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The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, JANUARY 2, 1926

No. 9

THE CHURCH PRESS

EDITORIAL

THE
PRESIDING BISHOP

BY THE REV. H. P. ALMON ABBOTT, D.D.

AROUND THE CLOCK

BY EVELYN A. CUMMINS

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11½ inches, \$72.00 each insertion. *No discounts on time or space contracts.* Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN, Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

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Agents also for (London) *Church Times*, weekly, \$3.50, and *The Church in Japan*, quarterly, 50 cts. per year.

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Word has come from China that all our schools in the Wuhan district, i.e., the three cities of Wuchang, Hankow, and Hanyang, have all opened with full enrolment. Boone University and St. Hilda's are full, and five middle schools have a total enrolment of 1,400.

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EDITORIALS & COMMENTS

The Church Press

OUR neighbor, *The Churchman*, is starting out to raise an endowment fund of \$250,000 to enable it to continue publication indefinitely.

The condition that leads *The Churchman* to take this step is one that confronts all the religious press alike. If we except two or three "undenominational" papers whose appeal is to a constituency much beyond that of a single denomination, no American religious paper pays its way today, or can be made to pay it. This is due primarily to the great increase in the cost of printing since the war, so that all printed matter costs from two to three times its previous cost, and the circulation cannot be made large enough to absorb this additional cost; and secondarily, to the fact that because of the relatively small circulations as compared with those of the daily papers and the magazines, the volume of general advertising that goes to the religious papers has been greatly curtailed in recent years.

Our own Church papers have, still further, another problem. It is stated in the following paragraph of *The Churchman's* presentation of the case:

"A recent study of Church newspaper statistics was made by the editor of the *Western Christian Advocate*. The *Reformed Church Messenger* reported his findings as follows:

"He finds that in his own Church—the Methodist Episcopal—one member in every fourteen subscribes to a denominational weekly paper. In the Southern Methodist fellowship the ratio is one point better—one in thirteen. But Presbyterians are either poorer readers or else they don't like religious weeklies, for the proportion among them (taking North and South together) is one in seventeen. The Lutherans are on the same basis exactly. But the most creditable record does not lie even with the Methodists; it belongs to the Disciples, among whom one in every nine members pays money for a Church paper, and (best of all) to the Evangelical people, where the total Church membership is less than six times the combined subscription lists of Church journals. *The worst off are the papers representing Episcopalianism, which command the patronage of only one in forty-four among the members of their churches. (Italics ours.)*"

And then, "Episcopalian" support is divided among four weekly papers, not to mention three monthly magazines; and the circulation of all these is complicated by the number of diocesan and parish papers. If an ordinary Episcopalian pays for his parish paper, his diocesan paper, and his missionary magazine, all of which are pressed upon him as demands in the interest of loyalty, while he also receives occasional copies of

The Church at Work free of charge, perhaps it is not strange that he does not evince great enthusiasm when asked to subscribe for a fairly expensive weekly paper in addition. Only thoroughly interested Churchmen feel a need for this as well.

IS the weekly Church press, then, worth while?

It all depends upon one's perspective. Without it we should have no knowledge in one diocese of what was being done in other dioceses; and we should have no forum in which the issues of the Church could be discussed.

If the Church is to be governed by a representative body of clergymen and laymen, and these are to be elected, in turn, by lesser elective bodies, there must be some way in which the electors themselves can be kept abreast of the thought of the Church. How helpless, in General Convention, is a deputy whose "remarks" show that he is completely uninformed as to the work and the thought of the Church as these are related in the Church papers! One shudders at the contemplation of what General Convention would be if there were no organs of thought in the Church. After all, in spite of small circulations, the Church papers are read by the leaders of thought in the Church, and have, therefore, a real influence in moulding thought.

Is the fault, then, with the papers themselves? Is none of them worthy of the support of Churchmen on its merits, in addition to the local and specialized organs?

Probably no editor can sufficiently see himself as others see him to enable him to make reply without bias. The editor of *THE LIVING CHURCH* naturally recalls whole hosts of letters telling of the great pleasure and benefit derived by various readers from the reading of this journal. No doubt *The Churchman* and the rest of our weekly papers receive like testimonials.

Each of our papers could be improved if each of them could command resources from which to draw in effecting improvements; but as we compare our papers with the religious press generally, we are perfectly confident that it is not simply prejudice that assures us that each one of our Church papers towers above most of its contemporaries in appearance, in the value of the material printed, and—"present company always ex-

cepted"—in the ability displayed in the editorial pages. No one need be ashamed of the press of the Church in comparison with other religious papers.

But are there too many of us? Is consolidation of the present four weekly papers the solution of the problem? No doubt each of the four editors has a fellow feeling for that little girl in the swing with two others who remarked, "If two of us would get out, there would be more room for me." But the fact is that each of our older papers is the residuum of consolidation after consolidation, always with the result that its circulation was not permanently increased thereby. If consolidation of the four were effected tomorrow, it would not, in our judgment, materially alter the condition.

For there are only two real alternatives in making a religious paper. One must either carefully refrain from expressing any conviction upon a matter on which people differ, or one must express convictions frankly, temperately, and courteously; and if he be fit for his position at all, the editor of the latter sort must afford ample opportunity for those who differ with him to present their conflicting views. Both kinds have been tried in the Church. A paper of the former sort must be pitifully weak and must repel thinking men and women by its weakness; and a paper of the latter sort will repel those many people who cannot abide reading something with which they disagree. THE LIVING CHURCH long since lost the support of all these latter, since, by a policy of welcoming criticism of the editorial position, every reader is constantly obliged to read, either among the editorials, the special papers, or the correspondence, something with which he disagrees; and the editor himself does not dream that the editorial position is always, or ever will be always, absolutely perfect in its perspective or in its conclusions. It is inevitable that the editor must sometimes be wrong. It is conceivable that readers may sometimes be wrong as well, though none of them thinks so.

And as a people, we Churchmen are exceedingly—well, diversified in our tastes. Nothing has been more forcibly borne in upon the editorial comprehension than that there are abundant Churchmen who do not want and would not have THE LIVING CHURCH on their tables. Differences among Churchmen being as they are, it would be a calamity in the Church if *The Churchman* or the *Southern Churchman* or *The Witness* were forced out of existence; and some may think the same of THE LIVING CHURCH. One may regret it or not, but there is not that unanimity among Churchmen that would enable them to support a single organ of Churchmanship such as had any real convictions behind its editorial policy. We have sometimes pondered upon the possibility of a joint periodical in which two or three of the present Church editors would each have his own assigned editorial department, and each of them should be free to express his own convictions therein. But it seems a wholly academic dream, not translatable into actual reality; and we pity the managing editor who would be responsible for collecting the remainder of the material for such a paper, and for preserving the balance of thought. After all, there is nothing that can justify the publication of a Church paper at all, but *deep convictions*. Without those, it becomes simply a commercial venture, and a losing one at that.

HOW is THE LIVING CHURCH affected by all this?

There has been an annual deficit of several thousand dollars each year for several years. Three years ago, so serious was the condition that we stated it frankly to our readers, and invited three-year subscriptions to a fund of the ASSOCIATES OF THE LIVING CHURCH, to be paid in the autumn of each year against

the deficit for the fiscal year ending May 31st previously. The response was most heartening. Very many undertook to assist in this manner. In no year was the deficit entirely wiped out by these subscriptions, but each year it was reduced sufficiently to involve no great burden upon the publishers.

The third of these years closed last spring. Some months previously, feeling the necessity for some different treatment of the annual deficit, we instituted a plan of stating two alternative subscription prices, \$4.00 and \$5.00, and leaving each subscriber to choose between them. It was certainly a novelty, and it involved a remarkable amount of confidence in subscribers to suppose that any considerable number would voluntarily choose the larger amount. If one-half the subscribers will pay the larger sum, the deficit will be absorbed; yet the subscription list will not be depleted by the loss of the other half, who, presumably, do not feel able to pay more. Not enough time has yet elapsed to show how adequate this plan may be. It will probably not enable the current year, or any future year, to be ended with no deficit, but we are hoping that the deficits may not be unduly burdensome.

Shall we also ask for an endowment?

Not yet. We shall try out this other plan thoroughly first, and we shall certainly not embarrass *The Churchman* by paralleling its attempt while it is in the field. But we shall venture one suggestion to any who may think well of it.

ALLIED to the difficulty of enabling Church papers to hold their heads above water, is the great need for an endowment fund to be used for publishing religious books such as cannot be expected to pay their way: As an example, one of the most valuable of our text books in the realm of dogmatic theology, used in several of our best seminaries, has recently gone out of print, because there are no funds with which to republish it. No other book adequately takes its place; and the intellectual loss to future seminarians because of its withdrawal is incalculable.

There is great need for an endowed Church Literature fund; in amount at least equal to that which *The Churchman* has set out to raise, in order to make provision both for meeting deficits on THE LIVING CHURCH and for publishing books that will not pay their way. The Oxford and Cambridge Presses have very large funds of that nature; but no American publisher has.

Yet we should not feel at liberty to suggest that any commercial corporation should be entrusted with entire custody of such a fund. The Morehouse Publishing Company, with more than forty years of experience behind it, and with exceedingly promising personnel in the younger generation ready to take the helm when the present president and editor shall lay it down—as he, in turn, took it from his father, the founder of the business—presents an admirable nucleus for the administration of such a fund; but it should be treated as a nucleus only.

We have therefore devised a form for a trust, adequate, we hope, both on the side of protecting the Church and on that of protecting the fund, which we submit to any who may care to leave a bequest, or, in their lifetime, to create such a fund or the beginning of it. We suggest the following language for the former, which may easily be adapted for the latter purpose:

I give, bequeath, and devise to MOREHOUSE PUBLISHING COMPANY, a corporation organized under the laws of the state of Wisconsin, with principal office in the city of Milwaukee in said state, the sum of.....dollars, to be held in trust for the following purpose and on the following conditions.

The principal sum is to be invested and the proceeds to be used annually in publishing periodicals, books, or pamphlets in

the interest of the Church now known as the Protestant Episcopal Church in the United States of America, where such publications cannot probably be published otherwise except at a financial loss. Provided that no disbursement of the income from this fund, or any part thereof, shall ever be made until the said Morehouse Publishing Company as trustee shall first obtain in writing the approval of a majority of the bishops, including bishops coadjutor and suffragan bishops, at the time officially related as such to any diocese of the said Church within the states of Wisconsin and Illinois; but if any such bishop shall formally decline to assume responsibility under this trust, he shall not be counted in establishing such majority nor shall he be requested in future to express approval as to any subsequent proposal for disbursement. And provided further, that if, in the judgment of three-fourths of the bishops aforesaid, at any time, it shall appear that the spirit of this bequest can best be carried out by vesting the principal amount in some other trustee, the Morehouse Publishing Company shall, not more than ninety days after formal demand be made upon it by three-fourths of the said bishops, pay the then existing principal sum, together with any and all accrued income, to such party or parties as may by the said bishops be named as trustee; whereupon the Morehouse Publishing Company shall cease to be trustee under the terms of this bequest, and the conditions herein stated shall govern the future administration of the trust.

In the event that the entire number of bishops herein described shall unanimously authorize the use of any part or all of the principal sum herein provided for any work of publication as heretofore described, the trustees shall have authority to use such principal sum, or any part thereof, in accordance with such authorization.

It is evident that something must be done to sustain our Church papers if they are to survive. Partisan terms ought not to be used in providing for any trust, but due care to ensure the character of whatever is to be printed by means of it should be taken. We shall be interested to learn how *The Churchman* plans to protect an endowment that is to stand in the name of a private corporation. For THE LIVING CHURCH, and for other needed publications from the press of its publishers, we believe that the approval of the bishops in Wisconsin and Illinois is the best safeguard that can be provided.

In the meantime we shall be much interested in learning of the success that may be obtained by *The Churchman* in seeking its endowment.

BISHOP WING, in his letter printed in the Correspondence columns of this issue, has done a graceful thing in directing attention to a sympathetic article in *Christian Work* by Dr. Frederick Lynch, distinguished Congregational minister, concerning the New Haven Catholic Congress. And, indeed, when one outside our ranks really tries to go behind things superficial and inquire what is the *reality* of the Catholic movement, and, moreover, is so successful in doing it as Dr. Lynch has been, he is entitled to receive our appreciation, and all of us would have been remiss if Bishop Wing had not so thoughtfully said the thing that ought to be said.

For it must never be forgotten that the Catholic movement does not deal primarily with details of worship, much less of ceremonial, still further less of etymology, but with principles underlying these. Catholic Churchmen might conceivably be wrong in every detail of advanced ceremonial and yet the movement itself be right. And today, as Bishop Wing so well says, the statement of the Catholic position is "the statement of faith regarding the Church to which every one who is a Churchman by conviction will agree."

Very likely it is true that the use of the term, "the sacrifice of the mass," is an exception to this general agreement, as Bishop Wing observes. And yet it need not be. Readers of THE LIVING CHURCH will have recognized that in editorial writing we seldom use the word "mass." Equivalent for the word come more naturally

to the editor's pen, as they do to most Churchmen who have passed the half century mark. But no one can have failed to observe how widely the term is used in the news columns, where local usage in language is permitted to be uncensored in this office. A living language has the peculiarity that words are used, become disused, and are revived again and return into popular usage. The word "mass" is such a word. It dropped out of Anglican phraseology, except in compound words, being commonly used to describe the eucharistic service according to the Latin rite alone. It has come back into common usage to denote, not a particular rite, but the sacramental office itself. One uses the word or fails to use it, one likes it or dislikes it, but one cannot fail to know that the word is back in the language and in common use. Our children will use it as readily as any other word. A like history has attended many other ecclesiastical terms now in general use; a protest, indeed, against the poverty of the ecclesiastical English of the Nineteenth Century. But, one does not become a Catholic by glibly talking of "the Mass," nor does one fail to be one when he never uses the term.

The hopeful thing is that men like Dr. Lynch see that now, as they did not always see it. And the first step toward Christian unity—a very long step—will have been taken, when each group of us in Christendom tries to get behind things superficial and really understand each other.

IT is interesting also to compare Dr. Lynch's disinterested view, as he really *tried* to do justice to the Catholic movement as it was exemplified in the Catholic Congress, with the view expressed by one of our own Church editors, who also must be presumed to have wished to do justice to his fellow Churchmen:

DR. LYNCH
(Congregational minister)

"If I were to sum up the ideals of the (Catholic) movement as I gathered them from the various sessions, it would be about as follows: The Church is not a voluntary association of those who have been saved, but is the divinely appointed institution to continue the work of our Lord, and was both invested by Him with power to speak in His name and entrusted with the instruments of salvation and the means of grace that the sacraments are not simply memorials or symbols, but means of grace, agencies through which grace is directly transmitted that salvation is a corporate thing, not individualistic; and finally that Christ is really present in the sacrifice of the mass. . . . Thus far there has been practically no disposition, so far as I can discover . . . for the Catholic group to go over to Rome . . . They are too thoroughly convinced of their own Catholic standing to worry very much about Rome."

THE SOUTHERN CHURCHMAN
(Editorial Dec. 5)

"The whole movement which calls itself Anglo-Catholic, both in this country and in England, seems to us a counsel of despair. Its basis is, to our mind, the assumption that the content of worship is ritual, and that the efficacy of worship is dependent upon the exactness of ritual and the unique qualifications of the priest to perform that ritual. . . . Such a conception of worship has nothing in it that is distinctly Christian. It has been everywhere and through all time the ritual of despair."

In putting these two views side by side, we express no opinion whatever of our own; but we do venture to ask which of the two writers has the greater reason to feel that he has been successful in trying to appraise a position which is frankly not his own?

And—remembering that all of us alike are bound not to bear false witness against our neighbors—which

of them, devoutly examining his conscience, as in the presence of God, is the better able to offer up his written words to Almighty God, as a service well performed, for the glory of God and the good of His Church?

AROUND THE CLOCK is the title of a column that is introduced this week and which, we are hoping, may become a regular and welcome feature. The writer, Evelyn A. Cummins, will be remembered for contributions in prose and in poetry that have appeared from time to time in THE LIVING CHURCH; and in becoming now a recognized "columnist," Mrs. Cummins will find a warm welcome from the FAMILY OF THE LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

T. D. W.—All Saints' Day, as kept in the Anglican Churches, is for the commemoration of all the faithful departed; but when the observance is divided between All Saints' Day and All Souls' Day, the great saints, who are believed to have fulfilled their period of probation, are commemorated on the first, and the faithful departed, who have not attained to final sainthood, on the second day. The division enables one to feel that his own loved ones may have an entire day for commemoration, apart from apostles, martyrs, and the great saints of the ages, without detracting from the honor due to these in their commemoration.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

In memory of two small children	\$ 50.00
Young People's Service League, St. David's Parish, Cheraw, S. D.	2.00
Anonymous	50.00
Mrs. Harry Glas, Los Angeles, Calif.	5.00
C. M. G. (for a poor woman for Christmas)	4.00
	\$111.00

FOR ASSYRIAN RELIEF

A Reader	\$ 3.00
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THE CHRISTMAS CHANSON

On Judah's plain, at hush of night,
A sudden, staged, supernal light
Surprised the winter sky,
And shepherds watching nigh
Their herded flocks of resting sheep
Were roused from tempting thought of sleep.

"Fear not! The tidings which I bring
But bid you joyous praises sing;
For born to you this day,
On humble bed of hay,
A Saviour who is Christ the Lord,"
Came unto them the angel's word.

The lustrous vault in marvel grew,
And lo, empeopled, brought to view
A host from heav'n above;
While, speaking ageless love,
Now fell upon the human ear
Their choral charged with laud and cheer:

"To God be highest glory," then,
"On earth be peace, goodwill to men."
Since heralded that hour
Each year has felt its power,
Acclaimed its song, and told of star
The Magi hailed from homes afar.

Our Christmas chanson's glad refrain
Which long ago waked Judah's plain,
Repeats anew its lyric call—
Its end attained when kept by all;
When lives and lands, when tongue and pen
Plead peace on earth goodwill to men.

LILLIAN F. LEWIS.

THE CHRISTMAS COMMUNION

CHIRSTMAS BRINGS many joys, many kindly inspirations, a great rush and weariness to many, and, on the whole, a message of love and unselfishness such as the world sadly needs. But Christmas worship—the Christmas Communion—are in peril of being overwhelmed, and in many lives and many homes are in fact surrendered, because something has to go, and here seems to be the line of least resistance. The Christmas Communion is unique in its significance. The analogy between the Mystery of the Incarnation and the Mystery of the Blessed Sacrament is so striking that none may fail to note the annihilation of all that separates us from God—unrepented sin alone excepted. As the Son of God wrapped about Himself the mantle of our flesh, and tabernacled among us, as we are reminded so tenderly by the Christmas Gospel, so the Incarnate Saviour hides Himself under the veils of Bread and Wine, that He may give Himself to us, and fill us with Himself. To miss the Christmas Communion is to leave Christmas without its meaning. And not only does he who absents himself from the altar miss the Christmas Communion, but so does he who approaches, "not discerning the Lord's body," or "not having on a wedding garment." Do not miss the possibilities in the Christmas Communion through indifference or blindness. It is worthy of your best care and effort.—*Rev. George B. Nicholson, D.D.*

INCARNATION A REVELATION

THE PRIMARY meaning of the Incarnation is Revelation. By it the consciousness of man awoke to the reality of a new World of the Spirit. Civilization, art, mental culture, and political grandeur were all present in human life before the Christ was born. Indeed, in some ways we have never surpassed the height that these had attained in that day. Men had been seeking joy and consolation in them alone and already disillusionment and ennui were holding society in a death grip.

One of the saddest attitudes which can enter into any person's life is that of coming to a place in its journey where the things that are seen become intensely unreal and unsatisfying. There succeeds in the heart and mind a spirit either of desperation or of hopelessness or of lawlessness. Have you ever looked into the faces of people and seen plainly written there the story of a complete dissatisfaction with earthly possessions because they had been used to their fullest extent and there remained nothing in them either adventurous or alluring or life-sustaining?

Into such profitless conditions of existence came the Lord of Men who opened the door into the Kingdom of the Spirit. He revealed to satiated men and women a land of venturesome, sacrificial love where He was the supreme Guide and the eager Interpreter. This realm was within and without them and the soul tuned to a new perception of its values was the medium through which its opportunities and its gifts could be obtained. This Revelation, placed in the very midst of human life by the advent of the Saviour, did not do away with men's hardly won attainments and possessions, but it caught them up into the service of a God-given ideal which in Christ Jesus was the unveiling of the fullest and deepest meaning of the ends of life in God's eternal plan for the family of earth. Therefore, we say that the Incarnation revealed the Kingdom of God in man by taking the tabernacle of humanity as the means of giving knowledge of the Glory and Redeeming Integrity of the Godhead.—*Very Rev. Edmund Randolph Laine, Jr.*

IF WE really believe Christ is God, why not *treat Him as God*? Why not make the venture of faith and add our "therefore" of practical application to our supposed acceptance of Christian verities? Why assume that religion can ever rest content with telling us certain facts about God without demanding that we embody our knowledge in our lives? It is of little importance to know what God is, unless we begin to walk in the ways of God. Is Christ divine? Then why not treat Him as if He were? Do we accept His teaching as revealed truth? Then why act as if we disbelieved it?

The world today is at last beginning to think that Christ may have been right. Old ways of living have broken down and so stubborn are our world problems that statesmen are beginning to talk in strange ways about the need of the Christian spirit as the basis of a new world. When shall we see the same truth for ourselves and get men to put first things first—for that is what it means to seek first the Kingdom of God and His righteousness. When shall we learn to interpret everything in the light of individual responsibility? Must there be a political, social, industrial, and economic revolution as great as the world war to make us take Christ seriously?—*Bishop Fiske.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THE *Springfield Republican* is an institution in New England: it is more than a newspaper. So this article from a recent issue has much significance in the light of recent discussions as to the Eighteenth Amendment, and I make no apology for reprinting it without comment.

"A DEFENCE OF PROHIBITION"

"After study of Dr. Stelzle's reasoned and sound and friendly judgment concerning the failure of prohibition as a matter of public policy, is *The Republican* still of Mr. Coolidge's opinion that the Volstead act is a 'salutary law'? And, if so, will state why?"—*From a Berkshire reader.*

"One reason 'why' is that Secretary Hoover credits the present prosperity of the country in part to prohibition.

"Another 'why' is that a notable decrease in the number of deaths from Bright's disease since 1917 in the United States is attributed in a great measure to prohibition in an article by Dr. Frederick L. Hoffman, a statistician of high repute, published in the *Spectator*, the Prudential Life Insurance magazine. Health reports from nearly sixty cities covering a population of 25,000,000 show the mortality rate from Bright's disease dropped from 106.9 per 100,000 in 1917 to 80.6 in 1924, according to Dr. Hoffman.

"Still another 'why' is found in the latest number of the *Outlook*. Ernest W. Mandeville, who has investigated prohibition in America for that magazine, has recently investigated conditions in Great Britain and he has come home with this opinion:

"No matter how much one is disillusioned about the dryness of our own country, he cannot but be terrifically depressed by the appalling sights of filth and degeneracy of the London public houses. After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I felt strongly that I would rather see America under prohibition than America sodden with drink, as is England. I have become convinced of the superiority of our prohibition (with all its faults) to the political and social domination of the liquor trade in Great Britain and its consequent evils."

