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# The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, DECEMBER 6, 1919

NO. 6

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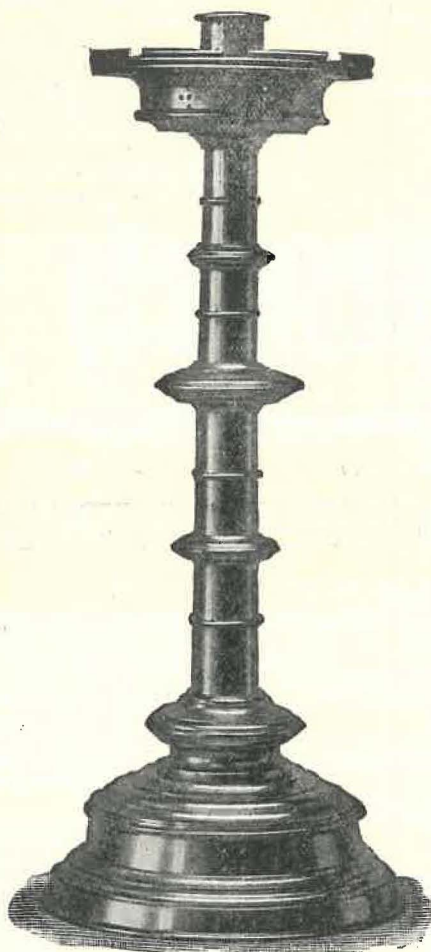
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	175
The Church's Foreign Programme—The Every-Member Campaign—Bishop Kinsman—Notes on the New Hymnal—Relief Funds	
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	177
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	178
NOTES ON THE NEW LECTIONARY. II. By A. C. A. H.	178
CHURCH MISSIONARIES AND THE AMERICAN RED CROSS IN SIBERIA. By John W. Wood, D.C.L. (Illus.)	179
WHY DO WE NEED CHURCH COLLEGES? By the Rev. Bernard Iddings Bell.	181
THE HIGH CHURCH MOVEMENT IN GERMANY.	182
SWADDLING CLOTHES. By the Rev. Herbert H. Gowen, D.D. (Poetry.)	182
CORRESPONDENCE.	183
The Concordat (The Rev. H. Baxter Liebler)—The Faculty of St. Stephen's (The Rev. Bernard Iddings Bell)—War Work of the Church Army (The Ven. Ernest Dray)—Pensions for Others than the Clergy (Wm. Stanton Macomb)—The <i>Benedictus Es Domine</i> (Ralph L. Walters)	
LITERARY.	184
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	185
VARTAN AKSORIAN.	186
PERSONAL MENTION, ETC.	187
ENGLISH PARLIAMENT BUSY WITH CHURCH LEGISLATION. The London Letter. By George Parsons.	189
SOCIAL WELFARE CONGRESSES THROUGHOUT ALL OF CANADA. The Canadian Letter.	190
THANKSGIVING SERMONS IN NEW YORK CITY CHURCHES. The New York Letter.	191
DEAN ROUSMANIERE CONDUCTS QUIET EVENING FOR G. F. S. The Boston Letter. By the Rev. Ralph M. Harper.	191
BISHOP RHINELANDER GIVES DIAGNOSIS OF AMERICA'S ILLS. The Philadelphia Letter. By the Rev. Edwin S. Lane.	192
CHICAGO DEVELOPMENTS IN THE NATION-WIDE CAMPAIGN. The Chicago Letter.	193
THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION.	193

PRACTISE THE ART of letting go of unpleasant thoughts. If you pick up a hot poker, no argument is needed to induce you to drop it. There are hot thoughts that blister and burn and sear the soul, yet people only tighten their mental grip and refuse to let them go. The longer they are held the deeper they burn.—*Rev. F. H. Fox.*





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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 6, 1919

NO. 6



## The Church's Foreign Programme

**T**HE Nation-wide Campaign is also a Nations-wide Campaign. Conscious of her world mission the American Church is mobilizing her resources for world service. In the midst of a war-shattered world this Church stands as the champion of international friendship and good will expressed in practical helpfulness. That has been her record from the days when as pioneers a Payne first landed in Africa, a Boone in China, a Williams in Japan, a Kinsolving in Brazil, a Chapman in Alaska, and a Brent in the Philippines.

Never before, however, has she so clearly charted her great task. The Survey for the Nation-wide Campaign prepared by the foreign bishops and their advisers is a carefully considered statement. It is based upon intimate knowledge of facts, conditions, and possibilities. In it for the first time the Church has an accurate picture of her immediate and inspiring responsibility in distant lands.

That responsibility is expressed in part in terms of life. Everywhere our work is understaffed. People have actually been held back from baptism and confirmation for lack of a sufficient number of American clergymen to give them proper training and oversight. In most of our foreign missions there are fewer American clergymen at work to-day than was the case three years ago. Doctors are battling single-handed with suffering and disease. Nurses "carry on" splendidly as only Christian women can, in spite of hard work and long hours. Teachers cheerfully carry heavy schedules and do their best. They know they could do twice as well if they were not literally compelled to do so much. You may send word to a Chinese youth that your school is full and you cannot take him in. But what can you say when in spite of all he appears bag and baggage at the school gate and puts down the money for his board and tuition?

The distant mission fields ask for 240 men and women in the next three years. At least one hundred of these are needed now to fill vacancies and strengthen their existing enterprises. There is a task for almost every talent.

Are you a young business man with ability as an accountant? You are needed in Hankow.

Are you a young woman skilled in stenography and type-writing? An enthusiastic welcome awaits you in half a dozen places.

Are you a doctor or a nurse, home again from "over there"? Here is another "over there" in China and Japan, the Philippines, Mexico, or Alaska.

Are you a chemist and have you ability to teach? St. John's University, Shanghai, and Boone University, Wuchang, will compete for you.

You can train young Japanese women to be kinder-

gartners? There is a post for you in St. Agnes' School, Kyoto.

Are you a teacher—man or woman? A dozen schools in the Orient need you.

MANY OF US cannot give personal service in the foreign field. We can give stored up personality in the form of money. All loyal members of the Church will share in supporting our present staff of 250 American and 1,200 native workers and in maintaining our goodly list of schools, churches, and hospitals. For this purpose during the three year period covered by the Survey \$4,300,000 will be needed. This is the budget adopted by the General Convention in Detroit and appropriated by it in specific amounts to the fifteen missionary districts in Latin America, Asia, Africa, the Pacific Islands, and Alaska. It is the amount the Church, acting through its General Convention, has told its missionary authorities to spend. So far as work abroad is concerned this budget must have our first thought. The Nation-wide Campaign through its simultaneous canvass on December 7th will enlist as regular givers for this budget hosts of people who have hitherto given only spasmodically, if at all.

The Survey emphasizes the truth of the oft-repeated statement of missionary leaders that the support of existing work is only a fraction of the Church's responsibility. Worn-out buildings must be replaced. A mission plant no less than a manufacturing plant suffers from weather and use. The American business man provides as a matter of course for depreciation. The Board of Missions has never had means to do that systematically. New buildings must be provided—churches and chapels, schools, hospitals, and residences. Additional buildings generally mean additional land. The era of low land values has passed—it is to be feared, forever.

Here are a few of the scores of specific needs set forth in the Survey.

The Church in China asks for a central theological college, to be established in Nanking. It will serve eleven dioceses. Unity, efficiency, and economy will result. Land and buildings will cost \$120,000.

St. Luke's Hospital, Tokyo, looks eagerly to the Nation-wide Campaign for at least \$700,000 to make possible the fulfilment of its long delayed plans for enlargement.

A recently promulgated regulation of the Japanese Department of Education requires St. Paul's College, Tokyo, to provide an endowment of \$500,000 in the near future. Where shall it come from, except from the big-hearted Chris-



tian internationalism developed by the Nation-wide Campaign?

It will be wise economy to comply with the far-sighted request of the district of Hankow for \$75,000 to buy land in three strategic centers in the rapidly growing see city.

Cuba should have a great boys' boarding school. It will cost \$100,000. A similar amount would provide a Christian primary school in Japan and supply in part a serious need in our Church educational system.

In Brazil the time has come to plan for the education of young women in Church schools. A central boarding school will cost \$80,000. St. Mary's Hall, Shanghai, pleads for \$100,000 to add to money already given or pledged in order that a new and larger St. Mary's may be built on the site secured three years ago.

Besides these and numerous other enterprises calling for large amounts, the Survey reveals many opportunities for the investment of a few hundred or a few thousand dollars in land and buildings. The response of the Church will determine whether the people of scores of small communities are to continue in a life of barren materialism, or are to know the glory of a life charged with spiritual purpose and divine hope.

THE FACTS AND FIGURES of the Survey create no new obligation for Churchmen. They define our duty and privilege more clearly in certain directions for those who desire definite information about needs and opportunities. Underneath all Survey facts and figures lies the fundamental fact that Christian people must inevitably express their love for their Lord by making Him known to men everywhere. "Foreign missions," said Bishop Westcott, "are an open witness to the will of God for the world. Foreign missions proclaim a living Saviour and King of all men. Foreign missions vindicate for the Church the energy of a divine life. Foreign missions express a great hope, kindle a sovereign love, feed an unconquerable faith."

The success that has already followed the Church's efforts in a small way proves that the great and virile peoples of the eastern world are worth winning for the Kingdom of God. Nowhere are there finer elements for Christian citizenship. The spirit of nationalism has been greatly strengthened by the war. This is the time for the Church to declare that national righteousness, which is the fruit of faith in the Incarnate Son of God, is the only foundation for enduring national life.

**T**HE approaching Sunday, December 7th, is the normal day for the culmination of the Nation-wide Campaign in the Every-Member Canvass. Wherever the Church is alive to her duty and her responsibilities, well-trained teams are ready for their work—well instructed, knowing whom they are to visit and what they are to say and do. Many of the ablest men and women of the nation, whose names are almost household words, will be engaged in the work; great numbers of others, faithful to their parishes and to the Church, will be similarly engaged. Never before in this American Church was there anything approaching so united a purpose, in which so great a number were engaged at the same time.

We shall not noisily urge every team to go "over the top". The test to all of us is not that we succeed, but that we try. The parish that does not bring the story of the PROGRAMME home to every member within its borders, fails; and the parish that takes care that it is brought to all and each, succeeds. As for the people, they who respond in a large way, according to their ability, succeed; they who hear but give no heed, fail. We are testing the *quality* of our Churchmen.

No one knew whether the nation would respond to the Red Cross appeal, until it was tried. The response was a noble one.

And no one knows how largely the Church will respond. We do know that, all together, we shall try. Those who, for one cause or another, have not yet been able to accomplish the necessary preliminary work will try later, in the

winter or early spring. Few indeed will be the laggard parishes that will make no attempt whatever.

Forward we go in the Name of the Lord of Hosts! May His blessing go with us, every one!



It may safely be presumed that the reports of Bishop Kinsman's reception into the Roman communion are authentic. His letter of resignation was obviously one of renunciation, and, if his mind were unchanged, there was no alternative course open to him. He acted honorably in giving to the House of Bishops the opportunity to depose him on the strength of his declaration that he no longer believed in his own orders; and

Bishop Kinsman

we believe the Bishops also acted wisely in refusing to accept his declaration as final until, by an overt act, he carried his determination to its obvious conclusion.

We have already sufficiently discussed the Bishop's avowed reasons for his act. They involve questions that most of us have long since asked and satisfactorily answered, and the continued steady advance of the Catholic movement among Anglicans shows how unconvincing is his logic to great numbers of Anglican Catholics. Yet the quest for a Church Triumphant here on earth by men and women who tire of the problems of the Church Militant will doubtless continue, and the succession of occasional stragglers from the known problems of the Anglo-Saxon to the unknown problems of the Latin will as certainly be unbroken. Until the whole Anglican Communion shall be permeated by the Catholic perspective we shall lose to Rome more than we gain from her. Ultra-Protestantism constantly makes converts for Rome.

For Bishop Kinsman we have only the kindest feelings. We recognize that he has passed through a severe strain, and if we cannot understand the step that he has taken at its conclusion—if this concludes it—we can at least refrain from any utterance that might presume a right to pass judgment upon him. With his beliefs we can easily deal; with himself we have no desire to.

The incident is purely a personal one; sad, beyond measure, to us, but having no significance beyond that of the loss of one whom we have greatly respected, and who now has passed judgment upon his whole past life and has declared it a failure.



HERE begins in this issue a series of expositions of the material contained in the New Hymnal, from the pen of the Rev. Winfred Douglas, one of the foremost members of the Joint Commission that compiled the book. If Canon Douglas could demonstrate the new hymns throughout the Church in the manner of community singing as he has done at several summer conferences, there would be no question of many of them coming

into immediate use. A series of running expositions of them is, quite naturally, much less satisfactory, yet the present series of papers will serve admirably as an introduction to the book, and churches and choirs must themselves give the demonstration of the hymns by actual use—the final test to which every Hymnal must be put.

For ourselves, we have much confidence in the acceptability of the New Hymnal, and we introduce this present series of expositions of the hymns with much pleasure.

#### 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:

25. Miss Mary J. Wolcott, Utica, N. Y.	\$ 36.50
61. Mrs. J. C. Phillips, Shippensburg, Pa.	36.50
587. Mrs. Henry A. Lardner, Upper Montclair, N. J.	36.50
610. Mrs. A. W. French, Piqua, Ohio.	36.50

Total for the week.....\$ 146.00  
Previously acknowledged.....56,982.61

\$57,128.61  
The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

40. Miss Lida C. Watson, Norwalk, Ohio.	\$ 36.50
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Previously acknowledged.....3,008.42

\$ 3,044.92



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Church of the Holy Apostles, Brooklyn, N. Y.....	\$ 14.28
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St. John's Chapter of the Daughters of the King, Wichita, Kans.....	10.00
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DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE CHRISTIAN MINISTRY

The Origin of the Ministry

Sunday: St. Mark 3: 13-19.



HE special lesson for the Third Sunday in Advent, and the week which follows, is the organic life of the Church perpetuated through the living voice of the apostolic and historic ministry. While our blessed Lord healed widely and freely those who had need and came to Him in faith, His special instruction was reserved for that inner circle, solemnly chosen for their life's work, after a night which He had spent in prayer. In these He discerned those special qualifications for the ministry which would enable them to carry forward the work He came to inaugurate. And He sent them forth at last endowed with special power to perform their task.

The Continuity of the Ministry

Monday: St. Matthew 29: 16-20.

The commission to "go" was preceded by the announcement of "all authority given" to Him who told them to go, and was followed by the promise that the Master would be with them and their successors to the consummation of the age. A ministry ordained in due form through the apostles, and so from our Lord Himself, is of Christ's institution and constitutes an integral part of the Christian Church. It involves a special gift to continue the supernatural work of our Lord, and it also involves the transmission of that gift by an Apostolic ministry in an unbroken historic line. This is our heritage needing constantly to be borne in mind and carefully safeguarded.

The Grace of the Ministry

Tuesday: St. John 20: 19-23.

The office of the sacred ministry is of divine appointment. The candidate for ordination must give solemn assurance that he believes he is inwardly moved by the Holy Ghost. "No man taketh this honor unto himself, but he that is called of God." Our blessed Lord tenderly anticipated one's hesitancy to undertake this sacred work by the assurance: "Ye have not chosen Me, but I have chosen you." By the imposition of hands we have a special anointing, we stand apart, God's chosen channels for the outpouring of His power, a priceless treasure in an earthen vessel. Be it ours to live close to the Master.

The Priestly Function of the Ministry

Wednesday: I Corinthians 10: 23-26.

The priestly function of the ministry is symbolized by the altar. It occupies the most conspicuous place in the

church edifice; it stands for a definite work we have to do in administering the Sacraments. More and more the Church is drawn to emphasize the place and value of the sacramental system in her life. It constitutes one of the strongest links binding her people to her in devotion and loyalty; it visualizes the Presence of Christ; and it conveys a blessing reserved for the faithful.

The Prophetic Function of the Minister

Thursday: I Corinthians 9.

As the altar symbolizes the work of the priest, so the pulpit symbolizes the work of the prophet. Each year brings new methods of organization, but the Master's way remains unchanged. It is the watchman on the tower discharging his responsibility; it is the herald crying: "Repent ye, and believe the Gospel"; it is the first missionary saying to his brother: "We have found the Messiah"; it is the Apostles "giving themselves to the ministry of the word"; it is St. Paul crying: "Woe is unto me, if I preach not the Gospel". It is consecrated men in all ages feeding the sheep, and proclaiming the saving power of the Redeemer. It is safe to say there has never been greater need for a teaching ministry.

The Healing Function of the Ministry

Friday: St. John 14: 12-31.

"Greater works than these shall he do, because I go unto the Father." A day recently spent with Mr. James Moore Hickson stands out as one of the greatest days of my life. It brought me closer to the Master; it revealed to me the hidden powers of God waiting only for the channels through which to express itself; it visualized the days of Christ's earthly ministry; it led me to appreciate that through the Church must be exercised the ministry of healing which is both divine and apostolic; it has led me to form groups of intercessors with whom I can pray daily for the sick and the afflicted; and it seems to me it would be a misfortune for the Church not to follow up Mr. Hickson's work with some definite programme.

The Rewards of the Ministry

Saturday: 2 Timothy 4: 1-9.

The rewards of the ministry are not to be computed in the coin of the realm, but in the joy of service, in the consciousness of making some contribution for the uplift of men, in sharing with the Master the revelation of the Father's love and purpose for His children. "Henceforth a crown of righteousness" outvalues any material reward which this world could possibly bestow.

OUR LORD thus taught St. Katharine of Siena, when she desired to know in what His Will consisted: "If thou desirest briefly and in few words to know My Will, it is this, that thou shouldest always and above all things love Me. If however thou wouldest love Me perfectly, these three things are necessary, 1. That thy will should be so set free from all earthly and carnal love and desire that thou shouldest love nothing temporal, except for My sake, since divine love cannot bear to be on a level with earthly affection or any other love. 2. That thou shouldest direct all thy thoughts and works to My honor and glory, and shouldest strive by words, prayers, and example, that others also might know, love, and worship Me. 3. That thou shouldest not only be willing to give up evil, but also the good which I do not will; and that moreover thy soul should be unmoved whatever may happen, and that thou shouldest with unshaken faith continue to love Me, thy Almighty God, more than thyself."

WHEN THOU shalt seem to thyself to be faint through great darkness and dryness, and art weighed down by heavy sorrows—if then, being conformed to the divine Will, thou bear that misery and affliction with gentle tranquillity for God's sake, thou wilt be much more acceptable to God, than if thou wert irradiated with divine light, and all were inwardly flourishing. In straits and affliction men cannot so easily seek their own, as in the wealth of sensible sweetness, and consolation; for in this often nature mixes itself up, and the soul, if it be not careful, through unmeasured joy, quickly contracts a stain. In truth it is impossible for any one to bear anything with a resigned heart for the glory of God, without tasting a certain flavor of the divine nature. And although he does not feel anything, that is, does not taste it sensibly (God hiding Himself for a time), yet even that which he suffers he relishes well, because he recognizes that he is bearing it voluntarily for the eternal glory of God.—Blosius.



## NOTES ON THE NEW HYMNAL

BY THE REV. WINFRED DOUGLAS



IN this column will appear brief comment on the hymns and tunes of the New Hymnal, with practical suggestions for their use by our congregations. Private letters to members of the Hymnal Commission have expressed warm appreciation of the printing of historical data on the page with each hymn and tune. It is hoped that the publication of further facts regarding them will increase intelligent interest, and therefore hearty participation, in the great and joyful duty of congregational praise. The hymns will be discussed, whenever possible, in the order of the Christian Year, beginning with Advent.

HYMN 53.—In the Goodrich Hymnal of 1872, Dyke's excellent tune was printed in the key of G, a tone lower than the original key. The discreet organist will help his congregation by playing it in A flat.

HYMN 54.—Dr. Edward Hodges, composer of the tune "Bristol", was organist of St. James' Church, Bristol, England, prior to 1838, when he came to America for twenty-five years. The tune, first published in England in 1841, was probably composed on this side the water.

HYMN 55.—It is highly probable that the tune "Stuttgart" was composed by C. F. Witt, one of the editors of a tune-book called *Psalmodia Sacra*, published at Gotha in 1715.

HYMN 56.—This timely hymn, with its note of confident hope in the impending triumph of social righteousness, is new to our collections. It was written by Frederick L. Hosmer, whose long work for Unitarian hymnody began in 1880, and culminated with the new Hymn and Tune Book of the American Unitarian Association in 1914. The tune, "St. Flavian", has a long and honored history. It formed the first half of the melody for Psalm 132 in the metrical psalter of Sternhold and Hopkins, known as the "Old Version". Only two notes have been altered since 1562, the date of its first printing. The old psalter tunes should not be sung quickly. A dignified and reverent pace, with a quiet, sustained, flowing style, and a complete absence of retards at the close of all stanzas save the last, will reveal their serene and pure beauty to many who have scorned them as old-fashioned. There is none finer than the present exemplar.

HYMN 57.—The first and second stanzas were written by Charles Wesley; the third by John Cennick; and the fourth by both. The tune, "St. Thomas," was originally composed for the words of Hymn 338, part II. It first appears in a manuscript volume of Roman Catholic hymns at Stonyhurst, England, dated 1751; and in a similar volume of about the same date, now in the Watson Library at Manchester. Both of these manuscripts contain also the famous *Adeste Fideles*, which has not been traced further back. There is no clue to the composer of either. The original key of the present melody was that of C. E flat will be found preferable to E for congregational use. The pace should not be quick. The "solemn pomp" of the third stanza should characterize the melody.

HYMN 58.—The choir-master will observe that the first two notes of "Munich" are even; not in the unfitting dotted rhythm which has appeared in some recent hymnals.

HYMN 59.—The tune "Ravenshaw" is part of a late mediaeval melody to words beginning *Ave hierarchia*. First printed in 1567, it was retained by both Lutherans and Roman Catholics on the continent. Each made use of it. The present version was arranged by W. H. Monk for the original edition of *Hymns Ancient and Modern*. In singing the tune, take care to preserve the lightness of the feminine verse endings, on which the distinctive rhythmic charm of the piece depends. To do this easily, the pace should be moderately quick.

