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# The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, DECEMBER 27, 1919

NO. 9

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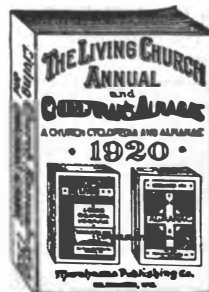
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# The Living Church

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VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 27, 1919

NO. 9

## EDITORIALS AND COMMENTS

### The Concordat in General Convention

**I**N an interesting article in the *American Church Monthly* for December entitled Observations on the General Convention of 1919 and written by "A Clerical Deputy" (unnamed) we find the following comment on the resolutions adopted relating to the Concordat:

"Under the urge of sentiment for Christian unity which the year had enormously stimulated, the majority voted tumultuously in favor of taking the first steps which pave the way for an approach towards unity with the Congregationalists or rather distinguished group within that body. The General Convention of the Church, through the favorable action of its two Houses, as now placed the seal of its approval upon the principles of the Concordat, and made changes in the Constitution which, if ratified three years hence, will allow the ordination of Congregational ministers without exacting any promise from them to conform to 'the doctrine, discipline, and worship of this Church'. That this measure should have carried by so overwhelming a majority was doubtless as much of a surprise to its advocates as it was to those who questioned its wisdom and expediency. What, however, was even more surprising, was the lack of any organized opposition upon the floor of the House. Those who were looked upon to lead were mainly silent or only attempted a feeble protest. What seemed like an eleventh hour defection of one of the most trusted Catholic leaders precipitated a panic in the ranks of the opposition and left them literally speechless with astonishment and indignation. The case for the Concordat was astutely managed by those in charge of the measure, its presentation being delayed until almost the close of the session when the House was tired out and the members were eager to depart to their homes. Moreover proposal originated and was discussed before it came to the favorable action by the House of Bishops where the House of Deputies gave it great prestige and doubtless served to win waverers to its support.\* There was a natural feeling that a measure which in the main carried the approval of the Bishops must be less radical than it appeared to be on the surface. Beyond question the endorsement of the Concordat by so substantial a majority as it received must be taken to represent the actual mind of the Church as at present reformed. . . . The change in the Constitution cannot be finally ratified until 1922 and much water will flow under the bridge before that time. Next year the Lambeth Conference will be held, when of course the general subject of reunion will be exhaustively discussed and possibly some practical steps decided upon. There will also next year probably be an assembly of those who have accepted the invitation of the Commission on Faith and Order to meet and discuss their differences. Then, too, churchmen will have ample time to deliberate upon the action taken at the Convention of 1919 and definitely reach a conclusion as to whether they wish to ratify the same in 1922. A

change of mind upon the subject is conceivable if perhaps not probable. . . .

"Those who have confidently looked to the Bishops to block radical legislation have to confess that they have misunderstood the corporate temper and spirit of our Fathers-in-God. It is evident that the Bishops have no disposition to oppose their veto as against the strongly expressed sentiments of the House of Clerical and Lay Deputies, but rather are willing to subordinate their judgment to the current popular view. This is evidenced by the withdrawal of their own resolution dealing with the Concordat and the adoption of that passed by the lower House. Like the English House of Lords, the Upper House of the General Convention is to be regarded as meekly submissive to the mandates of the popular democratic body. If the quality of leadership is one inherent in the Episcopal Office it is to be regretted it is so seldom manifested when important principles are at issue."

A comment of this sort demands careful consideration, and especially since we have already passed over without criticism one similar comment published in another, and generally trustworthy, Church magazine, while in other ways we have learned of a most surprising misconception of facts on the part of many people; for that the facts are not as stated in these magazines is beyond question.

The resolutions of the House of Bishops involved the bald acceptance of the Concordat and the appointment of an official commission to "continue conference" with Congregationalists "for the purpose of securing a wider consideration of the proposed Concordat". It is unnecessary now for us to recount the steps by which the House of Bishops came to commit itself to this position. It came about through the dangerous method of amendments during the debate and we doubt whether it really represented the wisdom of the majority of the bishops. It is enough to say that when the resolutions were reported to the House of Deputies, the great bulk of those who were opposed to the Concordat deemed them wholly unacceptable.

Both in the magazine from which we have just quoted and in the *Holy Cross Magazine*, both of which have accorded the hospitality of their pages to reviewers of General Convention who have neglected to sign their names to serious charges based on their own failure to comprehend what was happening, there seems to be this following misconception of facts:

The House of Bishops is assumed to have adopted resolutions hostile to the Concordat; the House of Deputies to have declined to concur with that legislation and substituted new resolutions of its own, favorable to the Concordat; whereupon the House of Bishops weakly receded from its position and accepted the action

\* This sentence, meaningless as it stands, is probably incorrectly printed in the magazine and is printed here in its original form.—Ed.

of the lower House. Ergo, those in the House of Deputies who, having been opposed to the Concordat, were responsible for the passage of the resolutions that originated in that House, are held to have been false to the convictions that they had previously expressed, while those few deputies who counselled concurrence with the resolutions of the House of Bishops are rather held to be Defenders of the Faith. The House of Bishops is extolled, especially in the article printed in *Holy Cross Magazine*, while the betrayal in the House of Deputies is lamented. A public speaker in New York, after the Convention, openly spoke of the "defection" of one of those who had supported the H. D. resolutions, while the article from which we have quoted uses precisely the same term with respect to "one of the most trusted Catholic leaders" who "precipitated a panic in the ranks of the opposition and left them literally speechless with astonishment and indignation." Charges of this sort, and that which follows relating to "astute" management of the issue, ought, we venture to say, to have been published only with the signature of a responsible person attached to them. But though ordinarily we should treat anonymous charges as unworthy of notice, our respect for the magazine in which these are printed, and for the editor who has waived the usual prohibition against printing anonymous attacks upon reasonably reputable people, leads us to treat this article with the careful consideration which so excellent a magazine deserves.

IF IT WAS "ASTUTE" to introduce the Concordat into the House of Bishops first, and to await its action before asking the consideration of the lower house, it was an astuteness which has our entire sympathy. That has almost invariably been the practice in General Convention when very delicate questions requiring careful scrutiny are involved, and it has not been customary at least on the part of Catholic Churchmen to object to the practice. The opening of the doors of the House of Bishops to the public—most regrettably in our judgment—does, indeed, sweep away one of the strongest reasons for that practice, since the Bishops have thrown to the winds the opportunity for developing such legislation quietly and confidentially, but there must still remain the sense that the normal course of action in the Church calls for the shaping of delicate questions of ecclesiastical relations in the first instance by the Bishops rather than by the Deputies. The "Clerical Deputy" is most unhappy in his treatment of that course with respect to the resolutions concerning the Concordat.

But it did, indeed, involve an unfortunate delay in sending the matter to the House of Deputies; a delay caused by the time necessarily spent by the Bishops in council over very serious and very delicate questions such as might have occurred to "A Clerical Deputy" if he had tried to account for the delay otherwise than in a purely partisan and not very courteous manner.

And this was the form that the resolutions of the House of Bishops—following a series of vague generalizations in the preambles—took:

"1. That the General Convention recognizes with profound gratitude to God the earnest desire of the representatives of the Congregational Churches and of our own Church to find a way by which the first step towards eventual Church unity may be taken, and especially the irenic attitude of those who are not in communion with this Church, but who have indicated their desire to enter into certain relations with it for the furtherance of that Unity for which we together pray.

"2. That a Joint Commission of five Bishops, five Presbyters, and five Laymen be appointed to continue conference with the Congregational signatories to the said 'Proposals' for the purpose of securing a wider consideration of the proposed concordat, and to report to the next General Convention."

Please read these resolutions, not once, nor twice, but at least three times. They have been printed in THE LIVING CHURCH twice before this, but there are people who still persist in misunderstanding them. Do they repudiate the Concordat? Do they criticise it? Do they throw one single safeguard about it? Do they intimate either to Churchmen or to Congregationalists that any serious amendments in the terms proposed in the Concordat will be required?

If anybody can find such protection to the Church within

the language employed, he has greater power of discernment than has this editor.

To some members of the House of Deputies who had previously criticised the terms of the Concordat, these resolutions seemed dangerous in the extreme. They undoubtedly conveyed the impression that the Concordat was substantially accepted by the House of Bishops. Especially was this true when it was learned that, as introduced in that House the preambles had originally led up to a resolution referring the whole matter to the Lambeth Conference, but that the resolutions as adopted had supplanted that resolution in the course of debate. The most unhappy attempt to override the Constitution by taking immediate action, which had been seriously proposed during the months previous to General Convention, had, indeed, been effectually defeated in the House of Bishops, but so far as the proposed legislation of that House can be construed, it was the avowed intention both to amend the Constitution and to give substantial endorsement to the Concordat, without suggesting any sort of change. The proposal to amend the Constitution for the purpose came from the House of Bishops to the House of Deputies at substantially the same time.

One does not, of course, reveal the confidences of a committee room. It is notorious, however, that the constitution committee in the House of Deputies to which these two messages were referred, and of which Dr. Manning was chairman, worked for two entire days, though the end of the session was near at hand, in the attempt to harmonize the two points of view that were prevalent in the Church, both of which were represented in the committee. At times it seemed as though such a harmony was impossible; but eventually the attempt succeeded, and a series of preambles and resolutions was unanimously agreed upon such as seemed to remove the danger from the plan as it had been originally devised. The reservations demanded by the critics of the Concordat were accepted by the chairman on behalf of the proponents. As thus agreed upon, presented to the House of Deputies, adopted by the latter without the change of a single word by an overwhelming majority representing every school of thought, and subsequently by the House of Bishops with a trifling verbal change having not the least bearing upon any principle involved, both resolutions of the House of Bishops were accepted, with slight verbal changes, but also with these following essential reservations which were added, not to the preambles, but to the resolutions themselves:

I. The application of any minister for ordination can go only to "the Bishop of this Church having jurisdiction in the place in which such Minister resides."

II. The Congregation, and not only the Minister, must definitely declare "its desire for such ordination on behalf of its Minister and its purpose to receive in future the ministrations and the sacraments of one who shall have been ordained to the Priesthood by a Bishop."

III. That in the Holy Communion there should invariably be incorporated "in a Prayer of Consecration the Words of Our Lord in instituting that Sacrament, and also a suitable Oblation and Invocation of the Holy Spirit."

IV. That the minister ordained should "in no case administer the Holy Communion to an unbaptized person. And this Church will hopefully anticipate the use of the Apostolic practice of Confirmation."

V. In the resolution appointing the Joint Commission to confer on the subject, the words, "for the purpose of securing wider consideration of the proposed concordat" are omitted.

These were the reservations demanded and accepted. These were the differences between the action of the House of Deputies and the original action of the House of Bishops. "The new conditions," writes one of the bishops who had been most earnest in his opposition to the Concordat, "saved the day. And they corresponded largely with the points made in the report of our Committee on Canons."

Assuming, as we have felt throughout, and as "A Clerical Deputy" also feels, that the Concordat as originally drawn was faulty and impossible of acceptance as a finality, do these reservations strengthen it or weaken it? Let any serious-minded person answer.

Conceivably it may be argued that these reservations are still insufficient to make the plan safe. But not one single

deputy—not the writer of this unhappy criticism—said so in debate.

Conceivably other reservations might have been proposed, but not a single deputy proposed one in debate.

Conceivably there may be those who would refuse any conference whatever, and would simply reply to these Congregationalists that "we have nothing to arbitrate". But no single deputy took this position in debate.

But there were two or three deputies opposed to the Concordat who urged concurrence with the Bishops' resolutions unchanged. Apparently they spoke under the impression that the Bishops had proposed to refer the whole matter to the Lambeth Conference or possibly to the World Conference on Faith and Order. One only needs to read the resolutions printed above to discover whether this impression is or is not well founded. Opposed to the Concordat, the course urged by these deputies would have ratified the Concordat. After Dr. Manning himself had accepted the proposed reservations, these deputies urged that they be thrown away and actually voted against the five propositions for amendment that are printed above. Nobody challenges their orthodoxy in the Catholic Faith or their good intentions; but when "A Clerical Deputy", obviously in sympathy with this small but very earnest group, intimates that there was "an eleventh hour defection of one of the most trusted Catholic leaders", we merely correct his count and say that if it be proper to use that term at all, which we would not voluntarily have done, the defection was of two, or possibly three—for the speaker who immediately preceded the casting of the vote did not make clear precisely what action he was urging—and that they were those who urged the rejection of all the safeguards, who gave not one single constructive suggestion of anything to take their place, and who urged the adoption of the H. B. resolutions that baldly called for a committee to negotiate the Concordat.

Neither was this due to any lack of time in the debate, although it is perfectly true that the committee on despatch of business had allowed not nearly enough time for the discussion—for which "A Clerical Deputy" made not the slightest protest when the distribution of time was voted. It would not have taken three minutes to say: "Both these sets of resolutions are bad. Vote *No* on both." Or, "These reservations are insufficient. I move to amend by adding thus-and-so." Or, "I move that the whole subject be referred to the Lambeth Conference for its consideration and advice." "A Clerical Deputy" might have made either of these speeches—and did not.

If there was a "surprising" "lack of any organized opposition upon the floor of the House", and if opponents of the Concordat were left "literally speechless"—some of them unappreciably were not—it was because the whole matter had been threshed out in committee rather than upon the floor, and everybody in the House of Deputies, except this little group who misunderstood what was happening, felt the greatest sense of relief that the very delicate subject of the Concordat had been so adjusted as practically to eliminate the elements of danger, while yet not adding to the embarrassing friction with distinguished Congregationalists that had been engendered once before. That the proponents of the Con-

cordat should have shown their willingness to accept such vital modifications to their proposals was a large factor in this happy outcome of what might have involved very serious consequences in the Church.

WHAT, THEN, shall we say of the Concordat as supplemented by the reservations adopted by both Houses of General Convention?

It has reassumed a fluid form. Official commissions both of Churchmen and of the Congregational National Council take up the work of conference where the unofficial committees left off. It is certain that in the form originally negotiated the Concordat will not be accepted by the Church. It is equally certain that the Church will honestly and almost unanimously try to find a basis for a temporary accommodation, that may not be logical, and will not be ideal, and cannot be attempted on any very large scale, but which may yet pave the way for a future unity.

And we are very, very earnest in asking that the whole Church will show *sympathy with the attempt*. This does not mean that we shall necessarily accept such a proposal as may be submitted by the official commission in 1922, any more than we have accepted the proposals of the unofficial committee in 1919. The proposal will then be treated on its merits.

But until it becomes necessary to consider such a proposal, and possibly to divide upon whether it is or is not acceptable, the whole Church will be divided into two parts and only two: those who hope that a satisfactory approach toward unity will be found and those who hope that it will not be found. Temperament and faith will be the qualities that place individual men upon the one side or upon the other. THE LIVING CHURCH frankly avows itself among the former group. And yet it will as frankly oppose what may ultimately be submitted by the conferees if opposition shall seem right and necessary, as though it had from the start been in the unwilling group; and if, opposing such possible suggestions, it shall afterward appear that they can be so modified as to be made acceptable, they will then be accepted, with greater pleasure than before correction they had been rejected.


If, then, it shall please any writer to treat of the "defection" of THE LIVING CHURCH, we shall hope he will first have taken care that the term is not rightly applicable rather to himself.

And secondly we shall hope that by the grace of God he may be endued with courage sufficient to sign his name to his charge.

And thirdly we shall hope that the brotherhood of editors in the Church will then be sufficiently strong so that no editor of a Church magazine will permit his pages to be used for anonymous articles conveying such charges.

And finally, after both houses of General Convention shall have done their part, and after each of the clerical deputies and each of the lay deputies shall have done whatever shall seem to him to be right, we firmly believe that the question at issue will be determined much less by any of these than by the Holy Spirit of God.

## Berger Reëlected

UBLISHED in Milwaukee, it will be expected that THE LIVING CHURCH make some allusion to the special election last week which returned Victor L. Berger to Congress by a greatly increased majority.

Milwaukee county is divided into two congressional districts. Both were represented in 1917 by men who voted against the declaration of war. When their terms of office expired, a general uprising defeated them both for reëlection. From the fourth district was elected as patriotic and fine a man as there is in the House of Representatives, John C. Kleczka. The fifth district, in defeating a man who had fully earned the distrust of staunch Americans, and in a three-cornered fight, elected Victor L. Berger, candidate on the so-called Socialist ticket. And now, after he has once been

unseated by reason of his attitude during the war, and while still under sentence for violation of the espionage act, though at large pending appeal, Berger has been reëlected by a large majority over his one antagonist, who represented a fusion of the two older parties and the Good Government League. On the most direct issue that could be raised, the fifth district has voted its sympathy with Germanism and perhaps Bolshevism as against Americanism and Democracy. And though there were the usual variety of cross currents and subordinate issues, it cannot be doubted that the intent of the majority was to vote a protest against American participation in the war, which Berger has denounced from the beginning. But every element of unrest contributed to the result—the high cost of liv-

ing, prohibition, the general popularity of attacks upon the administration, the unbridled and indiscriminating criticism that is rife all over the country, the closing of industries by the fuel administration shortly before the election, and everything else that produced dissatisfaction. It is significant of the attitude of these voters—the vast majority of whom have no more intention of promoting any sort of approach to socialism than has the most conservative banker on Wall street—that they opposed the Red Cross in its recent campaign for memberships and subscriptions quite as violently as they opposed the administration in Washington. Their animus has been made unmistakably plain.

Milwaukee has made a curious contribution toward the history of the war. We have been, throughout, almost in the trenches. The line between Americanism and Germanism has been so tightly drawn that both have, undoubtedly, proceeded to extremes. We have seen German propaganda at close range. We have seen national parties and candidates ignominiously catering to the German vote. We have seen the line tightly drawn between patriotism and cowardice. Much of the sort of criticism that is deemed patriotic in other sections has been treated as frankly seditious here, for we knew its source and its animus. The department of justice had the names and record of ten thousand resident enemy aliens, but these were a drop in the bucket compared with the number of citizens who, generally, talked American with Americans and German with Germans; who bought liberty bonds and voted for the Kaiser.

On the one hand the Milwaukee *Journal*, which has by far the largest circulation of any daily paper in the city, received and deserved the Pulitzer prize for rendering to the country the greatest aid of any American newspaper during the war; on the other hand the center of the propaganda that is absurdly called Socialism, when it is nothing but unsocial Germanism, has been in this city.

On the one hand Milwaukee enlisted its volunteer soldiers earlier and easier than most cities and invariably went over the top in its contributions toward war objects, and its subscriptions for liberty bonds, ahead of the leading eastern cities; on the other hand the latent opposition to the government, repressed during the war, was ever in evidence.

Probably the net result of it all is that the conditions have developed the most enthusiastic and militant spirit among true Americans in the city; but we must probably accept the verdict of the polls as establishing beyond question the fact that at least in the half of the city and county comprised in the fifth congressional district, these are in a minority. And at no city-wide election since the beginning of the war has the government been sustained.

There were men of German descent who splendidly levelled up among the strongest of the Americans when the test came, but there were more who did not. The same thing is to be said of the entire state of Wisconsin.

This is the story of Milwaukee and its war record. We make no apology for it. The editor of THE LIVING CHURCH has had the splendid honor of being, throughout, associated with the group of men who were actively promoting the American spirit and American operations throughout the war, and he deems it far more of an honor to have done this on the fighting line than in communities in which there was greater unanimity of sentiment. And THE LIVING CHURCH staff have generously added many hours of night service to their regular period of work in order to enable the editor thus to be engaged in outside activities that required very much time.

As for Victor L. Berger, there was a time when he was a good and patriotic citizen and exercised a good influence in the city. He has always made enemies and had enemies. He has more of them now than ever. But of all the enemies that Berger ever has had or has made, two of them lead all the others: these are his voice and his pen.



N an editorial printed in THE LIVING CHURCH of September 6th, there was reference to a clipping from an Australian paper, stating that one Rev. Irving S. Cooper was about to be consecrated "Bishop of the United States of America" by a so-called

Bishop, named Wedgewood, "who in turn was consecrated by Arnold H. Mathew".

The Irregular Episcopate

Bishop Mathew writes to correct the statement. According to him Wedgewood was not consecrated by Bishop Mathew but by one Frederick Samuel Willoughby, formerly a priest of the Church of England, who was consecrated by Bishop Mathew to be Assistant Bishop to himself. Afterward, when charges of immorality were made against Willoughby, he was suspended from Bishop Mathew's Communion and then applied to be received into the Roman Communion.

Three theosophists applied to Willoughby for consecration as Bishop, and, officiating alone, he is said to have given "consecration" on September 16, 1915, to Robert King and Rupert Gauntlett; and on February 13, 1916, assisted by King and Gauntlett, in a theosophical hall, he "consecrated" James Ingall Wedgewood who now appears to be the presiding genius of the theosophical movement in California.

Bishop Mathew is therefore exonerated from so much of the statement as intimates that he was directly the consecrator of Wedgewood.

It need hardly be added that the whole history of these orders surreptitiously given and obtained is a most unhappy one, and compels the greatest caution on any who would give credence to orders that are alleged to have been conferred by bishops not in communion with one of the accepted branches of the Catholic Church.



HO should consider himself too poor to subscribe in the Nation-wide Campaign?

Not the girls of the Appleton Church Home, Macon, Ga. "One of the friends of the home died and left some money to buy presents for the children every year at Thanksgiving, in memory of his wife," write the children in a letter to Mr. Franklin.

Too Poor?

"This year, instead of having presents, we would rather give this money to the

Nation-wide Campaign and thus have a small share in the Church's work."

Not the boys at the Industrial School and Farm for Homeless Boys at Covington, Va. They have organized among themselves, and each boy, their superintendent writes, "gives each week one penny if he has ten, five if he has 25, and 10 cents if his pay is fifty cents."

No, not these. But how about the rest of us? The Campaign is showing just what we are.

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

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

45. Mrs. John R. Campbell, Oil City, Pa.....	\$ 26.50
107. Miss Clara Burton, Massillon, Ohio.....	26.50
565. St. Paul's Church Patriotic Club, Kansas City, Kans..	26.50
613. Miss Sara E. White, Atlanta, Ga.....	26.50
666. Altar Guild of St. John's Church, Dunkirk, N. Y.....	26.50
667. St. Paul's Girl Scouts, San Diego, Calif.....	26.50

Total for the week.....	\$ 214.00
Previously acknowledged*.....	57,429.61
	\$57,653.61

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

43. and 44. Mrs. Emma Kingsland, Roselle Park, N. J.....	\$ 73.00
Previously acknowledged.....	3,014.82
	\$ 3,117.82

NEAR EAST FUND

[Formerly described as Armenian and Syrian Fund]

R. H. Shoemaker, Pasadena, Calif.....	\$ 25.00
Mrs. Mary J. Knight, Miami, Fla.....	5.00
Perpetua.....	2.00
Mrs. H. Secor, Ashland, Ohio.....	24.87
St. Columba Church, Detroit, Mich.....	5.00
Anonymous.....	10.00
H. L. S. Norwalk, Conn.....	1.00
Araby for December.....	5.00
Miss Rosalie Pickens, Greensboro, Ala.....	5.00
"J. Bull" **.....	5.00
A communicant of the Church in Charlotte, N. C.....	25.00
M. F. M.....	2.00
"A Friend", Bozeman, Mont.....	8.00
St. Mary's Guild of Zion Church, Oconomowoc, Wis.....	5.00
In memory of dear ones from a member of St. Andrew's Church, Milwaukee, Wis.....	5.00
Trinity Church, Norfolk, Nebr.....	8.50
	\$ 168.47

\*\* For the relief of children.

FRENCH ORPHANS' RELIEF FUND	
Mrs. Mary J. Knight, Miami, Fla. ....	\$ 5.00
SERBIAN RELIEF FUND	
A Communicant of St. Clement's Church, Philadelphia, Penna. ....	\$ 3.00

**ANSWERS TO CORRESPONDENTS**

Mrs. N.—The Enabling Bill now before the British Parliament was offered on the petition of the Representative Church Council and has for its purpose the consent of the state to the organization by the Church of the proposed National Assembly of the Church of England. It is hoped that by virtue of such organization the Church may take a step toward self-government.

DELONG.—The transfer of festivals shown in the calendar of the *Living Church Annual* is arranged at the suggestion of the commission that prepared the Lectionary adopted for trial use at the late General Convention and is in accordance with widespread use. It has not, however, the direct authority of American legislation, which latter sets forth separate lessons for each of the two days that may fall together and does not provide the rule as to how the two requirements shall be harmonized.