"The 'whys' are not all in. Neither are the objections to prohibition all in. Nothing is all in, except the saloon in America. Everybody says that the saloon has gone forever.

"So long as prohibition is being tested in this country, under a constitutional mandate, *The Republican* believes in affording the experiment every opportunity for success. It will finally be judged by the balance of good or evil. There is certainly evil in it as now enforced; the question is whether the good will overbalance the evil within a reasonable time. Such testimony as comes from Mr. Hoover, Dr. Hoffman, and Mr. Mandeville indicates that benefits from prohibition are accumulating, in spite of the rancorous warfare against it.

"As for Dr. Stelzle at Detroit, he did not say that prohibition is a failure. His language was: 'Prohibition, like Christianity, is not a failure, because it has never been really, fully tried.'"

THE New York *Times* publishes a good editorial comment upon a recent interview with an English surgeon returned to England.

"ACCURACY NOT HIS SPECIALTY"

"Sir William Arbuthnot Lane, a distinguished British surgeon, went back to London after a visit here, and is telling all and sundry that prohibition in this country is a failure and a farce. 'I saw more drunken people during my month in America,' he said, 'than I saw in England in two or three years. I saw drunkenness everywhere—in the streets and in the trains. Everybody seems to carry alcohol. I hope prohibition will never be introduced in England.'

"Now, with all the respect due to this eminent man, when he talks of the domain where he is not at home, did he not exaggerate just a little when he said that he saw drunkenness 'everywhere' here and that 'everybody' carries alcohol? 'Everywhere' and 'everybody' are large words and they should be used with great care.

"That he saw drunken men in our streets and on our trains presumably is true; anybody can see them who looks long enough, but what proportion do they bear to the sober folk also to be seen in both those places? And if he saw more drunkards here in a month than in England in two or three

years it must have been because while at home he does not go where drunkards are numerous—as why should he?

"That prohibition in the United States is not a success, in the sense of anything like complete enforcement, even our prohibitionists would confess. Incidentally, they say that not a little of the violation of the law here is due to the cordial assistance given to our criminal class by certain strictly law-abiding Englishmen in Canada, the Bahamas, and back home in several of the British islands. But that is irrelevant to the fact that, while prohibition is not a success, still it is by no means the utter failure described by this visitor with the incautious tongue."

AT this season in particular, what could be more tragically inept and pathetic than this paragraph, cut from a well-known newspaper? And mind, it is not the Orientals themselves who are responsible for "The Order," but supposedly intelligent English persons.

"The Theosophical Order of the Star in the East, organized fourteen years ago to prepare for the second visitation of Christ to earth, is making ready to greet the Saviour in the body of Krischnaumurti, a young Hindu, at Adyar, Province of Madras, India, who is to be hailed as the human vehicle carrying the manifestation of Christ, with a mission on earth as a world teacher."

DOWN in Tennessee religious controversy assumes a violent form sometimes. A despatch from Rutherford Ford, on Elk River, tells the lamentable story of "the Rev. Mr. Lindsay, the Rev. Hargrave, and the Rev. Syler," and the free fight that followed a Sunday night debate. Three judges were chosen, each speaker had thirty minutes, the lie was passed, then the black lie (a subtle distinction probably like the countercheck quarrelsomeness), and finally a free fight indulged in, with all lights out. The "Rev." Lindsay was smitten with a fence-rail, the "Rev." Syler's brother was stabbed—and an enjoyable time was had by all. I am indebted to an official of the University of the South for an account of this excursion into polemics; but, unhappily, the verdict of the judges is not given.

A ST. LOUIS death notice carries with it the announcement of "resurrection funeral services."

FROM the *Guardian* I find this clipping, which will, I doubt not, be enjoyed by Modernists equally with the rest of us.

ALL THINGS NEW

Somerville: 1924.

Dedicated to all Modern Churchmen with a sense of humor.

Modern Churchmen are sure that Psychology
Has left us without a Theology
But the sinner can still
Be redeemed if he will—
Take a first class degree in Biology.

Great is Truth! (with no Mercy to meet her)
Could the way of salvation be neater?
But this Kingdom of Heaven
Is not much like leaven—
And there's really no room for St. Peter.

Though the highbrows grow daily more tall in it
(For there's very small risk of a Fall in it),
Yet Elijah and Moses
(Knowing nought of neuroses)
Are shut out—and you won't find St. Paul in it.

The Multitude no man can number—
The tinker and tailor and plumber
And the "wayfaring man"—
Must read B—s if it can;
And, if not, there's no room for such lumber.

So the songs of the Saints will grow sager;
But as for the simple—I wager,
Though Faith, Hope, and Love
May be mentioned above,
Yet greater will always be M—r!

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE RELIGIOUS INSTINCT

January 3: *The Second Sunday after Christmas*

THE CRY OF THE SOUL

READ Psalm 42.

THE cry of the Psalmist, "So panteth my soul after Thee, O God," is the individual expression of a need for God which is common to all men. Man, it has been said, is incurably religious. The race has an instinct for God; it has moral and spiritual needs which demand satisfaction as inevitably and as naturally as it demands food or protection. As far back as we can reach in history we see man groping for "that other and greater than himself" upon which he feels his own life's satisfaction depends. As far abroad as we look today over the innumerable peoples of the world we see them standing in awe of some power, perhaps imperfectly, unspiritually, or even unmorally conceived, which affects human destiny. Religion has not been thrust upon a credulous world; it has sprung from man's inner needs; it has been the affirmation of his own soul: It is the answer not to a single need, or a single problem, but the answer forced upon man by many varied considerations of his own life and of the world in which he lives.

January 4

THE DEMAND OF THE WORLD FOR EXPLANATION

READ Job 37.

MANY, like Job, feel that the wonder, the beauty, and the order of the material world about them "declare the glory of God." "First, I believe in God because I can explain the universe where I find myself and the process which I see in operation better on that hypothesis than on any other. You will notice I put it modestly, BETTER. I do not claim that this faith clears up all difficulties, solves all problems, leaves no remainders of questioning uncertainty. No more does any other hypothesis, atheism, materialism, mechanism, or what not. I will back my hypothesis that, behind and within all these changing, puzzling phenomena, there is a Being of Power, of Intelligence, and of Moral Purpose, against all other theories in the measure of mental and spiritual satisfaction it affords, admitting that I still have upon my hands, as other theorists have upon theirs, a bewildering mass of questions to which no satisfactory reply has yet been made."—*Charles Reynolds Brown.*

January 5

THE DEMANDS FOR A PURPOSE IN LIFE

READ Isaiah 59: 16-21.

THE common man is not content with the beauty or wonder of an intricate organism or piece of construction; he wants to know what it is for, and the use to which it is put. As he faces the universe he instinctively demands a purpose for it. The need of an intelligent purpose grows still more pressing when, as in the case of the world, much is amiss, and life is robbed of the satisfaction which men expect it to yield. We cannot think of this universe of beauty and law and symmetry ending in nothing purposeful, or of there being no moral meaning behind its dark experiences of pain and suffering. So men, like Isaiah, because they cannot rest in the belief that life has no ultimate issue, have turned to God. If God is then they can be sure that through all life "one increasing purpose runs." It is particularly those who are concerned about goodness who find God through the search for purpose in life. They can never be convinced that righteousness is not eternal, or that iniquity will go unrewarded.

January 6: *The Feast of the Epiphany*

THE DEMAND FOR GOODNESS

READ Psalm 51.

THE only purpose which we know is purpose conceived by mind and carried out by the will. In the animal world purpose, if it exists at all, is rudimentary; lower than the animal

stage of life there is only the sequence of cause and effect. Moral purpose, and the righteousness it effects, is an attribute of personal life. Therefore, men who have been concerned about righteousness, and who have believed that it is an eternal good, and not only the reflection of our broken and imperfect human endeavors, have come to believe in an eternal God whose perfect and enduring will righteousness is. Goodness is because God is. Again, failure to attain goodness awakens the sense of sin, and sin brings in the feeling of estrangement and the sense of being alone. Man feels that only by mercy and pardon can he be restored, and that it is not nature or the world which will extend it, but God.

January 7

THE DEMAND FOR FORGIVENESS

READ St. Luke 15: 11-32.

THE instinct to propitiate is well-nigh as universal as the consciousness of God. Indeed it is the form which desire for union with God has ever taken, and it lies at the basis of the whole active side of religion. The more we reflect upon it, the more inexplicable does this instinct appear to be except as the reflex of some constitutional necessity"—*Thomas J. Hardy.*

The prodigal son is the type of many a restless soul who has sought satisfaction in the misuse of life, and who has found to his dismay that where he dreamed of finding fulness of life he has found emptiness of soul, and bitter loneliness. Man was not made to live alone. He thinks he can dispense with God till the moment comes when he is conscious of losing Him, and standing alone. Then, there begins the struggle to return, the struggle which has written itself in the sacrifices and offerings, the fasts and disciplines, the prayers and litanies of a thousand religions.

January 8

THE DEMAND FOR COMPANIONSHIP

READ St. Matthew 6: 24-34.

THE prodigal's loss is not the loss of an ideal of life; it is the loss of a companionship. Sin brings with it the inevitable sense of a personal disloyalty and a personal estrangement. The sinner seeks for a restoration of his life, but he wants more, a reconciliation. The prevalence of the attempt at reconciliation in religion indicates the measure in which man depends upon the companionship of God. Religion is really desire for companionship which is not adequately realized in man's human contacts. Man is by nature social. He lives in families, clans, races; he even dreams of a world-wide brotherhood: but he is not really content till he enters into the highest and most perfect social relationship, and that is with his God. It has been said that the basis of religion is fear, but its truer basis is love. Man wants to love and to be loved, and therefore he wants God.

January 9

THE DEMAND FOR SUPPORT

READ Romans 8: 31-39.

MAN has always felt himself inadequate to face the world alone. The feeling does not pass as he advances in character or in ordinary self-reliance. Rather the world is seen to present problems and difficulties greater than he at first imagined before which he knows himself weak and poorly equipped. The saint is the least confident upon the threshold of spiritual adventure, the reformer most diffident in his power to cope with the keenly realized ills of society. Man is driven to God because he needs strength. St. Paul crying, "If God be for us, who can be against us," expresses the confidence of men everywhere and at all times that God is their help. Prayer in difficulty is not weakness, it is instinctive, inevitable. Man has always found help in God.

The Presiding Bishop of the Church

By the Rev. H. P. Almon Abbott, D.D.

THE writer has been asked by THE LIVING CHURCH to prepare an article, not a mere news story, about Bishop Murray; something "that will tell American Churchmen about the man who is to be at the head of affairs in the Church, with some matters in regard to his past history and his present personality."

Rather a large order to fill by one who has only had the privilege of knowing Bishop Murray for six and a half years, but a request accepted with alacrity—for anyone who has lived in Maryland for three weeks or for twenty years would say much the same thing about the Presiding Bishop of the American Church, and that same thing would be couched in similar terms of eulogistic appreciation.

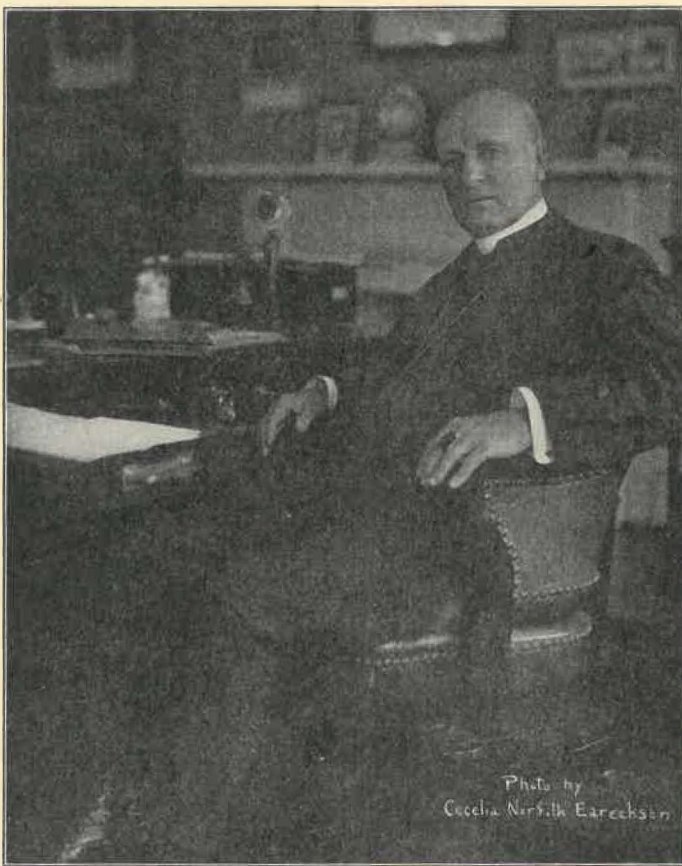
"Past history" would cover the biographical data that has already appeared in the Church and secular press. It may be summarized as follows:

John Gardner Murray was born in Lonaconing, Maryland, sixty-eight years ago. As a young man, a member of the Methodist Episcopal Church, he studied in the seminary at Kingston, Pennsylvania, and later completed his theological course in Drew Theological Seminary, Madison, New Jersey. On the death of his father, he renounced, for the time being, his intention of entering the ministry of the Methodist Episcopal Church, that he might provide for his widowed mother and his three brothers and sisters. He entered the offices of the Osage Coal and Mining Company, of Selma, Alabama, as a bookkeeper. In this connection Mr. Murray developed his interest with the developing business of the concern. He retired from business at the age of thirty-five and at that time was vice-president of the company into whose employ he had entered as bookkeeper. He held, also, at the date of his retirement, an active interest in a banking and brokerage business in Alabama.

The future Bishop had by this time become a member of the Protestant Episcopal Church, and, after fitting preparation, he was ordained to the diaconate in 1893, and was raised to the priesthood a year later. For some four years he was engaged in missionary work in Alabama, with eight congregations under his personal supervision. After this he served successively as rector of the Church of the Advent, Birmingham, Alabama, and as rector of the Church of St. Michael and All Angels, Baltimore, Maryland. He was twice elected bishop, elections which he declined, before his acceptance as Bishop Coadjutor of Maryland in 1909, and Diocesan in 1911. He refused election to Mississippi in 1908, and to Kentucky in 1904.

Bishop Murray has been a member of the National Council since its organization. He has served for seven years as first President of the Province of Washington, bearing the lion's share in the organization of that Province. He was President of the Ecclesiastical Court which, in 1924, convicted Bishop William Montgomery Brown of heresy.

Such, in brief, are the outstanding occurrences in the career of the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, President of the National Council, and Presiding Bishop of the Protestant Episcopal Church in the United States of America; "the outstanding occurrences," with one exception, and that the most outstanding of them all. Almost thirty-six years ago, Bishop Murray married, in Osage City, Kansas, Miss Clara Alice Hunsicker, daughter of a family of pioneers in Kansas, and that union has proved to be the greatest inspiration of his life.



THE MOST REV. JOHN GARDNER MURRAY, D.D.,
Bishop of Maryland and Presiding Bishop of the American Church

THERE are some items in this life story that are suggestive to a degree. You will observe that Bishop Murray was not born nor reared in the Episcopal Church. Membership therein did not come to him by birth-right; it came to him through the impulsion of personal conviction. The strength of his Churchmanship may be understood through the consideration of this fact, as may be his Christ-like tolerance and appreciation of the effective work of all Protestant denominations. His depth of assurance that the Episcopal Church, the Church of his adoption, is a true branch of the Church Catholic, is matched by the breadth of his sympathy for all Churches that, in accordance with the light vouchsafed to them, are earnestly striving to do the Master's work in the world. This means that the Presiding Bishop will be fair to all parties in the Church, that he will discriminate against none, and that he will administer his prerogatives impartially in

accordance with the facts presented for his official consideration. Surely, this is a vital requisite in the presiding officer of a Church that includes in its membership those who run the gamut from Methodism to extreme Catholicism. It would be fair to designate Bishop Murray as "an Evangelical Catholic with Liberal views." It is the substance of Churchmanship that appeals to him, not the texture of the outward accoutrements. In Maryland, the Bishop is known as the personification of justice to all men, and favor towards none. This is testified to by the fact that he is hailed as Bishop by men of all classes and creeds. At the public reception given to him on his return from New Orleans, citizens of every religious persuasion bore witness to his possession of that spirit which is known as "The Spirit that is called Christ."

A perusal of the Bishop's life story will also reveal the fact that he was willing for a time to forego his cherished ambitions that he might perform his duty towards the members of his own family. It is suggestive, is it not, of the Christ who served for thirty years at Nazareth, and who served for some three and a half years in His ministry of world redemption? We speak about the miracles of Jesus; but, perchance, the greatest miracle of all was His thirty years of quiet, patient working and waiting, passed in one of the sleepest of all sleepy villages in Palestine! It is characteristic of Bishop Murray that

he will sidetrack his own personal ambitions, in relation to himself and in relation to the welfare of his Diocese, for the furtherance of the work of the National Church. This has been exemplified within the past three years in Maryland. There is no desire nearer to the Bishop's heart than to build a Cathedral church in Baltimore that shall be worthy of the dignity of the Episcopal Church and of the history, secular and spiritual, of his native state. And yet, on several occasions recently, the Bishop has desisted from the furtherance of this legitimate ambition that the Church in Maryland might express its monetary loyalty to the projects of the General Church. The writer has observed this characteristic of Bishop Murray cropping out in many directions, and in matters comparatively trivial as well as in matters that possess a diocesan or national status. He is a thoroughly consecrated man, having given himself unqualifiedly to the cause of the promotion of the Kingdom, and he is ever ready to sacrifice his own personal preferences for the greater good of Christ's Church.

At the last General Convention this trait of the beloved Bishop was abundantly exemplified in his acceptance of the high office to which he was called by the elective voice of the Church. He regarded the call as a call from God, and, under the persuasion of that conviction, he was ready to sacrifice all his cherished plans for the future, and dedicate himself afresh to God in a work that promises to involve every atom of strength, physical, mental, and spiritual, of which he is possessed. Yes, the appeal of need, either individual or corporate, finds a ready response from Maryland's bishop, for he instinctively thinks and acts upon, not his own good, but the good of others.

BISHOP Murray is preëminently a spiritually minded man; but he has carried his business training and success into his religious life. In seeking "the pearl of great price," he is still a goodly "merchant man," and his capacity as an executive, as an administrator of affairs both within and without his Diocese, is so well known as to obviate the necessity of emphasis within the compass of an article such as this. As a member of the National Council said to the writer, not long ago: "We have always looked upon him as the most clear-headed member of the Council. He speaks seldom; but when he does speak, he shows that he has a complete grasp of the subject under discussion, and clarifies the situation in the most amazing and compelling fashion."

Here is an instance of the way in which he does things. At the inauguration of the Nation-wide Campaign, when the apportionment was placed upon Maryland by the General Church, and when the Bishop and his advisers had determined the annual amount that Maryland should raise for her own needs, Bishop Murray called a meeting of all the clergy of the Diocese, together with representative vestrymen from every parish, to be held in the Merchants' Club, in Baltimore. After dinner, when good fellowship reigned supreme and a sumptuous repast had enhanced the inherent good nature of everybody present, the Bishop uncoiled "the sting in the serpent's tail." He spoke of the Nation-wide Campaign, of all that it was bound to mean to the advancement of the Church's Work at home and abroad, and then delivered the importunity of his heart's desire in some such language as this:

"Maryland's quota, fifty-one per cent to New York, and forty-nine per cent to Maryland, amounts to such a sum of money annually. It is my conviction that I have the best inclusive knowledge of Maryland's capacity to give. With the danger of seeming somewhat arbitrary, therefore, I am going to read out a suggestive quota for every parish, and I would ask the rector of each parish and one of its representative laymen to signify, when read, their consent to or their dissent from this tentative, suggested assessment."

Then the Bishop proceeded to call the roll of parishes, together with the amount allotted, and, without exception, the apportionments were accepted and considered within the realm of probability by clergy and laity. That was one way of getting at the objective. And that it has proved to be effective is borne witness to by the manner in which Maryland has responded to the needs of the Church National and the Church Diocesan from that day to this.

For such occurrences as the aforesaid are only possible under the leadership of one who is possessed of a heart at least as big as his head. And the Presiding Bishop has a heart to conjure with. Literally, he knows his sheep by name, and he

loves them—that is why they are ever ready to hear and obey his voice. He is a leader in the fullest sense of the word? Yes, and let nobody forget the iron hand beneath the velvet glove! He is an executive of the first water? Yes, decidedly so. Be present at a Maryland diocesan convention, and you will appreciate that fact! But more than leader, more than executive, he is *Pastor in Pastorum*, a veritable "Father in God" to all his people, clergy and laity alike, and to many others, ministers and people, beyond the confines of his own sheepfold. Drop into a meeting of the Churchman's Club, a club with a membership of more than five hundred representative Churchmen of Maryland, and you will discover irrefutable evidence of the knowing and loving heart of the new Presiding Bishop. Before the meal is over, accompanied by the secretary of the organization, he proceeds from table to table, calls practically every man by his Christian name, converses on details of family history, and shakes hands with one and all. Whatever the program of the particular evening may happen to be, the men present do not feel that the occasion is by any means complete until they have received this ever-recurrent evidence of their Bishop's affection and esteem.

THERE are just three more things that the writer must indicate with regard to the Presiding Bishop, before he brings this short and imperfect summary of his diocesan's leading characteristics to an end.

Ripe with experience, Bishop Murray is mellow in all his judgments. He is a post-graduate of the University of Life, with all, and more than all, that that implies. He knows how to judge men and situations, and in his treatment of either and both there is an utter absence of snap verdicts. His decisions are reached without labored consideration, in fact, they seem to be spontaneous; but, they are right decisions, and they appear ready made in the foreground of debate because they issue from the background of the years. Surely it will be a tremendous asset to the Church to have as its presiding officer one who is wise with the wisdom of matured experience in men and things.

Then, Bishop Murray has an extraordinary capacity for work. He is "on the go" from early morn to dewy eve, and one has the strong conviction, fortified by observation, that he is "at it" long after the twelve-hour-a-day citizens are comfortably ensconced in their beds! Some men do not know what idleness is, and Bishop Murray is numbered among such circles of the royally elite. He is indefatigable in his visitation of his Diocese, and in more than fifteen years, the duration, so far, of his episcopate, he has never had to cancel an engagement through reversal of intention or lack of working health. What a record that presages for the weighty work and multitudinous engagements that lie ahead!

Finally: The new Presiding Bishop has a highly developed sense of humor. He could not be all that he is, he could not begin to fulfill the expectations of the future, he would fall far short of the requirements of the bishop's office, and be an outcast among his brethren of the episcopate, if such were not the case! The Bishop not only satisfies the injunction, "Suffer fools gladly," but, in Chesterton's phrase, he knows how to "enjoy fools uproariously." Just think of the opportunity that lies before the Presiding Bishop to exercise in daily practice this most worthy precept!

WHO BEAR GOD'S BURDENS

Who bear God's burdens, calm and unafraid;
Who with uplifted eyes, unfaltering step,
Travel the stony path by trial made;
With cheerful, conquering smile, greet sordid pain.
Winners of Faith's most sacred crown are they
Who have not travelled Calvary's road in vain!

