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The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, JANUARY 17, 1920

NO. 12

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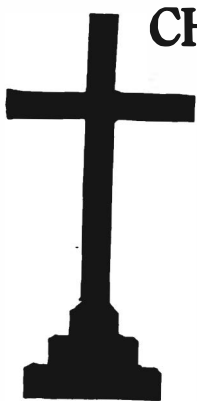
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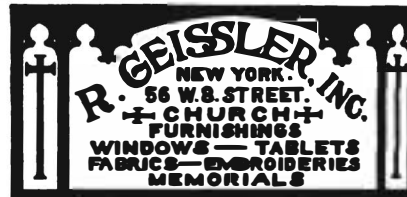
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A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	351
The Church's Programme for 1920—Relief Funds	352
ANSWERS TO CORRESPONDENTS.	353
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	353
NOTES ON THE NEW HYMNAL. VI. By the Rev. Winfred Douglas.	353
THEODORE ROOSEVELT. By the Rev. William T. Manning, D.D. (A Sermon)	354
THE CONGREGATION AT CHORAL EUCHARIST. II. By George Phelps.	355
A CHRISTIAN CONCEPTION OF PROPERTY. By the Rev. Edgar DeWitt Jones, D.D.	356
THE MINNESOTA POLICY. By the Rev. Robert C. TenBroeck.	357
COMMISSIONS TO GUIDE THE BUILDING OF CHURCHES. By Burton Chance, M.D.	358
THE WORD OF GOD. By the Rev. Carroll Lund Bates. (Poetry.)	359
SANCTUARY. By the Rev. Harrison Rockwell. (Poetry.)	359
THE JEWS AND THE NEW TESTAMENT. By B. A. M. Schapiro.	360
ONWARDS, AND TOGETHER? By the Rev. Walter J. Carey, R.N.	361
CORRESPONDENCE.	362
Western Opportunity (The Rev. Francis S. White)—The Alaskan Food Situation (John W. Wood, D.C.L.)—"Con- firmation and the Concordat" (The Rev. William T. Man- ning, D.D.)—A Bibliography of Confirmation (The Rev. Arthur W. Jenks, D.D.)—Bishop Doane and the Confirma- tion Rubric (The Rev. Randolph H. McKim, D.D.)—Western Ordination of the Deaf (The Rev. James H. Cloud)—Prepar- ing Men for Holy Orders (The Rev. Bernard I. Bell, the Rev. H. C. Benjamin)— <i>The Green Book</i> (The Rev. Percy T. Fenn, D.D.)	364
LITERARY.	364
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	365
PERSONAL MENTION, ETC.	366
MOBILIZATION DAY AND AFTER. (Illus.)	369
ENGLISH ENABLING ACT IS ACCEPTED WITH AMENDMENTS. The London Letter. By George Parsons.	370
WIDOWS' PENSIONS URGED BY CANADIAN CHURCHMEN. The Cana- dian Letter.	371
THEODORE ROOSEVELT AND THE FOREIGN-BORN CITIZEN. The New York Letter.	372
MASSACHUSETTS CHURCHMEN TO RECEIVE CAMPAIGN BADGES. The Boston Letter. By the Rev. Ralph M. Harper.	372
THE PHILADELPHIA LETTER. By Thomas Hubert-Jones.	373
TRINITY CHURCH, CHICAGO, TOTALLY DESTROYED BY FIRE. The Chicago Letter. By the Rev. H. B. Gwynn.	373

BUILD UP the Sunday schools and fewer reformatories will
 be needed.

The Living Church

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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 17, 1920

NO. 12

EDITORIALS AND COMMENTS

The Church's Programme for 1920

ACCORDING to an estimate of the probable income of the national Church during 1920, presented last week by the Treasurer to the Presiding Bishop and Council, we may count, for national work, on receipts for the first year of the Nation-wide Campaign of about \$3,783,000, to which should be added from other sources enough to bring the year's estimated total to \$4,298,000.

This is the first indication that has been given as to the extent to which the Church has accepted the national programme submitted to it. Apart from the amounts that dioceses undertook to raise for their own work, the Church proposed a three-year total of \$28,000,000, or an annual budget of \$9,333,333. The Church was formerly raising for all national purposes (including the Brotherhood of St. Andrew and kindred organizations) about \$1,900,000. Thus the amount asked for was nearly five times greater than the customary amount, in addition to which both dioceses and parishes were encouraged greatly to expand their own budgets, and in fact did so.

If, therefore, the Church raises for national purposes during 1920 the amount of Mr. Franklin's estimate, \$3,783,000, it will follow that as a result of the Campaign the income of the Church for national purposes has been about doubled in its first year. But that is not nearly all the result. The additional amounts that the dioceses have subscribed for their own activities probably exceed this national increment, and, at a low estimate, must probably add at least \$2,000,000 to the amount raised by Churchmen for Church work; and while we have little basis for an estimate as to the increased budgets that parishes have assumed for themselves, we have figures from so large a number of individual parishes that we may take \$1,000,000 as a low estimate of the aggregate of such increase, beyond the customary and normal increase. Adding together the estimates of increase for the three purposes, and recalling that each is intended to be, and probably is, an underestimate, it follows that the net financial result of the Nation-wide Campaign is an addition of nearly or quite \$5,000,000 to the subscriptions of the Church during its first year.

That, in turn, is less than may be expected during the two following years, since many parishes, and a number of entire dioceses, deferred their campaign until the coming spring, while some, not yet awakened out of their apathy or agnosticism, will certainly be encouraged to make a similar effort next fall or later. Thus the added receipts for 1920 will not nearly reach the increase that may be anticipated for 1921 and 1922. Yet, even though the total increase given the Church through the impetus of this movement during 1920 should not exceed \$4,000,000—and it certainly will—the Nation-wide Campaign has set a new high water

mark of successful attainment. Before this the splendid work of the Church Pension Fund in raising nearly \$7,500,000, distributed over a three-years' period, and worked up during a still longer period, has been the Church's largest financial achievement. That is now altogether eclipsed by what the Church has done through this united movement that, in most places, covered scarcely six months. That the discipline of the war period and the lesson in giving that the American people learned during those awful years are large factors in this result is beyond question, and this greater success of 1919 in no way detracts from the honor that has been earned by those who achieved the earlier success of the Church Pension Fund; but it must also be said that the impetus upon spirituality *first* which has been the characteristic of this Campaign, and the confident expectation that that increase would be expressed in practice by the greater giving, have been vindicated in the result. The Nation-wide Campaign may have made mistakes but it is proven to have been founded upon right principles.

Moreover the success is the more remarkable in that, for various reasons, the Church did not move forward with the unanimity that had been hoped for. This is not so strange as might be supposed, not only because the Church has not, as a whole, learned to move as a national body, but also because the time that elapsed between the acceptance of the plan by the Board of Missions and the date set for its culmination was too short really to arouse the whole Church out of its lethargy. In our judgment the reasons for haste were so weighty as to overcome the obvious disadvantage that was certain to result from the inadequate period of preparation; yet the disadvantage remained a real one, and important sections of the Church found themselves not ready to keep abreast with the time schedule offered to them. When it is remembered that Mr. Franklin's estimate provides for very little increase from the pivotal dioceses of New York and Massachusetts, in the first of which the Campaign seems to have made little progress and in the second it has only just begun and will hardly be a factor in the income for 1920, the wonder of the great success attained is increased, and the likelihood of still greater success in the years following becomes a certainty.

But Mr. Franklin's estimate assumes that the dioceses and parishes that have undertaken to do this work in the spring will have success equal to the average of those in like situation that performed their work in the autumn. It assumes for a half of the present year, therefore, that the doubling of contributions for national purposes and the average increase for diocesan and parochial purposes will not fail. That this is a fair assumption will hardly be challenged, but yet those who are only beginning upon the work

may well realize that the Church is counting steadfastly upon them and will be gravely embarrassed if they fail. And if New York and Massachusetts shall exceed the moderate estimates made on their behalf, the success of the movement during its first year will be even greater. These are the dioceses that gave the greater part of the Church Pension Fund and that have the largest resources, and their active cooperation in this great work corporately undertaken by the Church will be a great factor in promoting the entire acceptance of the Church's programme which is so urgently desired. In New York the success of the movement in some few parishes where it has been thoroughly tried proves that it can be as successful in the metropolis as elsewhere; while Massachusetts has now the movement under way and will bring it to a head in the late spring. The splendid impetus gained by the success of the Campaign in so greatly increasing subscriptions, both general and local, even where quotas are not attained, will be the greatest encouragement to those dioceses and parishes that have deferred their canvasses to the spring. And wherever there is not spiritual torpor amounting almost to death, it may be presumed that the Campaign will be undertaken not later than next fall.

BUT HOW IS THE CHURCH national left with an expectation of receipts for 1920 doubled as compared with the preceding year, but with less than half the amount asked for?

First—after the expenses of the Campaign itself, which are estimated at \$350,000 to February 1st, and will be increased after that date—there must be paid the accumulated deficits of the Board of Missions amounting to nearly \$700,000. How immediate was the necessity for this augmented income is glaringly shown by the fact that the missionary deficit for 1919 is estimated at \$400,000, to which must be added deficits from previous years amounting to \$266,357. Another year such as 1919 would have left the Domestic and Foreign Missionary Society face to face with bankruptcy. The seriousness of the condition, the peril which the Nation-wide Campaign has removed, can hardly be overstated.

Thus far, the Presiding Bishop and Council, taking over the work of the former boards, have made no appropriations beyond those necessary to keep up existing pay rolls, meet actual contracts, and pay up the deficits. The Finance department has been charged with the duty of sifting the budgets of the boards and general societies and discovering what appropriations are absolutely essential to the continuance of their work. The estimated increase in the year's contributions must be seen to be an actuality before it can be appropriated. None of the diocesan askings can probably be met from this year's income, none of the large projected new measures can be undertaken. We can get out of debt, we can slightly expand the work already under way, we can hope to end the year now beginning without a deficit. That is very much; but it is only clearing the way for the new work which was presented to the Church as its programme in the Nation-wide Campaign. On the other hand the dioceses have generally so increased their income that they can accomplish a large share of what they have undertaken to do. And very many rectors' salaries have been increased toward or beyond the point of reasonable comfort by virtue of the very general increase in parochial subscriptions.

One thing already accomplished by the Presiding Bishop and Council is the determination that the organization and spirit of the Nation-wide Campaign shall be made permanent by being organized into a distinct department of the Council. Thus organized, we shall have a body ready to help in stimulating the Church spiritually in all its parts, ready to show how to raise the money needed by the Church, ready to undertake campaigns, ready to promote the follow-up work that is necessary wherever the Nation-wide Campaign has blazed the way. Precisely what this department will be called, or just what it will do, is not yet determined, but it will continue that admirable relationship with parishes that has been so well exercised during the past year. It will help the Church to provide the means for promoting the Church's work, general or local.

The outlook for the future may well justify real opti-

mism, and contrasts happily with the review of the past year which we have recently printed. Many, very many, have cooperated in the work of so signally shifting the perspective of the Church. Honor belongs to all of them and there is "honor enough for all". But two men loom above them as the prophets of the new order and the workmen whereby it has begun to be achieved. Their names are imperishable among those who have been great leaders in the history of the Christian ages. Those men are **ROBERT W. PATTON** and **WILLIAM H. MILTON**.

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 the French children:

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ANSWERS TO CORRESPONDENTS

B.—(1) The practice would seem to be unusual and irregular and might better be discontinued.—(2) The House of Bishops dealt with the Sagada matter "in council", which means in secret session, and has given out no statement in regard to it. It is understood unofficially that the whole matter was left to the bishop to be considered for the Philippines and the clergy in question have not been recalled.


DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

(For the week preceding the Third Sunday after the Epiphany)

CO-OPERATION IN RELIGION

The Value of Coöperation
 Sunday: Exodus 17: 8-16.

 **UT** of the Nation-wide Campaign have come many good things for the Church. There is a new vision of need and opportunity, a new sense of corporate responsibility, more adequate support of the work, deeper consecration, and a greater desire to fulfil the church's mission. One of the important gains is a newborn sense of the need for closer coöperation. This has been expressed in creating the new Council. The dream of the ergyman that unaided, and with great difficulty, he was pulling the coach through the mud toward the Church as members of his congregation sat comfortably inside, is in a fair way to be no longer true in any parish that has joined heartily in this great movement. Moses must lead, but Moses must have time to stand on the top of the hill; on the hill he must hold up his hands in prayer for the hosts in conflict in the valley, he must keep in tune with the Infinite. There is a place for Aaron the priest, and definite work for the layman. How definite is your coöperation?

The Leader and his Assistants
 Monday: Exodus 18: 12-27.

Moses was guilty of a blunder not infrequent among those appointed to lead. He was trying to do it all. When a man has developed the powers of leadership he becomes of incalculable value to the people. But as the movement in which he is leading increases the details increase and call for coöperation. Released from these details Moses could better care for higher things. Jethro's advice has divine precedent. God uses human agencies as the channels through which His regenerating power flows. That is one of the deep meanings of the Incarnation. And Jesus did not hesitate to appoint the Seventy and commission the twelve. The genuine success of a leader is fairly judged by the number of his fellow-workers. As Moses sought coöperation in so far as he was preparing the world for true democracy.

Successors in the Work
 Tuesday: St. Matthew 10: 1-15.

When Jesus chose the twelve Apostles He created a society destined never to die, empowered to spread through every land, reach through all time, and bind the ages into harmony and men into brotherhood. He created a new world of ideals and hopes within the disciples and then sent them out to carry on the work He began. As He was sent by the Father, so He sent them. The deeper we enter into the needs and methods of Christ's kingdom, the greater will appear our individual responsibility to coöperate in that work. The need for laborers in the vineyard was never greater than to-day. Christ still calls for men and women who are ready to place their lives and their all at His feet.

A Lesson in Coöperation
 Wednesday: St. Luke 10: 1-20.

No single feature in Christ's career is more distinct than the formation of a new society with Himself the center. He chose seventy men to go out as His heralds into the places where He was about to come. They were to prepare for His visit. He establishes His life in the world through our personal loyalty to Himself. He is the vital force of every individual, the transforming power of every society. The need of coöperation is just as urgent now as then. Upon us rests the distinct obligation to make some definite contribution in time and energy to spread the Gospel of the Kingdom.

Division of Labor
 Thursday: Acts 6: 1-6.

When the Christian minister is forced to become so engrossed in the institutional work of the Church, so busy pouring oil into the machinery, so intent on holding together every society, that no time is left for his own personal devotions, no opportunity for those precious moments with the Master, he is in danger of himself becoming only a machine,
 (Continued on page 359)

NOTES ON THE NEW HYMNAL—VI

By THE REV. WINFRED DOUGLAS



HYMN 78. "O little town of Bethlehem". Bishop Brooks' well-loved carol was written after his visit to Bethlehem in 1866. For those to whom Redner's tune seems somewhat weak and sentimental, it is suggested that the fine old carol tune *Noel* (No. 362), arranged by Sullivan, is most appropriate.

