

# The Living Church

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DIES DOMINI

—E. Burne-Jones

## The Angel to the Shepherds

Look up, ye poor men, from the cursed earth.  
Poor is the holy birth.  
Ye that have wandered toward your God afar,  
Behold the star, the star!

For you, ye poor, forgotten on your hills,  
Cidings! Your Father wills  
Ye be not outcast, ribald, and defiled.  
Behold the Child, the Child!

Shepherds, your Shepherd, calling by His star  
Weird princes from afar,  
Has called your poor men. Hear His angels sing,  
Behold the King, the King!

CHARLES SEARS BALDWIN.



## The World's Christmas



OUR Christmas greetings to our readers and to the Church and the world at large!

Perhaps the festival will help to kindle Christian love among Christian people. We have almost forgotten how to love, so steeped are we in all the hatreds that grew out of the war. And our grave differences at home

have still further clouded our love. Even the splendid patriotic fervor, the pride that we had in our own country and in the magnificent work that, as a nation, we had accomplished, are largely forgotten now. A wave of hate seems to have enveloped the whole world.

But there is one little corner of it in which a united people, loving their country and their king, and reverencing both, seem really to be far along in that reconstruction that is being so greatly hindered by men's passions in most parts of the world. That country is Belgium.

She gave most—and in giving she drew from heaven the greatest blessing. Now, her sacrifice made, her victory won, she is whole-heartedly advancing on the road to restoration of her broken national life. Would that America could draw from Belgium the secret of her unanimity and of her courage!

The Church must proclaim a crusade of love. It must

be the strong passion that can wield a whip-cord and not the colorless weakness that knows nothing of principles. It must be a positive and not a negative force. It must be so fearless that it can withstand partisans of capital and partisans of labor and test their demands by the principle that each is a steward of what he possesses and in what he can do. It must be a love that will build up the broken places of the earth and bind up the wounded hearts. It must pass the border line that divides us from enemy countries and seek to bring the nations back to normal living with one another.

The appeal to the idealism of the American people has somewhat lost its power. The Red Cross was a name which to conjure and its world-wide activity was an inspiration to all of us throughout the war, but its new fund and its membership roll call have not easily been made a success. The Church has made a magnificent forward movement in the Nation-wide Campaign but the Campaign did not succeed in mobilizing *all* her parishes—let alone all her people—and so the success is not complete.

We need the blessed impetus of the Christmas spirit that flows from Bethlehem! Humbly do the nations and the Church need the leading of the Little Child.

May the Christmas blessing rest upon each of us! Peace—good will—love—how distant and far away they seem!



## "The Presiding Bishop and Council"



IT is a curious sort of title for the newly constituted executive wing of the Church. One does not know whether to speak of "it" or "they". It is uncertain whether we have created a strong executive with a body of counsellors to advise him, or a board, of which the deputy Presiding Bishop is simply a member. If the former, the President, who is acting Presiding Bishop for the performance of certain of the functions of that office, is almost an unlimited monarch. If the latter, one is perplexed at the repeated use of the full, composite title throughout the new canon. The (deputy) Presiding Bishop is treated throughout as not a member of the Council, though he is its President. It does not appear whether the two must concur in legislation, whether either one is supreme over the other, or whether the President is merely one voter along with other voters in a single composite organization entitled The-Presiding-Bishop-and-Council.

Such a series of anomalies and uncertainties is almost unparalleled in Church legislation, except for the historic dilemma as to whether Pope or General Council is supreme; but the evolution whereby "the united States of America" (as the words are written in the Declaration of Independence) gradually assumed a singular rather than a plural verb and unconsciously assumed an additional capital letter may perhaps be duplicated, or reversed, in our ecclesiastical history. We do not know to-day whether The Presiding Bishop and Council *is*, or *are*, the latest addition, or additions, to our hierarchy.

All of which is a singularly Protestant Episcopalian way

of moving forward. If we had created a "Metropolitan", or an "Archbishop", or even a "Curia" we could all have gone to our dictionaries and encyclopedias and brushed up our knowledge of just what precedents and limitations were involved in the creation of these dignities and could have guessed how they would function; but now—we are uncertain whether we have created an *it* or a *they*.

All of which shows that nobody knows just what sort of evolution we have set in motion; but it is something to have started real motion in the Church. The Presiding Bishop and Council  $\left. \begin{array}{l} \text{is} \\ \text{are} \end{array} \right\}$  a going concern; going somewhere; headed, we trust, in the right direction.

TWO THINGS emerge clearly out of this uncertainty. It was the intention of General Convention to provide a bond of unity between the hitherto independent boards; and it was its intention to provide real *leadership* in the Church. Perhaps the canon was purposely made so indefinite in order that the chosen leader might lead.

For whatever else we have done, we have elected a leader. Though there are executive secretaries in each of the departments of work, the President is explicitly told to be the leader in each. His are to be the policies pursued, at least until he is sometime overruled by his Council, and then they must fight out between them—good naturedly we trust—the question as to which is supreme. And since General Convention can abolish them both by a majority vote at any





And suddenly there was with the angel a multitude of the heavenly host praising God.

time, it is likely that both will perceive that they must live together, not like a wolf and two dozen sheep, or like a President and a Senate, but like co-workers who must act together. We are amply protected against a Pius IX and a Vatican Council, however far into the future one may peer.

**Leadership:** it is what the Church craves. The Nationwide Campaign revealed our glaring provincialism. We think in local terms. We are interested in petty things. We easily lapse into factions. We are frequently suspicious of each other. We have had no head.

The newly constituted leader may well appeal to the Church's imagination. We expect him to be a monarch; a constitutional monarch indeed, but yet one who, in his own person, symbolizes the majesty of the Church. Let him represent the Church in all public affairs. Let him give evidence of the sympathy of the Church with those who are trying to find a better economic system. Let him be a factor in movements to establish law and order in the midst of chaos. Let him promote a social order that shall be founded on justice. Let him, through his department of social service, watch social legislation at Washington and advise diocesan bodies as to social legislation in their respective states.

Let him cultivate terms of friendship with other ecclesiastical bodies. Let him seek, with them, to find a basis of peace. Pending unity, let him find a way, not of federation, but of common action in matters of mutual interest. Friendliness is a greater incentive to unity than compromise, and the difficulty we have had in making real the friendship that we actually feel toward other Christian people is that we had no one to voice that sentiment for us. Now we have found our voice; the expression of our mind; our head.

Let the President bind the Church together; banish partisanship; be one with all of us; sympathetic with all our peculiarities; at home in every part of the Church.

Let the Church be critical, but not too critical. We are experimenting in a new policy that will either mean more petty officials drawing salaries and doing little things, with never a thing among them to be criticised, or else something vastly bigger than we have ever attempted before. We actually court Bishop Gailor's first real mistake, so that we can lead the Church to be generous about it and encourage him to try again. We fear littleness more than blunders; a policy of *laissez faire* more than one of ultra-autocracy. We want decisiveness and decisions; backbone, not repose; sympathy, not toleration. Charity, we are told, will cover a multitude of sins, and gumption, we may surmise, will often cover the rest of them.

The Presiding Bishop and Council began with the formal determination that the Church should be ruled, not from an interior diocese, but from New York, where our Vatican gardens happen to be located and our national bodies carry on their work. It is understood that the President will shortly remove to that interesting village, though, his term of office being only for three years, he will continue to be Bishop of Tennessee. It does not follow that the Church may not sometime establish a new capital, especially since the Church Missions House has long been inadequate to house the official bodies of the Church and a capitol of very much greater dimensions must sometime be erected somewhere. But that question rightly waits for the period of experimentation to be over. We shall not begin as iconoclasts.

Good luck to the deputy Presiding Bishop! God speed the Council! Our greetings to the consolidated body. United they stand; divided they—may better not be.



THE retirement of Bishop Lloyd from his post at the head of the missionary activity of the Church, after giving nine years of his life to that work in the presidency of the Board of Missions, brings spontaneously from all the Church the recognition of the debt that all the Church owes to him for his unfailing optimism

Bishop Lloyd

and inspiration. Bishop Lloyd was the first and the last President of the Board of Missions. The nine years during which he held that post have been a transition period. Before it began, "Missions" were a side issue in the Church; the activity of far-seeing enthusiasts, but not the central object in the Church's working programme. The reorganization attained in 1910 was a great advance in the Church's method, and the call of Bishop Lloyd to the presidency of the Board brought him into the most influential position that the Church could offer and gave full play for his splendid inspirational ability. Bishop Lloyd may be said to have spiritualized the Church's conception of Missions.

The present new reorganization of the Church, nine years later, is the culmination of Bishop Lloyd's own far-seeing vision of the Church actually at work with all of its departments properly coordinated. Without the decade of his administration of the Board of Missions this latest reorganization would have been impossible. He paved the way for it, and his administration has been one of marvellous advance in the missionary fervor of the Church.

Bishop Lloyd now delicately withdraws, though the Presiding Bishop and Council had unanimously invited him to occupy a position at the head of the Department of Missions in the new order. His personality will be greatly missed by the vast numbers of Churchmen who make pilgrimages to the Missions House.

In whatever field of activity he may select for his coming years, the affection of the Church will follow him.



WE are disappointed at having so little of definite information concerning the results of the nationwide canvass on December 7th. Our correspondents all received instructions to obtain all information possible for this issue, and more than thirty special telegrams of inquiry were sent from this office.

Results of December 7th

The Church has not learned how to collect and make returns. It ought to have been possible to report by this time that so many subscribers in so many parishes in any diocese have subscribed so many dollars, leaving full reports to be made later, just as election day returns are made. But—the Church has evidently not learned how to do this, except in a few places.

One thing, however, is assured. Wherever there was an honest and intelligent effort made to utilize the impetus of the Nationwide Campaign, the subscriptions for general purposes have doubled, trebled, and even exceeded that, while pledges for local support have also been increased. The contrast between those who had the faith to try and those who had not is the most remarkable part of it all, while also those who are trying but who have deferred the date of the culmination of the campaign will be greatly heartened by these earlier successes. We have very many reports of successful campaigns which are too vague to be printed, but not one single instance of an attempt being made that did not result



And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger.

in greatly increased pledges and in finding many new persons glad to assume their part of the honorable burden.

The Church has probably not given indications of accepting the whole programme of activity that had been proposed to it, and that means that a greater or less number of charted opportunities must be passed by. On the other hand, so much more has certainly been raised than has ever been attempted before, that a new day has undoubtedly dawned for the Church.

At last we have a Nation-wide perspective on the part of great numbers of Churchmen, of many entire parishes, and of a considerable number of dioceses.



CONGRATULATIONS to the newly organized diocese of Southwestern Virginia!

It has a splendid field of opportunity and a nucleus of reasonably strong parishes. It has chosen wisely, we trust, in electing one of its own clergy as bishop, who is entirely familiar with the people and the field.

Southwestern Virginia

We shall anticipate a strengthening of the Church as a result of this new advance.



THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the past two weeks of those who have enrolled as assuming the responsibility of benefactors to particular French children:

256. Fortnightly Club, Piqua, Ohio.....	\$ 36.50
283. Mrs. J. Hull Browning, Tenafly, N. J.....	36.50
299. Mrs. O. T. Peck, Roselle Park, N. J.....	73.00
595. Emma Sage Circle of King's Daughters, Racine Wis..	36.50
599. Woman's Social Circle, Racine, Wis.....	36.50
601. Mrs. Della E. Marsh, Enosburg Falls, Vt.....	36.50
602. Mrs. Joseph Thackray, Glenbeulah, Wis.....	36.50
Total for the two weeks.....	\$ 292.00
Previously acknowledged.....	57,128.01
	\$57,420.01

THE BISHOP OF WEST TEXAS' RELIEF FUND

Holy Apostles' Church School, Brooklyn, N. Y.....	\$ 6.36
Chapel of Incarnation, Dallas, S. D.....	5.68
Grace Church, Monroe, La.....	10.50
Christ Church, Lockport, N. Y.....	5.00
Woman's Guild, Church of the Heavenly Rest, Plainfield, N. J.	5.00
R. A., Tiverton, R. I.....	15.00
St. James' Church, Woodstock, Vt.....	25.00
St. John's Church, Oneida, N. Y.....	7.00
I. E. K., Hartford, Conn.....	5.00
	\$ 84.54

SERBIAN RELIEF FUND

Bennett E. Seymour, Central City, Colo.*.....	\$ 5.00
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ARMENIAN AND SYRIAN RELIEF FUND

St. Stephen's Church, Grand Island, Neb.....	\$ 22.29
Mrs. Geo. K. Dunlap, East Las Vegas, N. M.....	5.00
Mrs. Jordan S. Thomas, Charlotte, N. C.*.....	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*.....	1.00
St. James' Church, Lake City, Fla.....	8.20
Mrs. W. S. Claiborne, St. Andrew's, Tenn., for December..	5.00
Mr. Wallace Burch, Syracuse, N. Y.....	5.00
A Member of St. Timothy's Church, Philadelphia, Pa.....	10.00
St. Paul's Church, Waterloo, N. Y.....	4.02
C. M. G., for November.....	2.00
E. L. S.....	3.00
Bennett E. Seymour, Central City, Colo.*.....	5.00
A Member of Grace Church, Louisville, Ky.....	1.00
St. Mary's Church, Reading, Pa.....	5.00
Rev. Alfred L. du Domaine, Grand Haven, Mich.....	10.00
St. James' Church, Derby, Conn.....	19.06
St. Paul's Parish, San Diego, Calif.....	12.55
"J", Dubuque, Iowa.....	5.00
Collegiate Military School, Denver, Colo.....	15.00
Church of the Ascension, Sierra Madre, Cal.....	30.00
St. James' Church, Woodstock, Vt.....	13.57
St. John's Church, New London, Wis.....	1.32
Miss Mary Knight, Milwaukee, Wis.....	50.00
Wm. Sherwood, New York City.....	5.00
Rev. Joseph Jameson, Jacksonport, Wis.....	2.54
Miss Emily B. Gnagey, Philadelphia, Pa.....	1.00
Mrs. F. Garland May, Pine Bluff, Ark.....	5.00
Trinity Church, Houghton, Mich.....	10.00

A Member of Christ Church, Chicago, Ill.....	6.00
Christ Church, Ballston Spa, N. Y.....	50.00
M., Baltimore, Md.....	5.00
St. James' Church, Woodstock, Vt.....	1.00
St. John's Church, Waverly, Baltimore, Md.....	50.00
Two Churchwomen, St. Luke's Parish, Memphis, Tenn.....	20.00
Mens' Sunday School Class of Christ Church, Williamsport, Pa.....	60.00
J. E. K., Hartford, Conn.....	25.00
Zion Church School, Oconomowoc, Wis.....	2.00
In Memoriam M. L. B.....	17.45
Trinity Church School, Alpena, Mich.....	5.00
Miss H. Emily T. Wright, Geneva, Ohio.....	2.00
E., Springfield, Mo.....	10.00
Misses Johnstone, Riverside, Cooperstown, N. Y.....	10.00
St. Paul's S. S., Stafford, N. Y.....	10.00
A Communicant of the Church in Charlotte, N. C.....	10.00
	\$ 537.00

FRENCH ORPHAN RELIEF FUND

St. Paul's Parish, San Diego, Calif.....	\$ 5.00
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BELGIAN RELIEF FUND

St. Matthew's Church, Columbia Falls, Mont.....	\$ 3.50
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FUND FOR FEEDING AUSTRIAN AND GERMAN WOMEN AND CHILDREN

A Member of Grace Church, Louisville, Ky.....	\$ 2.50
Rev. O. T. Porcher, Bennettsville, S. C.....	10.00
Mrs. Robert Mathews, Rochester, N. Y.....	10.00
A Communicant of St. George's Church, Louisville, Ky.....	5.00
F. J. Voss, Philadelphia, Pa.....	5.00
C. A. W., Oconomowoc, Wis.....	5.00
Miss Phyllis C. Corbett, Sidney, Nebr.....	2.00
	\$ 39.50

FUND FOR HOLY TRINITY CHURCH, PARIS

"J", Dubuque, Iowa.....	\$ 5.00
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\* For the relief of children.



ANSWERS TO CORRESPONDENTS

A. M.—The translation is: "Blessed are the pure in heart."

T. D.—(1) The Invocation of Saints is a practice and not a doctrine, and as such may be continued or discontinued in any part of the Church without prejudice to the orthodoxy of the Church. It has been so general in the Church from very early times, however, that its discontinuance would seem to be an unnecessary limitation of the devotions of Christian people. The practice rests, not on direct precept, but on the strong conviction that in the Communion of Saints we on earth and they in the Church Expectant and in the Church Triumphant are still close to one another and that, through the medium of our Blessed Lord, our desire for their prayers is conveyed to them.—(2) The Old Testament represents an imperfect knowledge of God and of His will for us, and no character therein depicted is necessarily to be taken as our example; but yet "all holy scripture is written for our learning", and the value of the Old Testament is not diminished by the fact that it is Jewish rather than Christian.



AN APPEAL FOR THE FAMINE-STRICKEN

To the Editor of The Living Church:



THE Archbishop of Canterbury has cabled to the Presiding Bishop saying that the two Archbishops of England and the Pope of Rome and leaders of many Free Churches have united in an appeal for help for the famine-stricken districts of the world, and specially, I think, for the suffering and dying children of the Near East, Armenia, and Syria; to be given through offerings to be made on Sunday, December 28th, Innocents' Day, and asking if we of America would join in such appeal and offerings.

Though having no mandate from fellow Americans I could not but answer, Yes. The bitter need allows no other answer.

I earnestly beg Americans to give for the perishing children on Sunday, December 28th, Holy Innocents' Day, and to send their gifts to "Near East Relief", No. 1 Madison avenue, New York City, making cheques to the order of Cleveland H. Dodge, Treasurer.

DANIEL S. TUTTLE, Presiding Bishop.



## Emmanuel

From the booming of the cannons, and  
the bursting shells,  
We have turned to hear the message of the  
chiming Christmas bells.

Let us listen to the angels o'er the fields  
of Bethlehem,  
As they chant in heavenly chorus: "Peace  
on earth, good will to men."

Let us with the shepherds hasten to a  
lowly cattle shed,  
And behold a Babe celestial nestling in a  
manger bed.

Let us follow with the Wise Men, guided  
by a star,  
And present to God incarnate all we have,  
and all we are.

W. L. DAVIS.

**DAILY BIBLE READINGS**  
BY THE REV. DAVID LINCOLN FERRIS

**THE INCARNATION**  
[For Christmas Week]

*The Promise of the Incarnation*  
Sunday: Genesis 3: 9-21.



MAN was made in the image of God, and that image is essential to his being. It involves all his nobler endowments: reason, emotion, volition, the capacity for virtue, and the capacity for sin. Our first parents were expelled from Eden as the result of disobedience, and with the dawn of history there began that long series of Messianic prophecy which reaches its highest point in Isaiah. They go out from Paradise with the promise that the woman's seed should bruise the serpent's head. The first Adam fell, the second Adam redeems.

*The Vision of the Incarnation*  
Monday: Isaiah 9: 1-7.

It is perhaps safe to say that to no prophet was it given to see more clearly or to express more beautifully the Vision of the Incarnation than to Isaiah. Nearly eight centuries before it came to pass this great Evangelical Prophet foretold the coming of the "Prince of Peace". And now more than twenty-six hundred years later the event he foresaw we commemorate in one of the great festivals of the Church.

*The Gift of the Incarnation*  
Tuesday: St. Matthew 1: 1-18.

Isaiah's prediction and St. Matthew's record of its fulfillment contain a momentous truth, carrying us beyond the limits of ordinary experience. It is not that God requires us to come up to His height in order to win His favor, but He comes down to us historically in the Gift of His Son made in our likeness, and then lifts us up to Himself.

*The Motive of the Incarnation*  
Wednesday: St. John 3: 16-21.

The Incarnation was motivated in love. If only we could realize how deeply God loves us, how constantly He yearns for our answering love, how helpful such love would be, we should possess the most potent indwelling impulse possible to become more worthy of that love. Every element of our dear Lord's dealings with men was motivated in love.

*The Appropriation of the Incarnation*  
Thursday: I St. John 5: 1-12

Our religion does not bring us its greatest satisfaction through the sayings of another, no matter how dear that other may be, but it is based upon an experience which nothing else can give and nothing take away. The Christ-Child must come into our heart, the glory of Christmas must be repeated in our individual experience with the Manger and the Adoration, the Angels and the song.

*The Benefits of the Incarnation.*  
Friday: St. John 1: 1-18.

No one can ever estimate what it has meant to human history that year by year there has been kept alive our faith in the teaching of "Immanuel, God with us", which is the meaning of "The Incarnation". It brings the highest freedom to the individual and to society, advances civilization, softens man's dealing with man, contains assurance for the future, and weaves a golden halo over every experience.

*The Extension of the Incarnation*  
Saturday: Revelation 21: 1-8.

"The tabernacle of God is with men"—a human Body in which the eternal Word deigns to dwell forever, in which our Saviour is now clothed at the right hand of God, so that He could declare: "He that hath seen Me hath seen the Father." That tabernacle includes all faithful. "Lo, I am with you always." There is more to the Christian life than man can see. It is the hidden fellowship with the Master through which men "take knowledge" of their experiences; it is the ennobling touch of every human endeavor; it is the sustaining power in every temptation; it is the illumined pathway out of every perplexity; and it is the guiding star as night closes in. Ours is the privilege to share in that Extension, and to live with Christ in the Spirit.

**NOTES ON THE NEW HYMNAL—III**

BY THE REV. WINFRED DOUGLAS



HYMN 64.—It is one of the curiosities of hymnology that this piece, so generally known as "Luther's Hymn", has no definite connection with Martin Luther. The first stanza appeared anonymously in a book of *Psalms and Hymns* published at Sheffield in 1710. Ten years later, Dr. Collyer added three other stanzas, and published it with the following note: "This hymn, which is adapted to Luther's celebrated tune, is universally ascribed to that great man. As I never saw more than this first verse, I was obliged to lengthen it." There is not a shadow of evidence for either ascription. Collyer's stanzas were written by Thomas Cotterill in 1820, in the form here used, except the first two lines of the last verse, which are by another hand. Martin Luther *did* write an Advent hymn in this metre, but of wholly different character. It was the first that he composed for congregational use. Joseph Klug published it in the second edition of his *Spiritual Songs*, at Wittenberg, in 1535, with this tune; which was said to have been written down by Luther after he heard it sung by some wandering artisan. But an entirely different melody had long been associated with his own Advent hymn; and our present melody came to England with still another, written long after Luther's death.