Think you this crown was won within a day?
In the lone darkness of Gethsemane,
Bleeding and torn they merged from many a fray:—
Each thorn now shines a jewel in their Crown!
Priceless these gems of fearlessness, of calm,
Which make earth heaven, and give e'en pain renown.

FLORENCE KIRKUS.

EXCLUDE RELIGION from education and you have no foundation upon which to build moral character.—*Eliot*.

RAISING THE NATIONAL DEFICIT

TWO DIOCESES signalized the busy season immediately preceding Christmas by completing in cash and pledges amounts assumed in connection with the deficit. These were Massachusetts, \$100,000, and North Texas, \$500. Fifteen dioceses have now reached this goal: Albany, Arkansas, Brazil, East Carolina, Erie, Lexington, Los Angeles, Marquette, North Carolina, Sacramento, San Joaquin, South Dakota, South Florida, Massachusetts, and North Texas.

Cash receipts to date are \$313,733.59. As fast as this money becomes available it is being used in the retirement of outstanding loans and a consequent saving of interest.

One of those who participated in the thrilling experience at New Orleans when the deficit was pledged was the Rev. Don Frank Fenn, rector of Gethsemane Church, Minneapolis. No better evidence of the spiritual dynamic engendered at New Orleans is needed than the fact that Mr. Fenn went straight from these to Minneapolis, kindled the zeal of his people from his own torch, and in his one parish raised the whole diocesan pledge of \$1,000.

The following list shows the progress to date on the payment of the deficit:

	Amount Assumed	Pledges and cash to December 23
PROVINCE 1		
Connecticut	\$ 50,000	\$ 23,000
Maine	3,000	2,775
Massachusetts	100,000	100,000
New Hampshire	2,000	846
Rhode Island	30,000	
(Hard at work, all assured)		
Vermont	2,000	75
(Balance assured)		
Western Massachusetts	20,000	6,000
	\$ 207,000	\$ 132,696
PROVINCE 2		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	18,500
Long Island	100,000	25,000
Newark	80,000	110
(Campaign starts January 24, 1926)		
New Jersey	35,000	15,000
(Balance in budgets 1926-7-8)		
New York	250,000	153,627
Western New York	40,000	18,341
Porto Rico		
(No report)		
	\$ 550,000	\$ 250,578
PROVINCE 3		
Bethlehem	\$ 18,000	\$ 10,552
Delaware	15,000	5,000
(Balance in 1926 Budget)		
Easton	2,000	1,244
Erie	3,000	3,000
Harrisburg	5,000	3,725
Maryland	35,000	
(Full amount assured)		
Pennsylvania	160,000	507
(Full amount assured)		
Pittsburgh	40,000	25,500
Southern Virginia	5,000	3,000
Southwestern Virginia	3,000	1,000
Virginia	25,000	
(Campaign later)		
Washington	30,000	15,000
West Virginia	6,000	5,000
	\$ 349,000	\$ 73,528
PROVINCE 4		
Alabama		\$ 2,294
(Working on basis of \$6,000)		
Atlanta		
(No campaign)		
East Carolina	\$ 5,000	5,000
Florida	5,000	3,750
Georgia		5
(No campaign)		
Kentucky	8,000	
(Included in 1926 Quotas)		
Lexington	1,500	1,500
Louisiana		
(No pledge or campaign because of General Convention Expense)		
Mississippi	1,000	
(Assured)		
North Carolina	10,000	10,000
South Carolina	4,000	104
(Report campaign started)		
South Florida	5,000	5,000
Tennessee	2,500	1,000
(Campaign in Lent, 1926)		
Upper South Carolina	5,000	978
Western North Carolina	2,000	1,000
(Full amount assured)		
	\$ 49,000	\$ 30,631
PROVINCE 5		
Chicago		
(No campaign)		
Fond du Lac	\$ 3,000	
(Campaign in January. Total assured)		
Indianapolis	3,000	\$ 270
(Campaign late December)		
Marquette	2,000	2,000
Michigan		100
(No campaign)		
Milwaukee	12,000	7,186
Northern Indiana		
(No campaign)		
Ohio	100,000	20,000
(Total guaranteed)		
Quincy		500
Southern Ohio	30,000	6,875

	Amount Assumed	Pledges and cash to December 23
Springfield	3,000	
(Campaign in January, 1926)		
Western Michigan	4,000	200
(Campaign in January, 1926)		
	\$ 157,000	\$ 37,131
PROVINCE 6		
Colorado	\$ 8,000	\$ 6,000
(Balance assured)		
Duluth	3,000	
(No report)		
Iowa		521
(No campaign)		
Minnesota	1,000	1,000
Montana	1,500	660
Nebraska	2,000	170
(Will report in January, 1926)		
North Dakota	800	
(Hard at work)		
South Dakota	1,500	1,500
Western Nebraska	2,000	200
(Total assured)		
Wyoming	1,500	150
	\$ 21,300	\$ 10,201
PROVINCE 7		
Arkansas	\$ 750	\$ 750
Dallas	5,000	4,000
Kansas	3,000	
(Christmas offering)		
Missouri	4,000	3,300
Texas	7,000	1,662
West Missouri	4,000	2,000
Western Texas	2,000	
(Christmas offering)		
New Mexico	1,500	
(Christmas offering)		
North Texas	500	500
Oklahoma	4,000	3,344
Salina		459
	\$ 31,750	\$ 16,015
PROVINCE 8		
California	\$ 12,000	\$ 6,000
(Campaign for balance in 1926. Total assured)		
Los Angeles	10,000	10,000
Olympia	5,000	3,000
(Balance assured)		
Oregon	2,000	
(1926 campaign)		
Sacramento	1,300	1,300
Alaska		
(No report)		
Arizona	1,000	800
Eastern Oregon	800	
(Campaign later)		
Honolulu	500	
(No report)		
Idaho	1,000	500
Nevada	500	230
San Joaquin	1,500	1,500
Spokane	2,000	
(Campaign early 1926. Total assured)		
Philippines		150
Utah		350
	\$ 37,600	\$ 23,830
FOREIGN		
Brazil	\$ 1,000	\$ 1,000
Cuba	500	150
Haiti		200
Japan	1,000	795
	\$ 2,500	\$ 2,145
PROVINCE 1	\$ 207,000	\$ 132,696
PROVINCE 2	550,000	250,578
PROVINCE 3	349,000	73,528
PROVINCE 4	49,000	30,631
PROVINCE 5	157,000	37,131
PROVINCE 6	21,300	10,201
PROVINCE 7	31,750	16,015
PROVINCE 8	37,600	23,830
FOREIGN	2,500	2,145
MISCELLANEOUS		650
	\$1,405,150	\$ 577,405
Cash and pledges to December 23		\$ 577,405
Additional positive assurances or guarantees		317,293
Grand total, December 23		894,698
Previously reported, December 17		864,198
Increase since December 17		\$ 30,500

ALL PROHIBITORY MEASURES are negative. That they have their use no one can doubt. That they have their limits is just as clear. He who thinks that nothing but moral methods for the prevention of intemperance and crime can do the work is a mere theorist of the closet, and knows very little about the actual state of human nature. But, on the other hand, the man who thinks that any strictest system of prohibition, most strictly kept in force, could permanently keep men from drink, or any other vice, knows little of human nature either. That nature is too active and too alive to be kept by mere negations. You cannot kill any one of its appetites merely by starving it. You must give it its true food, and so only can you draw it off from the poison that it covets. Here comes in the absolute necessity of providing rational and cheap amusements for the people whom our philanthropists are trying to draw off from the tavern and the gambling-house. Pictures, parks, museums, libraries, music, a healthier and happier religion, a brighter, sunnier tone to all our life—these are the positive powers which must come in with every form of prohibition and restraint before our poorer people can be brought to live a sensible and sober life—Phillips Brooks.

THE ORDER OF THE THOUSANDFOLD

BY THE VEN. F. W. NEVE

To Members of the Order of the Thousandfold, and others interested,

GREETINGS: In entering the seventh year of the life of this Order, I should like to make clear the possibilities of this movement as I have come to understand them.

1. First, the Order emphasizes the limitless extent of the divine resources made accessible and available to us, as members of His Body, by our Lord Himself.

2. That it was evidently His intention that we should use these resources for the furtherance of His Cause and the building up of His Kingdom; for, in conjunction with His Command to His disciples to win the world for Him, He promised that His Presence and Power should be with them, which was the only guarantee of their success.

3. That His Presence and Power are as much present with us today as they were with them and they, in like measure, serve as the only assured guarantee of the success of our work for Him.

4. That the all important question in this connection is, not what we can do for Him, but what He can do through us. The first is extremely limited in its scope, whereas there is no limit to what He can accomplish through us; thus St. Paul, while admitting, "I can of mine own self do nothing," could also assert with assurance, "I can do all things through Christ which strengtheneth me."

To aim to be a thousandfold more useful, if it is our own undertaking, is a piece of exaggeration, but, as applied to God's Power working through us, "exceeding abundantly above all that we ask or think," it is not an exaggeration, but serves as a guide-post indicating the direction in which we should proceed. It would be too great a risk for God to entrust any measure of His Divine Power into our hands; but He can use us as the instruments by which He can bring His divine creative power to bear upon the needs of the world.

Man working through Nature has wrought mighty wonders and has outwardly transformed the world; God working through man can work greater wonders still and can bring about a moral and spiritual transformation beside which the physical will be insignificant.

The prayer of the Order expresses the earnest desire that God would become a creative and transforming influence in the world around us. The earnest and diligent use of this prayer can hardly fail to create the temper and disposition most favorable to the reception of the Spirit, resulting in a life of constantly increasing capacity for receiving and transmitting spiritual power, which is the highest form of power known to man, and the only power that can overcome the forces which are holding back the coming of the kingdom, because it is not our power but His.

PRAYER

ALmighty God, our Heavenly Father, who with Thy Son Jesus Christ, hast given unto us all things in heaven and earth; We beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine, to Thy honor and glory; for Jesus Christ's sake. Amen.

WORK WITH THE DEAF

DEAF communicants in five Mid-West dioceses are looked after by the Mid-West Missioner to the Deaf—at least he tries to look after them. His report for the last year includes 215 services, with 56 celebrations of the Holy Communion; attendance 6,428, including 1,500 at schools for the deaf; 24 baptisms, 13 adults, 11 infants; 22 confirmations; 5,800 pieces of mail sent; 21,510 miles traveled. Total offerings sent to the treasurer, \$1,118.10; total expenses, \$613.54. The annual budget for the Mission is \$2,775, of which the dioceses give \$1,325. The missioner is urging his people to increase their gifts not only to make up the \$1,450 to meet the budget but also to add more for the general work of the Church. Listed by dioceses, the mission has 252 communicants in Ohio, 150 in Southern Ohio, 186 in Michigan, 59 in Western Michigan, 50 in Indianapolis, a total of 697. The Rev. C. W. Charles, 472 S. Ohio Ave., Columbus, Ohio, is the Missioner.

AN INTERESTING CHURCH

ST. JOHN'S Church, Hampton, Va., is one of the most interesting churches in America. Elizabeth City Parish, to which it belongs, is said to be the oldest continuous parish in the American Church, established in 1610. Its 315th anniversary was celebrated at St. John's in July, 1925. The present building is the third, built in 1827. During the Revolutionary War, the royal British coat of arms, affixed to the tower, was hurled to the ground by a bolt of lightning. The Communion silver, marked 1618, with its tall narrow chalice, is very beautiful. There are delightful windows showing St. Michael and St. Gabriel on either side of the altar. There is an S.P.G. window, a replica of one that was discovered walled up in one of the former buildings, commemorating the colonial clergy. The clergy of that era have been charged with many misdemeanors and with more evil ways than historical research can prove. They were by no means mere worldly pleasure-seekers. Of the twenty who served the parish in nearly two centuries before the Revolution, only one was reported of evil behaviour. In the list of names in the church window, this one name is in a parenthesis, and such is the irony of fate that his name, made noticeable by the brackets, is the one about whom visitors instantly inquire.

The Pocahontas window is another of much interest. Early English settlers came upon the region when they were making their way up the river to avoid conflict with rival Spanish settlers on the coast. They found the Indian village of Koughtan (Kikotan, a pleasure to pronounce when one learns how). It was an excellent place, and the English took possession. The Indians—disappeared. History gravely records that one Indian murdered one Englishman, which so incensed the Governor that he "drove the tribe away." Three hundred years later Indian students at Hampton Institute gave to the church the Pocahontas window.

The presence of Hampton Institute, the great Negro school, adds interest to the parish work. A number of the white members of the faculty belong to the parish, and one of the trustees is senior warden. A Negro priest, in charge of St. Cyprian's, is carrying on work in the town and caring for the Church students at the Institute as far as he can. Thirty or forty families of the Negro faculty belong to his mission. He is a leader of the Negro community, respected by both white and colored.

St. John's is a center of worship and instruction, and pays its apportionment for general Church work. The confirmation class last spring numbered forty-six, the largest in the parish history, with a total of 159 in the two years of the rectorship of the Rev. Charles E. McAllister, who is leaving to become a field Secretary of the national Field Department. The Church school now has over 300 members. A large class for adults meets on the stage of the assembly room in the parish house; so, when the whole school assembles, the children sit looking up at the good example of their elders.

THE CHALLENGE OF THE INCARNATION

"But as many as received Him, to them gave He power to become the Sons of God." St. John 1:12.

We should be Titans; but we are afraid
To grasp the lightning with bare hands and smite
The hosts of darkness, which too long have stayed
The Coming Day, the passing of the night.

We must be Titans; for He did entrust
To us a mighty task, too great for men,
Who merely live as brothers to the dust,
And to the dust shall soon return again.

We can be Titans; for He came to share
With us His Power divine, when He was born
A child at Bethlehem, and we may dare
Go forth and save from death a world forlorn.

Let us be Titans! then the world shall know
Winter hath passed into perpetual Spring;
That Evil hath been dealt a deadly blow;
That Christ no longer shall be, but is, King.

FREDERICK W. NEVE.

DISTRIBUTION OF COLORED COMMUNICANTS

BY THE REV. GEORGE F. BRAGG, JR., D.D.

IF one will draw a line, beginning at the southernmost boundary of the State of Virginia, carrying it across to California, on the Pacific coast, he will thus divide the country into two sections, the Upper and the Lower. The tables herewith give the distribution of communicants in separately organized congregations, by states. I have ignored diocesan lines, and have summed up the number of colored communicants in each state. The *Living Church Annual* for 1926 is the authority for the figures given.

THE UPPER SECTION

1. New York	7,713	13. Colorado	330
2. Pennsylvania	4,035	14. Rhode Island	230
3. Virginia	2,424	15. Oakland, Calif.	209
4. Maryland	1,959	16. Minnesota	190
5. District of Columbia	1,752	17. Kansas	190
6. Ohio	1,469	18. Nebraska	171
7. Illinois	1,443	19. West Virginia	138
8. Massachusetts	1,274	20. Indiana	58
9. New Jersey	1,210	21. Delaware	57
10. Michigan	990	22. Iowa	44
11. Missouri	659	23. Oregon	44
12. Connecticut	509		

THE LOWER SECTION

1. Florida	2,281	8. Los Angeles, Calif.	231
2. North Carolina	1,809	9. Tennessee	221
3. South Carolina	1,391	10. Texas	127
4. Georgia	1,114	11. Mississippi	87
5. Kentucky	819	12. Louisiana	87
6. Alabama	297	13. Oklahoma	64
7. Arkansas	263		

The number of communicants in the Upper Section is 27,098, and the number in the Lower Section is 8,291. The total number of colored communicants reported, as separately organized, is 35,389.

TRINITY PARISH

[Sung at the Men's Dinner of Trinity Parish, New York City, November 19, 1925.]

Mother, stayed on faith eternal,
Guardian of our city's past,
Full two hundred years have crowned thee,
Faithful still from first to last.
Gather now thy children round thee
From thy far outstretched domain,
Alma Mater, Alma Mater,
Faithful still may thou remain.

Close our civic life came round thee
When the Dutch their churches gave,
When all faiths helped build thy steeple,
Broad and strong thy power to save.
Still our city's heart throbs near thee,
Wall Street listens to thy chime,
Busy workers throng thy portal
All the noon-day Lenten time.

Once were fields, and woods, and mountains,
Where thy chapels crowded stand.
One by one they gathered round thee,
Joined by consecrated band.
From the city's crowded highways,
From the woodland hunting grounds,
Strong in faith, and works, and numbers,
Strong in love which there abounds.

CHARLOTTE SAYRE BOORMAN.

ARMY MEN AND THE CHURCH

I RECEIVED every courtesy possible from the Regular Army officers. Several of them, stationed at different posts, I found to be Churchmen or interested in the Church, but they tell me they have never been called on by a Church clergyman. I wish our clergy stationed near army posts would take an interest in the soldiers. There are some splendid men, many of them with families, who should be actively associated with the Church, and there are others who like our services and might be confirmed and made strong Churchmen if Church clergymen would only make an effort in their behalf.—*Bishop Roberts.*

AROUND THE CLOCK

By Evelyn A. Cummins

ONE of the most delightful and intriguing parts of any piece of literary work is to find a fitting title for the article, verse, column, or whatever particular thing the piece of work may happen to be. Not every one, however, may hope to be so successful as Mr. G. K. Chesterton, who, with a fascinating touch of humor, dubs the correspondence department of his *G. K.'S Weekly*, "The Cockpit." With what appropriateness perhaps only editors will comprehend—and, certainly, not least among them, editors of religious journals.

MEMORIALS of various kinds in honor of sacred animals and pets have been erected since history began, but perhaps no stranger one has ever been known than that which has lately been built over the final resting place of a bee. The story is this: One Mr. Bee Mason was the photographer for the British Arctic Expedition of 1925. Feeling (and who shall say that he was not warranted in so doing?) the need of a mascot, he took with him a queen bee. This pet he housed in a match-box and, to keep her warm, he carried the box in his waistcoat pocket. The bee, however, died, and the owner and the other members of the Expedition built a cairn over the place of burial, which was located in Franz Joseph Land, calling the spot, in her honor, "Point Apis."

ONE may almost feel justified in believing that the English really do take their pleasure sadly, when an eminent periodical such as the *Journal of Neurology and Psychopathology* of London carries an article called Psycho-Analytical Method of Getting to Sleep. The author gives, as the most successful method of inducing sleep in his experience, the process of painting large and imaginary figure threes, very slowly, on a large and imaginary black wall, with an imaginary brush and an imaginary can of white paint. He says that after painting three threes it is impossible to keep awake, and that he is usually forced to slumber after painting only one or two figures.

The present writer, however, does not accept responsibility for this method for present readers who may be sleepwalkers, for it seems probable that if there is any paint in the house, said house may look like a futuristic work of art next day!

SOME years ago a scientist asked the questions, "Has the rush of Western civilization produced a higher metabolic rate? Is the low metabolic rate of the Chinese a physiologic expression of their more philosophic outlook on life?" Recently a study has been made and reported upon by several investigators, of the metabolic rate, i.e., the rate of energy exchange of the body, of Oriental women in American colleges. It was found that these women retained their inherited low metabolism and that standards customary for us could not be applied to them in the diagnosis of certain diseases. These women also had a correspondingly slow pulse rate. Their normal metabolic rate is on the average ten per cent lower than ours in this country.

A JACKDAW of Rheims once upon a time stole a Cardinal's ring, so we are told. Present-day jackdaws are damaging the statues on the west front of the beautiful Wells Cathedral. There are 600 figures on the west facade of this Cathedral and they include the finest examples of medieval carving in England. The statues were damaged by the jackdaws building their nests behind them, and they are now being repaired.

SAID George Bernard Shaw recently, of Chesterton, "He would address two street boys, a woman, and a baby, as if they were a grand demonstration." "G. B. S." claims for "G. K. C." the position left vacant in London since the death of Dr. Johnson. And, says Chesterton of Shaw, "In contrast with so many dismal hypocrites who are right for the wrong reason, he has almost always contrived to be wrong for the right reason."

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.

APPRECIATION OF CATHOLIC CONGRESS

To the Editor of *The Living Church*:

IN THE November 28th issue of *Christian Work*, the editor, Dr. Frederick Lynch, has a very fine article on the New Haven Catholic Congress. Coming from one outside our own Communion, it is an interesting comment, fair and discriminating, and considerably more sympathetic in tone than some editorial comments on the Congress made by Churchmen.

The whole of Dr. Lynch's article will richly repay the reading of it, but what most interested me as I read it was his summary, as a personal observer of the Congress, of the things for which it stood. He says:

"If I were to sum up the ideals of the (Catholic) movement as I gathered them from the various sessions, it would be about as follows: The Church is not a voluntary association of those who have been saved, but is the divinely appointed institution to continue the work of our Lord, and was both invested by Him with power to speak in His name and entrusted with the instruments of salvation and the means of grace; growing out of this, the Church is the seat of authority in religion, although—and here they would differ from the Roman Catholics—this authority must be tested and checked by the Scriptures, a point on which Bishop Gore lays great emphasis; that our Lord instituted a head or heads of the Church with the understanding that their power and office should be transmitted by direct ordination, through the centuries, thus insuring both apostolic authority and the continuity of the Church; that the sacraments are not simply memorials or symbols, but means of grace, agencies through which grace is directly transmitted. They insist that salvation is a corporate thing, not individualistic—and finally that Christ is really present in the sacrifice of the mass."

Substituting in the last line of the above quotation the words "Holy Communion" for "sacrifice of the mass," we have a statement of faith regarding the Church to which every one who is a Churchman by conviction will agree.

If Dr. Lynch is correct in his summary that these are the things for which Catholics stand, it would appear that all of us in the Church are pretty close together after all.

(Rt. Rev.) JOHN D. WING,

Bishop Coadjutor of South Florida.

THE MARYLAND PENITENTIARY

To the Editor of *The Living Church*:

IN A RECENT issue [November 14th] you quote Dean Lathrop as saying, at a meeting of General Convention, that brutalities are practised in Maryland penitentiary, in connection with the contract labor system, when men fail to complete their allotted "tasks." Being somewhat familiar with the humane policies of Colonel Sweezey, who recently resigned as warden, and knowing that, for the main part, the general policy of Colonel Sweezey was to be insisted upon by the Board of Welfare, which has oversight of the State penal institutions, I was more than surprised at this statement of the Executive Secretary of the Department of Christian Social Service. I learn from Dean Lathrop that the source of his information was a report of date 1913.

Since reading the statement above referred to, I have made personal inquiries at the penitentiary and have talked with a responsible and trusted man who, until a little over one year ago, was an inmate there. The latter, who was thoroughly familiar with the workings of the contract system is equally as emphatic as the authorities in his denial of the practice of brutalities. I have talked with a number of the prisoners and have never heard one word of complaint from them. On the contrary, most of them have boasted of the amount of extra money they have made.

The contract labor system prevails at the Maryland penitentiary, more from necessity than from choice. The warden assures me that if it were not for this system, he could not furnish work for more than one-tenth of the nearly eleven hundred prisoners.

Some of the facts with reference to employment of men in the penitentiary are as follows:

In fixing a day's work, which is called a "task," the amount set is from two-thirds to three-fourths of that which

free labor would be expected to do on the outside. All work done in excess of that amount is credited to the prisoner, and he receives remuneration, which may be deposited in savings account, or sent to his family. Some prisoners make as high as \$100 per month; others make a great deal less, and some fail to complete their "tasks." When this failure is due to sheer inability, effort is made to find some other task; if that cannot be done, the man is retained at his work without any punitive discipline. If a man from obstinacy refuses to work, he is locked up and punished as he should be; but as to brutalities, there are none.

