of St. Paul's congregation, and the congregation of St. Constantine's Greek Orthodox Church.

The rector of St. Constantine's, the Rev. Philemon Sevastiades, and the rector of St. Paul's conducted the service, the lesson, the Nicene Creed, and the versicles and prayers being read first in Greek, and then in English, the chants were sung in Greek by the Greek choir, and the hymns in English, led by the choir of St. Paul's.

Dr. Tucker made an address of welcome, which was interpreted in Greek by the Rev. Stamo S. Spathey, assistant minister of St. Paul's Church, after which the sermon was preached by Dr. Sevastiades, and interpreted in English by Mr. Spathey.

The congregation, which filled the church, included large numbers of the Greeks, and many Syrians, Armenians, and Russians living in the city, all of whom, in the lack of regular ministrations of their own national Churches, have come to look to St. Paul's Church for such ministrations as might be needed. The Armenians and Syrians have been accustomed, for several years, to holding their services in St. Paul's Church, whenever they could secure the presence of priests of their own Churches; and Dr. Tucker announced at this service that the new crypt chapel which is now being completed in the basement of the church, will be offered for use to any national group of Christians who have no church building of their own.

The Diocese of Virginia is fortunate in having among its clergymen a native Greek, the Rev. S. S. Spathey, a graduate, last summer, of the Virginia Seminary. Mr. Spathey is assistant at St. Paul's, and minister in charge of Weddell Memorial Church, and is finding abundant opportunity for effective ministry among the nationals of the Eastern Churches resident in Richmond.

TO THE DOMINICAN REPUBLIC

ONE OF THE Church's missionary recruits, for whom a farewell service was held in the Church Missions House chapel on December 4th, is Miss Catherine M. Mason, a native of Louisville, Kentucky, a graduate of the Sargent Normal, Boston, a communicant of St. Paul's, Williamson, West Virginia. She sailed December 5th to San Pedro de Macoris, Dominican Republic, to build up our school in that city.

Massachusetts Church Receives Bequest for Missions Assessments

Encouraging Campaign Reports—
Cathedral Children's Corner—
General News Notes

The Living Church News Bureau }
Boston, Dec. 10, 1923 }

THE will of the late Judge Rollin E. Harmon, which was filed this past week, has created an interesting precedent in the Diocese of Massachusetts. He left all of his property in Lynn, on North Common St. and Baker St., and the houses thereon, to St. Stephen's Church, Lynn, after a trust during the life of his sister. The property is to be kept as a memorial to his wife, and the proceeds are to be spent as follows: Two-fifths toward the salary of a curate, one-fifth to the sick and the poor of the parish, and two-fifths toward the assessment of the parish for foreign and domestic missions. St. Stephen's Church also is to receive \$5,000 directly in cash.

Much interest is aroused in the diocese over this permanent provision to help pay the parish assessment for foreign and domestic missions. St. Stephen's Parish has, I think, sent more men and women into the mission work of the Church, in this country as well as in foreign fields, than any parish in Massachusetts. Judge Harmon's will is an added indication of the parish's continued interest in the work of the whole Church.

ENCOURAGING CAMPAIGN REPORTS

The first reports of the canvass in Massachusetts for the Nation-wide Campaign are most encouraging. In giving a preliminary report of the canvass of the Cathedral congregation, Dean Rousmaniere writes:

"The total amount thus far raised toward the apportionment of \$65,000 for 1924, is \$42,241.81. The total number of pledges is 388. One hundred and fifty-four pledges have been received or promised from the young people of the Cathedral, under the leadership of the Young People's Council, fifty-five from the Rousmaniere Class, thirty from the Girls' Friendly Society, thirty from Miss William's Class, and thirty-nine from the choir."

The new rector of Trinity Church, the Rev. Henry K. Sherrill, in a note in this week's *Trinity Calendar*, under the head A Cause for Rejoicing, writes:

"Last June we were faced with a possible deficit of \$19,000 in our gifts to the work of the General Church and the Diocese. An appeal was sent out. The result of the appeal was so splendid that the vestry has been able to authorize the treasurer to pay this year's apportionment of \$41,255 in full. Once again Trinity has met the test of loyalty to the Church. It is a genuine cause for gratitude and rejoicing."

CATHEDRAL CHILDREN'S CORNER

St. Paul's Cathedral is the first church in the Diocese of Massachusetts to establish a Children's Corner. At present it is used only on Sunday afternoons, in connection with the children's service, when it is much appreciated by the boys and girls of the congregation. In speaking of the Children's Corner at the Cathedral, the Rev. John W. Suter, Jr., quotes

a recent letter from a friend, relative to the Children's Corner, in some of the English churches, which is in part as follows:

"In England I was stimulated and delighted by the Children's Corner in our churches. This is just what its name describes, a corner set apart for children, where there are pictures (chiefly colored ones), picture-books, prayer-leaflets, a child's-size prayer-desk, with a prayer card, tiny vases of flowers, in fact, 'all things bright and beautiful.' The children also bring their own drawings or works of art, or perhaps flowers as their offerings. It is their place, where no grown-up watches with repressful eye, and where all that they see and handle and do, helps them, in ways that they

can understand and make use of, to love God with their hearts and minds."

GENERAL NEWS NOTES

The Rev. Walworth Tyng, who has been stationed for many years at Chang Sha, Province of Hunan, China, and who is supported there by the alumni of the Episcopal Theological School, preached yesterday morning at the Church of the Holy Spirit, Mattapan. Mr. Tyng is spending his sabbatical year in study at Cambridge.

Hopeful Signs in English Church Life is the subject of an address to be given this coming Wednesday by Miss Helena Dudley, at the December meeting of the Boston chapter of the Church League for Industrial Democracy. The Rev. Albert Farr, the eastern field secretary of the League, will be present and tell of his recent work.

RALPH M. HARPER.

New York Woman's Auxiliary Holds Great Advent Meeting

Church, Stage, and Underworld—
St. Thomas' Centennial—Other
Commemorations

The Living Church News Bureau }
New York, Dec. 7, 1923 }

YOU will all rejoice to know that we have made good on our pledge to the Nation-wide Campaign." This was the cheering statement made by Mrs. Samuel Thorne, its president, to the 600 women gathered at the Advent meeting of the Diocesan Auxiliary to the National Council at the Cathedral on Tuesday, December 4th. Always well attended and always interesting, the meeting of the Diocesan Auxiliary this year was the best in its history.

At the morning service the Most Rev. Nathan Söderblom, Archbishop of Upsala, Sweden, was the preacher. This distinguished prelate has been speaking throughout the United States in the interest of Christian Unity. In appearance and in his robes of office the Archbishop looked like a living Rembrandt, with his black gown and his white tippet. He spoke of the inner light and of its illumination of the soul. He repeated his plea for a spiritual unity as the basis of the only true union possible at present and reminded his hearers of the close and fraternal relations existing between his Church and the whole Anglican communion throughout the world.

After luncheon in the Undercroft of Synod Hall, the afternoon meeting took place, with Bishop Manning presiding. The Bishop outlined the tasks before the diocese and spoke of the urgent necessity to make the Nation-wide Campaign a success, not only for the credit of the diocese, but for the work's sake itself.

Bishop Shipman pleaded for a higher and nobler conception of the Church's mission than that of merely ministering to the social side of life, important as that was. The Church had more to do, he said, than consecrating, so to speak, dances and concerts.

Bishop Lloyd made an address in commemoration of the life and work of Elizabeth A. Delafield, former president of the Auxiliary, praising her clear vision, her courage and unflagging devotion.

The Rev. Dr. Reifsnider referred to the immediate problems of the Church in Japan, now on the threshold of an independent national existence. He pointed out what this would involve in the transfer of authority and the passing of the present status of existing institutions.

Miss Bertha Richards, of St. Augustine's School, Raleigh, S. C., gave a brief account of the work being done there for the Negroes, and of the fine spirit of self-sacrifice they were displaying in their search after higher things.

Bishop Colmore, of Porto Rico, told of conditions on the island and of the necessity to make adequate provision for the future of those who are flocking to the Church for spiritual leadership. In Ponce, he said, the only place of worship at present was the basement of the rectory, an unsuitable and insignificant presentation of a great Church to an impressionable people.

CHURCH, STAGE, AND UNDERWORLD

The Clergy Club, over which the Rev. Dr. Gates presides, gave quite a unique luncheon last Monday at the Astor Hotel. There were several, and very different, guests of honor at the speakers' table. Mr. William Hodge, author and star of *For All of Us*, now playing in the city, and his entire company; Mr. Alpheus Geer, son of the venerated vicar-emeritus of St. Paul's Chapel of Trinity Parish, and founder of the Marshall Stillman Movement, whose object is the recovery to decent citizenship of the bandits of New York; and several real, live ex-guns!