Do not mar the dignity of this fine congregational song by too quick a pace. Hold out the syllables before the double-bars well; and allow opportunity for breath at the ends of the other lines. The barring of the music in the New Hymnal provides for groups of two or three lines, which are sung to a single phrase of music. The practice of printing a heavy bar at the end of each line of poetry tends to obscure the musical phrasing, and to cause congregations to sing on single lines, in a heavy wooden way, with a pause at the end of every line. The present method of barring quickly commends itself in practical use.

HYMN 65.—This, by common consent the greatest of mediaeval hymns, bespeaks awed contemplation rather than critical comment. The world-wide singing of the Latin original at services of Requiem; the numerous translations into modern tongues, amounting to several hundred; and the enormous use of the original melody made by musical composers, all go to show the overpowering character of the impression made by Thomas of Celano's dirge on the hearts and minds of men. "Nor is it hard," says Archbishop Trench, "to account for its popularity. The metre so grandly devised, of which I remember no other example, fitted though it has here shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and unadorned plainness as at once to be intelligible to all—these merits, with many more, have given the *Dies Irae* a foremost place among the masterpieces of sacred song."

A few historical facts may be of interest. Both words and tune were developed from the old Burial Responsory, *Libera me*, which in turn was based on Zephaniah 1: 15. The verses beginning at No. 18, with their different structure, were of earlier date, and were probably added to Thomas of Celano's poem to make it suitable for public, rather than private, devotion.

The great translation of Irons was made under highly dramatic circumstances. The Revolutionary year, 1848, like these more dreadful days, was marked by dire uncertainty, terror, and death. In Paris, the culminating horror was the shooting of the Archbishop at the barricades of the Place de la Bastille, while he was endeavoring to end an armed conflict. At his Requiem in Notre Dame, the priests of the diocese sang the *Dies Irae* with overpowering effect. Dr. Irons, who was present, was profoundly moved by the service and the tragic circumstances, and at once began this, one of the most admirable of translations. The final couplet, happily restored to its original form, is by Isaac Williams.

The original plainsong tune has stirred the imagination of European and American composers more than any other. If carefully and prudently prepared, and sung on fitting



occasions, it will do the same thing for our congregations. Some practical form of antiphonal singing, suited to the particular place, should be used. The pace should be, roughly speaking, about 138 eighth notes to the minute—depending on the size of the church, the number of singers, and other factors to be judged by the organist. The singing should be varied and expressive, but never really dramatic; the chief contrast being between the climax in the 18th stanza and the pathetic and exquisite close, than which no more deeply felt music exists.

**Hymn 66.**—The Latin stanzas from which Neale's translation was made have not been traced to a date earlier than 1710. They were versifications of five of the famous Greater Antiphons, anciently sung before and after *Magnificat* on the days immediately preceding Christmas; and perennially stamping them with wonderful solemn anticipatory joy. While they were in use at Rome at least as early as the ninth century, they were probably of Frankish origin, and represent a manner of preparation for Christmas quite different from the purely penitential Roman Advent. The deservedly popular tune is sometimes inaccurately referred to as plainsong. It was adapted by Helmore, the editor of *The Hymnal Noted*, from a source which he somewhat loosely describes as "A French Missal in the National Library, Lisbon". The original was undoubtedly a ninefold *Kyrie*; as recently and cleverly reconstructed, it bears a close resemblance to similar *Kyries* of earlier date: but the manuscript cannot be found. The tune has long been arranged in wholly modern form. It is here somewhat liberated from the tight bondage of the bar at the end of the first line, and in the refrain. Pause for breath in the first couplet of each verse *only where and when the sense of the words permits*. In the refrain, breathe after the word "thee", not after "Emmanuel". Note the rhythmical restoration in the third line of the music. The hymn should be sung with lively energy.



### "NEO-CATHOLICISM: A VISION"

BY ADDISON N. CLARK

Formerly Captain U. S. Engineers

**T**HE Nation-wide Campaign for the Church's Mission is doing many things far off the beaten track of what it was designed to do. Some are small things; some are great. Sometimes I think that the unexpected things the Campaign is bringing to pass will tot up, in the long run, to a greater score than the preconceived results of the Campaign.

One of the small things has been the revision of my ideas; the letting in of light that I never knew shone without. But, inasmuch as a few hundreds of thousands of men can say the same, possibly that is not in the unexpected class.

I am a layman. Just a plain, ordinary layman. Generations of my family on both sides have cast their spiritual lot with the Episcopal Church; I never heard of any, on either maternal or paternal side, who were members of another faith. Therefore my upbringing was typically Episcopalian—for my mother was, and is, and ever will be, a consistent Episcopalian mother.

But with all her upbringing I never was a good Episcopalian—until this Nation-wide Campaign got under my epidermis and showed me just how poor an Episcopalian a man can be who hobnobs with the Church's "pillars and caterpillars" and bethinks himself that sitting in a regular pew on Sunday at the eleven o'clock service and putting a dollar in the plate and taking Communion once a month make him a good Episcopalian. Oh, yes, brethren—lots of us chaps are getting jolted out of ruts!

But pause: This is getting personal, and it didn't intend to start out that way at all.

One of the lettings-in of light was on the subject of the Church paper. It came about because, being bidden by two rectors, one committee chairman who ranks me, and circumstance, to get out a little convocational paper (whereof I am editor for the duration of the Campaign), I began to look over some of the Church papers. And I began to find new cuts of meat in them—decidedly meaty meat, too.

I looked over some back files. And in one of the back

numbers of *THE LIVING CHURCH* I found that which inspires this: An article under the title *Neo-Catholicism: A Vision*, in the issue of December 30, 1916. The author was the Rev. Charles Thornton Murphy, who, if memory serves me properly, was rector of St. Athanasius' Church, Los Angeles.

Consider this:

"There seems to be developing in the Church a distinctive type of thought which may only be waiting recognition, analysis, and leadership to become a wholesome and invigorating movement. For convenience let us call it Neo-Catholicism. Its determining characteristic is found in the effort to make the religion of the Lord Jesus Christ effective in every department of life. Its fundamental belief rests in the conviction that the Kingdom of God can and will come on earth by a complete and intelligent fidelity to the whole teaching of the Blessed Master."

Is it any wonder that, having read that opening paragraph in the white light of the things that are happening all around us in this Campaign, I read the remarkable prophecy through unto the end thereof, and then went back and read it over again?

A little further on in his amazing article Mr. Murphy, away back yonder in 1916, wrote:

"That which we have named Neo-Catholicism exists as a fact in the Church now. It has not to be made—it has already become. May it not awake to self-consciousness, and find proper leadership?"

Oh, prophetic minister, it *has* awakened to self-consciousness! And it *has* found proper leadership!

At the risk of tangling with the editor's routine I am going to make another quotation or two:

"The programme of Neo-Catholicism is to make the programme of the Church embody the entire programme of God for humanity. It therefore includes the entire problem of human society within the scope of the Church's endeavor."

And further on we read:

"The methods of Neo-Catholicism are neither sensational nor revolutionary. They include a serious effort for increased efficiency in bringing all men and all things under the control of the Name of Jesus Christ; a courageous and definite faith in His coöperating presence in facing all problems; an unflinching surgery of all mediaevalism and modernism that prevent the solution of every question from the standpoint of His Will.

"The programme of Neo-Catholicism is big because the problem is big. But it appears to be sane, practical, and effective. The time seems ripe for a real trial of the real theory of Christianity. And if this is not the programme of Christianity and the mission of the Church, *what is Christianity?*"

Men of the Church, laymen like myself who have been learning things since September, I submit that in those words the Rev. Mr. Murphy summed up in 1916 the gist of what the Church is doing to-day. If you have back files of *THE LIVING CHURCH*, look up the issue of December 30, 1916. Read the article on page 297. Then read it again. It will bear several readings.

Much water has run under the bridge since 1916. Three months after that article appeared this country leaped into the world conflict for the preservation of the rights of humanity. Our country sent two million men to the battlefields of France; and there—this I know because I was one of them—under the falling shells and amid the thunder of Hun guns we learned new viewpoints of Christianity. We learned to know Christ more and better as we faced death hourly, literally in His Name.

But—to come back to America and to see this Church of ours wake up as I never thought to see her awaken; and then, in the course of the resultant work, to find a thing such as I have quoted to you, accurately foretelling this awakening and even then saying "the time is ripe"—that, men, is verily rubbing elbows with a prophet.



O MEN AND WOMEN, take the Christmas Child into your chamber of sorrow, where you have shed and still shed such bitter tears! He knows what tears are, for He also wept. Take Him into the inn, and even though He may not dry your eyes, He will make your tears translucent, and you shall see some of the things which the Lord hath prepared for the pilgrims of the night.—*Dr. J. H. Jowett.*

**NEW DIOCESE OF SOUTHWESTERN VIRGINIA ELECTS A BISHOP**

**The Rev. Dr. Jett Is Chosen**

**PRIMARY COUNCIL ALSO CREATES AN EXECUTIVE BOARD**



ANOTHER diocese in the Virginia family was duly organized on Wednesday, December 10th, in Roanoke. Both the Bishop and the Bishop Coadjutor of Southern Virginia, the mother diocese, were present. Also the Rev. Dr. Brown, secretary, the Rev. Dr. Bryan, historiographer, the Rev. Dr. Hall, president of the Standing Committee, the Rev. Dr. Howard, secretary-treasurer of the diocesan Board of Missions, and the Rev. Dr. Ribble, editor of the *Diocesan Record*, were all present at the beginning of what Bishop Thomson said in his address was a diocese of "large opportunity and great promise".

After morning prayer and later the Holy Communion, at noon on Wednesday Bishop Tucker called the meeting to order and appointed the Rev. W. A. Brown, D.D., secretary *pro tem.*, who read the call of the Bishop for the primary council of the diocese of Southwestern Virginia, composed of the counties of Alleghany, Amherst, Augusta, Bath, Bedford, Bland, Botetourt, Buchanan, Campbell, Carroll, Craig, Dickenson, Floyd, Franklin, Giles, Grayson, Henry, Highland, Montgomery, Nelson, Patrick, Pulaski, Roanoke, Rockbridge, Russell, Scott, Smyth, Tazewell, Washington, Wise, Wythe.

Then was read the resolution of the General Convention meeting in Detroit. After a quorum was found present, the Bishop pronounced the council duly convened. The first election was that of the Rev. Francis H. Craighill for secretary. Then Bishop Tucker made his address, full of affection and sympathy, and concluded by saying: "God knows how dear all those places, and the men and the women and the children, who are God's people, how dear they are to me, how large a place they will ever have in my thoughts and prayers. To them all I say, 'Ave te atque vale te'. Hail and farewell."

Then the secretary read the Bishop's formal declaration of choice to be attached to the diocese of Southern Virginia.

Then Bishop Thomson made his report, declaring his decision "to remain with the diocese of Southern Virginia and the Bishop who is also father and friend."

After Bishop Thomson made his choice to go with the old diocese the council elected the Rev. Dr. Jett as president of the primary council, who being seated the council went into the election of a bishop.

The four nominees were the Rev. R. C. Jett, D.D., the Rev. William H. Milton, D.D., the Rt. Rev. H. St. George Tucker, D.D., and the Rev. G. Otis Mead. Dr. Jett was elected on the third ballot. The ballots:

	1		2		3	
	Clerical	Lay	Clerical	Lay	Clerical	Lay
Rev. R. C. Jett, D.D.	11	11	13	16	17	21
Rev. W. H. Milton, D.D.	6	5	3	2	3	0
Rt. Rev. H. St. G. Tucker, D.D.	8	9	8	9	4	6
Rev. G. Otis Mead	3	8	2	5	3	5
Total	28	33	26	32	27	32
Necessary to a choice	15	17	14	17	14	17

Dr. Jett was escorted to the chancel and in a tone that was hardly audible he murmured: "I am not worthy." He asked his fellow clergymen for their patience and forbearance, and promised to devote the "best that is in his life" to the mission of the new diocese.

Dr. Jett is a native of Fredericksburg, Va., where he was born about fifty-three years ago. He was graduated from the Episcopal Theological Seminary in the class of 1889. His first duties after ordination carried him to Danville, Va., where he served as first assistant to the Rev. George W. Dame, D.D. For several years he served as rector of a parish at Mt. Jackson, Shenandoah county, from which place he went to Staunton, where he became rector of Emmanuel Church. Dr. Jett remained in charge of the Staunton church for twenty-one years. Five years ago he was called to be the first principal of the Virginia Episcopal School to be started in Lynchburg. Discouraged at first by many of his friends against what seemed to be an almost impossible task, Dr. Jett's vision and faith in his purpose finally brought to him a realization of his dreams. To-day the Episcopal School for Boys is compelled to turn applicants away, and the project has more

than proved a success. Dr. Jett married Miss Funsten, sister of the late Bishop Funsten, of Idaho. He has two daughters, Misses Annie and Ethel.

Besides the Bishop and secretary, the following officers were elected: Mr. C. Edwin Michael, treasurer; Mr. Charles Francis Cocks, chancellor; the Rev. Joseph B. Dunn, D.D., historiographer.

The committees elected were as follows:

Diocesan Executive Committee—The Rev. G. Otis Mead, the Rev. G. Floyd Rogers, the Rev. Churchill Gibson, Charles Catlett, Samuel Williams, W. D. Tyler, Miss Aurelia Davis, and Mrs. T. Duncan Hobart.

Diocesan Board of Trustees—J. D. Logan, G. D. Pearce, C. Edwin Michael, Mayo C. Brown, Y. P. Marshall, O. C. Bell, R. B. Williamson, Judge William A. Anderson, Bishop-elect Robert C. Jett, the Rev. Thomas G. Faulkner, the Rev. E. A. Rich and the Rev. G. Floyd Rogers.

The Standing Committee—The Rev. J. W. Cantey Johnson, the Rev. Claudius F. Smith, the Rev. J. L. T. Gibbs, C. S. Hutter, J. H. Gibboney, Jr., and C. P. Magill.

Committee on Division of Funds—The Rev. Francis H. Craighill, the Rev. G. Floyd Rogers, C. Edwin Michael, T. S. Devant, and C. S. Hutter.

It will be noted that the council followed the lead of the General Church by electing an executive board. This board, which has broad administrative powers, includes two women among its members. These same Churchwomen also were elected president and vice-president respectively of the newly organized Woman's diocesan Auxiliary.

A resolution offered by C. Edwin Michael, providing for quarterly reports from the diocesan secretary on the financial standing of the diocese, was adopted. Mr. Michael pointed out the necessity of keeping in up-to-date touch with the financial situation, declaring that workers should not be made to await the expiration of a fiscal year without knowing "where they stand".

The Rev. D. W. Howard, treasurer of the Board of Missions of the diocese of Southern Virginia, reported the amounts due from the territory of the new diocese for both diocesan and general missions and on resolution the council pledged that the entire amount be paid before the expiration of the year.

Dr. Howard made an able address on diocesan missions on Wednesday night, when the Rev. C. Braxton Bryan, D.D., made an historical address, much to the delight and edification of the large congregation. The next day Dr. Bryan reported officially on the work of the Nation-wide Campaign in the undivided territory of Southern Virginia.

The council from the moment it opened until it closed was characterized by absolute harmony and earnestness. A significant note in this council, which will go down in the annals of Church history as one of the most important ventures the Church has taken since its establishment in Virginia more than three hundred years ago, was the unanimity of spirit and purpose. Men bent upon but one object in their thoughts and acts—that of serving the Master and living and carrying His word to others—pursued the tasks before them with what appeared to be an inspired vigor and force. Dissensions and differences of opinion which at times arose were apparently never a matter of self-interestedness but seemed to grow out of the desire for experience and practicability.

This was eloquently illustrated in the choice of a bishop, when the Rev. Claudius Smith, of Lynchburg, seconding the nomination of Dr. Jett, called upon his hearers to pray before they made a choice. "We must leave our choice in His hands; for He will guide us. Oh let us pray that He will send us the man!"

Shortly before adjournment Bishop-elect Jett appealed to his clergy to bear with him with patience and love as he in turn would give his love and humble counsel. He described some of the features of his work as head of the Episcopal School for Boys, and told of his deep distress at leaving that charge. With expressions of affection and solicitude and with the final hope that his clergy would tell him always of those men in their churches who apparently have strayed away from the Church and "forgotten its love and sweetness", he offered the benediction which closed the primary council.

The next meeting will be held the last Tuesday in May in St. Paul's Church, Lynchburg.



**MISSIONARY BULLETIN**




THE amount due on the Apportionment December 1, 1919, is \$467,062.67.

The books of the Society will be closed on December 31st.

All remittances received up to January 1, 1920, and all remittances postmarked in December will be credited on the 1919 Apportionment.

## BISHOP LLOYD RETIRES

ISHOP LLOYD has declined his appointment as Executive Secretary of the Department of Missions and Church Extension, which was offered him by the Presiding Bishop and Council. His determination was made known to the Board of Missions at its meeting held last week, prior to turning its affairs over to the Presiding Bishop and Council. A minute of appreciation was adopted as drawn by a committee consisting of Bishop Bratton, Dean Davis, and Mr. Burton Mansfield. It reads as follows:

"For twenty years Arthur Selden Lloyd has led this Church in her missionary work. Under that leadership that work has grown to proportions little contemplated at the beginning of his service. His leadership has been characterized by a spirituality and a vision, growing out of the deepest religious convictions. In all places where this Church has gone his influence has been exerted for the better and nobler things of life and for the extension of the Kingdom, because he has realized that such was God's will, that only through the operation of that will can men be brought to Christ and that only as we can mould men's spiritual nature and build up their character can they be made free.

"Bishop Lloyd's devotion to the Church's Mission has been to us a perpetual inspiration. With the keenest appreciation of his long service and gratitude to God that he has been permitted to give these years to the Church, and that we have been permitted to share in his leadership, we part from him now, owing to conditions which a new method and a new organization have created for conducting our missionary work, with the assurance of our highest regard and admiration and with a love and respect which years of companionship and mutual fellowship have but intensified and strengthened."

In opening the meeting of the Board Bishop Lloyd spoke as follows:

"I want to say a word on my own behalf. I want to say Thank you to somebody. It is a day of rejoicing for the Board of Missions; the day of the consummation of the prayers of the people. Do you realize that when I came here we thought that half a million dollars was a burden the Church could not be asked to bear? Six hundred thousand dollars was the limit entrusted to the Board of Missions, and thoughtful men used to stand on this floor and say, 'It is not right and just that we should burden the Church with increased loads.' And I remember how I used to feel, and I look back again and I see how your guiding and your own steadfastness and your own courageousness has somehow heartened the people, until Detroit came, and on your recommendation, without an indication of appreciation, the General Convention authorized a budget of three and a quarter million dollars for the Board of Missions. You did it, you know, and you did it by astonishing self-forgetting. You ought to be grateful.

"The other thing you want to be grateful for is that the Church has finally found out that a headless body cannot have intelligence, and it has really and indeed created an organization with intelligence and with authority to act. You don't realize it, but all these years in order to carry out your behests it has been necessary to win the favor of individuals; it has been absolutely the only single means by which the Board's business could be carried on. The individual man had to be convinced that what the Board proposed was a thing worth doing. Any priest in any parish in America could say to me, 'I am not interested.' Any bishop in any diocese could say to me, 'I am not interested.' And yet things have gone so that as I look back I don't believe any of us has occasion to do other than thank God for the wonders He has wrought.

"And then to come to our personal relation. You have been very generous, you know. Some times I have been perfectly certain you were going to destroy the Church in not being able to see the way of wisdom as I proposed it, and I have gone upstairs heartbroken, only to thank you later for not yielding to my point of view because you had had more of that thing called common sense than I had on that particular occasion. You have saved me a good many times from doing what would have been hard to correct, even while you have tried my soul by being so slow. And all the time it has been easier to bear because I have known that you had in a way a difficult person to deal with. I have not always, in spite of my intention, been able to make the Board understand what I was after; and many times they have had to take me on faith. This was especially the case at the beginning; I don't know what would have become of me if it had not been for my dear old fathers, Bishop Doane and Dr. Huntington, who never hesitated to tell me the truth when they disagreed with me. In those days the Board's generosity and patience became very apparent; and I have rejoiced in it all these years, until the crowning act of your generosity came last fall when the

desire of my heart, which had been growing for years and which I knew had to come sometime and which I wanted to have a hand in, was made possible by your doing a thing which I confess at the moment took my breath away. It was when you authorized and made possible the Nation-wide Campaign by ordering the Treasurer of the Board to underwrite the expense of it that you did the biggest thing, the most generous act, you have done since I have been in this office. That one thing would have made me glad for all the year if I had had nothing else, because you had to do it on faith.

"The Nation-wide Campaign brought to the General Convention what I never saw there before. For one day the Spirit of God controlled that splendid body of men. I have never seen in my life a witness of the power of the Spirit of God in Christian men as I saw it manifested in the joint meeting of the two Houses at Detroit. It was the day that made me know the Campaign was according to the will of God, and would do what it was undertaking to do. It was made possible by your having the courage to tell us to go ahead. We cannot know now what the issue will be in dollars, but we do know what the issue of the Campaign is in the purpose for which it was created. It has proved that if the Church has a chance, and is given a chance, it will do what the Christ bade it do. If anything has held the Campaign back anywhere, I am ready to say that investigation will prove that it was the pessimism of the clergy that has hindered it. You know I am not criticising in saying this. There is nobody in this Church who knows the burdens the clergy bear as I know them; nobody who knows how everything they have done has been hindered and stopped by the poor flatness of the vision of men, until they could not help it. But wherever there has been a clergyman who could see beyond this day and could think in terms of the Spirit of God and not in terms of an insurance company, the thing has been demonstrated you know, so that we turn over to the Council a Church that is actually at work. There is not one diocese in the Church, I believe, to-day, but is actually working, organizing the people whose business it has been to take care of the business of the Kingdom of God. There is no heritage we could give to the Council comparable in value to this."

It is understood that Bishop Lloyd will take a thorough rest before resuming any sort of work in the Church.



## WHEN LOVE WAS BORN

When Love was born  
Perchance amidst the throng  
Of Bethlehem's Inn  
The rich man's board was laid  
And festival was made  
With light and song.  
But 'neath the lowly shed  
No feast was spread.  
Only a little Child  
Upon His Mother's heart  
Awoke and smiled.  
And by His sweet behest  
All grace befell therein  
When Love was born.