Warden Brady is most willing to have any proper person visit and talk with the prisoners, and to learn from them if they have any complaints of brutal treatment.

The contractor himself does not set the amount of "task." The contractor can exercise no discipline over the prisoners who work for him. If he has any complaint of indifference in work, he must report to the officer in charge, who in turn presents it to the warden, and a hearing is had before him.

I am sure that Dean Lathrop will be as glad as anyone to have these facts made public. (Ven.) ROMILLY F. HUMPHRIES.

Executive Secretary, Department of
Christian Social Service, Diocese of Maryland.

[This letter has been referred to Dean Lathrop, who makes the following reply.]

IN ANSWER to Archdeacon Humphries, I beg to point out that your issue of November 14th did not quote me as saying that brutalities are practised in the Maryland penitentiary in connection with the contract labor system. What you *did* say was that "Dean Lathrop reported brutalities practised upon prisoners in Oklahoma, West Virginia, Michigan, and Maryland, because of their failure to fulfill tasks allotted to them in prison contract factories."

In my statement to the General Convention, I reported that a study of the prison contract labor system was being conducted by the department of research and education of the Federal Council of Churches, and presented a preliminary report of that study by title only. This preliminary report discussed both the historical and current aspects of the contract system in various states. The brief outline given to the press did not go into explicit details, but cited certain findings that have been made in the study mentioned, which covers a considerable period of years.

When the final report of that study is made public, the merits and demerits of the contract system, in the light of present and past conditions, will be clearly shown, and due credit will be given to accomplishments by prison officials who are changing things for the better.

This explanation, it seems to me, answers Archdeacon Humphries' contention.

In his letter, Archdeacon Humphries goes on to state that "some prisoners make as high as \$100 a month." This statement would have more value if he had explained how many or how few prisoners in the Maryland penitentiary receive that much money. In the *Handbook of American Prisons*, issued by the National Society of Penal Information early in 1925, it is stated on page 129 that "Prisoners on state-use work (in the Maryland state prison) receive 50 cents a day," and that "Prisoners on contract work get a bonus for anything in excess of a given task. This averages \$12 a month."

And on page 131 of the same volume, one reads that "The dark cells (in the same prison) are more than usually bad—probably the worst to be found in any prison covered in this report, with possibly one exception." On the same page also it is stated that "The present management of the prison is largely, if not entirely, paternalistic. No real steps have been taken to develop in the inmate community a sense of individual responsibility for good order and discipline." Another point made on the same page is that "the space for recreation is quite inadequate."

The report on Maryland in the *Handbook* is based on conditions found existent under the administration of Col. Claude B. Sweezey as warden and Patrick J. Brady as deputy warden.

New York City, Dec. 9. (Rev.) CHARLES N. LATHROP.

CONVENTION REPORTS IN THE
"SOUTHERN CHURCHMAN"

[CONDENSED]

To the Editor of *The Living Church*:

ALTHOUGH I have been a steady reader of your columns since early student days, now something like forty years, and have been a subscriber for about thirty-five years, I was rather late in reading your editorial notes of November 21st and 28th that seemed to have reference to my too quick review in the *Southern Churchman* of things done and said at the New Orleans General Convention. I am venturing to ask you to allow me a little space in explanation.

Your main charge seems to be that "the whole suggestion" in my news notes "was that of a series of party clashes." It seems to me that there is exaggeration in this charge. I am too modest to make claims myself, and to work in New Orleans was too hot and distracting to hark back with any sense of elation, but I happen to have letters from places as far apart as Massachusetts, Iowa, and Oklahoma that seem to agree with the praise given to my words by one of the most eminent clergymen in the Church: "I think that your report of the General Convention was the most illuminating, human, and interesting among all those which appeared in any paper or journal that I saw. Neither do I think that you made too much reference to the fact of parties."

It is rather curious and "illuminating" to be referred to by THE LIVING CHURCH as "twenty-five years behind the times," for my friends have sometimes worried over my being too far ahead! But all such opinions are relative. I suppose you are aware that that has been rather often the opinion of critics of those who love what are euphoniously called "Catholic ways." Personally I escaped all hostility in that direction for as much as thirty years, and my friends were in every shade of thought, or school, or party, whichever term you prefer.

I should hate to wade through my twenty or so pages of the *Southern Churchman* just to please you by "counting the number of times that party names were drawn into the reports," but I should guess that in some cases they were mere references to newspaper opinion in New Orleans, or an interesting way of making readers get the idea of liveliness, which I certainly had as I sat at the press table and listened and looked at the brilliant array of debaters and motion makers. Apparently I succeeded in creating interest in what might have been a very dry subject.

As I shall likely never report another Convention, perhaps I may be permitted to defend my effort, even if I do not think much of it myself!

For thirteen extremely hot days I took notes all day long, surpassed in steady faithfulness to a hard duty perhaps only by your able son. The other days were reported by other hands than mine, some of them among the ablest of official members in the Convention. You boast of five representing THE LIVING CHURCH, and suggest that other Church periodicals were not as well represented. While in New Orleans I heard that the *Witness* claimed at least that many bishops and doctors in divinity writing for it, and I felt very humble for the unambitious *Southern Churchman*. But, on counting, I found that even the policy of economy which the Richmond weekly follows had not prevented it from having, besides the present writer (who was chiefly in the House of Deputies), a really able writer "covering" all women's work in the various gatherings, and there was Dr. Block, who reported, among other things, the doings of young people's meetings. The help of the Publicity Bureau in all departments was equivalent to a half dozen correspondents. Originally my own intention was not to report the mere doings of the moment, but give estimates and character sketches, *a la Painted Windows* on a small scale. If afterwards I combined the two in a hasty way, thus making the news more readable, I shall base the right to do this on the right of any "sketch artist" who is merely outlining by a few swift lines his impressions of the greater personages. If he does not always hit the right line to please his subject, he is to be judged of by main points.

But is it not a seriously mistaken policy to hide one's eyes to the presence of "parties" in the Church? In my own recognition of their existence I have never felt bitter, but rather rejoiced that there is at least one Church in which the inevitable and natural religious grouping can find a recognized place. A little common sense and a little humor in this respect is worth reams of paper protests against "parties." My own theory is that all the parties should be recognized with the utmost frankness, even to the extent of brotherliness or friendliness, and that the moment one tries to dominate the others it should be hit on the head with the nearest weapon! . . .

New York City, Dec. 12.

(Rev.) JAMES SHEERIN.

TWO ENGLISH BISHOPS

To the Editor of *The Living Church*:

IT WAS with great regret that I read the editorial in your issue of December 12th in reference to the visit to this country of Dr. Major.

While there was much that was entirely commendable, many Churchmen must deeply resent the manner in which two such totally different characters as Dr. Hensley Henson and Dr. Barnes are so arbitrarily linked together.

Dr. Hensley Henson was enthroned at Durham Cathedral while I was in residence at the University of Durham, and both then, and for several years after, it was possible to observe very closely the reactions in the Diocese towards him. It has been amazing during this time to watch every trace of distrust and suspicion melt away before the warm-hearted and genuine sympathy of this man, every inch a Bishop, who, while there is much to estrange him intellectually from the clergy committed to his care, has made every effort to understand and win over to his love those who so strongly opposed his appointment.

His treatment of Catholic parishes has, to my knowledge, been most fair and sympathetic, and he has been scrupulous to avoid any suspicion of persecution. It is true that he has very strongly challenged the intellectual standpoint of the Catholic movement, even as Bishop Lawrence has done from time to time. Criticism is not altogether harmful, and must always be expected if not looked for. On the other hand the fact that Dr. Henson has been careful to preserve Catholic succession to all vacant benefices in his trust, and that, from the first, he has insisted on including a very well-known Catholic priest among his examining chaplains, goes a long way to show that he has not got the fanatical prejudice against Catholics that Bishop Barnes has displayed.

This past summer it was my lot to live in Birmingham in close connection with the very Catholic priests who are now involved. There we have the example of a man who went to the diocese with a firm resolve to wipe out his opponents, having no tolerance or sympathy of any sort. While Bishop Barnes has no experience in pastoral care at all, he dares to persecute most bitterly and attack with the most fanatical intolerance the Catholic clergy who are desperately striving to minister to the appalling needs of England's largest industrial diocese.

Moreover it is generally regarded in England that Dr. Henson is far more intellectually sound than Bishop Barnes, whose pronouncements of recent months have been admirably defeated by the English Church Union, and also by certain very gallant Bishops who so scathingly rebuked him during the recent meeting of the English House of Bishops.

To link together two men of such very opposite characters would seem to owe an apology to the Bishop of Durham who, while he is not in intellectual agreement with the Catholic Movement, has had the wisdom and Christian charity to abstain from intolerance and persecution, and by his very sympathy has done much to win the love of his fiercest opponents.

H. MARTIN GILLETT.

The Divinity School, Philadelphia, Dec. 15.

[It is a great pleasure to the editor to have this distinction made between the two individuals; and he regrets having classed them together in any sense in the recent editorial.—EDITOR L. C.]

THE ANNUAL PARISH MEETING

To the Editor of *The Living Church*:

IT IS A WELL KNOWN fact that the attendance at the annual parish meeting is poor. Often only a handful of those qualified to vote for wardens and vestrymen is present, and frequently the vestrymen interested are the only ones there. The Church of the Messiah, Rensselaer, had an unusually good attendance at its annual meeting held Monday evening, November 30th. At the call of the rector, all the societies of the church, including the Girls' Friendly Society, and the vestry gathered in special meeting in the parish hall that evening. To the younger people, not qualified to vote, the gathering was an object lesson, and I am sure they will take more interest in church affairs as a result. To the older members qualified to vote, the meeting offered an opportunity many of them had never taken before. Over fifty persons were present. During the evening the choir of the church, under the leadership of the organist, Mrs. W. J. Vail, gave a concert which was much enjoyed.

If our people must be induced to attend these meetings, let us induce them; if they must be cajoled, let us cajole them. Anything is better than the usual apathy.

Rensselaer, N. Y.

(Rev.) E. B. RICHARDS.

LITERARY

KLAUSNER'S "JESUS OF NAZARETH"

JESUS OF NAZARETH, His Life, Times, and Teaching. By Joseph Klausner, Ph.D. Translated from the original Hebrew by the Rev. Herbert Danby, D.D. New York: The Macmillan Company. \$4.50.

A few years ago, Dr. Moore, of Harvard, gave a most appreciative review of this work when it first appeared in Hebrew, as did Dr. Danby, the present translator, in England. In brief, this is a life of our Lord written by a Jew for Jews—scholarly, sympathetic, learned, and, to an extraordinary extent, objective. It is unique in Jewish literature. The author sees in Jesus a typical Jew of his time who "is, for the Jewish nation, a great teacher of morality and an artist in parable. He is the moralist for whom, in the religious life, morality counts as everything. . . . In his ethical code there is a sublimity, distinctiveness, and originality in form unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of his parables. . . . If ever the day should come and this ethical code is stripped of its wrappings of miracles and mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time" (page 414).

A book presenting such a unique point of view as the author's, and written distinctly as a pioneering work, bristles with interesting excerpts. The quotation given above presents the basis of Klausner's appreciation of our Lord. So far as concerns his method, for the examination of the Gospel evidence in regard to our Lord's life and work, he has recourse to the best (and most critical) texts on the Gospels. He puts to one side the possibility of the Virgin Birth. Locating the Nativity at Bethlehem he regards as *tendenz* (cf. pages 231-2), and places a great deal of stress on the reading of the old Syriac in St. Matthew 1:16. In regard to the Resurrection he writes: "There can be no question but that some of the ardent Galileans saw their Lord and Messiah in a vision. That the vision was spiritual and not material is evident from the way Paul compares his own vision with those seen by Peter and James and the other apostles. . . . This vision became the basis of Christianity; it was treated as faithful proof of the Resurrection of Jesus, of his Messiahship, and of the near approach of the kingdom of heaven" (page 359).

The portrayal of Jesus as a Jew is perhaps the chief service which the work as a whole does for us. Klausner has done rather better and more briefly what Edersheim attempted. It is significant that practically half of the book is distinctly "introduction." There are few more provocative and illuminating studies on our Lord's life and work than this, which was not intended at all for Christians. Dr. Danby, an English priest, Canon of St. George's Cathedral, Jerusalem, has given it the endorsement of both his interest and effort. It is the least we can do to give to the appreciative work and labor of this scholar the benefit of our own interest in the book which he has translated.

SOCIAL PROBLEMS

SOCIAL PATHOLOGY. By Stuart A. Queen and Delbert M. Mann. New York: Thomas Y. Crowell Co. \$3.50.

The study of present-day social problems is keeping us from leaping to conclusions by showing that such a problem may have many more aspects than the single one of relief. A person in trouble is only incidentally in need of material relief, in most instances. His personal attitudes and the factors which condition those attitudes, must be considered of prime importance in any attempt so to readjust his life that a solution of the problem may be pronounced. How these attitudes and conditioning factors operate in cases that are sufficiently typical to contain a picture of society's ills, and how existing agencies are brought to bear upon them, are the subject matter of this very readable and attractive book, written by two members of the Department of Sociology, University of Kansas.

In part one, the family that has become "broken," and the individual who has fallen out of step, are considered, while the second part deals with the economic aspect of social problems, and the third part emphasizes health and kindred aspects.

One should very diffidently add to the list of books that the clergy might profitably read, but in the face of that feeling we

would urge the study of this volume. The parish priest is, among other things, a social worker, but, while the social worker may specialize, the priest dares not, for he must meet all problems. The profession of social work today is a challenge to him, a challenge to use its agencies and its findings, and a challenge to make vital in its problems the contribution of religion. A knowledge of the problems, and how they are at present understood and attacked, is necessary if he is to face that challenge. This volume is well adapted to give him such knowledge.

SOCIAL PROBLEMS OF TODAY. By Grove Samuel Dow, head of the Department of Sociology of the University of Denver, in collaboration with Edgar B. Wesley, Head of the Social Science Department of the University City (Mo.) High School. New York: Thomas Y. Crowell Co. \$2 net.

This book is issued, as the author states in the preface, for the hundreds of high school students who cannot attend college and who should, nevertheless, receive some instruction and training in "the science of society" and in the aims and methods of sociological workers. The book is divided into conveniently long chapters at the end of each of which are Study Questions, Report Topics, and Reading References, all of which are valuable adjuncts for its use as a text book.

The book is, of course, elementary and is intended, as such a text book should be, as a first instruction in sociological matters and as such it should be welcomed. A use to which it can profitably be put is preliminary reading by beginners in the Social Service of the Church, especially those whose previous training has been lacking in this particular.

The last paragraph of the book (page 330) is significant of the whole:

"While our outlook is optimistic, improvement will not come about without continuous struggle and effort; hence the constant need of the trained sociologist as well as of the reformer. It will require the conscious endeavor of society and a steady determination to achieve progress. Instead of a *laissez faire* policy, constant struggle and effort are necessary."

HUMAN RELATIONS IN THE LIGHT OF CHRIST. By H. C. Carter. New York: D. Appleton & Company.

This is a beautiful and helpful book, sane yet thoroughly religious and Christian. The basic problem with which the author deals is the "problem of living." And "the problem of living, for every man or woman, is the problem of living *together* with other people." The adjustment between the individual and the social point of view, both of which are legitimate, is what makes life difficult for us. The problem is then discussed under various headings, representing clashing individualistic views: Rich and Poor, Employer and Employed, Home-born and Foreigner, Believer and Unbeliever (one of the best chapters in the book, save for some rather unfair references to the Roman Church), Man and Maid, Husband and Wife, Parent and Child, Old and Young.

A MANUAL OF AMERICAN CITIZENSHIP. Second Edition. By Edwin Noah Hardy, Ph.D. New York: American Tract Society. 50 cents.

This is a small handbook, primarily for new Americans. It is divided into four parts, entitled America, The American Citizen, The American House, and The American Christian. The first three parts are valuable; the fourth seems out of place in this connection, since it ventures, in an authoritative way, opinions which are not a necessary part of American citizenship.

A COPY of the *Red and Gold Church Calendar* (Boston: Irving P. Fox. \$1.50 postpaid), that is edited by members of the faculty of the Cambridge Divinity School, has been received. It appears to be well adapted for the use of Morning and Evening Prayer.

THE PUBLISHER of *Christianity at the Crossroads*, by Carlyle B. Haynes, reviewed in THE LIVING CHURCH of August 29, 1925, is the Southern Publishing Association, 2119-2125 Twenty-fourth Ave., North, Nashville, Tenn.

Church Kalendar



JANUARY

WE DO NOT pray to change the divine scheme, but to ask those things which God has decreed to be brought about by prayer.—*St. Thomas Aquinas.*

- 3. Second Sunday after Christmas.
- 6. Wednesday. Epiphany.
- 10. First Sunday after Epiphany.
- 17. Second Sunday after Epiphany.
- 24. Third Sunday after Epiphany.
- 25. Monday. Conversion of St. Paul.
- 31. Septuagesima Sunday.

CALENDAR OF COMING EVENTS

JANUARY

January 5. Consecration of the Rev. Walter Mitchell, D.D., to be Bishop of Arizona, at Christ Church Pro-Cathedral, Trenton, N. J.

January 9. District Convocation, Utah.

January 12. Consecration of the Rev. Frank W. Creighton to be Bishop of Mexico, in St. Ann's Church, Brooklyn, N. Y. Synod of the Province of New York and New Jersey, Utica, N. Y.

January 12. House of Churchwomen of the Fifth Province at Taylor Hall, Racine, Wis.

January 19. Diocesan Conventions. South Florida, Western Michigan, Western Missouri, Western Texas.

January 20. Meeting of the National Council, Diocesan Conventions, Alabama, Nebraska, Tennessee District Convocation, Wyoming.

January 24. "Social Service Sunday." District Convocation, North Texas.

January 25. District Convocation, Nevada.

January 26. Diocesan Conventions, California, Duluth, East Carolina, Fond du Lac, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Convocations, Spokane and San Joaquin.

January 27. Diocesan Conventions Indiana, Los Angeles, Louisiana, Maryland, Minnesota, Convocation of Oklahoma.

THE CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST SUNDAY AFTER EPIPHANY

- St. Paul's Church, Marinette, Wis.
- Christ Church, Jerome, Arizona.
- St. James' Church, Brooklyn, N. Y.
- St. James the Less, Philadelphia, Pa.
- St. Mary's Convent, Peekskill, N. Y.

APPOINTMENTS ACCEPTED

BENTLEY, Rev. WALTER E.; to be rector emeritus of St. Stephen's Church, Port Washington, L. I.

EUBANKS, Rev. HALE; to the Snake River missions in the District of Wyoming, with residence at Dixon.

BYRAM, Major the Rev. COLEMAN E., Ph.D., U. S. A., resident chaplain at Vancouver Barracks; to be rector of St. Luke's Church, Vancouver, Wash.

FOX, Rev. HENRY CARLTON, of St. Paul's Church, Ivy Parish, Va.; to be rector of Preston Parish, Diocese of Southwestern Virginia, with residence at Marion, Va.

HAWKE, Rev. ALEX. E., rector of St. Andrew's Church, Emporia, Kansas; to be rector of St. Paul's Church, Mt. Vernon, Ohio.

MIDDLETON, Rev. EDMUND S., D.D., priest in charge of St. Mary the Virgin's, Falmouth Foreside, Me.; to be *locum tenens* of All Hallows' Parish, Snow Hill, Md., from December 1st to March 1st.

PLATT, Rev. GEORGE E., rector of Christ Church, Benson, Miss.; to be rector of Christ Church, Douglas, Wyoming.

SNOWDEN, Rev. JOSEPH, of St. John's Church, Shenandoah, Iowa, and associate missions; to be rector of Trinity Church, Emmetsburg, Iowa.

WILCOX, Rev. GEORGE D., assistant rector of Trinity Church, Pawtucket, R. I.; to be rector of Grace Church, Stafford Springs, Conn., and chaplain at the Mansfield State Training School.

ADDRESS CORRECTED

YOUNG, Rev. ANNESLEY T.; 1317 First Ave., New York City; and not as printed in the *Living Church Annual*.

ORDINATIONS

DEACONS

TENNESSEE—In St. Andrew's Chapel, St. Andrew's, Tenn., on the Second Sunday in Advent, December 6, 1925, CHARLES WILLIAM WEBB (Brother Charles, O.H.C.) was ordered deacon by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. Liston J. Orum, O.H.C., and the Bishop preached the sermon, and was the celebrant of the Pontifical Eucharist, Bro. Webb serving as the deacon and Fr. Baldwin, O.H.C., as subdeacon. Brother Webb continues his work on the staff of St. Andrew's School.

In St. Luke's Chapel of the Theological Department of the University of the South, at Sewanee, on Tuesday, December 15th, JESSE ROY GREGG was ordered deacon by Bishop Maxon. The candidate was presented by the Rev. Wm. H. DuBose, D.D., acting Dean of the Department, and the sermon was preached by the Rev. Mercer P. Logan, D.D., Dean of the DuBose Memorial Training School, in which Mr. Gregg had received his preliminary training for Holy Orders. Bishop Campbell, of Liberia, said the Litany. The Rev. Mr. Gregg will have charge of St. Andrew's Mission at Alcoa, in East Tennessee, after January 1st.

In the Chapel of the Holy Comforter (colored), Columbia, on St. Thomas' Day, HUGH MERRILL, Jr., a life-long member of the Mission and for many years lay reader and superintendent of the Church school, was ordered deacon by Bishop Maxon. The candidate was presented by the Rev. Hiram K. Douglass, rector of St. Peter's Parish, Columbia. The sermon was by the Rev. James R. Sharp, chaplain to the Bishop. Two of the three colored priests of the Diocese were present, the Rev. William A. Bruce, of Nashville, who read the Epistle, and the Rev. Bernard G. Whitlock, of Memphis, who said the new Litany for Ordinations, used for the first time in the Diocese. The Rev. Mr. Merrill will continue his work in the Mission of the Holy Comforter. He presented two candidates for confirmation to the Bishop at the close of the ordination service.

DEACONS AND PRIESTS

LONG ISLAND—On Wednesday in Ember Week, December 16, 1925, at the Cathedral of the Incarnation, Garden City, CLYDE MERTON WILSON, presented by the Rev. Vedder Van Dyck, was ordained deacon, and the Rev. FREDERICK LEHRJE BARRY, presented by the Rev. St. Clair Hester, S.T.D., Chancellor of the Cathedral, was ordained priest by the Rt. Rev. E. M. Stires, D.D., Bishop of the Diocese. The Rev. Wallace J. Gardner, S.T.D., preached the sermon.

The Rev. Mr. Wilson, a former Methodist minister, will remain at All Saints' Mission, at which he has been lay reader. The Rev. Fr. Barry continues as chaplain at St. Paul's School, Garden City.