**DAILY BIBLE READINGS**


BY THE REV. DAVID LINCOLN FERRIS

**LESSONS OF THE INCARNATION**

(For the First Sunday after Christmas and week following)

*The Anticipation of Christmas*

Sunday: Jeremiah 31: 31-37.

 HE Prophet Jeremiah was familiar with God's dealings with His chosen people through the relations of a covenant. He had made a covenant with Noah that the flood should not come again forever. He had made a covenant with Abraham that He would give to him the land of Canaan for an inheritance. He had made a covenant with Moses expressed in the Ten Commandments. And, looking into the time yet to be, the Prophet is led to declare that the days are coming when Jehovah would make a new covenant with Israel, when outward rule should become an inward principle, when the knowledge of God should become universal, and when pardon for transgressions should be assured. That covenant has been ratified through the Incarnation.

*The Explanation of History*

Monday: Isaiah 32: 1-8.

The birth in Bethlehem almost two thousand years ago has changed the course of human history, and He of whom the angels sang dominates the thought and feeling of the modern world. No character of the past exerts such a living influence over the present as Jesus, and He lays hold upon men to-day as truly as He did on Andrew or Paul or Augustine. As a King He reigns in righteousness; and as Man He "has become as a hiding place from the wind, and a covert from the tempest". History finds its interpretation in Him.

*The Unity of Life*

Tuesday: St. John 6: 41-59.

"All history is His-story." No one can read this message with an open mind and not be impressed with the recurrence of the thought of Life. "I will raise him up at the last day." "I am the living bread." "I will give My flesh for the life of the world." "I live because of the Father." As the Lord of Life He is the explanation of every spiritual impulse in the life of man. And the knowledge that His Life originates and sustains all things is the surest ground for the confidence we so much need to-day that "to them that love God all things work together for good".

*The Divine Birth*

Wednesday: Colossians 1: 9-23.

"Who is the image of the invisible God, the first-born of all creation." In every age and clime no one can be compared to Him who has revealed Himself as the Son of God and the Son of Man. Were there no record of His miraculous birth, we should be forced to conclude that He had come into the world by a special intervention of the Divine.

*The Glory of the Manger*

Thursday: St. Luke 2: 1-7.

There are few spots so sacred as the Grotto within the Church of the Nativity in Bethlehem. In that stable occurred strange and wonderful things unknown to the Inn above.

In the solemn stillness of the Holy Night He who became Incarnate was born the Son of Mary and cradled in a manger. It is all a Mystery, but through that Mystery as through an open door men enter into the joy of their Lord.

*The Mystery of the Incarnation*

Friday: 1 Timothy 3: 14-16.

This is a short passage for the day's reading. But it contains the whole story of the Incarnation. Each phrase is a meditation in itself, and calls for special thought. Nowhere else in literature is the Mystery of the Incarnation expressed in so brief a compass. In imagination we stand beside the Manger, listen to His parables, witness His mighty works, follow Him to Calvary, and gaze upon the empty tomb. And we feel with a new sense that "God is in Christ reconciling the world unto Himself".

*The Incarnation Experimental*

Saturday: 1 St. John 3: 1-12.

This is the leading epistle which speaks of "knowing". If asked on what foundation we rest our conviction that Jesus is the Son of God, we explain that our main reason is experimental. We ask ourselves how this Divine could get down into the human, and we can conceive of no other explanation to meet the difficulties of the case. We believe with all our heart that He is more than human, and we are glad to accept the story of the Manger, and the Blessed Virgin Mother, and the Holy Babe, because it supports other events in history and in our own experience.

**THE END OF THE YEAR**

All I have said and done, O Lord, this year,  
In foolish pride and doubt; the craven fear  
That shrank from duty when its course was clear,  
Forgive, forgive to-night.

The crowding opportunities that went  
Unheeded and unused, while yet I spent  
In foolishness the time that Thou hadst lent,  
Forgive, forget to-night.

The petty sins allowed to hold their sway,  
The choosing of my own and wilful way;  
Look not on these with anger, Lord, I pray,  
In love forgive to-night.

And when, while on their course the new years run,  
Again I falter, ere the fight be won,  
Oh, save me through the grace of Thy Dear Son,  
And, for His Sake, forgive.

WILFRED C. MARSH.

**BODY CELESTIAL**

Rhythm of life aflame,  
Radiant through your frame,  
Spoke in your song and dance,  
Kindling our days you came,  
Ardently, joyously turning  
Trivial living and learning  
Back to their true romance.

Little flame spent?  
Halt, stumbling went  
The gay rhythmic feet  
Only to stillness? Meant  
The song only a cry;  
The dance a dream that I  
Cherish for self-deceit?

What the flame burns,  
What the song yearns,  
What the dance gives,  
Fades not nor returns  
To the brute whole.  
Dance uttered the soul;  
In flame the song lives.

CHARLES SEARS BALDWIN.

## Letters from a Militarized Civilian

### XI

**N**LY a few miles above Coblenz the French area of occupation begins, with Wiesbaden for its chief center. Down the Rhine, at Cologne, the British are empowered; the Belgians still further toward the sea. Truly, an international river now, the quondam "German Rhine".

No one knows how long the occupation may continue: perhaps fifteen years, less if the Germans behave well and pay their debts promptly. But that such an occupation is necessary, at once to safeguard the peace and to assure fulfillment of all its provisos, one cannot doubt who has at all felt the temper of the German people to-day. They are sulkily submissive where they have to be; but of repentance, of a true *metanoia*, there is not a trace. The Essen schoolmaster, invoking Hatred as the dominant spirit of Germany in the years to come, that "the shame of Versailles may be avenged"; Hindenburg, calling upon young German manhood to reestablish Kaiserism, are illuminating, even though the light that is in them be darkness. They are all heartily sorry they were defeated; but I have found no expression of sorrow for their evil ambitions, their perjury, their detestable cruelty. You have perhaps heard how they raged at the "intolerable severity" of the Belgian orders issued for the region held by the Belgian army, nor were silenced even when the Belgians, with ironic courtesy, pointed out that they were word for word (names only changed) the German proclamations issued in Belgium, albeit without the seal of innocent blood. There is no reason to sympathize with them, then, in this visible reminder that they have been conquered and must pay part, at least, of the price of the war they began.

I went up to Bad-Ems the other day, where Bismarck's falsehoods brought about the famous interview between Wilhelm I and Benedetti, the French ambassador, which ended in the Franco-Prussian war. As I stood by the statue of Wilhelm, dominating the lovely promenade by the banks of the Lahn, it stirred my blood to hear that wonderful fanfare of the French military music, to see the flashing of the upward-flung trumpets, as the *Sambre et Meuse* pealed out, and to watch the *poilus* swing by, serene, triumphant. So the whirligig of time brings round its revenges, as Malvolio wisely says.

The French will be longer in occupation than the rest of us; and so it is said they are a trifle easier even than the Americans, in their dealings with the German population. I noted the French privates helping with the harvests and the other farm tasks, playing with the children, and chatting in bad German with the old people. The walk up the Lahn from Bad-Ems to Nassau, through Dausendach, under the shadow of heavily wooded hills, is one long delight. Passing by the Roman tower, under the arched gateway, I found an old inn whose gallery overhung the river, and lunched there sumptuously, for 5 marks, *i. e.*, 30 cents—a beefsteak, fried potatoes, black bread, and delicious butter, cheese, and ripe peaches. The Rhine provinces are certainly not suffering from lack of food, though one hears a different tale from Berlin.

Beyond the actual region of occupation lies a neutral zone, policed by Germany, but with no soldiers of any sort there. Just at the border, back of Neuwied, on a hill overlooking Limburg, stands Schloss Molsburg, an eighteenth century country-house adjoining the ruin of an old keep. Our troops were quartered there, and the bright-faced lieutenant in command showed the senior chaplain and me around it with a delightfully proprietary air. Its actual

owner equipped and maintained an entire regiment in the Kaiser's army during the war. This part of his property is surely doing better service now!

My last evening in the "Amaroc" territory was spent in Ehrenbreitstein fortress, speaking to the garrison there, field artillery under the command of Col. Donald MacDonald, a West Pointer of the very best type and the very *beau idéal* of a good soldier. I shall never forget the scene and its associations. It may well be that, next time I see that lordly crag, the tricolor of the new German Republic will fly over it. But the air will always blow purer down the Rhine because for so long Old Glory has blazed against the German sky.

FROM COBLENZ TO TREVES: there the glorious old Church of St. Matthias divided my interest with the Roman amphitheatre and baths. Little Elsa Zimmermann, aged 10, was better than either, for she is alive, and promises a new Germany, renewing the graces of the old: so gentle, so lovely, so courteous was that tiny blue-eyed maid, with golden tresses and (I know) a heart of gold. My faith in the future of Germany came again as I played with her, down by the Basilica.

Then a hurried journey through Luxembourg, once more free, and hesitating whether to seek closer relations with France or Belgium, to remain Grand Duchy, or declare a Republic. Good democrat as I am, I counselled my Luxembourgish friends to "abide as they are", according to their national song. Monarchy so graciously and innocently set forth as in Charlotte of Nassau-Vianden may well be preserved for the sake of picturesqueness, even in an age when Emerson's line has a new and significant confirmation:

"God said, I am tired of Kings."

The *plebiscite* just taken as-

ures the Grand Duchess her crown.

Vianden is as Arcadian as of old, under the shadow of the Oranienburg and the Hunnenlei. The tiny chapel of the Bildchen clings to the side of Nicolasberg, far above the valley of the Sure, the pilgrimage-path leading to it through glorious beechwoods; and I knelt once more by the venerable crucifix in the churchyard of Roth, just over the German border, by the old Knights Templar Commandery. It was good to feel oneself not forgotten after ten years' absence; but to be greeted in American slang was startling—until I learned how many dough-boys had been quartered there last winter. "Such *good* boys they were, too," every one testified.

Mondorf-les-bains, the state spa, almost reproducing Carlsbad waters in a smiling landscape of the open south country, with a park of splendid trees, was cool and restful. Everywhere one found prices much higher than in France, even allowing for the lower value of the Luxembourg franc, exchanged at .75 French. No signs of material damage, but great joy at liberation.

Then on to Metz once more, just in time to meet the newly graduated West Point class on its tour of the western front, splendid, handsome lads it did one good to see.

One of the sights of Metz to-day, on the Esplanade above the placid waters of the Moselle, is the statue of *Le Poilu*. It stands on the pedestal where Wilhelm I used to gaze westward toward the France he had conquered; and with dry humor the Messins have left the German inscription untouched, declaring that the statue was "erected by his grateful people". But, in front, where the name and titles



MOLSBURG CASTLE, GARRISONED BY AMERICAN TROOPS



of the first Hohenzollern emperor used to be recorded, there is carved deep and plain:

"ON LES A."

During the darkest hours of the war, *On les aura*, "We'll get them," was a French battle-cry; and here the *Poilu* stands triumphant, roughly modelled, a little after the style of Rodin, shouting for all the world to hear:

"WE'VE GOT 'EM."

All day long groups of French soldiers come to look at this figure which typifies them all; and all go away beaming. As I sat in the shade, watching them, one hot afternoon, a 14-year-old girl began to talk to me about it, and about many other things. Her French had a German flavor, her name was German, her father was an official under the German régime. She denied being a German herself, "she

was a Lorrainer," she said; but, knowing me to be an American, she presently echoed for my benefit some of the talk she had heard at home. "The French never could have won without the Americans; yet they were too ungrateful to own it. The Americans were much more like Germans than French; what a pity they had been so misinformed! I can't bear the French soldiers [with a *moue* of disgust], they have such ugly moustaches!" Just then one of the soldiers read out loudly the inscription quoted above; whereupon, with a black look, the young "Lorrainer" hissed into my ear: "We got a lot of them first!" It was a voice from the past that spoke out of a child's lips; but it shows that France has problems to settle in the territory that is once more her very own.

HE IS FORTUNATE indeed who secures the necessary military permit to visit Verdun nowadays. Without it, American officers run the risk of arrest and heavy fines. Out of about 20,000 inhabitants before the war, only 4,000 have returned to the incredible desolation which broods over the little ancient city by the Meuse; and it is hard to find shelter even for them. Practically every house is ruined, from the Bishop's palace on the hilltop by the cathedral to the laborers' cottages out Belleville way; roofless, windowless, with floors half gone and stairways hanging inaccessible, yawning holes in the walls, and débris stacked inside or blocking what was once the entrance. No words can picture it; and almost all the way from Metz, as beyond Verdun nearly to Château Thierry, there are scores and scores of towns and villages in the same case, or worse—some with never a wall standing. It was heart-breaking to see.

Yet the courage and good spirits of the indomitable French seem never to faint. I talked with many of them among the ruins. They had come back, searching in the devastation for the site of what used to be home and finding dust and ashes; they were sheltered in sheds, with oiled paper windows; food cost four or five times what it used; but they could smile bravely and look forward. The boche had been driven back, they hoped for ever; now to rebuild what his insensate fury had overthrown. Everywhere one found American helpers: Red Cross girls, "Y" girls, workers in a dozen other organizations; all spending and being spent freely, all cementing the alliance which, please God, shall be indissoluble. And everywhere an American uniform earned cheery and respectful greetings for its wearer, till olive-drab whipcord seemed finer wear than violet silk.

The fortress of Verdun shows only low, rounded, naked hills, hideously scarred and blighted, with names that recall

terrible memories of such slaughter as no other similar area ever knew, I think: Vaux, Douaumont, Dead Man's Hill, Pepper Slope, and the rest. Penetrating into the bowels of the forts, it was somewhat easier to imagine the hell of fighting and suffering that went on there so long; but no words can express the scrofulous desolation of it all.

Let it never be forgotten that it was France, practically alone, which held Verdun against Germans and Austrians in their utmost power. There, if ever, the "supermen" should have demonstrated their superiority; and there they failed. All the French lives lost were not wasted, since they showed France renewing her glorious youth, unconquerable, forever free.

FROM VERDUN TO SOISSONS, what anguish intolerable is recorded! Names appear, associated with war-bulletins, where little but the name remains. Of Reims I have written earlier in this series. Dreadful as is the havoc wrought there, part of it may be half-justified, perhaps, by the exigencies of war, since Reims was fortified and held by troops. (This, of course, does not excuse the deliberate bombardment of the Cathedral, nor lessen the guilt of the war-makers.) But Soissons was unfortified, an open town, with no soldiers there. The enemy had only to march in; but they chose to pound it to pieces. The transepts and choir of the Cathedral stand yet, and service goes on there; but the nave and towers are utterly ruined, like the splendid towers of the old abbey of St. Jean des Vignes, not far away. German prisoners are at work clearing up the heaps of rubbish in a half-hearted, sluggish fashion.

IT WAS LONG AFTER that first bombardment of Soissons that the worst of the fighting outside took place, along the Chemin des Dames and the so-called Hindenburg line. I wandered for hours in the blazing sun across those blood-stained fields, almost untouched since the armis-

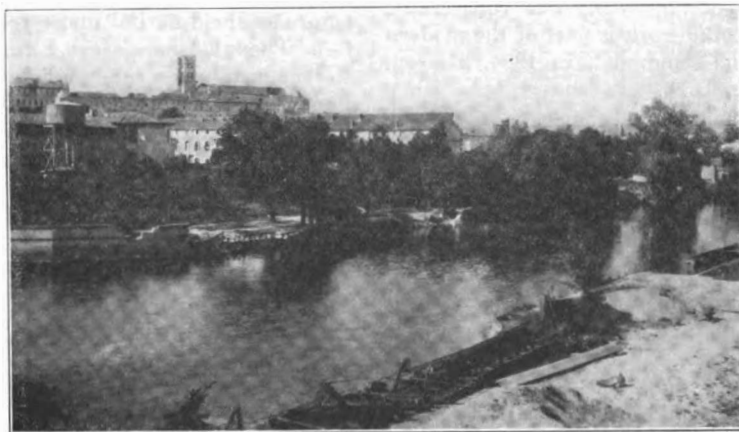
tice. Unburied skeletons in mouldering field-gray, incalculable amounts of ammunition ready for use, machine guns, rifles, trench-mortars, swords, bayonets, bombs, live hand-grenades, helmets, overcoats, débris of every conceivable sort, lay strewn about in the open or at the mouths of dug-outs. (What horrors were concealed within, I lacked the courage to ascertain.) A few Chinese laborers were at work along the main road; but France has no man-power to spare to-day for any but the most urgent tasks, and it may be years before this region, blasted by the breath of war, is cleared up.

AUGUST 15TH was my last day in France: the Feast of the Assumption, and Napoleon's birthday, so an acceptable holiday to people of every opinion, it seems. I motored out to Robinson, where the humbler sort of Parisian loves to go for carrousel and other innocent recreations in the fine hillside grove where one can lunch high up among the branches, "Swiss Family Robinson" fashion. Back by Versailles, Ville d'Avray, and St. Cloud, with dinner on the Plateau de Diogène, overlooking Paris bathed in sunset glory. All that day I saw no drunkenness, no disorder, no rudeness. The crowds were courteous to one another, respectful to strangers, smiling, unselfconscious, childlike in their pleasures. And when I came, at night, to pack my luggage for England, and with it to adjust my memories and impressions of France, freshly formed through all these months with the A. E. F., I found that I loved France and the French better a thousandfold than ever before. France has come out of great tribulation, out of purgatorial fires: God guide her feet henceforth toward Paradise, in the ways of peace.

PRESBYTER IGNOTUS.



LE POILU



VERDUN AND THE MEUSE

## CONSECRATION OF THE MISSIONARY BISHOP OF LIBERIA

**L**AKE ERIE and the see city on its shore tried to convince Dr. Overs and those attending his consecration that tropical Africa has some advantages. With zero weather and heavy snow and the frozen lake, it made one think with longing of the land of palm trees and the summer solstice and great rivers flowing lazily through the forests.

Within the homes of the city all was warm hospitality and an eagerness to make the day of days for the Bishop-elect one never to be forgotten. The Hon. Arthur W. Mitchell insisted upon having Dr. Overs and his family as his guests. The Grandfather of the Church, as he calls himself, the greatly beloved Bishop Tuttle, although coming five hours late, was too old to be caught without extra time and was taken at once to the Deanery where he exemplified the definition of the word genius, "infinite attention to detail", as he arranged for the solemn service. The Father of the Church, as Bishop Tuttle called him, the former Bishop of the diocese, Bishop Whitehead, was also too old to be overpowered by a few snowflakes, but some of the other bishops arrived any time after midnight and one reached the scene of action at four the next afternoon.

The Cathedral of St. Paul, the scene of the consecration, has already been made famous by missionaries sent forth to the firing line of the Church. In its chancel, in 1873, the Rt. Rev. John Franklin Spalding, D.D., was consecrated Bishop of Colorado. His splendid work is part of the modern Acts of the Apostles. On the same spot, in 1904, his son, the Rt. Rev. Frank Spalding, D.D., was consecrated Bishop of Utah; and after having made a remarkable reputation in the city of Erie went forth to become a national figure through his devotion to the cause of the people. The name of Spalding has only to be mentioned in Erie to arouse respect and affection and love.

Now a third missionary has been consecrated on this hallowed spot; and we who know him can predict that he also will help to make the Cathedral of St. Paul a shrine for those who love to worship where the heroes of the Church have been consecrated and gone forth.

Leaving home and country, leaving wife and family, he places his life on the altar of the Church, a living sacrifice, following the example of His Master and Saviour Jesus Christ.

The procession was formed in the large and spacious assembly room of the chapter house. Led by the choir, the assistant masters of ceremonies, the Rev. Mortimer S. Ashton, and the Rev. John Fairburn; the lay members of the Cathedral Chapter; the lay members of the Standing Committee; the visiting clergy; the clergy of the diocese; the registrar; the attending presbyters; the Bishop-elect, and the bishops moved into the Cathedral singing, "Rise, crowned with light, imperial Salem, rise." The large congregation joined in the refrain and made the arches ring with the triumphant hymn.

The consecrators were the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop; the Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, and the Rt. Rev. Rogers Israel, D.D., Bishop of Erie; the preacher was the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem; the presenters were the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, and the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem; the attending presbyters were the Rev. William Elmer Van Dyke, and the Rev. John Edward Reilly, D.D. The registrar was the Rev. Martin Aigner, D.D., and the Rev. Albert Broadhurst read the Litany. The testimonials were read by the Rev. Albert C. Jones, Ph.D.; Mr. Turner W. Shacklett, treasurer of the diocese of Erie; the Rev. John E. Reilly, D.D., and the Rt. Rev. James H. Darlington, D.D.

Bishop Talbot in an eloquent sermon preached from the text, "All power . . . unto the end of the world. Amen." "We might send two million Bibles to Liberia but they would be of no avail without the power of a living personality. Yours is that power through the Christ that dwelleth in you. It strikes me as a happy coincidence that the lot which happened to fall to me twenty years ago when I was suddenly called upon to preach the sermon at the

consecration of an unknown priest of the Church in St. George's, New York, has fallen to me again. His name was Peter Trimble Rowe. May I predict for you that same love and affection that this sometime unknown priest received from the whole Church to-day."

After the service, the bishops and clergy and invited guests were entertained at luncheon by the Cathedral Chapter. Anticipating Christmas, just one week distant, the turkeys graced the tables, and St. Agnes' Guild had prepared a bountiful repast. Bishop Israel introduced the speakers who were the visiting bishops, the president of the Standing Committee, and, lastly, Bishop Overs.

Bishop Overs' one plea was that the great American Church with its men and its wealth will make it possible for him to reach the millions of Africans in the interior—using Liberia and the seacoast as a base of supplies for that tremendous undertaking—and advance among the millions of the black race totally ignorant of the Gospel of Christ.

## A JEW APPEALS FOR THE CHURCHES' LEADERSHIP

**L**EWIS A. FILENE of Boston, speaking on behalf of the movement to finance the starving European nations, nearly all of whom will need assistance during the present winter, said at the annual meeting of the executive committee of the Federal Council of the Churches, held at Baltimore from December 10th to 12th:

"Though I am a Jew, I am forced to the conviction that the Church must play an important part in solving the present world tangle with all the suffering which it is bringing in its train. If the Christian teaching of 'love thy neighbor' had been more generally accepted the conference at Paris could have finished its work successfully in a week. The teaching of the Churches is the power that is needed now if the peace of the world is to be kept and Europe be brought back to the fine amenities of life for which the Church stands."

Mr. Filene said that the abnormal situation in Europe was caused by the concentration for years on war production and by the present enormous disparity in exchange caused by Europe's inability to export. He stated that the excessive shipping rates combined to make wheat, which costs \$2 a bushel in the United States, sell at \$7 a bushel in Italy, a price prohibitive to all but the rich. Coal is selling there at \$70 a ton, of which our shipping board is collecting a tonnage rate of \$26.50, eight times the normal pre-war figure.

## DEMOCRACY AND RELIGIOUS EDUCATION

By ROBERT E. SPEER

**T**HE war revealed to us the magnitude and gravity of our whole problem of education. A democracy is not safe with such a mass of illiteracy as the war uncovered. But the problem is not solved simply by decreasing the percentage of illiterates to the total population. We need not simply education, but Christian education—training that issues in religious conviction and Christian personality.

Among all the things that the chaplains and others who have been in touch with the religious side of the army have revealed to us, few are more appalling than the lack of comprehension of the meaning of Christianity, and of the elements of religious faith, which was found to be characteristic of great masses of our men, side by side with a widely prevalent and childlike religious instinct.

Such ignorance is a central flaw in a self-controlled and self-governed nation. Our strength lies in the intelligent religious convictions of our people.

In the more comprehensive sense of the term the whole problem of the Church is now more clearly seen to be one of education. We have to bring every available resource to bear to make the pulpit, the Sunday school, the day school, the university, the theological seminary, all our educational factors, efficient in carrying out the great task of the Church of training men and women in Christian character.

# St. John's University Celebrates Its Anniversary

By H. F. MacNair



**T. JOHN'S UNIVERSITY**, "a department of the China Mission" of the Church, recently celebrated the fortieth anniversary of its foundation at Jessfield, Shanghai. A programme of three days' duration, November 13th, 14th, 15th, was carried out in which hundreds of students, alumni, and friends of the institution participated.