When Love was born  
Perchance there passed untold  
By that star-lightened door  
On Bethlehem's way  
Full many a one who wore  
The blazoned gold.  
But in a rough-hewn stall  
The Lord of all  
In swaddling bands was dressed.  
And on the rocky ground  
A King uncrowned  
Whose hands the wide earth blessed  
Beside the oxen lay  
When Love was born.

ANNA G. MORSE.



THE REWARD of one duty is the power to fulfill another.—  
*The Christian.*

## New Bishops-Elect



THE recent General Convention in Detroit elected five bishops—for Utah, Haiti, the Canal Zone, the Philippine Islands, and Liberia. Of each of these chosen leaders of the people of God THE LIVING CHURCH presents a brief biographical sketch and an engraving.

The Rev. Arthur W. Moulton, elected to be Bishop of the missionary district of Utah, is a priest in the diocese of Massachusetts, the rector of Grace Church, Lawrence. During the war he served as a Red Cross Chaplain in France, and has held many positions of honor and great influence in his diocese and province. He is one of the few clergymen who is an authority on music, both theoretical and practical, and is the author of several books. A natural-born story teller, if he sits down in a hotel or convention hall, he is not long alone.

During the Lawrence strike of 1912 Mr. Moulton revealed himself as a man of fearless courage and prophetic insight as well as a gentler man of love. His outspoken sympathy for the strikers, before and after the strike, undoubtedly helped to advance wages in the New England mills. Mr. Moulton's prophetic words in 1912, which were then sneered at and maligned, are appreciated by New England mill owners to-day.

Haiti and Santo Domingo have been attached to the missionary district of Porto Rico.

The House of Bishops decided that they should form a separate district, for which they elected as bishop the Rev. Samuel W. Grice, warden of the Bishop Payne Divinity School at Petersburg, Va. If he accepts—and at present writing the point is not decided—he will preside over a bi-lingual district. In Haiti French is the national language, in Santo Domingo Spanish is universally spoken.

The Rev. Mr. Grice received holy orders in 1905 and 1907 at the hands of Bishop Cheshire.

The Rev. James Craik Morris, D.D., elected first Bishop of the Canal Zone, is a Kentuckian, in his fiftieth year, a graduate of the University of the South and of the General Theological Seminary. He served as an assistant at St. Matthew's Cathedral, Dallas, under Archdeacon Stuck, was for many years Dean of St. Mary's Cathedral, Memphis, and is now rector of Grace Church, Madison, Wis., where in addition to his parochial activities he is carrying on an important work among university students. His wide Southern connections will be of great value in the new work.

The Rev. G. F. Mosher, who will succeed Bishop Brent in the Philippine Islands, has been a missionary in China for twenty-three years. Born in New York City forty-eight years ago, he was educated at Union College and the Berkeley Divinity School. At Wusih during the past eighteen years he has built up one of the best equipped missionary stations in China. He was elected a deputy to the recent General Convention, but was unable to attend.

Mr. Mosher has been one of Bishop Graves' advisors for several years.

The Rev. Walter Henry Overs, Ph.D., recently elected Bishop of the missionary district of Liberia, was born in Harbury, England, the son of John and Sarah Culley Overs.

He was ordained minister of the Wesleyan Methodist Church and early went as a missionary of the Wesleyan Methodist Missionary Society of London to Nigeria. After three and one half years in Nigeria he returned to London and sailed for America in 1899.

On September 20, 1900, he married Mary Davis Sweet of Jamestown, N. Y. They have three children, two daughters and a son.

Dr. Overs was ordained to the diaconate in April 1910, and to the priesthood September 20, 1910, by Bishop Darlington of Harrisburg. In 1912 he became the rector of Ascension Church, Bradford.

In October he served as a deputy to the General Convention for the third time. He has been president of the diocesan Board of Religious Education since 1913.

In his missionary work in Nigeria Dr. Overs began at Lagos. Penetrating the forests, he established a chain of missions to the Uraba plateau. In connection with this work he did exploring for two years under the British Government. While in the forests he discovered a tribe of 250,000 people, the Ijebus. The capitol of the Ijebus was a city of 30,000. While here in this city he was enabled to destroy the fetish worship, and beneath the tree about which this worship centered he established a mission school.

He was made a chief of this tribe, which admitted him to the tribal council. As a member of the council his influence was such that he was enabled to put down the cruel and murderous practices of the Oshugbo, the Secret Society of the Council which terrorized the people and prevented progress and enlightenment. Dr. Overs has been a leader in the civic affairs of his city, especially

active as chairman of many committees of war work. He is vice-president of the chamber of commerce and his help and advice are sought and valued.



REV. SAMUEL W. GRICE  
Missionary Bishop-elect for Haiti



### YE BELLS

Ring, merry Christmas bells, and sing,

Ye choirs, the blessed morn is here:

The heavenly host seen worshipping

High in a star-lit sky appear;

And hark! the angel speaks: "I bring

Good news, O shepherds, have no fear!"

Ring, merry Christmas bells, and sing,

Ye choirs, the blessed morn is here.

Let "glory in the highest" ring

O'er land and sea; the news is dear—

The Christ is born! The heavenly King,

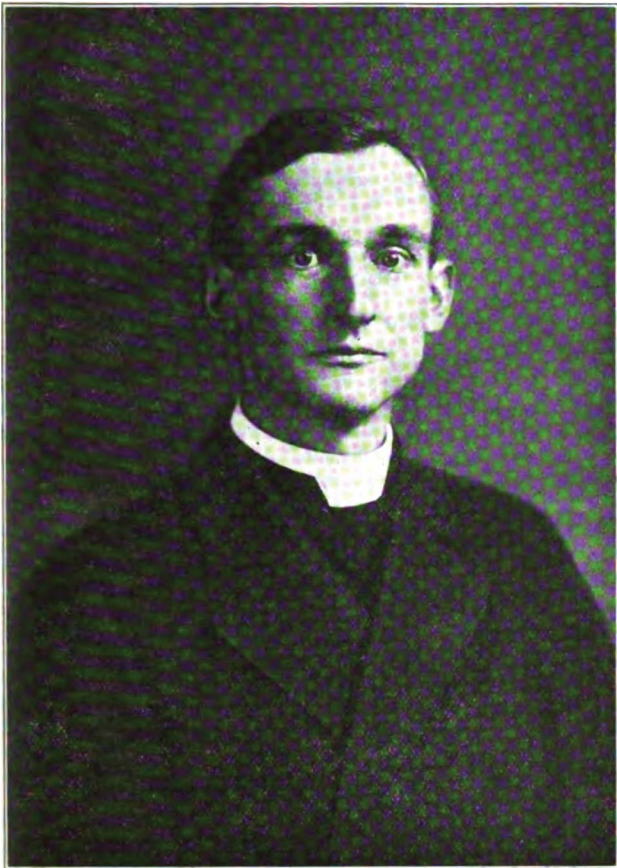
The Saviour of mankind, is near:

Ring, merry Christmas bells, and sing,

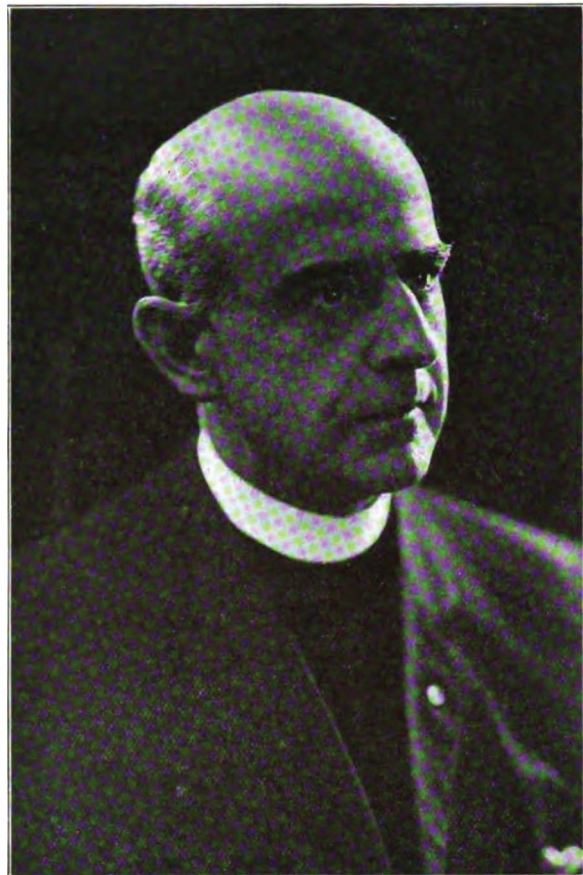
Ye choirs, the blessed morn is here.

WILLIAM CHARLES HENGEN.

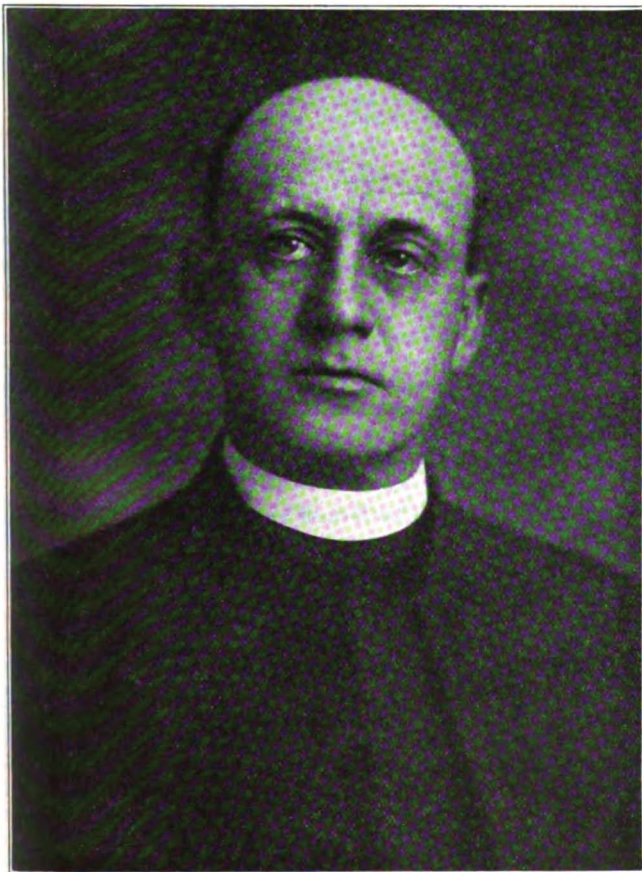




REV. A. W. MOULTON  
Missionary Bishop-elect for Utah



(Photo De Longe Studio, Madison, Wis.)  
REV. JAMES CRAIK MORRIS, D.D.  
Missionary Bishop-elect for the Canal Zone and Parts Adjacent.



REV. GOUVERNEUR F. MOSHER  
Missionary Bishop-elect for the Philippine Islands



REV. W. H. OVERS, Ph.D.  
Missionary Bishop-elect for Liberia

## Elect to the American Episcopate





## CORRESPONDENCE

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

### THE MISSIONARY DISTRICT OF SALINA

To the Editor of *The Living Church*:



RIENDS of Bishop Sage and the district of Salina throughout the country from time to time are sending to me contributions for the work in Salina under the mistaken idea that this missionary district has been placed under my care.

Please note that the missionary district of Salina has been placed under the oversight of the Rt. Rev. George A. Beecher, Bishop of Western Nebraska. Any contributions for Salina should be sent to Bishop Beecher, Hastings, Nebraska.

JAMES WISE, *Bishop of Kansas.*



### THE CONCORDAT

To the Editor of *The Living Church*:



IT is not my desire to enter into controversy in regard to the proposed Concordat with the Congregationalists. In spite of much previous misapprehension, and consequent apprehension, upon the subject, the overwhelming vote in both Houses of the General Convention, shared in by representatives of all parties, shows that this proposal has commended itself to the Church as worthy of fullest consideration, and of actual trial as soon as the way is open for this. There is, however, in the letter from the Rev. H. B. Liebler, in your issue of December 6th, a statement which calls for comment because it is typical of many which have been made in the course of the discussion.

The statement to which I refer, with which your correspondent ends his letter, is as follows:

"It is not by sacrificing principles, but by sticking fast to principles, that the Episcopal Church can be a leader in the movement for unity."

Now this statement is quite true. But it has no application to the Concordat.

It was unwarranted implication of this sort which did so much to create misgiving, and to confuse the minds of people before the meeting of the General Convention.

It is obligatory upon those who make implications of this sort to show in what respects the proposed Concordat will violate any principle of Faith or Order. This no one has yet done for the very simple reason that it involves no such violation. No theologian in the Church can show a single point in which the proposed measure calls for sacrifice of principle. Until someone shows how the measure will involve sacrifice of principle, statements such as the one above quoted are out of place, and misleading, as applied to the Concordat.

The question of principle is not involved in the discussion of this measure. The only question is one of judgment as to whether the measure is practicable and is likely to result satisfactorily. Here there is room legitimately for difference of view.

But some of us feel that if the proposal were practically far less hopeful than it is we should be called upon to give it trial in response to so noble-minded and epoch-marking an offer as that made by our Congregationalist brethren, in view of the reiterated declaration of our desire for unity, and with trust in the guidance of God the Holy Spirit who lives in the Church now as truly as in the first days.

WILLIAM T. MANNING.

### THE BOOKS OF THE BOARD OF MISSIONS

To the Editor of *The Living Church*:



MAY I briefly encroach on your valuable space in order to say to all contributors to the missionary work of the Church, through the Board of Missions, that the books of the treasurer will be closed for the year on the evening on December 31, 1915? We will be glad, however, and will take pleasure in doing so, to give credit on this year's business for all remittances received after December 31st, provided their envelopes bear the post office mark of December 31st or of an earlier date.

New York, December 4th.

CHARLES A. TOMPKINS,  
*Assistant Treasurer.*

### A PROGRAMME FOR THE PROPOSED PRAYER BOOK LEAGUE

To the Editor of *The Living Church*:



IN your issue of November 22nd the Rev. Oscar Woodward Zeigler wrote to propose the formation of a Prayer Book League. So far I have not heard a very tumultuous approval of his plan so, as no one else seems willing, I rise to second the motion myself. And not only that but I ask permission of the chair to propose a programme for the as yet unrealized League after it has become a fact.

After the League gets going I move that we study the Ordinal. Most Churchpeople know the "Dearly Beloved Brethren" fairly well, most of us can find the Litany unaided. Few, very few, too few, know anything at all about the Ordinal. If we are to have Concordats with all sorts and conditions of men we ought to have a clearer idea of what the Church teaches about the Christian Ministry than we have amongst most of the people who sit in the pews. (That is where I sit and that is how I know.) Once when I did a turn at lay reading I read some prayers from the Ordinal and a lady (?) in the congregation gave me an earfull because I read prayers that were not in the Prayer Book. When I showed her where those prayers were she got madder than ever because she didn't want the Church to teach what she didn't like in the Church's teaching. If she had studied the Ordinal carefully and prayerfully in her younger years she would not have piled up such a load of unchurchly prejudices. She would have been just as broad (she couldn't have been narrower if she had tried), just as intelligent, and would have had at her command a whole treasury of devotion which she was leaving wrapped up in a napkin.

We hear a great deal about Christian stewardship these days. In the questions put to the ordinands is much that applies to all of us. We hear some few words about reviving family worship, Bible reading, and those pious practices which used to be taken for granted. Let us read the Ordinal for brave words therein uttered on these points. We are exhorted to value our Church membership. Let us read the exhortations of the Ordinal and see why.

But above all and beyond all let us read the Ordinal and see what the Church expects of Her priesthood. Before we ask the clergy to do any more in the fields of social service, of civic welfare, of labor legislation, and Heaven alone knows what else, let us read the Ordinal and find out whether or no this is priest's work we are asking them to do. The Reformation (or the Deformation if you choose) took place a long time ago, and the Ordinal is an old fashioned document I grant you. But the reformers knew something of history and something of the hunger of the soul. From history they learned of various ideals of the ministry which had not worn well in practice however fine in theory. Out of their own inner conflicts they knew something of the value of prayer and sacrifice. With both eyes open they framed an ideal of priestly life that worked then. It would work now if given a chance. Let us find out what that ideal is, and encourage our pastors to try to reach it.

If a League should be formed and said League should start in on the Ordinal there would be found a dearth of modern devotional literature on the subject. For that also we have provided a thoroughgoing plan to supply the lack. The Rev. A. Q. Bailey is nominated to do for some of the exhortations what he did for the Prayer of Consecration in his book *The Living Sacrifice*. The Bishop of Western Michigan is elected to do for the questions to the ordinands something of like nature to *The Litany and the Life*. The venerable and well-beloved Bishop of Pittsburgh is appointed to take the entire Ordinal as he took the saintly Bishop Coxe's *Thoughts on the Services* and fitted it to the last revision. The conservative and scholarly Bishop of Vermont is picked to write a reverent historical commentary on the Ordination services, and Bishop Osborne to write a volume of meditations drawn from them. If any one has other capable writers in mind let us know and we will see that they hear about it also. And if we have omitted any phrase of the Ordinal which is capable of spiritual treatment let us know and we will do our best to supply that lack also. Our model—in some respects—is Archbishop Laud, whose middle name was "Thorough".

Lynn, Mass., December 5th.

GEORGE CLARK.



# LITERARY

*Connie Morgan in the Lumber Camps.* By James B. Hendryx. G. P. Putnam's Sons. Price \$1.50.

The timber regions of northern Minnesota furnish the background for a thrilling story of adventure that will delight the readers who have made the acquaintance of Connie Morgan in previous books of the series.

*Dave Darrin's South American Cruise.* By H. Irving Hancock. Henry Altemus Co. Price \$0.60.

The third volume in the series of six takes the hero in a cruise around South America in which he meets with many exciting adventures.

*Dave Darrin on the Asiatic Station.* By H. Irving Hancock. Henry Altemus Co.

Manila Bay and the far East give the young naval officer an interesting field for his efforts.

*Dave Darrin and the German Submarines.* By H. Irving Hancock. Henry Altemus Co.

The characters in the former volumes of the series meet here under very unusual circumstances. Luck of course never deserts the hero who captures a number of submarines and wins a promotion.

*The Four Little Pigs that Didn't Have any Mother.* By Kenneth Graham Duffield. Henry Altemus Co. Price 50 cents.

Little people who are just beginning to read will delight in this charming little book with its clear type, its bright pictures, and its amusing story.

*The Book of Wonder Voyages.* Edited by Joseph Jacobs. G. P. Putnam's Sons. Price \$1.50.

The old, old stories, that have been the delight of boys and girls for centuries, are retold here with a charm that will make them real to the children of to-day. The stories are four in number, beginning with "The Argonauts" and ending with the "Journeyings of Thorkill and Eric" from the Norse Sagas. The book is well illustrated and will delight the child who loves fairy tales.

*A Cavalier Maid.* By Emilie Benson Knipe and Alden Arthur Knipe. The Macmillan Co. Price \$1.75.

Georgina lived in the uncertain days when Puritan and Cavalier were struggling for the mastery of England. Although her guardian took the middle course and refused to be drawn into the fray, Georgina was spirited away, disguised, and placed on a Puritan ship bound for America. Her adventures in bleak America and warring England make a tale that will appeal especially to girls in their 'teens.

*French Fairy Tales.* Translated by M. Cary. Thomas Y. Crowell Co.

Since German fairies no longer venture forth across the Rhine these stories, drawn from quaint old French sources and coming from a friendly country, will be welcomed by American children who take a lively interest in their little friends across the sea. To read the very tales that the small Pierres and Lucies have heard at their mother's knee will create a feeling of kinship with them.

*A Church Year-Book of Social Justice.* Compiled by the Society of the Companions of the Holy Cross. With a Foreword by the Rev. F. M. Crouch. New York: E. P. Dutton & Co. xvi+416. Cloth, \$2.50 net.

This is an anthology of the Church Year, bearing in mind the social significance of each great season, and attempting to suggest the play of Christian and Catholic thought down the centuries on the great principles of social justice which preoccupy our own time. It offers a quotation for each day, with brief weekly devotions.

BRAVING the expense and difficulty of obtaining fine color work in these trying days, a new *Mother Goose*, published in a large 8vo volume with fine illustrations by E. Boyd Smith in color and in black and white, has been issued by G. P. Putnam's Sons. There is also an interesting historical foreword by Lawrence Elmdorf. The book is fit to be accepted as the standard *de luxe* edition of the children's classic, and would do credit to the days when America produced books rather than bullets. Alas, why does not the publisher tell us the price?

DR. GRENFELL tells his own story in *A Labrador Doctor: the Autobiography of Wilfred Thomason Grenfell, M.D.* It is a story of splendid heroism during the thirty-two years of his labors for deep-sea fishermen, and deals with the problems of the people and of the work among them as well as with his own experiences. Dr. Grenfell's story of meeting his future wife on an Atlantic steamer while returning to America from Europe is especially interesting. "She was travelling with a Scotch banker of Chicago and his wife, Mr. W. R. Stirling, whose daughter was her best friend."

Dr. Grenfell's work is a notable and a noble illustration of what can be done by the warmhearted ministry of an enthusiast, yet one wonders whether his very real success might not have been both more perfectly rounded and more permanent if his work had been more definitely on Church lines. The Church has not wholly neglected that field and would have been the richer for Dr. Grenfell's ministry if he could have given his services to her. Yet in one of his final chapters in which, rather pathetically, he asks, "What is the future of this Mission?" he avows, "I am still a communicant member in good standing of the Episcopal Church." And it is reassuring to have him confess, "Feeble and devious as my own footsteps have been since my decision to follow Jesus Christ, I believe more than ever that this is the only real adventure of life." [Houghton Mifflin Co. \$4.00.]

A NEW VOLUME relating the wonder of Christian missions is *Christiana Forsyth of Fingoland.* Alone in one of the most degraded portions of eastern Africa, Mrs. Forsyth lived and worked for thirty years during which she scarcely saw another white person. Her religion was that of the Scottish Free Church. Her missionary labors in her lonely life make her one of the true heroines of the missionary adventure; we are not sure that it reflects credit upon the Church that permitted her to remain thus alone. [Geo. H. Doran Co. \$1.50.]