HYMN 61.—"Rejoice, rejoice, believers" may also be sung to "Munich", No. 58; or to "Greenland", No. 171, second tune. The Committee preferred to associate the exuberant joy of the latter tune with Easter-tide. All of these tunes should be taken somewhat briskly.

## NOTES ON THE NEW LECTIONARY—II

BY A. C. A. H.



OLY WEEK has proper lessons for every day. On Palm Sunday the event of the day is read from the Old Testament in the morning from Zechariah, in the evening from St. John in the New Testament.\* The Lamentations are read for one course on other days except Good Friday, with St. John's account of the events and discourse in the Upper Chamber.

Old Testament figures of the Passion are read for the other course (Abel, the brazen serpent, Joseph, Melchizedee, Isaac), with corresponding New Testament passages.

EASTER WEEK also has proper lessons throughout, both from the Old Testament and the New Testament.

For the SUNDAYS AFTER EASTER Deuteronomy is read for its exhortations to obedience addressed to the redeemed people, with great passages on the Resurrection from the epistles; and prophetic passages on the Resurrection, with the appearances of the risen Lord, from the gospels.

For the *week-days* in this season are read first, Isaiah (this goes on till Whitsunday) with Acts as telling of the Apostles, preaching of the Resurrection. For the other course, Joshua, Judges, and Ruth, in continuation of the Old Testament history, with St. Paul's Epistles of the Captivity (Philippians, Colossians, Philemon, Ephesians), followed by the Hebrews towards and through ASCENSIONTIDE. Through the week after the Ascension Daniel 1—6 is read, with part of 7 among the lessons on the festival itself. The whole of WHITSUNTIDE has proper lessons, the first six chapters of 2 Corinthians forming one course, as a treatise on the ministration of the Spirit; and TRINITY SUNDAY, which has the Name of the Lord in Exodus 34 and in the baptismal commission, or the gift of each person of the Trinity in I Peter 1:2 for the morning, and for the evening, Isaiah's vision and the manifestation of the Trinity at our Lord's Baptism, or the threefold benediction at the end of 2 Corinthians.

For the SUNDAYS AFTER TRINITY there are two alternative Old Testament courses for the morning from the historical books, giving great passages (a) from the call of Abraham to the end of the Judges, (b) from the setting-up of the monarchy to the Return from the Captivity; with alternative New Testament courses (a) from the Gospels, giving discourses of our Lord not otherwise selected, (b) from the Acts of the Apostles; and for the evening great passages from the didactic books of the Old Testament and from the general Epistles and the Hebrews.

On the *week-days* of this season the morning lessons are from the Old Testament didactic books (Jeremiah, Deuteronomy, Job, Ecclesiastes, Wisdom, Ecclesiasticus, Proverbs) and from the New Testament the Acts is concluded, followed by St. Paul's epistles in chronological order of their groups, the Hebrews and general Epistles, with St. Mark for the uncertain number of weeks at the end. In the evening from the Old Testament there is a continuation of the historical course (Samuel, Kings, and Chronicles, Ezra, and Nehemiah, Esther, Maccabees); and from the New Testament St. Luke's Gospel, followed by the Acts; then St. John's Gospel and Epistles, followed by the Epistles to the Corinthians, which may have been interrupted in the weeks after the Epiphany.

The lessons for the fixed holy days and their eves differ in several instances from those in the 1916 Tables, as may be seen by comparing those for Michaelmas Day.

NOTE.—The Commission on the Lectionary has pointed out the following *corrigenda* in the lessons as printed for the Convention:

For the Feast of St. John the Evangelist the first morning lesson should be Exodus 33:7-end.

For Holy Innocents, the second morning lesson, Matthew 18:1-14.

For Saturday after Quinquagesima the first morning lesson, Hosea 5:8-6:6.

For Palm Sunday the first morning lesson, Zechariah 9:9-16.

For Wednesday before Easter the first evening lesson, Genesis 37:3-28.

For Tuesday after the Eighteenth Sunday after Trinity the second evening lesson, John 12:20-end.

For Thursday after the Twenty-first Sunday after Trinity the second morning lesson, I Peter 2:11-3:7.

For St. Matthew's Day the first evening lesson, Isaiah 52:1-12.

For St. Luke's Day the second evening lesson, Acts 15:36-16:15.

\* Morning and evening tables, as before explained, are reversible.





UPPER—Doctors and nurses of first Japanese unit sent to Siberia for the American Red Cross; Loaned by St. Luke's Hospital, Tokyo, in July 1918.

LOWER—Bishop Henry St. George Tucker in conference with a Cossack leader on the Manchurian border. Beginning at the left, Dr. Teusler is first, Bishop Tucker third.

UPPER—An American Red Cross train in Siberia.

LOWER—House in which the Czar and Czarina were held captive for several months before they were slain. The corner room on the left was occupied by the Czar. The troops passing are a Czecho-Slovak guard.

## Church Missionaries and the American Red Cross in Siberia

By John W. Wood, D.C.L.

**Q**UONCE again American Church missionaries in the Far East have rendered an important international service. This time it is in connection with the American Red Cross in Siberia.

When about a year ago the Allies decided to send a military force into Eastern Siberia to head off any possible German advance and reduce the constantly increasing bolshevik menace, it was recognized that the military expedition must be accompanied by relief work. The allied governments turned to the American Red Cross as the agency best equipped to meet the emergency. Acting on a cable request from Washington, Dr. Rudolph B. Teusler, director of St. Luke's Hospital, Tokyo, proceeded to Vladivostok, accompanied by two Tokyo business men, to make a study of the situation and to report on a plan for handling it.

Dr. Teusler did his work with such consummate ability that the Red Cross decided to take up the work in force. A Siberian Red Cross Commission was appointed with Dr. Teusler as its chairman and with numerous departments, each under the care of a director responsible to Dr. Teusler. The doctor himself was commissioned a lieutenant-colonel. He recognized at once that the quality of the personnel would be of greatest importance in any relief work the Red Cross might do. Owing to the demands on the western front, it was almost impossible to secure any assistance from America. Dr. Teusler therefore appealed to a number of physicians and other missionaries stationed in the East. Their response, approved by their bishops and other field authorities as well as by the mission boards at home, was immediate and unanimous. All through the winter and spring these missionaries have been working in Siberia at unfamiliar tasks to relieve the appalling human need that met them on every hand. One of the United States military authorities in Siberia has said that the missionaries have grasped the situation and have been able to adapt themselves to meet it much more effectively than any other class of volunteers.

Siberia is a country of magnificent distances. The Red Cross work has extended from Vladivostok on the east to Ekaterinburg on the west, a distance of nearly 4,200 miles. The necessity for and the importance of its work were further emphasized when, last February, the allies decided to take over the control and military policing of the Trans-Siberian railway from Vladivostok to the Ural front. This step involved immense responsibilities. It was taken only after most careful consideration and in the face of imperative need. The one hope of giving aid to any responsible government in Russia seemed to be the reestablishment of railroad communication through Siberia. On the other hand, the reopening of the transportation line meant a wider dissemination of disease. In view of this the preventive work as well as the relief and constructive work of the American Red Cross assumed a new importance.

The other day in Kyoto I met Dr. Teusler. He had just returned from Siberia on his way to the United States, and kindly came to Kyoto to confer with Bishop Tucker and myself with regard to the future of the medical work in the diocese of Kyoto. While with him I learned some details of the immense work of which he has been in charge. I am sure the Church in America desires to know what some of its missionaries have been doing in these last few months for world reconstruction.

"Until recently," said Dr. Teusler, "the American Red Cross was the only organization of any nationality attempting medical and sanitary relief in western Siberia for either the military forces or the civilians, and there is still very little being done by the allies. The Russian Red Cross is beginning to assist and the Russian military authorities are also instituting definite relief with the assistance of the American Red Cross."

I knew that Bishop McKim and the Board of Missions had offered St. Luke's Hospital, Tokyo, to the Red Cross as a military base hospital and that it had been accepted. I



had no idea, however, that Dr. Teusler was the director of so extensive a hospital system as he actually has under his care. In reply to my question as to the number of hospitals in use by the Red Cross in Siberia, he said there are eight with a total of nearly 3,500 beds. Present needs require the opening of at least five more hospitals along the Trans-Siberian railroad. About three hundred doctors, American, Russian, and others, and some twelve hundred nurses, chiefly Russian, are in the service of the Siberian Commission. To supervise this widely extended work, Dr. Teusler has travelled back and forth from Vladivostok to Omsk and beyond several times during the winter.

"Since last fall," he said, "fourteen Red Cross supply and relief trains have been sent out from Vladivostok to western Siberia, carrying an average of thirty carloads each of warm clothing, underwear, shoes, hospital equipment, surgical dressings, drugs, and special food for invalids. The average value of these trains has been about \$400,000. This figure represents the cost of materials in America and the Far East. On account of the long transportation through Siberia and the prices current there, this figure must at least be doubled to show even approximately the cash value of the goods when delivered in western Siberia."

One of the men whom Dr. Teusler called to his assistance was Bishop Tucker of Kyoto, who became director of the department of civil affairs. This civilian relief work, Dr. Teusler says, "has given splendid results. In Vladivostok we have at present 2,000 refugees housed and fed in large brick barracks loaned us by the military authorities. Industrial work has been inaugurated and an employment bureau established to secure work for the refugees."

"Bishop Tucker was the first Red Cross worker to lead an expedition into western Siberia. He went last September in charge of train No. 2, accompanied by a number of Red Cross doctors and nurses. The conditions he found in Omsk were appalling and he at once took active measures for wide relief. Through him definite assistance was planned for the care of about 1,200 children refugees from Petrograd. These children were sent out from Petrograd in the early spring of 1918 to escape the famine and disordered conditions of that city. They sought refuge in central Russia, but on account of the activities and brutality of the bolshevik forces they were forced to seek shelter in the Ural mountain districts in the late summer of 1918. The winter found them homeless, many in half starved condition, and nowhere to turn either for food or shelter."

"The first step taken to secure the Omsk Hospital, which is to-day the largest hospital operated by the American Red Cross in Siberia, was due to the initiative of Bishop Tucker and his clear vision of the very important part the hospital would incidentally play in the development of military relief in western Siberia. This hospital now has 1,000 beds in operation."

To this work in Siberia our Japan Mission has also contributed its treasurer, Captain John Reifsnider. He is described by Dr. Teusler as "one of the most efficient men in the transportation department. His thorough knowledge of business methods has made his services of especial value in handling the big shipments which have been sent over the Trans-Siberian Railway for military and civilian relief in western Siberia and eastern Russia."

Miss Gertrude Heywood, principal of St. Margaret's School, Tokyo, and Miss Sarah Rees of Kanazawa in the district of Kyoto, both volunteered for special service. I remember well seeing them off to the front as they started from the central station in Tokyo one night last November. Miss Heywood was surrounded by one hundred or more of the older of St. Margaret's students who had come to bid her goodbye. Both have done splendid work in combating the typhus menace in western Siberia. Miss Rees has recently returned to the United States by way of Europe after conveying a detachment of Czecho-Slovak soldiers out of Siberia.

From China Dr. Teusler, with the consent of Bishop Graves of Shanghai, drafted Dr. A. W. Tucker of St. Luke's Hospital, Shanghai, and Dr. Claude M. Lee of St. Andrew's Hospital, Wusih. They were among the first to arrive in Siberia in the summer of 1918. In describing their work to me Dr. Teusler said: "These two doctors have given splen-

did service to the Red Cross, and it was a serious loss to the staff when this spring, their enlistment having fully expired, they were released for return to their mission service in China."

In his work of supervision Dr. Teusler has had the invaluable assistance of Mrs. David St. John, one of the trained nurses from St. Luke's Hospital, Tokyo. The hospital has also given some of its Japanese doctors and several of its Japanese nurses to the Siberian work. St. Luke's Hospital itself has been used a large part of the winter in connection with the Red Cross. Last November I visited the sixty or more Czecho-Slovak wounded and invalided soldiers who were finding in the hospital their one chance to regain health and strength. They were the first detachment forwarded by Dr. Teusler from Siberia and were under the especial care of Dr. Joseph McSparren from our St. Barnabas' Hospital, Osaka, who was filling the gap in St. Luke's caused by Dr. Teusler's absence, and Miss Marion Doane, one of the American nurses at St. Luke's.

It would have been impossible to accomplish what has been done through the Red Cross agency in Siberia during the past year if it had not been for the prompt and patriotic response of the missionaries of our own and other communions. Their ready grasp of the situation, their adaptability and good spirit, have made them invaluable assistants. They have stood as a line of defense between famine-ridden and disease-stricken Siberia and the homeland.

During his brief visit in America Dr. Teusler hopes to have an opportunity to make some report of progress in the plans for building the new St. Luke's Hospital in Tokyo. A wonderful site has been secured for it on the bank of the Sumida River, one of Tokyo's numerous waterways. Dr. Teusler finds that the demands of the Oriental situation have increased so greatly since the plan for a new St. Luke's was inaugurated that it will be impossible to build what is needed with the \$200,000 remaining in the hospital fund after paying for the land. At least another \$500,000 will be needed. The service of Dr. Teusler and his fellow-missionaries in Japan during the past winter alone would justify an immediate response to his request.

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THERE WAS a day when America was unafraid, when she dared open her doors to the oppressed of all peoples—when she dared meet the challenge of the world with a great faith and a great hope, certain in her conviction of the righteousness of her purpose. Shall the fears and passions of the moment persuade us to sell our great heritage for a mess of pottage? Fear is the great destroyer. Fear kills all thought and all creative power. There can be no great conception of life with fear as companion and interpreter. It is the hour of decision. America is calling upon her people to answer in the power of the spirit. Can we so answer? Have we the faith? Do we believe that the spirit of God is seeking to find expression in and through the lives of men and women, and that to set free this spirit is the purpose of life? Can we hold to high endeavor with steadfastness of vision? Can we translate into the common life the hope and dream of democracy and liberty and justice? Do we believe that to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke, is our task? Do we believe that the Master entrusted to us the fulfilment of His word: "I am come that they might have life and might have it more abundantly"? It is to the adventure of the spirit that we are being summoned. If we so will, America shall build the old waste places; she shall raise up the foundations for many generations; she shall become the repairer of the breach, the restorer of paths to dwell in. *If we so will. Aye, and we so will.—Mrs. Raymond Robins.*

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IN THESE DAYS OF UNREST, selfish striving after material things, and perplexity as to remedies, we need such a movement as the Nation-wide Campaign, with its spiritual character, to lead us out of the maze of indifference and neglect in a clearer understanding of what Christian service means.

This Campaign should set before the Church the needs of humanity so simply and so clearly that all will see and believe. It should lead many men and women of the Church to reconsecrate themselves through service, and their means through giving, to meet those needs. In this Campaign the Church in humility comes to the feet of her Master and asks to do His will.—*Lewis D. Learned (Ashton, R. I.)*



## Why Do We Need Church Colleges?

By the Rev. Bernard Iddings Bell

President of St. Stephen's College, Annandale-on-Hudson, New York



THE objections to the maintenance of Church colleges are, curiously enough, offered almost exclusively in the Episcopal Church. Presbyterians, Methodists, Disciples, Baptists, Roman Catholics, Congregationalists—all of these and many other denominations—have their colleges, which they adequately support, both with money and men. Apparently among other than our own people there is an easy recognition that admiration for great universities is not in the least incompatible with enthusiasm for smaller colleges with Church affiliations. We have, however, for so long left our own Church colleges in a state of inanition that many Episcopalians actually and honestly do suppose that somehow or other the small Church college is a thing discredited among educators. To correct this impression, at least to some degree, this paper is written.

The suspicion that the small Church college is not justified comes from one of two sources. There are those who do not believe in the *small* college. There are those who do not believe in the *Church* college. Let us consider these in turn.

I. Disbelief in the utility of the small college largely comes from failure to recognize that the great university in America is at present, with some distress, attempting to do two very different sorts of work. These great institutions, on the one hand, are conducting research, and training, in their graduate schools, mature men and women for specialized pursuits—making physicians, laboratory scientists, specialists in social science, lawyers, engineers, etc. On the other hand, they are dealing in their undergraduate schools with boys and girls in their later adolescence, from seventeen to twenty-three or twenty-four years of age. These two tasks are very dissimilar. In most countries of the world they are performed by two differing types of school—the “university” for the graduates and the “gymnasium” for the undergraduates. For mature people an atmosphere of freedom in labor is essential. Immature ones, however, are not capable of using such large degree of freedom to advantage. That the average boy from eighteen to twenty-one is fit for entrance into a scholastic atmosphere designed primarily for graduate specialists is bad psychology and untrue pedagogy.

The great university is a quite modern growth in America. When Theodore Roosevelt went to Harvard even that great institution was only a small college, as size goes nowadays. The leaders of American thought to-day were all trained in the discipline of the old-fashioned small college. As late as 1902, sixty-four per cent. of American colleges and universities had less than 400 students.

The great university is admirably fitted for its graduate work. To it, however, undergraduates are really an embarrassment, as many a university professor will gladly confess. To relieve it from the burden of undergraduate instruction will free it to do its real work. The small college is the friend in need, in this respect, to the great university.

It is also the friend in need to the young man who is looking for undergraduate training. It furnishes him that life of intimate comradeships which his soul at this period of life rightly desires. It furnishes discipline in habits of study, regularity of life, and that enthusiasm for knowledge which only close personal touch between instructors and pupils can impart. In short, it gives that sort of training which the old-fashioned Harvard and Yale and others of a former day gave to men in their college days—a training which such colleges now find it difficult to give because they have assumed the larger functions of graduate specialization on a large scale.

Still another benefit resides in the small college. As the normal pleasures and fun of the old life melted away in those colleges which became universities, it became necessary for the young men attending them to buy their pleas-

ures in ways less simple and more expensive. The result is that in most of the very large colleges, if a man is really to have a good time, mingle with his fellows, be more than a mere “grind”, he must be prepared to spend a good deal of money—more than the average young man or his people can afford. The small college, on the other hand, with its simple comradeships, its natural amusements, furnishes opportunity for men really to enjoy life in college and still not spend much money. There are many young men who ought to go to college, children of the proletariat and of the “intellectual proletariat”—clergymen, doctors, teachers, and men who do clerical work—young fellows who have great possibilities for intellectual development, who cannot go to college at all—especially if they live in our smaller cities away from our urban educational opportunities—because of lack of money. The small college has a real contribution to make to America in the training of such men.

There is no manner of doubt that the day of the small college, far from being over, is just commencing. New ones must be founded and old ones properly equipped for their work. The man who denies the place of right of the small college in this country to-day by that statement shows that he is unfamiliar with the educational situation and quite unaware of the opinion of leading educators even in our largest universities.

II. There are those, however, who admit the justification of the small college who deny the rightfulness of the Church college. They claim that it is narrowing to the men who go to it—that it interferes with breadth of sympathy and breadth of mind. That such an objection should come from an agnostic would not be surprising. That it should come from professed Christians is astounding. To make the objection is simply to admit that there is something inherently impossible in believing and practising the Christian religion and in being broad in mind and heart. If this is true, we should not only abolish the Church college. We should abolish the Church.

That it is possible to have a type of Church college which would turn out narrow-minded prigs or worse is of course true. It is also possible to have a type of parish life which does the same thing. That is no argument for abolishing parishes. It is an argument for supervising and regulating parishes in the interest of true religion. It is, similarly, no argument against Church colleges. It is only an argument for seeing that the Church colleges are kept really religious and not merely drily intolerant. It is quite possible for a Christian man to face fearlessly every problem of contemporary life, and still believe in his religion and practise it; is quite common to find Christian priests who are not narrow-minded bigots. It is also quite common to find Church colleges which are training men to know and to understand all of life as it is lived about us, and to estimate both shrewdly and sympathetically every movement for good and for evil in the world to-day, where, nevertheless, the students worship the Lord God regularly and frequently partake of the Sacrament as a part of their college life.

If the large undenominational college really stimulated breadth in religion, the case of the critics of Church institutions might be better. As a matter of fact, it stimulates nothing of the sort. It stimulates merely indifference toward all religion. The Baptist, the Roman Catholic, the Jew, the Episcopalian, the Lutheran, and the Presbyterian are not brought closer together in bonds of sympathetic fellowship. They do not come to understand one another's religious outlook. They do not arrive at a synthetic faith. Instead, the whole attitude of the great university, officially and unofficially, tends to make each despise his own as well as his fellow's religion. This is not an attack. It is a statement of fact, and of necessary fact. The great university is not concerned primarily with character and ideals. It can not be so concerned. Its business is research and technical edu-



cation. Its patronage and its support come distinctly with the understanding that religious belief is not to be mentioned. This is especially true of our great state universities. It is simply a matter of truth to state that there is more intelligent breadth of sympathy toward other people's religion, a more real preparation for rational Christian unity, in the denominational colleges of to-day than in the undenominational colleges. And as for academic freedom, so unsympathetic a man to Christianity as Professor Veblen has, in his *Higher Education*, gone on record that there is just as much, if not more, such freedom in schools dominated by Church boards of trustees as in schools run by political appointees or by associations of business men. The answer to the charge that the Church college is narrowing in its effect upon the men who go there is simply to deny the charge, to demand that it be proven, and to ask whether after all the idea back of the charge is not a semi-conscious impression that religion as a whole is incompatible with breadth of mind, bigness of vision, and the progress of mankind.

III. When the Church in General Convention assembled in Detroit, unanimously in both houses, adopted a resolution endorsing the three Church colleges, St. Stephen's, Kenyon, and the University of the South, and the two semi-Church colleges, Trinity and Hobart, it officially denied that it had anything but great faith in small Church colleges. When it urged that our people support these colleges with money, men, and prayers, it invited its constituency to assist in the most needed educational movement in America to-day, the multiplication of small colleges, devoted to undergraduate work, and inspired with the simple motivations of the faith of Jesus Christ.

### THE HIGH CHURCH MOVEMENT IN GERMANY



its initial convention, held in Berlin October 9, 1918, the High Church Association adopted a new programme in the following terms:

"The High Church Association is striving to perfect the Churches of the Reformation with respect to their constitution and their form of worship. It invites all who stand on the foundation of the Gospel, and are seriously trying to be Christians, to join in the work.