In 1879 two boarding-schools in Shanghai were united by Bishop Schereschewsky to form a boys' college. One building housed the institution, which had about seventy students and in which instruction was given only in the Chinese language. There was little interest then in the English language or in western methods of education. Bishop Schereschewsky built for the future, and the St. John's of to-day is a monument to his prescience.

The study of English was introduced in 1882 and gradually supplanted Chinese as the chief medium of instruction. Work is carried on in the two languages in both middle school and college. In the latter French and German, as well as the other regulation college subjects are taught. But it is especially for its education in English that the University has become famous.

The anniversary celebration began officially on the morning of November 13th, when faculty and students attended an early Communion service of thanksgiving in the Pro-Cathedral. The president, Dr. Francis Lister Hawks Pott, acted as celebrant, assisted by the Very Rev. J. W. Nichols, the Rev. Dr. Y. Y. Tsu, and the Rev. Prof. M. H. Throop. In a brief address the president sounded the keynote of the celebration, referring to the spirit of thankfulness to God which all feel for the success of the university, and the spirit of service with and for which St. John's carries on its work.

The general celebration on the first two days was informal. Games, athletics, evening entertainments kept all busy. On Saturday, November 15th, the formal celebration took place: an alumni lunch, the opening of the Cooper Memorial Gymnasium, the academic procession and exercises at which eight honorary degrees were conferred, a reception, and a students' lantern procession and bonfire.

In the address delivered at the opening of the gymnasium, Judge W. Y. Hu of the Peking Supreme Court, an alumnus, reviewed briefly the phenomenal growth of St. John's from a small college to its present position of national influence.

The academic procession was, perhaps, the most impressive ever seen in Shanghai. In it between 200 and 250 alumni, recipients of degrees, guests of honor, presidents and representatives of other universities, officials, consuls, members of the faculty, and the presidents of Boone and St. John's Universities participated.

The exercises were held in Alumni Hall. Following is the programme: Invocation, Dean Nichols; Announcements, the President; Greetings from the Alumni; Address in English, the Rt. Rev. F. L. Norris, D.D., Bishop of Peking; Conferring of Degrees; Address in Chinese, Mr. Chang Po-ling; Singing of the College Song.

President Pott called attention to one point of especial interest—that the founding of St. John's was not the beginning of the educational work of the Church in China. That began thirty-four years earlier, in 1845—a proud record for the Church and America. The most important announcement was that by Dr. T. K. M. Siau, president of the

Alumni Advisory Council, of the gift to the University of \$10,000 for the erection of a Students' Social Hall in memory of the late Mrs. Hawks Pott. Dr. Pott also announced the acceptance of a gift of \$500 from the Class of 1915 to be used in furnishing the new Social Hall—this in addition to the share contributed by that class in the \$10,000 gift.

Bishop Norris of Peking, and Mr. Chang Po-ling, president of the Nankai College, Tientsin, gave the English and Chinese addresses respectively. The former referred especially to the effect of St. John's on China through its alumni, their very remarkable unity and loyalty to their alma mater and the country, and the striking proof of the gratitude felt by the Chinese, as shown in their gifts to the University. Mr. Chang dwelt upon the effect that St. John's has had on education in China, the duties and responsibility of students, and the need for less political and more social revolution in China at the present day.

Those honored by degrees were the Rt. Rev. Sing Tsae-seng, assistant Bishop of Chekiang (D.D.); Mr. Chang Po-ling (Litt.D.); Mr. Li Tang-hwe, president of Fudan University, Shanghai (Litt.D.); Mr. Huang Yen-peï, vice-president of the Kiangsu Educational Association (Litt.D.);

the Hon. Sao-ke Alfred Sze, Minister of the Chinese Republic to the Court of St. James, London (LL.D.); the Hon. Dr. Vi-kyuin Wellington Koo, Minister of the Republic of China to the United States of America, and to Cuba (LL.D.); the Hon. Yen Wei-chung, Minister of the Chinese Republic to the German Empire, and to Denmark (LL.D.); and Mr. Julean Herbert Arnold, former Consul-General at Hankow and at present American Commercial Attaché for China (LL.D.).

The three ministers are St. John's alumni, and are

sometimes spoken of as the "St. John's Ministers"! All were members of the recent Paris Peace Conference representing their country. By their record there as well as at their diplomatic posts they have distinguished themselves and honored their college and country. It was fitting that St. John's should honor them. The other gentlemen thus honored have rendered distinguished services to China. Bishop Sing was raised to the episcopate in 1918, his election having been confirmed by the General Synod of the Chung Hua Sheng Kung Hui (Holy Catholic Church of China) sitting at St. John's last year. He is the second of his nation to become bishop, and the first in modern times. Mr. Chang Po-ling is one of the foremost Chinese educators and a well-known protagonist of the Christian faith. Mr. Li Tang-hwe is an editor, and the president of the World's Chinese Students' Federation in Shanghai as well as a college president. Mr. Huang Yen-peï has studied American educational methods in the United States and in the Philippine Islands. Mr. Arnold has done much to cultivate friendship between America and China. He has written considerably on Chinese affairs. He did a valuable work in organizing American Red Cross chapters throughout China.

The fortieth, fiftieth, and sixtieth birthday anniversaries are considered to be of great importance in China if there are grandchildren to participate. According to this custom St. John's was correct in holding such a celebration, for she has already begun to educate the third generation of students, and therefore has a just claim to be considered venerable! The exercises throughout were marked by feelings of pride for the past and confident hopefulness of the future. The affair was one more link in a long chain of events uniting the two great republics in fellowship and good-feeling.



NEW GYMNASIUM, ST. JOHN'S UNIVERSITY, SHANGHAI

## CHURCHMEN IN CORPORATE COMMUNION

By GEORGE HERBERT RANDALL



FEW weeks prior to Advent Sunday—coincident this year with St. Andrew's Day—the Brotherhood of St. Andrew, from its national headquarters, made the proposal to the men generally of the Church that special men's corporate Communion should be held throughout our parishes and missions. An instant and widespread response was had. The Brotherhood office was appealed to for its suggestions for organizing the plan, and for copies of the standard invitation card to be sent out by rectors. Two hundred and sixty-two parishes throughout the Church ordered a total of 35,000 of these cards, to be sent to an average of 133 men in each parish, signed by the rector, and inviting them to avail themselves of the proposed corporate Communion, which in most cases was designated for the early morning hour.

The secretaries of the Brotherhood have received reports from a large number of the parishes that undertook the plan, and many of these were accompanied by letters of sincere appreciation. The parishes included both great city parishes and those in small country towns. The geographical area covered was national, reports having been received from New England, the East, scattered points throughout the South and West, from Canada, and from the centrally situated dioceses.

Slightly more than one-fourth the number of parishes expressing intention to take part in this dual observance of Advent Sunday and St. Andrew's Day afterward reported to the Brotherhood office. These reports indicated a total attendance among eighty parishes and missions of 3,075 men at the corporate Communion. It may reasonably be assumed that the entire number of parishes ordering cards joined in the observance.

The large number of communicants, however, is not the most heartening feature of these accounts, but rather the spirit in which the corporate Communion were celebrated. Several of the accounts, as given by rectors or laymen, illustrate the worth of the endeavor. At St. Mary's Church, Haledon, N. J. (Rev. W. H. Watts, rector), thirty-five men, nearly all the male communicants of a small parish, attended the service, probably the largest number of men ever present at an early celebration. Sixty men gathered for the service at St. Paul's Church, Waterloo, N. Y., where for the first time in the history of the parish the male communicants were requested to attend the early celebration in a body, aside from unusual festival occasions—a service described by the rector, the Rev. J. B. Arthur, as "full of the spirit of consecration, with the emphasis placed squarely on the strengthening power which would result from thus partaking of the Sacrament." The result is that the parish contemplates a quarterly if not a monthly service of the same character.

At St. Stephen's Church, Pittsfield, Mass. (Rev. Stephen E. Keeler, Jr., rector), 181 men came to the service, the first corporate Communion for men held in the parish, and which will be an annual event hereafter. Several hundred invitation cards were sent out by St. Paul's Church, Paterson, N. J., the rector, the Rev. D. S. Hamilton, personally inviting 150 of his boys who had served in the war. The result was an attendance of 218 men, and the rector writes: "This constitutes one of the most splendid and inspiring services of the kind that I have ever had. We shall follow up these good results in similar attempts later on."

"St. Andrew's Day of this year will long be remembered in St. Paul's parish," writes our correspondent from Meridian, Miss. "There were thirty-seven men and boys present at the early service, only a few below fifty per cent. of the confirmed men and boys in the parish. Bishop Bratton was the celebrant, assisted by the rector, the Rev. J. H. Boosey. The service was inspiring, and I am sure the effect of it will be felt for some time."

This was one of the most effectual corporate efforts ever made by the Brotherhood of St. Andrew toward realization of its simple purpose, to bring men nearer to Christ through His Church. Originally observed by the corporate Communion of the Brotherhood chapter, the influence of St. Andrew's Day has gradually extended until it now embraces the men of the parish generally, bringing many more than

members of the Brotherhood together on so significant a festival of the Church Year. Increased devotion in work and worship will result from these corporate celebrations, while gains in the personal religious lives of scores of men who came to the services are the ultimate results; and these are incalculable and cannot be measured.

"1500"

By MRS. MALLORY TAYLOR



WANTED: 1,500—no, not money; people! Mr. Franklin said, at the first Missionary Mass Meeting of the recent General Convention: "The survey to-day calls for 1,500 men and women for service." Not many—only 1,500—for this so great a country with its dependencies and the foreign fields where we are working in a meagre, reluctant fashion, the *modus operandi* reminding one of the old man's method of dealing with his enemies as told to his rector: "Of course I'll forgive them enough so I'll get to heaven, but it won't do them much good."

But why should there be a deficit in the Gift of Life? Can it be possible they have never heard the message? One can safely say that all the children in the Church go to Sunday school during some period of their lives—as for instance when the servants have breakfast on time, or the child's clothes are new; or sometimes it may even happen that the child wishes to go and so overcomes all obstacles to accomplish what he desires.

How often does he hear of missionaries or their work? To be sure, there are now lesson series that include these subjects, but how often does the rector or superintendent make a direct appeal to the children for their "offering of life"? During Advent and Lent there is a constant "stirring up" for money for missions. The scholars are never allowed to forget it. On good advertising principles, it is kept constantly before them. Whose fault is it that the rector or superintendent rarely if ever alludes to the Gift of Life? Whose fault that there is no suggestion that their full duty is not always done when they give their money, with perhaps a few prayers thrown in for good measure?

Even the men who voted against Mr. Gardiner's measure will admit that the majority of Sunday school teachers are women. We will not humiliate the men by inquiring into the reason; the fact remains, and by the same token the scarcity of men enhances the weight of anything they may say, particularly when to that is added the official position of the superintendent. Why should not this subject occupy ten minutes of the school's session at least four times a year, if not oftener? Even when the older children drift out of the Sunday school, do they hear anything of the Gift of Life? They hear of missions and the need of money. Oh, yes, the gift of money. That is personal and emphatic; but is there ever even the most casual, almost accidental, mention of the Gift of Life?

If this seed had been carefully planted in the hearts of the children of thirty years ago, do you think the Church would now be short 1,500 lives? Where is the fault?—a very grievous fault in that it handicaps the Church. It is well known that the Church is small in the South, many dioceses being only a step beyond a missionary district, and yet at the Triennial there were mentioned only four lives given to God's work, all of them from the South. They had none of the enthusiasm a large parish breeds; perhaps for that very reason they felt the call of the small places and their needs, or perhaps—but I will not suggest what help they may have fortunately had from those in the "high places".

To you, superintendents, I appeal—not to the ones in the next city or diocese, but to you. If you have not realized your duty, if through thoughtlessness you have been a "slacker", you still have a chance to redeem your neglect. Do not put it off. Your time for this service may be short and the number of lives you can influence may be limited, but do not neglect or defer it, for "you will not pass this way again".

WE ARE STRONG only as we are pure.—*The Christian*.

# Week of Prayer for the Churches

January 4-II, 1920



WORKING in coöperation with the Interchurch World Movement of North America the Federal Council of the Churches of Christ in America is helping to make effective the annual January "week of prayer".

A letter signed by the officers of the Federal Council is addressed to the Churches of Christ in America:

"The Lord reigns, let the earth rejoice. Come before His face with singing; enter His gates with thanksgiving. The great war is ended, but the goodness of God never ends; the clash of arms ceases, but His gifts—multiplied above all we could ask or think—enrich our lives daily. The tempests have raged, but the foundations are unshaken, and Christ the living Leader of the nations, who times all events in the interests of His kingdom, brings food out of the eater and makes the wrath of man to praise Him.

"We have not passed this way before. New questions, new obstacles, and new trials will be met, yet also—far and away beyond our highest thought—new discoveries of God. Races and nations throughout the world move nearer to each other, and Christians, stronger in faith and love, carry to mankind with fresh courage the old-new slogan, One Christ, One Cross, One Gospel, and one great hope for the day-dawn when the knowledge of the Lord shall fill the earth.

"The awakened Church faces a new world; that supplications, prayers, intercessions, and thanksgivings be made for all men was never more needed than to-day. We greet the new year with desires and purposes, hopes and joys, larger than ever, as with clearer vision, deeper passion, richer faith, and greater courage Christians move toward the unity of the Church in spirit and service."

Accompanying the letter is a proposed programme for each day of the week of prayer. We reproduce the topics, the comment, and the suggested lists of Scripture readings:

## GENERAL TOPIC—"AN AWAKENED CHURCH."

### Sunday, January 4th—THE CHURCH AWAKENED BY HER NEW OPPORTUNITIES.

"The Church is to-day face to face with the greatest opportunities in her history. The world is fluid. The Church looks into such vistas of service and victory as she has not seen since the morning stars sang together. Countless millions of hands—empty, wounded, bleeding hands—are stretched out to her for help. Millions of voices cry to her from up and down the shores of earth. 'We have lost our way, and the night is dark! We hunger! We thirst! We are naked and cold! Oh, what is truth? Take us back to our Father! Give us God!'

"Will the Church answer the cry? Will she meet the need? Will she answer up to the hour? She will if she prays. To your knees, O Israel."

#### TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"Awake, awake; put on thy strength, O Zion."—Isa. 52:1.

"Behold, I have set before thee an open door."—Rev. 3:9.

"Who knoweth whether thou art not come to the kingdom for such a time as this?"—Esther 4:14.

"Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal."—John 4:35-6.

"And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway, we sought to go . . . concluding that God had called us to preach the gospel unto them."—Acts 16:9-10.

### Monday, January 5th—THE CHURCH AWAKENED BY SELF-EXAMINATION.

"Who shall make America fit to stand at the top of the world—America with her divided homes, her desecrated Sabbaths, her neglected churches, her broken laws? Her monster cities are filling up with an alien population who know little of her language and less of the spirit of her laws. There are forty-five million people in our country above the age of childhood who do not belong to any Church organization at all. Our own country has become a great mission field. Who shall Christianize America? It must be a Church tremendously in earnest and one which has discovered again the New Testament exercise of intercession in the power of the Spirit. Miracles of the Holy Ghost will

be needed: and God will not trust them to any but a praying Church."

*Suggested Scripture Readings*—Matt. 5: 13-20, 29-30, and 6: 19-24; James 5: 1-9; Isa. 55; Psalm 33.

### Tuesday, January 6th—THE CHURCH AWAKENED BY A VISION OF THE WORLD'S NEED.

"Surely, the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. . . . The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion."

"Let the Church turn her throne of opportunity into a throne of intercession and victory will come."

*Suggested Scripture Readings*—Matt. 25: 31-46, Rev. 7: 9-17, Psalm 107, Psalm 2: 1, John 3: 16-21.

### Wednesday, January 7th—THE CHURCH AWAKENED BY THE NEW CALL FOR CO-OPERATION.

"A practical plan of coöperation, entered into intelligently by the leaders of the united and aggressive forces of Protestantism and adhered to loyally without any compromise or sacrificing a single vital principle, would make possible the easy, worldwide occupation by pure Christianity of all the fields that now concern us. In fact, I see no reason why five years should pass without our having in position in every dominant place the gospel agents and the gospel agencies on both sides of the sea in sufficient strength and working with sufficient precision to bring the victory well within our sight and within our day."

*Suggested Scripture Readings*—John 17, Phil. 1: 27, Eph. 4:1-6, Matt. 18:19-20.

### Thursday, January 8th—THE CHURCH AWAKENED BY A REVIVAL OF FAMILY RELIGION.

"To make the family a place of permanent love, peace, and spiritual beauty is now and always will be a great moral achievement. Religion is often the decisive factor in the character of the home. Every Christian family leaves traditions in the hearts of its children which they will seek to realize in their own homes. Many things to-day make against family worship, but the need remains. The family altar ought at once to be set up—or put back—in every Christian home."

*Suggested Scripture Readings*—Genesis 18:17-19, Eph. 6:4, Deut. 4: 9-10, Deut. 11: 18-21.

### Friday, January 9th—THE CHURCH AWAKENED BY THE CALL FOR WORKERS.

"The Church of Jesus calls to-day as it never called before. It calls to service in one concrete, collective task. It calls to the greatest and holiest crusade in the history of the race. And it calls in the hour of this unique world crisis when all creation is groaning for deliverance. Who will carry the message? Who will go into all the world and preach this gospel to every creature? The world is waiting. But is the Church of Jesus Christ ready to fulfill its mission? 'Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.'"

*Suggested Scripture Readings*—Matt. 9: 35-38, Eph. 4: 11-13, Rom. 1:1-6, Matt. 28:18-20.

### Sunday, January 11th—THE CHURCH AWAKENED BY A REDISCOVERY OF THE REALITY AND POWER OF PRAYER

"Christ has been waiting through the centuries for a generation of those who love Him to project a programme which will leave a wide margin for the revelation of His wisdom, for the releasing of His resources, for the exercise of His power. The Church never has realized the fulness of His divine resources because she never has fully consecrated her own. There is a point beyond which the Church has never gone. Beyond is a vast unknown for faith and achievement. There lie new discoveries of the wisdom, grace, and power of God in Jesus Christ. He has resources untouched and available in this hour of need, for men of faith who dare and do. No previous generation of the Church has fully met the necessary conditions. That generation which will pray enough, dare enough, love enough, sacrifice enough, will witness the triumph of His Kingdom over the earth. We behold the dawning of a new age, an age of victory for men of faith and daring in the realm of the unprecedented."

*Suggested Scripture Readings*—Matt. 11: 22-24, Matt. 5: 5-13, Acts 4: 31-33, Psalm 2: 8, Isa. 62:6-7, Isa. 59: 16.

## The Ministry of Sisterhoods

By E. E. S.



THOSE of us who were brought up on the *Pillars of the House* remember how in the midst of desolation—a dying father, twin babies, eleven other children, and endless complications—"Sister Constance", from "Dearport", appeared, and everything was straightened out in no time. She cared for the dead father, welcomed the tiny babies, encouraged the distraught mother, cuddled the little ones, rocked the little invalid, propitiated the disgruntled, and in every way brought comfort out of chaos.

Conditions to-day are not quite the same. We do not find families of thirteen children as a matter of course, neither do we find a devoted "Sibby" in the nursery, or a capable "Martha" in the kitchen, or angels of mercy like "Sister Constance". But how welcome she might be!

The average homemaker to-day is doing things her mother never dreamed she would have to do, and no relief is in sight. In these days of specialization she may not specialize. Take the life of an average parson's wife. She must be able to play the organ and scrub the kitchen floor. She may have to get four children off to school and give them all her attention when they come home, see to their clothes and her own, answer doorbell and telephone, be ready with advice and sympathy when they are wanted, write many letters, at least be interested in the parish guilds, probably take her place in most of them, and as far as possible go to all the services. I once heard a parson's wife who made her Communion nearly every day, say: "It is because of that that I can do the other things." This is suggestive. And between it all she must darn her stockings, say her prayers, and cook and serve, preside over, and clear away, three good meals a day, and see her friends, a satisfying joy.

Ordinarily everything sails along happily, but in times of serious illness or trouble the balance goes. There are times when the mother needs to get away for a day or more, for a visit, or perhaps for a "quiet day", to set her compass, and draw a long breath. Or, a not uncommon case, the mother may go to the hospital for a necessary operation. She comes through it, and gets home as fast as she can, partly to save expense, and partly because home cannot get along without her. What a joy it would be, if she could go home and find everything in running order, and be able to rest a little longer away from the hospital atmosphere, with her own! And mightn't babies have their rights, and be born at home?

The Sisterhood of St. Margaret was founded "to nurse the sick poor in their homes". It did. The Sisters turned their hands to anything. During dreadful epidemics they sat up night after night caring for the sick, cooking, washing, cleaning, preparing the dead for burial, often carrying out coffins with their own hands. Times have changed. Hospitals and visiting nurses have come into their own. The work of our present sisterhoods has evolved into teaching, visiting, praying, caring for children, and nursing in hospitals and institutions, and there is room for twice as many Sisters in all these fields. May God call them! Now and then a Sister is spared to help in a home during a time of distress, but it takes her away from her regular work.

Now we have in mind a new community of women, with their own house as a centre, where a certain number might live under rule and renewable vows, ready to go out as needed to relieve home-keepers who need relief, without charge, for a length of time varying from a day to a month or more. Those who could not give all their time might be enrolled as associates, and pledge one day a week, or one day a month, to the work. Of course all sorts of details would have to be worked out. The Sisters would have to be women of sense, able to do things, capable, "all-round" women, filled with a desire for service without pay or praise or promotion. There would be a simple habit, practical for working and distinctive. The beneficiaries would be Church people, in sympathy with the Sisterhood, whose members would be ready to help in households exactly as sisters of one's own

family might be. It is not always practicable or comfortable to accept the casual help of friends, but "Sister" might be a Godsend.

We all know how much easier it is to run other people's houses than our own, and how much easier it is to run our own homes after being away for a time. We see things in their true values, just as an artist simplifies the lights and shadows by squinting up his eyes.

In these "post bellum" days there are a lot of dear women, and girls at loose ends, disappointed not to have "gone over"; there are a lot of them who—whether they know it or not—are hungry for the regular life, a life of prayer, under rule, with opportunity for definite service. There's a lot of misdirected energy bubbling over and there's plenty of work to do. The Nation-wide Campaign has waked us up to that.

"Sister" would not be expected to do all the things that some of us do. She would not be expected to make a kitchen fire and translate a Greek text at the same time, or to tell some one the proper length for a new baby's petticoat, and to find a home for a ten-months' baby whose mother was burned to death. She would not be expected to wrestle with a refractory furnace, wash windows, repair a reed organ, write a story for a "Children's Page", or comprehend tragedies that are as Greek to the uninitiated. She would not be expected to sit in a parishioner's kitchen, holding a baby, to the accompaniment of hammering and squabbling in an atmosphere of turnip stew, at ten in the morning, and pass judgment on a phase of interpretive dancing to an accompaniment of harp and violin and tinkling fountain, in an atmosphere of lilac scented garden at ten the same evening, or to be interested in all the little boys who ring her doorbell to show her things they've made. She might, but she could keep things going and make a lot of people happy by the way.

We might call them the "Sisters of St. Martha", or the "Sisters of Charlotte Mary", after Miss Yonge. Offerings would always be in order for the support of the house, but the service would not be commercial; it would be a service of love, and "general practice", not specialization. There would be dishwashing and cooking, intimacy with dusters and brooms, loving and nursing and mending; but they would be *Honne Preservers*, and "a crown would be laid up for them in that day". What can be done about it?


The community house would have to be in touch with some parish church, and under the direction of a priest in sympathy with its objects. Above all the community must be in touch with an altar built around it—just as the best old houses are built around their chimneys. The strength to do this sort of work can only come from the altar. Someone has said: "Ask on your knees for the strength you need, come to the altar and get it; and, then, go out into the world and use it."