HYMN 82. "A great and mighty wonder". Hymn and tune are alike new to the American Hymnal. They make a rich addition. The original words, written by St. Germanus, Patriarch of Constantinople, constitute one of the great Christmas hymns of the Greek Church. Dr. Neale, the translator, through a slip, attributed them mistakenly to St. Anatholius. The tune is one of the loveliest blossoms of mediaeval folksong. Its words, *Es ist ein Ros entsprungen*, formed a canticle of loving honor to the Rose-tree springing from the root of Jesse

"That bore a Blossom bright
 In depth of chilly winter
 About the dead of night."

The present arrangement is the famous one, by Michael Praetorius, which has been sung far and wide by choral societies of the finer type, such as the Musical Art Society in New York and the Evanston A Capella Choir. Its instant popularity with children and the ease with which they learn its varied rhythms have convinced the present writer of its practical usefulness to congregations. One or more verses might well be sung unaccompanied by the choir, if it be good. The third and fifth should certainly be sung by all present. The organist, when this hymn is sung, will no doubt play for one of his voluntaries that exquisite Prelude of Brahms, published after his death, in which the various parts twine themselves into a veritable wreathen garland of roses about the tender theme.

HYMN 91. "Conquering kings their titles take". The tune "Innocents" is a striking proof of the fact that it is primarily rhythm which gives individuality to a melody. Compare it with "Christmas", No. 111; both were arranged from an air by Handel.

HYMN 93. "Earth has many a noble city". These stanzas from the *Hymnus Epiphaniae* of Prudentius, the Spanish lawyer and poet, though written early in the fifth century, did not come into general use till the sixteenth. They were inserted into the Roman Breviary at the Council of Trent. The tune is probably, but not certainly, by Christian Friedrich Witt, one of the two editors of *Psalmodia Sacra*, a hymnal published at Gotha in 1715.

HYMN 95. "Brightest and best". The tune "Webbe" is another instance of adaptation, as will be seen by comparing it with "Rockingham", No. 154. But in this case painful distortion, rather than a rhythmical transformation practically constituting a new tune, is the result. It is to be hoped that the other tune may speedily replace this debasing of a noble melody.

HYMN 96. "Songs of thankfulness and praise". Bishop Wordsworth wrote the hymn for the Sixth Sunday after the Epiphany. He speaks of it as "a recapitulation of the successive Epiphanies or Manifestations of Christ which have been already presented in the services of the former weeks throughout the season of Epiphany, and which are preparatory to that future great and glorious Epiphany at which Christ will be manifested to all, when He will appear again to judge the world."

The preëminently congregational tune is familiar to our people through its connection with Hymn 178. In its original form, the first line of each couplet had another syllable and note; but the alteration caused no serious loss. It should be sung broadly at a very moderate speed. If the men of the congregation will sing the tune, and not try to sing the tenor or bass parts, they will find it admirably suited to their needs, and the effect noble. No great harm is done by the men attempting parts when the melody is too high for them; but they should always sing the tune when they can; leaving the bass and tenor parts for the choir.

Theodore Roosevelt

By the Rev. William T. Manning, D.D.

[NOTE.—There follow full extracts from a memorial sermon delivered in Trinity Church, New York, on Sunday, January 4th.]



HE death of Theodore Roosevelt occurred on January 6th, one year ago. We are not here to mourn him. We miss him inexpressibly from our personal fellowship and from our national life. We feel more than ever the need of his clear moral vision, and of his fearless leadership. But his life is not one to mourn. We think of him not as one who is dead but as one who lives and whose influence is now greater than ever. We are here to honor his name and memory, to remember him before God in that life where he now is, and to refresh in our own hearts and minds the great and noble lessons of his life. We honor and love the name of Theodore Roosevelt because more plainly than ever, more plainly even than when he was here with us, he stands before our minds and before the world, as the great typical American.

Some people may still be debating as to whether he should be grouped with Washington and Lincoln. There is no doubt that in the hearts of our people he holds a place beside these two great ones. As a representative of the spirit and genius of America he is more typical than either of them. More than any American of our time, or of any other time, Theodore Roosevelt embodies the spirit and ideal of our land. He is the type of man that every young American would wish to be. What mother is there in this land who would not wish her boy to be like Theodore Roosevelt? And what American boy is there who cannot follow his example? He was not something separate and apart from us. He was exceptional not because he was peculiar but because he realized in such high degree our American traits and qualities. We see in him more than in any other the realization of what we mean by Americanism. He showed us the meaning of Americanism not merely by word or by theory but by living it himself. His words had great force. Some of them will never be forgotten. He did things which of themselves will live in history.

But his great power lay in his own character. He illustrated in marvellous degree the power of personality. It was not chiefly what he said, nor what he did, but what he was, and still is, himself which made such great impress on our own land and on the world. As we remember Theodore Roosevelt to-day let us think of the meaning of that Americanism which he expressed in his life, and for which he stood.

If we are true Americans we must live as such. We must prove the quality of our Americanism by our lives, not by what we say but by what we do and what we are. The life of a nation depends on the character of its citizens. We must stand for honesty and integrity in all the relations of our lives, business or political, public or private. We must stand for scrupulous obedience to law, even though the law be one which we believe interferes unduly with our individual liberty and our personal habits. We must stand for moderation and simplicity in possessions, in dress, in style of living. In each citizen of a republic there must be something of the soldier spirit, the spirit of discipline, of self-control, of obedience to ideals. It is this spirit which will keep America strong and secure. This is the first and best gift that we can make to our country's life. Each one of us must make his individual contribution to the life, the character, the soul of America.

If we are true Americans our own country must have first and supreme place in our hearts. We must love and serve our own land as we love and serve no other. This is our duty not merely on grounds of safety, or of self-interest, but because this principle alone is sound and true, and on this principle alone can life and civilization be built. There is a cult of internationalism which poses as high thought and which teaches that we must have no special love for our own country but must love all countries equally. This doctrine is not high thought. It is loose and unsound thought. In

some cases it is maudlin sentimentality; in others it is mere anarchy thinly disguised. This teaching is fundamentally untrue and destructive. A man who does not love his own country more than he loves any other country is no more to be trusted and followed than a man who has no special love for his own wife and his own home. It is a significant fact that those who are trying to destroy loyalty to country are trying also to destroy the home and the marriage tie.

God has set us in families and in nations. If we are to be of any service to the world at all we must first be faithful in the primary relations of life—loyal to friends and home and country. We know what the example of Theodore Roosevelt was in this matter. No one ever stood more wholly for America first and for that very reason no one ever did more to make the name of America honored and respected everywhere alike by well doers and evil doers, and to make America powerful for good throughout the world.

As Americans we must stand to-day more than ever before for the principles of true religion. This was the central note of Theodore Roosevelt's life. He recognized that true patriotism and true religion are inseparable. We reverence and give our whole loyalty to the Constitution of the United States.

But the Constitution of the United States rests on the Bible and on the truths contained in that Book. We Americans recognize that there is something higher than the will of the people. Above the will of the people is the will and law of God. It is in this faith and on this rock that the life of America is founded. It is our faith in God which makes us believe in justice and law and order, in equal rights and opportunity for all. The principles of Americanism have come forth from the Church and it is the Church which is their chief support. The enemies of our country fully recognize this. The men and women who wish to destroy our government wish also to destroy the Church and the home, for they know that these three stand or fall together.

I should like to say through the American Defense Society to the men and women of our whole land that in this day no true American anywhere can afford to stand neutral in regard to the Church. This is no time for neutrality or pacifist indifferentism in the matter of religion. It is a time to stand openly for that faith in God and in Christ which has made our country what it is. It is a time for every man, woman, and child who loves America to do his part in the Church to which he belongs, to make his personal contribution toward that justice and peace and happiness in our land which religion alone can give to it.

The message of Theodore Roosevelt's life is nothing less than this. It is a call to us to take our stand and do our full part as fearless, vigorous American Christians.

LUTHERAN STEPS TOWARDS UNITY



SPECIAL report of the Lutheran Year Book, just issued, indicates that the greater portion of the Lutheran Church in America is to-day working together, the problem of uniting the branches of that Church in America having in large degree been solved by organization of the National Lutheran Council, with 1,638,947 Lutherans coöperating. The Synodical Council is the only group so far which has not joined the rest of the Lutherans in the National Council. A little over a year ago instead of two bodies there were twelve separate and distinct bodies within the Lutheran Church in America, each independent of the others.


MEN DO not make laws. They do but discover them. Laws must be justified by something more than the will of the majority. They must rest on the eternal foundation of righteousness. That state is most fortunate in its form of government which has the aptest instrument for the discovery of laws—Governor Coolidge of Massachusetts.

The Congregation at Choral Eucharist

By George Phelps

Organist and Master of the Choir, All Saints' Church, Peabody Square, Boston

II. THE HYMNS.

HE hymn problem is not peculiar to the choral Eucharist, but is one of deep general interest. It may be best briefly to consider, first, the method of securing congregational singing, leaving the more controversial question of material for later discussion.

(a) There are a few churches, such as that of St. Mary the Virgin, New York, which are in such a distinctive position that one cannot deduce from their experience for a regular parish church. Their appeal is much wider than to their neighborhood, and they have a certain detachment peculiar to their position, so that, for their respective schools of religious thought, they may be likened to the old sort of cathedral, which set the form or ideal for a diocese, rather than ministered to a congregation. If, however, one will do as I have done—attend services in a great many representative churches, and follow up such attendance by a careful examination of service lists—the following facts, which lie in my own professional experience, will be found to be typical of the average large parish church.

Our observations may be briefly tabulated, when certain significant facts, or rather deductions, will appear. For example—(a) The better singing congregations invariably have the largest repertoires. One would think, when one hears this problem discussed, that the reverse was the case. (b) A hearty-singing people seldom or never balks at a good tune which is new to it. If this were not true, how in the world would we ever have learned such modern and difficult favorites as Ewing's "Jerusalem the Golden"? (c) Bearing in mind my exception in the preceding paragraph, one notices that cold, mute congregations are those in which the sentiment is strongest for "familiar hymns". What my article is aiming at, is not to discourage familiarity, but to widen its scope! (d) The very heartiest singing will often accompany affairs such as a "Billy" Sunday campaign, when all the music will be new, and learned for the occasion! If you add these together, you will see that they demolish the case for "a small circle of thoroughly well-known 'old favorites'".

These and similar facts have but one meaning, *viz.*, that the problem is not a musical one at all. It is purely *moral*. A wise plan for developing warmth in a service, from the viewpoint of the pew, will be founded on this fact, and will aim, by constant emphasis of the duty and privilege, at creating a congregational opinion alert to what is so much to be desired. Congregational rehearsals may be held occasionally, but only to crystallize into action a previously developed "wish to sing". This method, if carefully followed out, will not fail. That any other will have lasting results I doubt absolutely.

And what of the processional and recessional as a regular feature of our services? As a Churchman, I have no use for them. As a lover of the beautiful in music, there is something in their proper rendition that appeals to me. But there is not the slightest question that, however fine they are to *listen to*, they *discourage participation*, and as I suggested in my previous article, when establishing a standard by which to judge music for our congregations we must reckon with the vital difference between music which "sounds well", and that which "sings well". Let us then ask Benjamin Franklin's question: "Are we paying too much for our whistle?" If so—and most churches will honestly answer in the affirmative—one of the first moves to develop hymn singing in the pews will be to banish these "functions" except when they are part of real processions. (It may be taken for granted that this does not apply to services which are more or less fully congregational already, but only to more elaborate musical ones in which every advantage should be taken of such opportunities as present themselves, for the ordinary worshipper to sing.)

(b) A conclusion as to the MATERIAL to be used can be

formed by summing up the following more or less disconnected paragraphs, which bear on the subject without always bearing upon one another.

1. Who can estimate the influence toward real Church Unity that would be exerted by a more united opinion as to our hymns! At present the Psalter is the principal point of contact, which touches all Christian churches. Not all, but at least a great deal more, might be done, than is at present, through our Hymnals.

2. Our older Church people are seeing many of their favorites disappear from the working knowledge of younger congregations. Unfortunately, our gain is not as rapid as their loss. The whole situation emphasizes the changing nature of modern hymnology, and suggests a revision of our attitude, so that a permanent basis may be found for congregational repertoires. Novelties should not be excluded, but ought to be few in number. When I say a *permanent* basis, I mean exactly that.

3. I was much impressed by the letter of the Bishop of Marquette, in a recent issue, in which, answering Dr. Dearmer's criticism of the new Hymnal, he laid stress on the subjective nature of American hymns as a whole. The Bishop's point is well taken. It is the Indians, however, who are said to worship the god *Dungara*—the God of *Things* as *They Are*—not the Americans. Are we not too prone to accept a thing because it *is*, rather than judge it from an ideal, and then face the problem, straightforwardly, with a will to reform? We often *act* as cowards, in this matter—but are we *really* so?

4. In this latter connection we find men who worry over small attendance at church, settling the question upon the basis of it being necessary to do or sing certain things in order to hold the people, or to draw them. It is wrong to think that there is only a sort of loose *connection* between what you use to attract people and what the Church really means to its people. These two things are *identical*. A theater asks you to come to be amused. If, when you go, you are not *amused* you discontinue going. So with the Church. If the services of the Church have to bend to meet a worldly standard of thought, the result will be either that the Church will only be successful the first few times she tries it (that is the usual experience), or she will definitely lose her spiritual atmosphere, and retain her people on a lower level—which, speaking in general terms, is the so-called Protestant experience. It all hinges on our failure to realize that, to put it bluntly, our Saviour knew what He was talking about, when He said "Ye cannot serve two masters." We try to meet the worldly non-churchgoer half-way, with the double result of spoiling our services for those of real devotion who are the back-bone of the Church, and getting our large congregation on what amounts to false pretences. By all means design, with the greatest care, mission services to establish a point of contact, but do not abate by one jot the dignity and perfection of our greater offices into participation in which it ought to be our aim to educate our people.

5. From the reiteration of the difference between music listened to and music to be sung, that I have indulged in, one will gather that care must be exercised in the choice of tunes, not to choose them from a purely musical standard. It is hard to surpass many plainsong tunes, in adaptability to congregational singing. Where opinion is difficult to educate to these, even in moderation, tunes such as *O Quanta Qualia*, *Eudoxia*, *Beatitudo*, *Vox dilecti*, *Angel Voices* (Sullivan), *Unde et Memores* and *Sacramentum Unitatis* will be found to include almost every possible style, and yet be both easy and good.