Mr. Hodge spoke of the relation that should exist between the Church and the stage. He deplored the present separation, and said he was just boring a little hole through the wall of partition by his plays. He asked his hearers to discriminate between the good and the bad plays, and to go after those who were responsible for the bad ones; their authors, their producers, and the audiences who made them possible and popular by their patronage.

Mr. Geer made a stirring speech in defence of the gunmen. He said that they were largely the product of dire poverty, lack of education, but most of all, of the want of kindly human relationships with

decent people. The approach to them by the Marshall Stillman Movement was just along this latter objective. Religion meant nothing to them as gunmen, nor did social service efforts, however well meant. But kindness, faith, and love could reach them as nothing else could or did. They had, he said, hearts of gold, but you had to dig deep to get at them. Their very vices had in them the elements of virtue—notably their loyalty to the gang, and the sacrifices they would make for one they loved and trusted. The Movement was working on and encouraging the development of, these elements of character, and had produced remarkable results.

To back up his statements he called upon several ex-gunmen to tell their stories, and moving ones they were, told in the vernacular of the underworld, but ringing true, nevertheless. One of the men—a “consistent burglar”—asserted that they had the police beaten before the start, and said that the only way to abolish the underworld was not to build a high wall between it and the upper world, but to break down the barriers and let them all meet on a common level of understanding, sympathy, friendship, and trust!

Mr. Geer has given himself, his time, and his money to this work, with unusual devotion, and has been amply repaid in lives restored by his efforts. He is now seeking a small fund wherewith to establish and equip clubs in the centers of the underworld where his “boys” can meet with decent citizens and talk out their problems and get help to solve them. “Dad” Geer has the confidence of the gunmen and of the decent citizenry of New York and no one is better qualified to bring them together in a mutually helpful way.

ST. THOMAS' CENTENNIAL

This week has been filled with services, meetings, dinners, and luncheons to celebrate the centennial of St. Thomas' Church. The event has been a remarkable commemoration of a notable century of achievement. Naturally, interest has centered around more recent happenings in this great parish, though the past has not been overlooked or forgotten.

On Sunday morning, Bishop Manning preached the commemoration sermon. He read the names of the illustrious men and women to whose faith and fortitude St. Thomas' owed so much. He paid a gracious and generous tribute to the rector and his people. A unique feature of the service was the dedication of a cross of stone inserted in the column just behind the pulpit. This stone, probably the only one of its kind in the world, was brought from the summit of Mount Calvary, and presented to the church by a parishioner. Beneath it, Dr. Stires proposes to place a *priedieu*, where those who desire may make their devotions. On Sunday afternoon both church and chapel congregations and choirs joined in Evensong, and addresses were made by former vicars and lay members of the parish.

A large parish reception was held on Monday afternoon in the Guild Hall, where Messrs. Walter and Frank LeG. Gilliss, parishioners for over fifty-one years, had prepared an interesting exhibit of portraits and memorials of former days. One great-grandson of the first rector, the Rev. Dr. Cornelius Duffie, was present.

The commemoration dinner, given by the Men's Association, was held at the Plaza Hotel on Tuesday evening. Over

200 were present. General Avery D. Andrews presided. Addresses were made by Bishop Manning, Bishop Oldham, and Bishop Brown, a classmate of Dr. Stires at Alexandria. Former Senator Chauncey Depew made a plea for closer relations between the English-speaking nations. He said that the world was ruled by symbols and that St. Thomas' was a great symbol of faith and hope to New York.

Dr. Stires delivered a lecture on the significance of the beautiful reredos and other ornaments of the church on Wednesday afternoon.

On Thursday a particularly illuminating historical paper was read by the Rev. Dr. E. Clowes Chorley, historiographer of the diocese, on the record of the parish during its hundred years. Afterwards the clergy were the personal guests of Dr. Stires at a luncheon at the St. Regis, at which several informal and delightful tributes were paid to the host by friends and admirers among his brethren.

As these lines are being written, the program is still in progress. Today an organ recital is being given by Mr. Lynwood Farnum, with special music by the choir, under Dr. Tertius Noble. On Saturday, afternoon the Rev. Dr. Stetson, Mr. Lewis B. Franklin, and the Rev. Dr. Van DeWater will make addresses on The Church in the City, In the Nation, and In the World. On Sunday morning the rector will preach on Looking Forward.

There can be little question that the remarkable record that St. Thomas' has made during the incumbency of its present rector, the Rev. Dr. Stires, has been due in large part to his personality. His leadership has not been of the driving kind, but of the drawing; it has been due to the multiplying of himself a thousand-fold among his congregation. He has humanized religion, and made men see its beauty: by the fidelity of his own life to the ideals he speaks of to them Sunday by Sunday and day by day. He asks none to do what he has not himself done beforehand, and builds their faith and fidelity upon his own proved foundations. Dr. Stires ministers to many more than the crowds that throng St. Thomas'. He reaches thousands through the radio, who would never know anything about religion otherwise. But he does more than that. The other day your correspondent met a prominent Methodist minister coming out of the rector's study, where he had brought his problem and had got help and wise counsel. A week before a leading Congregational minister had been another visitor in search of advice and sympathy.

The chief joy that Dr. Stires is getting out of this celebration lies in the fact that his people have assured him that, great as has been their success and prosperity, it does not measure up to what they acknowledge they ought to do, or to what they intend to do in the future. For some years St. Thomas' has spent five times as much on work outside the parish as it has on itself. This is Dr. Stires' “exceeding great reward” for twenty-two years of splendid and unselfish service to the Church and the city.

OTHER COMMEMORATIONS

St. Mary's, Manhattanville, has also just concluded its centennial celebration. The outstanding feature of this parish has been its long devotion to high ideals of service, notably in connection with religious education, in which it has taken

a deep and practical part. It has also shown an unselfishness that does it infinite credit. It passed by the unique opportunity to add to its permanent endowment because it felt that the call of Japan was even greater, and divided its centennial offerings with the Church in that stricken land.

St. James', Fordham, has been commemorating its seventieth anniversary with an attempt to meet the housing shortage in New York by the erection of a large apartment house on its spacious grounds, and its promise to erect another in the near future. Anyone who knows the Bronx will appreciate what this means to the Church in that borough, filled, as it is, to overflowing with a growing influx of Jewish people. It means the permanence of a Christian population within reach of the ministrations of the Christian religion, and ultimately the permanence of Christian unity in the borough. This movement, and the growth of the Bronx Churchmen's League, are reassuring indications of the fact that the Church in New York has vision and faith and hope.

FREDERIC B. HODGINS.

LONG ISLAND YOUNG PEOPLE'S CONFERENCE

A GENERAL CONFERENCE and dinner for the young people of the Diocese of Long Island, was held at Grace parish house, Jamaica, Monday, November 26th. One hundred and fifty, representing twenty-two parishes, responded to the invitation of the Commission on Young People's Societies formed by the Board of Religious Education. The Chairman of the Commission, the Rev. Arthur L. Charles, presided, and opened the conference by explaining the object of the get-together meeting, and brought up for discussion the question: Shall we have a Diocesan Young People's Society?—if so, by what name shall it be called?

Before opening the discussion, brief reports of the present work carried on in Young People's organizations, were called for, and the leaders in four parishes responded with very clear statements of their societies, and their plan of proceedings.

The address of the evening was made by the Rev. Arthur R. Cummings, who gave a summary of the work done at the Princeton Conference last summer, and made practical suggestions regarding organization, programs, and the five-fold plan that forms a strong platform for the Young People's Fellowship.

A general discussion followed, regarding the formation of a diocesan organization, and the resolution to establish one was unanimously adopted. The question of a name that would prove acceptable to all the delegates present, however, brought forth such diversity of opinion, that the Chairman was requested to appoint a committee to decide upon a name, constitution, and by-laws, to report at a meeting to be held in the near future.

BEQUEATHED \$50,000 TO PARISH

THE LATE EDMUND HAYES, who had served as a vestryman of the parish of St. Paul's Cathedral, Buffalo, N. Y., since 1889, and was the senior vestryman at the time of his death, has bequeathed the sum of \$50,000 to the permanent endowment fund of his parish. The gifts of General Hayes to this fund during his lifetime amounted to more than \$100,000.

Speakers Discuss Live Issues Before Philadelphia Church Club

Protection Asked for Christ Church —To Entertain Sanatorium Association—General News

The Living Church News Bureau {
Philadelphia, Dec. 7, 1923 }

THE Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, and the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York, were the principal guests and speakers at the annual dinner of the Church Club of Philadelphia, held last Tuesday evening at the Bellevue-Stratford Hotel.

"Our Churchmen should study more about the Bible, the Church, and our Saviour," said Bishop Slattery. "There is no other Communion that does so little reading as that of the Protestant Episcopal Church. There is no intelligence among our Churchmen unless we read. And these serious questions which come before the Church are likely to be judged by men according to their prejudices and their emotions.

"Very often they do not know what they are talking about. I would not sign a single petition that was offered to me, because these usually indicate a lack of thought. Too often they are signed out of a benevolent feeling for the person offering them. You are not thinking, but simply rearranging your prejudices. When great questions come before the Church, the laity should consider them with real intelligence.