DONALD HANKEY lives again in a devotional book, *The Cross*, which is just published without explanation. It will be useful as a gift to those who will be touched by the virility of the author and his earnestness in presenting his soldier-religion. And it is beautifully written. [E. P. Dutton & Co. 75 cts.]

ONE OF THE MOST INTERESTING of the war books by a chaplain is *Standing By*, written by Robert Keable, a priest of the Church of England, who had the unique experience of going from his mission field in east Africa as chaplain to a regiment of native Africans. It is not strange that he saw some phases of the war that other chaplains did not see, while also his observations as to religious and other conditions in France and in the British army are among the most penetrating that we have seen. One realizes anew, throughout his chapters, the awful gulf between Church religion as it had been practised and the religion that was carried into the field by those chaplains who made good. And nowhere is there a better or more striking "survey" of the Church of England than here. It is a remarkable book. [E. P. Dutton & Co. \$2.00.]

THE NEWEST BOOK on the Flag is *The Religion of Old Glory*, by Dr. William Norman Guthrie. It is an extended study rather of the spirit of America than exclusively of the Flag, and it rings true to the American ideal. It is interesting to observe that Dr. Guthrie devotes a chapter to "An Office and Ceremony for the Worship of Old Glory", and another to "Ritual, the Charter of Creative Feeling and Thought". If the author would apply the underlying logic of these chapters to some of the issues within the Church, in which his own parish has sometimes seemed to be exceptionally sensitive, he would perform a real service to the Church. In the meantime he has performed such a service to the nation in his present book. [Geo. H. Doran Co. \$2.50.]

A DELICATE CHRISTMAS BOOKLET is *The King's Cradle*, a Christmas allegory, by S. L. M. "The Tree" receives from an angel the prophecy of some day seeing the Face of God, and is finally cut down to its utter consternation, but only to be made into the manger wherein the Son of God is laid. There are pen-and-ink illustrations throughout and the text is adorned with red holly borders. The booklet is most attractive. [Morehouse Publishing Co. 50 cts.]

AN ATTRACTIVE BOOKLET entitled *Good Cheer* comes from the pen of Humphrey J. Desmond, whose art of writing cheerful optimism expressed in pithy paragraphs has been well demonstrated in previous publications. The present booklet is divided into eight chapters, each of which is subdivided into distinct and complete paragraphs. It is an attractive Christmas gift. [A. C. McClurg & Co.]



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

**U**SUALLY the many papers and magazines which come to this home are quickly read, contents sifted, and speedily delivered according to their varied character, some to the firemen, some to the Salvation Army, some to the Girls' Boarding Home, and a few rare ones marked and sent to friends. So when I find the September *Atlantic* lingering on the big table, I wonder why it has tarried so long until I find in it a turned-down page. On this page I read:

"Let me lose count of all my sorrows, Lord,  
And even my joys: ———"

It is Laura Spencer Portor's beautifully conceived verse, "Let me lose count."

This thought, it well seems, might be our foremost Advent and Christmas thought this year. We are to lose count of all hampering and questioning thoughts of what we have done, or are doing for God; and, as a child does not stop to reckon all the goodnesses of a wise and loving parent, so are we to lose sense of all save overwhelming love, unspeached thankfulness.

The Church has just received two signal approvals of its imminent co-partnership with God in the great Pentecostal meeting in Detroit, followed by the Nation-wide Campaign, the Alleluia Victory of the Church. These direct manifestations of God the Holy Spirit will teach us, I believe, among many other great things, to lose sense of that word "obligation"—to lose count of the credit side of the book at least, in short, not to keep an account with Almighty God.

Our business thrift, our account book habits, our allowance-regulated methods, have indeed taught the American mind to spring instinctively the thought in regard to everything, "How much will it cost?" and "Can I afford it?" This thought has often crossed the mind of the writer—the pettiness of a strict accounting—in hearing certain practical matters canvassed: "You know I give to this society and to that society", "You know I sew all day at the Guild and Mrs. ——— never comes near it", "You know I give my time—it is a great inconvenience", etc.

Perhaps it is inevitable that these thoughts enter the mind; but at any rate the Nation-wide Campaign has taught many of us that under the inspiration of these well-planned weeks, we *can* do more—smallnesses are things of the past. And at this Advent time when in the face of turmoil and disturbance of many kinds, in the face of an unquiet and impaired world and the blotted escutcheon of international amity, the Holy Catholic Church has gained two great triumphs, two great advancements, assuring her children that God has been our Co-Worker, this is a time to cease to measure. This *Atlantic* writer whom heretofore I have known only as a composer of prose, would forget all reckonings, whether of good or ill, and lose herself in contemplation of the wonderful goodness of God:

"Let me lose count of all my sorrows, Lord,  
And even my joys: Oh, let me number not  
These, nor measure out my lot;  
Nor say 'Here it fell short', 'There it was large or small',  
'Here did the mercies thicken or scantily fall'.  
Teach me to watch the countless heavens instead—unnumbered;  
Who reckoneth thy stars?"

"Let me not measure anything—nor this  
The cup that in my shaken hand holds all  
The sweet of life, and all life's bitterness;  
Let me not call its bowl  
Or deep or shoal;  
Calm, unafraid,  
Teach me to look upon the sea which Thou  
Who soundest it or plumbest it, O Lord, hast made.

"Let me not weigh the gift I give or take;  
Nor call one great, nor mourn the others small;

Exult, abase myself nor any man. Lord, break,  
Break Thou my measurements  
And put them far from me.  
Take number, measures, reckonings away:  
Leave me instead the countless stars, the boundless sea.  
The imponderable Night, the veiled and gifted Day,  
And Death beneficent that waits on Thee—  
Thee, Lord, whose gifts no man may mete nor weigh,  
Who measurcth Thy love and mercy, Lord?"



DEACONESS HENRIETTA GOODWIN visited the University of Indiana recently, pursuant of her special work among college girls. This University is fortunate in having a house, St. Margaret's Hall, under the auspices of the Church and with a Churchwoman as chaperone. At St. Margaret's, at a tea given for her, Deaconess Goodwin met those of the students who are Churchwomen, and made a very earnest plea for their coöperation in every possible way. She told them of the many needs of the Church for capable women workers, often in positions which offered pleasure, adventure, and improvement. Her visit was greatly enjoyed and appreciated. Thence Deaconess Goodwin went to the University of Illinois. As a result of her visit—and one that promises abundant good—a class of students was formed voluntarily, asking for instruction on many matters pertaining to the Church. Both young men and women meet early each Sunday evening at the rector's home and for an hour and a half the rector, the Rev. William Burrows leading, a general conversation on Church History, the Prayer Book, and Church Usage is maintained. This bids fair to be the very best feature of Church interest ever introduced in the University town.



WE ARE GLAD to see a "Section B" Auxiliary programme. The Christ Church branch of Savannah, Ga., is in its fourth year. Its meetings run from October to May and there is a corporate Communion on the third Sunday of each month at eight o'clock in the morning. It is noted that on the great day in Detroit, October 9th, there was a corporate Communion of the Savannah archdeaconry in St. John's Church. This programme seems to reflect quite fully the Triennial and other current Church affairs. It includes a report of the Triennial by Mrs. A. B. Hull, diocesan president of Georgia, the Survey of the Nation-wide Campaign, talks on the General Board of Religious Education and the Joint Commission on Social Service; also four separate papers on the U. T. O.—one of which we think is Mrs. Malory Taylor's Catechism, *Neighbors*—come in for a share of attention, a missionary box exhibit is dated for March, and the first collection of the New Offering has already been made. This is all very up-to-date. We will send this programme to anybody who wishes it. The pledges of Section B for the coming year include the John D. Wing fund for educating a girl at St. Mary's, Shanghai, St. Athanasius' School, Brunswick, the Bishops' Missionary Traveling Fund, and Diocesan Expense Fund.



THIS PAGE is in receipt of a pleasant and interesting letter written by some members of the Church Home for Aged Persons in Chicago. This letter voices a gentle protest against a few of the lines recently published on this page in a poem inspired by a visit to a Church Home. The protestors feel that the poem emphasizes unduly the mental and physical rest which is supposed to obtain among aged per-



sons. For ourselves we think that every poet must be accorded what is called "poetic license" and that, if sentiments or expressions are perhaps portrayed a little too strongly, it must often be attributed to the demands of rhyme. We think this poem was inspired by a gentle and tender sympathy for those who are supposed to be resting after the heavy cares of life and not with the intention of belittling the pleasant activities, both mental and physical, of these ladies. We quote a part of their letter, which we are very glad indeed to read, as showing the pleasure which they extract from their daily lives and in which the whole Church, we are sure, takes interest and pride; but we hope they will not hunt for things to criticise in our poet but read between the lines her really tender thought for their welfare:


"We have congenial society and almost all of us are readers. We have a splendid library, games of many sorts, a beautiful chapel with a fine organ, and services twice weekly—we do not spend the time in grieving over the natural limitations of age but are a very happy set of women."



THE ENGLISH G. F. S. has issued the most beautiful Christmas card we have seen this year. It is an exquisite coloration of the ancient theme, "Now there were shepherds abiding". All of the G. F. S. printing which comes from England is very beautiful, although our own American society cannot be said to be very far behind their English sisters. The Girls' Calendar which the Society has put out this year is a little library of religious inspiration, with the quaint poems of Oxenham mingled with other bits of good reading and a beautiful and artistic cover.



### FOREGLEAMS OF CHRIST

 OUR hundred years before Christ, Socrates, in Greece, entertained an expectation of the near advent of some supernatural teacher of men. He said: "We must wait till some one comes from God to instruct us how to behave toward the divinity and toward man." A few years later Plato spoke: "It is necessary that a lawgiver be sent from heaven to instruct us. . . . Oh, how greatly do I desire to see that man, and who he is!" And in his *Republic* Plato has recorded one of the clearest pagan delineations of Christ in his description of the just man. "Without doing any wrong," says the philosopher, "he will assume the appearance of being unjust; yea, he shall be scourged, tortured, fettered . . . and after enduring all possible suffering, will be fastened to a post, and will restore again the beginning and prototype of righteousness."

About the same time, in China, Confucius said: "A new religion will sometime come from the West. It will pierce to the uttermost parts of China, where ships have never gone." "In the West the true saint must be looked for and found." This seems a wonderful prevision of the approach of the Christian religion from the West, and of the coming of Christ to China from that quarter.

In the oldest sacred writings of the Hindus, dating back long anterior to the advent of Christ, we find this prophecy: "Some day a religion will come from the West that shall be under the protection of the sword, but which shall be spread by persuasion." The Hindus interpret these words as referring to Christianity, advancing under the armed protection of Great Britain, but making its conquests by the persuasion of missionaries.

But clearest of all was Zoroaster, who taught the Persians that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing even at noon-day with undiminished lustre. "You, my sons," exclaimed the venerable seer, "will perceive its rising before any other nation. As soon as you see the star, follow it wheresoever it leads you, and adore the mysterious Child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."—*Selected.*

### A CHRISTMAS MEDITATION ON AN OLD CAROL

BY EMILY BEATRICE GNAGEY



THE sea of adventure stretches illimitably from the rugged shores of life; and the homing instinct of the soul responds to its tang, borne far inland on the winds of wonder. Faith and the imagination cross the desert of waiting and climb the hills of courage and come to the harbors of hope whence the ships of desire ply their traffic with heaven. Anon the mariners tell of other worlds and of a City where the turrets of satisfaction gleam against the sky, and how the courses of the ships have been charted by the angels and their sails steered by the stars.

Three ships sail for every soul, three ships in whose cargo the poorest have share. These are the ships sighted at Christmas-tide by an old carol maker. The first is the white ship of Childhood, whose ivory hull is like the heart of innocence and whose silver masts are like the spirit wings that stir the slender stalks of lilies in a garden.

"I saw three ships a sailing,  
A sailing on the sea;  
The first, her masts were silver,  
Her hull was ivory,  
The snows came drifting softly  
And lined her white as wool;  
Oh, Jesu, Son of Mary,  
Thy cradle wonderful."

Jesu, Son of Mary, grant us to see Thy Star through the guileless eyes of childhood and to embark on the ship of Thy cradle unashamed and unafraid. For Thy love's sake. Amen.

The second ship is rude and red, and its stark Cross stands unshaken by any storm. Patriots and mothers, and all who have laid down their lives for their friends, have set sail on the red ship; and of its countless voyagers not one has ever been lost nor failed of the port of peace.

"I saw three ships a sailing;  
The next was red as blood,  
Her deck shone like a ruby,  
En crimsoned all her wood,  
Her mainmast stood up lonely,  
A lonely cross and stark,  
Oh, Jesu, Son of Mary,  
Bring all men to that ark."

Jesu, Son of Mary, mercifully bear us on the crimson craft of Thy Cross to the land of Thy crown and glory. Through the merits of Thy shed Blood. Amen.

The third ship is the ship of the redeemed; and, as it takes to sea, the shackles that fall from the erstwhile slaves turn to gold, so that it glitters like the sun, and the song of the free floats back to the oppressed.

"I saw three ships a sailing;  
The third for cargo bore  
The souls of men redeemed  
That shall be slaves no more;  
The lost beloved faces,  
I saw them glad and free;  
Oh, Jesu, Son of Mary,  
When wilt Thou come for me?"

Jesu, Son of Mary, regard Thou our low and lost estate, and bring us unfettered to the home of our Father. Through Thy grace, who didst leave Thy Throne and Thy kingly crown for the manger and the cross. Amen.



### OUT OF BOUNDS

A little Boy of heavenly birth,  
But far from home to-day,  
Comes down to find His ball, the Earth,  
That sin has cast away.

O comrades, let us one and all  
Join in to get Him back His ball.

JOHN B. TABB.



THE JOYS of life are often its ripened sorrows.—*The Christian.*

# Church Kalendar



- Dec. 1—Monday.
- " 7—Second Sunday in Advent.
- " 14—Third Sunday in Advent.
- " 17, 19, 20—Ember Days.
- " 21—Fourth Sunday in Advent. St. Thomas.
- " 25—Thursday. Christmas Day.
- " 26—Friday. St. Stephen.
- " 27—Saturday. St. John Evangelist.
- " 28—Sunday. Holy Innocents.
- " 31—Wednesday. New Year's Eve.

## CALENDAR OF COMING EVENTS

- Jan. 7—Southern Florida Dist. Conv., St. Mary's Church, Daytona.
- " 14—Alabama Dioc. Conv., Demopolis.
- " 14—Special Dioc. Conv., Christ Church, Dover, Delaware.
- " 14—Indianapolis Dioc. Conv.
- " 14—Quincy Dioc. Conv., Pittsfield, Ill.
- " —Erie Dioc. Conv., Trinity Church, Warren, Pa.
- " —Maryland Dioc. Conv., Church of St. Michael and All Angels, Baltimore.
- " —Nevada Dist. Conv., Reno.
- " —Utah Dist. Conv., St. Mark's Cathedral, Salt Lake City.
- Feb. 5—Consecration Bishop of the Canal Zone, Grace Church, Madison, Wis.

## Personal Mention

The Rev. H. S. ABLEWHITE has accepted a call to St. James' Church, Piqua, Ohio, going into residence at once.

The Rev. CHARLES B. ACKLEY has begun his work at St. Mary's Church, Manhattan Island, N. Y. in the upper section of Manhattan Island, N. Y.

The Rev. EDWARD A. BAKER, rector of the Church of the Ascension, Waltham, Mass., should be addressed at 26A Cushing street.

The Rev. PRESTON BARR, having suffered a serious nervous breakdown, has been granted a leave of absence until Easter, and will spend the winter months in Florida in the effort to recuperate.

The Rev. CLEON E. BIGLER is now in residence with his family in Delaware, Ohio, where he is rector of St. Peter's Church.

The address of the Rev. GEORGE G. BURBANCK is 203 South Seventeenth street, Richmond, Ind., and not as erroneously stated in *The Living Church Annual* for 1920.

The Rev. MARCUS H. CARROLL, rector of St. Andrew's Church, Hanover, Mass., has been given a six months' leave of absence for the recovery of his health after two severe surgical operations. His address, until May 1, 1920, will be 295 Reed street, Rockland, Mass.

The Rev. E. E. COBBS, rector of Christ Church, Nashville, Tenn., has been given six months' leave on account of ill health.

The Rev. JACKSON L. COLE, in charge of St. Andrew's mission, St. Matthew's parish, Kenosha, Wis., obliged to relinquish his work on account of ill health, has been granted three months' leave, and expects to spend the time in the South.

The Rev. S. B. ESHOO should be addressed at 6129 Irving street, Philadelphia, Pa.

The Rev. SAMUEL EVANS has become rector of St. Paul's Church, Franklin, and Grace Church, Spring Hill, Tenn.

The Rev. RICHARD M. FENTON has accepted the rectorship of St. Paul's Church, Portland, Maine, and expects to assume his new duties on the first Sunday in January.

The Rev. G. J. FERCKEN, D.D., is now chaplain at the Sanatorium for Consumptives at Mont Alto, Penn., and should be addressed accordingly.

The Rev. L. P. FRANKLIN, rector of Trinity Church, Newark, Ohio, has taken under his charge the mission church at Granville.

The Rev. MORGAN LLEWELLYN GRIFFITH was on November 23rd instituted by Bishop Matthews into the rectorship of St. Wilfrid's Church, Camden, N. J.

The Rev. E. S. GUNN has been appointed assistant rector at Christ Church, Nashville, Tenn., and is already at work.

The Rev. H. B. GWYN should be addressed at the North Shore Hotel, Evanston, Ill. The address given in *The Living Church Annual* is regrettably incorrect.

The Rev. FRANK P. HARRINGTON will on January 1st change his address to Kingston, Rhode Island.

The address of the Rev. FRANK POOLE JOHNSON after January 1st will be care Morgan Grenfell Co., 22 Old Broad street, E. C., London, England.

The Rev. JOHN JOHNSON took charge of St. Paul's Church, Salem, N. Y., on December 18th and should be addressed at St. Paul's Rectory.

The Rev. ROBERT KELL is still rector of the Church of the Epiphany, Baltimore, Md., with address at 600 Arlington avenue, Gwynns, Baltimore. His name and address were inadvertently omitted from the clergy list of *The Living Church Annual*.

The Rev. ERNEST R. LADIBROOK is now priest in charge of St. John's Church, Cape Vincent, New York.

The Rev. EDWIN SELDEN LAKE has accepted charge of the Church of the Epiphany, Los Angeles, Calif., and expects to continue in that charge during the winter and spring.

The Rev. THOMAS R. LIST should be addressed at The Blenheim, 17th and Chestnut streets, Philadelphia, Pa.

The Rev. PARKER C. MANZER has been unanimously called to the rectorship of St. Mary's parish, Jersey City, N. J., after serving there since last February. He should be addressed at 106 Magnolia avenue.

The Rev. THEODORE D. MARTIN has accepted charge of St. Peter's Church, Hebron, and Calvary Church, Colchester, Conn.

The Rev. WILLIAM F. MATO, O.H.C., during the week of November 30th conducted a mission in Peoria, Ill., in which the three local churches united.

The Rev. PEARCE N. McDONALD has accepted a call to the Church of the Ascension, Montgomery, Ala. He took charge December 1st.

The Rev. R. W. MEYERS has accepted charge of Trinity Church, Wauwatosa, Wis.

The Rev. H. T. MORRELL has been appointed curate at St. Mary's Church, Tuxedo Park, N. Y.

The Rev. WILLIAM N. PARKER is rector of Epiphany Church, Sherwood, Pa., the Rev. Alexander Patman being curate. The record for this parish in *The Living Church Annual* for 1920 is therefore erroneous.

The Rev. JOHN M. PATCOSS is now in charge of St. Ann's Church, Morrison, Ill., and may be addressed at 311 W. Main street.

The Rev. F. C. F. RANDOLPH, priest in charge of the Holy Spirit Mission at Columbus, Ohio, has also taken charge of Christ Church, Galena.

The Ven. CHARLES G. READE of Cincinnati, Ohio, has been confined to his home for several weeks by a severe attack of cardiacs, the local clergy generously maintaining all his services. He is now slowly convalescing.

The Rev. PEMBROKE W. REED having accepted the rectorship of the Church of the Holy Communion, Buffalo, N. Y., entered upon his duties the First Sunday in Advent. His address is 45 Inter Park avenue.

The Rev. B. T. ROGERS, D.D., has accepted the rectorship of St. Luke's Church, Brockport, diocese of Western New York.

BISHOP ROOTS, of the diocese of Hankow, China, has been visiting his father, Major P. K. Roots, at the old home in Little Rock, Ark. Bishop Roots will return to China in January.

The Rev. HENRY SARTORIO has temporarily given up his work in Boston and will spend a year in Italy, hoping that his seriously affected eyesight may be restored. His brother-in-law, the Rev. Mr. Chiera, will take his place at the Chapel of St. Francis d'Assisi.

On the feast of St. Katharine of Alexandria, November 25th, in St. Augustine's Chapel, at Holy Cross, West Park, N. Y., the Rev. JOSEPH HENRY SAYTH took his life vows in the Order of the Holy Cross.

The Rev. WOOD R. STEWART has accepted the rectorship of the Church of St. Martin's in the Fields, Philadelphia, Pa., the late rector, the Rev. Jacob Le Roy, having been made rector emeritus.

The Rev. W. H. STIMSON has accepted a call to the Church of the Good Shepherd, Columbus, Ohio, and will enter upon his new duties January 1st.

The Rev. H. LOCKWOOD STODDARD has accepted a call to St. Mark's parish, Green Island, N. Y., and will be in residence there about December 17th.

The Rev. ROYAL K. TUCKER has been called to the rectorship of St. James' Church, Baton Rouge, La., and has accepted.

The Rev. R. J. VAUGHAN is locum tenens at St. Alban's Church, Superior, Wis.

The Rev. EDWARD S. WHITE, rector of the Church of the Holy Communion, St. Louis, Mo., is to be addressed at 2809 Washington street.

The Rev. HENRY ST. CLAIR WHITEHEAD is for the winter at least on the staff of the Church of the Advent, Boston, Mass.

The Rev. JOSEPH G. WRIGHT should be addressed at Greenville, Ill., not as erroneously stated in *The Living Church Annual*.

The Rev. ARTHUR P. WYLLIE, having accepted the rectorship of Christ Church, Peekskill, N. Y., he should be addressed at The Rectory, 127 Mary street.