#### I.

"1. The High Church Association is striving for the complete independence of these Churches in ecclesiastical matters and in ecclesiastical administration.

"2. It considers the carrying out of the episcopal form of organization, which moreover is thoroughly in accord with the spirit of the Holy Scriptures, as requisite for this purpose.

#### II.

"1. The High Church Association advocates the relative subordination of preaching, greater emphasis on the significance of the Holy Sacraments and their objective character (an indispensable prerequisite of which is their administration according to ecclesiastical ordinances), and a richer liturgical development of the Church services.

"2. It will labor in the Church services for ever greater satisfaction of the taste for what is beautiful, dignified, and genuinely popular in character (for instance, the decoration of church and altar, music, and richer vestments), and for constantly worthy presentations of the sacred thought in sacred forms.

"3. It regards as indispensable a thorough-going reform of the conduct of Confession and the Holy Communion as at present practised, and considers desirable the reintroduction of optional private confession.

"4. It will lend its assistance to the end that pious observance (attendance at church, hours of prayer, evangelical monastic life) may be duly honored and practised in the Churches of the Reformation.

"5. It considers the creation of a breviary for evangelical Christians to be one of its tasks.

"6. Because in its eyes the Church is the visible means of salvation founded by Christ and the Apostles, an effort must be made to secure for the Church a greater and more adequate influence upon the life of the nation, and in evangel-

ical Christianity the consciousness of belonging to the Universal Church must be awakened and strengthened."—Translated from the *Internationale Kirchliche Zeitschrift*.

### SWADDLING CLOTHES (A JEWISH LEGEND.)

"Buy swaddling-clothes, my friends, come quick and buy!  
Turn not away but heed my fervent cry!  
My ox and ass from God a voice have heard;  
To you I bring the liberating word!"

The mourners ceased awhile their loud lament,  
Let fall the sackcloth, on the stranger bent,  
With mingled indignation and surprise,  
Their faces swoln with nameless agonies.

"Hush, stranger, hush thy cry impertinent!  
See'st not our ash-strewn heads, our garments rent?  
Know'st not the city of our hearts' desire  
Is perish'd in the cruel foeman's fire?"

"Sell shrouds, not swaddling-clothes, to-day, my friend!  
Since of our hope this news hath made an end.  
Heap'd in red ruins lie the dead forlorn;  
From Israel's womb no more shall child be born!"

"Buy swaddling-clothes, my friends, believe and buy!  
The Child to right your wrong is born close by.  
My ox and ass to me this truth reveal'd,  
Though from the great and wise it be conceal'd."

And still the stranger they survey'd with scorn:  
"Our cause is dead, to us no child is born;  
Bind ye the madman, still his crazy cry!  
Too sad our stricken hearts to heed a lie!"

Resum'd they then their lamentable lay:  
"Woe, Woe! The Lord hath turn'd His face away!  
Vain was our fathers' faith, their children's trust!  
Jerusalem lies humbled in the dust."

Days later, came men to the prison cell,  
And cried, "Come quickly forth, thou spakest well!  
A week ago the child was born and lies  
Waiting the swaddling-clothes from whoso buys."

So swarm'd they forth beyond the camp and found  
A weeping mother prostrate on the ground.  
"The swaddling-clothes we bring at last!" they said;  
The mother cried: "Alas, my child is dead!"

HERBERT H. GOWEN.

### THE INDWELLING CHRIST

WHAT IS THIS strength of Christ that comes to us? There can be only one answer. It is His character. There is no strength that is communicable except in character. It is the moral qualities of His nature that are to enter into us and be ours, because we are His. This is His strength, His purity, His truth, His mercifulness—in one word, His holiness, the perfectness of His moral life. It is not that He made the heavens, it is not that He is the Lord and King of hosts of angels, cherubim and seraphim, who do His will, and fly on errands of helpfulness to laboring souls all through the world at His command. Those are the external strength which Christ supplies. In unknown, countless ways He furnishes it. Even the powers of nature He can mould to most obedient servanthip to His disciple's needs. He helps us as the divine can help the human, by supplies of power coming from without and laying themselves against the tottering life. But this is not the strength which enters in, and, by a beautiful incorporation with the disciple's weakness, becomes his strength. That must be a strength of which the human disciple, too, is capable, as well as the divine Master. It must be that holiness which was in Jesus of Nazareth, and which we, because we are of the same humanity that He wore, are capable of possessing and developing. This is the strength of which we eat, and which like true food enters into us and becomes truly ours while it is still His.—*Bishop Phillips Brooks.*





## CORRESPONDENCE

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

### THE CONCORDAT

To the Editor of *The Living Church*:

**H**ERE are times when one must speak seriously, without entertaining for a moment the thought that one will be taken seriously. This letter is an instance.

We have just taken preliminary steps toward the passing of legislation which will enable us to confer holy orders upon ministers of other religious bodies. The end in view is Church Unity. The religious bodies chiefly in our minds are the independent congregations known as Congregational Churches.

There may be some Congregational ministers and laymen besides the signers of the "Concordat" who desire such an arrangement. I have not had the pleasure of knowing any, nor do I know any one who knows any. I do know, however, several ministers of that denomination, and they are well agreed that they want nothing of it.

I also know a large number of people who are distinctly drawn to us, and who bemoan our sad divisions. Let me repeat a sort of composite speech, which would represent the general opinion of scores of well-instructed and intelligent Roman Catholics, Eastern-Orthodox, Armenian, and other Catholic Christians (words in parentheses are from R. C.'s):

"Father, we like your Church very much. In many ways we like it better than our own. (We like the service in our own language, and we believe that priests ought to be permitted, under certain conditions, to live a normal married life.) We believe that confession should be voluntary; not optional, not compulsory. If it were not for one fact, we would at once unite with you. That is the fact that all your Churches are not alike in their ideas. If they were all like yours, we would not hesitate, but if we were to move to another place, and find a priest who could not or would not hear confessions, who did not know his ceremonial, who did not offer the Holy Sacrifice on all Sundays and holy days, who admitted heretics to Communion, and married parties contrary to the Gospel teaching, then we should feel sorry that we had left our old Church, even with all its faults. But we like your Church very much; we believe that God is with you, and we pray that we may all be one some day."

The Concordat may bring a few hundred souls into a sort of ill-defined union with us, and may drive out a few thousand conscientious folk who believe that unity is more than the good-natured submission to apostolic ordination "without theory".

But if we bend every effort towards the edification of our own clergy and people, so that we shall be agreed among ourselves both in theory and practice, we shall open the doors of our communion to millions of Christians who really long for unity on a Catholic basis.

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

Riverside, Conn., November 21st. H. BAXTER LIEBLER.

### THE FACULTY OF ST. STEPHEN'S

To the Editor of *The Living Church*:

**S**T. STEPHEN'S COLLEGE is in search of a Professor of Biology and Chemistry and I am asking your readers to let me know of any men who in their judgment may be suitable for the work.

The person we desire must have either the degree of doctor of philosophy from some good university or, if he has not the degree must have had at least five years' experience as a college teacher. Due opportunity will be given for research. Preferably he should be a communicant of the Episcopal Church.

The stipend offered will depend upon the man. I may say, however, that the lowest salary we pay is \$1,200 a year and living, and the highest is \$1,800 a year and living. The living is a valuable feature of the compensation. It includes excellent board and adequate quarters for a single man or a man and his wife, with heat, light, service, and laundry, or a house, heated, but without board, for a man with children.

We need this man for our second semester of this year, beginning February first, but will wait till next autumn for the right man.

BERNARD IDDINGS BELL, *President*.  
Annandale-on-Hudson, New York, November 21st.

### WAR WORK OF THE CHURCH ARMY

To the Editor of *The Living Church*:

**W**HILE we must all appreciate the fine work done during the war for our own troops, and for the allies, by the Y. M. C. A., the Salvation Army, and the Knights of Columbus, may we not also feel grateful that the Church carried on a work of great magnitude outside the splendid efforts of our chaplains?

The organization called the Church Army in the Church of England made a fine record of which we in this country know but little. In October 1914 it sent out a staff of skilled physicians, surgeons, and nurses, and fitted up a hospital at Caen, northern France, which was accepted by the military authorities, and good work was done. In 1917 this was handed over to the Red Cross. Early in 1915 it sent out twenty Red Cross motor ambulances with Church Army evangelist chauffeurs. Down to the time the armistice was signed it had 2,000 recreation and devotional huts and centres in use for the troops. In the great German drive in March 1918 it lost 130 huts whilst a number of huts were destroyed by shell fire at other periods. Homes were provided for children whose mothers were killed by air raids, and at present there are 130 little ones in children's homes.

Twenty-eight thousand wounded men were taken for outings, and thousands of correspondents and friends were secured for "lonely soldiers". Recreational and devotional centres were organized for the wives and mothers of fighting men. Hundreds of hostels were provided for men on leave, and about a dozen hostels were secured for men waiting to have their limbs refitted. This, too, was distinctly war work in addition to its usual evangelistic work, which is carried on continually. We may also feel grateful that Church people contributed very largely to the other organizations I have mentioned.

Yours truly,  
Cheyenne, Wyo., November 28th. E. DRAY.

### PENSIONS FOR OTHERS THAN THE CLERGY

To the Editor of *The Living Church*:

**U**PON page 12 of *THE LIVING CHURCH* of November 1st, it will be perceived that, at the recent General Convention in Detroit, "Bishop Rhinelander presented a resolution calling for provision for pensioning deaconesses and requesting the trustees of the Church Pension Fund to act upon the matter", and that "This was adopted".

As to "raising of more funds for this definite purpose", have we not recently had enough "drives" to raise funds? And may it not be specially asked: If a pension for a deaconess, why not also for her sister in the nunnery?

I hope this will not be the only letter in your columns against omitting to pension nuns if deaconesses are to be pensioned.

WM. STANTON MACOMB.  
W. Philadelphia, Pa., November 17th.

### THE "BENEDICTUS ES DOMINE"

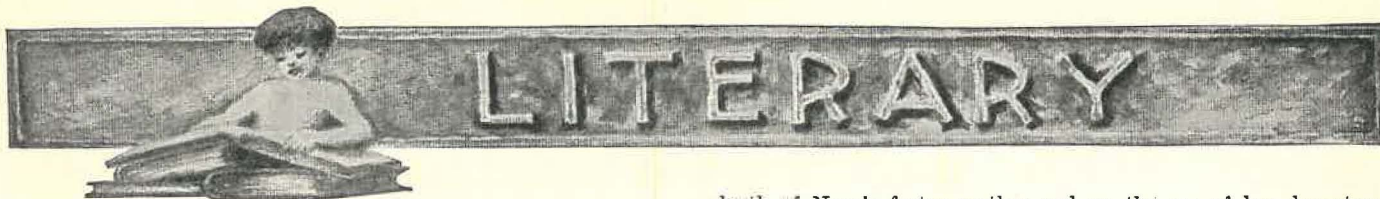
To the Editor of *The Living Church*:

**T**HERE will be no doubt many inquiries for a musical setting of the *Benedictus Es Domine*, which has been authorized by the General Convention for use in place of the *Te Deum* or the *Benedicite*, it may be of interest to state that a very Churchly setting has been composed by Roland Diggle. It is published by the Los Angeles branch of G. Schirmer, and has been used with success at St. John's Church, Los Angeles, where Dr. Diggle is organist and choirmaster.

Los Angeles Cal., November 15th. RALPH L. WALTERS.

THE LOVING Providence of our good God is never so effectively preached as when it is preached by imitation. Go to your heart-broken sufferer, and tell him in a perfunctory way, as if you were repeating your official lesson, that he must cast all his care upon God, since God careth for him, and the blessed words will but seem to blister his sore and open wound. But be to him like the Providence of heaven, a Providence in act as well as a Providence in language; give him your time, your thought, your prayers, your substance, if need be, give him above all, and in all, your true, penetrating, unaffected sympathy; and he will bless your presence as a ray of the very Face of God.—H. P. Liddon.





### HOLIDAY BOOKS

EACH YEAR at this season one's thoughts revert to holiday gifts, and nothing pleases the old and young alike more than good books. Thus it is always a pleasure to place before our readers such new and worthy volumes as come to our attention.

Of course our first consideration is the small children, how to amuse and interest them. *The Little Wise Chicken That Knew It All*, by Kenneth Graham, *The Long Years Ago Stories*, by Alice Ross Colver, and *Piffle's A B C Book of Funny Animals* are three new books for children, convenient in size, gotten up in most attractive style, with colored plates and accompanying narratives, which, in every instance, are told in the simplest possible language. They sell at 50c each and are published by Henry Altemus, Philadelphia.

Quaint fairy stories and romances are woven in poetic form in *All 'Round Our House* by Rupert Sargent Holland. Objects familiar to house and garden are the basis for the poems, while the pen and ink sketches add quite materially to the fascination of this book. [George W. Jacobs & Co., Philadelphia. \$1.25 net.]

A collection of *Good Old Stories for Boys and Girls* by Elva Smith comprises such tales as "The Fairy who Judged her Neighbors" by Jean Ingelow, "The Immortal Fountain" by Lydia Maria Child, "A Legend of the Northland" by Phoebe Cary, "The King of the Golden River" by John Ruskin, "The Pied Piper of Hamelin" by Robert Browning, and others from equally well-known authors. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

Lilian Gask has supplied an "animal" story that is excellent for children from the fact that it is not only interesting, but educational as well. The life, haunts, and habits of such animals as the lion, tiger, bear, and elephant, together with the feathered forest-dwellers all have attention, and here and there is a full page illustration. *A Treasury of Devotion* is certainly a splendid addition to child literature. [Thomas Y. Crowell, New York. 50c net.]

Where there is a child in the house the request is so frequently made for a story that often times it is indeed difficult to supply the demand. Thus those whose good fortune it may be to secure a copy of *The Joyous Travelers* by Maud Lindsay and Emilie Poulsson will find a wealth of material. Some of the tales are in prose, others in poetry, while two of the poems, "Song of the Farmer's Daughter" and "Lady Cicely's Song," are set to music. The illustrations, too, are attractive. [Lothrop, Lee & Shepard Co., Boston. \$2.00 net.]

Shaggy Boy, the Man with the Red Whiskers, the Little Old Lady, who was really not ancient, Little Silver Looks, a fine little miss, Carlo the pet dog, and Billy Vanilla, the hero, make up a group of interesting people concerning whom a pretty story of the snowbird country is written entitled *Billy Vanilla*, and for those who love the ice and snow this will be particularly appropriate. The author is Sol N. Sheridan, while the illustrations, of which there are six, are by Harold James Cue. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.]

Another interesting group appears in *The Adventures of Sammy Sassafras* by Carl Waterman. How Mr. Bear and Mr. Fox, with Mr. Rabbit and Dr. Porcupine and other inhabitants of woodland afforded Sammy and his sister much enjoyment when they went out to shoot a bear with father's gun, is so simply told that even the youngest child will appreciate it and yet is quite as delightful for those of more mature years. It is said to be for "children from four to forty". [E. P. Dutton & Co., New York. \$1.50 net.]

There are many little girls, we feel confident, that just long for the newest "Dorothy Dainty" book. It appears now under the title of *Dorothy Dainty at the Stone House*. Dorothy is an exceedingly unselfish child who radiates happiness and good cheer wherever she goes. The author, Amy Brooks, does her own illustrating. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net.]

### BOOKS FOR GIRLS

The ever vexing problem of "telling the twins apart" furnishes the foundation of Nina Rhoades' new book *Nora's Twin Sister*. The widowed mother is left in straitened circumstances and is obliged to give up one of the twins, who is adopted by a wealthy family. Accidentally the sisters meet, after the

death of Nora's foster mother and on the eve of her departure for Bermuda to join her foster father. They exchange places, Kathleen making the journey in Nora's stead. Difficulties arise, but a happy ending results. [Lothrop, Lee & Shepard Co., Boston. \$1.25 net.]

Girls from ten to fifteen will enjoy *Adele Doring of the Sunnyside Club* by Grace May North. The scene is laid in California where the sun always shines. A group of girls form a club which they call the "Sunnyside Club". Great plans are made and carried out, parties and feasts are given, they enjoy a trip to the city, and many other frolicsome times are had. It is full of fun and good times, with Adele as the central figure. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

Campfire and Scout books are specialties of Isabel Hornbrook. The ever free and healthy life of the camp is again depicted in *Campfire Girls in War and Peace*. As the title indicates, the narrative deals with the war and peace. Preparation for modern warfare is treated of, and while it is intended as a book for girls, the boys, too, will find pleasure in reading it. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

Edna A. Brown always has a mystery to solve, thus holding with breathless interest her young readers. *Rainbow Island* is no exception, and the picturesque coast of Maine makes a pretty background for the setting. A charming story for boys and girls in their early teens. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

The author of *Blue Robin, the Girl Pioneer, America's Daughter*, which latter appeared last year, has now given us another equally lovely story entitled *The Liberty Girl*. Natalie Page forms what is known as "The Liberty Girls". Liberty is their motto, and each member of the group does everything possible during the war days to be loyal and helpful. Of course Natalie needs no introduction since she has appeared in Rene Halsey's previous books. A good volume for girls in their teens. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net.]

In the series of "Children of Other Lands Books" published by Lothrop, Lee & Shepard Co., Boston, we have two new volumes, being *When I Was a Girl in Mexico*, by Mercedes Godoy (75c net) and *When I was a Girl in Iceland* by Hólmfríður Arnadóttir (\$1.00 net). Mexico has been in the foreground so continuously during the past few years that children will naturally wish to learn more of life in that country. Depicted in a vivid manner is life in Iceland, the games and sports, legends, etc. The country, too, is described with its mountains, volcanoes, glaciers, fields, and flowers. Iceland does not make one think of a flowery land, and yet the author tells of the "most beautiful valleys, with green meadows dotted with flowers of all kinds, with fragrance that surpasses that of garden flowers. Rivers, lakes, and brooks are all over it, in which are marvelous waterfalls." Thus these books are two valuable additions to this already important series.

### BOOKS FOR BOYS

Among the strictly "books for boys" we find two in one of the invaluable series by Francis Bolt-Wheeler, who needs no introduction to our readers. They are *The Wonder of the War in the Holy Land* and *The Wonder of War at Sea*. Both are, like their predecessors, profusely illustrated with actual photographs, in most instances official. The reality with which the author places before his readers the frightfulness of modern warfare makes one thankful indeed that peace once more reigns on the earth. This series is exceptionally well adapted not only to private libraries, but especially to school and public libraries for the wealth of educational matter contained in each volume. [Lothrop, Lee & Shepard Co., Boston. \$1.50 net each.]

*Dave Darrin on Mediterranean Service* by H. Irving Hancock is the second of six volumes in the "Dave Darrin Series" and is one of those sea stories which all boys will hail with real delight. Gotten up in inexpensive form, it is within reach of all. [Henry Altemus Co., Philadelphia. 50c postpaid.] From the pen of the same author and brought out by the same house in similar style is *Uncle Sam's Boys Smash the Germans* in the series of "Boys of the Army" books. It is full of experiences connected with army life related by one who has been in his country's service. (50c postpaid.)





SARAH S. PRATT, EDITOR

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



IN a letter from Detroit mention was made of Miss Warren's Bible class, which was then studying the book of Exodus with not only fervor but industry. When it is remembered that every hour at the Triennial offered some especial lure, the opportunity to hear a great bishop, a conference, committee, social meeting, or something which one could not get at home, it meant steady purpose and self-sacrifice to *study* there. But members of Miss Warren's class—and doubtless of some other classes—did study and each of those eight lessons found them to have well mastered and digested the preceding ones. Miss Warren has made a studied art of Bible teaching and also of Sunday school work. She has told us something of her method, which will be interesting and is indeed, in parts, a little unusual. Miss Warren thus described the Christian Nurture work in the parish of St. James, New York:

"I have charge of the classes of the children of the congregation, some 150 boys and girls. These children have every social and educational advantage, every pleasure obtainable, and therefore nothing in the line of treats or entertainments on the part of the Sunday school appeals to them. They are extremely interested in the *work*. They like to serve on the committees in the five fields of service provided by this series and last year gave over \$1,200 for the church's work, voting and following up all money spent. These classes meet Sunday morning from 9:40 until 10:50, November to April, inclusive. They are divided into departments, each with its own head, and we need more teachers. We offer \$1.00 a session to a teacher and we are willing to pay for them to attend the Church Normal school (\$3.00 the course for winter). Teachers must be Church men and women, earnest and faithful in preparing the work and regular in attendance. We are glad to take the daughters and wives of clergymen or students from teachers' colleges. We make our special appeal to the Churchwomen who come to the city to study, and are sure that there are many such who would be glad to do this work if they knew about it, especially as it would give them a Church Home and pleasant association while in New York.

"We are glad to accept young girls from 17 years as pupil teachers to work under professional paid teachers. The professional teacher teaches the whole grade. For instance, beginners of seven years she divides into classes, each of which is in charge of a pupil teacher who helps the children with memory and manual work. In this way the pupil teachers learn how to tell the story, etc., and are allowed occasional practice work under supervision. We do not pay pupil teachers, but will pay their fee for attendance at Church normal school. We draw our teachers from various towns surrounding us but only pay the traveling expenses of the experienced ones. We have an enthusiastic crowd of teachers and scholars and a great many visitors 'to observe' our methods."

Miss Warren is also chairman of the educational committee of the Churchwoman's League for Patriotic Service, the object of which is to create a demand on the part of parents for proper and up-to-date religious education.

SEVERAL EXCELLENT REPORTS or rather descriptions of the Triennial have been printed for local use. Deaconess Louisa of Vermont has one in the *Mountain Echo*, the diocesan paper, in which she puts into small space in an interesting way the chief happenings at Detroit. Deaconess Louisa several years ago organized the parish altar guilds of Vermont into a diocesan society and each month through the paper gave instructions or reported progress.

Mrs. Mallory Taylor, United *Thank Offering* treasurer of the diocese of Atlanta, has published a sizable folio which she calls a "semi-report" of the Triennial. This she has distributed among the parish custodians of the Offering.