"Churchmen," the Bishop added, "should take upon themselves the duties of public life to a greater degree than they do."

"Church clubs," he said, "should do more than simply assemble once a month and eat. They should study the affairs of government, of politics, of parliamentary conduct, and of international problems. And, finally, we need to make the missionary spirit practical."

The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York, and editor of the *Southern Churchman*, declared that the Church wanted leaders who were not so much concerned with the way the Saviour came into life as they were with the fact that He did come.

"Four of the apostles started preaching the new Christ without saying anything about the Virgin Birth," he said. "Whether they knew about that doctrine or not does not matter. And I do not lay it aside. But for an earnest Christian disciple it does not matter so much how our Lord came into this life or what our interpretations of the creed may be. The important thing is the fact that He did come."

Bishop Garland extended greetings and recalled the constant reference made a few years ago to a new era and a complete change in the world. This was overdone, he said. There was a positive need of spiritual leadership, he continued, and quoted from Dr. Mulford's *Republic of God*: "Nature does not reveal, she conceals God," which he paraphrased as "The Church does not reveal, she conceals Christ."

PROTECTION ASKED FOR CHRIST CHURCH

The City Council has received a message from Mayor Moore proposing that properties on the north side of Old Christ Church be purchased and razed to protect the landmark against fire hazards and that the Betsy Ross House be moved to Fairmount Park or the Parkway.

In his message the Mayor pointed out that both Christ Church and the Betsy Ross house are in constant danger from fire and new building construction, and urged that greater care be taken to preserve them.

"Christ Church has claims upon our patriotism, and should be carefully preserved for succeeding generations," said the Mayor.

"The Director of Public Works has had this matter under consideration by reason of recent fires in the immediate vicinity of this ancient and sacred shrine."

TO ENTERTAIN SANATORIUM ASSOCIATION

For the first time in many years the American Sanatorium Association, the personnel of which takes in the best known authorities and specialists on tuberculosis in the United States, will hold a two days' session in Philadelphia, December 14th and 15th. Dr. Olin S. Pettingill, President of the Association, has wired Dr. William J. Enders, Medical Superintendent of the Home for Consump-

tives, Chestnut Hill, which is one of the institutions of the Church in this Diocese, accepting the invitations of the Home to meet there. The Home for Consumptives is operated under the Philadelphia City Mission, of which Dr. William H. Jefferys is Superintendent. The Institution is the oldest sanatorium for tuberculosis in the United States, and is located on a large tract of land, in what is actually the highest spot within thirty miles of Philadelphia. The name "Home" has been retained notwithstanding it has grown into a thoroughly modern institution.

GENERAL NEWS

The Order of Sir Galahad held its first open conclave in this city last Sunday evening in the Church of the Advocate. The conclave was under the direction of the Advocate branch of the Order. The Knights, clad in armor, reenacted a session of the Round Table, in the church, preceded by a procession. The Rev. John H. Lever, rector of the church, delivered an address on the aims and purposes of the Order.

A Provincial Church School Service League Institute was held in this city on Wednesday, Thursday, and Friday of this week, under the leadership of Miss Frances Withers, for the purpose of training speakers and leaders to present the C.S.S.L. at various gatherings. This Institute was an outcome of the meeting of the Committee of the C.S.S.L. held at Harrisburg on November 9th, and was attended by representatives of many of the Dioceses in the Province.

FREDERICK E. SEYMOUR.

Campaign for Western Seminary Appeals to Chicago Churchmen

Daily Vacation Bible Schools— Mission and Semi-centennial In Streator—Older Church Boys' Rally

The Living Church News Bureau {
Chicago, Dec. 8, 1923 }

THE average man carries his money in two trouser pockets. In his right hand one he keeps his cash for current expenses; in his left he puts his principal. We have to do all we can to make him take out of his left hand pocket for such causes as the campaign for the building and endowment of the new Western Theological Seminary." Mr. Angus Hibbard made this statement at one of the many meetings being held in the interest of the Campaign. Meetings of the parish chairmen, most of them laymen, have been held this week. One of these was at the Hotel La Salle on Tuesday, December 4th, when Judge Jesse Holdom presided. Both Bishop Griswold and Dean De Witt spoke on the need of the Church in the Mid-west for the new Seminary. Mr. Kreuger, the director of the Campaign, had some helpful words to say on procedure, especially in the carrying out of the intensive campaign, which is soon to be put on. Dean DeWitt announced that 105 men had accepted chairmanships of parish committees.

DAILY VACATION BIBLE SCHOOLS

Chicago is first of the large cities in the number of daily vacation Bible

schools and enrollment. In this city there are 203 schools, with an enrollment of 24,134. This total, added to the total for the past six summers, places Chicago on record for a grand total of 1,234 schools, with a total enrollment of 187,690 boys and girls. From present indications there will be, during 1924, more schools and better schools than before.

MISSION AND SEMI-CENTENNIAL IN STREATOR

As immediate results of the Mission and semi-centennial services and exercises held recently at Christ Church, Streator, the Rev. N. B. Quigg, rector, several memorials have been given to the church, among them a beautiful oak altar, an oak credence, and two brass alms basins, and a receiving basin. The necessary funds for a new pipe organ were subscribed.

There were many services held during the celebration, and all were well attended. The mission held by Dean Long, which preceded the semi-centennial, gave a deep spiritual tone and character to all that followed. The organ recitals given by well-known Chicago men, like John Norton, C. Gordon Wedertz, and Lester Groom, were greatly appreciated. The climax was the confirmation service at the morning service, on the Sunday before Advent, when the Bishop confirmed thirty children. One hundred and fifty made their communion at the morning service, double the number at any previous service in the parish. In the

evening the Bishop preached the semi-centennial sermon.

OLDER CHURCH BOYS' RALLY

The Brotherhood of St. Andrew had a conference, and the older boys of the Church in the diocese had a rally on Saturday afternoon, December 8th, at All Saints' Church, Ravenswood, the Rev. F. E. Bernard, rector. The general chairman for the event was Mr. Charles Hoag, president of the Junior Assembly. Part of the time was spent by the boys and men in the Y. M. C. A. gymnasium and swimming tank, across the street from the church.

The first of the afternoon conferences was on Consecration of Boy Life and Service, led by Carl Lundien, of the Church of the Redeemer, Chicago. The second conference was on Meeting an Opportunity and Challenge in the Brotherhood, led by Mr. Russell Whitney, of Emmanuel, La Grange. The speaker at this conference was Mr. Clarence W. Brickman, field secretary. Following this, a Camp Houghteling reunion was held in the parish house, Humphry Dixon being the chairman. Rev. J. R. Pickells, of Freeport, one of the chaplains at the Camp last summer, spoke, and was followed by others, boys and men, who had been at the camp and known its joys.

After supper service was held in the church, with an address by Bishop Griswold.

A PROCESSIONAL CROSS

On Sunday, November 25th, at St. Luke's Church, Evanston, a new processional cross was blessed. The cross was made by the Artificers Guild of London, England.

The cross is of hand-beaten silver, exquisitely chased, with four medallions, bearing the symbols of the Evangelists. The arms of the cross bear lines of red enamel, symbolizing the blood of the Redeemer. At the center of the cross is a beautiful Agnus Dei. Around the knob, at the top of the ebony staff, are the words, *Pacificans per sanguinem crucis eius*, deeply embossed in Old English style. Above this is an inscription which shows that the cross is a thank-offering from Edgar and Edna Cutter. Known as the Peace Cross, this thank-offering will be used only on special occasions.

WORK AT CHRIST CHURCH, WAUKEGAN

The late Bishop Toll was for many years rector of Christ Church, Waukegan. The church is a monument to his unselfish work there, and is established as one of the leading congregations of the city. Waukegan, just over forty miles north of Chicago, is the first industrial and commercial city reached on the north shore. All between are residential and suburban towns. Waukegan has grown at a remarkable rate, and needs the ministrations of just such an active and well founded parish as Christ Church. The Rev. H. E. Ganster, the present incumbent, has been rector for ten years. Under him an endowment fund of nearly \$60,000 has been collected, and a most attractive rectory has been built. The parish has one of the largest and best equipped Sunday schools in the diocese, the enrollment being 400. There is a communicant list of 500. The choir is a large and efficient one, with a membership of ninety. Libertyville is one of the towns near Waukegan where Bishop Toll first organized a mission of the Church, with the name of St. Lawrence's. Christ Church choir visited St. Lawrence's on the evening of the First Sunday in Advent, and sung Maunder's

oratorio, "The Song of Thanksgiving." There was a congregation of over 400, some of the people having to sit in the vestibule.