6. The other day I sang "Onward, Christian Soldiers, Marching as to War", in a strange church. As I sang, I thought of all that this war has meant, the treasure lavished, the lives broken or lost, the wave of sacrifice which has sub-

merged (at least abroad) all previous landmarks of self-abnegation and misery. Then I thought of the church I was in, of its puny efforts to get along, of the yearly exertions of its parent society to raise a sum for missions that would pay the war bill of one of the belligerents for a few moments, of its comparative non-importance as far as influence on the man-power of the nation is concerned—and then I felt ashamed—no, disgusted! “*Marching as to war*” indeed! When will we Church people stop trying to fool ourselves with this sort of thing?

Of course this (and others like it) is a fine hymn and tune. Of course I like it, like anyone else. But its function is limited.

To-morrow (as I write) is the Third Sunday in Lent. I am looking through the book for appropriate hymns, past many excellent ones for various occasions, past many of the pretty little “nature studies” which try to rival the 19th Psalm, but don’t succeed, past the multitudes of “subjective” hymns which are excellent vents, but do not get anywhere. Right in front of me is my *Office Hymn Book*, and turning to the proper place I read:

“Lo, now is our accepted day,
The time for purging sin away,
The sins of thought and deed and word,
Which we have done against the Lord.

“For He, the merciful and true,
Hath spared His people hitherto,
Not willing that the soul should die,
Though great its past iniquity.

“Then let us all with earnest care,
And contrite fast, and tear, and prayer,
And works of mercy and of love,
Entreat for pardon from above.”

There you have the glimmerings of a solution of the whole matter. Along such lines you will find “Hymns for the Times”. There, as we open this ancient book, we will be greeted with a fragrance as of this morning’s rose. There, there will be no need for earnest people to be ashamed of what they sing in God’s house, nor will the strangers and casuals have any doubt whatsoever as to what the service means. There will be found the minimum of dickerings over points of doctrine, and the maximum of solid teaching for young and old. There will be found the metrical problem solved—that problem which makes so many often meretricious tunes necessary. There (may I reverently paraphrase) will be found a body of poetry, which, lifted up before them, may draw all Christians unto the Church again. When one thinks of the treasures of the old “Office Hymns”, and notes how sparingly these are used in our hymnals “New” or old, and when one adds to that observation the plainly-to-be-seen fact that our communion is the least singing among communions, one is led to wonder if the American Church is not inferior in courage to the bulk of the American people, rather than superior. Why should we be afraid of altering “Things as they are”? Why do we have to bow to a light, flippant, and more or less showy tradition, especially when our common sense shows that such a course has not gotten us anywhere?

If it had made our people more alert and responsive in Service, it would at least have the merit of an established success. But it has not even that!

Here in Boston—and please to note I am not suggesting invidious comparisons, or attempting to generalize outside my sphere of knowledge—the best singing congregations I have had the privilege of worshipping with, use, one of them, a special plainsong book, and the other two, “A. & M”. I don’t suggest for one moment, the adoption of either of those books. We are big enough to have one of our own. But I do most emphatically point out that the Churches using those books have congregational singing, which proves conclusively that the American Church does not have to bow down to subjectivity, or any other manifestation of Dungara. It proves that our people do not have to be intrigued into singing, and that they will respond to what is good, true, personal, and in sympathy with what is permanent in hymnology, if such is intelligently and persistently presented to them.

A CHRISTIAN CONCEPTION OF PROPERTY

BY EDGAR DEWITT JONES



HE Old Evangel taught that “A man’s life consisteth not in the abundance of the things he possesseth.” Is the New Era ready to receive it? The current conception of property is of pre-Christian origin. A great scholar calls us “orthodox pagans” on the subject of property. It is a notable fact that both the Old Testament narrative and the New contain a wealth of economic teaching. Exodus records the oppression of the Israelites by the Pharaohs and the industrial insurrection led by Moses. The Acts of the Apostles informs us that the first difficulty the Church confronted grew out of faulty financial administration. Moses taught that man is Jehovah’s trustee; Jesus that he is God’s steward. In acknowledgment of his trusteeship the Israelite paid a tithe into the Lord’s treasury, and in addition gifts and offerings amounting practically to one-third of his income. Under the Mosaic law even ownership of the land was tentative; the title, so to speak, resting with Jehovah. The teaching of stewardship reaches its culmination in Christ, and the New Testament insists that a Christian belongs to God and all that he has.

Jesus taught that life is more than raiment or food. We, who claim to be His disciples, have reversed the order and regard property as more important than life. Ninety-five per cent. of all the laws written upon the statute books, national or state, have to do with the protection of property, and only five per cent. with the protection of life. This view of possessions affects us in every way, particularly in the religious life. Robert E. Speer believes that the problem of Christian unity is fivefold, namely, Activities, Faith, Order, Temper, and Property, and the greatest of these is property. Tolstoi, revolting from the conception of property held by a so-called Christian civilization, took the radical position that “property is a crime” and deliberately renounced all of its possessions. His way out of the dilemma was revolutionary and not entirely a success, but he made the whole world his debtor by his challenge of the present order.


The love of money and the misuse of property has brought us to an economic upheaval second only to that of the great war, and more revolutionary. There is an organized attack upon property in the world to-day. To pretend not to see it is cowardly and unwise. In Europe this attack is formidable in the extreme. Even in America it indicates an ominous growth and solidarity. How can this attack be met? Not by bullets, not by physical force; that would only stem the tide to loose it later in fearful flood. Nor can one meet this attack on property by falling back on the inherent right of property. There is no right of property save that which has been derived by the consent of the people. There is only one answer to this attack on property, and that is the Christian use of property. The doctrine of stewardship has never been recognized by the rank and file of those who wear the name Christian. If the obligation of stewardship be repudiated by those who own the Christ as Saviour, then we need not be surprised if the masses set about to make the state the steward. If the constraining love of Christ does not bring us to this standard, we shall have to accustom ourselves to a new economic order not without possibilities of gravity and peril.

The passing of Andrew Carnegie supplies food for thought in connection with this subject of property. The great steel king was not a professing Christian, yet the abundance of his possessions gave him an uneasy conscience. He gave away vast sums and stated it as his belief “that the man who dies rich dies disgraced”. It is probable that in another decade it will be difficult to hold membership in good standing in any Church of Christ, unless one acknowledges the Christian conception of property and the perennial obligation of stewardship. In the meantime there is need that Christians make a fresh study of the view of property held by the early Church when “the multitude of them that believed were of one heart and one soul, and not one of them said ought of the things he possessed was his own but they had all things common.”—*Christian Century*.

START thinking for the Church and watch ideas work.

The Minnesota Policy

By the Rev. R. C. Ten Broeck

HE Minnesota Policy was first projected by the writer before a meeting of the Minneapolis clergy held in the guild house of St. Mark's Church under the presidency of the Rev. James E. Freeman, D.D., the rector. Its novelty lies in the formation of a definite, broad platform constituting a clear-cut policy for advance along religious and sociological lines. The advantage of a clear-cut policy is evident. The laity and clergy alike have a definite purpose, widely different from the ordinary hazy concepts. This condition permits a rapid advance, and attracts the admiration and interest of the business and professional man accustomed to clean-cut methods.

The elements of the Policy were gathered from an extensive observation of a large number of institutions in various parts of the country. Wherever a plan had proved successful, special note was made, and the idea adopted, with or without variation as the results suggested.

The general idea was inspired by the earnest desire to remove the stigma of indifference and to make the Church as largely as possible useful to the whole community.

To preach in the streets Sunday evening, especially to the unfortunates, with the offer of substantial and proper help, was the first point in the policy.

One attempting this usually meets with a sullen and perhaps deserved suspicion. The conventional style is almost abhorrent to the hearer. "If a son ask bread, will he give him a stone?" It is a hollow mockery to hold out eternal joys to those who are doomed to temporal conditions which make life absolutely flat, joyless, and without exciting interest. As one of the crowd put it: "Don't talk about hell. We get all that here on earth." And when one knows the conditions under which these live one feels that perhaps he has put it mildly.

A positive effort had to be made to break down this suspicion and to differentiate our work from the rest. One device, which seemed insignificant at first, proved to have large results. A small group of young lads with flutes, clarionets, and other horns prepared themselves with a repertoire of patriotic, religious, and popular airs. The results of this initiation surpassed the largest expectations. Within two minutes after the lads had begun to play in a well selected spot in the center of the slum district, a hundred men had gathered and individuals could be seen hurrying from all sorts of nooks and corners where they had settled at sunset for a dreary evening. There was the prospect of something interesting ahead.

The effort to get the men to sing proved fruitless. Either they could not or would not. But this fact did not result in any diminution of interest. The faithful few of the Churchmen who went with the speaker of the evening carried several familiar hymns. Some others were called for by members of the crowd. But, clearly, the effective measure, the impressive feature, was found in the little lads with the horns. These were kept at work by the crowd till they were exhausted and begged for rest.

Following this introduction a short extemporaneous prayer was offered, and the speaker began. He must be a man capable of feeling his hearers. It was a rather striking incident that the I. W. W. should have furnished the starting point for the first speaker. During the music, a member of this order (the meetings were held very near the headquarters of this organization) slipped alongside the speaker and said, "What organization do you represent?" "The Church," was the reply. "What do you think of the I. W. W.?" "Oh, it's all right," came the soft answer, which turned away wrath, and spiked the guns of controversy at the start of the fight. But the incident offered the point of contact when the speaker finally advanced to the center of the crowd and began. "There was a gentleman standing alongside of me awhile ago, a workman of the world to-day. I want him to come and stand alongside of me now while I speak to you of the great Workman of the World who lived nineteen

hundred years ago, the Carpenter of Nazareth, who earned His daily bread by the toil of His hands. Gentlemen, I stand before you as the representative of this great Workman. And I would beg your respectful hearing while I speak of things which largely concern Him and you and me."

With such an introduction, adverse criticism found its very ammunition stolen at the start. And the speaker went on to discuss the high dignity of honest labor given by the presence of the divine Christ Himself at the carpenter's workbench.

Such a theme seemed especially fitting, first because of the appeal that it made to arouse the self-respect of this class of men, and to stimulate their self-reliance. If they could feel some dignity in their occupation, some pride in their profession, they might be able to banish that shiftlessness which makes them very slaves to poverty and prevents any rise above their present deplorable condition. Certainly the rapt attention during a lively talk of twenty minutes' duration proved that the thought had found a resting-place.

On a later occasion the theme centered around the proverb, "Consider the postage stamp, how it sticks to its job till it gets there." The avoidance of shiftlessness and the value of pertinacity were strongly stressed.

Another night the speaker seized the presence of a concrete mixer and a pile of flint sand on the street, to give point to the necessity of "pure grit" to success in life, and the danger of mixing the "black dirt" of evil habits in character. Probably every man in the crowd of three hundred understood what the effect of black dirt was on the permanence of a concrete mixture.

Such was the usual run of topics. And that they aroused interest is evidenced by the after-discussion which invariably ensued. The men thronged around the speaker, or gathered in little groups around one of their own number who had proceeded, often vigorously, to expound his views of the subject. It was always 11 o'clock, sometimes 12, and once nearly 2, before the congregation dispersed. One would, I think, search in vain the world over for the congregation of reputable individuals who would be anxious—for the speaker never sought to detain any one, but rather was detained by the interested crowd far into the night—to hold service on Sunday evening from 8:30 to 1:30 in the morning.

To supplement this phase of the work, definite effort was made to place the men in positions reasonably permanent. In this the whole hearted coöperation of the State Labor Bureau, and the keen interest even of the higher officials of the government of Minnesota, was intensely gratifying as well as immeasurably valuable.

Another very attractive phase developed when the invitation to participate in the preparation of an official report on this aspect of the labor situation came. The promoters of this work had the satisfaction of discovering later that their report was adopted when a letter of personal thanks came from Washington.

It may justly be said that, very largely at least, this shifting class, which offers such excellent material for the Bolshevik movement and the I. W. W. agitation, is the inevitable product of present economic conditions. So long as employers will demand seasonal labor rather than permanent, or so long as society fails to see that these men are not transferred immediately from one job to another, just so long will this class exist and prove a menace. The farmer in Kansas wants a man for two weeks, and then throws him out. The farmer in Iowa wants him for two weeks and then he, too, throws the fellow out. Next the farmer in North Dakota sends an imperative demand, and at the end of two weeks he, in turn, throws the poor fellow out into a homeless world. After a lapse of a few weeks it may be that the lumber camp calls for a month or more, and then—out from there too. With such incessant shifting, with such haunting uncertainty, can you fault even a stout heart

(Continued on page 359)

Commissions to Guide the Building of Churches

By Burton Chance, M.D.



It has long been a source of wonder to those interested in the architecture of church buildings, that the American Church, which takes pride in its descent from the Church of England, should have been so careless of the designing of its buildings, and stranger still is it that Englishmen, resident in America, should be so negligent of their artistic birthright as to endure, until within quite recent years, the kinds of buildings in which they have worshipped.

It is well known, however, that the colonial churches were built from designs furnished by architects in England; that the buildings were constructed out of materials made in the old world; and that the builders had been trained in England. That such principles were set aside soon after the early years of the nineteenth century, and the art of church building neglected, even by architects, has ever continued to be a cause for regret. The causes for this decadence are not difficult to find, yet they are too numerous and their ramifications too extensive to detail here.

It has not been the lot of all American Churchmen to have been "from their youth up until now" under the artistic as well as the spiritual influences of Christ Church, of St. Mark's, and of St. James the Less', in Philadelphia. When I contemplate the advance which has been made in recent years, I have a quiet feeling of thankfulness that these three beautiful houses of God have served as sources of inspiration and courage to those artists who have dared to hold church building a worthy department of architecture.

The world is now declared to be on the threshold of "Reconstruction". *Reconstruction* implies the modification if not the discarding of old principles and plans of *construction*, and such reconstruction requires reëducation. The blind are to be taught to see by powers and means which in all their former existence they were not capable of using. I pray that the returning American soldiers may have gone back to their native towns and villages to inspire the inhabitants with the forces of the new life to which their experiences in the army gave birth. In a quite two years' association with young men eager to win the great war, it was my privilege to receive and read many letters from soldiers who, in their passage to the "devastated front", traversed England and the unharmed portions of France. At home, the lads had lived in complete unconcern of the architectural and landscape conditions of their native communities, and certain of them had rather contemptuously tolerated those who had manifested any interest in such artistic expressions. In each of the letters was manifested a remarkable appreciation of the beauty of the old world, the gracefulness of the buildings, and the attractiveness of the villages into which they had been billeted or quartered. I always endeavored to exercise self-restraint when tempted to divulge my "hobby", although I have never hesitated to speak when I imagined there was good ground for the germination of what seed I might cast.

One day, in traveling from one hospital to another, while in charge of a detachment of patients whose maimed bodies, though crying aloud to one's pity, had not affected the alertness of their minds, nor their wish to speak out to their commander (in the quiet of a quaint restaurant in which I took shelter with them from a great downpour of rain), over a bowl of steaming and savory Italian broth, there came this question from a tall mountaineer from the Southern Alleghenies:

"Major, sir, were you ever in Winchester, England? And did you see the Cathedral? And do you believe we shall ever have any buildings like it in America?"