Ada Loaring Clark in the *Spirit of Missions* has a good account, supplemented by Miss Lindley's résumé of things accomplished. With so radical a change occurring in the government of the Church, Auxiliary women are asking many

questions. Are we still *Auxiliary* to the Board of Missions since there is no Board? What are we auxiliary to? Has our name been changed? When do we begin to say United *Thank Offering*? How do we manage our boxes on Red Cross lines? When do all these new things begin, the Service League, the Executive Committee to help Miss Lindley, and the Emery Fund?

All of these questions come pouring in and we doubt if anybody can answer them all except Miss Lindley and Mrs. Stevens, for they *had* to be present at all sessions whereas the rest of us were flitting from place to place in the vain effort to let nothing escape.

One president has written that the constitution of their Auxiliary is in process of change and wants to know if it is wise to complete the change. To which we make answer that women love to change constitutions and so let the good work go on—it can be changed again if found needful.

IN A SMALL CIRCLE of Churchwomen lately a woman whose beloved son lies in the soil of France repeated with trembling voice a beautiful prayer for those in Paradise, which had just been sent to her. She said: "I say it over and over—when I am doing my work—it runs into the lines of my book when I am reading—it is my constant comfort." She then told of a message she had received from one who was present when this young soldier died in hospital. "A Roman Catholic nurse," she said, "knelt beside my son, made the sign of the Cross upon him, and said a prayer—no other nurse seemed to care." One of the results of the Nationwide Campaign, let it be hoped, will be a greater membership in the Guild of St. Barnabas, a guild of Christian nurses. There must be hundreds of nurses who have no definite religion, and yet—in their contact with humanity—nobody needs it more. Churchwomen who are acquainted with nurses, and have particular nurses of whom they have grown very fond, might recommend this Church guild to them. Mrs. E. B. Leaf, 2027 Walnut street, Philadelphia, may be written to for information.

THE FIRST SUNDAY in November is the day of intercession for the G. F. S. of America. Many local chapters observe this day with a celebration of the Holy Communion. The G. F. S. of Western New York is one of this number and this year the service was held at St. Paul's Church, Rochester. This branch established a memorial fund in 1893, and all members are asked to make an annual offering to it at a date as near as possible to All Saints' Day. This offering for the year 1919 will be sent to St. Luke's Hospital, Manila, Philippine Islands.

Regarding Central Rule number 3, about which there has been much discussion in the past year, the following is of interest:

"In the September issue of the *English Associates Journal*, the following account is given of the special meeting in London, July 22nd, to consider proposed amendments to the Central Rules.

"The recommendations drawn up by the Conference on the Central Rules, held June 13th, and 14th, for the rewording of Rule III, and the amalgamation and revision of the wording of Rules I and II, were considered, and, after six amendments had been proposed and lost, the first part of the original resolution that Rule III be reworded, and that it be printed as Rule I in future, was carried:

"All those who join the Society must have borne a virtuous character, and must promise to uphold the object of the Society by the witness of their lives."

"The second part of the resolution, i.e., 'Those failing to bear this witness in life and conduct forfeit their card,' was carried."

IN THE CRYPT of Temple Beth-El one day in Detroit, we



met Mrs. W. C. Sturgis, wife of the Educational Secretary. Mrs. Sturgis was interested in a calendar just issued by the Churchwoman's League for Patriotic Service. She very kindly presented one of these to the writer and we shall follow the year 1920 from start to finish through the interesting and ever fascinating pages of this calendar. The colors used in the printing are our own loved three and on each sheet flies the American Flag with the Church Flag just above it. The Church Flag is the one used in the navy at the hour of service. The great events of the war are given under their particular dates and two quotations for each page from patriotic Americans carry out the idea of the calendar. Bible verses relevant to the same thought are at the foot of each page. This will take place among popular holiday calendars. The price is 75c and may be had at the headquarters of the League, 8 West Forty-seventh street, New York.

### VARTAN AKSORIAN

#### A SKETCH OF ARMENIAN MISERY



BIADZAR stepped fearfully out of the moonlight, carrying her baby with extreme care, lest the slightest pressure on his bruises should cause him to wake and cry. Both their lives depended on his silence. Slowly she picked her way among the shadows, stiff and sore from that morning's beating, but determined this third time to escape from the harem if she died for it. For all her care, she stumbled once on the unfamiliar pavement, and her baby opened his eyes, dark eyes that seemed enormous in the pallor of his face. Her heart nearly stopped, for any Turk awakened by his wailing would pursue.

The young Armenian girl bared her lean breast to him with passionate speed. She put the whole of her anguished mother-love into the look that might be the last if he cried. Was it her love that somehow held him silent? For, hungry and sore as he was, he made no sound, but continued to stare solemnly up at her. The gaze of those steady black eyes always rejoiced and tormented her in one, because he had the look of his Turkish father who so abused them both. Yet to-night another resemblance was uppermost. In his unchildlike hush he showed the age-old patience of her people, and for the first time Biadzar felt in him something of her dead father and brothers.

Biadzar is tenderest of mothers, though she bore her son in slavery against her will. When the deportations began, she fled from the village where she had seen her whole family murdered, to take refuge with an uncle in the little city of Baiburt. She had escaped the searing breath of one lion only to go straight into the jaws of another. For the Turks of the Chorokh valley outnumbered the Armenians four to one; and the very man who killed her uncle drove her away to his harem with his bloody sword.

Would she turn Moslem? No! With her steadfast answer, every pretence of humanity dropped from her fanatic master. Blow followed blow, torture was piled upon abuse, as though her owner would fairly beat his way through her flesh to her soul. Once in his absence she succeeded in slipping away, but she started down the populous trail to Erzurum, and was brought back by the first coastbound caravan. They had returned run-away property before!

Tired of a slave so obstinate, her first captor received her only to give her away to a Turkish friend who had not been so fortunate in taking Christian spoil alive. Here her lot was if anything worse. No refuse was too mean for her food, no worn-out garment too filthy for her wear, no drudgery too cruel. One day a fellow-servant brought her the rumor that she was to be killed if she would not turn Moslem. Instead of crushing her spirit, the news aroused it, and that night she made her second attempt to escape.

This time she avoided the main trails and started up the valley in a different direction. Her hope was to find shelter in some ruined village till the hue and cry had ceased. But before the British occupation of Syria no Armenian girl was safe through all that country. The first Turkish farmer who saw her guessed what she was, and was with difficulty persuaded at least to take her back to her master rather than to keep her for his own.

When her owner knew that a child of his was to come through her, he left her in comparative peace for a while. But after the son was born her alternatives were made only too plain. Either she should become Moslem and bring the boy up in the faith, or she would be beaten to death and the baby too. Christian slave or Christian offspring, what use was either to a strict Mohammedan? He could get plenty more, and among them would be some whose spirits he could bend utterly to his will.

Gentle Biadzar had endured her own ill-treatment in silence, still secure in the stronghold of her faith, and still confident that God would one day help her to get away. But to see her child suffer, and to hear his plaintive cries under heartless abuse, these were more than she could stand. For his sake, she made her third dash for freedom. This time she succeeded, perhaps because for his sake she was incredibly cautious.

In the second month she came out on the banks of a river so considerable that she took heart once more, for surely if she followed it long enough it would lead her to a city where she might find shelter for her baby. Presently a well-marked trail striking down from some pass doubly reassured her. It kept along the river and made travelling easier; and more, she was certain now that a station of refuge was near.

That was a glad moment when the waters of the Kizil Irmak led her out of the mountains and she had her first sight of Sivas lying in its broad plain. She covered the last miles without one pause for rest until she dropped down with her burden at the door of Miss Graffam's Orphanage, just in time to save her baby's life.

Eighteen-year-old Biadzar is one of thousands of orphaned girls who face the future alone with their unsought children of the conquering race. For every one who, like her, escapes, or unlike her is simply turned adrift, with her baby, there are ten still in captivity. Many are ashamed to try to find their former homes with their children of the stranger, some fear the perils of the road, a few are kept too close to flee. Even if they come within reach of American help, they still face the long problem of bringing up their fatherless and nameless babies.

Even if Biadzar calls her boy Vartan, after her father, what further can she give him save the badge by which so many of the next generation in the Near East must be known: "Aksorian—Son of the exile"?

THE CHURCH'S GREAT OPPORTUNITY seems to be here. The righteousness which exalteth a nation can only be builded upon the solid foundation of Christianity. Never in our own country and in the entire world has there been such a profound realization of the need of the Gospel of Jesus Christ. It is the positive duty of Christian people to extend the power and influence of the Church of Christ. This Church of ours must assume its share of this responsibility, or it will have failed utterly to accomplish its divine purpose in the world.

The Campaign inaugurated by the Church to determine the strength and the possibilities of service within the Church, as well as the need at home and abroad, will result in quickening the consciousness of every thoughtful member, and will lead to the accomplishment of plans and the completion of undertakings which have been in the minds of the leaders of the Church for years. That so much has been accomplished with the means provided is the wonder of all those who have taken time to investigate the subject, but that we have fallen short of our duty at home and abroad is a conclusion which must be reached by anyone with the faintest knowledge of the Church's abilities. —*Oliver J. Sands (Richmond, Va.)*

I BELIEVE we need such a nation-wide movement in the Church to-day. We are entering a period of reconstruction when the Church must arouse herself to aggressive action. She has the right to claim the world for Christ, and only as she exercises that right can she fully gain attention and confidence. We must not fail. Every parish and mission and every member should be reached. It is a time of revival. Our Nation-wide Preaching Mission led the way; the Nation-wide Every-Member Campaign must follow on.

This Campaign should accomplish much. Amongst other blessings will come (a) deeper spiritual faith and life; (b) Church unity; (c) increased missionary zeal; (d) heartier public worship; (e) an increase of gifts for God's work.—*Rev. Floyd W. Tomkins, D.D., Rector Church of the Holy Trinity, Philadelphia.*



## Church Kalendar



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

### CALENDAR OF COMING EVENTS

- Dec. 18—Consecration Bishop of Liberia, St. Paul's Cathedral, Erie, Pa.  
 Feb. 5—Consecration Bishop of the Canal Zone, Grace Church, Madison, Wis.

## Personal Mention

THE Rev. ARTHUR W. BROOKS is now curate at the Church of the Messiah, Brooklyn, N. Y.

THE Rev. CHARLES A. CAPWELL has been elected rector emeritus of Holy Innocents' parish, Racine, Wis.

THE Rev. JAMES V. CHALMERS has resigned as vicar of the Church of the Holy Trinity, New York, and has become president of the Church Temperance Society. His home address is 632 West End avenue.

THE Rev. OLIVER FESTUS CRAWFORD has been appointed in charge of Christ Church, Indiana, and St. Peter's, Blairsville, Pa., and will begin at both places on December 14th.

THE Rev. SAMUEL M. DORRANCE has become vicar of the Church of the Holy Trinity, New York City.

THE Rev. GEORGE LEONARD DROWNE has become assistant at Grace Church, New Bedford, Mass.

THE Very Rev. FREDERICK EDWARDS, Dean of St. Paul's Cathedral, Detroit, Mich., has resigned.

THE Rev. EDWARD DERING EVANS, rector of St. Luke's Church, Baltimore, Md., has resigned, effective December 31st. He is in England on indefinite leave, on account of failing health.

THE Rev. LEE W. HEATON is now occupying the new rectory of Trinity parish, Fort Worth, Texas, at 1515 Lipscomb street.

THE Rev. R. H. HAYDEN has become rector of St. Thomas' Church, Camden, Maine.

THE Rev. WILLIAM B. P. HARRISON, curate, is in charge of St. Luke's Church, Baltimore, Md., pending election of a new rector.

THE Rev. ALBERT GEORGE HEAD has withdrawn acceptance of the rectorship of Grace Church, Newport News, Va., and become priest in charge of St. Mark's Church, Pleasantville, N. J., and assistant rector of St. James' Church, Atlantic City, N. J.

THE Rev. CHARLES H. HOLMEAD has accepted a call to become vicar of St. Matthew's parish, Prince George's county, Md., in charge of St. John's Church, Mt. Rainier.

THE Rev. CARLOS O. JONES, curate at St. Stephen's Church, Providence, was given a purse of \$200 in gold, in token of appreciation, on the eve of his departure for new work in Iowa.

THE Rev. HENRY H. MARSDEN has accepted a call to become rector of Holy Trinity Church, Prince George's county, Md.

THE Rev. WILLIAM D. MORROW has been made a canon of Christ Cathedral, Salina, Kansas.

THE Rev. WILFRED A. MUNDAY has moved into the newly purchased rectory of St. Paul's Church, Grand Rapids, Mich., and should be addressed accordingly, at 907 Turner avenue, Northwest.

THE Rev. FRANCIS R. NITCHIE was instituted rector of Addison parish by Bishop Harding on Sunday, November 23rd, at St.

Matthew's Church, Seat Pleasant, Md. Mr. Nitchie is the first rector of the parish, which was erected by the diocesan convention of 1919.

THE Rev. H. K. B. OGLE has resigned as rector of the Church of the Covenant, Philadelphia, Pa.

THE Rev. F. S. PENFOLD, D.D., has been chosen chaplain of the American Legion for the state of Rhode Island.

COMMUNICATIONS for the secretary of the diocese of Albany should be sent to the Rev. WILLIAM C. PROUT, Middleville, N. Y.

THE Rev. PEMBROKE W. REED has assumed the rectorship of the Church of the Holy Communion, Buffalo, N. Y.

THE Rev. JOHN H. ROBINETTE, assistant at Grace Church, Providence, R. I., has been granted three months' vacation, beginning December 15th. He will make a trip to the Pacific coast and to Japan.

### DEGREE CONFERRED

UNIVERSITY OF GLASGOW.—Upon the Rt. Rev. CHARLES HENRY BRENT, D.D., Bishop of Western New York, the honorary degree of doctor in divinity, at a special peace graduation held at the University on November 18th—the degree conferred *in absentia*.

### ORDINATION

#### DEACONS

FOND DU LAC AND MILWAUKEE.—On Wednesday before Advent, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., Messrs. FREDERICK WILLIAM BARRETT, EVERETT BRYANT ELLIS, FRANK NIKEL, GEORGE DAWLEY WILCOX, WILLIAM EDWARD BERGER, LAWRENCE AUGUSTINE CRITTENTON, ARTHUR BRYANT DIMMICK, RICHARD COLGATE TALBOT, JR., Brother WALTER JAMES (MORSE), Novice, S.S.J.E., were ordained to the sacred order of deacons by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac.

The five latter candidates were ordained for the Bishop of Milwaukee. Mr. Barrett was presented by the Rev. Frank Gavin, of St. Thomas Aquinas' House, S.S.J.E. Mr. Berger was presented by the Rev. Leicester C. Lewis, of the Western Seminary. Brother Walter James was presented by the Very Rev. Charles N. Lathrop, Dean of Milwaukee Cathedral, and the remainder of the candidates were presented by the Very Rev. Dr. E. A. Larabee, Dean of Nashotah House. The preacher was the Rev. M. Bowyer Stewart, the Litany was sung by the Bishop. At the solemn high Eucharist the Bishop was the celebrant; the Rev. Arthur Miller McLaughlin, deacon; the Rev. Howard Lewis Smith, sub-deacon. The Rev. Richard Colgate Talbot, Jr., was chosen to sing the Gospel. All the men will continue their course at Nashotah House.

#### PRIESTS

NEW JERSEY.—On All Saints' Day the Rev. JOHN WESTCOTT GUMMERE was advanced to the priesthood at St. Paul's Church, Bound Brook, by Bishop Matthews. The preacher was the Rev. Charles S. Lewis, who also read the gospel. The candidate was presented by the Rev. Vincent C. Boonlander; the epistle was read by the Rev. A. S. Phelps, and the Litany by the Rev. Robert Williams. Others present were the Rev. Messrs. Charles Nelson, C. T. Pfeiffer, and C. H. Mallory.

SALINA.—On Sunday, November 23rd, in Christ Cathedral, Salina, Kansas, the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska and Acting Bishop of Salina, advanced the Rev. FRANK R. MYERS to the priesthood. The Rev. Edward H. Rudd, D.D., preached. The Rev. William D. Morrow presented the candidate and read the Litany. These with the Rev. Charles W. MacWilliams joined in the laying on of hands. The Rev. Mr. Myers remains in charge of the group of missions served from Beloit, Kansas.

### 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.

### MARRIED

ASHTON-VAN WINKLE.—On Wednesday, November 12, 1919, at the Church of the Epiphany, New York City, ELIZABETH GILL, daughter of Mr. and Mrs. Charles VAN WINKLE of Rutherford, N. J., to the Rev. FREDERICK TURNER ASHTON, rector of Christ Church, Christiansburg, Delaware.

### DIED

BARROLL.—On November 14th at her residence in Chestnut Hill, Philadelphia, MARIA (Lewis), wife of J. Leeds BARROLL, daughter of Anna Reed and the late Francis A. Lewis. Funeral services and interment in the Church of St. James the Less, Falls of Schuylkill, Pa.

DAVIDSON.—SUSAN CANDACE DAVIDSON, relict of Mr. James Monroe Davidson, and mother of the Rev. J. M. D. Davidson, D.D., and the Rev. Philip G. Davidson, died at her home in Carthage, Illinois, November 23rd, aged 85 years.

"The chariot! The chariot!"

GASS.—Entered into Paradise at Murfreesboro, Tenn., in the early morning of November 18th, HENRY MARKLEY GASS, Jr., infant son of Henry Markley Gass and Marguerite Rather Gass, aged twenty-one months.

"We asked life of Thee, and Thou gavest it him, even length of days for ever and ever."

MACKAY.—The Ven. A. W. MACKAY, D.D., rector of All Saints' Church, Ottawa, died at his residence on Sunday, November 23rd, at 7:30 P. M., after an attack of pneumonia. He was 60 years of age, an alumnus of St. Augustine's, Canterbury.

ORMOND.—Entered into eternal life, at East Lake, Ala., on November 25, 1919, MARY ANN SNOW, widow of Dr. J. J. Ormond, in the eighty-third year of her age.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

SISTER KATHARINE EDITH.—Sister KATHARINE EDITH, Mother Superior of the Sisters of the Holy Nativity, passed away at the convent, Fond du Lac, Wis., near midnight, Monday, November 24th, after a short illness.

R. I. P.

### WANTED

#### POSITIONS OFFERED—CLERICAL

CURATE WANTED FOR A MID-WESTERN parish. Must be an unmarried man and a strong Churchman. Salary \$1,500. Address M. W. P., care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

PARISH WANTED BY A PRIEST WHO HAS been an executive in social service work during the war. Age 35. Married, with family. Strong Churchman. General Seminary graduate. Accounted a thorough organizer and good preacher. Has had large experience with men and in Church school work. Minimum salary required, \$2,500 and rectory. Address J. F., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, AGE 32 YEARS, ALONE, WILL BE glad to hear of rector desiring a first-rate curate. Musical, and worker among young people. Address CURACY, care LIVING CHURCH, Milwaukee, Wis.

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

#### POSITIONS OFFERED—MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER WANTED for St. John's parish, Jacksonville, Fla. Address with references, GEO. M. PARKER, 402 Consolidated Building, Jacksonville, Fla.



## POSITIONS WANTED—MISCELLANEOUS

**ARMY OFFICER, CHURCHMAN, MILITARY** graduate, 40 years old, who has had large experience in handling men and boys and who has held responsible executive assignments, will be available for connection with Church school after January 1, 1920. Address MAJOR, A 27, 1424 R street, N. W., Washington, D. C.

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

**PRIEST RECOMMENDS ORGANIST OF** prominent Eastern church. Large salary, but would consider change for New York or vicinity. Splendid trainer and disciplinarian. Devout services. Address R. C. B., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS.**—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

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

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

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

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

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

## UNLEAVENED BREAD—INCENSE

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

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

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

## CLERICAL OUTFITS

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

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

## BOARDING—ATLANTIC CITY

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

## BOARDING—NEW YORK

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

## 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.

## BOARDING—PENNSYLVANIA

**WOODLEIGH.—STEAM-HEATED ROOMS** with and without private bathrooms, good food; supervision of trained nurse; booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

## 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

**CHRISTMAS CARDS AND CALENDARS.—**THE FATHERLESS CHILDREN OF FRANCE are selling Christmas Post Cards at 10 cents each. This amount helps to keep a French war orphan in its mother's home for one day. At the bottom of each card are these words: "In your name I am giving happiness to a French soldier's orphan for a day." There is also on sale an attractive calendar at 30 cents, representing three days' assistance.

For cards and calendars and further information apply to the FATHERLESS CHILDREN OF FRANCE, 11 West 46th street, New York City.

**CHRISTMAS CARDS—FROM 2 TO 20 cents** each; religious and secular; English and American; list sent on request. Assorted packets, 10, 25, 50 cents, \$1.00 and up. *The Girls' Kalender*, 25 cents per copy. G. F. S. CENTRAL OFFICE, 15 East Fortieth street, New York City.

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

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

## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

## LOANS, GIFTS, AND GRANTS

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

## THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." *The Spirit of Missions*, \$1.00 a year. 281 Fourth avenue, New York.

## RETREAT

New York.—A retreat for the Associates of the Sisters of St. Margaret and others will be held in St. Christopher's Chapel, 211 Fulton street, New York, on December 13th; the Rev. Joseph P. McComas, conductor. Those desiring to attend will apply to the SISTER IN CHARGE, Trinity Mission House, 211 Fulton street.

## 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. 7—Bishop Anderson.  
" 14—Rev. F. G. Budlong, St. Peter's.  
" 21—Rev. F. S. Fleming, Atonement.  
" 28—Rev. George C. Stewart, D.D., St. Luke's, Evanston.

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

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

Christmas, 11 A. M.—Bishop Anderson.

## 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:

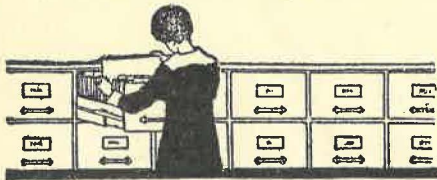
St. David's Church.

## 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.



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.*

BOOKS RECEIVED

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

Henry Altemus Co. Philadelphia, Pa.