ART LEAGUE EXHIBIT

The fourth annual exhibit of the Art League of Oak Park, is being held at Grace Church parish house, from December 8th to the 22d. Hundreds of paintings and pieces of sculpture, the work of the most famous artists in the middle west, have been received by the exhibition committee. Among them is a painting of unusual interest, by "Jack" Spelman, known as "The Moonshiners' Home." A feature of the exhibition is the impromptu decoration of the walls of the building

by the artists present. Ten sketches will be awarded on the last evening as prizes to those present. Mr. Curtis B. Camp, president of the Church Club, and vestryman of Grace Church, is president of the Art League. He is also organizing an Art League at the Hamilton Club.

AN ANNOUNCEMENT

"A meeting of intense interest," preceded by a dinner at the Auditorium Hotel, will be held on Friday evening, December 14th, under the auspices of the Woman's Auxiliary and The Church Club of Chicago. The Rev. C. S. Reifsnider, L.H.D., Coadjutor Bishop-elect of Tokyo, will be the guest of honor and the speaker of the evening. H. B. GWYN.

"Another Ten Years at St. Thomas," Washington

The Bishop's Guild Revived—City-Country Entente

The Living Church News Bureau
Washington, Dec. 8, 1923

ST. THOMAS' Parish celebrated, last Sunday, the twenty-first anniversary of the rectorship of the Rev. C. Ernest Smith, D.D., its present rector. In recognition of this event the parish has issued a booklet entitled *Another Ten Years at St. Thomas*, a sequel to a similar book issued ten years ago.

During the last ten years structural improvements have been made at St. Thomas' which make it one of the most beautiful, and probably the most ecclesiastically correct, church in Washington. It is built of granite both inside and out, and is surmounted by a Gothic tower and lantern from which rises a well proportioned spire surmounted by a cross. Among the more notable of its interior decorations are the statue of *Christus Consolator* in the east quatrefoil, designed by Mrs. B. R. Russell, a parishioner; the font, a copy of Thorwaldsen's masterpiece in the Cathedral at Copenhagen; and the east window which represents Christ as the Creator of the world.

The sixteen side windows of the nave give a very remarkable picture-history of the Anglican Church in England and America. The first window pictures Joseph of Arimathea, traditional founder of Glastonbury. Others represent St. Alban, St. Patrick, St. Augustine, and St. Swithun. The more modern characters portrayed are Wycliffe, Cranmer, Laud, and Queen Anne. The last window represents Bishop Seabury, first Bishop of the American Church. All the windows are noted not only for their beauty but for the accuracy of detail and the clever way in which traditional symbolism is introduced.

Other windows picture two scenes in the life of St. Thomas, one of them his confession of faith described in the twentieth chapter of St. John's Gospel, and the other the traditional visit of St. Thomas as a missionary to the Malabar coast of India.

The parish has recently completed one of the best arranged parish halls in the city. On the main floor is a large assembly room with a stage, surrounded by alcoves which can be closed off to form classrooms. The rector's office and reception room and an office for his secre-

tary are adjacent. On the lower floor are choir rooms for men, for women, and for children, a work room, a kindergarten and numerous guild rooms. All the latest improvements are installed, including a motion picture lantern, a cold room for altar flowers, kitchens, and storerooms.

Under the rectorship of Dr. Smith, St. Thomas' has become one of the foremost parishes in the Diocese. Its future is bright. Situated in the heart of a substantial residential district it will continue to minister for many years to a congregation of Washington's leading professional and business men and their families.

THE BISHOP'S GUILD REVIVED

Bishop Freeman has put new life into the organization of women known as the Bishop's Guild. For several years this guild met twice a year, in the fall, to receive the instruction of the Bishop, and in the spring to report accomplishment. It consisted principally of the presidents of the various women's organizations of the Diocese.

The new Bishop has seen the advantage of having a large body of women through whom he can reach all parts of the Diocese. He has therefore circularized the parishes asking that the women join the guild. At a meeting held this week more than 300 representative women were present and applications for membership have been received from numerous others.

CITY-COUNTRY ENTENTE

Last Sunday Bishop Freeman visited Trinity Church, Upper Marlboro, Md. The Bishop is very anxious to unite the country parishes and the city in one diocesan whole. He is much impressed with the remarkable history and tradition of the Church in southern Maryland and at the same time deplores the present day hardships of the clergy living in the country. He finds his visits to the country among the most interesting of his episcopal duties and never fails to impress upon a city audience the importance of cultivating cordial relations with the Churchmen in the counties of Maryland.

A TRAVELING Church normal school is being arranged by the Diocese of Western Michigan for the southern part of the diocese, to reach every section with at least two sessions for instruction.

**BISHOP KNIGHT'S
INSTALLATION**

PURSUANT to his election at the special convention of the Diocese of New Jersey, in October, and the canonical approval of the Church of such action, Bishop Knight, formerly Missionary Bishop of Cuba, and afterward Vice-Chancellor of the University of the South, was installed as Bishop Coadjutor of New Jersey, at a special service held in Christ Church Pro-Cathedral, Trenton, on Monday, December 2d. A large congregation filled the church, admission being only by ticket.

Under the direction of Canon Charles S. Lewis, as master of ceremonies, the service combined much dignity with very great simplicity. The choir was followed in the procession by the lay officers of the Diocese, the visiting and the diocesan clergy, the clerical officers of the Diocese, the Canons of the Cathedral, the Archdeacon, Dean Baker, the visiting Bishops, the Bishop Coadjutor, the Bishop's chaplain, and the Bishop of the Diocese.

The service was a celebration of the Holy Communion, with the ceremony of installation, and a *Te Deum*, inserted after the sermon. Bishop Matthews was the celebrant, assisted by Bishop McCormick as epistoler, and Bishop Talbot, gospeller, the epistle and gospel being those for the week. The sermon, extracts from which appear in another column, was by Bishop McCormick, who also was the preacher on the occasion of Bishop Matthews' consecration in 1915.

Bishop Knight was presented by Bishop Lloyd and Bishop Colmore. The assignment of duties was read by the Chancellor, the Hon. Bayard Stockton, and was: the general oversight of the work of the Board of Missions, Social Service, and Religious Education; the charge and care of the churches in which summer services are maintained; a full half, but an undivided half, of the visitations of the parishes. Bishop Carson read the testimonial of Bishop Knight's consecration to the Episcopate, on December 21, 1904, by Bishop Tuttle, assisted by nine other Bishops; Canon Moor of the Cathedral, and Secretary of the Diocese, read the certificate of election by the Diocese; Dean Baker, president of the Standing Committee, read the certificate of the consents of the Standing Committees; Bishop Talbot read the certificate of the consents of the Bishops, and the names of the Bishops so consenting; the notice of the transfer of Bishop Knight to New Jersey, by the Most Rev. A. C. Garrett, D.D., Presiding Bishop, followed, and, finally, the notice to the congregations, announcing the completion of the election, was read by the Rev. Chas. M. Perkins, Secretary of the Standing Committee. After this, Bishop Knight made a declaration of loyalty to the Diocese.

The *Veni Creator* then was sung, kneeling, and the prayer that follows it in the Office for the Consecration of Bishops, was said by Bishop Matthews, who thereupon formally received the Bishop Coadjutor elect into that office, and caused him to be conducted and placed in the seat set apart for him in the cathedral. The *Te Deum* was sung, the offering taken, and the choral celebration proceeded. The *Jubilate* was sung during the ablutions.

A pleasing feature of the service was the singing for an offertory, of a hymn

written by Bishop Matthews himself, in continuance of the Diocesan tradition of hymn-writers.

After the service the invited guests went to the Stacy-Trent Hotel, where luncheon was served. Bishop Matthews was toastmaster, and brief speeches were made by Bishop Lloyd, who was President of the Board of Missions when Bishop Knight was a Missionary Bishop; Bishop Colmore, who told of a service being held that day in the Canal Zone in appreciation of the honor now being shown their old leader; Mr. Benj. F. Finney, Vice-Chancellor of the University of the South, who told of how well his predecessor had accomplished the task set for him there; Mayor Donnelly, of Trenton, on behalf of that city, the Rev. Dr. L. E. Hubbard, of Elizabeth, on behalf of the clergy of the Diocese; and Mr. F. M. Pearce, Secretary to Governor Silzer, on behalf of the laity. The final response was made by Bishop Knight, who told some of the inside history of his eighteen months of service in New Jersey, and of the happiness in which it now resulted.

ACCEPTS EPISCOPAL ELECTION

THE REV. EDWARD M. CROSS, Missionary Bishop-elect of Spokane, has accepted his election, subject to the necessary confirmation, in a letter addressed to the Presiding Bishop, under date of December 3d.

ADDRESSES

MORMON UNIVERSITY

AN INTERESTING OCCASION that, outside Utah, would seem very unusual, was an address in a Mormon university by a Bishop of the Church. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of the District, on invitation from the president of the Brigham Young University at Provo, made the address to the student body on December 5th. He complimented the University on the fine personnel of its football team, and went on to point out the unity in history and in life.

President Frank S. Harris introduced the Bishop. This University is one of the strongest institutions of the "Latter Day Saints."