PENNSYLVANIA—The Rt. Rev. Thomas James Garland, D.D., Bishop of the Diocese, in St. Peter's Church, Philadelphia, December 21, 1925, ordained to the diaconate, for the Bishop of Maine, WALLACE CLIFFORD GOODFELLOW, presented by the Rev. A. A. Ewing, and to the priesthood the Rev. HERBERT NEVILLE CALEY, presented by his father, the Rev. Dr. L. N. Caley, the Rev. JOHN WYATT NORRIS, presented by the Rev. Dr. Edward M. Jefferys, and the Rev. SAMUEL HENRY WHITE, presented by the Rev. Dr. Henry Phillips. The rector of the parish, the Rev. Dr. Jefferys, preached the sermon.

The Rev. Mr. Caley continues as curate at the Church of the Redeemer, Bryn Mawr, the Rev. Mr. Norris as curate of St. Peter's, the Rev. Mr. White as missionary at St. Cyril's, Coatesville, and the Rev. Mr. Goodfellow at the Philadelphia Divinity School.

PRIESTS

CENTRAL NEW YORK—The Rt. Rev. Charles Fiske, D.D., Bishop of the Diocese, advanced to the priesthood, on Thanksgiving Day, November 26, 1925, in St. Mary's Church, Brooklyn, the Rev. STRATFORD JONES.

On St. Andrew's Day, November 30, 1925, Bishop Fiske advanced the Rev. WALTER MAYDOLE HIGLEY to the priesthood. The candidate was presented by Archdeacon Foreman, and the sermon was preached by the Rt. Rev. E. H. Coley, D.D., Suffragan.

Bishop Fiske ordained the Rev. Messrs. NIGEL MACLEWAN and NELSON BURROUGHS to the priesthood in St. Thomas' Church, Rome, on the Feast of St. Thomas, December 21, 1926.

The Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of the Diocese, ordained to the priest-

hood, in St. James' Church, Theresa, the Rev. MORRIS WILLIAM DERR, on December 22, 1925.

CHICAGO—The Rt. Rev. C. P. Anderson, D.D., Bishop of the Diocese, in St. Peter's Church, Chicago, December 21, 1925, ordained to the priesthood the Rev. REX SIMMS, of St. Paul's Church, LaSalle, a brother of the Rev. W. A. Simms, rector of St. Mark's Church, Chicago, the Rev. CLARENCE C. REIMER, of the Church of the Good Samaritan, Oak Park, and the Rev. AUSTIN PARQUE, of the City Missions staff. The Rev. H. L. Bowen was the preacher.

COLORADO—The Rev. ALEXANDER HEND LINDSAY, Litt.D., was ordained to the priesthood on the Third Sunday in Advent, December 13, 1925, in St. John's Church, Boulder, Colo., by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese. He was presented by the Rev. B. W. Bonell, D.D., of St. John's Theological College, Greeley, who also preached the sermon. The Rev. H. M. S. Walter, of St. John's Church, Boulder, was master of ceremonies.

Dr. Lindsay remains as a professor at St. John's, Greeley, and priest in charge of St. Andrew's Church, Fort Lupton.

KANSAS—On the Third Sunday in Advent, December 13, 1925, the Rt. Rev. James Wise, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. WILLIAM EMIL SPRENGER, in Grace Cathedral, Topeka. The candidate was presented by Dean Ludlow.

The Rev. Mr. Sprenger will remain as senior curate of the Cathedral.

VERMONT—On the Fourth Sunday in Advent, December 20, 1925, the Rev. JULIAN MACLAURIE BISHOP was ordained priest in St. Paul's Church, Burlington, Vt., by the Rt. Rev. A. C. A. Hall, D.D., Bishop of the Diocese. The Rev. G. L. Richardson, D.D., preached the sermon and presented the candidate. The Rev. Joseph Reynolds also assisted in the service.

BORN

MASON—Born to Rev. and Mrs. O. L. MASON, a son, November 21, 1925. 7¼ pounds. Name: PETER HENDRICKS.

MARRIAGE

BROWNE-NOEL—The marriage of the Rev. HENRY B. BROWNE, of St. Thomas' Church, Chicago, Ill., to Mrs. EULA MAE NOEL, of Nashville, Tenn., took place at St. Thomas' at noon on December 2, 1925. The Rev. Dr. Geo. Craig Stewart, of St. Luke's, Evanston, Ill., solemnized the marriage and was celebrant at the solemn choral nuptial mass which immediately followed the marriage. The new Marriage Service was used. The bride was given away by her foster father, the Rev. William A. Bruce, of Holy Trinity Church, Nashville, Tenn. The best man was the Rev. Benjamin Chapman, of Trinity Church, Aurora, Ill., and former seminarian chum of the groom. The bridal pair will be "at home" at their new residence, 5623 Wabash Ave., after December 10, 1925.

DIED

BOND—Entered into rest December 4, 1925, at his home in Ventnor, N. J., the Rev. GEORGE M. BOND, formerly of the Diocese of Delaware.

LEHMAN—In loving memory of Mrs. EMMA LEHMAN, who entered into rest on Friday, November 20, 1925, aged sixty-eight years. She was a faithful and devoted communicant of St. John's Church, Lancaster, Pa. Interment was made on St. Clement's Day, in Greenwood Cemetery, Lancaster, Pa., following a Requiem Eucharist in St. John's Church, at which the rector, the Rev. W. T. Sherwood, was celebrant.

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

ODELL—Entered into rest at Philadelphia, Pa., December 24, 1925, the Rev. DANIEL I. ODELL, D.D., aged seventy-three years, son of the late Daniel I. and Hannah E. Odell, of Eastport, Me., rector emeritus of the Church of the Annunciation, Philadelphia.

May he rest in peace and may light perpetual shine upon him.

CAUTION

GANTER—Caution is suggested in connection with a man using the name GANTER, who has lately been in the vicinity of Boston, and who represents himself as a bank teller who, before going on a fortnight's vacation, had taken money. He was conscience-stricken, and about to commit suicide, but wished a clergyman to write a letter to his widowed mother. He had

just time to return to his home, and get from her the sum needed to make good his embezzlement—but unfortunately had himself been robbed, etc. He is of medium height, with dark eyes, black hair, and a pointed chin, and a very slight, apparently foreign, accent. He is said to have visited a number of the clergy in this guise. Further information may be obtained from Rev. NORMAN B. NASH, Cambridge, Mass.

CORRECTIONS

THE LIVING CHURCH was in error in stating, December 26th, that the Rev. Francis Lee, rector of St. Paul's Church, Chillicothe, Ohio, was to be Dean of Calvary Cathedral, Sioux Falls, South Dakota, February 1st.

AN ITEM in the News in Brief from Western New York in the issue of December 19th should have read, "The Rev. John N. Borton, rector of Grace Church, Buffalo, for the past four years, is to lecture on Systematic Divinity in the Delancy Divinity School in Buffalo."

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New York

Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine,
New York

Amsterdam Ave. and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

RETREAT

Sisters of the Holy Nativity

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

BOOKS RECEIVED

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

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

My Religion. By Emil G. Hirsch. Compilation and Biographical Introduction by Gerson B. Levi. Price \$5.

PAMPHLETS

Hebrew-Christian Publication Society, Inc. 405 Bible House, New York, N. Y.
Hebrew and Christian. By the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island. With a foreword by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany. This pamphlet contains also a report of the Tenth Anniversary of the Society held at St. Thomas' Episcopal Church, New York City.

KALENDARS

Holy Cross Press, West Park, N. Y.
The Holy Cross Prayer Calendar, 1926. Price 25 cts.

Kitchener Chapel Dedicated, Memorial to all War Dead

Service of Offering—New English
Dioceses—Canon of Westminster

The Living Church News Bureau
London, December 11, 1925

THE KITCHENER MEMORIAL CHAPEL IN St. Paul's Cathedral, which was dedicated yesterday (Thursday), will not only be a memorial to the late Field-Marshal but to all who fell in the Great War. The design of the chapel was suggested to the committee of the Kitchener Memorial Fund by the late Lord Plymouth and Mr. Detmar Blow, architect to Lord Kitchener.

Every effort has been made to preserve in detail the work of Sir Christopher Wren; the structural work in the chapel, situated under the northwest tower, the restoration of the walls and ceiling, the strengthening of the floor, the lighting, heating, and repaving, have all been carefully carried out without in any way impairing the original Wren design.

As part of the northwest corner of the Cathedral, the chapel has two windows, one on the north and the other on the west, so that it is exceedingly well-lighted. The recumbent figure of Lord Kitchener, at the foot of the altar, is of white marble. The utmost care has been given to the superimposed *Pietà*, a beautiful work by Mr. Reid Dick, representing the body of Christ, supported by Mary Magdalene. In the middle of the north wall is a recess, closed by two small iron gates, in which there is an illuminated roll, containing the names of Royal Engineers of all ranks who lost their lives in the war.

The altar, as distinct from the group of sculpture which surrounds it, is given by the Royal Engineers in memory of the Colonel-in-Chief, Lord Kitchener, and their comrades. The figure of St. George is given in memory of the late Queen-Mother by Queen Alexandra's Imperial Nursing Service and the Territorial Army Nursing Service, and the large silver candlesticks by the London Rifle Brigade. The altar furniture, chalice, paten, ciborium, etc., have been given by Lady Naylor-Leyland.

On one of the walls of the chapel appears a tablet bearing the following words:

"This chapel is set apart in memory of F. M. Earl Kitchener, His Majesty's Secretary of State for War, and all who fell 1914-18."

SERVICE OF OFFERING

Clerical and lay representatives from parishes in the diocese of London attended the diocesan Service of Offering, held at St. Paul's Cathedral last Saturday evening, when cheques to the amount of £14,198 were handed in from the parishes to the Central Diocesan Fund. No fewer than 550 parishes were represented in the Cathedral. The Bishop of Willesden conducted the service, and the singing was led by the choir of St. James' Church, Paddington. The Bishop of London, in a message of greeting, spoke of the unity of the Diocese as shown by the gathering, following a week of devotion and self-denial, and said that from a position near the bottom their diocese had risen to second place throughout the country in the amount contributed for the Central Fund.

NEW ENGLISH DIOCESES

Representations from an influential quarter are to be made to the Archbishop of Canterbury that it would be in the interests of the diocese generally if the appointment of a successor to the late Bishop of Southwell were deferred for two or three months. Arrangements for the division of the diocese, already sanctioned by Parliament, are not quite complete, especially the financial part of the business, but there is reason to believe that everything will be ready by March at the latest. Under the new arrangement the County of Derbyshire is to become a separate diocese, and the see of Southwell limited to the County of Nottinghamshire. It is felt that administrative difficulties might be obviated if the two new bishops—the Bishop of Derby and the Bishop of Southwell—were appointed at the same time.

It is well known that the late Bishop of Southwell (Dr. Hoskyns) was most anxious to see the division of the diocese an accomplished fact. Again and again he expressed his desire to see it fulfilled before he laid down his pastoral staff; but the full realization of his ideal was not to be. The creation of a new see for Derby should now become a fitting memorial of Dr. Hoskyns' valuable work in the Midlands.

In writing about the division of dioceses I am reminded that the new Bishop of Oxford, Dr. Strong, who was enthroned in Christ Church Cathedral last week, has already declared himself in favor of a partition of his new see. It took him five years to visit the two hundred and twenty parishes of the diocese of Ripon, and it will, he finds, take him fifteen years to visit those of the Diocese of Oxford.

CANON OF WESTMINSTER

The announcement of Canon C. S. Woodward's nomination to the stall in Westminster Abbey vacated by Canon de Candole (appointed to the Deanery of Bristol) has been received with general satisfaction. One of Canon Woodward's greatest gifts as a parish priest is his talent for teaching children, and scope for it will be provided by the incumbency of St. John the Evangelist, Westminster, which is annexed to the canonry.

The children's service on Sunday afternoons at St. Peter's Church, Cranley Gardens, of which church Canon Woodward has been vicar since 1918, is an object lesson in what imagination and sympathy, allied with joyous enthusiasm, can do to draw out the children. Canon Woodward's Churchmanship is, generally speaking, of the school represented by the Bishop of Manchester. He is forty-seven years of age, and has spent the greater part of his clerical life in South London. He was for several years Canon and Precentor of Southwark Cathedral.

SEEK FINANCIAL AID

An appeal is being made for financial help for the World Alliance for Promoting Friendship through the Churches. The Alliance, of which the Archbishop of Canterbury is the president, was brought into being just before the war, and has established national councils in 28 countries. In each country the council is composed, as far as possible, of representatives of all the different Christian Churches, who combine together to bring before the peo-

ple and Governments of their own country the cause of friendship and peace.

The signatories to the appeal say:

"Stated most broadly, the chief purpose of the Alliance is to persuade Christian Churches and all their members to put the whole weight of their opinion behind the work for peace, so that international relationships may in every case be influenced by the same Christian principles as have been laid down between individual and individual. In the Churches, based as they are on the teaching of Christ, lies an enormous power for good in all international matters, but this power has never been fully effective, owing to the lack of combination of the various Churches. The World Alliance has to a great extent achieved the organization of this power into an effective force. A sum of £10,000 is required to carry on the work in this country during the next three years."

The appeal is signed, among others, by the Bishop of Kingston-on-Thames, Sir Ernest Benn, Lord Gainford, and Viscount Hambleden.

A DIOCESAN CONFERENCE

It is significant of the more serious recognition nowadays of the importance of Diocesan Conferences that members of the Liverpool Conference, held last week, were "summoned" by the Bishop to attend, instead of, as formerly, simply invited. Moreover, they were instructed to notify the Bishop if, by reasonable cause, they were hindered from being present. The result was an attendance of more than seventy per cent of the total membership. That is as it should be, for the diocesan conference is not a mere debating society, but a legally constituted body with important statutory powers. An interesting decision of the Liverpool Conference was to discontinue the publication of the present *Diocesan Gazette* and to issue in its place a diocesan review. The conference agreed to the appointment of a qualified journalist as editor, and voted £1,000 for the purpose of the review.

THE MISSIONARY CALL

The reports of the four commissions appointed by the Missionary Council of the Church Assembly are in an advanced stage of preparation. They are to be published at the close of January. It is now stated that these four volumes will be: 1, *The Call from Africa*, 2, *The Call from India*, 3, *The Call from the Far East*, and 4, *The Call from the Moslem World*. They will convey from these vast regions a call to the whole Church for service and prayer. So far as the Church of England is concerned, they are the most significant missionary books which have ever appeared. While each volume will be sold separately at the most moderate price possible, it is hoped to make an arrangement whereby a subscription rate will be charged for the four volumes. The object of this is to bring the books within the reach, so far as price is concerned, of parochial libraries, parochial church councils, parochial representatives of missionary societies, and all other Church societies.

RELIGIOUS INSTRUCTION

The Archbishop of Wales, Dr. Edwards, speaking last week at a meeting of the British and Foreign Bible Society at St. Asaph, said that, while he gratefully acknowledged the mighty work the Society was doing throughout the world, he must at the same time appeal earnestly to the professing Christian people of this country to take seriously to heart the question of the teaching of the Bible to their own children in their own schools.

Despite the passing of resolutions in the best possible spirit, and the heartiest possible desire to cooperate in the matter, what a fruitless effort it had been so far! If religious instruction was not made an indispensable part of our education system, what was going to happen to those children who were going to be the fathers and mothers of the next generation? Dr. Edwards said that he was now an old man, and his time would soon be over, but

it filled him with misgivings when he thought about the attitude of the rising generations towards the serious things of life and the supreme idea which the Bible taught. They must somehow bring to bear on the public conscience of the country the duty of educating the children in the way in which they should go, or their efforts abroad would be contradicted and nullified by their neglect at home.

GEORGE PARSONS.

Turks Commit Atrocities on Assyrian Christians in Iraq

The Lady Surma Speaks—Catholicism in Europe—The Tyrant of Athens

The European News Bureau }
London, December 15, 1925 }

THE ENGLISH PAPERS REPORT IN GREAT detail General Laidoner's scathing account of the Turkish massacres in Iraq. This Estonian soldier was appointed by the League to make an impartial inquiry into the whole matter of the Mosul boundary. According to the *Morning Post*, which generally takes the Turkish and Mahometan side in these matters, the General did not mince words in impressing upon the League the seriousness of the situation, and the sufferings of the Chaldeans and Nestorians. He declared that a similar fate was anticipated by the anti-Turkish element in Mosul, who had been loyal and trusting to Great Britain. His words carried much weight. If the League were to award the territory to Turkey, it will have to make advance plans for the removal of the population before the Turks enter, unless it is willing to expose the people to fresh massacres. "Beyond question," he declared, "the deportations constitute the most important of the facts, especially considering the large population involved, and these deportations are continuing according to refugees arriving in Iraq today. There are three thousand refugees in one village, including a group of Moslems who fled from the Turks." He had made a most impartial investigation, interviewing the refugees before the British authorities had seen them. Turkish soldiers under the command of officers in occupied villages demanded the surrender of arms and then imposed fines on the defenceless population. They also compelled the delivery of women and girls, pillaged the houses, and committed atrocities and massacres. Deportations occurred *en masse*, Christians being removed to the interior and the dead and wounded being left on the roadside. Families were imprisoned and separated. The Turks are attempting to bluff the League, and are supported in their attempt by a disgraceful pro-Turk press in Britain among certain journals not of the highest repute.

THE LADY SURMA SPEAKS

The well-known Eastern correspondent of the *Church Times*, who writes under the initials, J. A. D., has had an interview with the Lady Surma Khanum, the Assyrian Princess, who has been pleading her nation's cause in Great Britain. She gave a graphic description of the fate of her nation, the smallest of the allies of the Great War. Before they entered the Great War they numbered 250,000, but no one knows now how many they are. Perhaps

there are 100,000. Many thousands of refugees are in Russia and Persia; others are in America. She demands justice in the restoration of the Assyrians to their own country. The English Church had sent teachers and the Assyrians called themselves sons of the Archbishop of Canterbury. In thankfulness for that, they had thrown away caution and had braved the Turks. They therefore expected common justice and gratitude. The Assyrians were the descendants of the ancient Assyrians and spoke the language that the Lord Christ spoke. They were the survivors of a Church and nation that once numbered millions. Their missions had spread over Asia to China and India. Because they had willed to remain Christians they had been continually massacred and had dwindled almost to nothing. If they could get back their land they would multiply, and reach the front of civilization.

The effect of Lady Surma's appeal has not been fruitless. Already over £6,000 has been collected by Canon Douglas for the relief of these good folk, and money may still be sent to him at 3-4, Memorial Hall, London, E. C.

CATHOLICISM IN EUROPE

Much interesting news is coming through about the doings of European Roman Catholics. In November that veteran Churchman, Lord Halifax, whose name, more than any other is one with which to conjure in Catholic France and Belgium, addressed a meeting at Louvain. It is said he spoke fluently in French and without a written note. The great hall of the Roman Catholic club, the Patria, was filled to overflowing with students and professors, as well as by a large body of monks. Dom Baudouin, a Benedictine, introduced the speakers. Lord Halifax said that if we were to understand each other, we must try first to obtain an exact view of what was at the bottom of our divisions. Wrongs were on both sides. The truth is one, but we must convince our adversaries of the truth by Christian charity. The origin of the English Church as separated from Rome was the widely felt necessity of Reformation. If the Council of Trent had been held fifty years earlier, history might have been different. But the Prayer Book was substantially Catholic. The Oxford Movement made the Church of England realize her treasure which for a time had been hidden. Now people were understanding the value of the Sacraments, and the Eucharist was being restored to its proper place. Let them all study the question of reunion in a charitable and Christian spirit. At the conclusion the whole audience rose to its feet to show sympathy with the speaker. Lord Halifax had made a trying journey in cold weather to bring a message of

good-will and charity to our brethren of the Roman obedience. All in the audience must have felt that they should work and pray *ut omnes unum sint*.

The London Roman Catholic organ, *The Tablet*, has a most interesting account this week of that very wonderful institution in Lyons, the Prado. Some two years or more ago I paid it a visit, as I knew one or two of the seminarists studying for Holy Orders there. Originally a low music hall, it was acquired some fifty years ago by the Abbe Chevrier as a seminary and also as the center for work among the Lyons poor. The Abbe was anxious to establish a work there known as the "Work of the First Communion," and, secondly, he wanted to establish a chapel exclusively for the destitute. As regards the last object he was looked upon with suspicion by the parish priest, but Chevrier met his objections by saying that he wanted to attract a class that normally never set foot inside a church. Twice a year sixty boys and sixty girls were received in rags, and an attempt was made to convert them into good Christians and decent citizens. At the end of six months they received their First Communion and the Sacrament of Confirmation and left to make room for a fresh batch. The old lot, however, kept in touch with the Prado by means of evening classes and games. Some of the boys became seminarists and thus the seminary side of the institution was established. The whole institution has now been organized as one of the principal Catholic organizations of Lyons.

THE TYRANT OF ATHENS

I have just received a most entertaining letter from a well-known Anglican clergyman living in Greece, a great authority on the Churches of the Near East and the peoples of those parts. He writes:

"In matters political we live, as you probably realize, under a *tyrannus*, and, when you are not subject to his vagaries, it is distinctly interesting to watch the same. In future, ladies' skirts shall and must be longer. Thirty centimeters from the ground is to be the maximum for any female over the age of twelve years, and you are conducted to the police station for the night if you display a knee. If Pangelos can manage to carry through a compulsory reform of women's dress, he will indeed be the greatest ruler in history. I rather think that he must have settled in his own mind that he is that already, hence his daring."

That anyone should dare to set a code of morals to the Twentieth Century female is indeed remarkable and worthy of note. It compares with the Pope's regulations concerning woman's dress. I cannot help wishing good luck to this reformer, though I am not quite certain whether his reforms will succeed. C. H. PALMER.

FIRST EPISCOPAL ACTIVITY

SEWANEE, TENN.—The Rt. Rev. Robert E. Campbell, Bishop of Liberia, confirmed his first class at St. Andrew's School, St. Andrew's, of which he had been head master, on Sunday, December 23d.

Mr. Harvey S. Firestone, the rubber manufacturer and enthusiast for good roads, of Akron, Ohio, has presented Bishop Campbell with a Ford automobile and a motor launch. He will send them out to the Bishop for his work in Africa, and furthermore promises so to improve roads that the Ford may be of real use to the work in Liberia. Mr. Firestone is an active Churchman.

The Kingston, Canada, Cathedral Church Consecrated with Customary Ceremonies

Bishop Lucas Resigns—King Makes Subscription—Churchwoman Appointed Assessor

The Living Church News Bureau
Toronto, December 18, 1925

ALLOWED BY THE WORSHIP OF GENERATIONS, the century-old Cathedral Church of St. George, Kingston, was consecrated yesterday by the Rt. Rev. E. J. Bidwell, D.D., Bishop of Ontario.

The time-honored ceremony was performed in the presence of the Most Rev. George Thorneloe, D.D., Archbishop of Algoma and Metropolitan of the Province, and of five other Bishops and a host of clergy, before a congregation that included many of the descendants of the United Empire Loyalists who established the city, Cartwrights, Macaulays, Herchemers, Mucklestons, Innesses, Baxters, and Wilsons, parishioners, as were their great-grandparents before them, by their attendance preserving continuity from the first Church of England service recited in a barracks room to mark the coming of a new country's pioneers, and representatives of powers, civil and military, who figured in another of the pageants which have marked its long history.