*Dave Darrin's South American Cruise, or Two Innocent Young Naval Tools of an Infamous Conspiracy; Dave Darrin and the German Submarines, or, Making a Clean-up of the Hun Sea Monsters; Dave Darrin on the Asiatic Station, or, Winning Lieutenants' Commissions on the Admiral's Flagship.* By H. Irving Hancock. Author of *Dave Darrin at Vera Cruz, Dave Darrin on Mediterranean Service, Dave Darrin After the Mine Layers*, etc. Illustrated. (Price 75 cts. net.)

*The Four Little Pigs That Didn't Have Any Mother.* By Kenneth Graham Duffield.

Author of *Little Black Rabbit, The Little Wise Chicken That Knew It All*, etc. Twenty-nine illustrations. (Price 50 cts. net.)

*The Wish Fairy of the Sunshine and Shadow Forest.* By Alice Ross Colver. Illustrated. (Price 50 cts. net.)

Dodd, Mead & Company. New York City.

*The Future Life in the Light of Modern Inquiry.* By Rev. Samuel McComb, D.D., Co-author of *Religion and Medicine*, Author of *Prayers for To-day*, etc. (Price \$1.50.)

The Macmillan Company. New York City.

*The Apocalypse of John. Studies in Introduction with A Critical and Exegetical Commentary.* By Isbon T. Beckwith, Ph. D., D.D. Formerly Professor of the Interpretation of the New Testament in the General Theological Seminary, New York, and of Greek in Trinity College, Hartford. (Price \$4.00.)

C. P. Putnam's Sons. New York.

*Addresses and Sermons to Students.* By David M. Steele. (\$1.25 net.)

Fleming H. Revell Co. New York City.

*Tell Me a Story I Never Heard Before.* By Mary Stewart. (\$1.50 net.)

*What the War Has Taught Us.* By Charles E. Jefferson. (\$1.50 net.)

*The Church We Forget.* By P. Whitwell Wilson. (\$2.00 net.)

BULLETINS

*The Rockefeller Foundation, International Health Board.* 61 Broadway, New York City.

Fifth Annual Report, January 1, 1918—December 31, 1918.

CALENDARS

*Educational Department.* Church House, Philadelphia, Pa.

*The Church Missionary Calendar, 1920.* (Price 35c.)

PAMPHLETS

From the Author

*Every-Day Thoughts for Every-day People.* An Offering from Hawaii by May L. Restarick.

*Letter on the Christian Religion.* By Rev. Jos. H. Spearing, to his Son, Capt. Jos. W. Spearing, M.C., U. S. Army. Parish Leaflet Co., Hobart, Ind.

represent in Parliament both the clerical body and the Church. Their presence in the House of Commons would undoubtedly have a considerable influence over that assembly, which is often in great need of enlightenment in regard to the nature and claim of the Church. As at present constituted, the Lower House is decidedly unrepresentative of the laity of the Church of England.

THE ENABLING BILL

The so-called "Enabling Bill" is also engaging the attention of politicians at the moment, the debate on the second reading opening to-day in the House of Commons. Whatever fate may be in store for this measure, it is no small achievement to have made the proposal a matter of practical politics within the brief space of two years. The credit for this is entirely due to Dr. Temple, the founder of the Life and Liberty Movement, who started his campaign practically as a "one-man show", though undoubtedly as the outcome of a widespread need. He is to be congratulated on the rapid progress made by the organization. It is an eminently fitting coincidence that the debate on the second reading of the enabling bill synchronizes with the first congress of the Life and Liberty Fellowship.

The second reading of the bill will be moved by Sir Edward Beauchamp, and supported by Lord Robert Cecil, Viscount Wolmer, Sir John Randels, and others, representing many different schools of thought. The debate should prove to be an extremely interesting one, in view of the fact that there may be a forceful opposition. An amendment, which amounts to a rejection of the bill, is in the following terms:

"That, while expressing the fullest sympathy with the aims of the Anglican Church for life and liberty in securing the rights of self-government and freedom from State control, and believing that these aims can best be realized by removing the Anglican Church from a position of privilege, and so securing equal rights for all citizens and opportunity for true religious development, this House declines to give a second reading to this bill, and calls upon the government to introduce a measure for the disestablishment and disendowment of the Church of England."

This amendment will, naturally, lead to a lively discussion, but it remains to be seen what measure of support it will receive. The leading Nonconformist members of the House have decided not to oppose the second reading, but will direct their efforts to amending the bill in the committee stage, in the direction of strengthening Parliamentary control. The atmosphere has been greatly improved during the week by conferences between representative Churchmen and Nonconformists on points of difficulty, and there is a reasonable hope of an agreement which will avert the risk of serious controversy on the later stages of the bill.

DEATH OF DEAN OF CHESTER

Dr. John Lionel Darby, the venerable Dean of Chester, died suddenly on Wednesday last in his 88th year, as the result of heart failure. He had taken part in the Cathedral services on the previous day. Dr. Darby's connection with Chester extended over a considerable period. In 1871 he was appointed diocesan inspector of schools; in 1875 he became rector of St. Bridget's, Chester; in 1877 he was made Archdeacon; in 1885 a canonry in the Cathedral was conferred upon him; and in 1886 Lord Salisbury nominated him to the Deanery. There were, therefore, few of

# ENGLISH PARLIAMENT BUSY WITH CHURCH LEGISLATION

**May Remove Political Disabilities of Clergy—The Enabling Bill—Death of Dean of Chester—Developments as to Pulpit Interchange**

The Living Church News Bureau }  
London, November 7, 1919 }



IN the House of Lords this week Lord Charnwood moved the second reading of the bill which has for its object the removal from the clergy of their disability to sit in the House of Commons and on municipal corporations, in which respect Nonconformist ministers have an advantage over them. As I have pointed out in previous letters, much preparation has been made, by meetings and deputations, to secure the sympathetic consideration of Parliamentarians for this measure, and there appears to be a very fair chance of the bill passing through the Upper House this session. It will be remembered, too, that Mr. Bonar Law, replying to a deputation, said that, while not com-

mitting the government to a definite support of the proposal, he was entirely in favor of an attempt to remove almost the last remaining disability which prevents a constituency from returning whom it wishes to represent it in Parliament.

As regards the municipal part of the bill, it may be mentioned that the House of Lords passed a favorable measure about eight years ago, which reached its third reading in the Commons, where it was only dropped for want of time.

The Archbishop of Canterbury, during the debate on Tuesday last, while approving of the admission of priests to municipal bodies, argued at some length against their being elected as members of the House of Commons. He feared that a parish priest's influence would be impaired by his being engaged in party contests. But it does not follow that a clergyman seeking Parliamentary honors would conduct his candidature on the customary party lines—he might reasonably be expected to concern himself primarily with social and moral questions. In any case, it is but just that clergymen should have the right to



fices in the diocese and Cathedral which Dr. Darby had not at one time served. As Dean he guided the completion of the long work of restoration of the fabric of the Cathedral church, and made of its interior a place of devotion. Among his fellow-deans he enjoyed a certain singularity, not to say eminence, in that he was a firm believer in the doctrines of the Church of England. He zealously and ably defended the Athanasian Creed, none the less zealously, perhaps, because there were those of his order who jettisoned it, or tried to. He was for many years a member of the English Church Union, and his definite and consistent espousal of all good works and causes was a strength to the Church in the northern province.

#### INTERCHANGE OF PULPITS

The Bishop of Norwich and nine other bishops (Durham, St. Albans, Manchester, Carlisle, Ripon, Sodor and Man, Bristol, Hereford, and Worcester) have ventured upon a remonstrance to the two Archbishops for deferring consideration of the proposals for interchange of pulpits until the Lambeth Conference next year. They submit that "the situation created by the letter of the seven Nonconformist divines with reference to the plan proposed by the Bishop of Norwich seems to us so full of promise, that we feel bound to press upon your Graces the importance of now welcoming any opportunity of closer coöperation that may arise from it."

The Primate, in his reply, says that he has, after consultation with the Archbishop of York, endeavored to prescribe and follow the course which seems to him to be best calculated to lead to the orderly and harmonious solution of a difficult question which is exercising many minds; and goes on: "With the knowledge before us that next summer the bishops assembled at Lambeth from all parts of the world are to discuss the whole question of the relation of our Church to non-episcopal Churches, I

could not but yield to the anxious desire of many of the foremost members of our convocation that our provincial debates, and possible provincial action, upon a particular matter of administration should follow upon, rather than precede, those wider discussions. The personal friendship which I enjoy with several of the eminent Nonconformist divines who signed on August 29th the published letter to which you direct attention, enables me to feel assured that they will understand and appreciate that decision and will in no way suppose that there is on the part of myself, or those who are coöperating with me, any thought of postponing indefinitely the settlement of the practical question at issue. . . . Most cordially do I appreciate the fraternal Christian spirit which finds expression in the published letter of the seven representative Free Churchmen. I distinctly believe that it will be helpful to the wise furtherance of the larger unity which we all have at heart that we should follow the order of procedure which we have now recommended."

#### E. C. U. ELECTS CLERICAL SECRETARY

It is announced that the Rev. Arnold Pinchard, the well-known vicar of St. Jude's, Birmingham, has been elected to the post of secretary of the English Church Union, in succession to Mr. H. W. Hill, who has now retired. Mr. Pinchard is considered one of the finest preachers of the present day, and is much appreciated both in the ecclesiastical and civic life of Birmingham; his many gifts render him eminently suited for the important position he will occupy. The appointment makes a break in the line of laymen who have hitherto held the office of E. C. U. secretary, and there may be some who will feel regret on this score; apart from this, satisfaction will be paramount that a priest of Mr. Pinchard's ability, staunch and fearless in his adherence to Catholic principles, has been found to carry on the traditions and policy of the venerable society.

GEORGE PARSONS.

St. Paul's, which occupies a central position in the city, has besides a splendid stone church an admirable Sunday school hall and a rectory of the same material. A surpliced choir is to be introduced, and choir vestries are now in process of erection.

#### Golden Jubilee of an "Advanced" Church

St. Peter's Cathedral, which is in charge of that veteran priest, the Rev. Canon Simpson, has just been celebrating its golden jubilee. Subsequently a souvenir album of the jubilee has been issued, beautifully illustrated with portraits of the Archbishop of Nova Scotia—who presides over the Province of Prince Edward Island as well as the Diocese of Nova Scotia—Bishop Edward W. Osborne, who was the preacher at the jubilee—who as Father Osborne, S.S. J.E., had conducted a mission at St. Peter's in 1883—the clergy, choir, trustees and churchwardens; the interior of the Cathedral and of the beautiful chapel of All Souls; the Rev. George Wright Hodgson, the secretary founder of the church, who was priest incumbent from 1869 to 1885, and Canon Simpson, who has been incumbent from 1886 to the present time.

St. Peter's, Charlottetown, though relatively a small church, has exerted a far-reaching and remarkable influence. At the time when St. Peter's was opened in 1869, St. John the Evangelist's, Montreal, was the only church of any note in Canada where the services were of the "advanced" type. Since then six of the members of the congregation have entered the priesthood and three, including the oldest son of the priest incumbent, now a Rhodes scholar at Oxford, are preparing for holy orders; five women have entered sisterhoods, and two members of the congregation have become missionaries.

St. Peter's School was opened in 1872 as a choir school and as a feeder for the Church University of King's College, Windsor. Six of the headmasters besides Canon Simpson have labored with success as priests in the Canadian or American Churches. Eleven of the assistant masters have been priests of the Church, one of them served in the South African war, two in the great war, and three have become canons in the Canadian Church. No less than forty-one boys have matriculated from the school into King's College, Windsor, of whom nineteen have taken holy orders, and two are now divinity students, a truly remarkable showing for a comparatively small day school run by a little church in a little island Province.

Of course the gem of St. Peter's, Charlottetown, is the chapel of All Souls, commenced in 1888 to testify to the love and gratitude of the congregation to the late Rev. George Wright Hodgson, the first priest incumbent. It was designed by the late W. Critchlow Harris, himself a St. Peter's man, to whom the Anglican and Roman Churches in Nova Scotia, Prince Edward Island, and beyond, owe many of their architecturally best churches. The work too was done almost entirely by Island craftsmen. Beautiful as it is in design, in furniture, in woodcarving, the chapel owes most of its interest to the magnificent series of paintings the work of the late Robert Harris, C.M.G., R.C.A., brother of the architect, and one of Canada's best known artists.

At the time of the jubilee a beautifully illuminated honor roll, the work of Mr. C. W. Watson, was unveiled by Captain the Rev. A. E. Andrew, who as chaplain won the military cross for bravery at Cambrai. It contained the names of 76 members of St. Peter's who had been in active military service. Ten of these, including a son of the priest incumbent, had made the great sacrifice.

## SOCIAL WELFARE CONGRESSES THROUGHOUT ALL OF CANADA

*Begin with an Eastern Series, Charlottetown Being the First Hostess City — Jubilee of Its Cathedral*

The Living Church News Bureau  
November 19, 1919



THE Social Service Council of Canada, of which the Church of England is one of the units, is engaged in holding a series of Social Welfare Congresses throughout Canada. These Congresses have commenced with an Eastern series, including Charlottetown, Prince Edward Island; Sydney, Cape Breton; and St. John's, Newfoundland. The team of visiting speakers included the Rev. Dr. J. G. Shearer, the secretary of the Social Service Council of Canada, who was formerly the superintendent of the Social Service Work of the Presbyterian Church in Canada; the Rev. Canon Vernon, general secretary of the Church for Social Service of the Church of England in Canada; Dr. Clarence Hincks, secretary of the Canadian Association for Mental Hygiene, and the Rev. Clyde Armitage, of Washington, D. C., who is the representative at the American capitol of the Interchurch Relationship Department of the Interchurch World Movement. The Congresses are held under the

joint auspices of the Social Service Council of Canada, a federation of Dominion-wide units including the great religious communions, the Y. M. C. A. the Y. W. C. A., the National Council of Women, the Rotary Clubs, etc., and of the various province councils, made up of various federated province-wide units. At each Congress carefully selected local speakers have also been brought into service and interesting discussions have taken place, the purpose of the Congress being educational and inspirational, and dealing as far as may be with the great problems of social service with local conditions as a background.

#### At Prince Edward Island

Charlottetown, the capital of Prince Edward Island, the smallest of Canada's provinces, and sometimes, because of its fertility, spoken of as the Garden of the Gulf, is a delightful little city. The Anglican Church has two churches, St. Paul's, the old historic parish church, which, though worshipping in a stately new building of red sandstone from Prince Edward Island quarries, dates back from the English settlement of the island which was known in its French days as the Ile de St. Jean; and St. Peter's Cathedral, founded when the influences of the Catholic period were first being felt in Canada.



# THANKSGIVING SERMONS IN NEW YORK CITY CHURCHES

*Quotations from Dr. Manning and  
Dr. Van De Water — Death of  
Rev. R. W. Howes, D.D.—Sem-  
inary Notes*

New York Office of The Living Church }  
11 West 45th Street  
New York, December 1, 1919 }



ANY Thanksgiving sermons in the churches had for their subjects the failure of the Senate to ratify the peace treaty, the growth of bolshevism, the industrial troubles, the high cost of living, and the general unrest. But they were not without optimistic notes and instanced reasons why the people of this nation should be thankful to God.

The Rev. Dr. William T. Manning preached to a large congregation in Old Trinity, remarking:

"The American people will deal quite unhesitatingly with any outbreak of lawlessness here or with any attempt to raise in this land any other flag than that of America. Because we live in a land of freedom and justice we are in no fear of the ravings of anarchy. In the face of these facts and with our eyes fully open to them we have still great reason for thanksgiving. I think we ought to thank God above all else for the privileges and blessings which are ours as Americans.

"Patriotism and religion are closely and indissolubly connected. The man who believes in God is certain to be a loyal citizen and a true American. And on the other hand, you will see that atheism and anarchy always are closely associated. The men and women who seek to destroy the state seek also to destroy the home and the Church. For they know these stand or fall together. But in this free land their plotting will not succeed."

At the Thanksgiving service in St. Andrew's Church, the Rev. Dr. George R. Van De Water asked the question: "Can you find anything for thanksgiving?" Then he answered his own question by saying: "Yes; nothing is so bad but what it might be worse."

Continuing Dr. Van De Water said:

"What a Thanksgiving it would be for the whole world if there was a League of Nations! For we all want peace—peace with righteousness. But peace is far away. The monstrosity of the great war gave place to an armistice and we have been waiting for the peace that was to follow. It is not here yet. For seven months the allies were trying to fix upon terms, and attached to the terms was the League of Nations.

"After five full months of discussion the pact has been rejected by the one nation that should have been the first to sign it. Those responsible for the refusal to ratify it are now trying to shift the blame for its nullification. Petty partisan politics should have given way to statesmanship. Where the League might have been adopted with reservations for reasonable limitations the men responsible have tried to make the terms hard.

"With the bolsheviks bellowing, the pessimists whining, and the reactionaries opposing the League, the depression of feeling may be said to be even greater than during the war."

DEATH OF REV. R. W. HOWES, D.D.

After a disabling illness of many years the Rev. Reuben Wing Howes, D.D. a re-

tired priest of the diocese of New York, died at his residence, 34 West Tenth street, on Wednesday, November 25th, in the 79th year of his age.

Dr. Howes was graduated from Columbia in 1861; ordered deacon, after graduating from the General Theological Seminary, in 1864; and ordained priest the following year by Bishop Horatio Potter. He received the degree of D.D. from Racine College in 1897. He was rector of All Saints', Briar Cliff N. Y., and rector of Trinity Church, Hoboken, N. J., 1866-1874. Funeral services were held in Grace Church, on Friday morning, November 28th.

## ALUMNI OF GENERAL THEOLOGICAL SEMINARY

The executive committee of the associate alumni of the General Theological Seminary are making preparations for the mid-winter reunion and dinner to be held on Tuesday evening, January 20th. Bishop Burch, Bishop Brent, Professor Boynton, and Dean Fosbroke have been invited to make addresses.

The Rev. Philip C. Pearson has been elected alumni essayist for 1920, in place of the Rev. Charles L. Gomph, who is unable to serve. The terms of three trustees of the seminary (elected by the alumni) expire on December 31st. A ballot prepared and distributed by the executive committee names as candidates for the three-year term: Bishops: the Rt. Rev. Charles Fiske, D.D., '96; the Rt. Rev. Irving P. Johnson, D.D., '91. Presbyters: the Rev. Milo H. Gates, D.D., '89; the Rev. Shirley C. Hughson, '96; the Rev. J. Wilson Sutton '03; the Rev. George R. Van De Water, D.D., '79. Laymen: Vernon M. Davis, New York, N. Y.; Charles C. Marshall, Millbrook, N. Y.

Polls now open at the seminary, will close on December 15th.

## HARVARD CLUB

At the Harvard Club on Tuesday, the Bishop was the guest of honor of the New York Catholic Club at luncheon. The Rev. Warren K. Damuth, president, made an address of welcome which was followed by a graceful speech from Dr. Burch. Expressing pleasure at being present at another meeting of this society, he asked the hearty support of its members in carrying on the work of the diocese.

The Rev. Dr. Selden P. Delany read a paper on Necromancy—ancient, mediaeval, and present-day claims and practices.

## PARISHES PLAN CONSOLIDATION

St. Andrew's Church, Harlem, and the Church of the Beloved Disciple are to consolidate. If the plans mapped out by the vestries are approved, the new parish will be known as St. Andrew's and St. John's Church. The uptown building will be sold and the united congregation will worship in the church in Eighty-ninth street at the upper end of the fashionable Park avenue district. The Rev. Dr. George R. Van De Water of St. Andrew's will be rector and the Rev. Dr. Henry M. Barbour will be rector emeritus, a position which he had already been elected to fill at his retirement on February 1st. It is thought that St. Andrew's may be kept open until after Easter.

## FESTIVAL SERVICE IN ST. PAUL'S CHAPEL

The American Thanksgiving eve and English harvest festival service was held in St. Paul's Chapel on November 26th, at midday. The British Consulate General was represented and also the British Great War Veterans and their Woman's Auxiliary. All of the well-known American historic and patriotic societies with branches in New York City were present by delegations or representatives. The vicar, the Rev. Joseph P. McComas, D.D., was the preacher.

# DEAN ROUSMANIERE CONDUCTS QUIET EVENING FOR G. F. S.

*Discussing the Place of Christ in  
Our Life — Dr. van Allen on  
Conditions in England — Death  
of Rev. Joseph Dinzey*

The Living Church News Bureau }  
Boston, December 1, 1919 }



ON Wednesday, November 19th, a quiet evening for the G. F. S. in Massachusetts, conducted by the Very Rev. E. S. Rousmaniere, D.D., was held in St. Paul's Cathedral. Through the kindness of Dean Rousmaniere and the Cathedral branch supper was served in the parish rooms before the services to about three hundred associates and members. The general topic of the evening was Christ in Our Life.

In the first address, Christ in our Daily Life, Dean Rousmaniere said that life was made up of two parts—work and love. Christ led the daily life we do. He was a worker, and He had a high standard. He stood always for honest work and was just and true in His relationship to His fellow workmen. In the home, the symbol of our love, He lived a life of sympathy and affection and was an influence for unselfish love to all. Christ in the Church, the second address, answered the question, "Where

shall we find strength for our tasks?" The presence of Christ is a fountain of strength in need and by keeping ourselves in touch with Him in the Church we shall get from the living source all necessary strength and power. Through prayer and worship we shall come to know the Master, and at the Blessed Sacrament we are brought nearest to Him. We must unite in the fellowship of the Church that God's will may be done, a task worthy of the best we can give. In the last address the Dean showed how great is Christian duty in these days of materialism. Christ in the Girl's Friendly Society should be manifested in a spirit to live for the things invisible, and in a desire to establish a relation between employer and employee based upon brotherhood and reason. We have the power to help the Church and the world to answer the call of Christ to bring about a better understanding.

## DR. VAN ALLEN ON ENGLISH STATECRAFT

The Boston Post contained an interesting report of a lecture given by the Rev. William Harman van Allen, D.D., in the Church of the Advent on Friday evening.