## ORDINATION

### DEACONS

MICHIGAN.—At Christ Church, Dearborn, on October 26th, the Rev. PHILIP LOUIS PERSSON was ordained to the diaconate by the Bishop of the diocese. The candidate was presented by the Rev. W. O. Raymond, and Archdeacon Hastings preached the sermon. Mr. PERSSON was formerly a Congregational minister at Framingham Centre, Mass.

OHIO.—On Thursday, December 4th, in St. Mark's Church, Toledo, Ohio, HENRY LEON LAWRENCE was ordained deacon by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. The preacher was the Rev. Robert Scott Chalmers, the presenter, the Ven. deacon Abbott. Mr. Lawrence will officiate temporarily in the diocese of Marquette.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2 1/2 cents per word. Brief funeral notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 1/2 cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## MARRIED

THORN-KNAPP.—In New York City, on Friday, November 14, 1919, by the Rev. Gustav Arnold Christensen, D.D., rector of the Church of the Holy Rood, SUSAN THORN KNAPP, elder daughter of the late Dr. Albert Knapp, of New York, and Greenwich, Conn., to WILLIAM E. THORN of Cohoes, N. Y.

WATTS-PAGE.—On December 10th, the Rev. GEORGE O. WATTS, rector of St. Peter's Church, Columbia, Tenn., to Miss ALBERTINE PAGE, also of Columbia. The Rev. C. K. Thomson officiated.

## DIED

ANNOTT.—Entered into rest November 30th, MARGARET D. ANNOTT.

"The golden evening brightens in the west; Soon, soon to faithful warriors cometh rest. Sweet is the calm of Paradise the Best."

"Until the day breaks and the shadows be away."

DUNLOR.—Entered into life eternal December 30th, at the home of her daughter, Mrs. Daniel Tilden Hoskins, in Las Vegas, N. M., Mrs. WICKHAM COBB, widow of the late Bishop DUNLOR, in the eighty-fourth year of her age.

"Oh, then what raptur'd greetings On Canaan's happy shore."

PROTHERO.—Entered into Paradise, at St. Louis, Mo., on November 30th, GEORGE PROTHERO, Sr., aged 69 years.

Born in Worcester, England, October 10, 1850, George Prothero came to Baltimore.

Md., at the age of 16, alone. Being always interested in Church work he later on became musical critic and writer on Church news for Baltimore and Philadelphia newspapers. His work for the Church was done apart from his business pursuits.

His first wife, Mary (Furman), died December 20, 1888. Moving to St. Louis in 1889 he later married Fanny Semands, who survives him, with his children, Mary Wilson, Jane Hitchings, Elizabeth Skidmore, Grace Shaberg, Marshall, and Helen Prothero, all of St. Louis, and George, Jr., of New York, Edw. H., of Coronado, Calif., and Nelson L., of Moline, Ill.

His untiring devotion to family and to Church, and his love and patience toward all mankind, will have its reward in God, whom he tried so hard to serve.

"Misereere Mei."

**THORN.**—In New York City, on Tuesday, November 18th. WILLIAM EDGAR THORN, of Cohoes, N. Y., in his 88th year. Burial service at St. Stephen's Church, New York, and interment at Greenwich, Conn., on November 22nd.

"Unto God's gracious mercy and protection we commit him."

**WANTED**

**POSITIONS OFFERED—CLERICAL**

**ASSISTANT WANTED** for St. Matthew's Cathedral, Dallas, Texas; must be unmarried; good Churchman; active parish worker, with initiative; faithful in detail work. Salary \$1,800. Address THE DEAN, 706 S. Ervay street, Dallas, Texas.

**POSITIONS WANTED—CLERICAL**

**EX-CHAPLAIN WILL SPEND COMING** year in England and France in literary work. Will act as tutor and companion to one or two young men or conduct small party of adults. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG MARRIED PRIEST OF AVERAGE** ability available for supply work—seeks curacy in Eastern dioceses, worker. References. Address 529 West 111th street, New York City, Apt. 45.

**PRIEST, CATHOLIC, CELIBATE, DESIRES** parish. Excellent preacher and successful organizer. Best of references. Address G. X. L., care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

**CAPABLE, CATHOLIC CHURCHWOMAN** of reasonable experience, of executive ability, wanted to serve as director of religious education in a large mid-west parish. Salary \$1,200 a year. Address CAPICAN, care LIVING CHURCH, Milwaukee, Wis.

**SOLICITORS WANTED.**—If you want a good selling article that should be in every home, send your name on a postal card and get our proposition. J. P. RAWLEY & Co., 111 North Market street, Chicago.

**POSITIONS WANTED—MISCELLANEOUS**

**COMPANION, NURSERY GOVERNESS, etc.** Gentlewoman will act as companion to mother, take partial charge of well-trained children over three years, and assist in light household duties, as she requires some free time. Prefers to accept nominal salary. Address C. N. G., care LIVING CHURCH, Milwaukee, Wis.

**CHANGE OF POSITION WANTED BY AN** organist and choirmaster. Expert boy and adult choir trainer; also a brilliant organ recitalist. Good organ and fair salary essential. Experienced; communicant; excellent references. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

**AN EDUCATED, EXPERIENCED, WOMAN,** who loves children, desires a permanent position as school or institutional matron, housekeeper, nurse, or sewing teacher. Would consider private family. Is now located in Illinois. Address: WILMETTE, care LIVING CHURCH, Milwaukee, Wis.

**DEACONESS OF SEVERAL YEARS** successful experience desires work in a Catholic parish. Rescue work among girls particularly desired, but will consider general parish work. References. Address LOYAL, care LIVING CHURCH, Milwaukee, Wis.

**TRAINED NURSE WITH BEAUTIFUL** home will board and care for chronic cases, or elderly men or women. Address PROFESSIONAL, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.—CONTRACTS THIS** year indicate increasing admiration for and confidence in AUSTIN organs. Tonally rich and authoritative, structurally unchallenged, they find new friends continually. Melrose memorial organ just opened considered a triumph. Details on request. AUSTIN ORGAN CO., Hartford, Conn.

**CATHEDRAL STUDIO.—ENGLISH CHURCH** embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

**ALTAR AND PROCESSIONAL CROSSES;** Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**ORGAN.—IF YOU DESIRE** organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**PIPE ORGANS.—If the purchase of an organ** is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

**UNLEAVENED BREAD—INCENSE**

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

**HOLY NAME CONVENT, 38 Hope street,** Stamford, Conn. Priests' Hosts, 1 cent. People's: stamped, 25c per 100; plain, 20c per hundred.

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

**SAINT MARY'S CONVENT, PEEKSKILL,** New York—Altar Bread. Samples and prices on application.

**CLERICAL OUTFITS**

**CLERICAL TAILORING.—SUITS, HOODS,** Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford), England.

**CLERICAL COLLARS.—PRESENT YOUR** clergyman on Christmas morning beautiful box of "YALE" Ecclesiastical collars. Custom Made. Serviceable gift "Made on Honor". Demand "Yale" Brand from your dealer—or purchase direct. Write for style book. YALE MILLS, Troy, N. Y.

**BOARDING—ATLANTIC CITY**

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of Beach and Total Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

**BOARDING—BOSTON**

**A CHURCHWOMAN (CATHOLIC) HAS A** select boarding home in Roxbury, for little girls from four to ten years old. Board \$5.75 a week. References exchanged. Address ROXBURY, care LIVING CHURCH, Milwaukee, Wis.

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE, 300 EAST FOURTH** street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

**ONE OR TWO SEMI-INVALIDS TO ROOM** and board. New, sanitary home, in small town, New York state; nurse in attendance. Address BEST, care LIVING CHURCH, Milwaukee, Wis.

**TEA ROOM—NEW YORK**

**THE VIRGINIA TEA ROOM, Fifty-seventh** street and Seventh avenue, New York City; opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; Dinner \$1.25.

**HOSPITALS—NEW YORK**

**S. T. ANDREW'S CONVALESCENT Hospital,** 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years, recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

**MISCELLANEOUS**

**LOOSE LEAF BOOKS. A GENUINE leather** Cover, Loose Leaf Memo book. 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

**FLORENTINE CHRISTMAS CARDS, \$1 per** dozen, assorted; Italian calendars. Address C. ZARA, 4243 P. O. Box, Germantown, Pa.

**NOTICES**

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

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

**LOANS, GIFTS, AND GRANTS**

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

**THE BOARD OF MISSIONS**

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

**APPEAL**

Second-hand pipe organ wanted for poor church. Write Box 516, Southport, Conn.

**CHURCH SERVICES**

**CATHEDRAL SS. PETER AND PAUL**

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 8:30, 11, and 8 P. M. Sunday Evening Preachers—

Dec. 21—Rev. F. S. Fleming, Atonement.  
28—Rev. George C. Stewart, D.D., St. Luke's, Evanston.

Jan. 4—Bishop Griswold.  
11—Rev. Harwood Sturtevant, St. Luke's, Racine.

18—Rev. Harold L. Bowen, St. Paul's, Peoria.  
25—Rev. Francis R. Godolphin, Grace, Oak Park.

Christmas, 11 A. M.—Bishop Anderson.

## MEMORIAL

WILLIAM E. THORN

Entered into rest in New York City,  
November 18, 1919.

One who for more than forty years has known intimately the late WILLIAM E. THORN should be able to speak with complete confidence as to his life and character. Mr. Thorn was warden of St. John's Church, Cohoes, N. Y., during the eight years of my rectorship of that church from 1876 to 1884. In these years he was always the wise and loyal supporter of his pastor in what for special reasons was a most trying time in the history of the parish. Since then he has never ceased to be my most kind and loyal friend.

The care, as executor and agent, of a great estate, and guardian of youthful heirs, was a responsibility thrown upon him by a sad tragedy in early manhood. To shoulder this he willingly gave up a lucrative law practice in New York City. It was a position of great difficulty, it may even be said of great temptation. But the occasion found one gifted with high intellectual ability, courage, and unbending integrity; above all, or rather beneath all, with deep Christian faith and principle. With such characteristics inherited or acquired in childhood, Mr. Thorn's long life of almost 88 years was a charmed one. Possessed of wealth, yet most simple and self-denying in habits, his life as a loyal Churchman was one of humble devotion to duty, and thoughtful, modest, and generous giving to public and private charities, as well as to the great mission work of the Church. God's abounding gifts were never otherwise to him than the measure of his stewardship.

Gifted with a profoundly conscientious and even stern sense of duty, his austere principles were applied first of all to himself, and were always softened toward others by the saving grace of a deep fund of humor, which never failed him even in his last illness. That such lives as that of William E. Thorn can be lived, and are lived to-day, amid the constant pressure of great material interests, in the world but not of it, is one of the most potent testimonies to that faith in Christ of which they are the direct and unmistakable fruit.

WALKER GWYNNE,

Rector Emeritus of Calvary Church,  
Summit, N. J., December 11th.

## JULIAN ALDEN WEIR

JULIAN ALDEN WEIR, one of America's most gifted painters and president since 1915 of the National Academy of Design, died of heart disease at his late residence, 116 East Sixty-third street, New York City, on Monday, December 8th.

Born sixty-seven years ago at West Point, where his father, Robert Walter Weir, was instructor of drawing at the Military Academy, he was one of a family of artists. An older brother, John A. Weir, painter and sculptor, has long been professor of painting and design and director of the Art School at Yale University.

Having received his initial instruction from his father, Mr. Weir later studied in Paris at the Beaux-Arts under Gerome, where one of his closest friends was the famous Bastien-Lepage.

On returning to the United States, he speedily attracted marked attention. He received honorable mention at the Paris Salon in 1881, and won the \$2,000 prize of the American Art Association in 1889. One of the founders of the Society of American Artists, and for long its president, in 1898 he withdrew therefrom with a seceding group, among whom was the late Mr. Twachtman, to form what was known as the Ten American Painters. Identified with the National Academy of Fine Arts since 1885 when he became an associate, and a full academician a year later, he was made president in 1915. Mr. Weir was also a member of various clubs and art societies, among them the American Academy of Fine Arts, The Water-color Society, United States Commission of Fine Arts, the Century Association, the Players; while Yale and Princeton both awarded him honorary degrees of M.A.

Mr. Weir was first married to Miss Anna Baker, daughter of Colonel Baker, U. S. A., and after her death to her sister, Miss Ella Baker. The breadth and catholicity of range in Mr. Weir's art are almost phenomenal. Portraits, figure pieces, landscapes, and still-life studies were all handled with that wonderful sincerity and instinct for deep underlying beauty which were perhaps the most marked characteristics of his work. His paintings are to be found in most of the important galleries both at home and in Europe.

But not only as a painter of note will the world remember and mourn Julian Alden Weir.

Even as the galleries of the world contain memorials of his art, so the hearts of his friends cherish memories of the man, his magnetic personality, his spontaneous humor, finding vent in the laugh which compelled sympathetic response; all the unconscious radiation of a sweet, sound nature which even the most casual acquaintance felt, and acknowledged by a quickened interest; a man to be greatly loved and profoundly missed.

Mr. Weir's summer home was in the beautiful little village of Windham, Conn., where he passed this the last summer of his life; returning to New York on November 18th, only to be brought back in three weeks and laid in the old historic graveyard of that place, followed by a throng of friends and neighbors in whose hearts were tears for a kindly and generous man who so simply and unostentatiously had done much for the community, and whose passing leaves an eternal void in its life. One of the last acts of his life was to sit propped up in his bed while he signed a check which should give an auto-ambulance to St. Joseph's Hospital in Willimantic, which up to now had been dragging its sufferers over the hills in one propelled by horse power.

A consistent Churchman, whenever his failing strength permitted during these past summer months in Windham, he occupied his usual seat in St. Paul's Church, where he held the position of senior warden; appearing there for the last time at the early celebration on All Saints' Day. And it is not too much to say that no one of the small congregation who looked upon his still, reverent face during that service will ever quite forget.

The funeral services of Mr. Weir were held Wednesday, December 10th, at the Church of the Ascension, of which he was a vestryman; the Rev. Percy S. Grant, D.D., officiating. The committal was held the following morning at the Windham cemetery, Windham, Conn., the Rev. W. F. Borchert, rector of St. Paul's parish, officiating.

## THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth Ave.  
R. W. Crothers, 122 East 19th St.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

## BALTIMORE:

Lycett, 317 N. Charles St.

## BUFFALO:

Otto Ulbrich, 386 Main St.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
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T. J. Hayden, 82 Weybossett St.

## PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.

## LOUISVILLE:

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## WASHINGTON, D. C.:

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## CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

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Morehouse Publishing Co., 1801 Fond du Lac Ave.

## PORTLAND, OREGON:

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A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

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

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

## A DETROIT THANKSGIVING

"IN THE Church of the Messiah," reports the *Detroit Free Press* of November 28th, "there hung through two years of poignant fears and quickened heart-beats a great service-flag. Week by week blue emblems were added, until at length seventy-three stars dotted the white field. And week by week those whose homes were drearily empty, and whose hearts were anxious, gathered in the church to pray for the welfare of the ones fighting across the sea. Week by week, the names of the absent ones were read out at the altar, and heads were bowed in prayer for their safe return.

"Thursday morning, beneath the pulpit from which prayers had gone up for the lives of those seventy-three, sat a group of men clad in uniform. And above them hung the service-flag, with its blue stars. Not a gold star broke the uniformity of the blue dots on the field of white, and not a man of the seventy-three was missing from the pews beneath the banner.

"Some were clad in the uniform of the British, some in that of the Canadian forces, some wore the Scottish uniform, and others the khaki or blue of the American army or navy. Some had fought through four years of the war. There were those whose sleeves were empty, and those who carried canes or crutches. But they had returned victorious."

It was Thanksgiving day. And when the rector, the Rev. E. J. M. Nutter, preached the Thanksgiving day sermon, he had an object lesson to inspire him and his people through the difficulties and dangers that threaten.

SPECIAL CONVENTION  
IN DELAWARE

A SPECIAL CONVENTION for the election of a diocesan has been called by the Standing Committee of the diocese. Christ Church, Dover, is the place, and the time will be January 14th.



## Mobilization Day Results

RETURNS AS TO results of Mobilization Day subscriptions for Nation-wide work come very slowly and all are incomplete. Especially is this the case in the larger cities and parishes, where results are presumably large but cannot yet be tabulated or, in most cases, even estimated. Mobilization Day was generally rainy and disagreeable in the East, dark but not rainy in the Middle West, very cold in the Lake Superior region.

New York, the key to the situation financially, can give out no figures as yet. Bishop Burch telegraphs on the night of December 15th:

"Results of Campaign generally very satisfactory, in many instances surprisingly so. The increase on material side for parishes runs from 40 to over 400 per cent., offerings for missions showing a still higher percentage of increase. Offerings of service still more encouraging, and the lasting result will be beyond measure. The diocese has already laid plans for follow-up campaigns and will make it a permanent and continuing feature. The number of non-participating parishes and missions and the number of failures so surprisingly small as to be negligible. Some of our city parishes have not yet completed their canvass, which in some cases will continue until Easter. The diocese rejoices in its new life and in the awakening of the entire Church."

No report comes to us direct from Philadelphia, but the *New York Times* learns (perhaps not on very detailed information) that its subscriptions for general work will reach \$3,000,000 or double its quota. Baltimore has pledged nearly or quite a million dollars for general work. We have scarcely a report as yet from New England. In Western New York the canvass has been postponed until Palm Sunday, and in California, though some parishes began on December 7th, the campaign does not come to an official close until January 25th.

Detailed reports direct to THE LIVING CHURCH, generally by telegraph, are as follows:

**BETHLEHEM.**—Nineteen parishes report for the Church's Mission (outside the parish) \$46,606, which is about \$1,000 more than the entire 115 parishes and missions raised for extra-parochial purposes last year. Among other reports, St. Stephen's, Wilkesbarre pledges \$13,842; Good Shepherd, Scranton, \$7,000; St. Luke's, Scranton, \$6,000; Christ, Reading, \$5,000. Trinity Bethlehem, reports for three-year period \$65,000, part of which, however, is for a parish house. At Leighton a graduate nurse offered herself for service in China.

**CENTRAL NEW YORK.**—Much advance over previous subscriptions indicated generally. Diocese seems to have raised about one-third its quota on December 7th. Utica, with quota of \$60,000, reports from five of the largest out of seven parishes \$17,322 on first day.

**CONNECTICUT.**—Only a minority of the parishes brought the campaign to a head on December 7th, but reports were most encouraging from those that did. Details later.

**DULUTH.**—Severe weather delays full returns. Much improvement in both ways of giving, but everything still indefinite in city and diocese.

**GEORGIA.**—Waycross, Jesup, Cordele, and Americus reported to have exceeded their quotas.

**KENTUCKY.**—A report in the *New York Times* states that Kentucky has nearly attained its quota of \$86,000. Fulton telegraphs THE LIVING CHURCH, quota pledged in full. This is a small mission whose church was recently destroyed by fire.

**LOUISIANA.**—Financial results at Trinity, New Orleans, \$22,000, of which \$14,500 for parish, \$7,500 for general work, 300 people still to hear from; offers of life to the Church, two men for ministry and one doctor for social service. Five New Orleans parishes give \$20,000 for national work.

**MARQUETTE.**—Very incomplete returns at Houghton show over \$2,000. Iron Mountain exceeded its quota first day. Diocese paid 90 per cent. of rector's salary heretofore but mission now becomes almost self-supporting. Other places not heard from.

**MARYLAND.**—Returns from churches in diocese of Maryland still incomplete December 15th, less than one-half in. These all over the top. Indications all point to a most successful issue in entire diocese.

**MILWAUKEE.**—St. Paul's enrolls 250 subscribers as against 70 before and increases contributions for general purposes more than 400 per cent., pledging \$6,300. St. John's \$1,200, being four times its former amount. All Saints' Cathedral has reached total of \$3,700 for general purposes. Increase in pledges at St. Stephen's for general, \$578. Returns incomplete in each case.

**MISSOURI.**—Scattered returns indicate great success. Columbia nearly doubles on its quota and has increased rector's salary by \$300. In St. Louis, 52 people at St. Philip's have pledged \$300 more than 186 people pledged last year. Emmanuel has raised \$12,000 on its quota of \$13,600. At St. Mary's new subscribers alone pledge \$300. Pledgers at St. Augustine's increased from 38 to 79 and amount from \$175 to \$778 with more to follow. One young man and one young woman offered from St. Stephen's for foreign work. Cathedral and some others have postponed canvass until February.

**NEWARK.**—Preliminary reports from twenty parishes and missions indicate increase of about 300 per cent. financially, parochial, diocesan, and general work as result of campaign. A number of quotas oversubscribed. Montclair, with quota of \$23,700, pledges \$30,000 annually and four workers, one of whom is for the ministry. At Trinity Cathedral 57 new subscribers enrolled and campaign declared successful but no figures ready. St. Mark's, Newark, with quota of \$4,700, had \$3,500 pledged by the first Sunday night. At St. Thomas', where the entire subscriptions last year were \$3,950, there is now pledged \$7,033 local and \$1,700 general. St. Philip's, quota \$981, raised \$746.20 on first day. Incarnation, Jersey City, a small mission, pledges \$350.40.

**NEW JERSEY.**—Returns of campaign so far for the diocese of New Jersey very encouraging. Very few returns in yet. One church at Keyport reports ten times the amount of missionary apportionment of last year. Others report great increase.

**OREGON.**—Thirty-one out of 41 parishes and missions have pledged \$89,132, being 37 per cent. of the diocesan quota. The largest amount is from St. Michael and All Angels', Portland, \$16,514 being 91 per cent. of its quota. The colored mission, St. Philip's, raised \$2,160, being 109 per cent. on its quota. Toledo has raised \$1,123,

being 180 per cent. on its quota, and quotas have also been met in full by Roseburg, Sutherlin, and Medford. [It is our impression that subscriptions for local support are included in these figures; the report is obscure on the point.]

**PITTSBURGH.**—Increases ranging over one hundred per cent. in contributions to extra-parochial objects are shown to date. These reports are all preliminary and incomplete, and only half of the parishes have been heard from. Six parishes and missions have pledged their full quotas for general projects. Increases in pledges for parish support are also reported in every case.

**RHODE ISLAND.**—The Bishop wires returns encouraging but incomplete. Will telegraph if possible next week.

**SOUTH CAROLINA.**—Among the markedly successful parishes and missions in the canvass were St. Michael's Church, Charleston, oversubscribed 47%; Grace Church, Ridge Springs, 200%; Church of the Redeemer, Orangeburg, 72%; Church of the Advent, Spartanburg, 45%; Trinity Mission Columbia, 221%. Several churches solicited one-year subscriptions, but all are expected to be renewed for the second and third year periods.