SEVENTY-FIVE THOUSAND MEN

IT IS ESTIMATED that seventy-five thousand men participated in the Advent corporate communion this year. This annual celebration is advocated by the Brotherhood of St. Andrew, and the number of men participating grows larger each year. For weeks past the Brotherhood National Office has been sending the cards of invitation to parishes, and Brotherhood men have been calling on men at their homes, reminding them of this Communion, marking the beginning of the Advent season.

NEW YORK CATHOLIC CLUB

THE NOVEMBER MEETING of the New York Catholic Club was held at St. Mark's, West Orange, N. J., recently. The annual requiem was celebrated by the rector of the parish, the Rev. Frank B. Reazor, D.D. The Bishop of Haiti pontificated, in cope and mitre. Bishop Carson made the address in the afternoon, upon the work of the Church in his District. Most stimulating accounts of the preparations for the Priests' Convention, to be held in 1924, were furnished. Five new members were elected.

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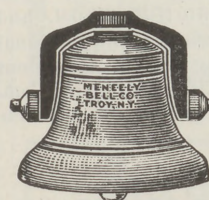
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RELIGIOUS EDUCATION MISSION IN GRAND RAPIDS

St. MARK'S PRO-CATHEDRAL and Grace Church, Grand Rapids, Mich., coöperated, during the week beginning December 2d, in a Religious Education Mission, conducted by Mr. Edward Sargent of New York, Secretary in the National Department of Religious Education, and Miss Mabel Lee Cooper, Psychologist of the Memphis Public School System, Professor of Education at the Tennessee State Normal School, and also connected with the National Department. The meetings of the week supplement, or perhaps, for a time, may supercede, the Diocesan Normal School that has been in operation the past two winters. The general purpose of this week is that parents and teachers may be enabled to know in a scientific and intelligent way "The Child, his development, and the contribution parents, home, school, and the Church should make to this development."

The first session of the Mission was held Monday, December 3d, at Grace Church, beginning with a brief service, which was followed by supper in the parish hall. Immediately after this Miss Cooper spoke on The Importance of Religious Education. She was followed by Mr. Sargent, whose topic was The Problem of Education. The attendance was about two hundred persons, and the addresses of both speakers were so valuable, impressive, and interesting, that the enthusiasm created must have the effect of greatly increasing the attendance at subsequent meetings.

Mr. Sargent's subjects for discussion during the week were: The Problem of Education, The Rhythmic Unfolding of Personality, The Boy by Ages, The Girl by Ages, Religion the Present Need, Miss Cooper's subjects are: The Importance of Christian Education, What Constitutes a Teacher?, The Religion of Childhood, Youth, Maturity, Discipline vs. Punishment, and Christian Nurture; the Contribution of the Church to Educational Needs.

RELIGIOUS WORK IN MT. MCGREGOR SANATORIUM

THE GREAT SANATORIUM of the Metropolitan Life Insurance Company, located at Mt. McGregor, N. Y., in the Diocese of Albany, has a regularly appointed chaplain in charge of religious work among the patients, the Rev. Albert E. Bowles. Bishop Nelson recently visited the Sanatorium and confirmed five persons, presented by the chaplain. The Sanatorium has a beautiful chapel, and this work of the Church has the personal interest of Mr. Haley Fiske, President of the Metropolitan Life Insurance Company, and a devout and leading Churchman.

CORRESPONDING SECRETARY

MR. AUSTIN PARDUE, a seminary student, has accepted an invitation from the Executive Secretaries of the National Council, to act as corresponding secretary for the Young People's Movement.

He will give such time as he can spare from his seminary work, and will answer inquiries about the Young People's Movement, outline suggestions as to worship, study, and work, and assist in forming plans for future conferences of diocesan and provincial leaders, so that, by

the time of the General Convention in New Orleans in 1925, a national organization of the movement may be affected, if the young people want it, and the General Convention approves.

Mr. Pardue's appointment assures the young people that one of their own number will consider and answer the letters sent to headquarters. He may be addressed at 281 Fourth Ave., New York, N. Y.

CHINESE PAY FOR OWN CHURCH

ON ALL SAINTS' DAY the new St. Paul's Church, Kiangwan, China, was consecrated by the Rt. Rev. F. R. Graves, D.D., assisted by ten clergymen, seven of them Chinese, and three American, in the presence of a large congregation. Kiangwan is a suburb of Shanghai, where Christian work has been maintained for a long time.

Just fifty years ago the first church was consecrated. Under the able and devoted care of the Rev. H. N. Woo, lovingly known by everyone as "Papa Woo," the congregation had grown so that the old building was no longer adequate, when he was called to lay down his work. Meanwhile the locality had deteriorated, the structure had become dilapidated, and a plot of ground in a better position had been given, on which to put up a new church. So, under the new priest in charge, the Rev. Montgomery H. Throop, a professor at St. John's University, a committee was organized, and funds collected, to erect a larger St. Paul's as a memorial to "Papa Woo."

Money poured in from every direction in a wonderful way, so that, without a cent from America, the parish has been able to erect and pay for its church, costing about \$8,500, to furnish it at a

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EDITORIAL COMMENT

Shall We Close the City Churches?
—Two Classes of Clergy—Dr. Simpson on Modernist Christology—Bishop Gore on the Meaning of Validity—Tendencies in English Prayer Book Revision—Episcopal Courtesy—Soviet Russia and the Church.

THE EUCHARIST AS THE CENTER OF UNITY

Ralph Adams Cram

THE EUCHARIST IN ST. PAUL

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RITUALISM

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THE CHURCH AND DEMOCRACY

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cost of about \$1,000, and also to erect a gate house, a fence, and a belfry.

The church is a beautiful example of Chinese architecture adapted to Christian use. The pillars which surround it, the traceried windows, the tiled roof, all are distinctly Chinese, making it blend in harmoniously with its environment above all, however, rises the cross, silently but constantly proclaiming the message of God's love. The Gospel which the church is commissioned to preach is neither American nor English, neither Gothic nor Roman, but Catholic; therefore there is no reason why it should not be embodied in Chinese forms now, as in the past it has expressed itself in Romanesque and Gothic.

CHURCH GROWING IN BUFFALO

THE CHURCH EXTENSION SOCIETY of Buffalo, has recently acquired a valuable piece of property in the northern section of the city of Buffalo, a section that is growing rapidly. The building purchased was erected for religious and social purposes by the United Presbyterian Church, but that Church decided to sell the building and build elsewhere.

It has been ascertained that there are enough members of the Church in the neighborhood to form a new parish, and many of the Buffalo clergy who have parishioners living in the northern section of the city, have signified their willingness to invite such families to support the new parish. A survey of the district is being made by the staff of the Church Extension Society under the leadership of the chaplain, the Rev. Alfred S. Priddis.

NEW VIRGINIA CHURCH

CHRIST CHURCH, Glenwood, Va., a rural community, about six miles from Danville, was opened for services on Sunday, December 2d, the service being conducted by the Rev. Malcolm S. Taylor, the rector of Epiphany Church, Danville, and the founder of this new mission.

Christ Church was established as a mission Sunday school about two years ago by the Rev. Mr. Taylor, with the assistance of some of the lay men and women of the Epiphany, and the cost of erection of the new building has been borne almost entirely by members of the Epiphany. Several memorials have been placed in the new church; a brass altar cross, given by Mrs. Lee O. Gregory, as a memorial to her father, the late John D. Spencer, of Danville; altar vases, in memory of the late A. M. Southall, of Danville, given by his daughters. The organ placed in the church is the original pipe organ used in Epiphany Church before 1850, one of the first ever brought into this section of Virginia. This organ has been remodelled and rebuilt, and placed in Christ Church as a memorial of the late Rev. George W. Dame, D.D., the founder, and for fifty-five years the rector of Epiphany Church.

ALBANY EVERY MEMBER CANVASS

A HEAVY SNOWSTORM, which was most severe in the New York's capital district, covered the Diocese of Albany very generally on November 25th, the Sunday appointed for the diocesan-wide Every Member Canvass. This necessitated postponement of the Canvass in various places, although in many parishes it was made practically according to schedule. Con-

sequently the returns are not yet definitely known; but the preparation for the Canvass by parish conferences and meetings, and particularly by the Churchmen's Dinner, indicate that the results will correspond to the enthusiastic development leading up to the Canvass.

SOCIETY OF THE NAZARENE ADVANCES

UNDER THE LEADERSHIP of the Rev. A. J. Gayner Banks, the Society of the Nazarene is planning a large extension of its work. The membership is rapidly increasing, and includes men and women of strong force and influence. The Christmas number of *The Nazarene*, the official magazine, tells of successful missions and many cases of bodily and mental and spiritual healing. Among the many witnesses to the good work are physicians and men of such standing as Sir William Willcocks, the builder of the great Assuan dam.

In order to share with Mr. Banks in the work of the Missions, and to take over much of the organization work, Mr. John W. Lethaby, formerly Executive Secretary of the Diocese of Oregon, has been appointed General Field Secretary.