After he had demanded admission in the traditional manner by knocking and declaring his purpose, Dr. Bidwell, wearing a cope and mitre presented especially for the occasion, was received at the main door by the acting rector, the Rev. W. E. Kidd, and the wardens, who presented a formal request for the performances of the rite. Escorted by the Bishops of Niagara, Quebec, Ottawa, Toronto, and Montreal, and followed by the Archbishop of Algoma, Dr. Bidwell then proceeded to his throne before the high altar. A simple floral cross was placed at the dean's stall as a tribute to the late rector, the vacant seat of the Very Rev. Dean Starr, who concluded his ministry by inaugurating and supervising the campaign for the funds with which the mortgage was paid.

When the Bishop had taken his place, the wardens certified the building to be free from debt. The Chancellor, J. B. Walkem, K. C., read the deed of consecration, and, after signing it, Bishop Bidwell ordered that it be placed in the diocesan registry.

Following the ceremony Archbishop Thorneloe dedicated a tablet erected in the sanctuary to the memory of the late Rt. Rev. Lennox Mills, second Bishop of Ontario, and celebrated the Holy Communion with the Rt. Rev. J. F. Sweeny, D.D., Bishop of Toronto, as Gospeller, and the Rt. Rev. Lennox Williams, D.D., Bishop of Quebec, as Epistoler. The sermon was preached by the Rt. Rev. J. C. Farthing, D.D., Bishop of Montreal.

BISHOP LUCAS RESIGNS

The Rt. Rev. J. R. Lucas, D.D., Missionary Bishop of Mackenzie River, has tendered his resignation to the Primate to take effect on March 31, 1926. Bishop Lucas has done faithful and laborious work in his vast northern diocese. His resignation is for family reasons.

KING MAKES SUBSCRIPTION

His Majesty King George V has sent a subscription to the Church of England

Council of Empire Settlement to aid in the development of its work. The Council's Canadian representative is the Council for Social Service of the Church of England in Canada.

CHURCHWOMAN APPOINTED ASSESSOR

Miss Charlotte E. Whitton, of Ottawa, secretary of the Canadian Council on Child Welfare, and one of the women members of the Council for Social Service of the Church of England in Canada, has been appointed assessor for this continent on the League of Nations' new Commission on the protection of young people. Miss Whitton goes to Geneva in March for the meeting of the Commission. She was appointed from nominations from Canada, from United States, and from South America.

The nominations were made by official voluntary organizations, in Canada by the Social Service Council of Canada and by the Child Welfare Council. Official volun-

tary organizations of each country on this continent were asked to make three nominations.

The new Commission on the Protection of Young Persons was appointed at the League of Nations' September meeting.

MISCELLANEOUS NEWS

St. John's Church, Bath, has recently been reopened and dedicated by the Bishop of Ontario. This church was burned last April. It was erected in 1792 by the United Empire Loyalists who settled in the Bay of Quinte district, and was regarded as the oldest Anglican edifice in Ontario. The new building was erected in six months, contributions coming from all religious bodies in order that the church might be perpetuated. The new building is a replica of the old except that it is of pressed brick. The old building was of frame and plaster.

At the 100th anniversary of Trinity Church, Quebec, there were present, in addition to the rector, the Rev. J. H. Barnes, and the special preacher, the Rev. Dr. C. V. Pilcher of Toronto, the Bishop of Quebec, the Ven. Archdeacon Scott and Rural Dean Kelley. At the Sunday morning service, the Bishop was preacher.

Massachusetts Attends Services Arranged for Christmas Day

Dean Rousmaniere's Illness—Diocesan Finances—M. Lefevere

The Living Church News Bureau
Boston, December 28, 1925

CHRISTMAS SERVICES WERE GENEROUSLY attended in Massachusetts. The tendency seems to be increasing in Massachusetts to offer more services at all hours for the convenience of those coming to church at Christmas time. The midnight celebration of the Holy Communion on Christmas Eve is gradually becoming an established service in many parishes of the diocese. The Christmas pageant in many forms is also being more widely used.

A radio fan tells me that the entire country seemed to sing O Little Town of Bethlehem on Christmas Eve and Christmas Day. His impression was that as Bishop Brooks, its author, was a Boston man, the hymn was sung principally in Boston. He said that the almost universal use of this great Christmas hymn was a pleasing revelation.

An increasing number of parish churches are planning this year to have a Watch Night service on New Year's Eve. The usual custom in Massachusetts is to have a number of parish parties in the parish house on the afternoon and evening of New Year's Eve, and close the year with a Watch Night service in the church.

DEAN ROUSMANIERE'S ILLNESS

A serious check to Massachusetts' joy this Christmastide is the illness of Very Rev. Edmund S. Rousmaniere, dean of the Cathedral Church of St. Paul. Two weeks ago he was suddenly stricken with a slight shock. While the attending physician has several times reported continued improvement, the entire diocese is profoundly concerned. It was Dean Rousmaniere's emphasis on the Christmas and New Year's Eve services that has brought this season so much closer to the people. And

at no time in the entire year, more than now, is he so much thought of and so sorely missed.

DIOCESAN FINANCES

The financial outlook for the Diocese meeting its missions apportionment is at the present most encouraging, though no final figures are yet available. In a leading editorial, one of the Boston dailies gave the following comment relative to this:

"At the meeting of the diocesan council of the Episcopal Diocese of Massachusetts, which was held yesterday at 1 Joy Street, Bishop Slattery announced that he had received in cash and pledges the \$100,000 which was assigned at the General Convention in New Orleans to the Diocese of Massachusetts as its share of the national deficit on the Church. The deficit, it will be remembered, was \$1,400,000. Other dioceses are hard at work raising their respective shares and it was confidently expected that, by January 1st, other dioceses will stand beside Massachusetts with the whole amount assured. Bishop Slattery hopes that others beside those who have already given, to whom he has appealed, will be glad to add their gifts to this large sum in order that he may turn over to the work for the new year a considerable amount to help in meeting the budget which is apportioned to Massachusetts for the year 1926.

"On January 1st, a new order will start in the Episcopal Church, and the National Council is instructed by the General Convention to discover exactly what it may expect from the various dioceses, and then to make its budget conform to this income. The share of the Diocese of Massachusetts is \$250,200. The amount estimated for the needs of the diocese is \$140,000. This whole sum of \$390,200 has been apportioned among the parishes of the diocese. The council at its session yesterday had encouraging reports from many of the parishes, though the reports were not expected until next week. Already over \$125,000 has been definitely pledged for the year 1926. This is in addition to the \$100,000 for the debt."

Trinity Church has already met its quota, according to the announcement made

by the rector on the Sunday before Christmas, who said:

"It is indeed with a grateful heart that I report the progress of the parish canvass. At the present time we have 913 givers or pledgers, and the amount given or pledged is \$80,489.40. For the first time I was able to announce on the final day that the amount requested had been pledged.

"It is a splendid response in every way. But I should like to remind those who have not given that the figure named was in all cases a minimum. We wish every one to have a share and an interest, and we have long had a goal of 1,000 contributors, which as yet has not been reached. Every gift made now will enable us to make needed repairs. Your response this year lifts a great load. The organ, which misbehaved again last Sunday, must ultimately be replaced at a cost of approximately \$36,000."

M. LEFEVERE

The Rev. Charles C. Wilson, rector of St. Stephen's Church, Cohasset, made the following announcement last Sunday relative to the famous Belgium carillonneur who endeared himself so much to the people of Massachusetts last summer by his wondrous music on the bells of St. Stephen's:

"The rector has received word that our good friend has been appointed by the municipality of Malines to serve as Professor of Technique at the famous carillon school at the Cathedral of St. Rombold at Malines. We also have a photograph of M. Lefevere with his Majesty King George V and Queen Mary standing near the clavier at the foundry in Croydon, London. We have assured Edward Gammons, our assistant carillonneur, that if he is diligent with the bells, he will also 'stand before Kings.'"

PLEDGE CARDS DEDICATED

Trinity Church, Newton Centre, has an annual service of dedication for the pledge cards given for its work of the coming year. Several weeks after the Every-Member Canvass, all the cards which have been signed are brought up to the altar after the wardens have presented the alms. The rector then says a prayer for the dedication of these gifts. In commenting on the custom, the rector, the Rev. Edward T. Sullivan, said:

"Next Sunday, the pledges that the people of the Parish have made for the maintenance of the work of our Church for the coming year, will be presented on the altar in a solemn act of dedication of our gifts—and of gratitude to God for His blessings. If a gift has been paid in, a card will be included recording the fact.

"Every one will want to be represented in this act of dedication; and we hope that those who promised to mail their pledges will do so promptly, so that theirs may be placed on the altar in the act of dedication."

RALPH M. HARPER.

CATHEDRAL BROADCASTING STATION

LARAMIE, WYO.—KFBU, the new broadcasting station, of St. Matthew's Cathedral, Laramie, the gift of Mrs. E. H. Harriman, was formally opened December 10th. Governor Nellie Tayloe Ross, made an address. Bishop Thomas introducing her and telling the history of the station. The occasion was Wyoming Day, established by direction of the governor to commemorate the signing of the woman suffrage bill in Wyoming, the first commonwealth in the country to grant women the right to vote.

New York Priests Provide Many Eucharists on Christmas Day

Death of Mr. Munsey—News Notes

The Living Church News Bureau,
New York, December 25, 1925

HOW TO REPORT THE GREAT FESTIVAL in the country's metropolis! Surely a task beyond the ability of one adequately to perform. Likely, it will be best to state that New York, as cities elsewhere, did its utmost. So far as the programs of our own communion are concerned, the blessed efforts of the Oxford movement were to be noted everywhere. That is, parish priests throughout the city provided as many eucharists as possible to meet the requirements of their people. According to newspaper advertisements we had a strange arrangement of Holy Eucharists, Midnight Masses, Midnight Celebrations, Holy Communion and other Masses; but, these were so many terms referring to the one, great Service in which all Churchmen have their greatest spiritual experience and find themselves drawn together as in one, vast brotherhood, in the "blest Sacrament of unity." We read that Catholics would all go to their midnight Masses, and that Episcopalians in the "High Church" parishes would do likewise. Then followed, (was it by way of proof?) a notice that St. Bartholomew's would this year have its first midnight service. One by one the former barriers fall! With St. Bartholomew's, St. Ignatius' Church inaugurated this custom last night. And the Cathedral of St. John the Divine with the Church of St. Mary the Virgin, each providing five opportunities to receive the Blessed Sacrament at Christmas, thereby head the list of city churches so far as the number of Eucharists is concerned.

Over the radio our choirs had conspicuous places on the various programs. From Trinity Church, St. Paul's Chapel, Grace Church, St. James' Church, St. George's Church, and St. Thomas's Church, carols were sung to the vast audiences scattered throughout the country. The choir of The Little Church Around the Corner assisted in the Near East Relief program broadcast on Christmas Eve from the Gimbel studio. One of the boys, Master Graham Scaife, was permitted the unusual courtesy of wishing his mother seasonal greetings as she listened in at her home in Hamilton, Canada.

The Rev. Dr. Randolph Ray, rector at the Transfiguration, made a special appeal to his people to wipe out the \$5,000 indebtedness still remaining on the books of his parish. They responded most loyally with an offering of \$5,400.

THE DEATH OF MR. MUNSEY

Mr. Frank A. Munsey, veteran journalist, died in New York this week. His death marked the end of a notable career, not unlike the rather stereotyped stories of Horatio Alger, Jr., which used to appear in the pages of Mr. Munsey's magazines. His indomitable spirit prevailed over poverty and a series of misfortunes until he had risen to a place of vast influence in the newspaper and magazine field. The President of the Nation, the Governor of this state, and the most prominent of the citizens of the country, joined in paying tribute to his life. An evidence of Mr. Munsey's appreciation of the spir-

itual side of life and of the work of our Church is to be seen in his contribution of \$100,000 to the building fund of the Cathedral of St. John the Divine.

Following his death, the body lay in state in St. Ansgarius' Chapel at the Cathedral. On Thursday morning, the day before Christmas, the funeral service was held in the presence of a representative congregation that filled the Cathedral. The officiant was the Bishop of New York, assisted by the Dean of the Cathedral.

NEWS NOTES

Mr. James W. Packard, of Lakewood, has made a gift of \$100,000 to work of the Seaman's Church Institute. Other gifts, totalling nearly \$15,000, have been made by local parochial and individual benefactors toward the new chapel at the Institute, which is to have a seating capacity of 400.

The Rev. Dr. Thomas S. Cline, Professor of Pastoral Theology at the Seminary and rector of St. Peter's Church, Chelsea, observed the twentieth anniversary of his ordination to the priesthood on St. Thomas's Day. Dr. Cline was one of the priests nominated at the recent election of a Bishop for the Diocese of New Hampshire.

The scheduled speakers for the Woodrow Wilson dinner to be given at the Hotel Astor on the birthday anniversary of the late President, December 28th, are the Rev. Dr. Norwood, rector of St. Bartholomew's Church; Dr. Garfield, President of Williams College; and Mr. Paderewski, the noted statesman and pianist.

After the holidays the noon-day preaching services will be resumed at Trinity Church. Father J. O. S. Huntington, O. H. C., will be the preacher during the week of January 3d.

HARRISON ROCKWELL.

THE NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—The December meeting of the New York Catholic Club was held in St. James' Church, Brooklyn. The meditation of the day was given by the Rev. Edgar Morris Thompson, rector emeritus of St. James' Church, on The Priesthood of St. Francis de Sales. The essayist was the Rev. Leonard Hodgson, Professor of Christian Apologetics at the General Theological Seminary, on The Anglican Church Throughout the World. A strong plea for a better mutual understanding of the various branches of this Communion. Five priests were elected to membership at this meeting.

The Catholic Club is planning to hold a great service in commemoration of the religious life on February 5th, in St. Paul's Chapel, Trinity Parish, New York City. A fuller announcement will be made later.

LEXINGTON ANNIVERSARIES

LEXINGTON, KY.—The celebration of the thirtieth anniversary of the consecration of the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and of the organization of the Diocese of Lexington, will take place, with appropriate services and ceremonies, in Christ Church Cathedral, Lexington, on January 31st and February 1, 1926.

The thirty-first annual meeting of the Council of the Diocese will begin on Monday morning, February 1st, in the Cathedral in Lexington.

Philadelphia Churchpeople Enjoy Dinners, Speeches, Moving Pictures

Seamen's Church Institute Chapel—St. James' Looks Forward—Presiding Bishop's Visit

The Living Church News Bureau / Philadelphia, December 24, 1925

TWO NOTABLE DINNERS HAVE PROVIDED pleasure and profit to Philadelphia Church people during the last week.

The annual dinner of the Church Club was held on Thursday evening, December 16th, at the Bellevue-Stratford Hotel. Participating in the dinner were the Churchwoman's Club and the Associated Vestries of the Diocese. The floor of the ballroom was crowded with diners, probably six hundred men and women, and the galleries were well filled during the course of the evening by those who came in to hear the speeches and see the pictures. Mr. Louis C. Runk, President of the Church Club, made a gracious and pleasing toastmaster. He introduced the Bishop of the Diocese, who made some announcements and pleaded for the support of those present in meeting Pennsylvania's share of the deficit pledged at the General Convention. He then presented the Rev. F. W. Creighton, Bishop-elect of Mexico, who commended himself to the gathering by the simplicity and earnestness of his short address in response to the welcome that had been given him by the Church in the city of his birth.

The chief speaker of the evening was the Rt. Rev. Dr. Thomas Frederick Davies, Bishop of Western Massachusetts. Bishop Davies had recently returned from a tour of the Panama Canal Zone and was so full of what he had seen there that he said he had to tell us about it and by some means connect it with the subject assigned to him, Laymen's Service in the Church. He said it was difficult, but he succeeded. After an excellent description of the Zone, its history, its beauty, its present condition and usefulness, he showed us that righteousness of character in the men who did the work, faith in the possibilities of the canal, the will to serve, and the spirit of sacrifice, were the real forces behind this notable achievement. And just those qualities were needed if the laymen of the Church were to do their work, personal righteousness resting squarely on the foundation of the Catholic Faith, going out in service and sacrifice to clean the world and win it for the Kingdom of God.

Then Mr. Runk, on behalf of the Church Club, presented to the Diocese the films of the moving picture of our diocesan activities. Bishop Garland, in the name of the Diocese, accepted them. The lights were turned off and the pictures were turned on. For more than an hour the work of the Diocese passed in panorama before the eyes of the people of the Diocese, and many of them, doubtless for the first time, saw something of what is actually going on in the Diocese. The "movie" gave very general satisfaction and now becomes available for use throughout the Diocese. The Diocese owes a real debt of gratitude to the Church Club for this handsome gift and to Mr. Samuel Warnock, its publicity man, whose idea it is, and who has worked faithfully and strenuously in getting the picture up.

The other dinner was in the nature of a welcome to Bishop Du Moulin, who has

become rector of the Church of the Saviour in West Philadelphia. The dinner was given by the Rev. J. Jardin Guenther, the curate of the parish. Some twenty-five or thirty of the leading and neighboring clergymen of the diocese, together with Bishop Garland and Bishop Cook, of Delaware, were the guests. Informal speeches of welcome were made by Bishop Garland and Bishop Cook, speaking for the episcopate, Dr. Jefferys, Dr. Taitt, Dr. Foley, Dr. Tomkins, and Dr. Mockridge speaking for the clergy. Bishop DuMoulin responded very happily.

SEAMEN'S CHURCH INSTITUTE CHAPEL

The Chapel of the Redeemer in the Seamen's Church Institute was dedicated last Friday morning by Bishop Garland. The name and work continues the tradition of the old floating chapel dedicated by Bishop Potter nearly fifty years ago. It is interesting to note that it is said the sight of this floating chapel sailing down the river past the residence of Bishop George Washington Doane was the inspiration for his writing the famous hymn, *Fling Out the Banner. Let it Float.*

The Seamen's Church Institute here is an interdenominational enterprise, and, while the chapel is ours and used for the services of the Church it is available for use to any of the religious organizations interested in work among seamen.

ABOLISH PEW RENTS

The rector and vestry of St. James' Church, 22nd and Walnut Streets, have just made the announcement that St. James' has abolished pew rents and become a free church; it has always been an open one. Behind that announcement is the old story of the changing circumstances of the down-town sections of our cities, and ahead of it is the vision on the part of the authorities of the parish to meet the changing circumstances and mould them into opportunities for service. Old Philadelphia is a narrow strip between Market and Pine Streets, four squares, and the Delaware and Schuylkill rivers, about twenty-five squares. In that strip are seven of the old, large, wealthy, and powerful parishes of the diocese, Old Christ Church, Old St. Peter's, St. Stephen's, St. Luke and the Epiphany, St. Mark's, Holy Trinity, Holy Trinity Memorial Chapel, and St. James's.

The future of these parishes is amalgamation, or ministration to a transient population. The thing that is clear is that that there are too many parishes for the needs of the constantly diminishing number of permanently resident families of the old type. Amalgamation is always difficult, and often of doubtful wisdom. Ministration to the neighborhood is always possible and a real service of the Church to the community.

After three years of study and thought, the authorities of St. James', under the leadership of Dr. Mockridge, the rector, have definitely decided on that future for the parish, and are readjusting their policies to meet that need. As a first step comes the Free Church. But a Free Church with a decreasing number of wealthy parishioners ministering to a more or less transient congregation and doing neighborhood work is a difficult

proposition financially. Fortunately most of the parishes in this section are heavily endowed, several of them with more than a half million dollars, and one reported to have endowments totalling more than three quarters of a million. St. James' has the smallest endowment of any of them, having, at the present time, about \$100,000 of invested funds. The next step in the program of the authorities is to build up this endowment, so that the carrying on of the work in the future may be guaranteed. It is proposed to sell the guild house on Sansom Street and, from the proceeds, add \$100,000 to the endowment fund. This does not mean that the parish will be without a parish house for, in addition to the guild house, there are other buildings which will supply ample room for business administration and parochial work. It is also proposed to raise from immediate gifts another \$100,000 for endowment, and other plans are in train which, it is hoped, will bring the endowments up to \$500,000 within the next five years.

The whole Diocese will be greatly and sympathetically interested in this brave, far-seeing, and unselfish program of the rector and vestry to keep this old and venerated church in its place and make it a center of service and life for the neighborhood in which it is set.

PRESIDING BISHOP'S VISIT

Preparations for the visit of the Presiding Bishop on New Year's Eve are going on and it promises to be a great occasion for the Diocese. In addition to the reception to be given by Bishop and Mrs. Garland to Bishop and Mrs. Murray in the afternoon, invitations have been issued in the name of the Bishop and Deputies to the last General Convention for a dinner at the Bellevue-Stratford, at which the guests are to be the standing committee, the members of the Executive Council and some two hundred laymen and women of prominence who have been, or are expected to be, helping with the raising of Pennsylvania's share in the deficit of the National Council. At 8:15 in Holy Trinity Church there is to be a mass meeting to be addressed by Bishop Murray.

GILBERT PEMBER.

A COMMISSION ON CO-OPERATION

NEW YORK, N. Y.—A representative of the Associated Vestries and one from the Lay Readers' League were added to the membership of the Field Department's Commission on the coöperating national Church agencies, at its December meeting. The long name of this commission was changed to Commission on Coöperation. In general its main function is in helping the parishes to build better programs and to put these programs into practical execution. A conference is to be called in the late winter or early spring for further working out of policy. The value and power resulting from the combined experience and understanding of the members of this commission may be seen when it is realized that the Commission includes representatives of the Guild of St. Barnabas for Nurses, the Seamen's Church Institute, the Daughters of the King, the Girls' Friendly Society, the Church Mission of Help, the Church Periodical Club, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Churchwomen's League for Patriotic Service, and the two new ones above mentioned.

Chicago Shows Marked Growth in Keeping the Christmas Spirit

The Juvenile Detention Home— Church Eighty Years Old—St. Mary's Bazaar Successful

The Living Church News Bureau
Chicago, December 24, 1925

THE TIDINGS OF THE CHRISTMAS SERVICES have not yet come in, but from the announcements that are at hand all our churches, great and small, are providing many opportunities to the faithful. Christmas, like other great feasts, has become secularized, and the effect is seen in the attendances at the services on Christmas Day. Partly for this reason the midnight Mass has become so extremely popular. It is almost universal in this Diocese. The service at this hour has a peculiar and wonderful appeal and most of our churches who have it are thronged. The early celebrations on Christmas Day are well attended, but the later service is not. Truth to tell, the average family is pretty well exhausted when the day comes and distractions and family engagements cut into keeping of the Feast. But with all this, there has been a marked growth in the Christmas spirit here and the furthering it by many means, such as the popularizing of the old carols to which reference was made last week. During all of this week the four carols officially selected have been sung everywhere throughout this great city. Out in the suburbs and in the adjoining towns there have been community Christmas trees with the singing of the carols. The traders on the Board of Trade, Chicago's famous wheat pit, closed their day's business on Thursday by joining justly in the carols. The effect of this general singing must be profound and lasting. It is to be hoped that the custom will continue each year.

A rather unusual example of community spirit was a united Christmas program of praise at Libertyville of all the choirs—of the five churches, Catholic and Protestant. The choir of St. Lawrence's Church gave medieval carols, the Roman Catholic choir a *Kyrie* and the *Adeste Fideles* in Latin, the Lutherans some of Bach's chorals, and the Presbyterians and Methodists some modern Christmas music. This is the second successful year of this program under the auspices of the Musical Society of the village, sung in the Methodist church, the largest church building in the town.