**SPOKANE.**—It was thought best to continue the Nation-wide Campaign, but to defer the canvass to a date not later than Easter. In places where a canvass was made on December 7th, the local authorities were asked to make it for parochial purposes only, and to make the canvass for the district and the general Church at a later date. The supply of campaign literature having been quite inadequate, the necessary information has not reached our people. It is proposed to use the district paper—the *Church News*—for this purpose, and an effort will be made to put the next four issues in the hands of every Churchman.

**TENNESSEE.**—The Nation-wide Campaign in the diocese was brought to a close on schedule time and reports coming in from the various parishes and missions are most encouraging. The smaller missions reporting so far have all gone "over the top". St. Paul's, Athens has not only gone over, but paid its apportionment in full. St. Luke's, Jackson, for several months without a rector, has been doing some splendid work in the campaign under the leadership of a layman and every evidence points to the enthusiastic support of every member of the parish. Among the larger parishes, Calvary Church, Memphis with a large quota, was the first to go over the top, as did one of the smaller parishes Trinity, at Clarksville. St. Paul's Church, Franklin, went forty-eight per cent. over its quota.

**WASHINGTON.**—Actively engaged in canvass. Returns incomplete. Gratifying results both spiritual and financial have been obtained. Parishes oversubscribed are continuing canvass to the last man. Rural parishes of diocese in the face of many obstacles are a feature of the campaign.

**WEST TEXAS.**—San Antonio: St. Mark's far exceeded its quota of \$28,000, subscribing \$34,500. St. Paul's also exceeded its quota; Christ Church, St. Luke's, and St. John's so far have not secured the amounts apportioned to them, but St. Mark's and St. Paul's oversubscriptions put the churches in San Antonio "over the top". Trinity, Victoria, oversubscribed its quota by more

(Continued on page 250)

## CHURCH LIFE AND LIBERTY AND THE NEW ENABLING BILL

### Not All Agree with the Bishop of Hereford as Regarding It—Policy of the Bishop of Zanzibar—Death of Lord Brassey—Appointments

The Living Church News Bureau }  
London, November 21, 1919 }



ANON PETER GREEN, of Manchester, who recently declined the bishopric of Lincoln, has been expressing himself stongly concerning the Life and Liberty Movement and the Enabling Bill. These were, he said, a last effort to save organized religion in England. The leaders of the Church seemed to have no idea of the extent to which the great mass of the people were hostile to, and not merely out of contact with, organized religion. The only possible line of safety was in the complete democratization of the Church. He prophesied that the next general election would return the Labor Party to power, and that the Labor Government would introduce a drastic Disestablishment and Disendowment bill. There would be a parallel to what happened in France. The Church would be summoned by the bishops to fight the bill and the ecclesiastics would be beaten in every parish. Then a new and still more drastic bill would be introduced and passed. Nonconformists, added Canon Green, would play the part they had always played; their leaders would stand by and cut off the fugitives. They would do everything to prevent a temperate handling of the question, and they would discredit themselves. Organized religion would go down with a run. If the Nonconformists knew the day of their visitation, they would support the Enabling Bill in every way.

The Bishop of Hereford takes an antagonistic attitude towards the bill, which he declares "incorporates the very root principle of disestablishment". His lordship sees the only hope for the Church in its remaining strictly controlled by a Parliament composed of people of his own way of thinking. In a letter to the *Times* he says: "Parliament has not, on a just view of our history, abused its power over the Church. Ecclesiastical business has necessarily shared the disadvantage of the Parliamentary congestion which in recent years has hampered every kind of business, but it is no real proof either of neglect or of ill-will that Parliament rejected or declined to consider a host of ecclesiastical bills. . . . Parliament is being asked to delegate large powers to a subordinate legislature. I plead that certain cardinal matters should be excluded from the action of the new body, and reserved for the handling of Parliament itself. It is not enough that in theory Parliament renounces none of its powers. In practice it will be found impossible to reclaim for occasional exercise a right to legislate which is normally exercised by the new body. The three points which I have named for reservation are the essentials of the Establishment. The baptismal franchise secures that the mass of English Christians shall be recognized as members of the National Church; the Crown patronage guarantees that the nation shall still determine the selection of its principal officers; the final authority of the lay court preserves to Churchmen, and notably to the clergy, the protection of the national justice. While these remain, it will still be possible to

recognize a national character in the Church of England. Let these be taken away, and Disestablishment will be an accomplished fact.

"It is not enough that Parliament retains an effective veto. The essential mischief will have been done before the veto can be exercised. A prudent policy will aim at avoiding the occasions of discord between Church and State. To pass the bill without amendment is to 'ask for trouble'."

Meanwhile, the committee of the House of Commons that is considering the Enabling Bill has agreed upon one important amendment, to the effect that the Ecclesiastical Committee should consist of fifteen members of the House of Lords, nominated by the Lord Chief Justice, and fifteen members of the House of Commons, nominated by the Speaker to be appointed at the commencement of each Parliament to serve for the duration of that Parliament.

Lord Hugh Cecil opposed this amendment on the grounds that, as the business which would come before such a committee would be of the nature of the merest routine, there would be a great difficulty in getting a quorum. He feared that the members who would turn up would do so from an eccentric or hostile point of view, as was the case in the old vestry days. The proposal made the Church open to the danger of being blackmailed through a body of extreme politicians setting "booby-traps" for the Church.

Mr. Stephen Walsh supported the amendment, as he considered it would prove definitely that there was no desire on the part of the Church to go behind the backs of Parliament. There was, he said, a greater reservoir of good-will in the hearts of the whole of the citizens of the nation towards the Church of England than ever before. The whole Labor Party wished well to the Church of England.

#### THE BISHOP OF ZANZIBAR'S POLICY

The Bishop of Zanzibar has been endeavoring to correct what he conceives to be wrong impressions drawn from his recent statement, quoted in my letter of October 3rd. He resents the accusation made by many persons that he has adopted a policy of interference in the dioceses of other bishops. In a letter to his Commissary, the Rev. Duncan Travers, Dr. Weston says:

"As to my warning of the result likely to follow an official adoption of any scheme for general interchange of pulpits the position was this: Some of our great leaders had declared that such a scheme would make their position in the English Church intolerable. Some revered and quite 'Anglican' proctors in convocation had informed their supporters that the time seemed near when they must reconsider their position in the English ministry, while a leading Church paper did not hide the fact that a large secession must follow the official approval of such a plan, and schism, or a secession to Rome, was quite commonly advocated by people I met.

"As neither the one nor the other is to my mind reasonable or justifiable, I looked for the really Catholic way. And I declared my own readiness to follow it, prophesying that I should not be alone among bishops."

#### DEATH OF LORD BRASSEY

A sound Churchman has passed away in the person of Lord Brassey, whose death took place last week as the result of a street accident. A man of untiring energy, and of

exceptional force of character, he made his influence felt in industry, in politics, in commerce, in education, and in Church administration. Having always considerable wealth at his command, he devoted himself with magnificent public spirit to the service of Church and State, and by his untiring perseverance and resolute attitude in difficulties he won the respect and the coöperation of a large circle of acquaintances and friends. Lord Brassey was a member of the Archbishops' Committee on Church Finance, chairman of the Chichester Diocesan Board from its inception, a member of the Central Board of Finance, and, since the establishment of the Central Church Fund, chairman of the executive council of the Board. A son of the well-known voyagers in the *Sunbeam*, he was in his 57th year.

#### A BISHOP FOR MAURITIUS

The Archbishops of Canterbury and York have appointed the Rt. Rev. C. H. Golding-Bird, D.D., lately Bishop of Kalgoorlie, to be Bishop of Mauritius with Seychelles. Dr. Golding-Bird was graduated from Lincoln College, Oxford, in 1897, being ordained the same year. He was for four years an assistant priest at the well-known church of All Saints, Margaret Street, and became Dean of Newcastle, New South Wales in 1908, and Bishop of Kalgoorlie in 1914. Bishop Golding-Bird served as a chaplain in the South African war, and in 1914 accompanied the first contingent of the Imperial Forces to leave Australia, subsequently serving in France.

#### A NEW MASTER OF THE TEMPLE

The Mastership of the Temple, vacant by the resignation of Dr. Barnes, now a canon of Westminster, has been filled by the appointment of the Rev. William Henry Draper, rector of Adel, Leeds. Mr. Draper will take up his new duties at the end of January, when the resignation of Canon Barnes takes effect.

The new Master of the Temple, who took high honors at Oxford, was ordained in 1880, and has been rector of Adel since 1898. He has always been a prominent figure in Leeds, where he is known as a forceful preacher; he is also the author of several well-known hymns and other writings, including a translation of Petrarch's *Secretum*. During the war—in which he lost three sons—he did some professorial work at Leeds University.

Mr. Draper will enrich the life of the Temple. He is a Catholic and catholic-minded, and has a thorough knowledge of the traditions of the Church, the work she has done, her place in history, her failings, and her strength.

The Mastership of the Temple which is in the patronage of the Prime Minister, is not very valuable in a pecuniary sense, but it is a position with fine historical associations, which carry us right back to the days before the Knights Templar had been ousted by the lawyers. GEORGE PARSONS.

#### A BELATED CONSECRATION

BISHOP WELLES visited Ashland, Wis., on November 30th and consecrated St. Andrew's Church.


Fourteen years ago the Church was blessed, but arrangements made for its consecration fell through. There has been no debt on the buildings since their opening. The building is of brick, interior walls of red brick. It is Gothic, designed by the late Mr. Sutcliffe of Oak Park, Ill. Church and guild hall are valued at \$50,000.

As a Thankoffering for the safe return of all from the parish who went to war a pipe organ given by the congregation will be installed and blessed before Christmas

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, December 15, 1919 }

### SOCIAL SERVICE COMMISSION

ISHOP BURCH announces the appointment of a social service commission of which the Rev. Charles K. Gilbert is executive secretary. The Bishop states that as a part of its activities the commission will organize a bureau of speakers whose duty it will be to work against anarchistic propaganda.

### PARISH MERGER PROGRESSES

It has been announced that the legal proceedings for the merger of the Church of the Beloved Disciple and St. Andrew's Church in Harlem are progressing satisfactorily. The name of the combined parishes is yet to be definitely chosen.

The Rev. Dr. Henry M. Barbour becomes rector emeritus. The Rev. Dr. George R. Van De Water, rector of the united parish, will occupy the rectory of the Church of the Beloved Disciple, and will arrange for the removal of the memorials from St. Andrew's Church (which is to be sold), and settle up the affairs of that parish. It is expected that services will be maintained in both churches until Easter.

### NEW ENGLAND SOCIETY

The Rev. Dr. Gustav A. Carstensen will preach the twentieth annual sermon before

the New England Society in the city of New York, at a special service in Trinity Church on Sunday afternoon, December 21st, at half-past three o'clock. The public as well as the members of the society, their families, and friends will be welcomed.

### BISHOP BURCH ADDRESSES SEABURY SOCIETY

Upon invitation of the vicar of St. Paul's Chapel, and the Seabury Society, Bishop Burch spoke in the chapel on the second Tuesday in Advent, telling of the tremendous need for workers in all lines of Christian effort. The need of training and permanency for Every-Name Campaign workers was brought out. To date, it is said, reports are in of some 6,000 volunteers as result of the campaign in Metropolitan New York. Yet the Bishop said he did not, in the midst of unrest and the need for trained workers, despair of improvement. He believed the American spirit will right itself, and be stronger for these after-war trials.

Following the Bishop's address, a meeting of Seabury men determined to work for a down-town training school for Christian workers, a summer conference in 1920, and a publicity campaign. The suggestion was adopted that, if possible, as many memorials, in the form of volunteers trained for work, be put into service as New York lost by death in the world war.

### DEATH OF A. D. RUSSELL

ARCHIBALD DOUGLAS RUSSELL, a member of the chapter of Washington Cathedral, died at his home in New York City on November 29th, after an illness of several months. Mr. Russell at the time of his death was director of the Farmers' Loan & Trust Co., the Delaware & Hudson R. R. Co., the Title Guarantee & Trust Co., and other corporations. He was also a trustee of Princeton University and a vestryman of Trinity Church, Princeton. His wife, who died two years ago, gave \$500,000 to erect the sanctuary of Washington Cathedral in memory of her mother. Mrs. Percy Rivington Pyne. Mr. Russell is survived by a son and two daughters.

### MISSIONARY LEGISLATION

AT THE MEETING of the Board of Missions held last week it was reported that \$25,000 with accrued interest, had been received from undesignated legacies during the year 1919. According to the resolution of the Board, this was to be used for constructive purposes in the mission field at home and abroad; \$10,000 of it was apportioned to the domestic field and divided among Idaho, North Texas, San Joaquin, Nevada and Southern Florida, for important building projects; \$10,000 of it was apportioned to the foreign department, and distributed between Tokyo and Anking; \$5,645 was given to apply toward the building of All Saints' School, Guantanamo, Cuba.

The Board had before it the resignation of Mrs. A. B. Hunter, for over a quarter of a century connected with St. Augustine's School and St. Agnes' Hospital in Raleigh, N. C. A resolution of appreciation for this long and faithful service was unanimously adopted. A telegram from Bishop Colmore, urging the Board to provide for the employment of a curate on St. Thomas in the Virgin Islands, was received, and the request granted.

Special appreciation of the services of the Rev. Robert W. Patton, D.D., in promoting the Nation-wide Campaign was voted. For a decade past he has been working out the plans that have now successfully culminated, and to his unflagging faith in this plan as a means of stimulating the whole Church, and his indefatigable efforts to bring the plan to bear upon the Church and make others see what he had already fully realized, the success is chiefly due. Thanks for great services in the same work were also voted to the Rev. L. G. Wood, vice-director the Rev. R. Bland Mitchell, manager central office, the Rev. W. H. Milton, D.D., the Rev. R. F. Gibson, the Rev. J. I. Yellott, D.D., Mr. Lewis B. Franklin, Mr. Benjamin F. Finney, and Bishop George C. Hunting, head of the Pacific Coast office.


At the recommendation of the Bishop of Honolulu, arrangements were made to carry out a survey of the Japanese work in the Hawaiian Islands. There are now about 110,000 Japanese out of the 260,000 people in the Islands. A very important work faces the Church there, and the survey is to be taken in order to find out the exact need. The Rev. Dr. Joseph S. Motoda, D.D., head master of St. Paul's College, Tokyo was asked to undertake the work. Arrangements were made, with the consent of the Bishop of Tokyo, to have Dr. Motoda take over the making of this survey.

The Bishop in charge of the united Districts of Oklahoma and Eastern Oklahoma reported that after a thorough scrutinizing of his budget for 1920 a reduction amounting to \$6,300 might be made in the total amount without injury to the work.

## THE BOSTON LETTER

The Living Church News Bureau }  
Boston, December 15, 1919 }

### THE EVERY-MEMBER CANVASS

ANY committee meetings have been held, but so far Massachusetts has done nothing publicly for the Nation-wide Campaign. Many individual parishes have recently held an every-member canvass, and the most astounding results have been achieved. The increases have averaged from fifty to one hundred and twenty-four per cent. over the pledges for the past year. If these local campaigns with no diocesan and national backing have achieved such unexpected results, the question is, What would Massachusetts have done had the local parishes been reinforced by the diocesan and national officials?

### RETIREMENT OF WARREN A. LOCKE

Mr. Warren A. Locke, organist of the Cathedral of St. Paul and of St. Paul's parish for thirty years, has resigned because of ill health. He has been succeeded by Arthur M. Phelps of Trinity Church, New-ton Centre.

Speaking of Mr. Locke's service, Dean Rousmaniere said:

"A whole generation of worshippers have found in his leadership at the organ and with the choir a true expression of their sense of dignified and fitting worship.

"All who know Mr. Locke love him, and through these days of illness our hearts go out to him with the tenderness of a long friendship, and we pray God most earnestly that the peace that passeth understanding may rest upon him continually."

Mr. Locke was born in Charlestown in 1847. He was graduated from Harvard in 1869, and received his A.M. there in 1872. He went to St. Paul's in 1888.

### EPISCOPALIAN CLUB OF FALL RIVER

At an enthusiastic meeting of the Episcopalian Club on November 25th, some 280

men from various parishes gave attention to Dean Rousmaniere in his delightful story on The General Convention. For the largest attendance, award was given the men of St. John's Church, who still retained the banner.

After the address the club voted to authorize the executive committee to act in the Nation-wide Campaign, and expressed hearty support of Bishop Lawrence in any diocesan effort he may announce.

### ST. MARTIN'S FELLOWSHIP

The St. Martin's Fellowship is a new organization of the Church of the Advent, Boston, for "the advancement of God's Kingdom in our lives and in the parish of the Advent." All male communicants twenty-one years or older are eligible. The obligations are corporate Communion on St. Martin's Day (Armistice Day, November 11th), and on July 4th, the Feast of the Translation of St. Martin; or on Sunday following each of these feasts; weekly reception of Holy Communion when possible, with special prayers for the intention of the society; and endeavor to bring some man to the Church of the Advent every Sunday.

### CHOIR BOY, PITCHER, PRESIDENT

Choir boys will be interested to learn of an honor coming to one of St. Paul's Cathedral's former choir boys. Fred grew up in the choir and finally became the boy soloist. The senior class of Harvard last week elected Frederic Keil Bullard of Revere, a substitute pitcher last season on the varsity baseball team, as chief marshal for the class-day exercises next June. By winning this honor, the highest the class can bestow, he becomes automatically the permanent president of the class.

The voting was by the preferential system. Bullard received 230 votes out of a total of 410, the largest number ever cast at a Harvard class day election. The previous record was 370, in 1917. RALPH M. HARPER.

# CHRISTIANITY AMONG THE CHICAGO COLORED PEOPLE

*A Survey by the Rev. John Henry Simons—Work Among Boys—The Church School at Wilmette—Woman's Auxiliary*

The Living Church News Bureau }  
Chicago, December 15 1919 }



AN exceptionally interesting survey of conditions among the colored people of Chicago, the Rev. John Henry Simons, priest in charge of St. Thomas' (colored) Mission, has this to say about Church life among his colored brethren:

"The Church life of the colored people since the migration from the South has been one of the most encouraging features of our increased population. Practically every Church has added to its membership an appreciable number of people from the South.

"Bethel A. M. E., South Park M. E., Olivet Baptist Church, the C. M. E. Church, pastored by the Rev. Mr. Winter, are among the large churches that have increased their populations to such an extent that new churches have been purchased to accommodate their members. A number of the smaller churches have shown a remarkable increase since the people from the South have come to Chicago. According to an estimate made by Junius B. Wood for the *Daily News* there were in 1916 31,870 Church members among the colored population. At this time the colored population was probably about 70,000. The table gives the number of churches and members according to denomination.

Denomination	Churches	Memb's
Baptist	36	12,230
African Methodist Episcopal	14	10,390
Colored Methodist Episcopal	2	850
Methodist Episcopal	4	1,750
African Methodist Episcopal Zion	2	1,050
Presbyterian	2	1,500
Christian	2	900
Congregational	2	1,100
Episcopal	1	1,000
Roman Catholic	1	850
Miscellaneous	3	450
<b>Totals</b>	<b>60</b>	<b>31,870</b>

"Since the figures in the above table were compiled Ebenezer Baptist Church has contracted to purchase another edifice and Mt. Olivet Baptist Church has opened a second building, so that it now has two church homes. Grace Presbyterian has moved into a new church. Bethel A. M. E. Church is said to be preparing to purchase a building. Dr. Brushingham's old church has been taken by the South Park M. E. Church.

"There have been other evidences of Church activity. The Congregational Church has called a progressive and energetic pastor and is now making an effort to increase its membership. Most of the national Church organizations are doing work for their colored constituency.

"The M. E. Church (white) has perhaps taken the lead in this respect, although the Presbyterian board (white) has had in this section for some time an agent who is seeking to further the interest of that denomination among colored people. This activity is perhaps true of all religious groups with national function with the exception of one or two who have not yet begun to interest the Southern negro. The efforts of these religious organizations are meeting with success because of the negro's natural tendency toward religious institutions.

NEGRO POPULATION IN CHICAGO

In 1910	44,000
In 1915—Estimates	55,000
In 1919—Approximation	90,000

"The Living Church Annual and Churchman's Almanac for the present year shows in the various dioceses of the United States the total number of colored congregations 260; colored communicants, 28 151; colored clergy, 136."

## WORK AMONG BOYS

The Rev. W. S. Pond, assistant at Grace Church, Chicago, is director of one of the most helpful of that parish's organizations, the Friday Afternoon Club. The club has a membership of thirty-two boys of the neighborhood nearly all Italians. Mr. Pond quotes Bishop Nicholson of the Methodist Episcopal Church in the district of Chicago as saying that 73 per cent. of all the criminals in Illinois are under 21 years of age. The boys are being taught the elements of good citizenship, and much is being done by kind friends to give them the joy of frequent entertainments and outings. Mr. Pond well says that in view of the statement by Bishop Nicholson, the people of Grace Church are contributing to the amelioration of the "boy problem" in their parish district.

While speaking of the boy problem in this city we submit some significant statistics quoted in the *Chicago Tribune* this week in its report of the conference of the Inter-church World Movement now being held here. The figures were submitted by Mr. Frank Orman Beck, who is in charge of the Chicago district survey.

"Seventy per cent. of the boy crime of the city is in 30 per cent. of the geographical area of the city. In that area they have the least machinery to take care of the situation. In the first ward, in the early '80s, there were eighteen churches. Now there are three, and the population is practically the same as when there were eighteen."

## THE CHURCH SCHOOL AT WILMETTE

No section of the nation needs more insistent instruction in the facts and principles of our dear Church than this Middle West. We need a ministry and a teaching laity who will inform this big, open-minded audience of the facts and history of our communion and be ready too to stand by their statements. It is good, therefore to read such a paragraph as this, in *Wilmette Announcements*, written by the Rev. Dr. Hubert Carleton, rector of St. Augustine's parish:

"The first Sunday school in the world was an Episcopal Sunday school and the Episcopal Church has always been in the forefront of Sunday school work, having to-day in the English-speaking world more children under Sunday school instruction than any other branch of the Church."