"In a discussion of England in Readjustment before an audience which overflowed the vestry of the Church of the Advent, Dr. van Allen predicted the time when the British King, in spite of the popularity of



the present royal house, will take his place as a private gentleman.

"There is a shadow over all British industry," said Dr. van Allen. "That shadow is beer—not whiskey, for they haven't had enough whiskey lately to do much harm. In this country for many years most people looked askance at those who manufactured liquors. In England, brewing is the most respectable business there is, and distilling is the next. They form stock companies, and the stock is owned by the most reputable people.

"A drunken nation cannot compete with a sober nation. A learned British man told me, 'Unless Great Britain goes dry, in ten years she can't keep pace with America'."

"He quoted a prophecy attributed to King Edward, that 'My son may wear the crown, but not my grandson,' and took King George's renunciation of the German family name for an English one, the marriage of royal princes to subjects of the nation, and the new rule by which the grandsons of royalty relinquish royal titles as indications that the time is not far distant when the King will take his place as a private English gentleman. It is entirely within the possibilities that when the popularity of the royal family is at its height the King will seize the right moment to retire."

#### DEATH OF REV. JOSEPH DINZEY

The Rev. Joseph Dinzey, retired, one of the oldest clergymen in the diocese, died at Hanover on November 27th, in his eighty-sixth year. He was born at St. Bartholomew, West Indies, in 1833, the son of the late Richard Dinzey and grandson of the late Governor Dinzey. Through the influence and example of his father, Richard Dinzey, in freeing his own slaves on the island, the governments on the neighboring islands soon released theirs. The first church on the island of St. Bartholomew was built and also given by Richard Dinzey.

At the age of fourteen, Joseph Dinzey was sent to Burlington School, in New Jersey, for four years, under the late Bishop Doane, after which he attended St. Augustine's College, Canterbury, and was ordained to the priesthood in 1858. He was instrumental in building a large church school in Compton, Canada, worked in several missions, and served in the parishes of Eastport, Maine, and Woods Hole, Mass. He served also as an English chaplain on the Continent.

The burial service was read at St. Andrew's Church, Hanover, this afternoon at 2:15 o'clock.

#### "THE NEW SPIRIT OF JAPAN"

Three King's Chapel lectures are announced for the Monday afternoons of December 1st 8th, and 15th at 2:30 P. M., by the distinguished Ex-President of Doshisha University, Kyoto, the Rev. Tasuku Harada, L.L.D., on The New Spirit of Japan.

#### CHURCH HOME SOCIETY

Bishop Lawrence was reelected president of the Church Home Society at the 64th annual meeting of that organization, held Friday afternoon. The honorary president is the Rt. Rev. Dr. Thomas F. Davies.

This organization, which cares for needy and handicapped children of the Church in Massachusetts, gave assistance to nearly 700 children during the past year, according to the reports. There is now a daily average of 150 in its care. The expenses for the year amounted to \$54,500 and the budget for the coming year is \$55,500.

#### THE MINISTRY OF HEALING

St. John's Church, Roxbury, is placing a new emphasis on the ministry of healing. In announcing further plans the Rev. Frederick W. Fitts writes as follows:

"On Friday evenings at 8 P. M. we are holding a service of intercession for the sick, praying for all whose names are handed in each week. The clergy are ready at any time to exercise their ministry for the healing of the sick. The appointed means thereto is by prayer, laying on of hands, anointing with oil, and Holy Communion, and of course the ministry of absolution, for a clean heart and a quiet conscience, peace and confidence are very necessary for health—of soul and body. On the first Friday of each month, beginning Friday, December 5th, at 9:30 A. M., a special

Eucharist will be offered for the sick, and at that service the priest will be ready to exercise the ministry of healing. If possible word should be sent before hand when the sick are coming. If they are communicants they should receive the Blessed Sacrament; at the close of the service if they are able to kneel at the altar rail, the priest will lay hands on them, anoint them, and pray for any who present themselves for their ministry. If they are not able to kneel he will minister to them in their seats."

RALPH M. HARPER.

## BISHOP RHINELANDER GIVES DIAGNOSIS OF AMERICA'S ILLS

### Urges Spiritual Reënforcement as the Remedy—An Early Canvass —The Issue of Free Speech?

The Living Church News Bureau }  
Philadelphia, December 1, 1919 }



AMERICA is afflicted with the disease of self-seeking and selfishness," Bishop Rhinelander writes in an appeal in connection with the Nation-wide Campaign.

"We are suffering from the disease of selfishness and self-seeking. We hoped that the war and our ideal purpose in entering it would have chastened us and drawn us all together for the support of the common good and, indeed, for the unselfish service of the world. But such has not proved to be the case. By victory in the war we saved our country from a foreign foe. But of what use is that victory, and the sacrifice we made for it, if the country which we saved is now to fall to pieces before our eyes?"

Bishop Rhinelander said the country can be made safe and secure only by vital "spiritual reënforcement", which is necessary for the Christianizing of America.

Announcement is made by Mr. Thomas Hubert-Jones, executive secretary in charge of the Campaign in the diocese that about one hundred and twenty conferences have been held in almost as many parishes up to Thanksgiving and that many more are scheduled. On a recent Sunday there were over forty. Ninety clergymen, laymen, and women have volunteered for this and the conferences each have from one to three speakers. A considerable number of parishes are holding the pageant for the Church schools on November 30th. The executive committee for the Campaign have directed, however, that certain changes be made in it. The plan of having four-minute speakers at all church services is proving most successful and much local talent is being unearthed, as each parish is asked to supply a speaker from its own congregation. As a guide a pamphlet containing a four-minute speech is published each week by the committee.

The women's committee, in an endeavor to set definite opportunities for service before those who desire to volunteer, have published a splendid leaflet entitled *A Call to World Service through the Church*. Definite diocesan needs for men are enumerated, and then for the women and girls. Following this is a statement of what the missionary bishops want in the way of helpers. The last page is reserved for the rector of the parish to add his own statement of local parish needs, and the leaflet closes with "Every Kind of Work for Every One To

Do." The Church Service Recruiting Office acts as a clearing house.

Final preparations have been made for the mass meeting on December 3rd when Mr. George Wharton Pepper and Bishop Brent will be the speakers.

#### AN EARLY CANVASS

St. Paul's Church, Chester, made its canvass for the Nation-wide Campaign on November 23rd. Forty-five men started on the visitation after an inspirational service and a talk of great helpfulness by Mr. C. L. S. Tingley. 625 calls were made. Of these, 114 were not at home. 11 were found to have removed from town though the record had been corrected to November 1st. Only six did not subscribe. The men returned delighted with their reception. The returns have not been fully tabulated but indicate a large increase.

#### THE ISSUE OF FREE SPEECH?

Considerable stir has taken place regarding the Rev. Irwin St. John Tucker. It was announced that he would speak on Political Prisoners in America on Friday evening, November 28th, and a permit was issued by the police authorities. Some American Legion posts held a meeting and determined to prevent Mr. Tucker from speaking, owing to the fact that he is under sentence of a court for violating the espionage act.

The third chapter in the affair is marked by a notice from the Superintendent of Police of Philadelphia to the following effect: "We will not permit the proposed affair, nor will we permit Irwin St. John Tucker to address a meeting or other gathering of persons in any hall in this city."

Notice was sent to every police station ordering every proprietor of a public hall to see that Mr. Tucker did not speak.

As this is being written I notice in the evening paper a note to the effect that socialist leaders have telegraphed Mr. Tucker not to come as the lid was clamped down hard. Rumors are also rife that some of the clergy are thinking of making a protest against what they consider an infraction of the right of free speech, entirely apart from any consideration as to their views of Mr. Tucker's position during the war, but so far I have been unable to obtain any definite information of what action is proposed.

#### NOTES

A service marking the eighty-sixth anniversary of the Bishop White Prayer Book Society was held in the Church of the Holy Trinity (Rev. F. W. Tomkins D.D., rector), on Sunday afternoon, November 16th. The Rev. John W. Suter, Sr., of Boston was the special preacher. It will be remembered that this society published the popular "Prayer Book for Soldiers and Sailors" which met with such universal acceptance.



Bishop Rhinelander was the preacher at the Diocesan Church of St. Mary on the morning of Thanksgiving Day.

An open forum has been started at the Diocesan Church, the speaker at the opening meeting being the Rev. Richard W. Hogue, secretary of the Church League for Social and Industrial Democracy.

Under the auspices of the diocesan Board of Religious Education and in connection with the Nation-wide Campaign, a mass meeting of the pupils of the Church schools of the diocese and the members of the Junior Auxiliary was held in the Diocesan Church on Saturday afternoon, November 22nd. Suffragan Bishop Remington of South Dakota was the speaker and Christmas gifts for the Indians of the Rosebud agency were on exhibition.

#### RECTOR RESIGNS

The Rev. Jacob LeRoy, rector of the Church of St. Martin's-in-the-Fields, Chest-

nut Hill, for over thirty years, has resigned, to take effect December 1st. The vestry have elected him rector emeritus from that date. Mr. LeRoy is not only the first rector of this parish but also was in charge six years before it was admitted a parish in union with the diocesan convention, for he entered upon his duties in 1889 and parochial status was established in 1895.

The church building of St. Martin's was erected by the late H. H. Houston in 1888 and was enlarged in 1897 by the erection of a beautiful choir, sanctuary, and altar by the family of Mr. Houston, in his memory.

Mr. LeRoy has also been Dean of the convocation of Germantown for seventeen years. At the recent meeting in October he offered his resignation to take effect at the next meeting in January, and it was accepted with expressions of regret.

EDWIN S. LANE.

splendid giving to missions, paid before the apportionment is due, is to be noted, as well as the growth of the Sunday school. The new parish house, one of the interesting accomplishments of last year, is proving too small even now for the steadily growing work. Besides the material progress, any one attending the church can see a very real development in the religious life of the parish, built upon sound foundations already laid.

#### PARISH MEMORIAL TABLETS

In almost every parish paper that comes to your correspondent there is chronicled the placing of a memorial tablet to our fallen men in the great war. In most cases the tablet is given by the vestry on behalf of the congregation.

#### OTHER PARISH NOTES

At St. Luke's, Evanston, the contract for the new parish house has been let, and \$60,000 so far has been pledged toward the estimated cost of \$90,000.

At Highland Park, there was a joint community service on Thanksgiving Day in the Presbyterian church, at which the rector of Trinity parish, the Rev. Dr. Wolcott, preached, the Prayer Book services of the Holy Communion and morning prayer having been held before in the parish church. In the suburban towns such an arrangement is quite common now on this national day.

The rector of St. Peter's Church, Chicago, the Rev. F. G. Budlong, writes as follows in his parish monthly: "I do not recall a more inspiring event in my ministry than the action taken by the vestry upon their own initiative at the October meeting. They decided to come in a body to the altar at the early service on the third Sunday of each month" That the vestry take this spiritual leadership as they should is a challenge of contradiction to the outside world that they exist merely as a financial body.

Your correspondent, the Rev. H. B. Gwyn, while returning to his North Shore home Sunday, November 23rd, from a service he had been holding in Dundee, was hurt by being thrown from a motor that got out of control of the driver as it struck a bad place in the country road. He is in a hospital in Elgin with two fractures in his right leg.

## CHICAGO DEVELOPMENTS IN THE NATION-WIDE CAMPAIGN

### Three-Year Budget Doubles Previous Financial Accomplishment — Campaign Publicity in the Parishes — War Memorial Tablets — Parish News

The Living Church News Bureau }  
Chicago, December 1, 1919 }



LETTER to all parishes and missions in the diocese, signed by the two Bishops, the Board of Missions, and the diocesan committee, has just been circulated, placing before the Church in Chicago for acceptance as its part of the Nation-wide Campaign, in addition to the budgets of parishes and missions, a minimum budget of \$501,025 a year for three years, to be divided equally between the diocese and the general work of the Church. This figure is twice the amount raised for the Pension Fund, the diocese's banner financial accomplishment. Not one dollar goes into endowment, and less than one per cent. into debts.

The whole diocese has been most completely organized for the campaign, the Rev. E. H. Merriman being executive secretary. Under the chairmanship of the Rev. Frank E. Wilson of the staff of St. Paul's, forty-five teams of speakers have been prepared, and four of the clergy have been chosen to speak outside the diocese. Training classes were held the end of October at eight parishes within and without the city, and rallies and mass meetings have been going on every afternoon and evening.

On Tuesday evening, November 25th, a most interesting rally was held at St. Mark's Church, Evanston, consisting largely of hymn singing led by Dean Lutkin. The church was filled. On November 16th there was a second Fox River Valley mass meeting at Elgin, rivalling the rally of 700 Church people in Aurora in October. The *Diocese*, the diocesan organ (Rev. H. B. Gwyn, editor), has devoted two issues to the Campaign, the December issue being of especial value as a handbook of much information, well illustrated with cuts and enlightening maps and charts, showing the ratio of giving of each parish and mission in the diocese per person a week, places where the Church is weak and strong, and the proportion of giving to the different fields of Church interest.

Practically every parish is publishing a weekly bulletin devoted largely to the Campaign. News bulletins of campaign activities in every part of the diocese are sent out from the diocesan campaign headquarters to every rector, and have aroused much interest among all, the hot, the cold, the lukewarm. From St. Luke's parish, Evanston, there comes an interesting folder in the form of a catechism on the buildings organizations, and work of this parish. The culmination of the Campaign on December 7th has been energetically prepared for in this diocese.

#### GRACE CHURCH, OAK PARK

A parochial reception to the rector of Grace Church, Oak Park, the Rev. Francis Godolphin, and Mrs. Godolphin, was recently given by the vestry to commemorate the six years of worship and work together, years of spiritual and material growth. When Mr. Godolphin came to the parish there were 657 communicants, now 1,200; the budget then was \$16 000, now \$42,000. The

## THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION



HE executive committee of the Joint Commission on the Nation-wide Campaign met at the Church Missions House on November 21st, Mr. Franklin in the chair.

After routine opening, the chair announced that Mr. H. P. Davison, elected national treasurer, had felt unable to accept his election. On motion of Dr. Stires, seconded by Mr. Thomas, Mr. Stephen Baker was unanimously elected national treasurer and Mr. Franklin was asked to notify him.

It was suggested by Dr. Stires that, as a culmination of the publicity already given, one single advertisement be inserted in papers in dioceses having their canvass on December 7th. The committee looked with favor on this plan estimating the cost at about \$15,000 or \$16 000. Parton, Durstine, & Osborn were to be asked to furnish copy. It was understood that Bishop Lloyd, Dr. Stires, and Mr. Franklin were to be a committee to secure this copy and telephone it to Mr. Thomas and if the copy

were found to be satisfactory the committee were given power to arrange such advertising up to a cost of \$16,000.

Bishop Murray offered a resolution to the effect that special offerings for purposes not included in either diocesan or general budgets must be handled and accounted for quite apart from the Campaign. The resolution was adopted.

Mr. Franklin spoke of the thanksgiving service set for December 14th. As the canvass will not be held everywhere on December 7th and it would be difficult to secure returns in time to make this thanksgiving service effective, it was voted that the plans for the general thanksgiving service be postponed. This was not intended to interfere with the parochial thanksgiving service Sunday night on completion of the canvass.

Mr. Franklin offered a resolution, which was carried, to the effect that of the total amount raised in any diocese as a result of the every-member canvass there should



be retained by the diocese such a proportion of the whole sum raised as the diocesan budget bears to the total quota of the diocese.

#### EAST CAROLINA PARISH PLEDGES QUOTA

Trinity Church, Lumberton, in the diocese of East Carolina, has already pledged its full quota for three years under the Campaign budget. Archdeacon Noe and Mr. J. M. Lord, a lay missionary of Wilmington, addressed the congregation on November 24th, at an evening meeting. The congregation of twelve members then greatly oversubscribed its quota, pledging \$2,160.

#### ON THE PACIFIC COAST

The Rev. Frederic S. Eastman, special representative of the Campaign on the West Coast, has visited and held conferences at Tucson, Phoenix, Prescott, and Flagstaff, Arizona. In the latter place he addressed the faculty and students of the State Normal school and was urged to return for a course of lectures. All the clergy are loyally preparing for the intensive week, although their work has been unavoidably delayed.

#### OUR WORK FOR SEAMEN

RESOLUTIONS commendatory of the Church's work for seamen were adopted, in substantially the following form, at the Detroit meeting of General Convention:

"Resolved, That the General Convention recognizes that our glorious victory was, under God, due in a large measure to the indomitable heroism and self-sacrifice of seamen, and declares that it will do all in its power to aid the Seamen's Church Institute of America to prove the nation's gratitude by bearing to them the ministrations of true friendship and religion in all our ports.

"Resolved, That this Convention endorses the effort of its commission on seamen's work, to establish wherever practicable Seamen's Church Institutes in our seaports and lakeports.

"Resolved, That the established annual Sailors' Day be generally observed in all our churches on the second Sunday in November that we may remember the value of the living seamen, and memorialize those who have died."

#### STOWE'S CLERICAL DIRECTORY

THE REV. ANDREW D. STOWE is in the midst of compiling the 1920 edition of *Stowe's Clerical Directory*. Blanks and printed sketches have been mailed to all the bishops and clergy of the American Church at their last known addresses. He is anxious to complete this book and deliver it to his subscribers by the 15th of February. That he may do this, all bishops, clergy, and other interested parties must immediately coöperate with him so that the data may be as soon as possible in the printer's hands.

The *Directory* is of such practical use that it should be in the office of every parish in the American Church. While the subscription was necessarily raised to \$4.00 yet the price is small when the real value of the book is considered.

#### SEWANEE MILITARY ACADEMY WILL VISIT FLORIDA

WHILE THE burning of Quintard Barracks, at Sewanee, Tennessee, was a severe blow to the Sewanee Military Academy, it will afford the cadets unusual opportunities this winter.

Vice-Chancellor Knight announces that the school has secured the Putnam House at the winter resort of Palatka, Florida,

and the Sewanee Military Academy will open there on January 3rd, and close June 3rd. The Putnam House, a tourist hotel, with hot and cold water, private baths, swimming pool, and ball room is located on the picturesque St. John's river, fifty-five miles south of Jacksonville and twenty-two miles from St. Augustine. The entire hotel will be used by the cadets, of whom two hundred are expected.

Quintard Memorial Hall, the barracks of the Sewanee Military Academy, and one of the handsomest buildings on the Mountain, was totally destroyed by fire on the 28th of last October.

#### PRESIDING BISHOP AND COUNCIL ORGANIZED

THE NEWLY CONSTITUTED organization of the Church, The Presiding Bishop and Council, came formally into being last week at its first session, which was held at Whitby Hall, on the grounds of the National Cathedral in Washington. The Bishop of that

3. The Department of Christian Social Service. The Bishop of Newark, the Bishop of Georgia; the Rev. Dr. Freeman, Messrs. Wyckoff, Sibley, and Morehouse.

4. The Department of Finance. The Bishop of Massachusetts, the Rev. Dr. Stires, Messrs. Baker, Newbold, Pershing, and Franklin.

5. The Department of Publicity. The Bishop of Olympia, the Rev. Dr. Milton, and Mr. John Stewart Bryan.

Each of these departments has the canonical right to add not more than twelve to its membership, but none of them exercised that right at this preliminary meeting, preferring rather to leave the question of additional membership to a further time. Since it was necessary that each of these departments become operative as early as possible, the charter members of each gathered in separate groups for the nomination of executive secretaries. On their nomination, Bishop Lloyd was chosen executive secretary for the Department of Missions and Church Extension, and the Rev. William E. Gard-



PRESIDENT AND COUNCIL IN SESSION AT WASHINGTON

diocese very cordially acted as host to the members of the Council, and the conveniences of the Hall, named for the historic first English Council, were of the greatest assistance in promoting the work of organization. In the foundation of Whitby Hall is a stone brought from the ruins of Whitby, England, thus bringing some continuity from that early English council to the new presiding Bishop and Council of the American Church.

The work of the Council was confined almost wholly to the preliminary matters of organization which were immediately pressing, it being felt that by-laws or statutes under which the Council must proceed further were required before real work could be attempted. Twenty-four out of twenty-six members were present, thus showing the enthusiasm brought by the members to the work.

According to the provisions of the canon, the members were divided into the five original departments through which the Council is to function, the distribution being as follows:

1. The Department of Missions and Church Extension. The Bishop of Virginia, the Bishop of Maryland, the Bishop of Rhode Island; the Rev. Dr. Stires, the Rev. Dr. Freeman, the Rev. Dr. Mann, and the Rev. Dr. Milton; Messrs. Baker, Mather, and Mansfield.

2. The Department of Religious Education. The Bishop Coadjutor of Southern Ohio, the Bishop of Chicago, the Bishop of Massachusetts; the Rev. Dr. Phillips, Messrs. Sibley and Baldwin.

ner, D.D., for Religious Education. None have been nominated or chosen, as yet, for the other departments.

The Council voted its strong opinion that the President should make his headquarters in New York and assume direct charge of all the activities of the general boards and be paid a salary by the Church, such as would enable him to do this without embarrassing his diocese. Bishop Gailor thereupon stated his willingness to accept the views thus expressed. Provision was made for the continuance of the office force in the Church Missions House until otherwise ordered.

The following are the members of the committee to draft the by-laws or statutes of the Council: The Bishop of Newark, the Bishop of Rhode Island, the Bishop of Maryland, the Rev. Dr. Freeman, Mr. Pershing, Mr. Baker, Mr. Mansfield, and Mr. Franklin.

Chairmen and secretaries of the several departments are as follows: Missions: chairman, the Bishop of Virginia, secretary, Mr. Burton Mansfield; Religious Education: chairman, the Bishop Coadjutor of Southern Ohio, secretary, Mr. Baldwin; Christian Social Service, chairman, the Bishop of Georgia, secretary, the Bishop of Newark; Finance, chairman, Mr. Baker, secretary, Mr. Franklin; publicity, chairman, the Rev. Dr. Milton, secretary, Mr. John Stewart Bryan.

It was determined that each department should be instructed to present an annual budget to be approved by the Department of



Finance and afterward presented to the Council for adoption.

A second meeting of the Presiding Bishop and Council will be held in New York on December 11th, immediately after the final meeting of the Board of Missions.