The testimony of the rector of a parish, where a Mission was recently held, is significant: "Our recent Mission proved a great spiritual blessing to this parish and community. The emphatic teaching of both missionaries on the untold value of the sacramental aspect of our Church, helped to build up many of my people in the faith. I heartily commend the holding of such Missions in every parish and congregation."

Plans are being rapidly worked out for the provision of a Nazarene House, to cost \$50,000, which will act as headquarters, and provide a center for the training and sending out of workers. A chapel will be a special feature of the new House, where intercessions will be offered by day and night for cases needing healing.

During the first months of 1924 the Society has been invited to conduct Healing Missions in Florida, Georgia, and Texas.

The Rev. Mr. Banks conducted a healing Mission from November 23d to the 27th, and during his stay in Washington, addressed the Provincial Synod, and spoke before the clericus.

Of late, very successful work has been done in New Orleans, Washington, and Chicago. The headquarters of the Society are at 189 Pearson Drive, Asheville, N. C.

EAST CAROLINA EVERY MEMBER CANVASS

WHILE ALL OF THE RETURNS are not yet in, the indications are that the Every Member Canvass, conducted in the Diocese of East Carolina this fall, will reach a high mark. The canvass was held very generally on Sunday, November 25th, though some of the parishes and missions had to have it at a later date.

The preparation for the canvass this year included the holding of twelve district conferences for a consideration of the Church's Program for 1924, under the direction and inspiration of the Rev. W. R. Noe, Executive Secretary. Several imported speakers did much to arouse enthusiasm, and give information of the work of the whole Church. The Rt. Rev. H. R. Hulse, Bishop of Cuba; the Rev. J. M. B. Gill, of the Field Department of

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the National Council; and the Rev. Louis G. Wood, were included in the list. Diocesan speakers presented every phase of the Church's work: Religious Education by the Rev. George W. Lay; Christian Social Service, by the Rev. J. N. Bynum; The Church's Program, by the Rev. W. R. Noe; Diocesan Missions, by the Rev. James E. W. Cook; and Woman's Work, by Mesdames Richard Williams and S. P. Adams. In most cases the conferences lasted for two days, and were presided over by the chairman of the district in which it was held. A good attendance was reported at the majority of the conferences.

PRESENTING THE PROGRAM IN MINNESOTA

THE DIOCESE OF MINNESOTA made, during the fall, a very careful and a very thoroughgoing preparation and presentation of the Program of the Church to its members. In October Mrs. C. E. Hutchison, from the National Council, gave a series of institutes in the Diocese, and in November the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas, and the Rev. Franklin J. Clark, from the National Council, undertook group and mass meetings in Minneapolis, and other centers of the Diocese. Towards the middle of November, a flying squadron went out to forty-one places in the diocese with their message.

Diocesan officials say that the reports returned are encouraging, and that they think the canvass will be a success.

MEMORIAL SERVICES IN JAPAN

IN ST. TIMOTHY'S CHURCH, Hongo, Tokyo, the only church undamaged by the earthquake, there was held a memorial service on All Saints' Day, for all the Churchmen who lost their lives through earthquake or fire. There were fifty-five in number, including five who are uncertain. Of these, twenty-six belong to the True Light Church, sixteen to St. John's Church, three to Holy Trinity Church, three to Christ Church, Kanda, three to Christ Church, Senju, two to All Saints' Church, one to Grace Church, and one to St. Thomas' Church. Others belonged to churches of the S. P. G. and C. M. S.

So writes the priest in temporary charge of Grace Church. Starting early on Sunday morning after the earthquake, he arrived at the site of his church at ten minutes of ten, "only to find her in ruins." At ten, the hour when his service was to have begun, "I offered my silent prayers instead of the Holy Eucharist."

His services have since been held in the house of Mr. J. McD. Gardiner, the house in which the original Grace Church was started some thirty years ago.

The Japanese clergy are "full of hope and courage, and trying to do their best for the reconstruction work."

CHURCH LEAGUE BROADCASTS ITS PRINCIPLES

A STATEMENT on behalf of the Church League for Industrial Democracy was broadcasted from Cincinnati by the Rev. Wm. B. Spofford, field secretary, on the afternoon of Friday, November 30th, and was received from stations as far distant as Spokane, Wash. It consisted of an invitation to membership in the League, for which, it stated, there were no membership dues, the organization being "simply an association of like-minded people."

The belief of the League was stated to be that "the teaching of Jesus should be applied to every phase of life; to international affairs, to social affairs, and to industrial affairs, no less than to the problems that we all face as individuals." In that teaching was to be found the solution for the vexing problems that confront us today. In spite of the nominal teaching of all Churches that "we are members one of another," the fact re-

mains that the world is still divided into warring factions, employer against employee, race against race, nation against nation, creed against creed." To build a new world on the ideal of membership one of another, "in which the jungle law of competition shall not hold sway," is the object of the League. "To arrive at this ideal coöperative commonwealth will take time; it will require self-sacrifice, suffering, and patience. But the world is

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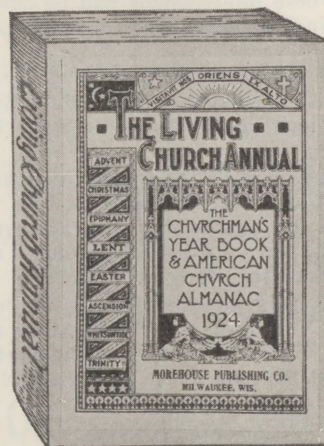
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groping towards it; our great leaders are giving expression to it constantly. We must have the courage to press on, for our hope and faith is upon the rock of the teachings of Jesus."

AN APPRECIATED SERVICE

THE DEAN OF THE CONVOCATION of Mobile, the Very Rev. J. S. Plummer, took the choir of St. Mark's Mission, Toulminville, Ala., with him to the Mobile city jail, Sunday, November 25th, and proclaimed a joyful Gospel to the inmates, both white and colored. They rendered a dozen hymns and the anthem borrowed from the morning service.

Accompanying the choristers, were a number of the mission's officers and teachers. They were gratefully welcomed and urged to return by both the officials and the prisoners. Those who made the visit said that it did them as much good as anybody.

REV. LOUIS N. ROCCA INSTITUTED

ON SUNDAY, November 18th, the Rev. Louis N. Rocca was instituted rector of Trinity Church, Ft. Wayne, Indiana, by the Rev. Charles H. Young, who acted for the Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, who could not attend on account of illness.

The Rev. Mr. Rocca comes from a curacy in the Chapel of the Intercession, Trinity Parish, New York City, in succession to the Very Rev. E. W. Averill, Dean of St. Paul's Cathedral, Fond du Lac, Wis.

TO BE DEAN OF DALLAS

THE REV. ROBERT S. CHALMERS, rector of St. Mark's Church, Toledo, Ohio, has been called to be Dean of St. Matthew's Cathedral, Dallas, Texas, to succeed the Very Rev. J. H. R. Ray, and has signified his acceptance of the call. He will enter upon his duties about the Feast of the Epiphany.

Mr. Chalmers is completing his sixth year as rector of St. Mark's Church, Toledo. During his ministry there the parish house has been practically remodeled, the chancel of the church completed, and a Skinner organ installed, and a new rectory purchased. The total amount expended on improvements, exceeding \$90,000. The Church school has become noted for the high standards maintained, and particularly for the system of week-day religious education carried on in co-operation with the public schools of Toledo. Miss Edith H. James has been in charge of this work, which has been also under the supervision of the National Department of Religious Education.

Mr. Chalmers' departure for the Southwest will mean many changes in the Diocese of Ohio. He is a member of the Diocesan Council, Chairman of the Department of Religious Education, a member of the Department of the Nation-wide Campaign, and also a member of the Committee on Appropriations. He has been largely responsible for the inauguration and rapid growth of the Gambier Summer Conference, of which he is the Executive Chairman. He has also been actively identified with all Summer Conference work in the Province of the Midwest. As head of the Department of Religious Education he was largely interested in the Young People's Movement, and not only inaugurated the Diocesan Society in Ohio, but was Chairman of the

Advisory Committee of the young people's work in the Province of the Mid-west. Mr. Chalmers was a Deputy to the General Convention at Portland in 1922.

CINCINNATI RECTOR HONORED

NOTABLE CITIZENS of Cincinnati, to the number of one thousand and forty-seven, gathered at the Hotel Gibson, December 3d, at a dinner given in honor of the Rev. Frank H. Nelson, as a recognition of twenty-five years of service to his Church and his city.

Dr. Frederick C. Hicks, president of the University of Cincinnati, was the toastmaster, and among the speakers were Bishop Vincent, Bishop Reese, the Hon. George P. Carrel, mayor of the city, Mr. George Dent Crabbe, a prominent manufacturer, and Dr. William B. Rainsford, of New York. Mr. Nelson replied gracefully to the various tributes voiced.