### CHRISTMAS LOVE

O MEN AND women, let your thoughts to-day dwell higher for a little space than on the glad and gay reminders of the Christmas come once again. 'Tis well to give and to receive, for naught must come into this day but minds us of the greatest Gift, even though at the same time we think of the smallest acceptance. But it is not well to let the pleasures of the day veil to our hearts and souls its blessed thought. Our lives are fraught with much He had to bear, yet none with quite so full a measure as was His. And yet not once from out those lips did come a plaint; not once did they forget to thank God for His goodness. In every word He spoke, this Child of Bethlehem grown to manhood attested God's great love. In every act He showed God's pity and God's boundless mercy, and if we here would spread the light that shines from out this life we must with all the power that lies within us seek to follow Him in this—to make our lives courageous; to make our faith far-shining; to believe that though the night be dark the dawn will surely come. It is not alone for ourselves that we should do so, but for the sake of those, however few they be, who look to us somewhat as that small band of men did look to Him in those far days.—*Leigh Mitchell Hodges.*

THE INSPIRATION OF CHRISTMAS

By JANE A. STEWART

 GROUP of people were waiting for the big trolley car that came rapidly toward them on Christmas morning. To their great surprise the car stopped suddenly about fifty feet from its regular stopping-place. The exit doors were flung open and the motorman got out. He stooped down in front of the car and picked up a little kitten which was sunning itself on the track. After carrying the purring animal to the sidewalk, he returned to his post, having given an object lesson of the spirit of Christmas to all who saw his graceful act of humanity.

In such acts as this the spirit of Christmas is contagious. To unite a religious festival with a day of freedom and fasting was an inspiration of the early fathers of the Church, making it so firmly in the higher impulses of young and old that it never can be set aside. So that, for one day in the year at least, it is really better to give than to receive, to do a kind act than to experience kindness; and men live on a higher plane because of the influence of Christmas.

To each one of us Christmas brings a vital message of inspiration. Christmas makes cheer, drives out sorrow, makes life out of death, and proclaims that love is the law of the universe. It is the day of giving, of self-forgetting, of making other people happy, from the babe to the bedridden; a day that enshrines childhood and glorifies old age, and it is even more than that.

Christmas brings to some (as the angel did to Mary), a message of joy. Christmas makes its appeal by the high honor and sacred sanction which it places upon parenthood. The mother of our Lord said (with a true prophecy which embraced all humanity in its blessing), "From henceforth all generations shall call me blessed."

How true it is that, wherever Christianity has pervaded the world, humanity has been blessed, motherhood has been honored, and family life has been made beautiful and happy! Mary was to be called blessed because she was to give a saviour to all generations. This she knew was the voice of prophecy; and who shall say that she did not also foresee what has also occurred) that the chains were to be lifted from woman and that from being the slave or toy of man she should become again, as in Paradise, his helpmeet and companion, his associate in all honorable and noble work for the human race, and in the high and holy endeavors for the establishment of God's Kingdom around the world!

The greatest inspiration that comes from the birthday of Him who is the subject and center of our Christmas activities is its call to rally under His banner and to go forth at His command with the Gospel message. It offers inspiration to service, and is the vision and hope of the better day when "peace on earth to men of good will" shall be permanently realized. The human race must be won to good will before it can hope for peace. Here is the great inspiration of Christmas.

Christ plainly pointed the way when he answered the Pharisees: "The Kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for the Kingdom of God is within you."

The thoughts which Christ made vital by His speech and His life—these make the inspiration of Christmas.


Wars the worst that ever were waged, destructions which have wasted realms, and cruelties which have ruined happiness for millions, have not eliminated the inspiration of Christmas. The unquenchable Holy Spirit has kept alive, beneath the awful flood of evil, the intimate holiness and sweetness which in itself is the real world-conquering Kingdom of God. This is the as yet unfulfilled prediction in the Messianic vision of Isaiah: "They shall not hurt nor destroy in all My holy mountain."

The inspiration of Christmas is Love, love for God and for man. It "cometh not by observation"; but it permeates the world's advance as subtly and surely as the ether fills the eternal spheres, breathing through each human life, making souls fit for the life of God.

Nothing is more unprofitable than a life absorbed in making profits.—*The Christian.*

THE LEGEND OF WHERE THE STAR LED EAGER HEART

By EUGENIE DU MAURIER

AGER HEART, a beautiful woman, lived long ago far across the seas. Her home was just a little cottage in a village.

Once all the people of that village heard that the Great King expected to pass through their town on a certain night, and was to spend the night with some one of them. And everybody wanted Him.

When the wonderful night came, Eager Heart had her little home ready as if expecting the King for her very own guest. The food was ready. The lamp was lighted. And the bed was all prepared with clean, white, beautiful linen. While Eager Heart was waiting, someone came to the door. Her heart beat fast. She thought the King had come and was going to stay in her humble home. So she opened the door quickly.

There stood a poor, tired, cold carpenter, with his wife and his little shivering boy. And they asked to be taken in and kept over night. But Eager Heart said:

"Oh, no! Not to-night! Not to-night! I am expecting a very dear Friend to-night. Come to-morrow night, and the next night, too. But not to-night."

The woman's big blue eyes grew sadder. And the carpenter said, with a sigh of disappointment:

"That is what they all say. No one will let us stay to-night. Everyone is expecting a guest to-night. And there is no place for us."

Eager Heart was about to turn away when she saw the face of the little child lifted to hers. It was the most beautiful face Eager Heart had ever seen. She invited the three weary travelers into her home, and the little child was soon sleeping in the bed she had made ready for the King. Then Eager Heart, having made them comfortable, went out into the streets, disappointed. She had had a dream that the King might, perhaps, be her guest that night. And now, alas, it would never, never be. But if she could not have the King in her own home she would go out with her neighbors to meet him.

And so, with her lamp in her hand, she went out. And there she met the shepherds and the wise men searching for the King. And the star was leading them through the village street. So Eager Heart went with the gathering crowd of her neighbors. The star led them from street to street, and from house to house, until at last it led them back to the door of Eager Heart.

"Not here, not here!" cried Eager Heart. "It cannot be here. This is my own humble little home."

But the wise men and the shepherds said that it must be that the King was in that home. So Eager Heart opened the door. And what a beautiful sight it was! The little home was brilliant with light, for there in her own home was the Holy Family. And on the snow-white bed was the Infant King. Eager Heart fell at His feet and worshipped, and wondered.

SONNET

"The Knights of the Round Table sought in vain for that which lay so near, yet seemed so far."

So we with failure in life's quest connive:  
 "Surely the Holy Mount is far away,  
 Where Prester John extends his magic sway,  
 In realms beyond where Turk and Tatar strive!"  
 Yet, hard by every heart, Aribidale,  
 Or Queen Repanse, while we our vision strain,  
 From altar-throne to hall and back again,  
 Before our eyes doth bear the Holy Grail.

O God Eternal, who hast drawn so nigh,  
 Open our eyes, that we through faith may know  
 How Thou to our sore need hast stoop'd so low  
 That we are rais'd to life with Thee on high!  
 Who quests afar for Thee in vain he seeks;  
 Within each heart the Word Incarnate speaks.

HERBERT H. GOWEN.



## 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 he reserves the right to exercise discretion as to what shall be published.

### CONSOLIDATION OF NEW YORK PARISHES

To the Editor of *The Living Church*:



QUOTEING a New York newspaper, *THE LIVING CHURCH* in this week's issue makes the following statement: "If plans mapped out by the vestries are approved, the new parish will be known as St. Andrew's and St. John's Church."

This is an error. Nobody ever proposed such a preposterous thing. I should oppose it as heartily as I should favor the consolidation. If plans mapped out by the vestries are approved by the authorities the name of the consolidated church would in all probability be "The Church of the Beloved Disciple, and St. Andrew's."

This title would have the advantage of telling the truth.

GEO. R. VAN DE WATER.

St. Andrew's Church, New York, December 6th.

### A PERSONAL CORRECTION

To the Editor of *The Living Church*:



HAD meant to write and felicitate you on your splendid editorials which from time to time arouse our admiration. I wanted especially to thank you for what you wrote in the issue of November 29th of the "Church's Programme".

But there has crept into the Church press a mistake whose origin I am at a loss to trace, and I wish to correct it.

Some months ago in the *Southern Churchman* the writer was referred to as the Patriarch of the Assyrian Church. I, a person married, with children, a Patriarch of the Nestorian Church!!! My attention was called to this and I immediately addressed the correspondent and the editor, who most kindly corrected the mistake.

In your editorial of the 29th of November you state that "Armenians and Assyrians especially desire our friendly help, and the head of the latter community in America is a graduate (unordained) of our own General Theological Seminary," etc.

I am afraid that this reference again is intended for the writer. It is not true. I have no blood relation to the Patriarch Mar Shimun, the head of the Nestorian (Assyrian) "community", who was murdered in Salmas in March 1918. His brother Paul Mar Shimun is now the Patriarch of the Nestorian Church. It may be the similarity or rather identity of the name has led to this confusion of persons.

No one of the Patriarch's family has ever come to America for education. I have represented the Nestorian Patriarch in America in relief matters and I am a graduate of the General Seminary, and am not ordained, but that is not saying that I am the head of that Church.

I sincerely hope you will correct this mistake, harmless as it may seem, but likely to create much mischief, as if emanating from me.

New York City, December 11th.

PAUL SHIMMON.

### THE RETURNED CHAPLAIN

To the Editor of *The Living Church*:



AM one of a large number of chaplains and "Y-men" who on our return find that the Church has no place for us. Many of the clergy who went overseas resigned their parishes in order to leave them free to carry on their work unhampered by an interregnum of uncertain duration. We find ourselves unable to obtain parishes that offer a possible living wage. Many men to whom I have spoken have been compelled to take up secular work; others are in actual want and are well-nigh desperate.

I am aware that it is considered highly improper for a clergyman to advertise, or to seek a parish. But when the bishops frankly say that they are powerless and have nothing to offer that gives an adequate stipend, what are we to do? One bishop wrote me recently that he had never known a time when so many able men, many of whom had been overseas, were looking for parishes. Another said that the best he could do was to add an applicant's name to a list of forty returned chaplains who were seeking work in his diocese.

To make the matter specific, permit me to cite my own case.

I am a clergyman in good standing with excellent references from bishops, clergymen, and laymen; with fifteen years' experience in good parishes, and a record for constructive work, good reading, and preaching, and proved ability in graduate study, lecturing, and social service. I return after a year's service with the Y. M. C. A. overseas unable to find a parish that offers a salary sufficient to keep me out of debt, and also discover that I must pay about \$90 to preserve my Church Pension Fund rights, as having served with the Y. M. C. A. instead of with the army, the War Commission felt no responsibility. When the Church is engaged in a supreme effort with the Nation-wide Campaign I have no altar, no people to rally to that great vision, while I burn with a desire to interpret all that I have seen and learned into the newer life of the Church. I love the Church and my work, and it saddens me to think of giving it up—although I can secure secular appointments that will yield me a better income.

I am not advertising my predicament, but the humiliation that has been forced upon me and upon my fellow-sufferers who have remained silent. If I can voice their need this letter will have been worth while. We who have been over there have seen a vision, and we have a very real contribution to make to the new day which is dawning for the Church. Has she no place for us?

Plainfield, N. J., December 15th.

H. COWLEY CARROLL.

### THE SACRAMENTS OF THE CHURCH

To the Editor of *The Living Church*:



THE Twenty-fifth Article declares that there are only two sacraments, but some people seem to forget the qualifying words "ordained of Christ our Lord in the Gospel", and that the same article immediately proceeds to refer to "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction", and they fail to notice that the article does not, either expressly or impliedly, say that they are not properly called "Sacraments", but all that the article impliedly affirms is that they were not "ordained of Christ our Lord in the gospel".

In the Church Catechism it is quite true that a definition is given of the word "Sacrament" which would possibly exclude "those five commonly called sacraments" above referred to, but the question I would respectfully ask your readers to consider is whether that definition can be reasonably considered to be exhaustive, or exclusive of all other meanings of the word. And for that purpose I would submit the following considerations: Having regard to the derivation of the word "Sacrament", which I may observe is a purely ecclesiastical and theological term, not found in the Scriptures, is it not manifest that in its original application to Christian ordinances it was really intended to signify not "an outward and visible sign of an inward and spiritual grace given unto us", but really the solemn obligation which the participant in the sacramental rite received, which was in the nature of an oath, which could not be violated without sin?

Let us see how this signification fits the various rites called "Sacraments".

In Baptism—The baptized becomes Christ's soldier and servant, and incurs a solemn obligation to be true and faithful to Him until death.

In Confirmation. The confirmer solemnly renews this obligation.

In Holy Communion, ditto.

In Penance, ditto.

In Orders, ditto in a particular office.

In Holy Matrimony the spouses mutually either expressly or impliedly promise fidelity to each other.

In Unction the person anointed also expressly or impliedly renews his oath of allegiance.


I may observe in regard to the Sacrament of Matrimony that Thomas Aquinas says: "*Verba exprimenta consensum de presenti sunt forma hujus sacramenti, non autem sacerdotis benedictio, quæ non est de necessitate sacramenti, sed de solemnitate*"—so that even in the Roman part of the Church it is the mutual promises of the spouses and not the benediction of a priest which constitutes the "Sacrament" of matrimony.

GEO. S. HOLMSTED.



### THE "CARRY ON" PROGRAMME

To the Editor of *The Living Church*:

 HE article, Mobilization Day and a "Carry On" Programme, by Dr. Milton and the Rev. Mr. Ackley in the current issue of *THE LIVING CHURCH*, is timely and worthy of attention on all sides. There is no doubt but that Mobilization Day will produce great promises, but I wonder whether we are going to be able to swing a "carry on" programme with the foundation already erected and planned for. It has been the experience of many priests in parochial life that programmes well started die a natural death before many months. This is true of parochial finances, parochial social service, and Church school training classes. Every experienced missionary knows that it is the result of the "follow up" that is really the success of a spiritual campaign. The drives during the war taught the same lesson.

The employment by dioceses of a "follow up" chairman would in a great measure insure the final goal of the Campaign, in both material and spiritual sense. Some suggested duties of such a worker, who would, of course, devote all his time to the work, and be free to travel over the entire diocese, follow:

1. Act as "information clearing house" on
  - a) Diocesan and parochial publicity.
  - b) Dissemination of the successful methods of parochial activity.
2. Act as social service secretary (if not already provided for).
3. Develop and conduct Sunday school teachers' institutes, and give leadership to the reorganization of weak Sunday schools.
4. Conduct laymen's conferences.
5. Collect and disseminate material for the use of parochial four-minute men.
6. Assist rectors in enlisting and training lay workers.
7. Conduct seven-day spiritual conferences in parishes.
8. Conduct a general laymen's educational campaign.
9. Assist in developing new parochial policies as to parish budgets, etc.
10. Act as executive secretary to diocesan Nation-wide Campaign.


Of course I appreciate that in the above list of suggested duties many would be eliminated for the simple reason that no one man could handle it all successfully. It would really mean that an office would have to be established with a competent secretary to assist in the clerical work, and also the finding of competent laymen as assistants, who would work on a volunteer basis in handling certain sections. For instance, a woman should handle the Woman's Auxiliary and aid in its development. In the larger cities a competent pedagogue could handle teachers' training classes, etc.

It is common experience that what is everybody's work is nobody's function; and, if the tremendous programme that is ahead of us as a Church is going to be the means of inspiration to still greater effort, we must not allow the intensity we now enjoy to die down.

Respectfully yours,  
Harrisburg, Pa., December 1st. J. FREDRIK VIRGIN.

### PENSIONS FOR DEACONESSES

To the Editor of *The Living Church*:

 N your issue of December 6th a correspondent protests against the request to extend benefits of the Pension Fund to deaconesses, as moved by Bishop Rhineland, and adopted by the recent General Convention. He calls others to join him in the protest unless like provision be made for a "sister in the nunnery". The words used, "in the nunnery", should suggest a sufficient reply.

Differences between the two groups of workers justify differences of treatment. Members of a sisterhood have a community to which they can look for support in sickness, and when they become too old or too exhausted to continue their work. In their community house they can find home and shelter, and can be assigned such changed or diminished labor as may be adapted to their reduced strength and efficiency. On the contrary, for aged or worn-out deaconesses no such refuge is provided. Being individual though not independent workers, they remove from place to place as called by their duties, or directed by their bishops. They cannot build up around themselves a permanent group of interested friends. When overtaken by disability they may be living among strangers, remote from former associations, and associates; they may have outlived those among whom and for whom they labored, and by whom they were known when active and efficient. Their salaries have been so pitifully small and insufficient that nothing could be saved to provide for future maintenance. They have a special claim upon the Church which


set them apart and has used them so long as they were useful. To leave them uncared for is a reproach to the Church, is a public warning, and a serious discouragement to other earnest and capable women, who may earnestly desire to devote their lives to this self-denying ministry in which they are needed, and to which they feel that they are fitted and called, but in which they are confronted by such a formidable future of neglect and helplessness. Other activities and paths of usefulness, yielding sufficient support, and making possible provision for declining years, are open and offered. Who can blame them if they hesitate in deciding? Why should the Church wonder or complain that a diminishing number make the venture, and offer for this ministry in which the supply falls far below the need felt, and the demand made?

J. DEWOLF PERRY,

Warden of the Church Training and Deaconess House,  
Philadelphia, Pa.

### SUPPORT OF CANDIDATES FOR THE MINISTRY

To the Editor of *The Living Church*:

 N connection with the call of the Church for fifteen hundred or more men immediately for the ministry a question has arisen which is worthy of consideration by the whole Church. Briefly stated it is simply this. What provision, if any, has been made for the support of young men, and those dependent upon them, who may volunteer to give up their present occupations and study for the ministry while engaged in such studies? Take my own parish for example. Although only a mission of about fifty communicants, three men have offered themselves, to go anywhere and do anything the Church desires. One of these is a young married man who is ready and willing to study for the ministry but who is not able to do so unless some way is provided for the support of himself and wife while he is in the seminary.

The thought occurs to me: How many men of the Church whom God has endowed with the ability to earn large salaries, say upwards of a thousand dollars a month, have ever considered that their call to the ministry might be the supporting of just such a young man as this while he is preparing himself for the sacred ministry?

Doubtless there are many other young men in the same position as this one and something should be done to insure their services to the Church.


With the hope that something will be quickly done to meet such emergencies, I am,

Yours for Christ and His Church,  
Louisville, Ky., December 12th. J. G. MINNIGERODE, JR.

### TWO CONSIDERATIONS

[CONDENSED]

To the Editor of *The Living Church*:

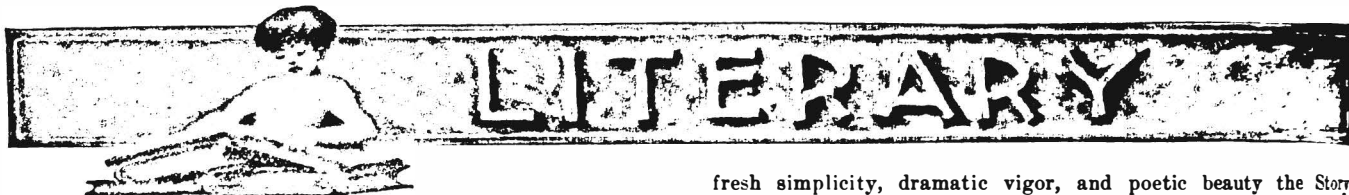
 WO practical aspects of the Church's work I have long wanted to see pressed on the attention of Churchmen, and this moment of general awakening and interest would seem to be the opportunity.

The first is, that all mission funds should be separately budgeted, collected, and disbursed through a separate treasurer. After a number of years as treasurer in small city, town, and village churches I am convinced that one of the chief difficulties of our mission work is the pressing necessity of home problems confronting the treasurer, driving further and further into the background all the time the needs of the mission field. In fact I am sure many a treasurer has converted money belonging to the mission work to local uses, by pressure of local necessity. With a separate department and treasurer for every church—no matter how small—this conversion at least would be prevented and every dollar contributed to missions would reach its destination.

Second, the lack of Church papers in our Church homes is a condition that calls for earnest consideration, and some practical way must be found during the Campaign to press this great need of our Church people upon their consciousness. I am convinced that the only hope of getting away from provincialism is to have our people acquire the breadth and vision that comes from knowledge of the Church in its world-wide scope.

Alexandria, La., December 1st. GEO. A. PETRIE.

LIFE WITH its ups and downs is both sad and glad. But it is gladder and brighter with those who determine to make it so. The habit of cheerfulness is the habit of thankfulness. Things do seem to come out right in the end for those who look away from the gloom, keep up their courage, and trust to the good time coming and the kind Providence that watches over all.—  
*Humphrey J. Desmond.*



*Counterfeit Miracles.* By Benjamin B. Warfield. New York: Charles Scribner's Sons. 1918. Price \$2.00.

The author of this book, which is a reprint of lectures delivered at a theological seminary at Columbia, South Carolina, reviews the question of miracles from Biblical times to the present, and includes with these accounts of healing of disease and bodily ailments and accidents. He agrees with the "theologians of the post-Reformation era, a very clear-headed body of men", that miracles were a part of the credentials of the Apostolic Church, but that they "necessarily passed away with it". In a word, miracles only accompany and attest revelation. He follows the line of Middleton's writings in the eighteenth century, and appears to feel the hesitancy of the Anglican Church in failing to endorse this position; on the other hand, he considers that because the Anglican Church has not repudiated middle—and later—age miracles, as he the author has done, she is "helpless" (in some way unexplained) before the well-known position of "the Romish theologians".

In brief, there is nothing particularly new in this treatise. The antecedent unbelief in and lack of sympathy with the Catholic religion makes the author unable to appreciate any other view than his own; and his insistence on cure in answer to prayer being "supernatural", in some special undefined way, would seem to leave the questions discussed very much as they were before he wrote about them.

*Unfermented Wine.* London: S. P. C. K. Price 25 cts. net.

This pamphlet of 80 pages contains the report of a body of English theologians—four clergymen and a layman, who, before the war, were requested by the Archbishop of Canterbury, to investigate the subject of wine in view of the grave problem raised by the use of unfermented wine in the Sacrament of the Eucharist.

The work is a clear summary of the chief historical evidence, the professed object being to let the facts speak for themselves. The examination of this important matter falls under the following heads: Old Testament, Jewish Usage, New Testament, Patristic Literature, Ecclesiastical Usage. In the light of the historical evidence set forth, how rash and without warrant is the use or advocacy of unfermented wine in the Holy Mysteries of Christ's Body and Blood! It is much to be desired that this pamphlet have a wide circulation.

COUPLED WITH the above English pamphlet, we would like to call attention to *The Wine of the Eucharist*, by the Rev. Irving Spencer of Los Angeles, Calif. This writer covers in a measure much the same ground. He, however, urges certain suggestions and practical conclusions as to the use of certain kinds of wine. Mr. Spencer's pamphlet may be summed up thus: "The use of fermented wine in Holy Communion is presupposed in every Council of the Church, in every work of the Fathers, and in our own Prayer Book."

*The Voice of the Church.* By Nicholas Hopkins James, D.D., Canon of Armagh, and Examining Chaplain to the Archbishop of Armagh. Rivingtons, London. 1919. Pp. xvi, 184. Price \$1.80 net.

This is a book of sermons and papers, which Canon James has written with great earnestness and lucidity for the instruction of the laymen of the Irish Church, to whom he has ministered for many years. There are three appendices, two of these being catenas of leading Anglican authorities, and in the main text and foot-notes we are pleased to observe that he makes liberal use of our own Dr. Hall's *Authority*. Certain characteristic features of his style remind us of the late Prebendary Sadler. It would represent the Canon's general contention to phrase it in the well-known title *Church Doctrine—Bible Truth*, and it is put in a form which takes for granted the traditional Protestant view of the Scriptures. While we regret these limitations, which cannot fail to attract the notice of any hostile critic, we entirely endorse the conclusions reached and not a few of the arguments by which they are supported. T. B. F.

*The Man of Kerioth*, a play by Robert Norwood, formerly of Cronyn Memorial Church, London, Ontario, now rector of St. Paul's Memorial Church, Overbrook, Philadelphia, tells with

fresh simplicity, dramatic vigor, and poetic beauty the Story of the Carpenter of Nazareth. It is a new solution of the question, "Why did Judas betray his Master?" and with it is woven a love-story of Mary Magdalene, the preaching of John the Baptist, the Marriage Feast of Cana, with Peter, Thomas, Philip, Bartimaeus, Caiaphas, Elders, Scribes, Pharisees, servants, soldiers, and a crowd of orientals as actors, and over all, with a light and a smile and a love which the poet makes you feel, is Jesus the Master, the Carpenter of Nazareth. At the end of the second scene He stands, outlined in the red ball of the setting sun—as Mary says, "I see a man in the sun," as the Voice of the Baptist says, "Behold, the Lamb of God", as Judas exclaims, "My Jesus, is it Thou?"