When I replied that I had visited that famous town and had seen the ancient Cathedral, and did long to see beautiful buildings erected in America, there came from his eyes such an expression as to blind my sight of his broken and distorted jaws.

Then, irresistibly, from a strange, taciturn "nubbin"

of a Polish boy, from the great Northwest, who had in all the dreary journey spoken to no one, with inexpressible shyness, came the cry:

"I went through Joan of Arc's country. I was quartered in her town. Everything I saw was so pretty; and I'd like to go again; for you know I lost an eye, and could not see all I wished to see."

From another, whose life had been all but blotted out by a shell-wound of his head, which destroyed one eye and paralyzed an arm and a leg:

"Say, Major, I wish to see Paris again. It is such a beautiful city."

He was from the crowded tenements of a manufacturing district of an Eastern city. And then the detachment of twelve fell into a general discussion of places we had visited.

Will my readers excuse a surgeon whose hobby is "reform in ecclesiastical architecture in America" from using such an incident as this, in a day's journey with patients and heroes whose bravery forbade them to dwell on their wounds, as a text upon which to preach a practical sermon to "rectors and vestries who are planning new churches"? His hobby has carried him so far as to merit from the Bishop of Pennsylvania the appointment as secretary of the Church Building Commission of the diocese. The naive remarks of these maimed soldiers, whose shattered bodies were then being *reconstructed*, indicated souls keenly alive and demanding enjoyment. It is the country's bounden duty to satisfy the longings of our heroes by following them where they would lead. None that I met ever asked to be amused by "shows" of one kind or another. All asked for the New Education which abolishes shams, but which aims to construct enduring creations.

In times gone by, travelers returning from the old world have told us of the little towns they visited, in which the tiny churches have appeared to be the central figures of the beautiful communities and have seemed to be the source of the beauty of the whole town. Who that has traveled through Devonshire did not pray that the enemy's planes might never seek to destroy the churches of that lovely land, for did not the keynote of the distant landscape depend upon the tower of this one, or the gable or ridge of that, for all its tone? Alas, what does he find on his return to his native land? His church had been built, with high spire and all, jammed into a single city house lot, surrounded by ugly dwellings, if not noisy shops, or put off, as one soldier remarked, "Oh, anywhere; for out my way most folks think a church is the last building we want."

May not we demand that, with all the wealth of land available in this country, no building of a permanent nature, especially a church, should be erected without a consideration of its place in the community, of its relation to the adjacent buildings particularly, as well as to the community as a whole? A church should be in such part of the town as shall afford an adequate setting for it, and the design should be so beautiful that the city itself shall be beautified by it.

These are but rambling remarks. In 1913 the Bishop of Pennsylvania, because of the deepening interest which had become manifest in matters relating to church building, approved the proposition that a canon be adopted to provide for diocesan control or supervision over church building within the diocese. At the annual convention, such a canon was passed without a dissenting vote. The canon created a commission, consisting of three clergymen and six laymen, three of whom "shall be architects skilled or learned in ecclesiastical design," to be appointed annually by the Bishop. By the provisions of the canon, missions are required to secure the approval of the commission in all that pertains to their church building, and it became incumbent upon the commission, when requested, to assist parishes by counsel and advice with regard to plans for new buildings or alterations in existing buildings as well as the religious furnishings.

The purposes and beneficence of the diocese in creating the commission must be evident to all. The purchase of land and the construction of buildings for the Church call for the greatest wisdom. The counsel and advice of an interested yet unprejudiced commission can be of the greatest help to vestries and other committees, who are, in the nature of things, not likely to be qualified to pass upon the technical problems connected with the planning and building of a new church. Again, the commission can be of great service in advising the selection of an architect. It is quite within the bounds of truth and fairness to state that there are accomplished and skilful architects who by reason of the lack of training and practice in ecclesiastical design, or want of sympathy with its requirements, are not competent to plan the construction of a church building.

The advantages of the commission are many, for it strives to attain a greater degree of wisdom in the selection of sites, and a greater controlling force in the economy and cost of purchase and construction; to create a guiding influence in establishing a scheme of architecture to meet the purposes of the parish, through which the external glory of the Church might be set forth, and by which the artistic position of ecclesiastical buildings can be advanced, and the beauty of the civic community increased. Through the commission's help, schemes for inappropriate furnishing and embellishment can be prevented, and the interiors of churches arranged according to Christian tradition.

The commission of Pennsylvania presented the sixth annual report of its labors to the last diocesan convention. From the inception the Bishop, as chairman, presided at each of the meetings held to receive the reports of committees assigned to investigate propositions submitted. The investigations have entailed much labor by the committees of experts, who have visited sites, studied designs, plans, and specifications, and made painstaking tours of buildings. It is hoped that each diocese will see the wisdom of establishing such commissions, and providing that no structure, missionary or parochial, shall be erected before conference with the diocesan commission. The commission of Pennsylvania has been embarrassed more than once by the necessity to disapprove plans not presented for official consideration until completed, and the contracts let, despite narrowness of conception, inadequate proportions, glaring defects in construction, and lack of appreciation of the fundamental principles of ecclesiastical design.

The commission of Pennsylvania stands ready to help other dioceses to establish commissions, and meanwhile it proffers to any community in need its counsel and advice upon matters within its province.

THE WORD OF GOD

Holy Scriptures!
Hallowed page!
Lamp of life

From age to age!

Like a golden thread is spun,

Making all the volume one,

That Name, above all names the best,
Of Him by earth and heaven confessed—

Light of light,

God of God,

Uncreate, Begotten

WORD!

What though the world

Its aspect change;

What though men's minds

Through new fields range;

What though we read by clearer light,

Still shines the page with one Name bright:

Light of light, God of God, Uncreate, Begotten WORD!

CARROLL LUND BATES.

THE POOR may be rich in good works.—*The Christian*.

SANCTUARY

Above the forest breeze which whispers in my ear,
There comes a solemn tone, a distant tolling bell,
Which zephyrs waft to me in this secluded dell,
Where only speak the pines and rushing waters clear.
The crowning cliffs above the far-off ringing hear,
And echoes faint, but true, prolong the single knell.
The verdant vale becomes a shrine in which to tell
The message that the kindly breezes have brought near.
The bell has tolled again, and thrice. A holy thought
Bestirs my soul. Before an altar stands again
Some priest to plead the Sacrifice so dearly bought.
I fall upon my knees, while with me in the glen
The rustling boughs and murm'ring brook and birds have caught
The note of praise. Our voices add a last Amen.

HARRISON ROCKWELL.

DAILY BIBLE READINGS

(Continued from page 353)

and his work mechanical. This work must be done, but there is an insistent demand for help. It is clearly evident that the clergyman can no longer do it all, and he should not forsake the word of God to serve tables. And since he cannot maintain his own life on the higher level, nor lead others upward, unless he does have assistance, the duty of the layman becomes more and more evident. Are you doing your bit in coöperating?

Fellow-workers

Friday: Romans 16: 1-24.

To many readers of this epistle this chapter has no doubt seemed but little more than a mere catalogue of names. But viewed as a list of fellow-workers of the great Apostle how significant it becomes! St. Paul was a great leader, and he knew how to secure coöperation. His work survived because he found others to work with him. If you want your parish to live and increase in usefulness you have a definite contribution to make, and you are not fulfilling your obligation unless you are making a sincere effort to coöperate.

The Spirit of Coöperation

Saturday: Galatians 6: 1-11.

"Bear ye one another's burdens." "Let us not be weary in well-doing." The Robinson Crusoe type of a Christian is an impossibility. God did not put us into the world to be like monks in their cells, but to speak to each other, bear one another's burdens, and live in a common life. When God made the world He did it without human coöperation; but when He regenerates humanity He asks for the Spirit of coöperation.

THE MINNESOTA POLICY

(Continued from page 357)

for becoming discouraged, with saying, "Oh, what's the use?" You who sit in comfortable homes, surrounded by comforts, protected in your position by the law of contracts, subtract from your environment all its pleasure, all its comfort, all its security, substitute loneliness, uncertainty, doubt. In the place of the respect of your friends, put the general indifference or even contempt of all men. Will you then find it in your heart to condemn these? Will you not like your Master before the Magdalene and the carping Pharisees, say: "Neither do I condemn thee"? And will you not also, like the Master whom you are sworn to follow, go with us gladly into the wilderness "to seek and to save" these truly "lost sheep"?

THERE IS AN old saying among the Czechs, "Sing the praises of him whose bread you eat." This axiom expresses fittingly the basic principle of Americanization. It is both right and proper that a man who has adopted this land for his country and is eating its bread should sing its praises; in other words, that he should become American. The question only is, how it should be done so that the country might find in him a loyal and useful citizen, and he in turn might find in the country the right kind of domicile, a satisfactory substitute for his native land, so that he might live contented and happy, for only then will he become a good citizen.—*Czecho-Slovak Review*.

THE JEWS AND THE NEW TESTAMENT

BY B. A. M. SCHAPIRO,

Editor of "The People, The Land, and The Book"



THE Jews have been well called "the people of the Book". Israel had her own contribution to make to the welfare of humanity. That contribution did not consist in the arts or sciences or in any of those departments of human research that make for mere material betterment; Israel became the medium through which the divine light has been transmitted to the nations.

This light from heaven shines from the pages of Israel's holy Book. And, though in its local coloring this Book is Oriental and distinctly Hebrew, there is no book more universal. The prophecies of the Word were not just for the Oriental world of their day; the songs were sung for all ages.

God did not select the Jew for his channel of spiritual revelation to the nations because, as Reformed Jews claim, the Jew is made of superior clay. The divine favor did not look to creature merit. Yet was there nothing arbitrary in the choice of God. He found faith in Abraham, and it is to faith that God reveals himself. That faith found in Abraham never quite perished from Abraham's seed. In the days of Israel's darkest apostasy, there were seers whose spiritual eyes could see the divine hand in the events of the nation. The Jews, therefore, had this "chief advantage", as Paul called it—They were made the custodians of the oracles of God. As custodians of the priceless treasure committed to them they have been particularly faithful, clinging tenaciously to a Book which rebukes them sternly, and exposes their besetting sins and their unbelief. They even counted the letters therein, that not one of them be lost.

After the destruction of the Temple the Jews found their consolation in the Book which they had taken with them into exile; though their religion did not depend upon ritual for its existence. They saw that the worship of Jehovah was possible even in Babylon. That which saved them from despair and which kept the lamp of true religion burning among them when their king was a captive, their Temple and city in ruins, was this unspeakable gift from heaven in their hands—the Law, the Psalms, and the Prophets—the Sacred Scriptures of the Old Testament.

In bitter exile and in the depths of poverty the Jewish people became "the people of the Book". After the destruction of the second Temple the intellectual activity of the Jewish race was almost exclusively directed to the preservation and study of the Hebrew Scriptures. Even in the so-called "dark ages", when the Christian Church was more like a jailor of the Bible, keeping it carefully away from the laity, "the Israelites had light in their dwellings". This was the period of the great Jewish commentaries to which many Christian scholars still delight to turn for a better understanding of the Old Testament. They are not only valuable as exegetical works, but are remarkably confirmatory to faith in the veracity of the Bible.

Before the invention of printing, the office of scribe was held in high esteem among the Jews. The scribe had to be a pious Jew, his moral integrity above suspicion, his religious life beyond criticism. He had to be an expert penman. The Scriptures were written on parchment, and not on papyrus.

The task of the scribe was not easy. The holy volume had to be written symmetrically, each page beginning with the letter Vav. Every time the scribe came to the name of Jehovah, he had to stop and immerse himself, even in mid-winter. The word of Jehovah had always to be written with a new pen. Down to this day, only a quill pen has been permitted in transcribing the Scriptures, this because no iron was used in the construction of the Temple. Such exactness may seem superstitious, but it made errors in copying practically impossible. The slightest deviation vitiated the whole. But this devotion to detail has preserved the text in its entirety, and brought it down through the ages to us.

The last chapter of the scroll was only faintly outlined, so that each member of the congregation, with the exception of the women, might purchase a letter. The money thus collected was given to charity.

Even until our day an orthodox Jewish congregation has a festive celebration in honor of the dedication of a new scroll of the Law. It is carried under a canopy and accompanied by musicians in triumphal procession to the synagogue. The scroll itself is wrapped in velvet of royal purple embroidered with David's coat of arms in gold and silver. No Jew dares to touch the sacred page; to avoid this he covers his finger with his tallith or prayer shawl. Those who can afford it have a band-shaped pointer of silver or gold. The golden crown on the scroll is adorned with little gold and silver bells, such as the high priest of old used. Such a scroll would cost thousands of dollars, and, once possessed, it was guarded and cherished as one of the dearest of treasures.

If by any accident a scroll is dropped, the whole community must fast forty days.

To the modern mind all this seems childish and superstitious. But it shows what zealous guardians of God's Word the Jews have been, so that they might pass on inviolate the sacred deposit of revealed truth, witnessing to him whom they cannot yet see because the veil is still on their hearts.

THE CHURCH ORGANIZED FOR SERVICE

WHEN THE Church truly begins to think of herself as committed to service, there will be a more spontaneous and efficient organizing of her men for that aim. We shall begin to give our men something to join the Church for that really will provoke their loyalty and command their best allegiance. Certainly in every congregation there ought to be a men's association which includes every man of the congregation in its insistence that the congregation shall be considered, as in the fine words of the British army regulations an army is considered—"The army is an organization of men who have accepted a definite liability for service." This organization ought to offer scope not only for those who are interested in parochial affairs, but for those who can see in the Church's missionary duty a chance for real statesmanship, both at home and abroad, and a chance for those who are willing to be called upon to serve in those definite opportunities for community service which will always be open to a group of men who are ready. When in a state the jails are breeding places of idleness and crime, and yet on account of the interests of office holders men are kept in jail instead of being put to useful occupation on city farms and given thus a chance for physical and moral restoration; when social vice and social disease are a living and immediate menace; when the right treatment by a community of its weaker elements, such, for example, as the living and housing conditions of the colored people in our own Southern cities, confronts us as an unsolved problem, when there is need to inform and mobilize the sentiment of forward-looking people on such great themes of constructive policy as the League of Nations and a world peace; when the question must be confronted as to whether the present competitive and capitalistic system shall endure, or whether it shall be changed, and how it shall be changed for the wider interest of human life—when all these questions exist and when they challenge the best that there is in human idealism for solution, then none can be blind to the chance that is before Churchmen for tremendous service.—*Rev. W. R. Bowie, D.D.*

WHOEVER shall have perfectly and entirely attained conformity of his will with the divine Will, by eagerly embracing all things as coming from the hand of God, will both possess blessedness upon earth and will enjoy a certain profound and perennial joy and indescribable gladness of soul, with which felicity great servants and friends of God are made joyful in this life. True, indeed, is that Apostolic saying, "The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the HOLY GHOST." Rightly, indeed, is such a mind called peace and blessedness, for in a certain manner it makes us like unto the blessed. For, as in Heaven there is no change, no going and coming (as one may say), but an evercontinuing of the blessed in one, joying in and through God; so also those who have here attained to such conformity as that all their pleasure and delight may be in the pleasure and good will of God are delivered from all disquietude or trouble which befall others from the continued vicissitude of the things of this world: also their mind is so absorbed in God that when they see that all things are ordained by Him, and that in all His most holy and most righteous Will is fulfilled, the cares of the present life are turned into joy, because they rather seek the Will of God than their own. And thus there is nothing which can cause them any annoyance. For if all that goes contrary to them is accepted, as we said before, as special favors and consolations sent from God, there is truly nothing which can in the least disturb their sublime peace.—*Rodriguez.*

Onwards, and Together?