Dr. Carleton invites parents whose children do not attend any Sunday school to enter them at St. Augustine's, where the Church school has been thoroughly reorganized and now has an efficient staff of twenty-one teachers and officers. Some results of this reorganization and increased interest are that attendance at the Church school has doubled in three months, and new children are being enrolled every Sunday, making it necessary to enlarge the building. Three children's choirs have been formed under trained leaders one for little children, one for young girls, and the regular boy

choir. Children are carefully prepared for baptism and confirmation, and some fifty are at present under instruction, to be confirmed Sunday, December 21st.

## WOMAN'S AUXILIARY

Bishop's Day, December 4th, was such only in name, for an attack of laryngitis with complete loss of voice prevented Bishop Anderson from attending the meeting of the Woman's Auxiliary that morning, a keen disappointment to the large number of women from the remotest parts of the diocese.

Mr. George N. Gibson Chicago chairman of the Nation-wide Campaign, and Mr. David E. Gibson, were the speakers instead. The former impressed on his hearers the vital importance of the Campaign to the Church, the country, and the individual. Mr. David E. Gibson, later ordained deacon at the Cathedral, spoke on City Missions, especially of his work at the Bridewell, to which he has given himself untiringly for many years.

A faithful Churchwoman of this diocese has offered a life to the Mission Work in the foreign field. Unable to give herself she is providing \$1,000 a year for the salary of a trained worker who will soon leave for Japan.

## PERSONAL NOTES

Bishop Anderson and the members of his family have been confined to the house by an attack of whooping cough, which has of course prevented the Bishop from keeping his outside appointments, but has not deterred him from doing other work.

Sister Florence of the Sisters of St. Mary at Kemper Hall, has been for some time a patient at the Presbyterian Hospital, Chicago. Prayers are asked for her recovery.

H. B. GWYN.

## INDIAN MISSIONARY RETIRES

MISS ELIZA W. THACKARA has resigned her work as superintendent of the Hospital of the Good Shepherd at Fort Defiance, Arizona, after twenty-four years of service among the Navajo Indians. In 1895 Miss Thackara, then associated with the government school on the Indian agency at Fort Defiance found that in all that vast tract of 15,000 square miles, containing a population of 30,000, there was no place where medical or surgical aid could be procured. Touched by the suffering she saw, Miss Thackara began the work which grew into the Hospital of the Good Shepherd. For many years she was practically alone, doing the hardest kind of labor, mothering, nursing, teaching, and ministering to the souls and bodies of these children of the Arizona desert.

## AT MONT ALTO SANATORIUM

MONT ALTO SANATORIUM in Pennsylvania is a state institution for sufferers from tuberculosis, and cares for over a thousand patients in the midst of a state forest reserve. Some years ago the Bishop of Harrisburg succeeded in purchasing a house just outside the grounds. It was a small mountain house, and insufficient both in size and in convenience. But an addition was built facing the sanatorium grounds, so that now there is an adequate provision for the comfort of the clergyman on duty, who has regular services in the chapel and also ministers in the hospital a mile away.

The chapel was presented by Mrs. Dixon, wife of the late state commissioner of health, and regular services are conducted in it by our own and the Roman Church, while other bodies hold irregular meetings. The Rev. Gaston J. Fercken, D.D., is in

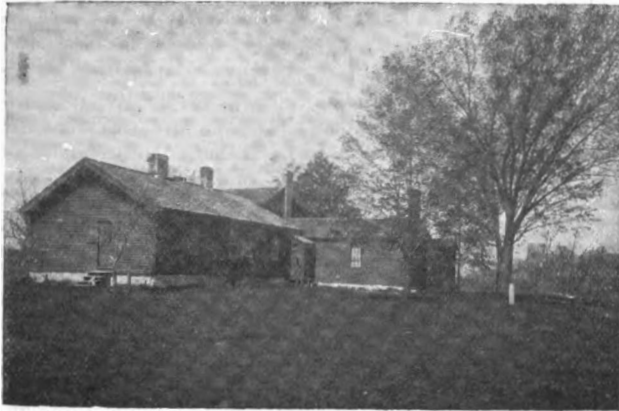


charge of Church work at the Sanatorium, and has been at the rectory since November 1st. His wife, having a practical knowledge of music, is a most helpful assistant.

Since the rectory property with its acre of ground was secured by the Bishop the state has purchased all the land in the neighborhood and now not a foot can be had for private ownership, all being included in the state forest reserve.

### "TURKEY ROOST" BURNS

OLD NASHOTAH has suffered a severe, if largely sentimental, loss in the total destruction by fire of the "Turkey Roost" last Sunday. The building had been reopened in the autumn as a branch community house of the S. S. J. E., where two priests, with students preparing under their direction for the seminary course for holy orders, were in residence. The house had been re-named



"TURKEY ROOST", NASHOTAH

St. Thomas Aquinas' House and was to have been dedicated next week.

The "Turkey Roost" goes back to the very earliest days of Nashotah history, and its name is almost as venerable as its historic boards. It appears originally to have been a farm house. It was enlarged and used in early days as a commons for the seminary students. DeKoven afterward occupied it with the preparatory students, which latter, in early parlance, were the "turkeys"—no one knows why. The "Turkey Roost" it has continued to be to the present day. When Dr. Webb became President of Nashotah, in 1897, the building, long unused and very dilapidated, was restored and became the residence at intervals, of his mother and his sister. From that time, up to the present autumn, the building has been set apart as the Nashotah residence of the present Bishop, though not often occupied by him.

The building was insured for \$1,000 and Bishop Webb carried insurance of \$500 on such of his personal effects as remained there. Though not of great pecuniary value, its loss creates an immediate housing problem of some difficulty. Also, the link with the early history of Nashotah is one that cannot easily be spared, and every alumnus of Nashotah will grieve over the loss.

### EPISCOPAL MEMBERS OF ARMY AND NAVY COMMISSION

AT THE recent General Convention the chairman of the House of Bishops appointed as episcopal members of the Joint Commission on the Relation of the Church to the Army and Navy the Bishops of Washington, Western New York, Western Michigan, Rhode Island, West Texas.

The name of a Bishop who was afterwards excused from serving on the Commission is omitted in the foregoing list.

### AMERICAN CHURCH BUILDING FUND COMMISSION

AT THE regular meeting in the Church Missions House, New York, on November 20th, loans amounting to \$23 800 were voted, grants amounting to \$2,000, and gifts amounting to \$2,500.

### ARMY AND NAVY COMMISSION

THE NEW Joint Commission on the Relation of the Church to the Army and Navy held an important meeting at the Washington Cathedral offices on December 12th. Nine members attended, Bishop Harding presiding. It adopted as a convenient name "The Army and Navy Commission", and took action for the immediate transfer of the files of the late Church War Commission to a room in the Washington Cathedral offices, offered by Bishop Harding. It ap-

pointed an executive committee of three, Bishop Brent, chairman, Bishop Harding, and Dr. Henry B. Washburn. The offer of Mr. Arthur L. Newbold, former treasurer of the War Commission, to act as treasurer until some other person should be selected was gratefully accepted, and Mr. Newbold was elected *ex officio* member of the Commission.

Organization was perfected and plans were agreed upon looking toward bringing the Church into helpful relation with the army posts and making the chaplains feel that the Church is behind them with practical help. The Commission looks forward toward continuous and wide-spread efforts on behalf of the officers and men of the army and navy.

Bishop Harding stated that there was now opportunity to appoint some chaplains in the navy, and asked that the bishops and others recommend suitable men under the age of thirty-one and one-half years.

Bishop Brent was authorized to express at a hearing of the senate committee hearty approval of the spirit of the Capper Bill now pending.

### NATIONAL COUNCIL HOLDS SESSION

THE PRESIDING BISHOP and Council were in session last week immediately after the meeting of the Board of Missions. Additions to the membership of the several departments were made and steps were taken to take over formally the affairs of the existing boards. A series of by-laws for the governance of the Council was adopted. A communication from the head of the Woman's Auxiliary expressed the desire to give up the title *Auxiliary* and have the organized woman's work of the Church associated with the Council, perhaps as a Department. The plan will be worked out later. No

steps were taken to fill the executive secretaryship for Missions. Bishop Lloyd having declined the appointment. The next session of the Council will be held on January 8th.

### A PLEA FOR AMNESTY

A REQUEST is made on behalf of the Church League for Industrial Democracy that Churchmen desiring to sign a "protest against the continued imprisonment of those in prison for conscience' sake and whose further incarceration can result only in a sense of injury that makes for discontent" will send their names to the Rev. Richard W. Hogue, executive secretary, 3800 Clifton avenue, Baltimore, Md.

### DEATH OF CENTENARIAN CHURCHMAN

MR. ROBERT WHITELEY, Sr., aged one hundred years, died on November 6th at the home of his daughter Mrs. Mary Tennison of White Hall, Ills. Mr. Whiteley was a devout Churchman and as he was baptized in infancy he was practically one hundred years a member of the Church. More than fifty years he worshipped at St. Paul's Church, Carlinville, and the chair in which he sat the last years of his life, that he might more easily hear the sermon, is draped in black, and the hearts of St. Paul's congregation are grieved. They remember with pleasure the kindly old man with his high principles of life.

The church could not hold all who came to pay their last respects at his funeral, which was conducted from the home of his son and St. Paul's Church, by the Rev. Henry B. Jefferson and the rector, the Rev. H. H. Firth.

Mr. Whitely was born on the river Ouse, within fifteen miles of the city of York, England. The old homestead there has been in the possession of the family for the past 500 years.

### THE FUTURE OF BERKELEY

FOR SOME TIME the trustees of the Berkeley Divinity School have been considering the advisability of removal to a site in Hartford, where the school might find opportunity for large usefulness and where its traditions and resources could be widely utilized. The Hartford Seminary is planning a new group of buildings to house the theological department, the School of Religious Pedagogy, and the School of Missions, and it is thought that coöperation would be of mutual advantage.

The project has been under discussion only among the trustees, but certain Hartford newspapers recently made premature announcement, which had led Dean Ladd to speak of the advantages that would be derived from the move.

"It is true," he said. "I am responsible for having brought before the trustees at their meeting last June the plan of moving Berkeley to Hartford, and this plan is now being carefully considered by them. It should, however, be emphatically stated that there is no thought in anybody's mind of merging with the Hartford School or with any other institution. Berkeley is one of the smallest divinity schools in the Church, but there is none higher in standing, or with a more honorable reputation. It is rather a noteworthy fact that, although the school has always been small, one-fifth of all the bishops of the Church are graduates of Berkeley. It has a very able body of alumni. It has its own unique character and traditions. If Berkeley should move from Middletown it would be only because

the trustees were convinced that the Berkeley traditions might be better conserved in its new surroundings and that its usefulness to the Church might be increased there. It should be made clear also that the whole question is still under consideration by the trustees. They intend to give it a most careful study, and it is certain that no action will be taken until the matter is considered from every point of view and all arguments pro and con are carefully weighed.

"It is probably no secret, however, that several of the trustees are already convinced of the desirability of the move and are working enthusiastically to bring it about. It would, in their judgment, be a great advantage to Berkeley to be associated with the wonderful group of schools which President Mackenzie is gathering in Hartford, all of which are soon, in their new location, to enter upon a career of greatly extended influence. Berkeley students would reap the advantage of the many courses in missions, pedagogy, music, sociology, and other subjects which know no denominational distinctions. At the same time Berkeley would become the natural home for Episcopalian students in the allied schools of whom there are already a good many. The Berkeley and Hartford libraries could be combined, and in many other ways the association would make for that economy and efficiency which appeal to those who carry on the work of the Church no less than do business men. The proposal ought particularly to appeal to those who desire Church unity, for it is indisputable that life and study, side by side, of the young men preparing for the ministry of the two Churches would inevitably conduce to mutual understanding and sympathy, and would be a way of bringing about unity quite normally and naturally, without any sacrifice of principle or forcing the issue. Few would be found to deny that both Episcopalians and Congregationalists have something to learn, each from the other."

The Berkeley Divinity School, with all its rich heritage, is at present urgently in need of largely increased financial assistance. The high cost of living has cut the resources of all educational institutions almost in two. Berkeley has in recent years lost very largely through its holdings of New York, New Haven, and Hartford stock. It may be very difficult to raise the money needed unless some programme is put forth which will appeal to the Church at large in such a way as the move to Hartford would undoubtedly do.

#### DR. WATSON HONORED BY SERBIA

THE REV. DR. S. N. WATSON, rector emeritus of the American church in Paris and temporarily in charge of the church at Glencoe, Illinois, has received from the Prince Regent of Serbia a copy of a royal decree of August 29, 1919, conferring on him the collar and insignia of a Commander of the Order of St. Sava, in recognition of his work as chairman of the Committee of Relief and Distribution of the American Relief Clearing House in Paris in 1915, 1916, and 1917.

The Bishop of Missouri has appointed Dr. Watson to preach the annual flower sermon, on the Shaw foundation, in the Cathedral at St. Louis on May 16th.

#### BEQUESTS

THE WILL of the late Charles B. Amory leaves \$1,000 to the endowment fund of the Church of the Holy Spirit, Mattapan, Mass. (Rev. Alan McLean Taylor, rector).

THE WILL of Mrs. S. W. Bridgman of New York, recently deceased, leaves \$15,900 to St. Saviour's parish, Bar Harbor, Maine (Rev. W. E. Patterson, rector).

UNDER THE will of the late Helen (Lampson) Simmons, who died December 7th St. Matthew's parish, Kenosha, Wis., receives \$1,000. Mrs. Simmons was a pioneer member of St. Matthew's parish.

#### MEMORIALS AND GIFTS

A THREE PANEL WINDOW has been placed in St. John's Church, Helena, Ark. (Rev. C. F. Blaisdell, rector), with the inscription, "Thanksgiving unto God for the safe return of the sons and daughters of St. John's parish who fought for liberty and peace, 1917-18."

The window, which contains names of the fifty boys and two women who entered the service from the parish, cost \$525, the whole being raised in one offering without solicitation.

A REVERENTLY DIGNIFIED stained glass memorial was dedicated at the Church of the Holy Nativity, Rockledge, Pa., Sunday, November 2nd, in memory of Corporal John Laudenslager, Company A, 109th U. S. Infantry. The Rev. Fordyce H. Argo officiated and preached. The window was presented by Mrs. Mary W. Wilkinson as a memorial to her son, who was killed in action at Château-Thierry. Its central theme is that of sacrifice sanctified in the Cross of Christ. At the base of the window is a golden star emblazoned on a shield, the inscription appearing on a ribbon as follows:

"In loving memory of  
CORPORAL JOHN LAUDENSLAGER,  
Company A, 109th Infantry, 1899-1918;  
killed in action at Château-Thierry."

#### ARKANSAS

JAMES R. BOUT WINCHESTER, D.D., Bp.  
EDWIN WARREN SAPHORE, D.D., Suff. Bp.  
EDWARD THOMAS DEMBY, D.D., Suff. Bp.

The Campaign—A Sewing School—Methodist Minister Confirmed—A Missionary's Furlough

REPORTS ARE coming in slowly from the every-member canvass which was made pretty generally over the diocese on December 7th. A communication from the diocesan chairman, the Very Rev. R. B. Templeton, states that several of the parishes and

missions have probably met or exceeded their quotas, but that the exact figures are not yet available.

THE NATION-WIDE CAMPAIGN was brought to a conclusion in fine manner in the Cathedral parish on December 7th, both Bishop Winchester and Bishop Saphore attending.

THE WORK of the committee on the Nation-wide Campaign in St. John's parish, Helena (Rev. C. F. Blaisdell, rector) is going ahead quietly, effectively, and with power. This parish did not conclude its part of the Campaign on December 7th. The money side is not being stressed, but the ministry of healing is being brought to the attention of the people very forcibly. The women are making successful effort to put a Church paper in every home.

A SEWING and embroidery school has been established in connection with St. Mary's (colored) Chapel Hot Springs (Rev. Daniel E. Johnson, D.D., priest in charge). Bishop Demby and Dr. Johnson hope to make the school one of the best of its kind in the province. Mrs. Daisy McDavid is in charge.

THE REV. F. W. GEE, a Methodist minister, and Mrs. Gee, his wife, were confirmed by Bishop Winchester at Trinity Cathedral on Sunday, December 7th. Mr. and Mrs. Gee were presented for confirmation by the Very Rev. R. B. Templeton, Dean of Trinity Cathedral. Dean Templeton himself was confirmed at Trinity Cathedral only three or four years ago, coming from the pastorate of the most prominent Methodist Episcopal congregation in Little Rock. Mr. Gee will serve Dean Templeton as assistant while making preparation for deacon's orders.

DR. C. MCA. WASSSELL, superintendent of the men's department of St. Peter's Hospital, Wuchang, China, is visiting in Little Rock after five and one half years of service at St. Peter's. This is Dr. Wassell's first furlough home. He arrived in the States last September and will return to China after a year. His parents live in Little Rock, where Dr. Wassell was born and reared. He is spending his furlough delivering addresses on the work at Wuchang and has spoken at the churches in Little Rock, at Scott's, at Wynne, and was last Sunday at Forrest City. His speaking will be confined to this diocese during December and January, it being his intention to speak wherever in the diocese a congregation cares

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to listen to him. Since returning home, Dr. Wassell has been afflicted in the death of his little daughter and his brother. His daughter, Ruth Helen, was born in China on February 5, 1918, and died in Little Rock on December 2nd. His brother, John R., died November 19th, in Little Rock, only thirteen days after his marriage to Miss Lucile McRae of Atlanta, Ga. Miss Elizabeth Caldwell of Little Rock plans to return to Wuchang with Dr. Wassell, going as a nurse to the Church General Hospital. She is a graduate of St. Vincent's Infirmary, Little Rock, a Roman Catholic institution. Dr. Wassell says that more nurses, doctors, and pharmacists are needed.

**BETHLEHEM**

**ETHELBERT TALBOT, D.D., LL.D., Bishop.**  
 Club Dinner—Thanksgiving Events at Scranton

THE ANNUAL DINNER of the men's club of St. Paul's Church, Montrose (Rev. Wallace Martin, rector), was held on December 4th. Churchmen from Susquehanna, Great Bend, New Milford, and Tunkhannock, were guests. The principal speaker was Mr. Frank W. Goodall, of Scranton, leader of one of the largest Bible classes in the Church. Other speakers were the Rev. Percy C. Adams the Rev. Harry E. Adams, Mr. E. R. W. Searle, and the rector. Mr. Nelson C. Warner, president, acted as toastmaster.

A SERVICE of thanksgiving and welcome home, and the unveiling of a bronze tablet erected by the congregation in honor of the parish service men, marked Thanksgiving Day at St. Luke's Church, Scranton (Rev. R. P. Kreidler, rector).

**CENTRAL NEW YORK**

**CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop**  
**CHARLES FISK, D.D., LL.D., Bp. Coadj.**

Church Normal School—Presbyterian Coöperation—New Men's Club—Americanization—Tithers

A NORMAL SCHOOL for Sunday school teachers will be opened in Syracuse in January. Courses will be furnished on the Bible, Church History, and Religious Pedagogy, and there will be special instruction for teachers of every grade using the Christian Nurture Series.

A GREAT COMPLIMENT was paid to the Presbyterian Church, according to one of its local ministers, when the Episcopal Church asked permission to use the complete stewardship programme, plans, and literature of the Presbyterians in the Nation-wide Campaign. Partly because of this the book, *Money, the Acid Test*, is numbered among the year's "best sellers".

AT A MEETING of the workers in the Nation-wide Campaign of St. Mark's parish, Syracuse, the rector, the Rev. Rolfe Pomeroy Crum, made a call for tithers, and twenty-nine responded with a promise to give one-tenth of their income to Church and charity.

PLANS ARE under way to place one or more women welfare workers in the parish of the Church of the Good Shepherd at the Onondaga Indian Reservation. The parish is at present without a rector and the Archdeacon, who visits the reservation frequently, believes that a woman to direct sewing, cooking, and other domestic classes, as well as religious work and visiting, would do much for the work. The Rev. Wm. M. Beauchamp, senior priest of the diocese, authority on Indian lore, and life-long friend of the Indians, holds afternoon services at the Reservation since the resignation of the Rev. Henry Gibbs.

AT A RECENT meeting the men's club of Grace Church, Syracuse, had for its speaker the publisher of the *Syracuse Journal*. This club is having its most prosperous year and expects within the next two months to have every man in the parish enrolled.

THE CHURCH OF THE SAVIOUR, Syracuse, has organized a men's club. At the introductory banquet fifty members were enrolled and half as many more are pledged to join in December. Dr. L. H. Henry was elected president. The speakers were Burr Johnson of Trinity men's club, S. S. Marvel of St. Mark's, and Charles Behm of the parish.

THE GIRLS' FRIENDLY SOCIETY of St. Paul's Church, Syracuse, is having a course in cookery on Monday evenings. At the last meeting demonstration was given of the construction of a fireless cooker.

WHILE SCIENTISTS and others are seriously viewing the claims of spiritualism and books on the subject are multiplying, the members of the Chamber of Commerce of Syracuse were confirmed in their doubtfulness by an exhibition given before them recently by Arthur Delroy, president of the New York Psychic Club. In a talk lasting two hours Mr. Delroy showed "spirit writing", answered sealed questions, and did various other things which have mystified the public, and which he assured his hearers were absolute fakes, although he did not reveal the way in which all of these were accomplished.

DR. WM. M. BEAUCHAMP, senior priest of the diocese and well-known authority on Indian lore, was the last speaker at an Onondaga County conference for Americanization of the foreign born. Much difference of opinion had been shown as to how the movement should operate. Dr. Beauchamp said the principle thing was to begin, and the movement would take care of itself. He added that while the foreign-born had much to learn to become American, Americans also could learn much from foreigners.

**CONNECTICUT**

**CHAUNCEY BUNCE BRWSTER, D.D., Bp.**  
**E. C. ACEBSON, D.D., Suffr. Bp.**

Progress in East Haven and New Haven—Normal School of Christian Nurture

CHRIST CHURCH, East Haven (Rev. Herbert A. Grantham, rector), had the largest class in years when on the First Sunday in Advent twenty boys and girls and eleven adults were presented for confirmation. This parish has been credited with only fifty-nine communicants, and until last May had only an evening service with a monthly Eucharist. Twenty of its teachers and substitutes are attending the normal class at St. Paul's Church, New Haven.