#### ORDERS FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. James Craik Morris, D.D., Bishop-elect of the missionary district of the Canal Zone and Parts Adjacent, and of the Rev. Walter Henry Overs, Ph.D., Bishop-elect of the missionary district of Liberia, as follows:

For Dr. Overs:

Time: Thursday, December 18th.

Place: St. Paul's Cathedral, Erie, Pa.

Consecrators: The Presiding Bishop, the Bishop of Harrisburg, the Bishop of Erie.

Preacher: The Rt. Rev. Dr. Lloyd.

Presenters: The Bishop of Pittsburgh, the Bishop of Bethlehem.

Attending Presbyters: The Rev. Messrs. W. E. Van Dyke and R. S. Radcliffe.

Master of Ceremonies: The Very Rev. A. R. Van Meter.

For Dr. Morris:

Time: Thursday, February 5, 1920.

Place: Grace Church, Madison, Wisconsin.

Consecrators: The Presiding Bishop, the Bishop of Tennessee, the Rt. Rev. Dr. A. W. Knight.

Preacher: The Bishop of Tennessee.

Presenters: The Bishop of Milwaukee, the Bishop Coadjutor of Tennessee.

Attending Presbyters: The Rev. Dr. C. E. Craik, the Rev. W. H. Du Bose.

Master of Ceremonies: The Rev. Hudson Stueck, D.D.

Deputy Registrar: The Rev. Arthur R. Gray, D.D.

#### WESTERN NEW YORK LOSES PROMINENT CHURCHMEN

WESTERN NEW YORK has sustained the loss by sudden death of two of its prominent Churchmen in the past week. On Wednesday evening, November 19th, Mr. James E. Brown of Geneva was so severely injured in an automobile accident that he died within two hours. For over twenty-five years Mr. Brown was a vestryman of St. Peter's Church and for a considerable portion of that time has been senior warden. He was also one of the trustees of the parochial fund of the diocese up to the time of his death. In all civic affairs Mr. Brown ever took a leading part, so that at the time of his funeral on Saturday afternoon all business places in the city were closed for one hour.

On Sunday morning, November 23rd, Brigadier General Samuel M. Welch of the Fourth Brigade failed to awaken from his sleep. Aside from his well-known military record Gen. Welch was a life-long parishioner of Trinity Church, Buffalo, for ten years superintendent of its Sunday schools, and a vestryman from 1877 to 1882. His funeral from Trinity Church, Rev. Cameron J. Davis, officiating, was with full military honors, the 74th Regiment, the 65th, and the Veterans of the Spanish War forming an escort.

#### BISHOP KINSMAN "RECEIVED" BY CARDINAL GIBBONS

PRESS REPORTS that appear to be authentic state that Bishop Kinsman was received into the Roman Communion by Cardinal Gibbons on Tuesday, November 25th, at the Roman Cathedral in Baltimore. The report is that he made his abjuration and was

then conditionally rebaptized. It is also stated that he will study in Washington for the Roman priesthood, to which he will be ordained next May.

Bishop Kinsman startled the Church last spring by declaring his intention to resign his diocese, and later, by his letter of resignation, in which he declared his disbelief in Anglican orders, and suggested that he be deposed. At the recent General Convention his resignation was accepted by the House of Bishops but the suggestion as to deposition was passed over in silence.

#### BEQUESTS

THE WILL of the late Jane Edwards, of Monmouth, Ill., makes Trinity Church of that city beneficiary in a bequest of \$200 to be applied on the parish debt, which has recently been reduced from \$700 to \$500 by a payment made by the woman's guild of the parish.

THE WILL of Mrs. Ernst A. Peters, recently deceased, leaves one twentieth of her estate to St. Luke's Hospital and one twentieth to St. John's Cathedral, Denver, Col. It is expected that these sums will not be less than \$20,000 each. This will reduce the total debt at the Cathedral (unprovided for) to less than \$25,000, and will form the nucleus of funds at the hospital for a much needed enlargement.

#### MEMORIALS AND GIFTS

THE REV. JERRY WALLACE, rector of Good Shepherd parish, Forrest City, Arkansas, recently blessed a beautiful marble font given by Mr. and Mrs. R. J. Lanier and family as a memorial to their young son, Robert J. Lanier, Jr. A handsome new altar rail has also been recently placed in this church and blessed, the rail being a memorial from Dr. J. S. Shields to his wife, Mrs. Ellen Wortham Shields.

A SOLID OAK TABLET, a memorial to the Rev. Scott Kidder, D.D., erected in the chancel on the gospel side in the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., was blessed on All Souls' Day. The tablet is the first of its kind in this country. It has a hand-carved border of lilies and roses, illuminated in natural colors. In the centre is the following inscription:

"To the Glory of God and in memory of the  
REV. SCOTT KIDDER, D.D.  
Rector of this Parish from June 1915, to  
August 1917, when he was suddenly  
called to a Higher Service.  
"Erected by his parishioners in affectionate  
remembrance, and in a Faith strengthened and  
inspired by his teaching and belief in the Res-  
urrection of the body and the Life Everlasting."

THE SANCTUARY of the Church of the Advent, Louisville, Ky. (Rev. Harry S. Musson, rector), has been enriched by the gift of two Oriental rugs, which were dedicated on a recent Sunday. They are similar in design and coloring and harmonize perfectly with the velvet rugs and kneeling pads on the chancel floor and at the Communion rail. The new rugs, which have been placed on the white marble steps leading to the altar, were given by two members of the congregation as a thank-offering for the preservation of the rector and his family in an automobile accident.

#### ALABAMA

C. M. BECKWITH, D.D., Bishop

Nation-wide Campaign—New Parish House and Rectory at Montgomery

THE DIOCESAN COMMITTEE of the Nation-wide Campaign with representatives of the Laymen's Movement of Alabama and the

Board of Missions, have been in session this week, planning for their respective interests. The laymen of Alabama at the last council formed an organization, and their first assumed task was to raise \$18,000 instead of the usual \$6,000 for diocesan missions. Laymen have presented this interest all over the diocese. The Rev. Richard Wilkinson, D.D., chairman of the Sewanee drive, appealed to the joint committees to add unfinished quotas to the local budgets and give the people a chance to do the unfinished work for Sewanee. This was consented to, and the Nation-wide and the Sewanee balances will be finished together.

BISHOP BECKWITH is giving his entire time to the Campaign, and is doing a vast amount of work. He is working also in every way to bring his diocese into true alignment for Sewanee. Last Sunday Birmingham, Mobile, and Montgomery had "their day" for the Nation-wide Campaign.

CHRIST CHURCH, Tuscaloosa (Rev. E. A. Penick, rector), is much interested in the Nation-wide Campaign. On November 9th, the Rev. Albert Thomas of South Carolina, presented the subject at the morning service and at an afternoon conference. During the remainder of the month there were four-minute talks by laymen on each Sunday.

ST. JOHN'S CHURCH, Montgomery (Rev. Richard Wilkinson, D.D., rector), is rejoicing in the newly remodeled parish house and the rector and his family are happy at getting into the newly purchased rectory. Two bequests on November 24th furthered the interest of the Nation-wide Campaign.

#### ARKANSAS

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

Enlisted Automobiles—Parish Letter—Dr. Johnson Aids in Settling Race Troubles

THE WOMAN'S AUXILIARY of Trinity Cathedral, Little Rock (Very Rev. R. B. Templeton, D.D., Dean), has a way of increasing attendance and interest by using the automobiles of its members to carry guests to the meetings.

IN ST. JOHN'S parish, Fort Smith (Rev. Malcolm W. Lockhart, rector), the rector sends a weekly letter to parishioners every Friday announcing the time and nature of the Sunday services, with news items calculated to stimulate interest. The result has been a decided increase in attendance. The letter is sent out without charge, and without advertisements.

IN THE recent negro insurrection in Phillips county, the Rev. D. E. Johnson, Sr., D.D., priest in charge of St. Mary's (colored) Church, Hot Springs, is accredited with having rendered valuable service in allaying the fears of the negroes and in interpreting to them the feeling and attitude of the whites. Dr. Johnson's charge is some distance from Phillips county, but he went to the scene and worked hard and faithfully day and night, rendering a service which only a leader among the negroes could have rendered. The Governor of Arkansas personally commended Dr. Johnson's work to Bishop Winchester.

THE COMMITTEE on building in St. Andrew's parish, Marianna (Rev. C. C. Burke, rector), is expected to submit plans for a new church to a parish meeting in December. Actual construction is expected to begin early in the spring.

BISHOP DEMBY, in a recent issue of his official paper, the *Southwest Churchman*, has this paragraph in connection with the Nation-wide Campaign: "The Bishop is



asking each mission to put on a drive not for dollars and cents, but for human souls. Let each communicant pray and work, work and pray, to get at least one person for confirmation. Organize for the drive under the leadership of the missionary; with God all things are possible. Go at it with all your might—"Go over the top". We can only save ourselves as we save others."

#### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop  
EDWARD LAMBE PARSONS, D.D., Bp. Coadj.

#### Convocation of Oakland

THE CONVOCATION of Oakland opened on November 6th in the Church of the Advent, Oakland, beginning with Holy Communion, the Bishop of Olympia being preacher and Dean Gee celebrant. At the close of this service, the Dean introduced the newly-elected Bishop Coadjutor, who opened the business meeting with prayer. Bishop Parsons needed no formal introduction. In the afternoon session came the reflection of the Rev. E. F. Gee as Dean, the Rev. A. L. Mitchell as secretary, and Mr. Walter Bakewell as treasurer. Reports were encouraging. The rector of Christ Church, Sausalito, presented a constitution for a society for the young people, with motto and conditions for membership. This, with some amendments, received endorsement. Bishop Parsons spoke of phases of Church activity, and made suggestions as to future work. A suggestion from the convocation of San Francisco was read as to the minimum salary for missionaries, \$1,500 and a parsonage being considered the least possible on which a clergyman's family, could live decently under existing conditions. This suggestion received hearty endorsement. The Laymen's League gave a dinner in St. Paul's parish house at 6:30, with the Bishop Coadjutor as guest of honor. Besides clergy and laymen, there were present the Bishops of California, Olympia, and Nevada. The Nation-wide Campaign was the subject of the evening speeches. Dean Gee spoke of the great work to be done in the diocese, and emphasized his remarks with lantern slides. The women's part was presented by Mrs. McLeish, acting president of the Woman's Auxiliary.

This most eventful evening was brought to a close by Bishop Nichols, when he gathered up the threads of the speeches, and wove them into a whole. The sessions of the following day were held in St. Paul's Church, Oakland.

After Holy Communion the time was given to the Nation-wide Campaign.

Among the speakers, other than the clergy, were Mrs. L. F. Montague, president of the Woman's Auxiliary, and Miss Ryland of the Students' Movement League. The convocation closed with an evening mass meeting in the Congregational church. The speakers were the Rev. Alexander Allen, a delegate to the General Convention; the Rev. C. P. Deems, who told of the Seamen's Institute at San Francisco; the Rev. David R. Wallace, pastor of a zealous congregation of colored people in Oakland, and the Rev. W. R. H. Hodgkin. Lantern slides were used to illustrate the speeches.

#### CENTRAL NEW YORK

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

Will Carry the Church to the Farm—Continental Sunday?—New Church in Utica—Nation-wide Campaign

THE LAYMEN of Zion Church, Greene, as a result of some calling in the rural districts, have decided to bring the teaching of the

Church nearer to the people of the farms. The evening service is to be omitted in the parish church, and automobiles will convey rector and choir to points where services can be held in school houses.

THE REV. JESSE HIGGINS, rector of St. George's Church, Utica, has addressed a letter to the common council, urging that, although a referendum showed a small majority in favor of Sunday moving pictures, the proposal be negated by that body. He presented two lines of argument, urging first that to keep these houses closed as in the past was to preserve Americanism. Although, he writes, no established form of religion was recognized by the founders of the nation, yet, inspired by a free and enlightened Christianity, they left the Lord's Day as a conspicuous and permanent institution. In the second place, the fact that other cities have Sunday pictures should not be given serious thought, since it has

ever been the pride of Utica to be different from other cities.

A MEETING recently called in Utica by the Bishop considered the future of All Saints' mission and the propriety of building a new church in South Utica. A letter sent out prior to this meeting stated that investigation had shown more families in this section connected with the Church than with any other religious body, except the Roman Catholic Church; that there were one hundred families not connected with any Church; that there was no place of Christian worship, except a Roman Catholic church, nearer than one mile; and that if the people were disposed to pledge coöperation it was proposed to appropriate from the Nation-wide Campaign funds \$30,000 for a new building and \$2,000 a year for three years for maintenance. The Bishop has been trying for some time to interest people in establishing a new parish at this point,

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and a Sunday school has been held, without particularly encouraging results. This special meeting was attended, however, by all the clergy then in the city and a large number of residents. These declared that they would back the project, and that the distance to other parishes amply justified the movement. Regular services began on the First Sunday in Advent with the Holy Communion, which will be celebrated every Sunday morning and an evening service held. The lot on which the mission stands, presented by Mrs. Perkins of Grace parish, is in an ideal location.

**GREAT MASS MEETINGS** in the interest of the Nation-wide Campaign have been held in the principal cities, and much enthusiasm has been aroused. Bishop Fiske is devoting practically all his time to this work. Syracuse and Utica have had the privilege of also hearing Bishop Lloyd and Mr. Franklin. Syracuse had a mass meeting in St. Paul's Church, and an overflow meeting in the parish house was addressed by the same speakers. Striking sentences by Bishop Lloyd were the following: "Syracuse will never be a city that is civilized if Utica is pagan. The state of New York will never be secure in her liberties if the nation is pagan. The United States can never be Christian while Europe is pagan, and Europe can never shine while blackness and hopelessness is over Africa. . . . We have got to determine what part of our income should be devoted to that enterprise on which society depends." Before Mr. Franklin spoke the choirs sang, "Like a mighty army moves the Church of God," and the speaker pointed out how greatly the Church had failed, in the past, to move like a mighty army. It had moved rather like a mob of stragglers. Bishop Fiske made a strong point by the story of a colored man who, after an experience in the popular religious organizations that sprang up among his race after the war, returned to the "Good Old Church" because that didn't cost anything to belong to. He illustrated by a chart the number of clergymen in the diocese receiving less than the salary of day-laborers, carpenters, and plumbers. He pleaded for a Church extension fund for the diocese.

UTICA HAD its mass meeting in the Lumberg theater. Where burlesque had held sway twenty-four hours before, evening prayer was said by Capt. W. G. Mayer. Frederick J. Bowne, diocesan chairman, introduced the speakers. Bishop Lloyd told the audience that when men seemed to have dropped back to savagery, it was evident that something was wrong with the past work of the Church, and the Board of Missions decided to make first of all a Survey to ascertain conditions. "This made plain the trouble—a Church comfortable and at ease. There was not a diocese with equipment to carry on its work—hardly a parish where enough money was spent to make it an influence for good. Priests were starved—children not taught character. The Survey was presented to the General Convention—people became enthusiastic and said, 'We will do it.' The House of Bishops said, 'Go to it.' I have slept quietly ever since. The people can't turn away from that to which they are committed."

#### COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop  
Nation-wide Campaign


A CONFERENCE of over one hundred laymen and women met at Cliff House, Manitou, from November 7th to 9th to check up progress in the Nation-wide Campaign.

Almost every parish and mission was represented. Mr. James H. Pershing opened the conference with a report on the General Convention and the Campaign. On Friday evening Mr. M. Lindsay made an address on Personal Service, with a number of recommendations by a special committee of which he was chairman. On Saturday morning Mr. W. W. Grant, Jr., addressed the conference on The Responsibilities of a Christian, and urged that a standard of Church membership be established. A diocesan handbook to educate communicants in their duties will be prepared by the Bishop. The religious training of the child at home was urged by Mrs. H. J. Hersey, while a report by Miss Edith Brent recommended the standardization of Sunday schools, the establishment of conferences and normal training classes, a Sunday school reference library and exhibits, and committees to keep in touch with students in college towns. On Saturday afternoon Mr. Clarence P. Dodge spoke on The Press and the Church and criticized the clergy for their failure to cooperate with the newspapers. He suggested that carefully-prepared synopses of sermons should be sent to the newspapers to reach the larger audience of their readers. Outlining the financial demands of the Campaign, Mr. Pershing pointed out that of all funds contributed by Church people in the diocese only 5 per cent. was for diocesan purposes, and only 2 per cent. for missionary and other extra-diocesan purposes. He urged teaching proportionate giving in the Sunday schools, and the universal adoption of the duplex

envelope system. Mr. R. Davis and Mr. H. McLean urged more sympathetic application of the spirit of Christianity. Miss Marie Page recommended that working people be consulted as to convenient hours for public worship, and the institution of a Christian public forum. The conference closed on Sunday night with an address by the Bishop on Following up the Campaign.

THE CHILDREN'S PROGRAMME in the Campaign began on November 16th with an address in each Sunday school by a special speaker. On November 23rd, all the Sunday schools of Denver and vicinity combined for a parade and mass service. Over two hundred automobiles, decorated with banners, processional crosses, and the names of the various schools, carried about one thousand two hundred children through the business district and to St. John's Cathedral. During the parade hymns were sung, with the Boy Scouts' band leading. At the Cathedral every seat was occupied, in nave, choir, and gallery. Specially prepared service leaflets were used, and the Bishop addressed the schools in preparation for the membership canvass which is to take place on Advent Sunday. The offering, nearly \$100, was the first taken in the diocese in behalf of the Campaign. On the 30th a specially prepared lesson in all the schools related the missionary spirit to the life of the child, pointing out how each can help.

ON NOVEMBER 21st about three hundred parish committeemen and captains met in conference at the Chapter House, Denver, to receive instructions regarding the canvass on the Second Sunday in Advent. Mr.



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James H. Pershing, chairman of the diocesan committee, explained the single-budget system, which the diocese has finally adopted, and also the methods in collection and proportionate distribution. Other speakers emphasized the more spiritual aims of the Campaign and the great need, not only of money, but of service. As the Campaign progresses examination leaflets, prepared by the diocesan committee and its advisory councils, are being distributed with the Campaign literature.

#### CONNECTICUT

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

Nation-wide Campaign—Church Normal School—Gymnasium at West Haven—Improvements in the Cathedral

AT A RECENT joint meeting of the missionary society of the diocese and of the diocesan committee of the Nation-wide Campaign in Trinity parish house, New Haven, resolutions were adopted urging revision of the national and state surveys. It was resolved that the diocese will endeavor to do its full share financially in the Campaign. Parishes will select their own time for the financial canvass, at some date before Easter.

CONNECTICUT'S SHARE in the Nation-wide Campaign budget will approximately be: For each of the next three years for general Church expenses (extra-diocesan), \$303,484; for diocesan expenses (that is, within our own diocese), \$94,000. Comparing these figures with the respective figures for 1919, which are \$67,321 for general missions, and \$15,400 for diocesan missions, we find the increase to be four and one half times as much for the general Church and six and one tenth times as much for the diocese.

CHRIST CHURCH, West Haven (Rev. Floyd S. Kenyon, rector), will build an up-to-date gymnasium as a permanent memorial to her sons who went out to service in the world war, the parish having taken action to that effect at the close of the evening service on November 23rd. The new building will be built on the site of one destroyed by fire a few years ago, and will be fitted up with all that is modern. A tablet will bear the name of every man and woman who enlisted in any branch of the service during the world war.

FROM PLANS drawn by Cram and Ferguson, Boston, the interior of Christ Church Cathedral, Hartford, is being wonderfully improved and beautified. The heart of all that is being done is the altar of Caen stone given in memory of the late rector, the Rev. James Goodwin. The money for this memorial has come absolutely without solicitation from the parishioners and is an evidence of the love and affection in which Dr. Goodwin was held. The face of the altar contains five panels in the centre of which are shields, the middle one bearing a cross and the others the traditional symbols of the four evangelists. The erection of the altar necessitated a more adequate reredos. This has been provided for by placing a wide panel on each side of the old reredos, and a series of niches above it, crowned with a crested moulding. The most interesting part of the new reredos is a series, to be placed in the ten niches mentioned, of ten figures carefully chosen to represent epochs in history from the Apostles to the Church in Connecticut. The sanctuary will be enlarged by putting three stone sedilia into the wall on the epistle side, and by placing the communion rail about two feet outside the chancel arch. In place of the present pulpit will be the Bishop's throne, given in memory of Bishop Brownell. A beautiful

parapet has been designed, and the present pulpit with a modified base will be on the gospel side, the lecturn in a corresponding position on the epistle side. The Dean's stall, on the gospel side, is designed to form part of the screen which separates the choir from the Chapel of the Nativity.

THE SECOND monthly session of the New Haven Church Normal School of Christian Nurture was held in St. Paul's parish house on November 25th. Notwithstanding the weather and outside attractions, over one hundred attended and the interest was marked. Dr. Bradner gave a valuable instruction to the classes as a whole on Age Characteristics.

THE ADVENT OFFERING of the Church schools will be divided this year between Plainfield and Putnam, and will help build rectories in these two important mission centers.

THE NEW HAVEN local assembly of the Brotherhood of St. Andrew met in St. Thomas' Church, New Haven, on November 24th. Mr. D'Olier of St. George's Chapter Bridgeport, gave an interesting talk on his impressions of the Brotherhood Convention.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop  
HARRY T. MOORE, D.D., Bp. Coadj.

New Rectory at Fort Worth

THE NEW rectory of Trinity parish, Fort Worth (Rev. Lee W. Heaton, rector), erected at a cost of \$15,000, is the first unit of a complete parish plant, to consist of rectory, parish house, auditorium, and church. The parish has just cleared off all debt on a square block of property at the center of the finest residence section.

#### DELAWARE

Renovation at Middletown

RECENTLY St. Anne's Church, Middletown (Rev. Percy L. Donaghay, rector), was completely renovated, the entire interior being painted in duo-tint oil color. Eight electroliers were hung in the nave; a number of indirect globes were placed in the chancel arch, and a red tile floor was laid in the vestibule. The exterior stone work was all re-pointed, and the organ placed in first-class condition. The improvements cost about \$2,000. One of the parishioners presented two silver alms basins in memory of the late senior warden, Mr. M. N. Willits.