Along with the services went, of course, much generous giving to the poor and unfortunate. The large Christmas tree at St. Paul's Church, Kenwood, with the distribution of gifts to the children of The Home for the Friendless, and the distribution of one hundred baskets by the G. K. D. Society of Young People of St. Luke's Church, Evanston, to the inmates of Cathedral Shelter, are typical of the ample giving of our congregations.

Bishop Anderson celebrated at the midnight Eucharist at St. Mark's, and as rector of the Church of the Epiphany. Bishop Anderson was the preacher at the mid-day service on Christmas Day. Bishop Griswold, who has, we are happy to say, recovered from his serious operation, confirmed a class of men and women at St. Luke's Church, Evanston, on Christmas

Eve. The class made their first communion at the midnight Mass.

THE JUVENILE DETENTION HOME

The Rev. Austin Pardue, who was ordained to the priesthood on St. Thomas' Day, is a very active member of the City Missions Staff. A most important part of his work is done at the Juvenile Detention Home, Chicago, of which he is chaplain. At the last meeting of the Northeastern Deanery, the superintendent of the Home asked that a priest of our Church should be appointed to look after some of the thousands of delinquent boys and girls that pass through this institution each year. As a result of his appeal Mr. Pardue, who had already interested himself in some of the young people at the Home, was appointed chaplain there for the Church. He is assisted by Deaconess Weaver, who does invaluable work among the girls of the Home. Just before Christmas Mr. Pardue enlisted the services of some of the members of the Episcopal Actors' Guild, who went out and gave a wholesome entertainment, much to the delight of all the children and their guardians. The entertainers were the famous sisters, Dorothy and Eleanor Deuel, of the Greenwich Village Follies, who sang and danced and led the children in singing. The other entertainer was Mr. Kenneth Dana, the leading man in the production *Charm*, who recited the first act of *Merton of the Movies* and gave an eccentric dance. All three are members of the Church of the Transfiguration, New York City, where Mr. Pardue served before coming to Chicago.

CHURCH EIGHTY YEARS OLD

Trinity Church, Belvidere, is one of the few Missions in our outlying towns which can claim to have been organized more than seventy-five years ago. Trinity Church is now celebrating its eightieth anniversary. It is the oldest church in Belvidere, a flourishing rural town of some 8,000 people in the northwestern section of Illinois. The present building has been in use since 1848, and was given the name of the Haunted Church during the period when it was inactive and the building was boarded up. In 1893 the mission was reorganized and the structure remodeled for Church services. The first services were held in the year 1840, but it was not until 1845 that the mission was organized. The Rev. Alfred Louderback was the first priest in charge. Among subsequent rectors was the Rev. E. B. Tuttle, organizer of St. Mark's Church, Chicago, and chaplain of Camp Douglas during the Civil War.

Another priest who did most successful work was the Rev. Gerald G. Moore, now rector of the Church of the Advent, Chicago. The present priest in charge is the Rev. Walter P. Crossman.

ST. MARY'S BAZAAR SUCCESSFUL

The annual bazaar held in aid of St. Mary's Home in November, in which nearly all the parishes and missions joined, was as usual, a financial success. The Sisters of St. Mary, the officers and members of St. Francis' Guild, and the chairman of the bazaar, Mrs. Carl A. Gowdy, in thanking the Chicago Church people

for their co-operation, report the receipts of the sale as \$9,105.97, with more to come. As a result two additional beds have been endowed perpetually for the Home and a very wide interest in the work created.

H. B. GWYN.

HELPING THE ASSYRIAN CHURCH

NEW YORK, N. Y.—The American Committee of the Archbishop of Canterbury's Assyrian Mission, at its meeting in December, in the office of the Foreign-born Americans Division, heard the reports of Dr. Emhardt and others who are working to save this ancient Assyrian (Nestorian) Church from extinction. The American Committee, carrying on for the Canterbury Mission, which was discontinued during the war, is, humbly speaking, the only hope of this perishing race and Church.

The Committee maintains, by special contributions, an American unit in Iraq under appointment of the National Council with the sanction of the Archbishop of Canterbury.

The personnel of the Committee is as follows: Bishops Perry (chairman), Brent, Gailor, Lloyd, and Wing, the Rev. Messrs. Lester Bradner, Edwin S. Carson, Berryman Green, J. A. Montgomery, George H. Thomas, Floyd W. Tomkins, and Wm. H. van Allen, Messrs. H. I. Dohrman, L. B. Gawtry, Harper Sibley, and J. A. Dykeman, Mesdames John Markoe, Samuel Thorne, Everett P. Wheeler, and Stephen Baker. The secretary is the Rev. Charles W. Hinton, of Locust Valley, N. Y. Dr. Emhardt is supervisor of the Mission. The field representative is Mr. George Lamsa.

The missionaries in Iraq are the Rev. John B. Panfil and Mr. Enoch Applegate, both men of exceptional qualifications, as has previously been noted. The primary undertaking is the reestablishment of secular and theological education. There are now in Iraq a mission house, a chapel, and a school, all of the simplest construction and equipment. Mr. Panfil's furnishings were indefinitely stopped in transit by the French-Druse war. He secured some things from an auction of an English officer's property. There are more than 200 children in the school, and six or eight good theological candidates have been found.

The whole aspect of this small surviving band of Assyrians is pathetic, and their future a matter of anxiety. The failure of the harvest has created a condition of extreme need. Their health has been harmed and their vitality undermined by privation and the unaccustomed climatic environment resulting from the exigencies of war.

A CHRISTMAS CAROL SERVICE

FRANKFORT, Ky.—On the afternoon of Sunday, December 20th, in the Church of the Ascension, Frankfort, a very beautiful and impressive candle-light Christmas carol service was held, the music being rendered by a choir of thirty-three voices, members of the Frankfort Music Club.

Besides old English and old German carols of the Sixteenth and Seventeenth Centuries, carols, with musical settings from the composers, Hamblen, Neidlinger, Mackinnon, West, Adams, Gevaert, and Jungst, were sung.

There were between 800 and 900 persons in the congregation, and many others were unable to get in, even into the vestibule of the church.

The Presiding Bishop-elect Sends Christmas Message to his People

A Christmas Pageant—Christmas Services—Gift to Presiding Bishop

The Living Church News Bureau
Baltimore, December 26, 1925

THE FOLLOWING CHRISTMAS MESSAGE to the people of Maryland was sent out by Bishop Murray on December 25th, through the medium of the public press:

"The Nativity of our Lord accentuates and emphasizes the sanctity of the home, and the God-established importance and supremacy of the family in every sphere and all activities of human life.

"Heaven and earth were united in the fellowship and communion of the first household. God walked and talked with Adam and Eve in the Garden of Eden in the cool of the day. And this sacred union, broken by human foolishness and frailty, was again renewed by divine wisdom and grace, when God took up His tabernacle, with men in the immediate person of Christ Jesus, who, 'being in the form of God thought it not robbery to be equal to God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man.' And, this renewal of the union affirmed forever the eternal fact of the oneness of universal humanity as a common family, in and through Him, 'Whom God hath highly exalted and given a Name which is above every name; that, at the Name of Jesus, every knee should bow, of things in Heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father'."

And the use that we are to make of this fact is exemplified for us in the conduct and experience of Jesus in the Nazareth home, where He increased 'in favor with God and man.'

"Yes, let us enjoy Christmas as a universal family day, that our joy may be supreme and perpetual. Let us honor God, the Christ Child, as our family Head, love all men as our brethren, and hold fellowship with them as common members of one household."

A CHRISTMAS PAGEANT

A Christmas pageant, The Nativity, was given on Sunday evening, December 20th, at the Church of the Resurrection, Baltimore, the Rev. Joseph M. Waterman, rector. Five episodes were presented.

The Church of the Resurrection is fortunate in possessing an efficient director and staff. Mrs. Florence A. Merritt is Director of Pageantry and Dramatics for the parish. She is ably assisted by Mr. William Hearing, who has charge of all lighting effects. Miss Fannie Wingate and Mrs. Bertram Stone have charge of the costuming. Mr. John Merritt is "property man," and Mr. Norris Harris, organist.

CHRISTMAS SERVICES

The Christmas services throughout the Diocese of Maryland were better attended this year than ever before. There were midnight Celebrations of the Holy Communion on Christmas Eve in the larger churches in Baltimore, and carol services on the Sunday preceding Christmas, as well as on the day before Christmas and the Sunday succeeding. There was special Christmas music in all parishes. Em-

manuel Church, the Rev. Dr. Hugh Birckhead, rector, and the Church of St. Michael and all Angels, the Rev. Dr. Wyatt Brown, rector, had some of the Christmas services broadcasted. Altogether, Christmas in Baltimore has the old-time flavor, and Christmas this year, in the appropriateness and beauty of its observance, has never been surpassed in previous years.

GIFT TO PRESIDING BISHOP

The Woman's Auxiliary and Ladies' Guild of St. Matthew's Church, Sparrow's Point, presented the Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, with a pair of episcopal gauntlets, on the evening of December 23d. The gauntlets are of white satin, embroidered elaborately in gold. They are similar to the gauntlets worn by the Archbishops of Canterbury in the Fourteenth Century. They were designed by the director of the ecclesiastical department on vestments of the British Museum, and they were embroidered by the women of the Royal School of Needlework, South Kensington, England. The rector of St. Matthew's Church is the Rev. L. E. Goodwin.

H. P. ALMON ABBOTT.

ELECTION OF DR. DALLAS

CONCORD, N. H.—The Convention of the Diocese of New Hampshire, that elected the Rev. John T. Dallas, D.D., Bishop, in succession to the Rt. Rev. E. M. Parker, D.D., who died while in attendance on the General Convention in New Orleans during the fall, met in Concord, December 16th, as was told in last week's THE LIVING CHURCH, and was composed of thirty-eight clergymen, and eighty-nine laymen. The Rev. Richard W. Dow, one of the oldest priests of the Diocese, was chosen president.

Nominations, made in executive session, included the following names: The Rev. William E. Patterson, of Bar Harbor, Me., the Ven. Arthur M. Dunstan, Archdeacon of New Hampshire, the Rev. Thomas S. Cline, D.D., of the General Theological Seminary, New York, the Rev. John T. Dallas, D.D., vicar of St. Paul's Cathedral, Boston, Mass., the Rt. Rev. Theodore P. Thurston D.D., Bishop of Oklahoma, the Rt. Rev. Paul Jones, formerly Bishop of Utah, the Rev. Henry H. Hadley, D.D., rector of St. Paul's Church, Syracuse, N. Y., the Rev. Ezra F. Ferris, Jr., rector of St. Andrew's Church, Manchester, N. H., the Very Rev. Edmund R. Laine, Jr., Dean of St. Luke's Cathedral, Portland, Me., and the Rev. William Porter Niles, rector of the Church of the Good Shepherd, Nashua, N. H.

The first ballot was as follows:

	CLERICAL	LAY
Rev. Mr. Patterson	2	4
Archdeacon Dunstan	12	24
Dr. Cline	4	3
Dr. Dallas	7	29
Bishop Thurston	4	3
Dr. Hadley	2	
Rev. Mr. Ferris		2
Dean Laine	1	2
Rev. Mr. Niles		15
Dr. Drury	2	6

In the following ballots the changes were negligible, except in the vote for Dr. Dallas, Dr. Cline receiving a maximum of

6 clerical and 8 lay votes on the fourth, Bishop Moulton receiving 4 clerical votes on the seventh, and Archdeacon Dunstan receiving 12 clerical votes on each ballot, except the third and eighth, when he received 13 and 10 respectively, receiving votes varying from 22 to 28 from the lay delegates.

Dr. Dallas' vote was: clerical, 7, 11, 15, 17, 18, 19, 19, and 22; lay, 29, 41, 52, 51, 54, 55, 54, and 59.

The Bishop-elect is about forty-five years of age and comes of Scotch parentage. When he went to St. Thomas' Church, Hanover, N. H., his chief work became that of student pastor. Rarely, it is said, has such a transformation been wrought as was seen in this church inside of a month. Instead of a mere handful of Dartmouth students at service, the capacity of the church was strained to its utmost to seat the throng of students who came regularly to the morning service. The hold that Dr. Dallas had upon the respect and affection of the student body, the faculty, and the townspeople, was very remarkable, and it grew in strength during his four years there. The college showed its appreciation by choosing him baccalaureate preacher, a few months before his removal, and by conferring the degree of Doctor of Divinity upon him.

Dr. Dallas went from Hanover to be vicar of St. Paul's Cathedral, Boston, Mass., a position created for him, in which, owing to the illness of the dean, the responsibility of the Cathedral work has largely fallen upon him.

YOUNG PEOPLE'S SECRETARY

GREENSBORO, N. C.—The Executive Council of the Diocese of North Carolina was held in Greensboro on December 16th. It was decided at the recent meeting, to employ a full time secretary for the work of the young people, to take the place of the Rev. Chas. B. Scovil, who left the diocese some months ago. The Department of Religious Education reported that it had agreed to cooperate in the educational conference to be held at Valle Crucis in the summer of 1926. Plans were also made for teacher training classes in the Diocese.

The Rev. I. H. Hughes presented his resignation as editor of the Diocesan paper, the *Carolina Churchman*. The resignation was accepted, and the position has been offered to the Rev. Dr. Opie. Dr. Opie has not yet indicated whether he will accept.

Steps were taken to secure the quotas for the National Church from delinquent parishes.

BENEFACTIONS

WILLIAMSPORT, PA.—By the will of the late Miss Alma Baird, Christ Church, Williamsport, becomes the residuary legatee of her estate, and also of her mother's, who pre-deceased her some years ago. These faithful Churchwomen desired to have their gifts go to the beautifying of the interior of the parish church. The fund of the joint estates, it is estimated, will amount to between twenty and thirty thousand dollars.

Some years ago a window, Hoffman's Christ among the Doctors, was given in memory of the late Mr. and Mrs. Valentine C. Doebler, by their children. Last month the family added an original panel to the window, depicting Christ leaving the Temple accompanied by His Mother and St. Joseph.

ADVISER FOR ITALIAN PARISHES

NEW YORK, N. Y.—A national adviser on Church work among our Italian parishes was appointed at the December meeting of the Department of Missions, the Rev. W. O. Leslie, Jr., canon missionary for foreign-born work in the Diocese of Newark. He will act under the Foreign-born Division, without salary but with an appropriation for travel expense. He holds the same relation to Italian work as Deans Hammarsköld and Broberg to Scandinavian work, and, in a way, the Rev. R. Keating Smith to the Czecho-Slovaks.

It is extremely important that there be some such center of responsibility and unity, in order that the Church may advance in reaching the more than 3,000,000 unchurched Italians in America.

The creation of Canon Leslie's national office and his appointment have the approval of the Italian Priests' Association, which comprises the majority of our Italian clergy.

A special small appropriation has been made, to pay the traveling expenses of Italian clergy when they assist in work outside their parishes or exchange pulpits, as interchange and broadening of their activity is good for them and good for the work.

OVATION TO BISHOP STIRES

BROOKLYN, L. I.—The Council of the Diocese engaged the Brooklyn Academy of Music for the night of December 18th, and 2,500 laymen filled it to hear an address from Bishop Stires, music, and brief addresses from members of the Council. An overflow meeting was arranged for the nearby Church of the Redeemer, and those who could not get into the church went into the Hanson Place Methodist Church, which was loaned for the occasion. Bishop Stires addressed both groups after his address in the Academy.

It is stated that no Bishop of the American Church has ever had so great a reception as this tendered to the new Bishop of Long Island.

LOUISVILLE CHURCH INSTITUTIONS

LOUISVILLE, KY.—The Orphanage of the Good Shepherd, one of the Louisville Church Institutions for Boys, having sold the old building to the School Board for a High School, and also having received a substantial bequest, has erected a new building in Crescent Hill in the extreme east end of Louisville, but within the city limits so that the boys are eligible to attend the public schools, and have recently been moved into their new home. A special opening and reception was held there on Saturday afternoon by the ladies of the Orphanage Guild, when Church people of Louisville were invited to be present and to inspect the new building which is so exceedingly handsome and commodious as to be really luxurious, especially in contrast to the old building which was between forty and fifty years old. The chapel is particularly lovely, the chairs and most of the furnishings were given as memorials, appeals for them having been made in the various city congregations which met with a most generous response.

A special service was held in the Orphanage chapel the following Wednesday, consisting of an early celebration of the Holy Eucharist, at which the Bishop was celebrant, and at which time the

chapel and its memorials were dedicated, the ladies of the Guild were present, as well as the new chaplain, the Rev. John Nelson, junior canon of the Cathedral. The plant represents an expenditure of \$85,000.

One of the most progressive of the institutions of the diocese is the Protestant Episcopal Orphan Asylum for Girls, which, acting in consultation with the Children's Bureau and other civic and social agencies and experts, has done away with the orphanage as a permanent home, and has placed all of the girls in suitable foster homes where a reasonable sum is paid regularly for board and maintenance.

EXCELLENT RACE RELATIONS

LAWRENCEVILLE, VA.—At the funeral of Mr. Frank W. Davis, a well-known citizen and business man of Lawrenceville, which took place December 13th, one of those incidents occurred which shows the effect of the excellent relations existing between the races here. By the special request of Mr. Davis, made known a few days before his death, that Archdeacon Russell, principal of St. Paul's School, be invited to take some part in his funeral, a telegram was sent to Archdeacon Russell in Norfolk, asking him to return for the funeral Sunday to act as one of the honorary pall bearers. This he did, and both he and his son acted in that capacity, while a mixed sextette from St. Paul's School sang three selections.

It is believed that this was the first time in the history of the county that Negroes had acted as pall bearers and singers at the funeral of a white person.

MEMORIAL TO A PRIEST

NASHVILLE, TENN.—On the Fourth Sunday in Advent Bishop Gailor visited the Church of the Advent, Nashville, the Rev. Prentice A. Pugh, rector, and unveiled a bronze memorial tablet to the memory of the Rev. Edward Augustus Bazett-Jones, rector of the parish from 1900 to 1913, and rector emeritus until his death on the Fourth Sunday in Advent, 1921. During Father Bazett-Jones's rectorship the parish was moved from its old downtown location to the present strategic position near Vanderbilt University and George Peabody and Ward-Belmont Colleges. It is an interesting coincidence that Father Bazett-Jones laid the cornerstone of the present church edifice also on the Fourth Sunday in Advent, in 1910. The Bishop at the same service confirmed a class of thirty persons, making a total of 87 confirmed in this parish in 1925.

At the evening services on the same day, the preacher was the Rt. Rev. Robert E. Campbell, Bishop of Liberia.

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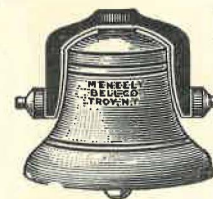


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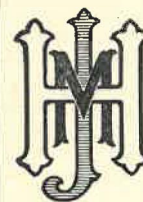
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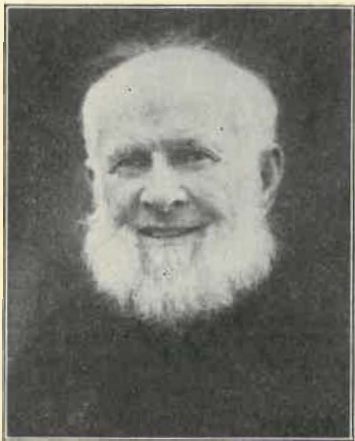
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DR. BEAUCHAMP'S FUNERAL

SYRACUSE, N. Y.—The funeral of the Rev. William M. Beauchamp, D.D., whose death was noticed in *THE LIVING CHURCH* of last week, took place in All Saints' Church, Syracuse, December 16th. The Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of Central New York, officiated, assisted by the Rev. H. C. Staunton, rector of the parish, and the Rev. Drs. Coddington and Hadley.

Dr. Beauchamp was especially interested in the history of central New York. He became a director of Onondaga Historical Association in 1889, at his death being its oldest director. He was also its honorary president. He wrote and edited many publications for that society. He was an honorary president of the L. H. Mor-



THE REV. WILLIAM M. BEAUCHAMP, D.D., LL.D.

gan chapter of Archaeologists, and of the New York State Association of Archaeologists.

Dr. Beauchamp was a fellow of the American Association for the Advancement of Science and was a member of the American Folklore Society, for which he had written much.

He was a student of local history and the history of the Indian from his youth, and, after his retirement from the active ministry twenty-five years ago, he devoted most of his time to preparation of his investigations for publication.

Dr. Beauchamp was a botanist and geologist, and his knowledge of the flora and the rocks of the county was greater than that of any other man. He had written much about both. He was unusually clever with his pen and did much sketching, illustrating many of his publications with his own work. This is particularly true of his descriptions of Indian relics, of which he had a large and valuable collection. He wrote about them, and then pictured them with his pencil.

The books and bulletins he wrote for the state museum, for the historical association, and others printed elsewhere would fill a small library. Among those which attracted wide attention were *Iroquois Trails*, *Indian Names of New York*, *Shells of Onondaga County*, *History of the New York Iroquois*, *Past and Present of Syracuse and Onondaga County*, *Revolutionary Soldiers of Onondaga County*, *Moravian Journals in Central New York*, and *Iroquois Folk Lore*.

The Onondaga Indians knew Dr. Beauchamp as a brother, and he knew them. In days gone by, when more attention was paid to the ancient ceremonials than now, he was often called on to coach them in the traditional way of doing some ceremonial, of which he had a better knowledge than the Indians themselves.

THE DIOCESE OF SPRINGFIELD

SPRINGFIELD, ILL.—The year 1925 is going to be one of the best years in the history of the Diocese, financially, spiritually, and in every way. Practically all the parishes and missions of the Diocese are now under the care of a priest, and many of them are doing exceedingly well. One group of 14, under the care of two clergymen, has paid in to the Diocese in offerings for October and November, over \$900, and the month of December will be equally as good as the other two. Four new Church schools have been organized since the fall work started up. A new Young People's Society has recently been formed in St. Luke's Church, Springfield.

St. Matthew's Church, Bloomington, now has a new rector, the Rev. J. H. Webber-Thompson, who took charge the First Sunday in Advent. This is one of the best cities in the Diocese, and the Church should be strong and of growing influence and with the people of the parish working heart and soul with the new rector, these things can be attained.

The whole diocese, through its many Sunday schools, is most actively at work in the interests of the children's Advent offering, which this year goes to the new church at Centralia, where the Rev. R. Y. Barber is doing so splendidly. This church was built last year largely by the late Rev. James A. Baynton, who died just before the finishing touches were made. Fr. Barber has arranged for the carrying of the debt and the payment of part of it, and this offering is to encourage and help him and his devoted body of workers.

A branch of the Woman's Auxiliary has just been formed in St. Andrew's Church, Carbondale, under the leadership of Mrs. Charles K. Weller.

CUBA'S SUNDAY SCHOOL CONFERENCE

SANTIAGO DE CUBA—Clergy and Church school teachers from various parts of the Church's work in Cuba gathered in this picturesque and historic old city for three days during the second week in December to hold their third annual Sunday school conference. Bishop Hulse presided, confirming two classes, setting apart Cyril S. Piggott, the lay reader at San Manuel, as a catechist, and led conferences on the subjects of the Protestant Episcopal Church, Young People's Societies, and What is Life? The Bishop and the Rev. J. H. Townsend, rector of All Saints' Church, Guantánamo, gave the addresses at the opening service, and the Rev. R. F. Thorton, of La Gloria, preached the sermon at the service of setting apart.