A SUPPER for the younger men of the city parishes of New Haven under the auspices of the diocesan committee of the Nation-wide Campaign will be held in Christ Church parish house, New Haven, on December 30th. The object is to enlist and stimulate the interest of the younger men in forward work in this vicinity.

THE SIDE AISLES and crossing in Christ Church, New Haven, are to be paved, the cost to be borne by the daughters of the late Dr. George Brinley Morgan as a memorial to their brother, Denison Morgan. At their request the fund accumulating for this purpose is to be used for paving the lady chapel.

THE THIRD SESSION of the New Haven Normal School of Christian Nurture will be held in St. Paul's parish house, New Haven, on Tuesday evening, the 23rd. This school, receiving the hearty support of

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MEMBERS OF the Forbes Memorial Chapel of the Epiphany, New Haven, have started a fund to erect a rood screen in the chapel.

**EAST CAROLINA**  
T. C. DARST, D.D., Bishop  
Two Convocations

THE WILMINGTON CONVOCATION met at Christ Church, New Bern, on November 17th. The opening sermon was preached by the Rev. Ambler M. Blackford. After the Holy Communion the following morning, came the business session. Reports were heard from the various parishes and the Bishop spoke briefly of the General Convention. After the noon intercessions, the Rev. J. H. Gibboney spoke on the Nation-wide Campaign. A helpful discussion followed, in which Mr. Gibboney answered a number of questions. Convocation recommended that the budget be apportioned on the basis of the number of communicants. The afternoon session began with an address by the Rev. George W. Lay, D.C.L., on Religious Education. The Rev. Walter R. Noe gave account of his work as Archdeacon. He had been able to carry the Church into several new fields; and hoped within the next few years chapels might be built at strategic points in unoccupied territory with several new ministers installed. Dr. John W. Wood told of his recent visits to Alaska and China, and of the splendid work in both fields. A good-sized congregation came out at night to hear Dr. Wood on the Nation-wide Campaign. He spoke at some length of what the Church has done in molding the thought of China and other countries. He mentioned that three of China's ambassadors to other countries were graduates of St. John's University, Shanghai.

THE CONVOCATION OF EDENTON met at the Church of the Holy Cross, Aurora, on November 10th. The services were in the new church, a beautiful brick building with appropriate furnishings. The preachers were the Rev. Messrs. Alfriend, Gardner, and Taylor, of our most recently enrolled members. At a very impressive service on Wednesday morning, the Bishop (all the priests present uniting with him in the laying on of hands) ordained to the priesthood the Rev. Edgar M. Parkman. The last appointment was the missionary meeting. Its theme was the Nation-wide Campaign, with addresses by Mr. John G. Bragaw, Jr., the Rev. Dr. MacKinnon, and Bishop Darst.

**GEORGIA**  
F. F. REESE, D.D., Bishop  
Church Buys Property for Orphanage

THE CHURCH has purchased the Collins Home, one of the finest residences in Collinsville, for use as an orphanage. The property comprises half of a large city block, with a garage and stables. The orphanage already occupies the property, having moved in on a year's lease some months ago.

**HONOLULU**  
H. B. RESTARICK, D.D., Miss. Bp.  
Ninetieth Birthday of a Founder of St. Andrew's Priory

SISTER BEATRICE, one of the five sisters of the Society of the Holy Trinity who founded St. Andrew's Priory, Honolulu, in 1867, was 90 years old on November 2nd, and the anniversary was celebrated on the day before, a Saturday. There was a reception on the Priory grounds, and flowers came from women who had been at the Priory fifty

years ago. The Mayor sent the municipal band. Sister Beatrice visited San Francisco in 1901, but with that exception has not left the island since 1867. On the birthday, when Sister Beatrice and Sister Albertine, her associate since 1867, were entertained with a few friends, Mrs. Restarick read a poem of appreciation.

"Tis well, dear friend, your natal day  
Fell not with All Saints' yesterday;  
For love and reverence we would bring  
To you alone—our offering."

**KANSAS**  
JAMES WISE, D.D., Bishop  
Using the Moving Picture

A PICTURE SERVICE, one of a monthly series, was given successfully in the Electric theatre, Emporia, on December 7th by St. Andrew's Church (Rev. Carl W. Nau, rector). More than 150 were turned away for lack of space.

**KENTUCKY**  
CHAS. E. WOODCOCK, D.D., LL.D., Bishop  
Thanksgiving Day—The Campaign

THANKSGIVING DAY was faithfully observed in Louisville, most of the parishes reporting large attendances at the various

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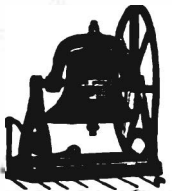
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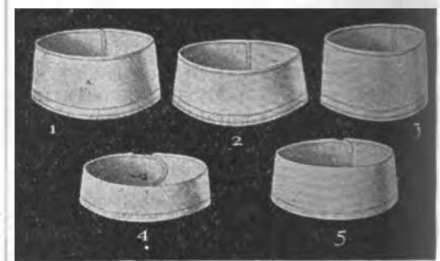
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services. As has long been the custom, four of the more centrally located churches held a united service, which was at the Cathedral this year. The Bishop being the preacher. All the Louisville parishes devoted their Thanksgiving offerings to two local Church institutes, the Orphanage of the Good Shepherd for boys, and the Home of the Innocents, for infants and children under six. Owing to extensive repairs and improvements being made at the former institution, and the fact that this orphanage had so recently celebrated its fiftieth anniversary, it was thought best to omit the usual Thanksgiving Day reception and to have a "house-warming" later in the year.

**LOS ANGELES**

**JOSEPH H. JOHNSON, D.D., Bishop**

**Illness of Bishop Johnson—Parishes Merge**

BISHOP JOHNSON has been able to make but two visitations since his return from General Convention, having been confined to his home by illness. Just recently he was taken to the Good Samaritan Hospital, Los Angeles, where he is expected to remain for some weeks. While his condition is not regarded as serious all his December engagements have been cancelled.

THE RECENT merging of the parish of St. James, Los Angeles, and the mission of St. Barnabas promises to result in a splendid parish. A property 150 feet square on Wilshire Boulevard affords one of the most strategic church sites in the city. At a dinner on November 25th at St. James' parish house. \$30,750 was pledged toward the new building. The two congregations also have real estate assets of \$10,000, but have set \$150,000 as the minimum for their building fund. The final merger must await the diocesan convention next month.

**MAINE**

**BENJAMIN BREWSTER, D.D., Bishop**

**The Church at Eastport—A New Parish**

UNDER ITS new rector, the Rev. Harland H. Ryder, Christ Church, Eastport, where there is opportunity for much work among seafarers, is making gratifying progress. The vestry have pledged themselves to raise \$450 for a new heating plant.

THE SOCIAL CLUB of St. George's Mission Sanford, has raised nearly \$900 for a new heating plant which was recently installed.

ST. MICHAEL'S CHURCH, Auburn (Rev. A. T. Stray), has been organized as a parish, and Mr. Stray, who for over ten years has been priest in charge, becomes its first rector. By this action the new parish releases \$500 which it has been receiving from the diocesan Board of Missions.

**MILWAUKEE**

**W. W. WEBB, D.D., Bishop**

**Convalescence of Rev. W. F. B. Jackson**

THE REV. WM. F. B. JACKSON, of Kenosha, has been very seriously ill in a local hospital with pneumonia, but is now on the road to recovery. Mr. Jackson is father-in-law to the rector of St. Matthew's Church, the Rev. Charles E. McCoy, and is canonically connected with the diocese of Rhode Island.

**MINNESOTA**

**FRANK A. MCELWAIN, D.D., Bishop**

**Church School Association—Thanksgiving Day**

BISHOP MCELWAIN is sending, through his clergy, post cards to all heads of families. These cards are going out three days apart and are very interesting. The first

card reads: "Every Christian a Conscript. The World, Your Country. Your Church, Your Parish, Your Neighbor. The Lord Jesus Christ calls You to the Colors. Are you a soldier of the Cross? Or is that just poetry? If you are, fall into step with the Nation-wide Campaign."

THE PROGRAMME COMMITTEE of the Church School Association of the diocese plans for one of the best institutes ever held. At an extended business session the new Sunday school secretary, Miss Elizabeth Yardley, will be given every opportunity to reveal her plans. Immediately after supper conferences will be held for superintendents, teachers in the main school, and primary workers. Experts will have charge. Following the conferences Miss Yardley will lay before the whole association the schedule of activities outlined by the G. B. R. E. This schedule will be thoroughly discussed and explained and the results of actually putting the schedule into effect will be told by Miss Davies of St. Paul's school, Minneapolis. The inspirational service will be conducted by Bishop McElwain. The Institute will be held about the middle of January.

ALL THE clergy of Minneapolis are being urged to take part in the drive for a "community fund" to be used in meeting the expenses of the sixty-two charitable and missionary agencies in Minneapolis.

THANKSGIVING DAY services were held in all the Minnesota churches. At St. Mark's, Minneapolis, Dr. Freeman, the rector, spoke on Looking Backward and Forward. The whole was planned as a "community service". As St. Mark's is becoming more and

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more a down town church, the rector and choir-master are planning all their services to make a strong appeal to the large floating population.

YOUR CORRESPONDENT continues to hear of the splendid increase in numbers and greater enthusiasm for Sunday school work. St. Matthew's Church, St. Paul (Rev. C. E. Haupt, rector), reports that the school is growing toward a high mark. At St. Andrew's, Minneapolis (Rev. Harmon Edsall, rector), the school has a regular attendance of three or four times what it had a few months ago. The new rector is successfully working to build up a strong parish around the Sunday school.

A CONVERSATION with the rector of Christ Church, St. Paul, discloses that the rector and people of that down town church are engaged in the very best kind of Christian social service. Girls have been saved from shame and despair and boys and young men have been brought out of the worst environment into splendid Christian life.

OHIO

WM. A. LEONARD, D.D., LL.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

A Thanksgiving Gift

PLEDGES totalling \$30,150 towards the completion of St. Mark's Church, Toledo, were laid on the altar on Thanksgiving Day. It is expected that this free will, voluntary offering of the people will be increased. Notwithstanding this gift the parish is actively engaged in the Nation-wide Campaign.

RHODE ISLAND

JAMES DE WOLF PERRY, JR., D.D., Bp.

A School for the Wilderness—Service for the Deaf

WHEN THE diocesan deaconesses, Deaconess Dahlgren and Deaconess Gillespy, left in September to take charge of St. Faith's House, New York City, it was wondered how the Correspondence School they had instituted among a hundred or more children in the Rhode Island wilderness could be kept up. The management of it was put in the hands of the educational secretary of the Woman's Auxiliary, Mrs. Frank W. Emerson, and she has gathered around her between thirty and forty young women of Providence who under her leadership are continuing the task with remarkable success. Mrs. Emerson meets some of them once a week at the Bishop McVickar House, and once a month they all meet for a special address or instruction. Thus children and adults ten or more miles from a railroad or a trolley are taught about Christ and His Church and brought into close connection with their correspondents. At Christmas time they will be brought together in some outlying district for a Christmas festival, gifts for which are furnished by the Sunday schools of St. Stephen's and St. Martin's, Providence.

AN UNUSUAL SERVICE of interesting character was held on Advent Sunday in the Transfiguration Chapel of Grace Church, Providence when Bishop Perry confirmed seven deaf mutes presented by the provincial missionary to the deaf, the Rev. George H. Hefflon. The hymns were signed by a vested choir of four deaf girls.

SOUTHERN FLORIDA  
CAMERON MANN, D.D., Miss. Bp.

An Interparochial Gathering of Women


ON DECEMBER 3rd a delightful "neighborhood meeting" was held at Deland, the women of St. Barnabas' Church having sent out a cordial invitation to nearby parishes and missions for delegations of women to

meet with them. Eighty-two women were seated at the luncheon, all keenly interested in mission work and study.

SOUTHERN OHIO  
BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

Children's Hospital—Another Useful Automobile—Interchurch World Movement

AT THE CHILDREN'S HOSPITAL on its annual donation and inspection day Bishop Vincent dedicated some \$9,000 worth of gifts, including several endowed beds.



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THE REV. E. H. OXLEY, missionary in charge of the beautiful Church of St. Andrew for the colored people of Cincinnati, a congregation living not only near the church but also in every suburb, has secured a large auto and is using it to bring the scattered children from the hilltops to the Sunday school and the aged and infirm to church. It has also been used as an ambulance, and its usefulness is remarkable, the only problem being that of upkeep.

A RECENT CONFERENCE in the Southern Hotel, Columbus, of the Interchurch World Movement was largely attended by delegates from all over the state. Several of our clergy attended and cooperated in every way possible. The Bishop Coadjutor is a member of the executive committee and Archdeacon Dodshon of the survey committee.

AN OLD colored mission in Springfield has been revived by Archdeacon Dodshon and gives some promise of permanency.

THE CHURCH OF THE CENTURION, Camp Sherman, is now closed. Disposition of the property rests with the War Commission and it will doubtless be turned over to the government, without, of course, the furniture and fixtures.

ON DECEMBER 5th a conference of college workers at the Ohio State University was attended by the Bishop Coadjutor and the diocesan clergy from college or university towns.

**SOUTHERN VIRGINIA**

B. D. TUCKER, D.D., Bishop  
A. C. THOMSON, D.D., Bp. Coadj.

Parish House of Christ Church, Norfolk

THE NEW parish house of Christ Church, Norfolk (Rev. F. C. Steinmetz, D.D., rector), has been opened. Like the main edifice, which it adjoins, it is constructed of rough granite, with Indiana limestone trimmings, and is practically fireproof. There are three floors, two stories above the basement. The basement includes two club-rooms, a billiard room, and a small gymnasium; the main floor two sacristies, choir room, guild room, a public retiring room, rector's study, women's room, etc.; the upper floor an auditorium, Sunday school class rooms, and a kitchen. The parish house was not built by contract but under the supervision of the rector. With its equipment it cost \$80,000.

**TENNESSEE**

THOS. F. GAILOR, D.D., Bishop

Lay Readers' League

A LAY READERS' LEAGUE was formed at Nashville on December 5th to assist the Bishop Coadjutor and the Rev. Howard Cady, general missionary, in the missions of the city and adjacent points.

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop

Brotherhood Assembly—Bishop Rowe—Lectures on Mental and Social Hygiene—Victory Window

ON ST. ANDREW'S DAY, the Southern Maryland assembly of the Brotherhood, consisting of six newly formed chapters, held its first corporate service in Christ Church, Chaptico. An inspirational address was made by Mr. Edward A. Shields, field secretary of the Brotherhood, and a greeting was given by the Bishop, who also confirmed sixteen persons.

BISHOP ROWE, Mrs. Rowe, and their small son have been spending a week in Washington as guests of the National Cathedral School for Girls. On November 30th, the Bishop preached at St. John's Church in the

morning, the Cathedral in the afternoon, and the Church of the Epiphany at night.

AT TRINITY COMMUNITY HOUSE a course of twelve free lectures by Dr. E. W. Lazell of St. Elizabeth's Hospital on The Analytic Psychology of Human Behavior as applied to Mental and Social Hygiene, designed especially for parents and social and child welfare workers, is being given Wednesday evenings at 8 o'clock. A mental hygiene clinic is open at the Community House under the direction of Dr. Loren Johnson, on Mondays and Fridays from 2:00 to 5:00 P. M.

A VICTORY WINDOW made by Geissler, representing our Lord enthroned in glory, was unveiled in Trinity Church, Upper Marlboro, Md., on Sunday, November 30th, the address being made by Admiral Endicott. This window will be dedicated by the Bishop in the spring.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

A Commemorative Tablet—A Sedan Car—Worcester Parsons' Club

IN ST. MATTHEW'S CHURCH, Worcester (Rev. George S. Southworth, rector), a tablet was unveiled on December 5th commemorative of the 123 members of the parish who served in the world war. Exercises began with a banquet in the parish house, tendered to about ninety of the service members. After addresses by the mayor, the junior warden, and the rector, the men marched into the church, where a large congregation joined in the service. Following the sermon by the rector, the junior warden presented the bronze tablet to the parish, and it was accepted by the rector. The tablet contains the name of Amy Millicent Lassey, who served as a nurse. Its inscription reads:

"War of 1914-1918. Erected by this parish in honor of those who went forth with gladness to die, if required of them, in order that peace and happiness, truth and justice, religion and piety might be sustained among all nations."

The evening ended with a programme of community singing, other music, refreshments, and dancing.

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THE REV. LEWIS G. MORRIS, D.D., rector of All Saints' parish, Worcester, Mass. has been given by the vestry a handsome Sedan car to be maintained by the parish.

THE REV. F. H. SLEEP delivered a charming paper on Charles Kingsley before the Worcester Parsons' Club. It was the more enjoyed because the author as a lad had first hand knowledge of the parish of Kingsley.

### MOBILIZATION DAY RESULTS

(Continued from page 239)

than \$200. Grace Church, Cuero, oversubscribed to the amount of \$1,068.88 and increased its parish budget \$600. The churches at Del Rio and Brackett raised \$10,000 for parish purposes and subscribed their quotas. San Marcos and Luling each raised their parish budget to \$3,000 and oversubscribed their quotas. Gonzales subscribed for parish support \$9,000, increased the rector's salary, and pledged its quota. Runge oversubscribed its quota. Port Lavaca has not reported. Other parishes and missions of the diocese make the drive later. The diocese will undoubtedly exceed its quota.

### The Magazines

The *Harvard Theological Review* for October commands, as ever, the respect of all thoughtful readers. Its value, however, is not merely intellectual: to many a Churchman there comes a deep delight, on opening its pages, to see in close juxtaposition, contributions from many differing branches of the Church; Professor Ackerman of Nashotah, and Professor Hutcheon of Meadville, joining together to enrich the intellectual life of the Church of God is a most happy sign of the truest sort of Christian unity. Professor Ackerman's contribution on The Psychology of Mysticism and the Divine Immanence is of very real value. The psychology of mysticism, he points out, has demonstrated the improbability of any direct knowledge of, or acquaintance with, a God *transcendent*. But it is a *non sequitur* to infer that the mystic is under a delusion in regard to his at-one-ness with God; for, as a matter of course, this is exactly what the psychological analysis indicates, that the personal object of religious experience is decidedly God *immanent*. The confusion involved in the notion of a transcendent deity is the failure to recognize the fact that the God-transcendent is unreal in the present; he is simply God in the future, who is immanent when experienced. Therefore we need feel no dismay because mysticism does not apprehend God transcendent (or theological), since it is impossible to reach *ahead of existence*. With this as his hypothesis Professor Ackerman argues that "the 'idealized self' is an 'other-than-rational' product, in which the mysteries of origin, cause, infinity elemental reality, and the like are involved, notions which are not attributable to the creation of consciousness, since they cannot be said to be 'experienced', i. e., immediately. "Why, then," he asks "hesitate to conclude that these *differentiae* between the self and the *alter* constitute evidence of autogenetic personality whose only admissible meaning is God?" Professor Hutcheon at the beginning of his discussion of Conscience and Moral Principle, explains that his attention has recently been drawn to the problem as a consequence of the appearance of the "conscientious objector". Conscience he defines as the sense we have of ourselves as realized in conduct. It is

the self making moral judgments. The origin of this self we cannot know, but that ignorance does not prevent us from perceiving that the content of conscience is generally due to social environment. A highly individualized conscience can only grow up within and by means of the moral life of humanity. Its highest test, then, must be not alone the degree of its subjective certainty, but also its power to persuade and convince those other souls whose movement of purpose and aspirations like his own, is ever upward. Professor Ropes of Harvard contributes an exposition of the Book of Revelation with some useful advice as to "methods of approach". We must assume a simpler and less sophisticated attitude towards it and not read into it things and ideas that only persons who can look back on nearly two millenniums of history since the birth of Christ could possibly know. Next, we must realize that it is only one of a number of Jewish apocalyptic writings,

all of which closely resemble each other. Thirdly, that the imagery employed in Revelation did not originate with the author: it is conventional, traditional, derived. We should study the sources of this imagery, by which only it can be understood. The remaining article in the magazine is an account by Professor Frederic Palmer of the life and work of Isaac Watts. His theology was unmitigatedly Calvinistic; his God was the Hebrew Jehovah unmodified; his theory of the Atonement was bloody substitutionalism; his hell was perpetual and material. But his hymns are not mere rhymed theology; he had marked poetic gifts—though not of the first order; and his hymns are as a consequence, almost all of them, bathed in an atmosphere of feeling gaining a respect, a worth, and often a beauty thereby. "He was the first Englishman who set the Gospel to music, and in his special field of song he has never been surpassed."

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This beautiful Christmas letter is addressed to the Christian people of America whose generosity in the past has enabled the Armenian people to survive and in whose continued support lies the sole hope of the suffering millions of the Bible lands.



Dear Friend:

Another little child has shrivelled up and died!

The mother, creeping back, gaunt and cold, from the desert, has put down the thin little bones with those that strew the road, so-many-miles, and has sunk beside them, never to rise again.

Only a little child, and a mother, out on the bleak Armenian road - but what is that Vision hovering there - and what is that Voice the cold winds bear to the ears of our souls - "I was hungry and ye gave me no meat - I was naked, and ye clothed me not?"

To-day - yes, to-day - while we are preparing our gifts for Christmas - many more of these little children - not a hundred, nor a thousand, but two hundred and fifty thousand of them - are still wandering uncared for and alone in that dead land, "their weakened skins clinging in fear to their rattling bones", and they are crying out with gasping breath, "I am hungry! I am hungry! I am hungry!" And the Voice of One who watches us as we prepare gifts to celebrate His Birthday, comes again to the ears of our souls - "I am hungry! I am hungry! I am hungry!"

Now the children, and the mothers of Armenia are dreading the winter. "Just human remnants, they are, not protected, many of them, from the elements by even the dignity of rags"

But we can feed and clothe those perishing ones - some of them - before it is too late. Herbert Hoover cabled from the Caucasus: "It is impossible that the loss of 200,000 lives can at this day be prevented, but the remaining 500,000 can possibly be saved." They need not starve, and freeze and die if we will save them.

Open now your heart and purse. They need not die! Give ye them to eat!

To-day nearly eight hundred thousand destitute Armenians - His people - need food and clothing. He took little children in His arms and blessed them To-day will you take one, or more, of those sad, cold, hungry little children of Armenia into your arms and heart, in His name; and give them food, and warmth and life?

"In as much as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Faithfully yours,  
For the Executive Committee,  
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*W. T. J. J.*  
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