By the Rev. Walter J. Carey, R.N.

IF the working of the Spirit of God is clearly to be seen to-day, it is in the direction of unity. And if so, what can we do to fulfil the will of God? Some are trying to promote union with Nonconformists, others with Rome or the East, but it seems to me clear that our primary effort should be to find unity among ourselves. Surely it is all parallel with the promotion of the League of Nations? What profit is it if we unite internationally unless we have domestic harmony at home? Otherwise, you only exchange a foreign warfare for a more bitter and deadly antagonism at home. So I write these lines, at the direct instance of a C. M. S. missionary, to plead, to appeal, for a real effort to find a greater harmony than has hitherto prevailed.

There are in the Church of England two positive and vigorous tendencies of thought.

One is the Evangelical: it is historical and plainly accounted for. It bases itself on the positive love and affection of the individual soul for Christ, and maintains with complete truth that love is the fundamental basis of religion, and that Christianity without conversion is nothing worth. It fortifies itself by the contemplation of the failures of mediæval Churchmanship. It sees how easily men devote themselves to a system rather than to a Person; and notes with horror not only perversions, like the Inquisition, but also the prevalence, in the past and sometimes in the present, of ritualistic elaboration and correctness combined with a large or entire absence of converted souls and evangelical lives. It is possible, it seems, to be regular at confession or Communion and yet to be a bad man. So the Evangelical concentrates on the one thing: devotion to our Lord; devotion to the Bible as His Book; devotion to the missionizing of the world for Him.

The other positive vigorous "party" is the High Church (hateful term), or Catholic, party, the essence of whose special conviction is that our Lord founded a Church. From the fact of the Church springs the life of the Church, and this expresses itself in orderly forms of worship, in certain outward ritual and observances, and in sacramental ordinances. I can and do testify, after twenty years' association with Catholics of the type of Stanton and Dolling, of Bishop Paget and Canon Body, that Catholicism is not in the least incompatible with Evangelicalism, but only takes a different course in the practical application of its principles.

But I do not deny the dangers which beset Catholicism. It is possible to be a mere ritualist: it is possible that confession may be overdone; it is possible to exalt a system until it practically supersedes the Living Christ. But I dare say Evangelicalism has its own dangers too. I imagine it can be over-emotional, or narrow, or unordered. All of us have dangers and temptations concerning which we do well to be charitable.

Now my own hope of greater unity lies in the following plan:

It is useless, I think, to try to alter temperaments, at least in any sudden way. Some are temperamentally Evangelicals, others temperamentally Catholics. But suppose that we were wide-minded enough to recognize each other, and to consider each other as real squadrons in the one Service.

We must have a common basis, of course; and that would lie in the Prayer Book generously interpreted. I am bound to say that, although I reckon myself a Catholic, yet the Prayer Book plainly is meant—and was drawn up—to include both Catholics and Evangelicals. My one hope is that in time we shall all be Evangelical-Catholics, yet in the interim I acknowledge that both parties are well within the Prayer Book arena, and that neither party has a right to exclude the other, provided both are loyal to a fair-minded and wide interpretation of the Prayer Book. There are limits, of course. No Catholic has a right to make confession compulsory: no Evangelical has the right to deny confession to those who seek it. We do need a fairer and

clearer recognition that there are fields which each party tries to claim for itself alone which are really common ground, open to each on a wide-minded interpretation.

If then this basis could be accepted, we should have to recognize (which some do with difficulty, though I find it easy myself) that we must each fully and frankly admit that *the other side exists and has a right to exist*. And this fact must come into our teaching. I should say to my men: "You may find when you go to live in London or Sunderland that your future churches are administered by clergymen who put more stress on Conversion and the Bible and rather less on Sacraments and Church ordinances. Don't be alarmed: it is only like what you will find in the Navy; some put more stress on gunnery and less on torpedoes, but it's all one Navy. They, too, believe in the Sacraments, but they put more weight on the love of Christ in the soul. Learn all you can from them: for they will bring you nearer Christ. You won't have to give up your Sacraments, but they will teach you other things in Christianity: you do well to learn from them devotion to the Saviour and missionary zeal." That is what I do say, and mean to say, to my men. And I should hope that my Evangelical brother will say: "You may find that your vicar at home lays more weight than I do on the fact that Christ founded the Catholic Church, of which, of course, we are part. He will emphasize the Sacraments, and introduce you to further Church ways and doings than I have done. Don't forget that conversion and missionary zeal are the foundation of all; but, if you remember that, your further teaching there will do you nothing but good."

Now think what a blessing it would be if we could all be as fair-minded as that! Then we could differ yet agree: we should all be squadrons in the one Great Service. We could set our minds to the real problems which confront us all. The world is heathen, and yet we are divided; England is indifferent to God and ignorant of Christ; is full of strife because we know not the only Prince of Peace; and we are dumb because we are not agreed.

If we all exalt differences of temperament and emphasis into principles, we shall be divided and impotent for ever: are there not among us many who will frankly accept the Prayer Book as a basis, and then will extend tolerance to the rest so that we can work together for the tearing down of the strongholds of Satan and the uplifting of the Kingdom of Christ?

I meet so many Evangelicals nowadays with whom I pray, and with whom I really agree, that I beg and appeal, in the Name of our Common Master, for a toleration and wide-mindedness that recognize that men will always differ in temperament and emphasis, and yet are brother-fighters in the same great cause. It means sacrifice, though not the sacrifice of principle; it means humility and the recognition that other men, as good as ourselves and better, do differ from us honestly on difficult points. But—Oh, that we might learn to recognize as brothers those who wear a somewhat different complexion from ourselves, so that we may each bring to the other what we can contribute, so that united and together we may progress onwards and upwards to the glory of God and the building of the Kingdom of Christ!—*The Record*.

WHAT HAS banished joy from the modern world and what must be done to regain the zest of life? The moralists have answered that there is too much dependence on the materialisms of life and the mechanics of pleasure and too little cultivation of the inward spirit. There must be a return to plain living and high thinking. We must rediscover the happiness of little. We must see what unselfish benefaction and social service will do for us. Is doing good to others the key to the joy of life? That is the direction of the argument. "Back to the spiritual," say the sages. Less of sense life and more of soul life. A relish of what is calm, serene, and interior—this alone will carry us safely to the Islands of the Blessed.—*Humphrey J. Desmond*.



CORRESPONDENCE

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

WESTERN OPPORTUNITY

To the Editor of *The Living Church*:

THE following extracts from two bishops west of the Mississippi have come to me this past week. Doubtless every bishop of the Church could duplicate in some form or other just as challenging opportunities as have these two bishops—but they have so well put their cases I felt they ought to pass before the eyes of as many as possible of the clergy of our Church while the fire in them still burned hot; and there is no better way of bringing this about than by asking you to make room for these quotations in your correspondence columns.

In the first letter which I will label "A", the Bishop writes:

"WANTED: In big city. Curate. Wide social service work. Staff of rector, deaconess, physician, kindergarten teachers, volunteers, Church, Sunday school, dispensary, milk station, cooking school, summer school, etc. Social clubs. Splendid opportunity for unmarried man who desires not to be ministered unto but to minister in the name of Him whose shelter was a stable and whose cradle was a stall. Salary assured.

"A deaconess is needed in a big mining and smelting district. The work is well established. We have a good congregation, built up during the past four or five years. We have a Sunday school of 90, a sewing school of 40. We have a combination deaconess house and chapel, so located as easily to be in touch with those whom we ought to want to help. There is a minister in charge. Here is a most interesting opportunity for one who is looking for a chance to serve. We are in desperate danger that someone else will cut in under us unless we get our deaconess on the job soon. We started religious work in the community. At present our work is highly esteemed. But the people are of a sort who will easily be led away if our staff is not kept up to standard. Climate is satisfactory. House has steam heat and plumbing and makes a comfortable place for the deaconess to live. We are able at present to pay \$600 per year and a place to live in."

In the letter marked "B", the situation is still more vividly portrayed:

"I am writing you now to ask if you cannot get a man for G. In G we have a county seat of godless, irreligious people, with a long comet-tail of tragic mistakes, and the whole thing headed as nebulously as Mr. Comet himself! Yet we have a fine church and rectory, and there is only one other religious body there. No man can do a thing in G for a year, for the people are convinced that we have failed. I have sent in two or three men and all of them at the end of a few months, having gone there in the winter, have become discouraged because they had to make the fire in the church and ring the church bell, and then nobody came.

"On the other hand, the town is to be won, and we have by far the best equipment there. At one time we took the town by storm, and the present apathy is the reaction. Unless something is done in G in the next year or two, we might as well pull out.

"The type of man I want is first of all a man with some energy and with much patience. If he can preach and is a good pastor, so much the better, but I want a man that will go there and stay 'for better for worse, for richer for poorer, in sickness and in health', for three years, or better five.

"If you can get such a man, we will pay him \$1,500 a year and give him the use of the rectory. I think he would be happier if he were a married man, as he should have some companionship, and there should be a woman leader. A very young man might become discouraged, and an oldish man would probably have lost his pep and vision. You see how difficult the problem is."

As you can see, both these letters are real challenges to a person's character and loyalty and faith. Who will catch the vision? Who will make the forward step? Only those who feel that under God they can comply with conditions need apply. All such can learn more of these places by writing me.

FRANCIS S. WHITE.

281 Fourth Avenue, New York City, January 3rd.

THE ALASKAN FOOD SITUATION

To the Editor of *The Living Church*:

IF one wants to know something of the fine and generous impulses that stir the people of the Church, let me only make known such a statement of need as that you kindly published with regard to the food situation among the Indians of the interior of Alaska. Responses have come from practically every diocese. The gifts range in amount from \$1.00 to \$1,000. They total, to December 24th, about \$4,132.

So far as we can see at present, this will be sufficient to meet the present needs and perhaps will leave a balance that Bishop Rowe can use to meet some of the heavy bills he incurred in the summer of 1919 in providing the missions in the interior with provisions.

Many thanks to you, Mr. Editor, for making the need known and to your readers on behalf of the Indians, for their prompt and generous help.

New York, January 2nd.

Sincerely yours,
JOHN W. WOOD.

"CONFIRMATION AND THE CONCORDAT"

To the Editor of *The Living Church*:

IN his letter on the Concordat in your issue of January 3rd, Father Hughson asks whether I regard Confirmation as a principle of the Faith, and if so how, without sacrifice of principle, congregations which have not been confirmed can be admitted to the Holy Communion. In asking this question Father Hughson assumes, no doubt unconsciously, the very point which is at issue. The question is not whether Confirmation is a principle of the Faith. We all accept it as such. The point at issue is whether the Church holds that Confirmation, like Baptism, is always and under all circumstances a prerequisite to admission to the Holy Communion. Father Hughson admits in his letter that neither the Anglican Church nor the Roman Church holds this. On what authority then does Father Hughson hold it?

According to the practice both of the Anglican Church and of the Roman Church the rule that Confirmation must precede admission to the Holy Communion is one which admits of exceptions. Are we not then justified in making an exception to this rule, to meet a grave emergency, with the purpose and hope of healing the wounds in Christ's Body?

The Concordat is avowedly only a temporary measure, a step on the way toward full reunion. It is not regarded, either by the Congregationalists or by ourselves, as a complete and finally satisfactory arrangement. But it goes so far that if it succeeds we may hope that it will lead on to that full realization of unity for which we are praying. Under all the provisions which this proposal contains, including a permanent relation and responsibility to the Bishop, can anyone doubt that Confirmation would in time be willingly and gladly accepted? And in the meantime this rule, as to which exception is allowed is one in which, according to our own standards, exception may be permitted.

I repeat the statement which I made in my former letter. No theologian in the Church can show a single point in which the proposed Concordat violates any principle of the Faith.

And I ask this question. Are we not assuming heavy responsibility, in the sight of God, if, through fear of what may be its practical effect, we seek to obstruct an Approach to Unity which does not sacrifice any principle of Faith or Order?

New York, January 9th.

WILLIAM T. MANSING.

A BIBLIOGRAPHY OF CONFIRMATION

To the Editor of *The Living Church*:

IS many of your readers will very likely wish to make a careful study of Confirmation, its history, significance, and use, in the Christian Church, I am venturing to suggest the following books for that purpose:

Confirmation in the Apostolic Age—Rt. Rev. F. H. Chase, Bishop of Ely.

Confirmation—Rt. Rev. A. C. A. Hall, Bishop of Vermont.

Holy Baptism—Darwell Stone.

The Doctrine of Confirmation—Wirgman.

The Relation between Confirmation and Baptism—A. J. Mason.
Catholic Encyclopaedia, sub voce.
The Person and Work of the Holy Ghost—Hutchings.
History of the Book of Common Prayer—Proctor and Frere.
History of the English Church, Vols. V and VI—Frere and Lutton.


No one is really competent to discuss the vital questions now in controversy among us who has not made a thorough and impartial study of all matters involved. The present confusion is due largely to the fact that the majority of our legislators in General Convention have never gone to the very root of the history and theology of the Church, and are liable to be swayed by *ad hominem* and superficial presentations of great subjects. Many rush in light-heartedly "where angels fear to tread". It is to be hoped that in the inevitable series of controversies and discussions precipitated by many occurrences among us we shall be spared the usual crude utterances of prejudice, misguided zeal, and unverified assertions. The "Concordat" alone has raised a hundred questions of vital importance and has settled nothing.

ARTHUR W. JENKS.

General Theological Seminary, January 3rd.

BISHOP DOANE AND THE CONFIRMATION RUBRIC

To the Editor of *The Living Church*:

 PROPOS of the discussion in your columns of the meaning of the Confirmation rubric, your readers may be interested in an utterance of the late beloved Bishop Doane in his church, St. Mary's-by-the-Sea, at Northeast Harbor, Maine.

I was a worshipper in the church and one of the things he said in urging the people to come to the Communion was in substance this:

You think you cannot come to the Communion at this altar rail because you are not confirmed. You are mistaken. That is not the teaching of the Church. Remain in your place through the service, and you will find that she invites all who truly and earnestly repent, and are in love and charity with their neighbors, and intend to lead a new life, to come to the Holy Sacrament.