Judas is the blind materialist, ever demanding "a sign, a sign", obsessed with that one idea, deaf and dumb to all things spiritual, a man who would force the issue and obtain "a sign, a sign".

There are five scenes. The first, the roof garden of Mary Magdalene in Jerusalem, where Caiaphas, Philip, Judas, and Mary discuss the preaching of the Baptist and the coming of the Messiah; the second, the banks of the Jordan near Bethabara, where all sorts and conditions of men gather to hear the preaching of the Prophet, and among them Caiaphas, Judas, Philip, Mary, and Bartimaeus, who tells of the Carpenter of Nazareth:

"He made me independent of two eyes  
And taught me how to see life through my soul."

Then, the Marriage Feast at Cana, where Judas pleads for a sign and is told:

"He who will lift earth to the highest star  
Must make his hands meet underneath the load."

And,

"Men are all sons of God,  
And God is love, and only love can speak  
With love."

Then the scene is changed to the lake shore near Capernaum, where the Master plays with the children, talks with His disciples, and casts the demons out of Mary Magdalene. The final scene is at the gate of the Garden of Gethsemane, where the disciples wait and Mary comes to save Judas from his awful deed; for,

"Then you must love him all the more—else how  
Can souls be saved."

The play is well wrought out, an artist sets the scenes, a lover of children draws the picture of the Master playing on the shore, a poet weaves the verses, and gives a picture truly poetical and spiritual of the human Jesus who was divine. We congratulate Mr. Norwood on his work.

DAVE PORTER is with us again, this time in a war story. Dave has already won many honors and keeps up his past record by winning the Distinguished Service Medal. He is captured by the Germans and has some thrilling adventures. *Dave Porter's War Honors* by Edward Stratemeyer is sure to please even the boy who craves the wildest kind of adventure. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.]

HALLOWE'EN has a fascination peculiarly its own. It is the night of nights on which the hobgoblins and ghosts are in evidence. In *The Book of Hallowe'en* by Ruth E. Kelley not only the customs of the various countries are set forth, but she takes us back to the days of sun-worship and the annual festival of the Druids, which was, in fact, the original Hallowe'en. How the event is commemorated in various lands and the manner of celebrating the festival provides most interesting reading. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

MANY ENJOY a good negro story, and to those especially who knew the generation of Louisiana negroes during the Civil War and immediately after a new volume entitled *More E. K. Mcens* will prove entertaining. There are ten complete stories, with humor and pathos intermingled, and throughout each the characteristics of the Louisiana negro are portrayed with great reality. [G. P. Putnam's Sons, New York. \$1.60 net.]

THE *Parish Cash Book* recommended by the General Convention for use in parishes and missions is now being printed, and copies may be ordered from the Board of Church Finance, 289 Fourth Avenue, New York. The book is \$3 per copy and is intended to last six years, thus costing its users but fifty cents per year. Those now using it recommend it very highly.

## Poems of Christmas

### A CHRISTMAS CAROL

Long years ago one winter's night  
 (Merrily let us sing!)  
 The earth was filled with heaven's light.  
 (Let joyful anthems ring!)

And angel voices singing then  
 (Merrily let us sing!)  
 Proclaimed good will and peace to men!  
 (Let joyful anthems ring!)

From blazing skies with sweet accord  
 (Merrily let us sing!)  
 Was heralded the new-born Lord!  
 (Let joyful anthems ring!)

Now Christmas time is come again,  
 Merrily let us sing,  
 And echo heaven's exalted strain  
 In anthems to our King!

JOHN H. YATES.

### "GOD WITH US"

Adown the streets of golden,  
 Far past the crystal sea,  
 Through gates of pearl, wide open,  
 With songs of jubilee  
 The great Angelic Cohort  
 In joy once swept its way  
 To bring to earth the tidings glad  
 That Christ was born that day.  
 Ah! yes, but that was long ago,  
 Where, where is Christ to-day?

'Mid crash of falling empires,  
 'Mid din of crumbling thrones,  
 Chaotic nature's turmoil,  
 Creation's suffering moans,  
 There reigns the Christ, and with Him  
 Those who in faith have died,  
 In-gathered safe from every land  
 From nations far and wide.  
 Ah! yes, but though we've waited long  
 Time, space doth still divide!

Though long may seem His advent  
 E'en now He's on His way,  
 Each hour brings His coming  
 Nearer than yesterday.  
 A Kingdom He's preparing  
 Against that joyous day  
 Where love shall reign triumphantly  
 And peace shall hold its sway.  
 Ah! yes, but that blest time seems long,  
 The world needs Christ to-day!

From Heaven's eternal splendor,  
 From heights of bliss unknown,  
 Past seraphim adoring,  
 Round rainbow-circled Throne,  
 Veiling transcendent glory  
 'Neath guise of Bread and Wine,  
 Christ comes in His Own Sacrament  
 To make our hearts His shrine.  
 Upon His altar *here and now*  
 We find our Lord divine!

S. L. M.

### CHRISTMAS 1919

Now again the Year is dying,  
 And the Heart of man is crying,  
 Burdened, puzzled, and war-blinded in its sin;  
 And again comes Christmas, laying  
 Its warm hand upon us, saying,  
 "Is there any room for Jesus in the inn?"

"Once I came," our Lord is pleading,  
 "And the blind world, little heeding,  
 Gave Me scant and stinted welcome in a stall;  
 Gave Me scorning, gave Me sighing,  
 Reared a Cross, and mocked Me dying,  
 Which I made a Sign of Saving for them all.

"And now, after years of waiting,  
 Will you still, by war and hating,  
 Keep Me standing at your doorway, barred by sin?  
 By your wrongs to one another,  
 You are wounding Me, your Brother.  
 Is there any room for Jesus in the inn?"

We shall find a Christmas blessing,  
 When Humanity, confessing,  
 With contrite and honest sorrow, all its sin,  
 Says: "Thy Church, O Master, leading,  
 By Thy Death and Passion pleading,  
 We will make a room for Jesus in the inn!"

CARROLL LUND BATES.

### CHRISTMAS 1919

"One Flock and One Shepherd"

Ring, Christmas bells, from many spires!  
 Beckon the wise, O star!  
 For Christ the Lord of fond desires  
 Fares forth to wander far,  
 Along the wide world's darkened night,  
 Past inns so gay withal  
 And full of folk so warm and bright,  
 They do not heed His call:

To wander till He finds ajar  
 A door upon to knock,  
 Where love has lowered ev'ry bar  
 That separates His flock.  
 Rise Christendom! Your holy Guest  
 Awaits a welcome true  
 To enter in and be at rest  
 Within the heart of you;

To live in you and speak through you,  
 By thought and word and deed,  
 As love would have you do unto  
 Your neighbor who hath need:  
 To enter in and tread anew  
 The pathway He once trod,  
 On holy heights from whence men view  
 The promised land of God.

ALICE CRARY SUTCLIFFE.

## Church Kalendar



- Dec. 27—Saturday. St. John Evangelist.  
 " 28—Sunday. Holy Innocents.  
 " 31—Wednesday. New Year's Eve.  
 Jan. 1—Thursday. Circumcision. New Year's Day.  
 " 4—Second Sunday after Christmas.  
 " 6—Tuesday. Epiphany.  
 " 11—First Sunday after Epiphany.  
 " 18—Second Sunday after Epiphany.  
 " 25—Third Sunday after Epiphany. Conversion of St. Paul.  
 " 31—Saturday.

### 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.  
 " 20—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.  
 " 20—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.  
 " 21—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.  
 " 21—West Texas Dioc. Conv., Christ Church, Laredo.  
 " 23—Texas Dioc. Conv., Trinity Church, Galveston.  
 " 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago, Ill.  
 " 27—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.  
 " 27—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.  
 " 27—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.  
 " 27—Pittsburgh Dioc. Conv., Trinity Church, Pittsburgh, Pa.  
 " 27—Southern Ohio Dioc. Conv., Christ Church, Cincinnati.  
 " 28—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.  
 " —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. 3—California Dioc. Conv., Grace Cathedral, San Francisco.  
 " 3—Olympia Dioc. Conv.  
 " 4—Vermont Dioc. Conv., St. Michael's Church, Brattleboro.  
 " 5—Consecration Bishop of the Canal Zone, Grace Church, Madison, Wis.  
 " 9—Arizona Dist. Conv., Phoenix.  
 " 10—Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.  
 " 10—Northern Indiana Dioc. Conv.  
 " 11—Asheville Dist. Conv., Trinity Church, Asheville, N. C.  
 " 11—Colorado Dioc. Conv., Pueblo.  
 " —Sacramento Dioc. Conv., Sacramento, Calif.

## Personal Mention

THE REV. GEORGE DUDLEY BARR has been transferred from St. Paul's, Steamboat Springs, and associated missions, to St. Luke's, Delta, and associated missions, and is in residence at 455 Palmer avenue, Delta, Colo.

THE REV. THOMAS W. BENNETT is rector of St. James' Church, Dillon, Mont. This parish has been inadvertently omitted from *The Living Church Annual* of 1929.

THE REV. WALTER E. BENTLEY, rector since 1905 of the Church of the Ascension, Greenpoint, Brooklyn, N. Y., has accepted election as rector of St. Stephen's Church, Port Washington, L. I.

THE REV. JOHN BODEN, rector-elect of Christ Church parish, Little Rock, Ark., was formally instituted by Bishop Winchester on the Third Sunday in Advent.

THE REV. J. M. D. DAVIDSON, D.D., general missionary of the diocese of Quincy, is recuperating in California after a breakdown due to overwork.

THE REV. E. STEIRLING GUNN should now be addressed in care Christ Church, Broad and Ninth avenue, Nashville, Tenn.

THE REV. TEWFIK DAVID HARARI should be addressed at Lucketts, Va., not at Hamilton as incorrectly stated in the recently published *Annual*.

THE REV. AUSTIN A. H. HOUBERT, Litt.D., reports that his parish, St. Philip's, Belmont, N. Y., should be credited with at least 125 communicants and not as given in *The Living Church Annual* of 1929.

THE address of the Rev. A. H. MALONEY, rector of St. Philip's Church, Indianapolis, Ind., is 2127 Boulevard place.

BISHOP PARKER has appointed the Rev. P. S. MCCONNELL priest in charge of the Church of St. John Baptist, Sanbornville, N. H., where he has been at work for a number of weeks.

THE REV. LINDLEY H. MILLER should be addressed care Bishop Page, W 2303 First avenue, Spokane, Wash.

THE REV. H. W. ROBINSON, priest in charge of St. Andrew's Church, Darien, Ga., retires from active service on January 1st. His address will thereafter be 611 Holt avenue, Macon, Ga.

THE REV. HUGO P. J. SELINGER, Ph.D., is rector of St. Paul's Church, Bellevue, Ohio.

THE REV. HENRY D. SPEAKMAN having accepted the rectorship of St. John's Church, Marietta, Pa., should now be addressed there.

THE REV. A. H. F. WATKINS has returned to his work at St. Andrew's Church, Basin, Wyo., after a month as locum tenens at Trinity Cathedral, Omaha, Neb.

THE REV. A. E. WHIPPLE has taken up work at Christ Church, Glenrock, Wyo.

THE REV. FRANK E. WILSON has become rector of Christ Church, Eau Claire, Wis.

### ORDINATION

#### PRIEST

COLORADO.—On December 18th, at Emmanuel Church, Denver, the Rev. FRANCIS W. SHERMAN was advanced to the sacred priesthood by the Bishop, who also preached the sermon. The candidate was presented by the Rev. Harry Watts, the Rev. Fred Ingle read the Litany, the Rev. Nell E. Stanley was epistoler and ceremoniarus, and the Rev. A. G. Harrison was gospeller and Bishop's chaplain. Other priests assisting were the Rev. Messrs. Steele, Tinker, O'Malley, Brown, Coolidge, and Bolles. The Rev. Mr. Sherman will remain attached to the Associate Mission, 1020 West Twelfth avenue, Denver.

### CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat 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, 2½ 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 a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

### BORN

BALCOM.—A daughter to the Rev. and Mrs. Royal H. BALCOM, at the Bishop Randall Hospital, Lander, Wyoming, on December 4th. Mr. Balcom is warden of St. Michael's Mission, Ethete, Wyo.

### DIED

CAPEHART.—Entered into life eternal at Sarah Elizabeth Hospital, Henderson, N. C. November 29th. EMILY SOUTHWELL CAPEHART, daughter of the late Thomas Capehart and Amelia Epps Tucker, of Kittrell, N. C.  
 Hers was a life of faithfulness to Church and family. (Rev. 2:10.)

DOMINICK.—At Hasbrouck Heights, N. J., December 14, 1919, after a short illness, AUGUSTA BRIENTNELL, widow of James Mitze DOMINICK. Funeral services at Church of St. John the Divine, Hasbrouck Heights, N. J., Tuesday morning, December 16th, at 10 o'clock. Interment at Greenwood cemetery.

MEADE.—Entered into rest on December 5th. HENRIETTE (Thierlot) MEADE, widow of Charles Henry Meade, Esq., and daughter of the late Ferdinand Thierlot and Mathilde Marié.  
 "Make her to be numbered with Thy saints in glory everlasting."

MESSENGER.—At Aurora, N. Y., on December 15th, ELIZA STILLSON, in her 74th year, after an illness lasting ten years. Requiem Eucharist in St. Paul's Church on Wednesday, December 17th, with burial office at 1:45 P. M. Interment in Fort Hill cemetery, Auburn, N. Y.

SUSAN.—Entered into life eternal, LLOYD MANNEY SUSAN, at his home in Prairie du Chien, Wis., on December 6th, after a short illness of pneumonia.

WHITNEY.—Entered into rest, on Wednesday, December 10th, at his home in Chicago, Ill., HENRY EUGENE WHITNEY, age 76 years, husband of Marian V. Whitney. Interment at Green Bay, Wis. He was one of Dr. De Koven's boys.

### WANTED

#### POSITIONS OFFERED—CLERICAL

CURATE WANTED IN BIG CITY CHURCH. Wide social service work. Staff of rector, deaconess, physician, kindergarten teachers, volunteers. Church, Sunday school, dispensary, milk station, sewing school, summer school, etc. Social clubs. Splendid opportunity for unmarried man who desires not to be ministered unto but to minister in the name of Him whose shelter was a stable and whose cradle was a stall. Salary assured. Address CHIEF OF STAFF, care LIVING CHURCH, Milwaukee, Wis.

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

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

#### 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.

CLERGYMAN'S DAUGHTER (40) DESIRES position as secretary to bishop or clergyman. Six years' business experience; stenography, typewriting. Good education. References. The East preferred. Address SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, EXPERIENCED TRAVELLER, desires position as travelling companion to lady wintering in California. Salary no object. Extensive references. Address C. C., 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. Melroe 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 JACKRILLE, 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, 50 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.

**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 Loulsburg 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.

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

**ALTAR BREADS.—CIRCULAR ON APPLI-** cation. MISS A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

**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.

**BOARDING—ATLANTIC CITY**

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of Beach and Hotel 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 per week, including meals. Apply to the SISTER IN CHARGE.

**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.

**TWENTY COPIES WANTED OF One Hun-** dred Easy Anthems published by The Parish Choir. Give number, price, and condition R. NELSON BARBER, 307 Dakota Building, St. Paul, Minn.

**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.

**MEMORIAL**

**HENRIETTE THERIOT MEADE**

(Entered into Paradise Monday, December 8th, at her home, 46 West Ninth street, New York City, HENRIETTE THERIOT MEADE.)

Mrs. Meade has been widely known beyond the circle of her personal friends on account of her relation to the Church of Saint Sacrament at Bolton on Lake George.

The Theriot family was among the first who made their summer home at Bolton. There Mrs. Meade devoted the years of her early womanhood to the gathering of a Sunday school and congregation and the erection of the church.

The laborers were few and the difficulties great, but she rejoiced in the sacrifice and effort. The consecration of the church by Bishop Doane of Albany, September 2, 1869, was a notable event. Since that time travelers and sojourners from far and wide have worshipped in the Church of Saint Sacrament, rejoicing in a house of God which fittingly expresses the beauty of holiness. Even the passerby has been struck by that well-placed fabric and its compelling witness to the Faith where it stands claiming lake and mountainside for Christ. Since many years the church has been the home of an important local congregation and has exerted a paramount influence in the neighborhood.

During the years, Mrs. Meade, whether present or absent, never withdrew her heart from the work which her love had made so peculiarly her own. Repeatedly have she and her family adorned the church with memorials and enriched it with thankofferings which testify to the prayers and zeal of a lifetime.

Mrs. Meade was a type of noble, consecrated womanhood cherishing the best standards tested by the past. She so held the Catholic Faith that she could use any experience as a means of approach to God. Things that work bitterness in many wrought graciousness in her. Loving family and friends not less than do others, her love for her Lord was supreme and inclusive of all else. She rejoiced continually in the communion of the saints, mindful of the household of faith, both those here and those gone hence. Hers was a living faith seeking occasion for works of devotion to our Lord in His Church. To do the utmost was her desire. Esteeming to the last the privilege of

living here as only a lover of God can esteem this life, she continued in sacrifice and prayer, alert to every interest, cleansed and sustained through the Sacraments, waiting the call to go forth. Full of years she fell asleep in peace. "All that the Father giveth me shall come to me."

"Let her works praise her in the gates."

**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. 28—Rev. George C. Stewart, D.D., St. Luke's, Evanston.

Jan. 4—Bishop Anderson.

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.

**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.

**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.  
Smith and McCance, 2 Park St.

**PROVIDENCE:**  
T. J. Hayden, 82 Weybossett St.

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

## LOUISVILLE:

Grace Church.

## WASHINGTON, D. C.:

Woodward and Lothrop.

## 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.

## CEDAR RAPIDS, IOWA:

Grace Church.

## MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

## PORTLAND, OREGON:

St. David's Church.

## LONDON, ENGLAND:

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.

## BOOKS RECEIVED

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

## R. G. Adams &amp; Company. Columbus, Ohio.

*The Field of Philosophy.* An Introduction to the Study of Philosophy. By Joseph Alexander Leighton, Professor of Philos-

ophy in the Ohio State University. Second Revised and Enlarged Edition. Price, \$2.00 net.

## George H. Doran Company. New York City.

*Spiritual Voices in Modern Literature.* By Trevor H. Davies, D.D.

## Houghton Mifflin Company. 4 Park St., Boston, Mass.

*A Community Church.* The Story of a Minister's Experience which Led Him from the Church Militant to the Church Democratic. By Henry E. Jackson, Special Agent in Community Organization, United States Bureau of Education. Price \$2.00.

*A History of France.* From the Earliest Times to the Treaty of Versailles. By William Stearns Davis, Ph.D., Professor of History in the University of Minnesota, with Maps and Illustrations. Price \$3.50.

## Longmans, Green &amp; Co. Fourth Ave. and 30th St., New York City.

*The Redemption of Religion.* By Charles Gardner, author of *Vision and Vestures: A Study of William Blake in Modern Thought, The Inner Life of George Eliot, William Blake, the Man.* Price \$2.75 net.

## The Macmillan Company. 66 Fifth Ave., New York City.

*What Did Jesus Teach?* An Examination of the Educational Material and Method of the Master. By Frank Pierpont Graves (Ph.D., Columbia), Dean of the School of Education, University of Pennsylvania. Price \$1.75.

## The Macmillan Company. New York City.

*New Life in the Oldest Empire.* By Charles F. Sweet. Price \$1.25.

## Parish Press. Fort Wayne, Indiana.

*Church Hymns.* An edition of 150 of the best hymns old and new, arranged and numbered to correspond to the New Hymnal; also contains music for Chorus and Communion Service. Price, net, flexible cloth, 23 cts.; manila, 18 cts.

## PAPER COVERED BOOKS RECEIVED

## From the Author.

*The Green Book.* Church Membership—What It Is, What are Its Privileges and Obligations, and What Is Its End. By Mrs. Horace Brock. Price 50 cts net.

## PAMPHLETS RECEIVED

*Industrial Committee, War Work Council of the National Board Young Women's Christian Associations.* 600 Lexington Ave., New York City.

*Legal Recognition of Industrial Women.* By Eleanor L. Lattimore, Ph.D., and Ray S. Trent, B.D.

## The University of Wisconsin. Madison, Wis.

*Plays for Community Christmas.* Three Christmas Plays and a Twelfth Night Festival: The Elves and the Shoemaker (for children); Where Love Is God Is (for young people); Holy Night (for adults); Twelfth Night Festivities (for the community). Serial No. 1010. General Series No. 794.

## Mobilization Day Returns



APPARENTLY a good while will elapse before we shall know just what progress has been made toward the acceptance of the Church's Programme. Returns continue to come in very slowly. Especially interesting are the reports of the careful spiritual preparation that was made in many places, which we cannot state in detail. Thus, in Brooklyn, during the intensive week of the Nation-wide Campaign, the Sisters of the Order of St. John the Evangelist maintained constant prayer for the success of the Campaign in the oratory of the Sisters' House, at the Church Charity Foundation, each day began with a celebration of the Holy Communion, neighboring clergymen officiating; and from that hour until night one of the sisters or one of their associates was always at prayer in the oratory.

ALBANY.—Though the diocese did not participate, the parish at Cohoes did on its own responsibility. Result, contributors increased from 250 to more than 600. Budget for parish work was \$7,500 and nearly \$10,000 had been raised at time of report with more to follow; for Nation-wide objects, budget \$1,500, raised \$2,400, being six times former contributions. Work has been proceeding since August and culminated on Mobilization Sunday. Rev. Ernest J. Hopper is rector.

BETHLEHEM.—Bishop Talbot held a conference with the clergy of the archdeaconry of Reading at Bethlehem on December 16th in regard to the results of the every-member canvass of the Nation-wide Campaign. A similar conference with the clergy of the archdeaconry of Scranton was held at the Hotel Sterling, Wilkes-Barre, on December 17th. Opinion seemed unanimous that the Campaign had brought marvelous spiritual results. It seemed to be the thought of many, also, that instead of having been concluded on December 7th, the Nation-

wide Campaign had just about begun, and that the work was going to be pushed forward with the greatest energy.

COLORADO.—Reports from about two-thirds of the parishes and missions show about 60 per cent. increase in pledges, and everywhere the conviction prevails that parish budgets, diocesan and nation-wide quotas will be raised in full and probably exceeded. Pledges for service made by 1,680 persons, of whom 550 are men. The diocesan organization, with headquarters at Denver, will be continued at least during the year 1920, and parish committees and teams will also be perpetuated.

EAST CAROLINA.—Late reports on diocesan quota of \$200,000, pledged now from three-fourths of parishes \$220,000 for three-year period. Will finish every point within a few days.

FOND DU LAC.—Sheboygan, with quota of \$2,120, has raised \$2,467.53 with more to follow. Results for parochial support equally gratifying, and 12 pledges for part time personal service.

HARRISBURG.—From data at hand on Dec. 12th, it appears that the parishes or missions that have oversubscribed their apportionment to the Nation-wide Campaign fund are: Mt. Calvary, Camp Hill; St. Albert's, Duncannon; St. Mary's, Waynesboro; St. Andrew's, York. Those that have reached their apportionment are: St. Barnabas', Altoona; Calvary, Beartown; St. Luke's, Blossburg; Good Shepherd, Galeton; Holy Cross, Harrisburg; St. Stephen's, Harrisburg; St. John's, Lawrenceville; St. Mark's, Lewiston; St. Paul's, Manheim; St. James', Mansfield; St. Thomas', Quarryville; St. Andrew's, Shippensburg; St. Stephen's, Thompsettown. Among these are some of the smallest mission stations in the diocese, and some of the larger and stronger parishes. In several cases sub-

scriptions for local support were largely increased. In one case the rector's salary was increased fifty per cent., in another case thirty-five per cent., in another case ten per cent.

INDIANAPOLIS.—Seven parishes in the see city and twelve outside have reached or exceeded their several quotas, four have made creditable advance but not yet reached their goal, and six have not yet reported. The amount subscribed to December 17th by reporting parishes is \$17,671.09, of which \$3,898.80 is from Christ Church, Indianapolis, and \$3,100 from New Albany—the latter more than double its quota. Amounts for parish budgets are also greatly increased.