The Rev. Mr. Nelson has been a prominent figure, both in civic and ecclesiastical affairs of Cincinnati, for several years past. He led the Cincinnati Community Chest campaign during the war, and the Nation-wide Campaign immediately after. He has represented the Diocese at the General Convention four times, has been a member of the Standing Committee for a number of years, and has served in many other capacities, both in the life of the Church and of the city.

STUDDERT KENNEDY IN BALTIMORE

INSTEAD OF its usual custom of having two or three speakers at its banquets, the Churchman's Club of Maryland gave its undivided attention to one address at the winter meeting, December 6th, in the Emerson Hotel, Baltimore.

It was a change abundantly justified. After the Rev. G. A. Studdert Kennedy had finished as stimulating an address as the Churchman's Club had ever listened to, another speech would have been an intrusion. We realized that we are living in a different atmosphere from that which envelops the people across the sea. America knows that there is something wrong over in Europe, that there are some discordant notes in the contribution of this globe to the music of the celestial spheres. But America is not uttering any cry-out of the anguish and bitterness of its misery in body and soul. We have scarcely been touched by the world tragedy. Coming from the scene, and by no means the worst scene, of material ruin, of doubts and fears, of almost moral and spiritual bankruptcy, Mr. Kennedy, with all the fervor of an evangelist, called upon the Church folk to visualize God's purpose of a unified humanity. National self-sufficiency is no longer possible, not even permanently for the United States, in spite of its resources.

There is no higher calling than that of the business man, said the speaker, that of producing and distributing the bread, that is the necessity of life. He is as truly a priest of God as one who serves at the altar. The first great need for establishing God's purpose of a unified humanity was to Christianize those agencies and activities which bring men in touch with one another throughout the world. Commerce, industry, and politics; behind all these human activities there is a psychology. There are motives, purposes, and ideals. If the Christian religion has no bearing on these fundamental human affairs, then in the terse words of the



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speaker, it had better "jolly well" give up. It is difficult to pick out high points in the address. The hearers found themselves transported to a high altitude and sustained upon it from beginning to end. Like Bunyan's pilgrim, we might not be able to see the wicket gate that led to the world's salvation, but the guiding light was visible, "the Light that never failed on land or sea," "which lighteth every man that cometh into the world."

The climax of the evening came with the spontaneous rising of the whole body of men present and their continued applause. Very happily Bishop Murray congratulated the Club upon its growth in members, declaring the Club's deepest purpose in growing was to spread more widely among men the convictions Mr. Kennedy had so eloquently and forcefully driven home.

DEATH OF THE REV. M. J. PETERS

ON NOVEMBER 25th, the Rev. Minor Julius Peters, rector of All Saints' Church, Fulton, New York, died in Asheville, N. C., in his forty-third year.

Mr. Peters was the son of Mrs. Susan Peters, and the late James Peters, of Portsmouth, Virginia, and the funeral service was at Trinity Church, in that city. The Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, was the officiant, and was assisted by the Rev. Messrs. Newton Middleton, Myron B. Marshall, and Charles H. Holmstead.

The Rev. Mr. Peters was ordained deacon by Bishop Tucker in 1909, and priest, by Bishop Horner the next year. His first work was as assistant at Trinity Church, Asheville, N. C., after which he went to Grace Church, Grace, N. C.

DEATH OF MISS MARY LANDON JETT

MISS MARY LANDON JETT entered into eternal rest, November 19th, at her home in Washington, D. C.

Miss Jett was a sister of the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, and was the eldest daughter of the late Dr. William Newton and Virginia Mitchell Jett, of King George County, Virginia. For a long period, prior to her retirement three years ago, on account of ill health, she was the beloved Matron of the Episcopal High School, near Alexandria, Virginia. Since leaving the school she has made her home in Washington.

In addition to Bishop Jett, she is survived by another brother, the Rev. William B. Jett, of Martinsville, Virginia, and two sisters, Misses Ethel N., and Hallie M. Jett, of Washington.

NEW JERSEY PARISH HOUSE

ON TUESDAY, November 20th, a new \$15,000 parish house was opened in the mission of St. Mary the Virgin, Ridgefield Park, N. J., by the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, assisted by the priest in charge, the Rev. Charles E. Berghaus. The ground for the new building was broken by the rector on the Fourth of July, and the corner-stone was laid by the rector with the assistance of the Masonic Club of Ridgefield Park, on July 28th. The building contains a large auditorium with stage and dressing rooms, a well equipped kitchen, and a meeting room for clubs and committees.

NEWS IN BRIEF

ALABAMA—The Young People's League of St. John's Church, Ensley, is reported as being alive and vigorous, as is the chapter of the Brotherhood of St. Andrew in that parish.—Bishop McDowell, the Executive Secretary of the Nation-wide Campaign, and the Rev. Messrs Barnwell and Stoney, have just spent an intensive week among the churches of Mobile.

ATLANTA—Edward A. Shields, who was appointed Secretary for the Brotherhood of St. Andrew, in the Province of Sewanee, recently, has been visiting several parishes in this diocese in the interest of Brotherhood work. He is further considering making Atlanta his headquarters for work in the Province.—A special Armistice Day service was held in Rome, Ga., at which a tablet to the late Charles Graves, chosen to represent the known dead of the World War, was unveiled with military honors in the local cemetery. The choir of St. Peter's Church, assisted by an orchestra, rendered the special music for the occasion, and the Rev. H. F. Saumenig, the rector, made an appropriate address.—The Rev. E. B. Andrews, of Pittsburgh, Pa., has held two very successful missions lately, one at St. Stephen's, Milledgeville, and the other at St. James' Church, Marietta.—On All Saints' Day a beautiful window was unveiled in loving memory of Joan Thompson Clarke, in All Saints' Church, Atlanta. The window was given by her children, and represents the visit of the Magi to the infant Christ.—Miss Mabel Lee Cooper is expected to visit the diocese, January 3d to the 5th, to hold conferences with Church school workers.—Christ Church, Macon, expects to have a set of chimes installed in the tower in time to play Christmas carols on Christmas Eve. Eleven Deagan bells have been ordered, nine of which have been given as memorials. The first to be given is described as a memorial to the men and women of the parish who served in the World War. This parish is now organized along the lines of the group system. A new rectory has recently been purchased, and the older one has been remodelled to serve as a parish house. The publishing of a parish paper, beginning January 1st, is contemplated at this time.—Mr. Lewis B. Franklin has visited the Diocese

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during the past month in the interests of Nation-wide Campaign. He held many conferences with individual vestries, and then attended and addressed a large banquet in Macon, and a well attended luncheon in Atlanta. The result of his visit has been that the people have taken a greater interest in the work of the Church than ever before, and though the program this year calls for a larger amount than ever before, it is earnestly believed that that amount will be subscribed.—A Bible Class is to be started at the Federal Penitentiary on December 9th, at the request of prisoners therein. Bishop Mikell is to preach there December 23d.

BETHLEHEM—A rousing Mission was held in the churches in Reading, Pa., during the week of November 12th to the 18th, under Messrs. Mercer and Hadley. All three parishes cooperated in this week of special services, with very splendid results. During their stay in Reading, the missionaries spoke in outside places, wherever they could get a hearing. They addressed the pupils in the high schools, the men of the Kiwanis Club, and where admission was possible they spoke to the employees in the factories.

EAST CAROLINA—The Convocation of Eden-ton, which held its 182d session in the Church of the Holy Cross, Aurora, on November 6th and 7th, devoted itself largely to a study of the Program of the Church for 1924. Speakers of the diocese, specially trained to present it, were given prominent places on the convoca-tional program.—St. Andrew's Church, Wrightsville Sound, near Wilmington, now under construction, recently had its corner-stone laid by Bishop Darst, in the presence of a large number of Church people. The Rev. F. D. Dean, priest in charge of the church, was master of ceremonies. This church, which takes the place of Lebanon Chapel, a small frame structure, will be a handsome and well appointed edifice.—The senior presbyter of the Diocese, the Rev. Edward Wooten, celebrated the fifty-fifth anniversary of his ordina-tion to the priesthood on St. Matthias' Day. Mr. Wooten, who is now in his 86th year, was an active clergyman of this Diocese for many years, but is now retired. He is a veter-an of the Confederate Army, having served as the commanding officer of a North Carolina cavalry company. He is one of the oldest living alumni of the Virginia Seminary.