The Bishop then repeated the lesser exhortation beginning, "Ye who do truly and earnestly repent," etc.


Bishop Doane was too well informed as to the history of the rubric, and too sound a Churchman, and too full of the spirit of Christ, to refuse the Communion to any Christian of any name. Where is the ecclesiastic who will dare throw a stone at the learning or the orthodoxy of that learned and saintly man?

RANDOLPH H. MCKIM.

Washington, D. C., January 5th.

WESTERN ORDINATION OF THE DEAF

To the Editor of *The Living Church*:

 HE issue of your excellent paper of January 10th contains an account of a recent ordination at Columbus in which appears the following statement:

"This was the first ordination to the priesthood of a deaf clergyman west of the Ohio river."


As historical accuracy always adds to the value if not to the interest of a statement, I beg to say that I was advanced to the priesthood here in St. Louis January 1, 1893. I was ordained deacon at Jacksonville, Ill., April 10, 1889. Both locations are considerably "west of the Ohio".

JAMES H. CLOUD.

St. Louis, January 10th.

PREPARING MEN FOR HOLY ORDERS

To the Editor of *The Living Church*:

 LL over the country, in connection with the Nation-wide Campaign, appeals are being made for men to enter the ministry. Already we are hearing of numbers of responses to this appeal. These men ought to go to college before they enter the seminaries of the Church, unless they have already done so. It is being reported that many of them, willing to give their lives for the ministry, can find little help to finance them in their preparation. The societies founded for that purpose are too few and too poor to give the requisite assistance. In this connection it seems to me that there lies my opportunity for personal service in connection with the Campaign, in coöperation with the college of which I have the honor to be president.

This college has graduated three hundred of the living priests of the American Church, who jointly minister to approximately one-twelfth of the communicants of the Church. The propriety of its being used in this connection is, therefore, unquestionable.

Moreover, its fees are low enough to make it within reach, or nearly so, of many of these men. St. Stephen's is not exclusively a college for those going later to seminary, or predominantly so; but here, surely, lies one of its opportunities for usefulness to the Church which founded, owns, supports, and endorses it.

I personally offer to make it my business to see that persons interested in this matter and in this college are approached and money procured from them to make it possible for the college to get, for men desirous of entering the ministry and otherwise unable to pay their way through college, one-half their fees from these benevolent persons and one-half their fees from the men themselves. This will enable any such man to come to college for \$250 a year, including his tuition, board, room, light, and heat. More than that surely the Church in general ought not to have to give any man.

There are certain conditions attached, as follows:


1. The man must be a graduate of a recognized high or preparatory school, or must be able to offer fourteen units of college entrance credit, if not a graduate.
 2. He must contemplate taking a full four-year undergraduate course, if he is under 25 years of age, or at least two years college work if he is over 25.
 3. He must be actually admitted by his bishop as a postulant for holy orders.
 4. He must certify that he actually needs the help and be able to get his clergyman to certify the same thing.
- Correspondence is requested.

BERNARD I. BELL,

Annandale, N. Y. *President of St. Stephen's College.*

[CONDENSED]

To the Editor of *The Living Church*:

 N your issue of December 27th, a correspondent raises the question of support for candidates for the ministry. He makes a suggestion which, if followed, would be a great thing for theological students, *i. e.*, that men with large salaries support some of these students. But we have too many clergy now who think that "the world, or rather the Church, owes them a living," and to start this in the seminary is to insure it in the field. He speaks of three men in his parish who have volunteered for the ministry but are evidently waiting for assurance of support before they begin their training. Let such men study the parable of our Lord on the Lilies. By faith all things are possible.


In this state is a seminary founded on faith and run by faith. At St. John's College, Greeley, Colo., there are at present ten students who are not being supported by outsiders. They support themselves as they pursue their theological course, and many of them are working for an A. B. degree at a state institution in the city. Of course this method does not leave much time for popular pastimes, but it is no drawback to anyone who really wants to study for holy orders.

Please do not misunderstand me: I do not mean that theological students should not have help, but I do not think they should wait till such help comes before they begin their training. If they take the initiative, surely our Lord will not forsake them.

Fort Lupton, Colo., January 3rd. H. C. BENJAMIN.

"THE GREEN BOOK"

To the Editor of *The Living Church*:

 AY I beg permission to call the attention of your readers—both clergy and laity—to a remarkable book just published by a consecrated woman of the Church, Mrs. Horace Brock, of Philadelphia?

This little book of 244 pages is called *The Green Book*. The book of intercessions she compiled some time ago is called *The Red Book*.

The Green Book is on Church membership—what it is, what are its privileges and obligations, and what is its end; and it is the most lucid, logical, and fascinating book of the kind with which I am familiar. I received a sample copy, in common with the rest of the clergy, a few days ago, and I read it through in two sittings. I simply could not get away from it. It is a book that ought to be in the hands of every priest and layman. I know of no book that is capable of such tremendous good in our missionary fields as this, and as it can be bought for fifty cents a copy it ought to have a tremendous circulation.

Stronger pens than mine ought to bring this book before the Church, and they probably will. And we should all feel proud that it has been written by a daughter of Mother Church.

Most sincerely yours,

PERCY T. FENN.



Suffering, Punishment, and Atonement. An Essay in Constructive Interpretation of Experience. By Ernest W. Johnson, M.A. New York: Macmillan & Co. 1919. \$1.75.

There is much of great value in this book; and its discussions in Part I of Suffering, and Punishment in Part II, are admirable. The important part which suffering has to play in human life, whether physical, mental, or moral, has rarely been exhibited more persuasively. The fact that punishment, when rightly administered, looks to reformation, rather than to an equation of justice, is also effectively set forth.

But there is an important hiatus in the argument by which these contentions are brought to bear upon the problem of atonement. He disregards the fact of experience—the writer ostensibly confines his argument to the teaching of experience—that the cure of sin, as viewed from the penitent's standpoint, is not regarded as complete until he somehow makes reparation. This reparation is not necessarily or usually in terms of quantitative equivalence of suffering, but it does require in the penitent's conscience some form of *reparative* pain or sorrow—made reparable by the penitent's willing acceptance of it. Moreover, it is a fact of religious experience that when those who are conscious of guilt face the problem of reconciliation *with God* they are conscious of the utter inadequacy of any reparation they can make. This is writ large in the history of religion and of peoples. Our author overlooks all this and his conclusions as to atonement amount to what is called the moral theory—anyhow to an elimination of the teaching of Scripture that Christ's death constitutes an objective reparation for sin. It is not a *punishment* of Christ; nor is it a *substitution* of His reparation for ours. But, the New Testament being witness, it is the preliminary and adequate act of reparation, without which the personal reparation for sin that we all owe can have no avail. He lifted the heavy end of the burden of reparation, so that we might, in union with Him, do the rest.

The obvious contrast between his view of atonement and New Testament teaching itself suggests that Mr. Johnson has not rightly generalized the bearing of experience upon the problem, in spite of his skill in discussing certain elements of it.

F. J. H.

Does God Care? An Answer Concerning Certain Questions Touching Providence and Prayer. By Edwin D. Mouzon, D.D. Revell. Pp. 88. 75 cts. net.

The brief, popular treatment of a "burning question", by one of the bishops of the Southern Methodist Episcopal Church, is an effort to show what prayer really is, and why, despite the fact of suffering and sorrow, our faith in a God of love holds fast. Dr. Mouzon rightly bases his faith on the teaching of Jesus: but he fails to show that this teaching is that of God Incarnate. Belief in God's goodness must always be a matter of faith, not of certainty, and we base our faith on Christ's teaching because we believe He knew. Acceptance of the Incarnation means that we find in Christ the unveiling of the heart of God. "What Christ was, God is." We believe in God's care, because we believe that our Lord's life and teaching are a revelation of what God the Father is. Not only does Dr. Mouzon fail to develop this argument, but he fails to state very sharply the difficulties of belief which make his theses necessary. These have been brought out so insistently during the years of war, that any treatment of prayer and providence ought to show at the start sympathetic knowledge of the difficulties of belief.

What Peace Means. By the Rev. Henry Van Dyke, D.D. Revell. 50 cents.

This little book is one of Revell's "Comrade-Series"—charming in make-up and binding, attractive in style, and cheery in purpose. It consists of three short sermons, preached in Eastertide, to show the connection between the peace that comes as a result of sacrifice and the peace that is the promised heritage of the faithful.

The Silver on the Iron Cross. By James I. Vance, D.D. Revell. Pp. 122. 75 cts. net.

A small volume of popular talks about Dr. Vance's experiences with the doughboys during his preaching tour overseas. The title expresses the author's thought that there is a fine side to war, even as the German war cross was edged with silver.

THE SECOND and concluding volume of Dr. James Hastings' *Dictionary of the Apostolic Church* (New York: Charles Scribner's Sons, 1918, \$6.00) completes one more of that great editor's remarkable series of works of reference. We have several times indicated their great value—not always for theoretical guidance, but for data needed in reaching one's own conclusions.

This work covers the first century, and is not confined in scope to New Testament data, but handles all materials of that age which illustrate the history, thought, and institutions of the apostolic and sub-apostolic Church. For example, in this volume are articles on Marriage; Minister, Ministry (mildly anti-sacerdotal); Mystery, Mysteries; Ordination; Paul, Persecution (historical); Peter; Possession (demoniacal); Redemption (very thorough); Resurrection of Christ (a valuable treatise); Roads of Travel; Roman Empire; Sacraments; Salvation, Save, Saviour (accurate—by Darwell Stone); Sibylline Oracles; Stoics; Type; War; Worship; and Writing—a very comprehensive range of subjects.

EDUCATION AND psychologists regard the imaginative instinct of the child as a factor of the greatest importance in its development. Believing this Mrs. Alice M. H. Heniger a dozen years and more ago conceived the idea of the children's theatre, her idea being, in the words of that veteran authority, Dr. G. Stanley Hall, "that in each child slumbered the possibilities of not only all the experience but all the vital imaginative power of the race, and to develop this before the 'shades of the prison house' closed in and advancing adulthood brought its inevitable limitations and specializations." In *The Kingdom of the Child* (Dutton, \$1.50) Mrs. Heniger develops this thought. "We have seen," says Mrs. Heniger, "that the right kind of training for participation in a play where many characters of many kinds meet together always means for the child an understanding of communal honor, duty, patriotism, a development of sympathy, and a clearer understanding of human beings, the one by the other."

JOHN BACH McMASTER shows a remarkable gift of concise statement and effective summarizing of facts in his volume, *The United States in the World War*—a clear, straightforward account of the war and America's relations to it. Beginning with Germany's declaration of war in Europe he follows each step of the conflict which had a bearing upon the ultimate decision of the government of the United States to declare war against Germany. This most timely, authoritative, and interesting book deserves a place near at hand for frequent reference, an excellent index making its contents readily accessible. It is of interest both to the general reader and to the student. (New York: D. Appleton & Co. \$3.)

Vision and Service is the title of a stimulating brochure containing outlines of sermons, papers, and letters of the late Canon Barnett. They have been selected, edited, and introduced by his wife and co-laborer. The work which Canon Barnett did as founder and president of Toynbee Hall, in the White Chapel district of London, entitles him to a commanding place in the history of settlement work. But he was more than a social worker; he was a preacher and prophet and a very real minister to all the people whom he served wherever he was. (Published by Miss Davies, The Institute, Hampstead, Garden Suburb, N. W. 4, England. 1 shilling.)

A STRIKING little pamphlet entitled *Is Christian Science Scriptural?* comes from the pen of Mrs. Madeline K. Perrin, who was formerly a practitioner in that body and is now a communicant of the Church. By comparing passage after passage of the Bible with tenets of Christian Science, Mrs. Perrin indicates some of the glaring discrepancies between the two.

Christian Science invariably falls when contrasted with true Christian standards, and this new comparison will be illuminating to those who read it. [Press of Franklin Hudson Publishing Co., Kansas City, Mo.]

THOSE WHO have read in THE LIVING CHURCH the wholesome verse of Mrs. H. B. Restarick will be interested to know that she has recently published through the press of the *Pacific Commercial Advertiser* of Honolulu *An Offering from Honolulu*, forty poems in booklet form, of which the first edition is nearly if not quite exhausted already.

WOMAN'S WORK IN THE CHURCH

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.

WHEN some ten or more years ago some rhymes which could scarcely be called *vers libre* were scribbled off for a Twelfth Night cake for an Epiphany meeting in Christ Church, Indianapolis, the writer little dreamed that her rhymes were achieving immortality. But so it has seemed. Year by year they have reached a wider circle of usefulness, and year by year just after the holiday rush, when the writer has got herself into the domestic attitude, the darning needle has to be exchanged for the pen, when some S. O. S. call demands those tattered verses.

There are now so many things put into the magic cake that it has grown to be a more stupendous and a much more expensive affair than it was in its modest beginning. A woman wrote lately as to the feasibility of putting a Liberty Bond in; she said she thought it would increase the attendance.

Indianapolis has just had its twenty-first Epiphany meeting, it probably being the banner city in this matter. From serious affairs in which women made speeches and talked about "the pro and con of the missionary box", it has by easy and pleasant stages evolved into a regular afternoon reception, of which the cake is the central interest. The religious observance of the great feast of course comes in the morning.

"What kind of a cake must it be?" This is one of the usual questions; and to our surprise we were told only a few days ago that it *must* be a three-decker, with the middle one yellow and the top and bottom white. We openly aver that we don't believe it. History has no precedent for a white-and-yellow cake. We have not taken the time to look through Shakespeare or Green's *History of the English People*, but on our own, we are ready to say that this white-and-yellow idea is a new one, made up, maybe, in boastful defiance of the high price of eggs. We have known a Canadian clergyman who had a plum cake for his Twelfth Night cake, and it is not likely the clergy would err in such a vital matter. We have known pound cakes and solid nut-filled devil's food and angel cakes, and all sorts of cakes, without a tinge of yellow about them, to serve creditably as Twelfth Night cakes. Of course they must have twelve white candles on them.

We would not be thought to condemn a white-and-yellow cake, *per se*, in fact we are perfectly willing to have our rhymes go with a white-and-yellow cake, but we feel that this heresy or schism, whichever it would be called, must be nipped timely in the bud. Make a memorandum for next Epiphany that your cake need *not* be white-and-yellow but may be anything in which treasures can be concealed.

One suggestion may be considered for future meetings, and that is that a silver offering for the U. T. O. be made, to be credited to the entertaining parish.

Next year we hope to get together all the customs with verses and suggestions and issue them in a booklet some time before Epiphany.

Epiphany meetings have been held this year in unusually large number.