KENTUCKY.—Parishes at Anchorage, Fulton, Hickman, Henderson (colored), Hopkinsville, Shelbyville, and St. Andrew's and St. Mark's Louisville, have raised full quotas. Several have almost completed theirs. Deep interest and great enthusiasm throughout the diocese.

LOS ANGELES.—Complete returns not yet available in any parish, and still less for the whole diocese. It has, however, been everywhere regarded as tremendously successful. At St. Paul's Pro-Cathedral, Los Angeles, a down-town parish, parish income was more than doubled, and extra-parochial more than tripled. Through the canvass 200 new people were added to the parish. St. John's, the largest parish in the diocese, oversubscribed its parish budget, doubled its outside givings, and added 185 new members. St. Luke's, a small city parish, reports an increase of 100% for the parish and 400% outside. St. Stephen's Church, Hollywood, in the suburban section of the city, has doubled its entire income. The Church of the Ascension, Sierra Madre, a small foothill parish, has quadrupled its pledges. St. James' Church, South Pasadena, has doubled its number of contributors.

## LONDON DIOCESE TROUBLED ABOUT CLERGY SALARIES

### Bishop Ingram Appeals for £50,000 a Year—Premier Makes Satisfactory Episcopal Appointment—Return of Bishop Nicholai

The Living Church News Bureau }  
London, November 28, 1919 }



HE Bishop of London, presiding at the autumn session of the London Diocesan Conference, at the Church House, Westminster, this week had some rather unpalatable facts to put before his audience. His lordship remarked that the machinery of the Diocesan Fund was certainly in existence, but it was necessary to get the "steam" into it. Poor clergy were sending appeals to him not only for themselves but for their churches, which were tumbling down. It was simply appalling, and unless they were relieved of these burdens they could not get on with their spiritual work. If people could only see the touching letters of appeal they would realize the urgent need. Unless their appeal, which had just been launched, was backed up, the Fund would be a failure. The suggestion had been made that they could get relief from the city churches, but they would want everything they got out of them for the new districts. The new housing scheme would entail much work on the part of the Church, and they would have to plant down the city churches where the people lived. The diocese had built 260 churches in the past fifty years.

Lord Justice Bankes, chairman of the Council of the London Diocesan Fund, said that up to the present they had received this year £74,000, compared with £33,000 last year, and they had spent £69,000 so far. The main increase was in the maintenance of the ministry, partly through the advance of 50% in the grants made to clergy and lay workers, and partly to bringing up the stipends of incumbents to £400 a year. They could not get the right type of men unless they could offer them the prospect of maintaining a wife and family, not in comfort, but above beggary. "Men are volunteering to enter the police forces of the great cities," he said, "and giving up the idea of Orders, because they do not think that entering the Church at the present moment offers a man the opportunity of living a respectable life. We have talked too long; we must do something now."

Lord Bankes went on to say that the figures were large, and before the war would have been thought absurd, but they were really nothing for the great diocese of London, if they could satisfy the people that the money would be well spent. As a result of the war, wealth was passing into the hands of people who had not either the inclination or tradition to give liberally to the Church. Power, too, was passing to a class very largely without religious belief, and who would not be influenced by religious motives. If they believed that power in the hands of people uninfluenced by religious motives was a danger to the State, the responsibility of the Church was enormous, and they must grasp the great problems that rested upon the Church and upon all religious bodies.

Following this matter up in his characteristically energetic way, Bishop Ingram has addressed a letter to the Press, renewing the appeal he made last winter, and asking for £50,000 a year to provide the London clergy

with a "living wage". This, of course, should be a paramount claim on the bounty of a diocese such as London, without ignoring the other spiritual necessities of the ever-increasing metropolitan area.

The *Times* devotes a leading article to the subject, in the course of which it remarks: "That so much money should be wanted is disquieting, and once more points to the urgent necessity for a complete overhauling of ecclesiastical finance. Friends of the Church of England in London can hardly contemplate a possible succession of such appeals without dismay, for the critics of the Established Church are always ready to dwell on its wealth as opposed to the resources of other religious communities. It may be legitimate, therefore, to enquire again whether the Ecclesiastical Commission is making the best use of its large revenues; for the need is pressing, and the legal mind may well be more prone than the apostolic to take thought for a rather indefinite future."

#### NEW BISHOP OF ST. ALBANS

In succession to Dr. Edgar Jacob, who retires on December 1st, the Rt. Rev. Dr. Furse, Bishop of Pretoria, has been nominated to the see of St. Albans. His appointment will commend itself to a large number of Churchmen, although it has once more falsified the predictions of the "ecclesiastical prophet". Mr. Lloyd-George is evidently bent on redeeming some of his previous blunders in the matter of episcopal appointments!

Dr. Furse, who is under fifty years of age, has been in episcopal orders since 1909, when he was consecrated to the see of Pretoria. (It is an interesting coincidence that the Cathedral of that see is also dedicated to St. Alban.) He comes to the Province of Canterbury, therefore, with a considerable experience of ecclesiastical responsibility, and that in a country where the Catholic Faith is taught and held generally among Church people.

The new Bishop of St. Albans is one of the four distinguished sons of the late Dr. Furse, Canon and Archdeacon of Westminster, and previously Principal of Cuddesdon College. From 1895 to 1903 he was Fellow, Dean, and Chaplain of Trinity College, Oxford, when he went out to Pretoria as Archdeacon, six years later being elected as Bishop. Following on the precedent in South Africa, it may be expected that before long he will restore in his new sphere the principle of synodical government. In many other respects it will be necessary for him to develop and extend the many works which Dr. Jacob set on foot. The diocese of St. Albans will undoubtedly witness an era of spiritual growth under the guiding influence of its new Bishop. It is interesting to note that Dr. Furse is the first Bishop consecrated abroad to be translated to an English diocese.

#### NEW DIOCESE OF BRADFORD

The long and patient efforts of Yorkshire Churchmen are at length rewarded by the Order in Council constituting the new diocese of Bradford. The annual value of the endowment fund of the bishopric, together with the annual sum which will ultimately be derived from the endowment or income of the bishopric of Ripon, is not less than £2,500. An episcopal residence has not yet been provided, but a capital sum sufficient to purchase and maintain a bishop's house has been contributed.

doubled its parish pledges, and trebled its outside gifts.

MARYLAND.—At a meeting of the National Executive Committee of the diocese of Maryland held Monday, Bishop Murray caused much enthusiasm by announcing that of the 120 parishes of the diocese, reports have been received from a substantial majority, all of which have reached and many exceeded their quotas. He also announced that from assurances received from other parishes he is able to state with confidence that the quota of the diocese of Maryland will be exceeded. The quota of Maryland for the next three years is \$810,000, of which \$428,000 is for the general Church, and \$382,000 is for forward work in the diocese. Detailed statement of parish quotas and pledges will be published next Saturday.

MINNESOTA.—St. Mark's, St. Andrew's, St. Luke's, Minneapolis, St. John's, St. Paul, and parishes at Fairmont and St. Peter, have met their quota or oversubscribed. Other reports are still too indefinite to make estimate for diocese.

MISSOURI.—St. Stephen's mission, St. Louis, quota of \$1,300 over-subscribed by \$300. St. Peter's, quota \$24,660, has raised \$25,000 with more to follow.

NEW YORK.—Though it continues to be impossible to give even approximate figures as to results, great increase in giving is everywhere reported. St. Thomas' Church has probably reached its quota, with \$100,000 already in sight, "and very much more than that," states the rector, Dr. Stires, "in spiritual development." At St. Matthew's the number of subscribers was more than doubled, and pledges for missionary purposes were increased from \$956 to \$2,456, with \$7,300 in addition (three-year period) for Nation-wide objects. At Holy Trinity, subscriptions for Nation-wide purposes increased from \$1,200 to \$2,770. St. Ignatius' increased the number of subscribers for parochial purposes from 138 to 181.

NORTH CAROLINA.—Diocese has raised full amount of both general and diocesan quotas.

OREGON.—Supplementing previous reports, ten parishes and missions have reached their quotas to noon of December 17th.

QUINCY.—Owing partly to delayed receipt of campaign literature and other unavoidable causes the diocesan canvass will not be made until after the annual synod in January. Meanwhile, the clergy are distributing literature and laying plans for an enthusiastic drive in the new year.

RHODE ISLAND.—Though quotas seem nowhere to have been reached, the level of giving has been increased several times over in all parishes. Probable that about forty per cent. of the diocesan quota will be attained. Grace Church, Providence, is likely to exceed its quota of \$50,000, the largest single quota in the diocese. Thirty-seven speakers were sent out from the central office at the Bishop McVickar House in addition to the four-minute men, while the executive secretary, the Rev. Henry Russell Talbot, visited 38 parishes, held 28 conferences, made 32 addresses, and preached 18 sermons in the interest of the Campaign.

SOUTH CAROLINA.—On quota of \$160,000, amount already pledged is \$108,000 with 51 parishes unreported.

SOUTHERN VIRGINIA.—Has passed \$600,000 on quota of \$670,000 and more to follow.

VIRGINIA.—122 out of 170 churches pledge \$271,759 on annual quota of \$270,000 and 48 more churches to be heard from. Virginia was the first diocese reported to headquarters as actually over the top.

The diocese will consist of the archdeaconry of Craven and the rural deanery of Otley, now in the diocese of Ripon, and two parishes now in the diocese of Wakefield. It has been decided that for the time being the parish church of Bradford shall serve as the Cathedral. The Bishop is constituted a body corporate and invested with all the rights, privileges, and jurisdictions possessed by a bishop in England.

#### PASSAGE OF ENABLING BILL ASSURED

The amendment to the Enabling Bill noted in my last letter was the only one of any consequence, and the measure has now passed through the Committee stage. The proceedings throughout this stage have been of a most friendly character—in fact, the chairman, Mr. Turton at the conclusion of the discussions declared that the toleration and good-feeling on all sides had been splendid. Amendments were moved without acrimony and discussed without heat; every reasonable concession demanded was made. The passing of the bill being now practically assured, it may be hoped that Churchmen will very soon have the opportunity to carry out reforms long overdue and to set their house in order.

The clergy are not, after all, to be allowed to become members of Parliament. The House of Lords, on Wednesday, by the narrow majority of three, rejected the proposal, both Lord Parmoor and the Archbishop of Canterbury speaking against it. Clergymen are not however, to be disqualified as municipal councillors, and the clause effecting this was the only operative clause of the Disabilities of the Clergy Bill, which has now

to be reported to the Upper House for its final reading.

#### RETURN OF FATHER VELIMIROVIC

Fr. Nicholai Velimirovic, now consecrated as Bishop of Zicha and Tehaktchak in Serbia, is about to pay another visit to England, when, beside other work, he will inspect the Serbian theological students in St. Sava's Hostel at Oxford. The training of whom is a matter very close to his heart, and one of the chief fruits of his recent residence in England. On December 18th there is to be celebrated a solemn service at St. Paul's Cathedral by the Anglican and Eastern Association, in which Bishop Nicholai will take part, of supplication on behalf of all Eastern Christians who are still suffering and in peril under the Turk and under the Bolshevist tyranny; and of thanksgiving for the liberation that has already been partly accomplished.

#### A NEW DEAN OF HEREFORD

The Ven. Reginald Waterfield, Archdeacon of Cheltenham, has been appointed to the Deanery of Hereford, vacant by the resignation of Dean Wentworth Leigh. Mr. Waterfield, until his recent appointment as Archdeacon of Cheltenham, had been for nearly twenty years Principal of Cheltenham College. After taking a First in Classical Moderations and a First in *Lit. Hun.* he acted for a short time as tutor to Prince Arthur of Connaught. From 1893 to 1899 Mr. Waterfield was an assistant master at Rugby. He was a scholar both of Winchester and New College, Oxford. The diocese of Hereford may be cordially congratulated on the excellent choice which has been made of its new Dean. GEORGE PARSONS.

Bay, the Rev. W. G. Walton told of his efforts to secure the introduction of the domestic reindeer on the plan adopted by the United States in Alaska. As a result of Mr. Walton's efforts the Canadian Government has now entered into an arrangement with the North American Reindeer Company to drive over herds from Alaska, and to send with them a few Laplanders to instruct the Eskimos in their care. It is hoped that this will not only serve to solve the food problem for the Eskimos, but that it may lead to a large export trade in venison from these northern regions of the great dominion—another instance of commerce following the cross of the missionary pioneer.

#### Admiral Jellicoe in Canada

Admiral Jellicoe has been receiving an enthusiastic welcome in Canada. At a dinner given in the Admiral's honor at the King Edward hotel, Toronto, the Rev. Dr. Cody, rector of St. Paul's, thrilled those present by his eloquent exposition of Canada's possibilities of sea power, her geographical position admirably fitting her to become a great trading nation and a maritime people.

#### The Church United with Hebrews in their Day of Grief

Tuesday of this week Massey Hall, Toronto, was filled with thousands of Jews, men, women, and children, who came to mourn their slaughtered dead in distant Ukraina. On the platform were representatives of the city and of the great Christian communions who came to show their brotherhood and sympathy with their Hebrew fellow-citizens in their hour of grief. Bishop Reeve, Assistant Bishop of Toronto, spoke briefly but with deep feeling, and other representative Anglicans included Archdeacon Ingles, Professor Cosgrave, and the Rev. P. B. Langford, of the Jewish Mission in Toronto. In a voice breaking with emotion Rabbi Gordon told of the massacres, ending with: "We are here to-day to bear the dead company a little while—oh, how long shall the Jewish nation be one of tears!"

Perhaps the most impressive scene of all was when Cantor Bernhard Wladowsky, of the University Synagogue, chanted in Yiddish the prayer for the dead:

"O, Lord, who is full of kindness, who dwells in the Heaven, stretch forth Thy calm upon us with heavenly virtues. Like the clearness of Heaven, let the souls of our people, killed and burned under the hands of murderers in the Slavic country of Poland Ukraina—men, women, and children for whose sake we promise to give charity at the time that their souls are mentioned—rest in peace in the Garden of Eden. Therefore, Almighty God, we beg of You, for all of the people of Israel, that because of this charity we offer on their behalf that Thou wilt spread Thy wing over us—in the land where we are—and the King that is over us and his royal family, that such things may never be again."

Then indeed the wailing and weeping broke forth with tragic intensity, "Rachel weeping for her children and would not be comforted."

#### One hundred and fiftieth anniversary of a Prince Edward Island Church

St. Paul's, Charlottetown, has just celebrated its one hundred and fiftieth anniversary with appropriate special services, the special preacher being Canon Dyson Hague, of Toronto. It was in 1769, when the Island of St. John (as Prince Edward Island was then called) was given a government of its own, that King George III "in his pious concern for the advancement of

## CANADIAN CHURCH WILL AID ITS RETURNING SERVICE MEN

### Plans of the War Commission — Missionary Secures Introduction of Reindeer near Hudson Bay — Admiral Jellicoe in Canada

The Living Church News Bureau  
December 10, 1919



HE executive committee of the War Service Commission of the Church of England in Canada held an important meeting at the Synod offices, Toronto, last Friday. The Bishop of Ottawa presided and amongst others present were the Bishops of Toronto and Ontario. The sanction of the Executive Council of the General Synod and of the Council for Social Service having already been obtained, the executive of the War Service Commission will in future function as a special committee of the Council for Social Service, the general secretary of which becomes also the General Secretary of the War Service Commission. The membership of the War Service Commission executive will include the Bishop of Ottawa as chairman, Major General Hodgins, vice-chairman, Mr. F. M. McWhinney, treasurer, and Canon Vernon, general secretary. Special reference was made to the work accomplished on behalf of the troops by the Canadian chaplains' services overseas through the help of the War Service Commission, to the work of the Federal War Service Commission, of which Bishop Roper was chairman, and to the work done at the ocean ports on behalf of the returning men and their dependents by the Rev. W. H.

La Touche Thompson, the immigration chaplain, and by Miss Taylor.

A careful discussion of the needs and claims of the returned men took place, and the Bishop of Ontario and Dean Starr were appointed a special committee to prepare a bulletin to be issued by the Council for Social Service on The Church and the Returned Man. The War Service Commission will also look after the matter of providing as far as possible for the spiritual and social well-being of the Canadian permanent military force, and of the Canadian militia while at the training camps. The M. S. C. has agreed to provide spiritual ministrations according to the use of the English Church at the various soldier settlements now being formed. The special thanks of the Commission were given to Major-General Hodgins, of Ottawa, who has acted as its honorary treasurer since its inception.

It is evident that much useful work yet remains to be done by the War Service executive. It is felt that the Church which took so auspicious an interest in recruiting and in the men overseas must maintain the same practical interest in the needs and welfare of the returned man. As the Bishop of Ottawa stated in his report: "The Church is called upon to help in creating a right atmosphere in which alone all problems can be rightly solved, and also to take a share in meeting the immediate needs of soldiers returning to civil life."

#### Practical Work of Hudson Bay Missionary

Speaking before the Woman's Auxiliary at St. James Cathedral, Toronto, on his missionary and medical work among the Cree Indians and the Eskimos of the Ungava Coast, east of James and Hudson



id's glory" ordered that £100 sterling could be allowed for the stipend of a minister, and the Rev. John Caulfield, clerk, as by royal warrant appointed rector of the parish of Charlotte (called after the queen).

*General Items of Church News*

The Very Rev. Dean Tucker, who is president of the Social Service Council of Canada, is the Anglican on the team of visiting speakers at the Social Service Congress in Western Canada, at Winnipeg, Regina, and Edmonton.

Archdeacon Paterson-Smyth, rector of St. George's, Montreal, and author of *How We Got Our Bible*, has been lecturing on the Making of the Bible to the students of the Royal Victoria College, Montreal.

The Rt. Rev. W. D. Reeve, Assistant Bishop of Toronto, who did yeoman service in the mission field successively as chaplain to Bishop Bompas, Archdeacon of Pipeuyan, Bishop of Mackenzie River for thirteen years, and Acting Bishop of Athasca, who was ordained deacon as far back as 1869, has written an admirable hymn which will be widely used at Forward Movement meetings. The Rev. R. P. McIm. of St. John, N. B., has just closed a helpful ten days' mission at Trinity Church, Halifax.

Dr. G. B. Archer, who served for three years with the Royal Army Medical Corps

in France, has left for India to resume his work as a medical missionary under the Church Missionary Society.

A catechism in the Forward Movement has been prepared for use in the Sunday schools.

The Primate has been appointed vice-president of the Fellowship of the Maple Leaf, an English organization promoted by Archdeacon Lloyd to secure and send out British teachers for Western Canada.

St. James' Cathedral Women's Club, Toronto, has just opened its club rooms in the parish home, which is centrally located in the down-town district. Attractive lunch and rest rooms are provided and a warm welcome offered to women and girls who feel the need of comradeship. A weekly supper is to be followed by a series of addresses on standards in life, religion, art, music, the drama, and literature, and plans are afoot for the formation of a musical and dramatic club. St. James' Business Men's Club has done a similar work for the younger business men for some time past, and the new social venture for business girls will be, it is expected, equally appreciated.

At Edmonton Captain the Rev. J. Caruthers is conducting mid-week services in the houses of his parishioners in order to interest them in the Forward Movement.

Trinity Church, Streetsville, Ont., has just celebrated its jubilee.

**NATIONAL COUNCIL OF THE CHURCH SERVICE LEAGUE**

THE FIRST meeting of the National Council of the Church Service League was held at the Church Missions House, New York City, on December 12th. This council, called into being by the Woman's Auxiliary at their meeting in Detroit, consists of three delegates from each of the existing national women's societies of the Church and of nine members at large.

Nineteen of these members met to organize the National Council. Miss Elizabeth Matthews was elected temporary chairman and Mrs. Sterling temporary secretary. The first business was to elect the nine following as members at large: Miss Grace Lindley (New York), Miss Margaret Hobart (New York), Mrs. Archibald McLeish (San Francisco), Miss Grace Hutchins (Boston), Professor Hazzard (Cornell), Mrs. John M. Glenn (New York), Mrs. Vladimir Simkhovitch (New York), Mrs. George Alexander Strong (Boston), Mrs. Leonard Wood (Washington).

The Council then proceeded to draw up a set of by-laws. The purpose of the council was formulated as follows:

"The purpose of the National Council of the Church Service League shall be to federate existing national women's societies of the Church for mutual understanding and coördination of effort and further to give such publicity to work already undertaken and to develop such new opportunities for work to be done that it will attract the attention and enlist the sympathy and receive the response of every woman in the Church."

Two important resolutions formulated the attitude of the National Council towards its proposed parochial and diocesan units. The National Council will assist in the formation of diocesan councils, and its recognized unit shall be the parochial organization which coördinates all existing agencies in the parish and undertakes each year some definite service in the five fields (parish, community, diocese, nation, and world).

Dr. William E. Gardner had just come from a meeting in connection with the "life work conferences" and told of many young women who had offered themselves for life service. He pleaded for the establishment of a centralized vocational bureau to preserve this gift of young womanhood, and hoped that the Presiding Bishop and Council would see the necessity of such a bureau.

Miss Hobart, as member of the women's council of the Church Personnel Bureau, asked for conference between members of the National Council of the Church Service League and the women's council of the Bureau. A vocational committee was accordingly appointed to take up the question of a vocational bureau, to enter into conference with representatives of the Church Personnel Bureau, and report at the next meeting. A committee to consider unusual opportunities for service for women was also appointed, as were committees on by-laws, finance, and on publicity. The next meeting of the National Council will be held in New York at 9:30 on Friday, January 16th, when the executive officers will be elected.

**CHINESE VERSION OF FAVORITE MISSIONARY HYMN**

TRANSLATED into Chinese but retaining its original meter, the hymn "O Sion, haste", so often sung at missionary services and meetings here, is being sung to its familiar American accompaniment in the churches of China. It was a part of the programme at the missionary service of the last general synod of the Church in China.

**THE NEW YORK LETTER**

New York Office of The Living Church }  
11 West 45th Street }  
New York, December 22, 1919 }

**BISHOP LLOYD WILL ASSIST THE BISHOP OF NEW YORK**

It has been announced that Bishop Lloyd will take up his duties as assistant to Bishop Burch on January 1st.

The following notice appeared in the *Evening Sun* on Saturday, December 20th: "Bishop Arthur Selden Lloyd, the only elected president of the Episcopal Board of Missions during its hundred years of existence, has resigned and will take up his duties as assistant to Bishop Burch, of the diocese of New York, January 1st.

"Bishop Lloyd is 62 years old, a native of Virginia. For the past twenty years he has been connected with Episcopal missions in an administrative capacity. Previously he was rector of St. Luke's Church in Norfolk, Va.

"In 1906-7 he made a year's tour of inspection of all the Episcopal missions in China, Japan, Philippine Islands and Africa.

"As president of the Board of Missions Bishop Lloyd supervised missions in all parts of Christendom and directed the work of nearly 3,000 missionaries. Because of his long experience in this work, it is thought he will not remain with Bishop Burch later than spring, but will be selected for some important phase of missionary work. He is a graduate of Virginia Theological Seminary and has the degree of doctor of divinity from Roanoke College."

**SEMINARY TRUSTEES ELECTED**

The following trustees of the General Theological Seminary have been elected by the alumni to serve three years from January 1st: Bishop Fiske, the Rev. Dr. Milo H. Gates, and the Hon. Vernon M. Davis. The

election was held under the auspices of the executive committee, the Rev. Robert W. Trenbath, the Rev. John G. Martin, and the Rev. Charles W. Popham serving as tellers.

Bishop Brent, Bishop Burch, the Rev. Professor Boynton, and Dean Fosbroke will make addresses at the mid-winter reunion of the alumni in the seminary refectory on Tuesday evening, January 20th, at 7 o'clock.

**IN MEMORY OF BISHOP GREER**

On Saturday morning, December 27th, the name day of the Cathedral of St. John the Divine, a special memorial service will be held for Bishop Greer at 11 o'clock. Bishop Lawrence will be the preacher.

**A PAGEANT OF THE GIRLS' FRIENDLY SOCIETY**

A pageant illustrating the history of the Girls' Friendly Society was given in the 71st Regiment Armory, New York City, on December 13th.