Mrs. Beal, of Havana, conducted a conference on the Church School Service League, and Miss Sarah Wayne Ashhurst, principal of All Saints' School, Guantánamo, and Miss Teresa Cubria, a teacher in the same school, were re-elected supervisor and secretary-treasurer, respectively, of the league in the District of Cuba. Miss Ashhurst conducted a class on teacher training, and Dean Beal gave two addresses on the New Testament. The Rev. F. C. P. Hurd, a new arrival on the field, was one of the other speakers, mentioning especially his happy surprise at the great vigor of the work.

Our clergy in Santiago, the Rev. J. B. Mancebo, and his assistant, the Rev. Hipolito Jauregai, were generous hosts, and had arranged that the services and meetings should take place in three of the five different places in the city where they carry on regular services with Sunday and



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day schools. The pupils of our four day schools marched with their banners in review before the Bishop and were addressed in Spanish by Archdeacon López. The Archdeacon also rendered invaluable aid in translating English addresses into Spanish.

STUDENT WORK IN SOUTHWESTERN VIRGINIA

LEXINGTON, VA.—The students at Washington and Lee University, Lexington, have elected a student vestry, one member of which is a member of the football squad, another a track man, another manager of the 1925 baseball team, and another a member of the Varsity boxing squad. At the Brotherhood of St. Andrew Corporate Communion, December 13th, 300 men received, a number of whom came from the University and from the Virginia Military Institute.

The ladies of R. E. Lee Memorial Church, the parish church at Lexington, served 164 men on December 11th at a supper for the faculty and student body of Washington and Lee. At this time 27 men enrolled in the Bible Class, which is taught by Prof. R. B. Ellard, of the School of Journalism, 20 joined the Brotherhood of St. Andrew, and 17 became members of the choir.

RELIGIOUS EDUCATION CONFERENCES

JACKSONVILLE, FLA.—A series of conferences, on Religious Education, Personal Evangelism, and Work with Boys, under the auspices of the department of Religious Education of the Diocese of Florida and the National Brotherhood of St. Andrew, is to be conducted by Mr. Leon C. Palmer in Jacksonville from January 4th to the 9th inclusive. The program begins with a supper conference for boys between the ages of twelve and eighteen on Monday evening, at St. John's Community House. Daily, beginning Tuesday evening, there is to be a conference of Church school teachers and officers on Teacher Training, which is to be followed by a popular meeting for members of all parishes and friends at the Church of the Good Shepherd, Riverside. On Thursday, January 7th, there is to be, at the Hotel Mason, a Churchmen's luncheon conference for the men of the city.

DEATH OF REV. D. I. ODELL, D.D.

PHILADELPHIA, PA.—The Rev. Daniel Ingalls Odell, D.D., rector emeritus of the Church of the Annunciation, Philadelphia, died at his home on Christmas Eve, December 24th.

Dr. Odell, who was in his seventy-third year, was the son of Daniel I. and Hannah E. Odell, of Eastport, Maine. He was a graduate of Racine College and of Nashotah House, which institution later conferred the degree of Doctor of Divinity upon him.

He was ordained to the diaconate and to the priesthood by Bishop McLaren in 1877. He went first to St. Mary's Church, East Providence, Rhode Island, where he founded St. Mary's Orphanage, of which he was warden until 1885. After holding cures in Rhode Island, Pennsylvania—a curacy in the Church of the Annunciation—New York, and Chelsea, Mass., he became rector of the Church of the Annunciation in 1893, which he held for thirty years, retiring as rector emeritus in 1923.

DEATH OF REV. GEORGE M. BOND

VENTNOR, N. J.—The Rev. George Meeter Bond, a non-parochial priest of the Diocese of Delaware, died at his home in Ventnor, N. J., December 4th.

The Rev. Mr. Bond was made deacon by Bishop Stevens in 1877 and priest by Bishop Lee in 1878. The first two years of his ministry were as assistant at the Church of the Incarnation, Philadelphia, whence he went to be rector of Christ Church, Woodbury, N. J., where he remained six years. He accepted St. Thomas' Church, Newark, Del., in 1885, and went to his last parish, Christ Church, Dover, Del., in 1895, retiring in 1907.

NEWS IN BRIEF

CENTRAL NEW YORK—Walter Leopold Bennett, formerly pastor of the First Reformed Church in Syracuse, now a candidate for orders in the Church, has been appointed lay reader in charge of St. Alban's Church, Syracuse, and St. Paul's Church, Warner. During his candidacy, Mr. Bennett is teaching in the Vocational High School in Syracuse.—At a recent Sunday morning service in Grace Church, Cortland, the rector blessed a new litany desk presented by the North Group in memory of Annie Bauder Miller.—Mr. George B. Turner, for twenty-five years a member of the vestry of St. Peter's Church, Auburn, died on November 12th. He was well known in the professional, social, and community life of the city.—An eight day Advent Mission was held in St. Andrew's Church, New Berlin, November 29th to December 5th. The missionary was Archdeacon Webber.—The new parish house of St. James' Church, Clinton, was dedicated on November 30th by Bishop Fiske, who also made an address. After the conclusion of the service a reception was held in the new auditorium.—Bishop Fiske conducted a Day of Devotion for the Woman's Auxiliary of the Second District in St. George's Church, Utica, on December 3d. The three addresses were The Forming of Character, The Tyranny of Habits, and The Tragedy of Neglect.—Calvary Church, Utica, celebrated its seventy-fifth anniversary from December 13th to the 16th. Bishop Coley administered Confirmation to a class on Sunday, December 13th. In the evening there was special remembrance of the history of the parish. On Wednesday evening there was a brief service with greetings from the Bishop and the Suffragan Bishop, followed by an informal reception in the parish hall. At the service the Rev. A. J. Parker, of Clinton, read a sermon delivered twenty-five years ago by his father, the late Rev. James H. Parker, as a memorial of the Rev. Dr. Goodrich, for many years rector of the parish.—Grace Church, Willowdale, is mourning the loss of Miss Catherine Hayes, who died early in November. Miss Hayes, and her sister, Miss Margaret Hayes, have devotedly carried on the work at Willowdale since the death of Miss Halsey. She was a daughter of the late Dr. Charles H. Hayes, a clergyman of this Diocese when it was a part of the Diocese of Western New York, and the author of the *History of Western New York*.—On All Saints' Day, in St. James' Church, Theresa, two brass vases were presented in memory of the Rev. and Mrs. D. D. Waugh, who perished in a fire in New York City. Rev. Mr. Waugh was a former minister of the mission.

DALLAS—St. James' Church, Texarkana, the Rev. A. W. Sidders, rector, has recently purchased property next to the church for a parish house, at cost of \$20,000. Plans are also under way for a new church, the architects being Mann and Stearns, of Little Rock, Ark. The church is to cost \$75,000, of which \$60,000 is already pledged.

GEORGIA—The annual tour of members of the Department of Christian Social Service of the Diocese of Georgia was made the first part of December by the vice chairman, the Rev. H. Hobart Barber, of Augusta, and the Rev. John Moore Walker, of Albany. The Department is specializing on jail work, and the two members, besides interesting parish committees and informing them of the necessity of knowing their own local conditions in regard to the county jail, personally visited the jails in the county seats. In some places conditions were found good, in others wretched, and it is where this occurs that the department members seek to enlist the services of the parish committees. The places visited in Georgia were Savannah, Darien, Waycross, Albany, Augusta, and Cordele.—A birthday party was

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recently given by the Young People's Service League of St. Paul's Church, Augusta, in celebration of the fourth anniversary of the organization of the League. Preceding the evening service, the young people assembled in the parish house where supper was served and a birthday cake was cut by the president, Miss Mabel Clair Speth, and afterwards they adjourned to the church where an "admission service" was held and a special sermon was preached to them by the rector, the Rev. J. A. Schaad.—Grace Church, Waycross, has completed its parish house which adjoins the church building, and has installed the heating plant which has made it ready for use. A Young People's Service League has just been organized by the diocesan secretary of the Department of Religious Education, Miss Emma Twiggs. There are twenty-five members over fifteen years of age. The officers are president, Heyward Burnett, Jr., son of the senior warden; vice-president, Frances Folsom; secretary, Maud Atwood; and treasurer, Henry Clarke.

HARRISBURG—At a meeting of the Standing Committee of the Diocese, held December 8th, the Rev. Guy F. Caruthers, D.D., rector of St. Paul's Church, Columbia, was elected to membership to fill the vacancy occasioned by the death of the Rev. Rollin A. Sawyer. At the same meeting, the Rev. William Heakes, rector emeritus of St. Mark's Parish, Lewistown, was elected president.—A daily kindergarten has been established in St. John's Parish, York, Pa., the Rev. Paul S. Atkins, rector. The school is in charge of a trained kindergartner, Miss Alberta Seachrist. Miss Seachrist also conducts a Sunday session during the hour of morning worship.—On the Second Sunday in Advent, Mr. Richard M. H. Wharton, of Harrisburg, treasurer of the Diocese, gave to the congregation of St. John's Church, York, an account of the workings of the recent General Convention.—The Rev. Paul S. Atkins, rector of St. John's was the speaker at the annual meeting of the Wesleyan Men's Bible Class, of the First Methodist Episcopal Church, of York. He also delivered the address at the dedication of the new parish house of the First Moravian Church in the same city. On December 18th, he spoke to the Parent-Teacher Association of Hanover on the subject, Modern Methods in Education.

IOWA—The Advent offering of the children of the Church schools of the Diocese goes to the work of the church at Ames, where the Iowa State College is located.—The annual Diocesan Convention will be held at the Cathedral in Davenport, beginning February 7th, with preliminary meetings of the Junior Brotherhood of St. Andrew, the Young People's Fellowship, and Church School Teachers, on the 6th.

IOWA—The Rev. William H. Haupt, rector of St. Andrew's Church, Chariton, has, in addition to his parish work, taken charge of the missions at Garden Grove, Albia, Centerville, and Mystic. Chapels are needed at Centerville and Mystic, where there are a number of coal miners who are Churchmen.—The clergy of Tabor College have charge of the missions at Shenandoah and Glenwood.

KANSAS—Bishop Wise is sending a Christmas pastoral to every communicant of the Diocese. His letter includes an appropriate card of greeting, a request for a gift of at least \$1.00 towards meeting the share assumed by the Diocese in the Church's deficit, and a pledge card for the offering of self in service for the coming year.—Bethany College began the school year with the unusually large enrollment of 168 students. The Trustees of the school have asked the Rev. Horace W. Stowell, of Towanda, Pa., to organize a movement to secure half a million dollars for a bigger and better Bethany. Mr. Stowell now has his office on Bethany grounds; and he is seeking to organize 50,000 "Friends of Bethany," with the object of "promoting a better understanding of the worth and rightful claims of Bethany College for Girls." Those enrolling as Friends will pay an enrollment fee of \$5.00.—The Deanery Meetings, following immediately upon the return of the Bishop and deputies from the General Convention, have been of unusual interest; and it is believed that they will be very effective in the parish campaigns for the Church's Program.

KANSAS—Work has begun on the new parish house for St. Andrew's Church, Fort Scott, Kansas, the Rev. Sumner Walters, rector. The cost will be \$25,000 of which \$20,000 has been pledged or paid to date.

KANSAS—The annual Convention of the Diocese will take place February 7th, 8th, and 9th, in the Cathedral. It is planned to make this the biggest gathering in the history of the Diocese. Both the Presiding Bishop and the Bishop of Kentucky have agreed to be present, the former to preach the convention sermon Sunday morning, February 7th, and conduct a re-

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treat for women; the latter, to preach in the evening of the same day and conduct a retreat for men. The retreat for men has become a regular feature of the Kansas convention; and its good results have been evident in increased interest and devotion in the Church's work throughout the Diocese. Bishop Johnson, of Colorado, conducted the retreat two years ago, and last year the men were "led apart" by Fr. Fleming, of Chicago.

KENTUCKY—The December meeting of the Louisville Clericus was held at the Cathedral House on Monday, December 14th. Preceding the monthly luncheon, a paper was read by Canon Nelson, treating exhaustively the subject for a program of Social Service in the parish and diocese, which was fully discussed on its conclusion.—The Diocesan Board of the Woman's Auxiliary held a meeting in the Cathedral House, preceded by a corporate celebration of the Holy Eucharist, and followed by the packing of the United Advent Boxes that are sent to various mission stations and that are participated in by all the parochial branches. Arrangements were completed for the annual meeting, January 25th. It was resolved to recommend to the new Board to be elected at that meeting for the next triennium that pledges for the National Corporate Gift of the Auxiliary be set at \$1,000 per year, and that, in order to stimulate interest, two of the six special objects be chosen each year, those for 1926 being St. Agnes' School, Kyoto, and the Church of the Nazarene, Livramento, Brazil. It was also decided that, as last year, the Diocesan Branch should defray the expenses of one delegate to the annual meeting, from each out of town branch, entertainment for all being, of course, provided. At this meeting of the Board, steps were taken towards the establishment of a more complete diocesan library of missionary literature and works of devotion, theology, and others of general church interest, and a certain sum was voted from the treasury for the purchase of desirable books, particularly some recommended by Mr. Leon Palmer in his recently held series of classes here.

LONG ISLAND—In St. Thomas' chapel of the Church of the Redeemer, Brooklyn, said to be the smallest sanctuary in the world, there was unveiled on the morning of Sunday, December 20th, a window, a miniature reproduction of Verrocchio's Christ and St. Thomas, and Donatello's stone niche in the Church of San Michele, Florence, Italy. The center only of the tabernacle has been used, the figures being fourteen inches high. This is the only stained glass window in this group. The window is the work of the Locke Decorative Glass Co., of Brooklyn.

LONG ISLAND—The Church school of the Cathedral of the Incarnation, Garden City, having outgrown the space available for it in the Cathedral crypt, a recently discarded public school building has been leased for a year and has been fitted with altars and other accessories for Church worship.—At Christ Church, Manhasset, the Rev. Charles H. Ricker, rector, Bishop Stires had his first official meeting with the clergy of Queens and Nassau Counties. His address was devoted mainly to Missions, with emphasis upon the primary duty of each parish to raise its quota.—At Bishop Stires' request, a meeting of the Young People's Fellowship was held on December 21st, at Grace Church, Jamaica, at which some two hundred were present from the different parish branches. The Bishop made an address.

MICHIGAN—Early in December the choir of Christ Church, Dearborn, Michigan, gave a concert from WWJ, the broadcasting station of the Ford Motor Co. The rector, the Rev. Hedley G. Stacey, is leading a vigorous young people's movement in the parish.—The Rev. Dr. H. H. Spoer, head of the Foreign-born Americans Division of the Diocese of Michigan, has arranged again for the service of Great Vespers to be held at St. Paul's Cathedral, Detroit, at four o'clock Sunday afternoon, January 3d. Archpriest Gavriloff, of the Russian Cathedral of All Saints, will conduct the service, assisted by the clergy of the Russian Churches of SS. Peter and Paul and Holy Trinity. Clergy of other Orthodox Churches of the Diocese of Michigan will also be present. The preacher will be the Rt. Rev. Herman Page, D.D., Bishop of Michigan.—St. Thomas' Church, Trenton, Michigan, the Rev. Lawrence Midworth, rector, has had plans drawn up for a large development of the church plant, comprising in a harmonious scheme a new church, parish house, and rectory.—The growing popularity of the "Vesper" service in the Middle West is illustrated by the successful use of an afternoon Evensong replacing or supplementing the later services in three of the large parishes of Detroit, St. Joseph's, St. John's, and Christ Church.—Dr. George E. Haynes, member of the Commission on Race Relationships of the Federal Council of

Churches, gave an illuminating address on December 10th before the Church Club of the Diocese of Michigan, in session at St. Andrew's Parish House, Detroit. He sketched three stages of the history of the Negro race in this country: first when the Negroes were submerged in the days of slavery and the days immediately following; second, when they were being studied and helped by well-disposed whites, rising steadily in economic and political importance, yet growing apart from the whites in every walk of life, with consequent misunderstanding and hatreds; and third, when now, at last, groups of the two races are getting together on a basis of mutual respect, sympathy and understanding, thereby arriving at the only possible solution of the terrific problems with which the nation at present is everywhere menaced.—The Young Women's Christian Association of Detroit are at present using the rectory of St. John's Church as headquarters.—December 6th was observed at St. John's Church, Detroit, as Founders Day, commemorating the fact that, seventy-seven years before, the Hon. Henry P. Baldwin, later Governor of Michigan and U. S. Senator, had called together a group which decided to establish and build St. John's Church. At the morning service, the rector, the Rev. R. W. Woodroffe, preached on the subject, Seventy-seven Years Young. St. John's Parish is planning a substantial increase in its buildings for the year 1926.—Miss F. L. Hoag, formerly of the G. F. S. Lodge, Los Angeles, has come to Detroit as matron of St. Luke's Hospital.

MILWAUKEE—A Mission was conducted at Christ Church, Delavan, by the Rev. William A. McClenthen, D.D., rector of Mt. Calvary, Baltimore, Md., from November 29th to December 6th. There were two celebrations of the Holy Communion each morning, the Children's mission in the afternoon, and the regular preaching service in the evening. The services were well attended, especially the Eucharists. A very handsome ciborium has been given to this parish in memory of Althea Virginia Malany, who departed this life October 8, 1925. It will be blessed and used for the first time at midnight service on Christmas Eve.—Four notable recitals have been given on the new Skinner organ of St. Matthew's Church, Kenosha, by Mr. Herbert Hyde, organist of St. Luke's Church, Evanston, Ill., Mr. William H. Barnes, President of the Artists' Association of Chicago, Mr. William E. Zeuch, organist of First Church, Boston, and vice-president of the Skinner Organ Company, and Mr. Arthur Dunham, organist of the Methodist Temple in Chicago. Each recital was quite an event in itself, causing much pleasing comment regarding the new instrument. The organ, a rood screen, a pulpit, and a litany desk were blessed by the Bishop of the Diocese, on November 22d.

MINNESOTA—At the Church of St. John the Evangelist, St. Paul, the Rev. Frederick D. Butler, rector, Christmas was marked by one of the largest attendances at the Midnight Choral Eucharist in the history of the parish. Almost a thousand people were crowded into the church and there were about five hundred communions made.—On Christmas morning, the Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, and Mrs. Butler were the recipients of a beautiful gift from some of their friends in the parish in the form of a 1926 Buick Master-Six Sedan, fully equipped with every accessory. The Rev. Mr. Butler has been rector of the parish since the first of January, 1925, when he succeeded the present Bishop of Spokane, the Rt. Rev. Dr. Cross.

OHIO—The Rev. Earl Ray Hart, rector of St. Alban's Church, Toledo, Ohio, has been appointed by the Episcopal Actors' Guild as chaplain for that city.

SOUTHERN OHIO—The diocesan United Thank Offering for 1925 was the largest in the history of the Diocese, and amounted to \$12,225.07.—Calvary Church, Clifton, the Rev. A. N. Slayton, rector, is the only parish remaining in the Diocese with a rented pew system, and, by a unanimous resolution of the vestry, all pews will be free and open after January 1, 1926.—An interesting occasion during the Convention at New Orleans, was a dinner given by the delegates and visitors from Southern Ohio in honor of Mrs. A. M. Whiting, of Columbus, who was celebrating her 85th birthday. A remarkable thing was the fact that Mrs. Whiting motored from Columbus to New Orleans and back again at the close of the Convention.

UTAH—The annual Convocation of the Missionary District of Utah has been appointed for January 9th and 10th, instead of later in the month.

WESTERN NEBRASKA—Pending completion of the superstructure of St. Mark's Pro-Cathedral,

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Hastings, the first unit of a three-manual organ, comprising at this time 543 speaking pipes, has just been installed in the crypt of the church, and was dedicated by the Bishop on the Sunday before Advent, with a recital by the organist, Dorsey D. Baird. The completed three-manual console, ordered at this time, was finished and designed in keeping with the future furnishings of the completed Cathedral.

WESTERN NEW YORK—A meeting of the Christian Social Service Department of the Diocese of Western New York was held December 15th at the University Club in Rochester. The Rev. Dr. Tyler was present and gave a report of the Social Service meeting at New York City. The matter of work, both religious and social, was taken up for the jails. The Rev. Charles Alison, of Warsaw, read a very interesting and instructive paper on the Program for a Rural Parish, which is to be sent to all the rural clergy in the Diocese.—On Thursday, December 17th, Bishop Brent, at a celebration of the Holy Communion in the Church Home, at Rochester, held a special service celebrating the twentieth anniversary of the ordination of the Rev. Charles Allison, of Warsaw, and the Rev. William S. McCoy, of Rochester, both of whom have been in the service of the Diocese during that time.—On Friday, December 18th, Bishop Brent held a Quiet Day at St. Andrew's Church, Rochester, for the clergy and laity of the Diocese and, on December 31st, he will hold a Quiet Day for the members of the Northfield League of Buffalo and Rochester at Trinity Chapel, Buffalo.

WESTERN NEW YORK—St. Clement's Church, Buffalo, is observing its thirtieth anniversary this year. The observance will last through the year until December 5th. The opening service was a celebration of the Eucharist by the rector, the Rev. William Salisbury, on the first Sunday in December. At this service the preacher was the Rev. Francis M. Marchant. The Rev. Mr. Salisbury hopes that by the end of the year the parish will have sufficient funds on hand to clear the property from debt and that the church building may be consecrated on December 5th. The anniversary will include a Mission by the Rev. W. R. McKim, of Trinity Church, Rochester.—There will be a gathering of the rural clergy of the Diocese at Rochester in February to discuss the different problems of the field. At that time the men will be the guests of Bishop Ferris and they will also meet with the Department of Christian Social Service of the Diocese for a conference on Rural Work.

WYOMING—Extensive repairs and improvements have been effected in St. Mark's church and parish house, Cheyenne, the Rev. Charles A. Bennett, rector, following the completion of the Dr. Rafter Memorial Tower, which include a new heating system for the church, the painting of church and parish house, the redecoration of interior of parish house, the renovation of basement of parish house, with new kitchen, a rest room, and a smoking room, tile floor and new entrance doors for church, and the overhauling of the lighting system of both buildings, with an addition of lantern in vestibule and flood lights for the chancel. A kindergarten is among the new parish activities. So greatly has the detail of parish work increased that a parish secretary has been employed.—The Rev. H. H. Daniels, who has returned to his former parish, Trinity, Thermopolis, was greeted by a public reception, at which representatives of the churches and other organizations of the town were present to welcome him back.

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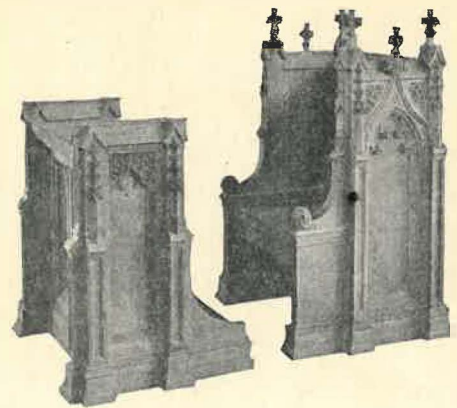
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