A WELL-REMEMBERED CHURCHWOMAN to those who had the pleasure of being at the Triennial in St. Louis is Mrs. Henrietta A. Jenkins, of St. Peter's parish. Mrs. Jenkins might be called venerable, as she has outlived the Psalmist's tale of years, but her youthful activities refute the word, for she travels extensively, writes both prose and poetry, and is active in all Church work. At Christmas time Mrs. Jenkins wrote a little verse as a surprise to the members of St. Peter's Guild, to each one of which a copy was sent in her own handwriting. The rector, the Rev. Z. B. T. Phillips, D.D., read

the verse aloud at the guild's Christmas feast, the last meeting of the year:

"THE SPIRIT OF CHRISTMAS

"Lo! a merry glad whirligig seizes the town
When the snowflakes dance as they bowl along;
And the frost-king's lances are swift and keen
As the hurrying crowds catch their breath between,
For gifts must be carried and gifts gathered in
At Christmas time when the whole world is kin.
Indoors wreathes the holly, the box, and the fir,
Hang garlands in honor—set pulses astrir
With the Spirit of Christmas:
Light candles and tree.
The Yule log is glowing for you and for me,
For Bethlehem's Baby is born King to-night,
And the welcoming Star is our first Christmas light."

THE QUESTION what to do about the boys of the Church has been of late partially answered by the complete and admirable society of Boy Scouts, many chapters of which have been organized within the Church. One of the very prettiest and finest stories ever written by the lamented Richard Harding Davis is called *The Boy Scout*, and I have seen the big boys' class in Sunday school hold their breath while this story was told to them.

But, apart from the splendid and manifold work done by the Scouts, there is one object of the Church's solicitude which it seems might make a direct and even exciting appeal to all of our Church boys. I refer to the Seamen's Church Institute in New York, eventually to be established in all large cities on both Atlantic and Pacific coasts.

In our crowded letters from Detroit in which the eternal feminine had to be given the main space, there was no chance to record the great impression made upon everybody who visited this exhibit. The Institute, which has grown to be big business in its seven-story building in New York, was well miniaturized in a large tent adjoining Arcadia Hall. A journey around this tent was a revelation of things nautical, too big to be put on paper. The "British tar", who was striking "ten bells" (I think) when we entered, escorted us about, showing us just how the sailorman is welcomed to our port, how he is cared for in both body and soul, how he is guarded from the awful influences which are waiting to ensnare him, how he is taught the language, the rudiments of education, and even more than this, for in the growth of the Institute the top floor has now been made into a school of navigation and engineering. There is the chapel for daily prayers, the neat dining-room, the small clean bed-room shown in contrast with the bunk of Captain Marryatt's sea tales.

Dr. Mansfield talked eloquently on this work at a meeting of the Church Periodical Club. He said he needed 1,500 Christmas gifts for these men. I hope he got them. In this tent were maps showing where the Church has placed these institutes. In San Francisco, I think, our Church has had the whole work given over into its hands. And just lately in Philadelphia this institute work has been taken up in such a serious and systematic way that the City of Brotherly Love bids fair to surpass all of her sister cities in the magnitude of the work.

There is an interesting illustrated circular showing the main features of the New York Seamen's Institute which might be shown and studied profitably by all of the boys of the Church. Whether or not this great work is included in the nation-wide survey, escapes the memory at present, but work and interest will always be needed and money can always be used. With the Church boys of America deeply interested in the seaman's welfare, both parties will be vitally benefited.

Church Calendar



- Jan. 1—Thursday. Circumcision. New Year's Day.
 " 4—Second Sunday after Christmas.
 " 6—Tuesday. Epiphany.
 " 11—First Sunday after Epiphany.
 " 18—Second Sunday after Epiphany.
 " 25—Conversion of St. Paul. Third Sunday after Epiphany.
 " 31—Saturday.

CALENDAR OF COMING EVENTS

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

Personal Mention

THE REV. ALFRED J. G. BANKS, of the diocese of West Texas, is still located at Cuero, Texas; his name having been inadvertently omitted from the general clergy list of *The Living Church Annual*.

THE REV. DAVID W. BARRE, who withdrew from the sacred ministry about six months ago, has reconsidered his action.

THE REV. LLOYD R. BENSON should be addressed at the rectory, 78 Second street, Illon, New York.

THE REV. DWIGHT F. CAMERON is rector of the Church of St. Michael and All Angels, Anniston, Ala.

THE VEN. JOHN A. CHAPIN, Archdeacon of Central Oklahoma, may be addressed at 127 West Seventh street, Oklahoma City, Okla.

THE REV. DR. J. H. CLARKE of Cambridge, Ohio, has taken charge of his new parish at Wildwood, N. J., and will officiate for the first time on the Second Sunday after Epiphany.

THE REV. THOMAS J. COLLAR, formerly of Omaha, Nebraska, entered upon his duties as priest in charge of St. Ambrose's, Groton, and Trinity, Dryden, New York, on January 1st.

THE REV. THOMAS W. COOKE, rector of St. Andrew's Church, Dayton, Ohio, has accepted a call to St. Paul's Church, Greenville.

THE REV. WILLIAM PAGE DAME, D.D., should be addressed at 1409 Bolton street, Baltimore, Maryland.

THE REV. CUSTIS FLETCHER is still rector of Grace Church, Paducah, Ky., as he has been for the past two years, and his address is still Grace Church Rectory, Paducah. His connection with Metropolis, Ill., as given in *The Living Church Annual* is only as a supply, the town being across the Ohio river.

THE REV. A. W. S. GARDEN, secretary of the Province of the Southwest, has removed from San Antonio, Texas, and is now located in Little Rock, Ark. Mail will reach him at P. O. Box 382.

THE REV. HERBERT H. GOWEN, D.D., should be addressed at 5005 Twenty-second avenue, N. E., Seattle, Wash., and not as given in *The Living Church Annual*. He may also be addressed at the University of Washington, Seattle.

MR. J. H. JONES, formerly of Muskegon, Mich., has been made catechist by Bishop Demby and placed in charge of St. Augustine's (colored) Church, Fort Smith, Ark.

THE REV. WILLIAM P. S. LANDER resigned the charge of St. Mary's Church, Dunton, L. I., on December 1st, to devote his entire attention to the Church of the Annunciation, Glendale, L. I., N. Y. Until a rectory is built, he may be addressed at Box 109, Freeport, L. I.

THE REV. PARKER C. MANZER should now be addressed at 525 Summit avenue, Jersey City, N. J.

THE REV. RICHARD J. MORRIS, secretary to Bishop Rhinelander, is officiating at All Saints' Church, Chelsea, diocese of New Jersey, during the absence of the rector, the Rev. JOHN W. WILLIAMS, who has gone to New York for an operation. Mr. Morris probably will continue at All Saints' until mid-Lent.

THE REV. JOHN MUNDAY, rector of Grace Church, Port Huron, Mich., was on Christmas Day presented with a Chevrolet Sedan by parishioners and friends.

THE REV. FREDERICK O. MUSSER has accepted a call to the rectorship of the Church of the Covenant, Philadelphia, Pa., to take effect on February 1st.

THE REV. JOHN OAKSFORD is the Church field secretary of the Anti-Saloon League of New York, with address at 906 Broadway, New York City.

THE REV. EARL H. PERRY, Capt. M. C., should be addressed at Ft. Benj. Harrison, Indiana.

THE REV. JAMES F. PLUMMER, Dean of the Convocation of Mobile, has removed from 21 South Ann street to Toulminville, Mobile county, Alabama, a suburb.

THE REV. B. H. REINHEIMER, rector of Christ Church, Dayton, Ohio, has recovered from a severe illness and is again at work.

THE REV. FRANCIS BERTON SHANER, formerly of St. Martin's Church, Shaker Lakes, Cleveland, is now curate of St. Paul's Church, Akron, Ohio, and can be addressed at St. Paul's Parish House.

MR. EDWIN A. SHIELDS has begun at Memphis a two-months' campaign of organizing chapters of the Brotherhood of St. Andrew in the diocese of Tennessee.

THE REV. W. A. STIMSON commenced his rectorship at the Good Shepherd Church, Columbus, Ohio, on January 1st, and may be addressed at 318 E. Eleventh avenue.

THE REV. FLOYD VAN KEUREN of Denver has been appointed superintendent of the Columbus (Ohio) Associated Charities, and entered upon his duties January 1st.

THE REV. GEORGE CARLETON WADSWORTH, on February 1st rector for seven years of Christ Church, Troy, N. Y., received a purse of gold from the men of his parish for a Christmas gift, from the women an equivalent sum in checks, and odd sums later by overlooked individuals who desired to share in the gift.

THE REV. WILLIAM WILKINSON should still be addressed at 41 Vandam street, New York City, and not as given in *The Living Church Annual*.

THE Secretary for Isolated Churchmen in the diocese of Central New York is the Rev. W. R. YEAKEL, who should be addressed at Box 47, Utica.

ORDINATIONS

DEACON

MINNESOTA.—On January 4th, at St. Constant's Church, St. Paul, the Rt. Rev. Dr. W. C. Pinkham, Bishop of Calgary, ordained a deacon Mr. VICTOR PINKHAM, acting at the request of the Bishop of Minnesota. The candidate was presented by the Rev. A. G. Pinkham and the sermon was preached by the Bishop of Minnesota.

PRIEST

CENTRAL NEW YORK.—On the Fourth Sunday in Advent in St. Paul's Church, Endicott, where he had served his diaconate, the Rev. ROBERT PIERCE was advanced to the priesthood.

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 separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

HOAG-SHERMAN.—On January 12, 1920, at St. Barnabas' Church, Chicago, by the Rev. Charles Herbert Young, JESSIE FAITE, daughter of Mrs. Leonard Mortimer SHERMAN, to the Rev. FRANK VICTOR HOAG, rector of Calvary Church, Batavia, Ill., and priest in charge of St. Mark's Church, Geneva, Ill.

DIED

GIBSON.—Entered into rest on January 2nd, at Christ Church rectory, Macon, Ga., after a long illness, HELEN, oldest child of the Rev. Robert Fisher and Harriet McKenney Gibson.

HILL.—On New Year's Day 1920 at his home "Willstag", Springdale, Conn., JACOB CLARKSON, son of the late Robert Carmer and Susie Clarkson HILL, aged 86 years. He was aide on General Sherman's staff during the civil war. Interment was in Beechwood cemetery, New Rochelle, N. Y.

"Thou hast opened the Kingdom of Heaven to all believers."

MAYHEW.—Fell asleep in the early morning of December 4, 1919, CECILIA AUGUSTA MAYHEW, daughter of the late Geo. A. and Cecelia M. Mayhew, for many years a resident of Sewanee, Tennessee, where she was known and loved by hundreds of devoted friends from all sections of the country, for her piety, her culture, and her deep devotion to the Church.

"In the Communion of the Catholic Church in the confidence of a certain Faith; in the comfort of a reasonable, religious, and holy Hope; in favor with her God, and in perfect Charity with the world."

STONE.—SEYMOUR H. STONE, at his home in Syracuse, N. Y., on January 1st. Mr. Stone was for some time treasurer of the diocese of Central New York, and for forty years a vestryman of St. Paul's Church, Syracuse, of which for the past two years he was an honorary vestryman.

TAYLOR.—MRS. JUNIUS L. TAYLOR, wife of the new rector of St. Philip's Church, Richmond, died at Ringgold, Virginia, on January 7th, after a long illness.

WATTS.—Entered into rest suddenly on December 30, 1919, at his home in Portsmouth, Va., Judge LEIGH RICHMOND WATTS in his 77th year. Funeral services were held at St. John's Church, Portsmouth, on January 1st at 11 o'clock. Interment in Cedar Grove cemetery.

WANTED

POSITIONS WANTED—CLERICAL

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

PRIEST, RECTOR OF LARGE PARISH, FOR family reasons desires change to milder climate. Strong Churchman. Good organizer and preacher. Successful in Sunday school work. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST DESIRES PARISH. Strong and healthy. Sound Churchman. Good preacher. Men's work a specialty. Has served in the war overseas. Address F. V., care LIVING CHURCH, Milwaukee, Wis.

AN ARCHDEACON IN THE SOUTH would like summer supply work for two months near New York; Long Island preferred. Apply ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

MISSIONARY PRIEST (40), MARRIED. Catholic Churchman, seeks city curacy or parish; good references. Address ANGELUS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

RESIDENT TEACHER WANTED AT THE Episcopal Church Home, Penn avenue and Fortieth street, Pittsburgh, to instruct children from first to fourth grade. Must live in the home and have some knowledge of music. For further information as to salary, etc., write to Miss JULIA M. HARDING, Hotel Kenmawr, Shady avenue, Pittsburgh, Pa.

ORGANIST AND CHOIRMASTER WANTED for Southern parish. Good trainer essential. Salary \$1,200. Splendid field for teaching. Unmarried man preferred. Give references. Address SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

NURSE WANTED FOR INSTITUTION IN country. Graduate preferred, but must have some hospital experience. Address NURSE, care LIVING CHURCH, Milwaukee, Wis.

NIGHT CARETAKER WANTED FOR institution in country. No objection to woman with one child. Address CARETAKER, care LIVING CHURCH, Milwaukee, Wis.

PARISH VISITOR WANTED—Address the Rev. BENJ. F. P. IVINS, St. Luke's Parish House, Kalamazoo, Mich.

POSITIONS WANTED—MISCELLANEOUS

REFINED WOMAN WITH HOSPITAL training—experienced in institution work—wants position as superintendent. Understands buying, management, nurses, servants; knowledge of bookkeeping, typewriting. Would consider companion or church work. Prefer vicinity Albany or Buffalo. Fine credentials. Address PARISH WORKER, Box G, St. Agnes' School, Albany, N. Y.

KINDERGARTNER DESIRES POSITION as teacher in Church school from next fall. Has had six years' experience in private school in home town; can do clerical work. Graduate Wheelock Training School, Boston, Mass. Address W. T. S., care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL—TRAINED ORGANIST; Choirmaster of exceptional ability; desires change near Boston or New York. Highest references. English diploma. Address AULOS, care LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN OF BROAD experience desires position as Church worker and parish visitor. Highest references. Address PARISH VISITOR, care LIVING CHURCH, Milwaukee, Wis.

A TRAINED AND EXPERIENCED CHURCH worker would like a position on the Pacific coast. References gladly supplied. Address PACIFIC, care LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN WILL ACT AS companion. Is good needlewoman. Address N. W., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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

S. T. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park place, Geneva, New York.

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 St. 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.

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 per week, including meals. Apply to the SISTER IN CHARGE.

TEA ROOM—NEW YORK

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

HOSPITALS—NEW YORK

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

FOR RENT—PENNSYLVANIA

FURNISHED RECTORY NEAR PHILA- DELPHIA for rent, after February 1st, in return for board of rector. Address OXFORD, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book, 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 8, Sta. L, New York City, Dept. 22.

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

FLORENTINE CARDS, REPRODUCTIONS of the great masters, in colors (including Madonnas), Fra Angelico's angels in sets. Address C. ZARA, Box 4243, Germantown, Pa.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of Individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth 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.