The opening scene showed the foundress and her friends, who after consultation visited the Archbishop of Canterbury for his counsel and blessings. Bishop Burch had consented to impersonate the Archbishop, but was prevented by an urgent out-of-town call, and Dean Robbins of the Cathedral took his place. Miss E. H. Wisner, the associate longest in office in America, represented Mrs. Tait, wife of the Archbishop; Mrs. Vought, the foundress, Mrs. Townsend. From this small beginning under the patronage of the Archbishop in 1874 the society gradually became represented in all countries. The pageant in thirty-one attractive scenes and dances explained the society's growth, and the almost deafening applause proved that no words were needed to explain the well known work of the Girls' Friendly. Miss Margaret L. Bauer acted as director and wrote the story, and more than one thousand members and associates shared in the scenes, the dances, and the songs.

## THE BOSTON CATHEDRAL'S NEIGHBORHOOD KITCHEN

*Closes an Active Year and Prepares  
for 1920—Congregational Sing-  
ing - Reception at Fall River*

The Living Church News Bureau  
Boston, December 22, 1919



JEAN ROUSMANIERE is making an appeal for \$5,000 to meet the expenses of the neighborhood kitchen to be conducted by the Cathedral in 1920. This kitchen is under the leadership of a group of Cathedral women who have rendered devoted service, working in cooperation with other women of long experience in the same neighborhood, earning the well-deserved approval of many intelligent servants of the people in the poorer quarters.

The Liberty Milk Shop opened April 1918, to comply with the government's request to demonstrate the value of milk as food, and to instruct in the use of wheat or meat substitutes, in cooperation with Lincoln House. It was continued as the Neighborhood Kitchen to teach the preparation of food needed by the undernourished child, by means of instruction in the Kitchen and visits and demonstrations to mothers in their homes. The decision was then made to serve a proper meal daily at noon, to undernourished children. Twenty such children have been sent to the Kitchen daily for this meal from neighboring public schools, chiefly from the open-air classes. The Kitchen has been used by mothers several afternoons weekly for the baking of bread, cake, etc., also for the canning of fruit and vegetables. The number of home classes and demonstrations has gradually increased. In April 1919 the Baby Hygiene Association was given a desk in the Kitchen, with the privilege of holding the large Wednesday afternoon clinic there, acquaintance among mothers of the neighborhood being thereby greatly increased.

There are several other activities, so that a child of the neighborhood may have the advantage of prenatal care, with supervision of feeding during infancy, oversight from two to five years, hot nourishing luncheon, medical advice, and direction. Many advantages for the child cannot be indicated in a brief summary.

### DEVELOPING CONGREGATIONAL SINGING

Perhaps other great American cities are doing the same thing, but I am certain that Boston is giving a new interpretation to Church music. The emphasis of this new interpretation is away from the choir and toward the congregation, Congregational singing is being pleasantly revived.

King's Chapel is to have a student choir of thirty men, which will replace the present quartette next Sunday. Most of the men come from Harvard, Technology, and Boston University and they are being trained by Dr. Archibald T. Davison of Harvard, whose choir at Appleton Chapel has established a new standard of Church music and Church singing by confining itself to truly religious music and avoiding all the florid operatic styles.

Dr. Davison trains his choirs to sing music inherently religious. He believes that solos, which call attention to the voice and talents of an individual man or woman, are quite against the spirit of worship which the Church is meant to foster. A quartet has the same drawback, though in a lesser de-

gree. On the other hand, a choir large enough to merge particular voices and individualities gives pure music unmixed with irrelevant details.

### RECEPTION AT FALL RIVER AFTER SUCCESSFUL YEAR

The Fall River *Herald* last week contained the following account of a real Church reception:

"Last night proved a memorable one for the parishioners and friends of St. John's Episcopal Church. Never before has such a large concourse of people gathered in the parish house. It was a night of real joy and thanksgiving to all, for they gathered to celebrate the fact that after a hard struggle of many years' duration the church is now free of all financial embarrassments, and at the same time has one of the finest church equipments in this city. . . .

"Last week, a mission was held in the parish lasting for eight days. This mission was a great spiritual uplift to all who attended it, and the celebration last evening was held to commemorate the great spiritual victories together with the clearance of all financial obligations. . . . Words of congratulation were offered by the Rev. George Harris and by the Rev. J. Wynne Jones. Special emphasis was laid upon the spiritual life of the parish by both speakers.

"The rector, when called upon, was given a great reception, and it was some time before he could speak. He thanked the parish for all they had done in cooperation with him to make the evening possible. He appealed very earnestly for their continued support in all phases of the life of the parish.

"After the rector had finished his remarks, the chairman called upon the wardens and vestry to occupy the stage. This being done, the two veteran wardens, Nathan Crabtree and William Wilde, were asked to hold the mortgage while the treasurer of the church, Benjamin Budd, set it afire. This act was the signal for great enthusiasm upon the part of the large gathering. Turning to the rector, Mr. Crabtree, in a few well chosen words, asked him to accept an envelope, presented through him by the vestry. On opening the communication, the reverend gentleman announced that the parish asked him to accept the best wishes of the church, and also announced that his salary has been raised \$500 a year in appreciation of all that he had done. Mr. Wilde then brought forth another envelope, which contained a substantial check, as a thanks offering to the rector for all that he had done for the parish during the mission."

### THE KING FAMILY FUND

The Rev. William Grainger, rector of Christ Church, Quincy, made the following announcement yesterday:

"Christ Church, in common with thirty-four other churches in Quincy, has received from the King Family Fund a check for \$50. This fund was given by Mr. Theophilus King on his 68th birthday, and the income provided \$25 for each recipient. Now, by a further generous provision we receive \$50. Hear his own words: 'Through the steady acquirement of the stock of the said Granite Trust Company (owning as I do directly or indirectly, ninety-five per cent. of its total), I am able to so increase the "King Family Fund" at this time, as to make it a broadly perpetual charity in its action, and

as I believe safeguarded for all time in the constantly increased distribution of income to such charitable, philanthropic, religious, and civic helpfulness interpreted in the most liberal, reasonable way for the benefit of mankind for their moral, helpful, and religious welfare, as is the spirit, intention, and end for which I have established "The King Family Fund".'

"We thank him from the bottom of our hearts and congratulate him upon his seventy-fifth birthday. May his benevolent figure and spirit be with us for many years to come."

### A PYX FOR DR. CABOT

On Friday evening, December 12th, in Crosswell Hall of the Church of the Advent, the rector, the Rev. W. H. van Allen, D.D., on behalf of "many friends in the congregation", presented to the Rev. John Higginson Cabot, Ph.D., rector of Grace Church, Vineyard Haven, a solid gold, jewelled pyx in token of esteem upon the termination of



PIX PRESENTED  
TO DR. CABOT

his eleven years as curate in the parish of the Advent.

The pyx and chain are of yellow gold and the cover is adorned with a square cross in red gold, with five jewels, while sprays of wheat in green gold complete the circle. At the centre of the cross is a garnet, while on the ends are a diamond at the top with a green tourmaline below; on the left side is a Ceylon sapphire and on the right side an amethyst.

The work was executed by Mrs. L. McM. Bush from the design of Robert T. Walker, both communicants of the parish and members of the Society of Arts and Crafts.

### SERVICE FOR BOYS

There will be a service at Trinity Church, Boston, Thursday evening, January 15th at 8 o'clock for all boys' organizations in our churches of Greater Boston. This includes Galahad clubs, Boy Scout troops, Knights of King Arthur, and others.

The clergy are especially invited to attend and enter the church in their vestments. Bishop Lawrence, Archdeacon Dennen, and Dr. Mann will make short addresses.

There will be a luncheon in St. Paul's Cathedral Rooms, on January 14th at 1 o'clock for the clergy interested in boys' work. Bishop Lawrence will be the chief speaker.

### PRAYER MEETINGS

It seems as if the old mid-week prayer meeting is to be revived. Many rectors are planning for Bible classes for mid-winter: some, discussional classes; and some have in mind exactly what the rector of St. Anne's, Dorchester, is now doing. Mr. Jenner writes:

"Week by week a few people gather on Friday evenings in St. Ann's Church under the leadership of their priest and pastor, to seek for a strengthening and deepening of their own faith in the divine promises, to pray for an awakening throughout the Church of confidence and trust in God's

power and willingness to heal all suffering, and then to concentrate upon earnest intercession on behalf of all who suffer, with special reference to those who have requested

prayers for themselves or whose friends as of old would approach their Lord on their behalf. The meetings last about forty-five minutes, and are, we believe, very helpful."

RALPH M. HARPER.

## THE CHICAGO LETTER

The Living Church News Bureau }  
Chicago, December 22, 1919 }

### REGISTRATION OF CHRISTMAS GIVING

Bring a happier Christmas to thousands of homes, and to prevent disappointment and duplication," the Chicago Council of Social Agencies, has established a plan of Christmas registration, and is asking for a general support of its plan. Registration cards have been printed, and are sent in any quantity to those asking for them. These cards enable the Christmas givers to register the names of all families for which they have made provision in whole or in part. It may be that more than one "good-fellow" are planning for the same family. If so they are advised by the Council so that they can work together. The registration therefore will accomplish two things:

1. Inform everyone planning Christmas cheer for families if others are also planning for the same family.

2. Offer a central bureau to which may be sent the names of families appealing for Christmas baskets, in order that they may be supplied, if possible.

This bureau does not propose the curtailment of any activities. Everyone is urged to continue as planned, with redoubled efficiency because of this systematizing. It is merely a simple way of telling each other what is being done.

The executive committee is most representative and includes many leaders in religious work and social service. Mr. Chas. W. Folds is the Churchman on the committee.

### THE ROUND TABLE

The Round Table met at the Church Club Rooms on Monday, December 15th, the Rev. Dr. J. D. McLaughlan presiding. The subject of the meeting was an aftermath of the Nation-wide Campaign, presented by four of our diocesan clergy sent out to other dioceses, most of them in the Far west, to introduce this great matter to our fellow Churchmen. The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, recounted his experiences in the dioceses within the state of Washington. The Rev. H. H. Hyde, rector of St. Paul's-by-the-Lake, spoke of his work within the state of California; the Rev. F. S. Fleming, rector of the Church of the Atonement, Edgewater, told of his itinerary in the state of Idaho, and the Rev. H. W. Prince, rector of the Church of the Epiphany, spoke of his labors within the dioceses of Milwaukee and Springfield. All four messengers reported universal enthusiasm for the Campaign, when it had been explained to the clergy and their people, and all were agreed on the present pathetic inadequacy of the Church's missions throughout the Great West.

### COMPARATIVE PARISH STATISTICS

The study of statistics is always illuminating and instructive, particularly to any who are directly concerned. In the Grace Church (Oak Park) *Items*, for December, are quoted the following figures taken from the 1919 issue of the Convention Journal of the diocese of Chicago. These comparative figures are of six parishes in the diocese each of which has a thousand or more communicants:

Communicants: St. Peter's, Chicago, 1,642; St. Luke's, Evanston, 1,135; Grace, Oak Park, 1,117; St. Bartholomew's, Chicago, 1,071; St. Paul's, Chicago, 1,068; Christ, Chicago, 1,034.

Confirmed Last Year: St. Peter's, 44; St. Luke's, 50; Grace, 46; St. Bartholomew's, 11; St. Paul's, 50; Christ, 36.

Church School: St. Peter's, 268; St. Luke's, 210; Grace, 277; St. Bartholomew's, 250; St. Paul's, 285; Christ, 505.

For Current Expenses: St. Peter's, \$16,620.69; St. Luke's, \$21,950.31; Grace, \$17,567.70; St. Bartholomew's, \$15,055.66; St. Paul's, \$21,714.68; Christ, \$10,196.00.

For Diocesan Purposes: St. Peter's, \$2,359.53; St. Luke's, \$5,822.51; Grace, \$2,477.43; St. Bartholomew's, \$4,711.02; Christ, \$1,337.66.

For Extra Diocesan Purposes: St. Peter's, \$1,507.52; St. Luke's, \$2,558.78; Grace, \$6,021.04; St. Bartholomew's, \$141.48; St. Paul's, \$7,033.30; Christ, \$1,733.66.

### DEATH OF EDWARD YOUNG

Mr. Edward Young, who died on November 30th at the home of his daughter, Mrs. Charles S. Jones, in Berwyn, Ill., was one of the active and devoted Churchmen whose life and labors have done much to help in building the Church in this diocese. The testimony of one of his five sons, the Rev. Charles Herbert Young, rector of Christ Church, Chicago, so touching, so loving in its restraint, may well be given here. He says:

"On Sunday night the rector's father was called home at the ripe age of 83. From his boyhood, when he assisted in building St. Paul's Church, Manhattan, at a cross roads on the prairie, he has been an active Churchman. He served as superintendent of the Church school, as vestryman, and as junior warden of Christ Church, Joliet, for many years, generous beyond his strength, with both time and money, in the service of the Master. During the closing years of his life he made his home with his daughter in Berwyn. He was a Churchman of the old school whose religion was deep and real. He looked forward to his promotion to the better life and he met the Messenger with a happy smile. May God grant him rest and peace in Paradise." The Rev. Mr. Young was ordained to the priesthood in St. John's Church, Omaha, December 23, 1894. His first celebration of the Holy Communion was on Christmas morning, twenty-five years ago. His father and mother were the first persons to whom he administered the Blessed Sacrament.

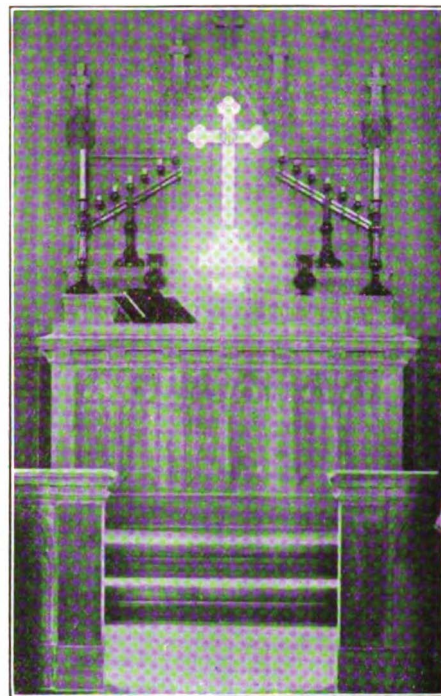
H. B. GWYN.

### MEMORIALS IN AN INDIANA CHURCH

ST. JOHN'S CHURCH, Bedford, Indiana, diocese of Indianapolis, was recently dedicated, and has been enriched by many memorials. An impressive altar, the gift of Mr. and Mrs. E. A. Dickinson, stands prominent in the long list. Made from one huge block of the highest grade of selected gray limestone, and treated in the Gothic perpendicular style, it is distinctly noticeable for its chaste and attractive simplicity.

Surmounting the altar stand a massive etched cross, the gift of Mrs. Alice B. Austin, in memory of James A. Austin and

Marguerite Austin Cantwell, and two brass seven-branch candlesticks, the gift of Mrs. Victor A. Albright, in memory of the latter's mother, Mrs. Mary E. Myers. On a brass altar desk, the gift of the ladies' Sunday school class, No. 5, rests a handsome levant cushioned service book, the gift of Mrs. Alice Chapin Wicker of Chicago, in memory of her mother, Frances H. Chapin. A massive priest's chancel chair is the gift of Mr. and Mrs. W. E. McCormick, in memory of the latter's father, John Cowan. Soon will be placed a sanctuary lamp, by William S. White, in memory of a sister, Miss Mary S. White. Four stained glass



ALTAR IN ST. JOHN'S CHURCH, BEDFORD, IND.

windows in the chancel, containing figures representing the four Evangelists, are the gift of John W. Quale and family, in honor of Emiline A. Quale; of E. A. Dickinson, in memory of his grandmother, Jeanette Baird Dickinson; of E. A. Dickinson, in memory of his parents, Frederick S. and Emma Elliott Dickinson; of Miss Adah Chamberlain, in memory of her father, John B. Chamberlain.

Other memorial windows include one in the choir, the gift of Mr. and Mrs. George E. Lary, in memory of V. E. and Mary W. Lary; one in the transept, erected by the congregation, in memory of Moses Fell Dunn; also a transept window, the gift of Lula R. LaForce and Mrs. Frank D. Hatfield, in memory of David Sheldon LaForce.

This church is a young organization, and a conspicuous success in the Indiana mission field.

### INFORMATION MEN WILL ORGANIZE

During the Campaign information men spoke in 113 of the churches of the diocese of Long Island, in some of them several times. In all 95 laymen enlisted in this service made 427 addresses. So much favorable comment was heard that it has been decided to organize these men into a permanent corps, as a means of continuing the Campaign, and for the dissemination of vital information. The information men will be called upon to go one Sunday in each month to any church where they may be sent and speak for five minutes on some subject of diocesan or general importance. Just as the delivery of the literature of the Campaign by personal messengers rather than by mail

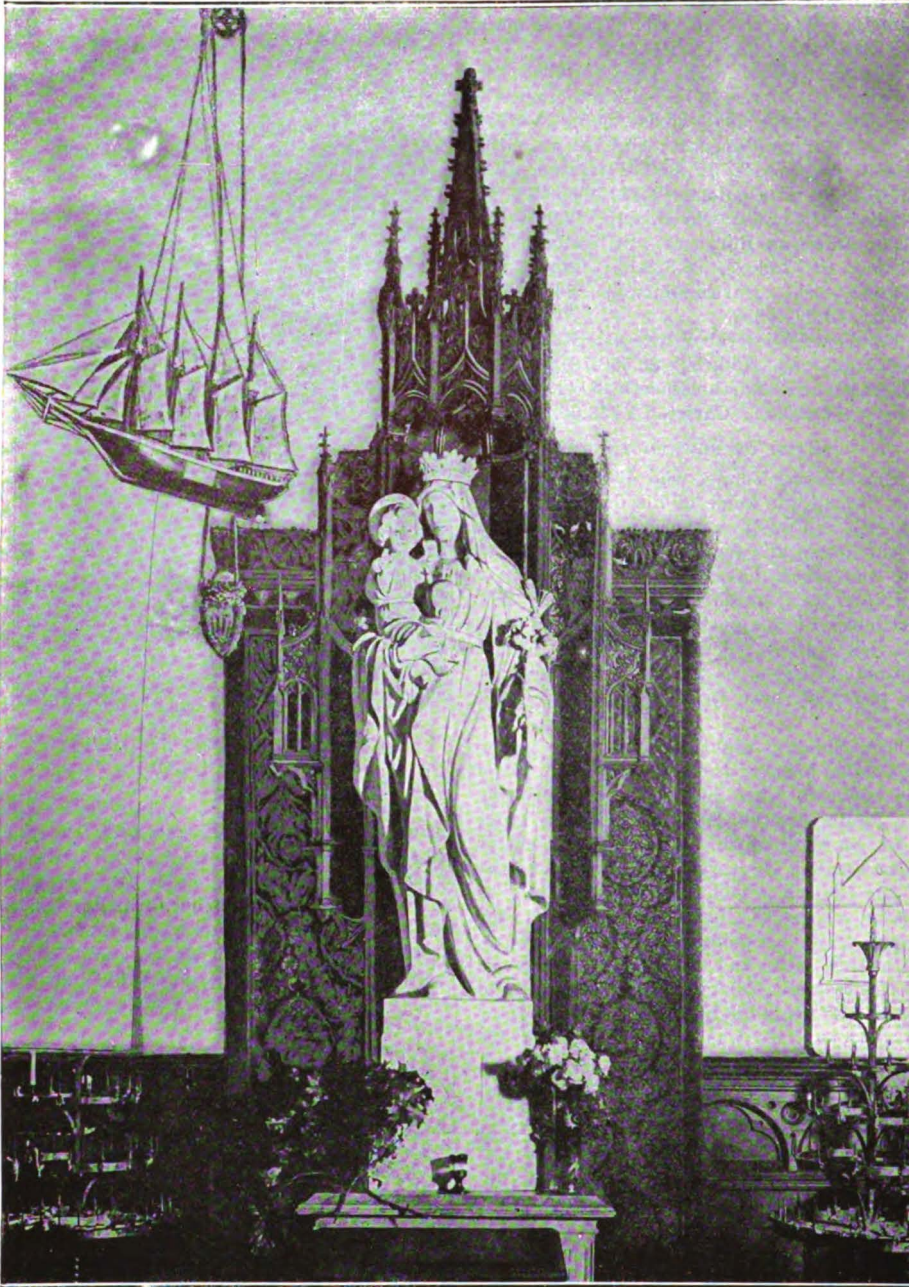
was found to be of great value, so it is thought that the delivery of brief addresses by laymen will create more interest than printed matter.

#### VOTIVE SHIPS IN BROOKLYN CHURCH

SEEING a dozen or more toy sailing ships, two or three feet in length, suspended by wires, scattered here and there in a church, the beholder is at first in doubt whether he has entered a church or the shop of a dealer in antiques, curios, and toys.

French provinces they became familiar with the old French custom of offering a miniature sailing vessel in thankfulness for escape from accidents at sea and upon their return home adopted that custom. That is why the dozen ships with all sail spread hang in ghostly majesty in the dim of St. Paul's.

St. Paul's Church, while enthusiastically supporting the Nation-wide Campaign, asked nothing for its own activities, as it has an endowment fund of \$200,000. It is one of the most richly furnished churches in the United States.



SHOWING VOTIVE SHIP IN ST. PAUL'S CHURCH, BROOKLYN

Such feelings possess one who enters, for the first time, St. Paul's Church, Clinton and Carroll streets, Brooklyn, for as the eye becomes accustomed to the semi-light he descends here and there the small sailing vessels apparently sailing in the air.

But these miniature four-masters with all sails spread, serve a devout purpose. Votive offerings for escape from death at sea by German submarines, they were presented by members of St. Paul's parish, mostly acolytes, whose war-service on United States transports, warships, and submarine chasers brought them much into contact with the sea-coast inhabitants of France.

In the ports of Brittany and other

#### THE HEALING MISSION IN BALTIMORE

BALTIMORE has been greatly stirred, and many weary sufferers have been lastingly benefited, by the three-day healing mission in Grace and St. Peter's Church (Rev. H. P. Almon Abbott, D.D., rector). Mr. James Moore Hickson arrived in Baltimore on December 7th, and conducted his healing mission on the three successive days. Services were held in the church every morning, lasting on the final day from 10 o'clock to 2:15 o'clock. More than two thousand patients presented themselves, and the Church was altogether too small to accommodate the reverent multitudes.

The entire city was literally moved to its depths, and an ineradicable impression of the ever-present healing power of Jesus Christ was effected. The newspapers of the community gave Mr. Hickson their undivided support, and the clergy were behind him to a man. Up to date many noteworthy cures have been recorded. It may be stated and without fear of contradiction, that everyone received a never to be eradicated spiritual blessing, and that the whole population of the city is the better religiously for the personal demonstration in their midst of an unequivocal faith.

The fruits of the mission in the revival of the gifts of healing in the Church are already apparent. Dr. Abbott is conducting a service for the healing of the sick and afflicted every Tuesday morning. More than one hundred patients presented themselves at the opening service. Dr. Arthur B. Kinsolving of St. Paul's, Rev. Walter B. Stahl of St. Bartholomew's. Dr. Hugh Birkhead of Emmanuel, Rev. S. A. Huston of Christ Church, and other clergymen, are carrying on the work in one form or another. The indictment against the Church that for fifteen hundred years it has made small application of The Master's command to "heal the sick" is about to lose its force, its immediate application, in the city of Baltimore.

#### CONSECRATION OF CHURCH IN WESTERN MICHIGAN

ST. PAUL'S CHURCH, Dowagiac, Mich., was consecrated on December 17th, by the Rt. Rev. J. N. McCormick, D.D., the expense of remodeling and decorating and other liens on the building having been paid off under the energetic young rector, the Rev. J. H. Bishop.

The building, including the pipe organ, was bought from the surviving trustee of a defunct Universalist congregation for \$100. Originally substantial, but neither Churchly nor attractive, the building has been transformed into a dignified and impressive church.

On Tuesday evening the rector presented a class of thirty-three to the Bishop, who preached to a large congregation. The services Wednesday began with the Holy Communion at 7:30, followed by morning prayer at 9:30. The rector was celebrant and the Rev. A. L. duDomaine read morning prayer. At the consecration of the church the Bishop was celebrant, the Rev. F. O. Granniss, gospeller, and the Rev. Geo. S. A. Moore, epistoler. The sermon was preached by the Rev. B. F. P. Ivins. The instrument of donation was read by Mr. George Hughes of the vestry. The Bishop, the rector, and eight others of the diocesan clergy were entertained at dinner by the ladies of the guild in the rectory, which is serving both parish and rector until the projected parish house is built.