ERIE—St. Paul's mission, Farrell, the Rev. Sisto J. Noce, priest in charge, has been thor-oughly renovated during the past months, and gifts of eucharistic and office lights have been received, as well as a beautiful Venetian glass sanctuary lamp.—A rectory has been pur-chased by Trinity Church, New Castle, the Rev. P. C. Pearson, rector.—Sunday evening, November 11th, the choir of Trinity Church, Erie, the Rev. Claud C. Thomson, rector, aug-mented by others sang Mendelssohn's Forty-second Psalm, accompanied by a symphony orchestra. This was the first number of a program which will enable the people of the city to bear the Church's contribution to the art of music.—A portable chapel has been erected at Elwood City, and a new work started, under the direction of the Rev. Guyon Golding, priest in charge of St. Andrew's Church, New Castle.—The Diocese has re-ceived from Mrs. Hannah L. Hamlin, of St. Luke's Parish, Smethport, the Rev. W. E. Van Dyke, rector, a gift of six one thousand dollar bonds, with the request that they be added to the permanent missionary funds of the Dio-cese.—At the recent Every Member canvass of St. John's Church, Erie, the Rev. W. R. Camp-bell, priest in charge, the congregation met the local budget, and over-subscribed the maxi-mum quota for the Program. Total pledges show an increase of 300 per cent over the previous year.—Sunday evening, November 25th, a union service was held at Trinity Church, Erie, at which the priests of the Greek and Roumanian Orthodox, and the Po-lish National Churches were present. A short address was given by Fr. Popovitch, of the Roumanian Church, and a sermon on unity, preached by Bishop Ward.

LONG ISLAND—The December meeting of the Brooklyn Clerical League was addressed by the Rev. G. A. Studdert Kennedy.—The second meeting of the Long Island Assembly of the Brotherhood of St. Andrew, for the season of 1923-24, was held in St. Luke's Church, Brook-lyn. The Rev. Edgar Morris Thompson, rec-tor of St. James' Church, conducted a Quiet Half Hour before supper. The annual Renewal Service was held, and an address was made by Field Secretary, John H. Frizell.—The Long Island branch of the Woman's Auxilliary has sent altar linens and silk burses and veils, to the value of \$150, to Bishop McKim, in Japan.—The sixth annual Quiet Day for the women of the parish of St. John Baptist, Brooklyn, and other Churchwomen, was held on the first Tuesday in Advent, December 4th, and was conducted by the rector, with en-

couraging attendance.—A Quiet Day for the women of the parish of the Resurrection, Rich-mond Hill, L. I., was conducted by the Rev. John Whiting Crowell, on the first Thursday in Advent, December 6th.—At St. Gabriel's Church, Hollis, a Preaching Mission was held from December 2d to the 9th. The general sub-ject was The Way of Life, and the missionary was the Rev. John Whiting Crowell.—On Saturday, December 1st, the Bishop of Long Island laid the corner-stone of the first of the orphans' cottages to be erected by the Church Charity Foundation upon property recently deeded to the Foundation, at Sayville, L. I., directly opposite St. Anne's Church. It is de-signed for girls. A second cottage, a memorial to the late Rev. Canon Swett, to be known as the Paul Flynn Swett Memorial Cottage, is to be erected for boys, in the near future.

LOS ANGELES—The diocesan Lay Readers' League held an enthusiastic meeting at All Saints' Church, Los Angeles, on November 19th. Professor John R. Macarthur of Cali-fornia Institute of Technology, spoke on Mod-

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ernism and Fundamentalism from a Layman's Standpoint.—The Bishops' Guild held their semi-annual exhibit of work at St. Thomas' parish house, Hollywood, on November 27th. Bishop Johnson made the address of the day.—The fall meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, was held at the mission of St. John the Baptist, Corona, on December 1st. Some fifty delegates travelled long distances to attend. The speakers were the Rev. R. A. Kirchhoffer, Rural Dean of the San Bernardino Convocation, the Rev. A. G. H. Bode, and Mr. William Shewan, of Long Beach.—The Los Angeles Clericus met at St. John's parish house, Los Angeles, on December 3d. The Rev. Harold H. Kelley, chaplain of the Seamen's Church Institute at San Pedro, was the speaker.—A retreat for priests was held under the auspices of the Catholic Club of the diocese, at Christ Church, Ontario, from December 5th to the 8th. The Rev. Spence Burton, S. S. J. E., of San Francisco, was the conductor.—The Rev. Richard H. Gushee celebrated the twenty-fifth anniversary of his ordination to the priesthood on December 8th, at Christ Church, Ontario. It was in this church that his ordination took place, and Christ Church has been Fr. Gushee's only parish. Furthermore, he has been its only rector. The Rt. Rev. Joseph H. Johnson, D.D., who ordained Fr. Gushee, was present at the Solemn High Mass which marked the silver jubilee.

MARYLAND—The commission on Young People's Work of the Department of Religious Education of the Diocese, the Rev. Christopher S. Sparling, chairman, has issued a Y. P. S. L. Bulletin. It contains Hints, Suggested Program, Suggested Topics for Meetings, and the Constitution adopted by the Maryland Young People's Societies.—The Rev. Francis E. Alleyne, of All Hallows' Parish, Davidsonville, Md., is slowly recovering from a long and tedious illness at the Church Home and Infirmary, North Broadway, Baltimore.

NEWARK—The new parish house of the church at Ridgefield Park was dedicated in November by Bishop Stearly, and is a great possession for an active parish in a very important town.

OKLAHOMA—Archdeacon Jamison of Western Oklahoma, is somewhat like a Bishop in respect to the amount of territory under his care, for it is his work to represent the Church

in all of the western part of the state of Oklahoma, and there are a great many towns and villages out there. It is no wonder that now and then one hears of a clergyman being lonely. The Executive Secretary of the District has been out with Mr. Jamison four or five times, of late, visiting the Mission stations at Clinton, Hobart, Mangum, Woodward, Alva, and Anadarko. In all but one of these places there is a church building. Services are held once a month, and in most of the places some real progress is being made.—Bishop Thurston officially opened the new parish house of St. Matthews' Church, Enid, the Rev. C. K. Willer, priest in charge, November 30th. Probably nowhere in the District has more real progress been made the past twelve months than at Enid.—December 2d, The First Sunday in Advent, was observed by a number of the parishes and missions of the District, as the time for a corporate communion of the men and boys, and some excellent results are reported as having been accomplished in the number reached.—A new Sunday school is being started at St. Paul's, Altus, where the Rev. Herbert Brooke Morris is in charge.

PITTSBURGH.—During the Advent season special thirty-minute noon-time services for business men and women are being conducted daily in Trinity Church, Pittsburgh. Short, but vigorous sermons are being delivered at these meetings by various clergy of the Diocese. At the service on Wednesday, December 5th, however, a most interesting novelty was provided in a stirring appeal for peace, made by Mr. Harold Peat, widely known throughout the country as "Private Peat."—The St. Margaret Memorial Hospital, the Church hospital of the Diocese of Pittsburgh, has recently enjoyed the addition of some excellent equipment. The hospital, however, has this month issued an appeal for an electrocardiograph, a very necessary instrument for the special study of heart diseases. The authorities are hoping that some one may install one as a memorial.—The installation of an elevator has just been completed in Trinity House, Pittsburgh. This will prove a great convenience to the Bishop and all others, using the diocesan offices, situated on the third floor.—At Calvary Church, Pittsburgh, an interesting event on Thanksgiving Day was the ringing of changes on the chimes by an expert

bell-ringer from St. Paul's Church, Buffalo. Previously the bells have never been used for anything but hymn tunes, and, as a matter of fact, this was the first time that changes were ever rung on bells in the city of Pittsburgh.—Reports as to the success of the Every Member Canvass are beginning to come in. Several parishes that are making the canvass for the first time, report large increases in the number of pledges. One small parish reports an increase of two hundred per cent in the number of pledges, while a larger parish reports an increase of forty per cent, which, expressed in terms of money, means an annual increase of parish income of \$3,200.

SOUTHERN OHIO—A beautiful mahogany desk chair was presented by the Cincinnati Clericus to the Rev. Dr. Frederick L. Finchbaugh, rector of Calvary, Clifton, who leaves this city during January, to accept the rectorship of St. Stephen's Church, Wilkes-Barre, Pa. Speeches were made by Bishop Vincent, Bishop Reese, Dr. Nelson, and others, regretting of Dr. Finchbaugh's departure, and speaking of his fine record of sixteen years' service to the Diocese, the community, and his parish. A joyous note at the meeting was the appearance among his brethren, of the Rev. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, who is convalescing after a long and severe illness.—Rejoicing marked the consecration of the Church of the Nativity, Price Hill, Cincinnati, the Rev. James Howard Fielding, rector, on the Sunday next before Advent. Bishop Reese was the consecrator, and on the previous evening, was the guest of honor at a parish supper. The parish dates from 1875, when it was founded by the Rev. J. M. Kendrick, who was later Bishop of New Mexico and Arizona. The corner-stone of the present beautiful stone church was laid in 1891, and the church opened for services a year later, Bishop Vincent officiating at both services. The church has a fine parish house, the materials for which came from the old parish house of Christ Church, and which were given by Mrs. Mary Emery.—Deaconess Drant, of the Cincinnati City Mission, added pumpkin pie to the Thanksgiving day menu of the women prisoners in the County Jail. Needless to add, it was greatly appreciated, and the Bible class she teaches there, showed this by strict attention to their lessons.

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