#### DULUTH

JAMES DOW MORRISON, D.D., LL.D., Bishop  
The Church at Cass Lake

IN ST. PETER'S CHURCH, Cass Lake, on November 21st, the Rev. George Backhurst, general missionary of the diocese, officiated at the baptism of seventeen persons, of whom six were infants, the others ranging up to a young soldier just returned from France.

This mission has recently purchased a store building in the busiest part of the town, and has transformed the interior into a convenient guild house, where Mrs. H. J. Parshall, U. O. worker, keeps open house, guilds of both Indian and white ladies meet for work, and the young people have their clubs. The guild house has won the approval of the citizens, and as a community centre it is doing a splendid work. Mrs. Parshall is the god-mother of this mill town.

On November 11th a conference of Indian workers was held in St. Peter's Church, to further interest in the Nation-wide Cam-

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### A Survey of Religious Education in the Local Church

By William C. Bower. \$1.25, postpaid \$1.35. This book aims to help groups of students in religious education, churches that have awakened to their educational responsibility, and administrators and teachers, to make a careful survey of the work of religious education in the local church.

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paign. The Bishop gave a splendid address on The Church, and the Superintendent of Indian Missions, the Rev. George Backhurst, preached at the Holy Communion. At the meetings the speakers were the Bishop and the Rev. Messrs. Backhurst, E. C. Kah-O-Sed, and W. K. Boyle. Great interest was manifested by the Indian ministers and much progress is expected all through the Indian work as a result of the Campaign.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.  
Woman's Auxiliary—Middle Convocation

THE ANNUAL MEETING of the Woman's Auxiliary at Christ Church, Easton, November 5th and 6th, was attended by representatives from all the parishes. Mrs. Van Harlinger of Pennsylvania conducted study classes on the Nation-wide Campaign and the officers gave interesting reports. Bishops Rowe and Remington addressed the mass meetings. Mr. John S. McDaniel, chairman of the diocesan Nation-wide Campaign committee, explained the diocesan programme.

THE MIDDLE CONVOCATION at Trinity Cathedral, Easton, November 10th and 11th, devoted its sessions to the Nation-wide Campaign. The Rev. H. W. Stowell, field secretary of the Third Province, explained the opportunities and responsibilities of the campaign. Mr. John S. McDaniel explained the details. The Rev. Dunbar Gould discussed the work of the General Convention.

GEORGIA

F. F. REESE, D.D., Bishop  
The Nation-wide Campaign

IN THE larger cities particularly, work for the Nation-wide Campaign is thoroughly well organized, and in the smaller towns committees are working. Bishop Reese has made a tour of large and small towns and parishes, and has held conferences and preached on the Campaign. In Waycross, the Bishop was tendered a supper by the new Churchman's Club when he visited that town on November 10th. Both Augusta and Waycross have organized clubs as one of the results of the Campaign. Augusta has absolutely broken down the bounds of parochialism and the four parishes are working together for the Campaign under an executive committee with a representative from each parish.

The four parishes in Savannah are all well organized, and the committees are meeting regularly. Christ Church school is making strides before undreamed of, and greater interest is diffused throughout the whole personnel. Plans are now being made for a Christmas pageant, prepared by Mrs. Waring, in which the whole school will take part. A normal class for training teachers will soon be an integral part of the school. St. John's Church school gave the Campaign Pageant, *The Builders of the City of God*, on the evening of November 30th. Great interest is being taken by both teachers and pupils in the Christian Nurture Series installed by the rector, the Rev. W. T. Dakin, the first of October. St. Paul's Church, while working hard for the Campaign, is also making plans for a parish house. A teacher training class has also been organized in St. Paul's Church school. St. Michael and All Angels' Church holds two sectional meetings a week, when talks are made, principally by members of the other parishes. Americus and Brunswick have the work for the Campaign well under way.

AT A MEETING of the diocesan committee in Savannah on November 19th, the budget

was adopted, and the quota accepted. The total sum for diocesan needs to be raised in the three-year period is \$50,000—\$15,000 for the regular missionary work, and \$19,200 for progressive work for missions, including \$9,000 for increase in salaries and \$10,200 for a diocesan missionary and his traveling expenses; \$10,000 toward an episcopal residence, \$1,500 for the diocesan Board of Religious Education, \$1,800 for the University of the South, \$1,500 for Campaign expenses, and \$1,000 for contingencies. The amount asked of the diocese by the General Church is \$100,716 for the three years, so that the grand total to be raised by the diocese is \$150,716.

SAVANNAH AND AUGUSTA have been visited by the Bishop of Porto Rico for diocesan mass meetings. Bishop Colmore preached a missionary sermon at Christ Church on the morning of November 16th, and in the evening a united service of the four parishes was held at St. John's Church. In Augusta, the Bishop spoke to the Woman's Auxiliary of St. Paul's Church, on November 17th, on the missions of Porto Rico, and in the evening at St. Paul's Church, on the Campaign.

THE COLORED PARISHES and missions are all intensely interested in the Campaign and are working zealously.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop  
Nation-wide Campaign

AN ALL-DAY session of various parochial committees of the Nation-wide Campaign was held at St. Paul's Church, Indianapolis (Rev. Lewis Brown, rector), on Monday, November 24th, the Rev. Drs. Holly and Martin sent by headquarters, giving instruction and inspiration. These representatives have held meetings, also, in many parishes. A great mass meeting of the parishes of the city of Indianapolis was assembled at the English Opera House on November 30th, the singing being led by combined vested choirs. The address was given by Dr. Richard Wilkinson, of Alabama. The Campaign has already done

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### KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Memorial Service at the Cathedral—Post-Convention Meeting of Woman's Auxiliary

A SPECIAL SERVICE was held in Christ Church Cathedral, Louisville, on Sunday afternoon, November 16th, as a memorial to the five young men of the congregation represented on the Cathedral service flag by gold stars. A number of the local clergy were present. The lessons were read by Dean Emeritus Craik and the sermon delivered by Dean McCready. The music was particularly beautiful and inspiring as well as appropriate beginning with the opening hymn, "For All the Saints who from their labors rest", and reaching its climax in Stainer's magnificent anthem, "I Saw the Lord", as an offertory, the recessional being "The Son of God goes forth to War". This service was arranged by the Woman's Endowment Association, who had resolved to memorialize these boys in the memorial book, thereby adding to the permanent fund for the endowment of the Cathedral, each name in the book representing a gift to the endowment of a certain sum. On the special page in the memorial book is illuminated the text, "And they . . . shall shine as the brightness of the firmament . . . and as the stars forever and ever." At the close of the sermon the Dean called upon the great congregation to rise while the names on the five gold stars were read. The offering was devoted to the endowment fund.

AT A SPECIAL post-Convention meeting of the city branches of the Woman's Auxiliary in the Cathedral House on the afternoon of November 18th reports of the Triennial were given by three of the delegates. Mrs. H. S. Musson presented The Conferences and the Joint Sessions; Miss Mary Lee Warren spoke on The United Offering Service and Missionary Mass Meeting, and Miss Nannie Hite Winston gave an account of the business sessions and the legislation accomplished. At the close, a special offering was taken for the new chapel at St. Hilda's School, Wuchang. The Kentucky branch feel a special personal interest in this work, as one of its own former members, Miss Elizabeth Mildred Buchanan, is there as a United Offering missionary.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Funeral of Rev. W. P. Brush—Anniversary Service of Woman's Auxiliary—The Call to Life Service—Memorial Service—Nation-wide Campaign

THE REV. WILLIAM PECK BRUSH, rector emeritus of St. Paul's Church, Jersey City, was buried from the Church of the Incarnation, Brooklyn, on November 24th. The Rev. Mr. Brush was ordained priest in 1880 in the church from which he was buried. At the funeral Bishop Lines officiated, assisted by the Rev. Mr. Carrington, rector of the church.

ON NOVEMBER 13TH was held the anniversary service of the Woman's Auxiliary in the diocese. The Holy Communion was celebrated at the Church of the Incarnation, Brooklyn, by the Bishop, and the sermon was preached by the Rev. Mr. Carrington rector of the parish. After luncheon addresses were made by Bishop Huntington of Anking, Archdeacon Stuck, and the Rev. Robert Rogers. The offering was sent to St. John's School, Corbin, Ky.

IN CONNECTION with the Nation-wide Campaign, the call of the Church to life service is being presented to the young people of the diocese. The Rev. J. Henry Fitzgerald in Brooklyn, and the Rev. S. W. Day for the suburban part of the diocese, have charge of this department. In a central church in Brooklyn a company of 180 young people of many parishes dined together and listened to addresses presenting the vocations open to those who wish to give their lives to the Church; and a similar gathering of young people from suburban parishes was held in the parish house of Grace Church, Jamaica.

THE REV. JOHN GREENWOOD BACCHUS, D.D., who died suddenly on August 1st last, was commemorated in a special service in the Church of the Incarnation, Brooklyn, of which he was for many years rector, on Sunday, November 16th. The Rev. Arthur B. Kinsolving, D.D., now of Baltimore, but formerly of Brooklyn, was the preacher.

IN THE interest of Liberia, and especially of Liberia College, a mass meeting of Church people was held in Holy Trinity Church, Brooklyn, November 20th. After a short service conducted by the Archdeacon of Brooklyn, the Rev. J. H. Melish, rector of the parish, spoke briefly, introducing Bishop Lloyd and the Rev. Mr. Cassells, President of Liberia College.

A COMPANY of nearly a hundred information men have been making five-minute speeches on the Nation-wide Campaign in many of the churches of the diocese during November. Nearly all the churches and chapels have had at least one such address and many of the larger congregations have listened to such a speaker for five Sundays. Archdeacon Webb, who has had charge of this activity, reports from many rectors the warmest praise of his "Information Men" and in only a few cases has there been any adverse criticism. It is hoped a plan can be developed to continue this corps of men in service.

### MARQUETTE

ROBERT LER. HARRIS, D.D., Bishop

Nation-wide Campaign

ON SUNDAY, November 23rd, Mr. Frederic C. Morehouse made the address at the morning service in Trinity Church, Houghton, on the Nation-wide Campaign. He held the attention of the congregation for nearly an hour, by his presentation of the large and inspiring programme which the Joint Commission has set before the Church. On the 25th Bishop Harris visited Trinity Church and held a conference on the Campaign. In a remarkable survey of conditions as they exist in the world to-day he painted the dark background of the Campaign—the conditions which made the extraordinary movement of the Church necessary, and pointed out that the Church was the only institution with a programme big enough to cope with the task of social reconstruction.

### NEWARK

EDWIN S. LINES, D.D., Bishop  
W. R. STEARLY, D.D., Bp. Coadj.

Anniversaries at Dover, Including Semi-Centennial of Rector Emeritus—Resignation of Rev. Dr. White

THE SEVENTIETH ANNIVERSARY of St. John's Church, Dover, and the fiftieth anniversary of the Rev. Dr. John F. Butterworth's rectorship, were celebrated on Sunday, November 9th. The Holy Communion was celebrated twice before a choral celebration at eleven, at which the Rev. Walter E. Howe, rector, preached an historical sermon

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At the evening service four former rectors were present. The office was read by the Rev. Robert J. Thomson and the Rev. Dr. William M. Pickslay. A memorial of the departed was read by the rector. An address was made by the Rev. Dr. Butterworth. The sermon was preached by the Rev. James A. McCleary. On Monday evening an informal reception was held in the parish house. The rector presided and presented the four former rectors and the ministers of several denominational churches. The Rev. John Keller, secretary of the Newark clerical committee, conveying the felicitations of that society to the Rev. Dr. Butterworth.

AFTER A RECTORSHIP of nearly thirty years, the Rev. Dr. Edwin A. White has resigned his cure of Christ Church, Bloomfield, and Glen Ridge, N. J. The vestry has elected Dr. White rector emeritus, effective January 1st, with a handsome annual honorarium.

During this rectorate much constructive work has been done. A parish house, rectory, church, and church enlargement have been built. The parish now ranks sixth in the diocese.

#### NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

#### Convocation of Charlotte

THE CONVOCATION of Charlotte held its annual meeting at the Church of the Epiphany, Leaksville, on November 3rd to 5th with good attendances of clergy and laity, and addresses and conferences of high order. The first night was given up to historical addresses, it being the seventy-fifth anniversary of the parish. On the other two days, the principal topics were the Nation-wide Campaign, and improvement of the Sunday school. A definite programme for constructive work for the next three years has been mapped out, and the convocation voted to assume financial responsibility. It means a large increase in offerings for diocesan missions, in fact, six times the amount given last year, but the members felt that with increased interest and feeling of responsibility generated by the Nation-wide Campaign the money will be forthcoming. Addresses on the Campaign were made by the Rev. R. E. Roe, Mrs. T. W. Bickett, and Mrs. H. M. Bonner, the latter two telling of incidents at the General Convention.

The claims of the Christian Nurture Series, and the Nation-wide Campaign in the Sunday school, were presented by Mrs. Bonner and the Rev. H. W. Stowell. Interesting discussion followed. An address on Music in Sunday School and Church was given by the Rev. R. B. Owens, and the New Hymnal was highly commended.

#### PITTSBURGH

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

#### Nation-wide Campaign

PROBABLY the greatest meeting ever held by the Church in Pittsburgh was the mass meeting on Sunday, November 23rd, at Carnegie Music Hall, when the Bishop of Southern Brazil and the Rev. James E. Freeman, D.D., were the speakers. Dr. Wyatt Brown acted as chairman and introduced the speakers. The Bishop conducted the services and a united choir of 400 persons led in the singing. Dr. Freeman made urgent plea for a Christian America and set forth that only through reconsecration and casting aside self-satisfaction could the Church accomplish the aims of the Campaign. He paid glowing tribute to the late Theodore Roosevelt. Bishop Kinsolving made plea for

democratization of the Church; not until each member felt his own responsibility would the Church be awakened and resume its proper place. At least 2,500 persons attended, braving a snow and rain storm.

TEEN-AGE CONFERENCES to interest young men and women in the work of the Church were held at New Brighton, Greensburg, and the Church of the Ascension, Pittsburgh. All conferences were largely attended and several young men expressed their desire to study for the ministry while others enrolled themselves as workers. The Rev. Dr. Frank Dean, Lawrence Lee of the University of Virginia, and Miss H. E. L. Engle, of Atlanta, Ga., had charge.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

#### Nation-wide Campaign—Triple Parish Celebration—Churchmen's Club Dinner—Seamen's Church Institute

THE BISHOP McVICKAR HOUSE is a beehive of workers in the interest of the Nation-wide Campaign. In nearly every parish and mission there is a similar beehive. There may be a whirlwind about it, for at the clerical conference in Grace Church, Providence, November 3rd and 4th, it was decided to have the Campaign culminate December 7th with one great charge, rather than have two charges, one then and another in March. It is a hopeful sign of the times to have laymen stress the spiritual side of the Campaign. Mr. Wm. A. Viale, head of one of the greatest business concerns in Providence, and Col. H. Anthony Dyer, the eloquent leader in Liberty Loan work, are devoting a large part of their time to it. Many other well-known laymen are enlisted as four-minute speakers, and already their addresses have had a great effect. The Church in the diocese will be surprised in the lay force that it has.

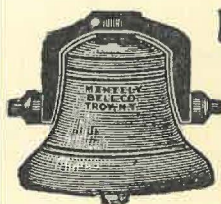
ST. MARTIN'S CHURCH, Providence, had a triple celebration on St. Martin's Day, November 11th, keeping it as its patronal festival, as the second anniversary of its dedication, and as Armistice Day. There were two celebrations of the Holy Communion, a morning sermon by the rector, the Rev. Arthur L. Washburn, an address to the children in the afternoon by the Rev. W. H. P. Hatch, D.D., and an address by Bishop Perry at festal evensong. After

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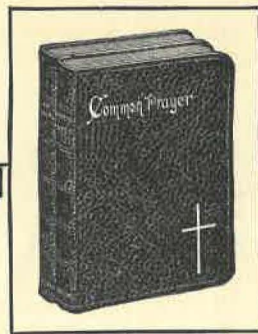
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this last service there was a general reception in the parish house.

THERE WAS large attendance at the Churchman's Club dinner on November 6th at the Turks Head Club. Bishop Page of Spokane, the first speaker, enlightened those present as to the meagerness of equipment given missionary bishops to do a great work, showed the need of more business methods and more backing, and led up to possibilities through the Nation-wide Campaign. The Rev. Henry Russell Talbot, executive secretary of the Nation-wide Campaign, Bishop Perry, Col. Dyer and Mr. Wm. A. Viale all spoke for the Campaign, emphasizing its spiritual side. Mr. A. J. Thornby, new president of the Churchmen's Club, was the toastmaster.

THE SEAMEN'S CHURCH INSTITUTE of Newport was formally opened on November 14th. Bishop Perry and Rear-Admiral Sims, honorary presidents, conducted the opening exercises which consisted of prayers, the sounding of bugles, and the unfurling of flags. The institute, housed in comfortable and convenient quarters in Newport's busiest street, offers an attractive living room the furnishings of which are the gift of Mrs. Hamilton Fish Webster of Newport. On the wall of this room is a memorial to the men of the four Newport parishes who gave their lives in the war. Other rooms include a writing room, pool room, the gift of a friend, a canteen, checking rooms, and an office whose furnishings are a memorial to Lieut. Guy Norman, U. S. N.

Present on the opening day were the clergy of Newport, a large number of Church people, representatives of the Y. M. C. A., the Knights of Columbus, the Salvation Army, a number of naval officers, and a company of blue jackets from the naval training station. The institute will work among men of the navy and merchant marine in Newport and vicinity, under the general direction of the Seamen's Church Institute of America.

#### SALINA

GEORGE ALLEN BEECHER, D.D., Acting Bp.

Bishop Beecher Meets Clergy in Council

FROM NOVEMBER 23rd to 25th the Rt. Rev. George Allen Beecher, D.D., made his first visit as acting Bishop. Monday was spent in conference with the Cathedral Chapter, the Council of Advice, and others relative to the financial and material affairs of the district and the Cathedral. On Tuesday occurred a council of the clergy of the district at which the whole staff was present. Among other action the clergy went unanimously on record opposing the sale or rental of Church property to Christian Scientists and as advising suspension of the associate mission plan pending election of a Bishop. The latter action was taken in view of the loss of the inspiration and leadership of him whose vision and ideal this plan was, the late Bishop Sage.


#### WASHINGTON

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

Opening of St. John's Church, Washington—Consecration of St. Luke's—Recruiting Suppers—Provincial Board—Bishop Israel

ST. JOHN'S CHURCH, Lafayette Square was opened for services on Sunday, November 23rd, for the first time since the work of remodeling was undertaken. For the opening, a statement was prepared by Charles Moore, chairman of the Fine Arts Commission, which draws a comparison between St. John's Church and the White House. Both buildings were done by La-

trobe; St. John's, sixteen years after the White House. In both, the architect was hampered by lack of sufficient means and materials; and into both buildings through the last century cheap materials and some tawdry decoration had crept until the simplicity and quietness called for in the outlines of the buildings were lost. Seventeen years ago the White House was re-decorated from a state of delapidation, necessary rooms were added, and the interior was



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put in harmony with the exterior. The restoration of St. John's, made possible by the gift of the late Mrs. John Barton Payne, was placed in the hands of those who redecorated the White House, and it may be hoped that when the work is completed in detail, St. John's will be, in its dignity and simplicity, as satisfactory as the White House.

ST. LUKE'S (colored) CHURCH, Washington (Rev. Thomas J. Brown, rector), was consecrated by Bishop Harding on Thanksgiving Day, the fortieth anniversary of the church. The founder of St. Luke's was the Rev. Dr. Alexander Crummell, and the first contribution towards the building was \$1,500, given by the late Mr. W. W. Corcoran. Last spring a vigorous movement was started by the young women's club of the Church to pay off the debt then remaining of \$8 000. This was accomplished a few weeks ago. The Bishop in his sermon, after congratulating the rector and congregation urged them to press on now that the burden of debt was lifted, to self-support and the payment of an adequate salary to the rector, independent of the diocesan Board of Missions.

A RATHER silent and bashful company of about 180 young people filed into Epiphany parish house, Washington, on November 24th, and three hours later the same boys and girls streamed out in very different frame of mind, after the recruiting supper of the Nation-wide Campaign. The guests, between the ages of fifteen and twenty-one, had been selected by the rectors of Washington to represent the various parishes and the Cathedral schools.

Mr. Tyler Page, clerk of the House of Representatives, acted as toastmaster, introducing the speakers in effective way. Mr. Gordon Reese and Mr. W. Gibson had both seen service in the Marine Corps, and Miss Humphries had been in France. All are now on "detached service" for recruiting Churchmen. Such inspiration did they give that when Mr. Gibson called for a show of hands, to indicate how many were willing to think of organized Christian service as a life work, few arms remained down. This pledge was made more concrete by printed blanks listing some of the proposed forms of Christian activity. The volunteers, "Reserve Divisions of the Church's Army", as Mr. Reese called them, will soon be called on to fill out a questionnaire telling their own equipment for service. A similar supper for the archdeaconry of Maryland was held the following evening at Mechanicsville.

THE BOARD OF RELIGIOUS EDUCATION for the province met on November 18th at the residence of Canon De Vries in Washington. Four admirable reports were submitted in writing, one by Commander Jewell on Teacher Training and one by Canon De Vries on Theological Education being particularly timely and able. The Rev. W. A. Jonnard was elected field secretary for parochial education.

A MASS MEETING on November 18th filled Epiphany parish house, Washington, the audience giving rapt attention to Bishop Israel's topic, How can we hold our Young Men to Christ and the Church? The Bishop went to the very root of present day problems and conditions with our young men and our present home life.

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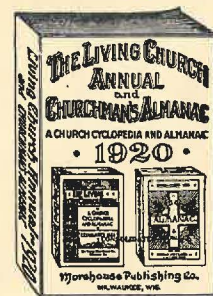
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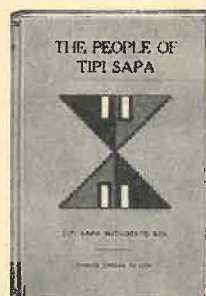
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