#### THE CHURCH PERSONNEL BUREAU

SEVERAL MONTHS ago THE LIVING CHURCH announced the formation of the Church Personnel Bureau, whose proposed function was to bring together in a dignified way the vacant parish and the clergyman without a cure. The Bureau is now successfully accomplishing its task. It has an episcopal advisory committee and a council of advice of priests and laymen. It makes no charge for its services, but depends for its maintenance upon voluntary gifts.

It suggests to bishops the proper clergy for special work, giving them names and information. It receives and investigates applications from the clergy, and suggests their names to the vestries of vacant par-

ishes, and to the bishops concerned. It publishes a monthly bulletin of clergy available, giving no names but under an identification number stating qualifications and record. It always furnishes the bishop with a duplicate copy of information given to vestries.

The Bureau also provides for the registration of deaconesses, choirmasters, organists, and parish secretaries, using a system similar to that employed for the clergy. These also are published in the bulletin. Executive offices are maintained at 76 Todd building, Louisville, Ky., and at 381 Fourth avenue, New York.

### \$10,000 FIRE AT ST. MARY'S CHURCH, READING, PA.

WHILE THE Rev. W. R. Wood, rector, was attending the archdeaconry conference at Bethlehem a disastrous fire occurred at St. Mary's Church, Reading, Pa., on December 16th. The fire may have been due to hot coals taken from the furnace with the ashes. The basement has been used for years for the men's club, and here the fire was hottest, especially under the \$3,000 organ given by Mr. William S. Shenton. The organ was entirely destroyed, and the altar furnishings were ruined. The church will be re-furnished and renovated. Few young parishes in the diocese have made such rapid strides as this in recent years, the splendid buildings being the fruit of much energetic activity. The damage may amount to \$10,000.

### LOS ANGELES CONVENTION ASKED TO ELECT COADJUTOR

THE STANDING COMMITTEE of the diocese of Los Angeles has issued a formal call for the election of a Bishop Coadjutor at the annual convention January 28th.

### SHATTUCK INAUGURATES ENDOWMENT CAMPAIGN

THE TRUSTEES of Shattuck School, Fairbault, Minn., at their meeting on November 12th inaugurated a movement for funds and a larger scholarship endowment. A committee then appointed to deal with the matter met with enthusiastic support from the alumni whom they were able to consult, who seemed to be of general opinion that Shattuck also should seize the opportunity, as colleges so generally are doing, to increase its usefulness and establish its future. The committee accordingly worked out its plan of work, dividing the country into districts with large cities at the centre where graduates of the school will be assembled to listen to the programme, which will provide for (a) the building of a new dormitory, an emergency hospital, new laboratories and class rooms, an extension of the central heating plant, and improvements in grounds and furnishings of the buildings; and (b) endowments to care for building development, for faculty salaries, and for scholarships. The authorities of the school point out that current income cannot meet these pressing needs, and feel that if the school is to continue to serve its purpose it must have increased endowment for scholarships.

### FIRE DAMAGES CHURCH AT WARE, MASS.

TRINITY CHURCH, Ware, Mass., was partly destroyed by fire on Friday night, December 19th, with a loss estimated at \$20,000. The fire started on the roof near the chim-

ney and burned off the entire rear of the building. The organ, valued at \$5,000, was a total loss. Ware firemen saved the rest of the building after a hard battle.

### DEATH OF HORATIO PARKER

HORATIO PARKER, the great Church musician, died last Thursday at the home of his daughter, Mrs. Ralph B. Semler, at Cedarhurst, Long Island. The interment was in Newton Lower Falls, Massachusetts, last Saturday afternoon, the Rev. R. M. Church, rector of St. Mary's Church, officiating.

Professor Parker left New Haven last week to sail for San Domingo and other West Indian ports, but his enfeebled condition compelled him to cancel his trip and he was taken to his daughter's home.

He was born in 1863, in Auburndale, Mass., the son of Charles E. and Isabella Parker. He received his early musical education in this country, and in 1882 went to Europe and for three years studied under Rheinberger, being graduated from the Royal Conservatory at Munich, Bavaria, in 1885. He married Anne Pioessl of Munich in 1886.

He was made organist and choirmaster of Trinity Church, Boston, in 1893. The following year he was called to Yale University as the Battell professor of theory of music, and has served as dean of the Yale music school since 1904.

He composed more than fifty works, and won world-wide recognition as a composer in 1898 through his *Hora Novissima*, first produced that year in New York.

His last important work was the commemorative ode to Yale's dead in the world war, which he completed in collaboration with Brian Hooker.

In 1894 Prof. Parker founded the New Haven Symphony Orchestra. This fall, after conducting it for a quarter century, in view of his failing health he resigned the baton.

He is survived by his widow and three married daughters.

Professor Parker was a member of the Commission for the Revision of the Hymnal. He composed the following tunes in the New Hymnal: 7, Pixham; 21, Garden City; 113, Courage; 144, *Vexilla Regis*; 185, Victors' Crown; 212, Foundation; 307, Mount Zion; 430, *Pro Patria*; 442, *Pax Veritatis*; 458, Auburndale; 518, *Vox Aeterna*; 519, Ancient of Days; 521, *Jubilate*; 535, Mission; 543, Whittingham; 545, Stella.

### RELIEF IN THE NEAR EAST

NEAR EAST RELIEF, 1 Madison avenue, New York, has assumed the task of saving from starvation 800,000 Christian people in Armenia, Syria, and other parts of Western Asia, the Red Cross having withdrawn from this field. Many former Red Cross workers will, however, continue their work with the new organization.

There are 120,000 persons in the bread line at Alexandropol every day, according to a relief worker just returned to the United States. Suffering in the Russian Caucasus is terrible and thousands will starve before the next harvest unless help is given.

A bowl of hot bean soup every day is all that is keeping alive 150,000 little children in relief centers in the Russian Caucasus, Armenia, Syria, Turkey and Persia, according to the same worker. So far sufficient relief funds have not been obtained to give more than one meal a day. Many thousand of these children have already perished from starvation and others have not yet

been reached because funds are not available. At present Near East Relief is the only organization giving aid to these suffering babes.

In attempting to care for the suffering people of Western Asia, it is better, as far as possible, to give work instead of charity, and many industrial institutions have been established where the workers are paid for the goods turned out.

### BEQUEST

ST. JOHN'S MISSION, Henry, Ill., has received a legacy of \$1,000 from the heirs of Mrs. Law, a deceased communicant, which will be invested and the interest used for local needs.

### MEMORIALS AND GIFTS

A PAIR of brass Eucharistic candlesticks has been presented to St. Mark's Chapel, Buffalo, N. Y. (Rev. David L. Leach, rector), by a parishioner as a thankoffering for safe return of her three sons from service overseas.

THREE PRAYER BOOKS for use in the chancel have been given to St. Mark's Church, North Tonawanda, N. Y. (Rev. Benj. S. Sanderson, rector), by an anonymous donor. The inscription on the fly-leaf is as follows:

"Presented All Saints, 1919, the gift of a friend; in loving memory of Mrs. ELIZABETH TOWNE; to replace the Service Books given by her All Saints' 1903 in memory of her son Oscar H. G. Towne (1878-1898), a charter member of the vested choir of St. Mark's."

THE MEN'S CLUB of All Saints' Church, Fulton, N. Y. (Rev. Geo. C. Gruman, rector), has presented the rector and vestry with a complete changeable bulletin board for the front lawn. It consists of a large weather-proof cabinet with a complete set of steel letters. A suitable address extension with the church name in old English letters fits on top, and above in cast iron is a military gable with the words:

"This Bulletin presented in loving memory of PRIVATE HAROLD EMLAW, who made the supreme sacrifice March 24th, 1918."

AT ALL SOULS' CHURCH, Washington, D. C. (Rev. H. H. D. Sterrett, rector), it is planned to have on Christmas morning a service of benediction of a set of cathedral chimes, with the inscription:

"To the Glory of God and in loving memory of Rear-Admiral BENJAMIN P. LAMBERTON, U. S. N., 1844-1912, and of his wife ELIZABETH M. STEDMAN, 1849-1911, by their daughter, Mary Kirtley Lambertson."

It is planned to make the electric installation of the chimes, at an expense of about \$1,200, a community gift—"from all within the sound of their softly pealing and sweetly appealing notes."

ON SUNDAY morning, December 9th, a tablet was unveiled and dedicated in St. Luke's Church, Rochester, N. Y., in memory of the Rev. Rob Roy McGregor Converse, D.D., rector from 1897 to his death in 1915. In the border a flag and sword symbolize his connection with the Civil War; a burning lamp stands for his scholarship; a Bible is indicative of him as a preacher of the Gospel; and a font and chalice symbolize his priesthood. The tablet is of bronze on a slab of Tennessee marble. The Rev. Murray Bartlett, D.D., president of Hobart College, of which Dr. Converse was one time chaplain, preached the memorial sermon on the occasion.

## ALASKA

P. T. ROWE, D.D., Miss. Bp.

## Teaching Mission Precedes Mobilization Day

AT THE Cathedral church in Juneau, a teaching mission was held during the first week in Advent—culmination week of the Nation-wide Campaign. Neighborhood prayer meetings had been held for some weeks. During the mission week, a service and prayer and intercession, with singing, was held, with sermon on the "A B C's" of the Christian religion—all applied to the Campaign. On the following Sunday, a rededication service took place in the Holy Communion service. The following week the every-member canvass was made. Increased earnestness and interest was noticeable, and the offerings will be considerably increased. Attendance was good, notwithstanding the icy weather.

## ARKANSAS

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

Batesville—Forrest City—Fort Smith

ST. PAUL'S CHURCH, Batesville (Rev. Verne R. Stover, M.D., rector), reports that every household was visited eight times during the Nation-wide Campaign, each visit being made by a different person. Bishop Winchester made a visitation of the parish during the Campaign. On the Sunday of the every-member canvass the Campaign pageant was given at the 11 o'clock service in a crowded church. The Campaign quota and the parish budget were assured before the service. The budget also included the quota of the parish for Sewanee, and an increase in the rector's salary was likewise included. Besides, the parish filled the rector's coal bin with coal and his woodhouse with wood, to say nothing of a Thanksgiving shower to the rector and his wife.

GOOD SHEPHERD PARISH, Forrest City (Rev. Jerry Wallace, rector), has in its Church Bulletin what it believes to be the most interesting parish paper in the diocese. The vestry apportions \$165 a year for its maintenance—a four-page leaflet, in regular newspaper style, issued each Sunday. When it is over four pages, some generous advertiser pays the difference, the leaflet usually carrying no advertising matter. The Bulletin has gained such favor in episcopal eyes that it now proudly carries under its title the words, "Published with the approval of the Bishop of the Diocese". Incidentally, it has been imitated by several congregations in the vicinity.

ONE GOOD RESULT of the Nation-wide Campaign in St. John's parish, Fort Smith (Rev. Malcolm W. Lockhart, rector), was the manner in which it helped the men to become better acquainted. When the Bishop visited the parish on December 5th a luncheon was served at the Goldman Hotel, and about thirty men heard him speak on his work and the outlook in Arkansas. One of the men said when he came in, "I thought this was to be a gathering of Episcopalians." He soon realized that he had been meeting men every day whom he did not know were members.

SPLENDID REPORTS come from the Helen Dunlap Memorial School at Winslow (Rev. Edward T. Mabley, warden). The school is filled and happiness seems to be the dominant note.

BISHOP DEMBY goes forward quietly but surely with his work among the negroes, constantly on the alert to advance the interest of the Church. There is the probability of his securing a tract of land for a school and seminary.

MR. M. M. HANKINS, a member of Christ Church parish, Little Rock, who, some two or three years ago, had the largest Sunday school in the province, had given up the superintendency, but when the new rector, the Rev. John Boden, began using a public prayer petitioning for a superintendent, Mr. Hankins accomplished its fulfilment by responding.

## CENTRAL NEW YORK

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

Woman's Auxiliary—Clericus—Christmas Supper—Church of the Evangelists, Oswego

THE WOMAN'S AUXILIARY of the second district, meeting in Holy Cross Church, Utica, reported a large number of missionary boxes sent out with a total valuation of \$500. Miss Lucy Watson announced that the prayer circles in the city had accomplished much.

THE SYRACUSE CLERICUS at its December meeting discussed Preparation of Candidates for Confirmation. The topic was introduced by papers read by the Rev. George T. Gruman and the Rev. Dr. Henry Harrison Hadley.

GUESTS AT the annual Christmas supper of the parochial society of St. Paul's Church, Syracuse, in Lockwood Memorial Hall, numbered more than 400. The dining hall was decked with holiday colors and on each of the tables were placed lighted candles.

AT THE Church of the Evangelists, Oswego (Rev. G. M. Brewin, rector), at the suggestion of the parish chairman, the evening service in a recent series, consisting largely of hymns, was concluded by having the choir and congregation form themselves into a huge living cross in the aisles of the church where all knelt before the Blessed Sacrament and sang, "My Faith looks up to Thee". This made a profound impression, not soon to be forgotten by those participating. For more than a year this parish has had a weekly bulletin whose expense has been materially reduced by having several thousand forms printed with a cut of the Church, a list of the services, and a brief statement of what the Church stands for. The inside pages are produced at the rectory on a revolving duplicator. Distribution of this and all other parish matter is accomplished by a rack of pigeon holes in the vestibule containing one labelled compartment for each family. On Monday the rector can tell by glancing at the rack which families were present on Sunday or for how many services they have been unrepresented. Periodically the boxes are cleared and the matter is mailed with a note calling attention to the delinquency. In this manner the parish treasurer finds it possible to issue quarterly statements at very small expense.

## CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

Approaching Consecration of Cathedral Church—New Buildings at Bridgeport—Ground Purchased at Hartford—Little Helpers—Diocesan Assembly Organized

IMPROVEMENTS in Christ Church Cathedral, Hartford, were so advanced as to allow of the church being used for the services on Sunday, December 14th. It is expected that the work of renovation will be completed for consecration early in January.

THE NEW St. Luke's Church, Bridgeport, whose cornerstone was laid on November 23rd, it is expected will be ready for dedica-

tion by Easter Day. The parish house on the opposite corner is well advanced and may be ready for occupancy the first of next March. The parish house is a memorial to the late Dr. Sylvester Clark, first rector of the parish, a former assistant at St. John's Church, and in the latter years of his life a professor at the Berkeley Divinity School.

THE VESTRY of St. John's Church, Hartford (Rev. William T. Hooper, rector), has

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urchased land adjoining the church property on Farmington avenue for \$21,375. This purchase was essential to the future development of the parish.

St. MONICA'S MISSION (colored), Hartford, is planning a campaign to purchase a much needed rectory.

THE DIOCESAN BRANCH of the Little Sisters under the able administration of Mrs. William B. Douglas of Middletown is being heard from as never before. There is deeper significance in this than one realizes at first, for every baby's name added to the roll means the interest of a mother.

A MEETING held in St. Andrew's parish, Meriden, on December 16th, to organize a diocesan assembly of the Brotherhood of St. Andrew was well attended and was characterized by a fine spirit of enthusiasm. The diocesan constitution, which had been under revision, was ratified and the assembly formally organized. The officers are to be president, vice-president, treasurer, and a council of ten clergy.

**FOND DU LAC**

REGINALD HEBER WELLER, D.D., Bishop

**Growth at Owen**

By BISHOP WELLER's confirmation on December 7th of a class of twenty-one at St. Catherine's Church, Owen (Rev. Claud B. Sader, vicar), the list of communicants here has been raised to the number of thirty-four. As *The Living Church Annual* reports only eight communicants, it is evident that there have also been other additions. At his visitation the Bishop was celebrant at an early service and preached the later service to a congregation which crowded the church. On Saturday evening a service was given a largely attended reception.

**GEORGIA**

F. F. REESE, D.D., Bishop

**Church Clubs**

THE EPISCOPAL CHURCH CLUB of Savannah held its fall meeting in the parish house of St. John's Church on December 15th. In place of the usual custom of having a programme of speakers, the meeting was devoted to consideration of matters pertaining to the welfare of the club, and to the question of joint action by all city parishes in inaugurating and increasing missionary and social service effort. It was resolved to endeavor to secure a membership of 150 on February 1st, and to make the club available to a larger number it was decided to reduce the annual dues to \$1.00. A motion was presented that the vestries of the four city parishes be requested to elect and organize, under the diocesan canon passed at the last session, a city board of missions. The matter will be acted upon favorably, it is believed, at the next meeting.

CONSTITUTION and by-laws were adopted at a meeting of the men's club of Grace Church, Waycross (Rev. R. N. MacCallum, rector), on the evening of November 26th. Mr. O. T. Waring, chairman of the parochial committee for the Nation-wide Campaign, was elected president, and Mr. J. M. Hall, secretary-treasurer. Five standing committees were appointed, and a glee group formed. Grace Church reports having overfilled its quota for the Campaign.

BISHOP EDWARD W. OSBORNE has organized a Bible class for men in St. Paul's Church, Savannah.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

**Anniversary**

THE TWENTIETH anniversary of the rectorship of the Rev. Robert Rogers was recently celebrated by his parishioners in the Church of the Good Shepherd, Brooklyn. At a reception in his honor the Bishop and several of the clergy spoke, and a gift of \$1,000 from his parishioners was presented to the rector. Mr. Rogers is also secretary of the convention of the diocese.

**LOS ANGELES**

JOSEPH H. JOHNSON, D.D., Bishop

**New Site for St. Paul's Church, San Diego—Building Developments—Woman's Auxiliary Church School Rally**

St. PAUL'S CHURCH, San Diego, unable to expand in its down-town situation, has just bought approximately one-third of a block in the center of the residence district. The new site is on Nutmeg street, between Fifth street, the main thoroughfare, and Sixth at the edge of the 1400-acre Balboa Park. site of the buildings of the Panama-California Exposition, which are still in constant use. Just one block from the rectory, built on donated lots in 1908, the new site, purchased for \$25,000, will be used for a \$100,000 church and parish house when the present site is disposed of. This advance is not at the expense of outside activities, for the parish expects to meet its current apportionment for General Missions for the first time in many years.

BUILDING OPERATIONS seem popular right now throughout the diocese. The Church of the Ascension, Sierra Madre, is about to undertake erection of a \$6,000 parish house. St. James' Church, South Pasadena, with funds in hand, has started a \$3,000 addition to its parish house, to include an adequate assembly room, equipped with stage and dressing rooms. The Church of the Good Shepherd, Ocean Park, is enlarging its chancel at the expense of \$600.

St. THOMAS' MISSION, West Hollywood, for the last two years worshipping in a rented store building, on December 7th moved to a new \$5,000 parish house just completed. This will seat 250, and for a time will be used both as a church and social center. The mission, strategically located in a rapidly growing section of Los Angeles, is not as yet in union with the convention. Under the Rev. A. F. Randall as priest in charge, it has about 150 members.

THE ANNUAL quiet day of the Woman's Auxiliary of the diocese was held at St. Paul's Pro-Cathedral, Los Angeles, on December 12th, with meditations given by the Rev. Harwood Huntington, Ph.D.

THE CONVOCATION of San Bernardino held a successful rally for Church schools at Trinity Church, Redlands, on the afternoon of Sunday, December 14th. Planned to give inspiration to our children in places where we have no church or even a school, it attracted many who had never been in an Episcopal church before. The convocation consists largely of mountainous country, and children came in from Beaumont Hemet, San Jacinto, Elsinore, Corona, Upland, and Riverside. A procession with cross and banners, familiar hymns, and an address by Rural Dean Kirchoffer were the features.

**MILWAUKEE**

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

**Clearing Away a Debt**

St. ANDREW'S CHURCH, Milwaukee (Rev. William H. Frost, rector), on St. Andrew's

Day matured a plan by which the parish has raised \$2,300, more than half cash in hand, to apply on the parish debt. On the same day Bishop Webb confirmed a class of twenty, fourteen of whom were boys ranging in age from twelve years to fourteen.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

**A Pastoral to the Children—Christmas Cheer at State Institutions**

BISHOP MATTHEWS has sent a pastoral letter to each child in the Sunday schools, and asked offerings during Advent for our missionary in the pines of New Jersey. Offering envelopes accompanying each letter will be collected at Christmas and sent to

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the Bishop for this missionary work in the heart of New Jersey. The children's Advent Offering has grown from \$800 four years ago to a little over \$2,100 last year. This year the Bishop is asking for \$2,500.

THE REV. SAMUEL G. WELLES, institutional chaplain of the diocese, has issued an appeal for money for "Christmas cheer" at the various institutions in this diocese. He also has asked for an unlimited number of children's shoes and stockings. Canon Welles, with the aid of volunteers, regularly ministers at all the prisons, reform schools, asylums, and hospitals in the diocese.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

**Clerical Union Studies Publicity**

THE PITTSBURGH CLERICAL UNION met on December 15th at St. Stephen's Church, Wilkesburg, in one of its largest gatherings. Mr. Ralph M. Crannell read an able paper on The Church and Advertising. The Rev. William Porkess, rector, and chairman of the diocesan publicity committee, presented an elaborate and practical scheme for advertising the Church in the seven Pittsburgh dailies. A unanimous resolution was adopted that the essay be printed and read before the diocesan convention, together with presentation of Mr. Porkess' scheme, and an appeal for funds to make it effective.

**QUINCY**

E. FAWCETT, D.D., Ph.D., Bishop

The Bishop at Home and Convalescent—The Church at Tiskilwa—And at Kewanee

THE BISHOP, who underwent serious operations in Detroit during General Convention, is now home again, daily gaining in health and strength. His doctor promises him new lease of life and usefulness.

ST. JUDE'S CHURCH, Tiskilwa, has installed a fine modern electric light system, much to the comfort of the evening congregations. The rector recently blessed a handsome lectern Bible, the gift of a parishioner in memory of her mother.

ST. JOHN'S CHURCH, Kewanee, is at present without a rector. The Rev. Dr. John Hartley, who resigned last month, was tendered by the parish a farewell reception and a purse of gold, of which he immediately gave \$100 to his daughter, his able assistant.

**WESTERN NEW YORK**

CHARLES HENRY BRENT, D.D., Bishop

New Rectory for Trinity Church, Buffalo—Death of L. M. M. Blakely—Centennial of Geneseo Parish—Bishop Brent at Hobart College

THE VESTRY of Trinity Church, Buffalo (Rev. Cameron J. Davis, rector), has purchased the house at 80 Oakland place, which has been rented the past year, for a rectory. By the will of Mrs. James Ganson her home, directly opposite Trinity Church, was bequeathed to the Church, but it was deemed best to sell this house and buy another in a neighborhood more desirable for a rectory. The Buffalo Club bought the Ganson property, which adjoins their own, and with the proceeds the very desirable property on Oakland place was purchased.

BY THE DEATH of Mr. La Motte M. Blakely, at the age of 93, Grace Church, Lyons, loses one of its most faithful communicants and generous supporters. He had been a vestryman for over twenty years and

a warden for a good part of that time. Mr. Blakely was appointed by Gov. Black to represent New York State at the Paris Exposition, was elected vice-president of the Commission, and received a gold medal for his distinguished service.

WHEN ST. MICHAEL'S CHURCH, Geneseo, recently celebrated its centennial, the sermon was preached on Sunday morning by the Rev. Cameron J. Davis, and in the evening by the Rev. W. A. R. Goodwin, D.D. Bishop Brent was the celebrant and preached at a special service of the Holy Communion on Monday morning and the Rev. Charles H. Boynton, D.D., of the Gen. Seminary read an historical sketch on Monday evening.

St. Michael's has had three services of consecration in its history. Its first Church was consecrated by Bishop Hobart in 1829. Rebuilt after the Civil War it was consecrated in 1867 by Bishop Coxe, and in 1898 Bishop Walker consecrated the new memorial chapel and dedicated the parish house. The parish was admitted, as a mission, to the diocese (then simply the diocese of New York) in October 1819 when the Rev. Alanson Welton was the missionary of Geneseo and other villages. This Mr. Welton was the grandfather of the present Archdeacon of Rochester, the Rev. William L. Davis. St. Michael's is free from debt and has an endowment of some \$25,000. The Rev. J. W. D. Cooper is the present rector.

BISHOP BRENT, as chancellor of Hobart College, plans to spend the week of January 14th at the college giving a series of lectures and holding consultations with faculty and students.

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