MEMORIALS

AUGUSTINE HUGO WELLS ANDERSON, PRIEST

Entered into Life Eternal, January 17, 1919.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun."

MARY ELIZABETH ALDRICH DUDLEY

We never can be utterly poor and destitute so long as we have the blessed heritage which is left to us by those who have finished their course in faith. In the death of Mrs. MARY ELIZABETH ALDRICH DUDLEY the Church has lost a loyal daughter and faithful worker. The diocese of Kentucky has every reason to lament the loss of one who, for so many years, befriended every good cause with measured liberality.

For a whole generation Mrs. Dudley was the president of the Kentucky Branch of the Woman's Auxillary. In every department of Church work she manifested a deep interest and extended most generous assistance. It would be a long story to tell of her many benefactions, for she was first among all to open her heart and lend her hand to every worthy object. Few, indeed, knew of the numerous large-hearted deeds of Mrs. Dudley because of the modest, unobtrusive manner of her administrations.

During all the years she sojourned with us Mrs. Dudley was the sympathetic, unflinching friend of the poor. Her interest in the negro work never abated and her encouragement never faltered. These and a multitude of other good works remain to sing her praises and become a lasting monument to one who gave a good account of her trust. Nor will there be wanting many grateful hearts who, in their recollections, will remember her with loving appreciation. C. E. W.

SARAH CLAYPOOLE NEILSON

In the death of Mrs. THOMAS NEILSON of Philadelphia, St. Stephen's Church at Florence, New Jersey, has lost a faithful friend.

Mrs. Neilson's country-seat being at Florence, she became interested over sixty years ago in establishing the parish and building the church—made possible by her own generosity and by her untiring efforts to interest others. From that time until her death, Mrs. Neilson was devoted to the welfare of the little church, and remembered it generously in her will.

Those who have come after are grateful for the practical vision and unselfishness of one gone before, and desire to express their appreciation of a faithful servant of God.

St. Anne's Guild, St. Stephen's Church, Florence, New Jersey. Christmastide, 1919.

SARAH CLAYPOOLE NEILSON

SARAH CLAYPOOLE NEILSON, widow of Thomas Neilson, a most conspicuous figure in the Church and social life of Philadelphia, died on December 17th at her home in the Gladstone Apartments, Philadelphia.

In early life Mrs. Neilson was connected with St. Stephen's Church, Philadelphia, where she was baptized and confirmed, and was active in parish and Sunday school. Married in 1849, in the summer of 1850 she went to Florence, N. J., where, having gathered a small Sunday school, she gave of her own wedding dowry to start a parish named after her own Philadelphia parish—St. Stephen's. She played the organ and taught in Sunday school, her husband being sexton, bell ringer, and lay reader. At the time of her death she was still registered as a communicant of this parish.

Her interest in missions was the absorbing interest of her life. When Bishop Stevens organized the diocesan work, in 1873, she was appointed president of the Domestic Committee, which became the Woman's Auxillary to the Board of Missions. This office she filled with intelligence and zeal for forty-three years, and never allowed anything but serious illness to prevent her presence at the monthly meetings. The Bishop of Pennsylvania appointed her president of the Woman's Auxillary in the diocese to succeed Mrs. Whitaker, but this office she held for a few years only, resigning on account of failing health. She was also vice-president of the Foreign Committee. Though never an officer of the Indian Hope, she invariably attended the monthly meetings, as her interest in the Indian cause was very great. She kept herself intelligently informed on every phase of Church life. No mission field was too far away and no missionary too insignificant. Bishops, priests, and deacons found in her a ready and sympathetic helper, and many were frequent and welcome visitors at her home. She was greatly interested in Bishop Talbot's work in Wyoming and Idaho, and in the building of his Cathedral in Laramie. In recognition of her interest there the Domestic Committee gave the altar and reredos in the Cathedral as a memorial to her daughter Sarah. In recognition of her interest and love for Bishop Garrett's work in Dallas the Committee also gave the infirmary connected with St. Mary's College, calling this the Sarah Neilson Memorial, also in memory of her daughter. She originated the idea of the Domestic Committee giving the salary of a missionary bishop every year; and many hospitals, homes, schools, etc., owe much to her.

Mrs. Neilson was an officer in many diocesan activities in her early life, and in New Jersey, where she spent half the year at her summer home, she was an officer in the Woman's Auxillary. A prominent priest, whose work was largely helped through her committee, writes: "I doubt if any woman of her time has had such an influence in the Church."

Second only to her love for family and Church was her love of country. Very sacred and real, a flag was always on her dressing table by the cross; and she was a member of the Daughters of the Revolution and of the Colonial Dames. She had many secular interests as well, being an organizer of the Society of Organized Charity. She originated the teaching of sewing in the public schools.

ALLEN KENDALL SMITH

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life January 17, 1913, at Butte, Mont.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

QUIET DAY

STAATSBURG, N. Y.—Father Huntington will conduct a quiet day, in preparation for Lent, for the clergy of Dutchess county, New York, at Staatsburg, on Wednesday, February 11th.

If the time and place are convenient for other priests, they will be most welcome, and provision for their entertainment over Tuesday night may be secured by writing to the rector of the parish, the Rev. W. C. PATTERSON.

RETREAT

PHILADELPHIA.—A retreat for women will be held on Thursday, January 29th, under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Twentieth and Cherry streets, Philadelphia; conductor, the Rev. Father McClellan. All desiring to attend please notify SECRETARY, 2222 Spruce street, Philadelphia, Pa.

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, and 11.

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 avenue. 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 & 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 & 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.

MILWAUKEES

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

The Cornhill Company. 69 Cornhill. Boston, Mass.

The Lover's Rosary. By Brookes Moore. (Price \$1.25.)

Fleming H. Revell Co. New York.

Come Ye Apart. Daily Exercises in Prayer and Devotion. By John Henry Jowett, D.D. (Price \$1.50 net.)

The Ragged Intel Guards. By Dillon Wallace. (Price \$1.50 net.)

Rebuilding Europe in the Face of World-Wide Bolshevism. By Newell Dwight Hillis. (Price \$1.50.)

Korea's Fight for Freedom. By F. A. McKenzie. (Price \$2.00.)

The Macmillan Company. 66 Fifth avenue, New York City.

The New Social Order. Principles and Programmes. By Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary, New York City. (Net \$2.50.)

The Spirit. The Relation of God and Man. Considered from the Standpoint of Recent Philosophy and Science. By A. Seth

Pringle-Pattison, LL.D., D.C.L. J. A. Harfield, M.A., M.B., C. A. Anderson, M.A., C. W. Emmett, B.D., A. Clifton Brock and others. Edited by E. B. Streeter, M.A., Fellow of Queen's College, Oxford, Canon Residentiary of Hereford. (Net \$2.50.)

The Church of England. Its Nature and Its Future. By the Rt. Rev. H. Hensley Benson, D.D., the Rt. Rev. F. T. Woods, D.D., the Rev. Canon A. C. Headlam, D.D., the Rev. Canon E. W. Watson, D.D., the Rev. Canon H. L. Goudge, D.D.

S. P. C. K. London, England. The Macmillan Company, New York City. American Agents.

Talks on Confirmation. By the Rev. J. Arthur Roughton, M.A. Foreword by the Rev. Canon Sidney Pelham (Late Archdeacon of Norfolk).

The Eucharistic Office of the Book of Common Prayer. By the Rev. Leslie Wright, M.A., B.D. Late Scholar and Senior Fellow, Exhibitioner of St. John's College, Oxford; Diocesan Inspector of Schools for the Diocese of Chichester. (Handbooks of Christian Literature.)

Spiritism in the Light of the Faith. A Comparison and a Contrast. By the Rev. T. J. Hardy, M.A. Author of *The Religious is Strict*, *The Gospel of Pain*, *A Vision of the Catholic Church*, etc.

PAMPHLETS

From the Author

Communication With the Dead. From the Christian Point of View. A Sermon Preached at the Peace Cross, Mount St. Alban, Sunday Afternoon, August 24, A. D. 1919. By Rev. W. L. DeVries, Ph.D., Canon of Washington.

PAPER COVERED BOOKS

S. P. C. K. London, England. The Macmillan Company, New York City. American Agents.

"Because Thou Didst Give Jesus Christ." A Companion to the Christmas Communion. By Gertrude Hollis, author of *And Was Incarnate*, *Midnight Hour*, *Jerusalem the Golden*, etc.

Church Missions Publishing Co. 45 Church street, Hartford, Conn.

The Beginnings of the Historic Episcopate. Exhibited in the Words of Holy Scripture and Ancient Authors. Compiled by the late John Humphrey Barbour, D.D., edited by Lucius Waterman, D.D. (The Soldier and Servant Series No. 116.)

Yale University Press. New Haven, Conn.

The Moral Basis of Democracy. By Arthur Twining Hadley, Ph.D., LL.D. Price \$1.75.

Fleming H. Revell Company. 158 Fifth avenue. New York City.

The Perils of Respectability. And Other Studies in Christian Life and Service for Reconstruction Days. By the Rt. Rev. Charles Flishe, D.D., LL.D., Bishop Coadjutor of Central New York. Author of *The Experiment of Faith*, *The Faith by Which We Live*, *Back to Christ*, *Sacrifice and Service*, etc. Price \$1.50.

E. P. Dutton & Company. 681 Fifth avenue. New York City.

The Price of Peace. By Ernest Milmore Stires, Rector of Saint Thomas' Church. New York. Price \$1.60 net.

Rand, McNally & Co. Chicago, Ill.

Education for Democracy. Patriotism Through Literature. By Eugene C. Brooks, formerly Professor of Education, Trinity College, Durham, N. C., State Superintendent of Public Instruction, North Carolina. Author of *The Story of Corn*, *The Story of Cotton*, *Agriculture and Rural Life Day*, etc. Edited by Lyman P. Powell.

Mobilization Day and After

THE later reports of results obtained in the Nation-wide Campaign are not lacking in interest. The congregation in the diocese of Bethlehem that reports a 3500 per cent. increase in gifts for missions is one among many that have been aroused to a perception of the proportion of giving. And some of the dioceses that made the best beginning in the Campaign still continue their work so that the results may show the stand of the diocese as a whole.

ALABAMA.—All Saints' Church, Mobile, 40 per cent. increase in pledges for general purposes, 50 per cent. in local pledges. The number of subscribers increased 45 per cent.

BETHLEHEM.—A partial tabulation of results in twenty-four parishes shows an increase in parish support ranging from 10 per cent. to 800 per cent., and in gifts to missions from 99 per cent. to 3 500 per cent. St. David's, Bangor, increase of 300 per cent. for parish support, and 1,220 per cent. for general work; St. James', Canton, 800 per cent. in local support and 3,500 per cent. for general missions; St. Elizabeth's, Allentown, 100 per cent. for local support. 750 per cent. for general; St. Luke's, Lebanon, 100 per cent. for local, 400 per cent. for general; St. Stephen's, Wilkes-Barre, 218 per cent. for local, 248 per cent. for general; St. Margaret, Emaus, 200 per cent. for local, 100 per cent. for general; Grace Church, Jonesdale, 192 per cent. for local work, 357 per cent. for general. In addition, there are increases in pledged support to the Church's missions in the Sunday schools. Practically every parish and mission will use the duplex envelope in the Sunday school.

CENTRAL NEW YORK.—Grace Church, Cortland, \$6 200 pledged for current expenses, and \$1,200 for the Nation-wide Campaign. This is to be compared with a total pledge list a year ago of \$1,980 for current expenses and missions, almost nothing of the latter being for missions. St. Mark's, Syracuse, pledges \$4,327 for general purposes, being 1½ times the previous amount, with 87 new subscribers.

CHICAGO.—Reporting to January 5th, eighty parishes and missions have pledged \$204,000, being 44% of the diocesan quota, which is \$109,939 more than the same parishes raised last year—an increase of 217%. Twenty-four parishes and missions and two schools have exceeded their quota. St. Ann's Church, Chicago, raised \$833 for general purposes, more than three times the amount raised last year; local support increased from \$1,162 to \$2,685; eighty-eight new subscribers. Calvary Church, Chicago, \$750 for general purposes, an increase of 50%; increase for local support, 25%.

CONNECTICUT.—Trinity Church, Waterbury, raises \$2,000 for general purposes. Hitherto there had been no pledges on this item. The increase in local support is \$3,000. St. Andrew's, Meriden, \$2,079.28, 66 per cent. increase for general purposes; increase for local support, \$600; sixty new subscribers.

EAST CAROLINA.—Twenty-nine parishes and twenty-nine missions have pledged for the three-year period the sum of \$235,339.32, ten parishes and sixteen missions being yet to be heard from. The churches at Clinton, Creswell, Goldsboro, Greenville, Hamilton, Kinston, Vanceboro, Washington, Williams- ton, Woodville, reached their full quota, as also St. John's and St. Joseph's parishes in

Fayetteville Christ Church and St. Cyprian's in New Bern, and St. James' Church, Wilmington. St. Jaul's Church, Wilmington, oversubscribed its quota, as did the missions at Clinton, Pikesville, and Stonewall. Eleven other missions have completed their quota. One result in East Carolina appears in a minimum salary of \$1,800, effective at once, for missionaries.

FOND DU LAC.—St. Peter's Church Sheboygan Falls, increase for general purposes of \$834.55, or 33½ per cent.; and an increase of \$200 for local support.

GEORGIA.—St. Thomas' Church Thomasville, over-subscribed its quota; pledges of

\$400. St. Mark's Church, Louisville, increase for general purposes, \$6,740, 600 per cent.; \$2,400 for local support. Grace Church, Louisville, raised its pledges for general purposes from \$700 to over \$3 000. The percentage of increase in contributors is small in this parish, as it was almost 100 per cent. before.

LONG ISLAND.—Christ Church, Oyster Bay \$650 for general purposes, an increase of 400 per cent.; \$1,400 additional for local support; 160 new subscribers and the canvass not completed until early summer. Christ Church, Bedford avenue, Brooklyn, \$1,494.30 for general purposes, an increase of 500%; an approximate increase of \$900



POSTER USED IN THE NATION-WIDE CAMPAIGN IN KANSAS

\$3,606 for general purposes, and over \$3 600 for local, and all members not seen. St. Mark's, Brunswick, apportioned \$1,800, reports pledges of \$1,900. St. Augustine's (colored), Savannah, given a quota of \$75, reports pledges of \$197 for the Church's mission and \$600 for parish support. Twenty-six members volunteered for work.

HARRISBURG.—St. Andrew's Church, State College, ministers chiefly to students. The financial budget, parish and general, was oversubscribed about 20 per cent. Fifty young men pledged themselves to Brotherhood of St. Andrew work, twenty to sing in the choir, fifteen for social service, ten for Boy Scout work about twenty for mission and Bible study, two for the foreign Mission field. One wishes to enter the sacred ministry.

KENTUCKY.—Grace Church, Paducah, an increase of 450 per cent. for general purposes. The rector's salary was increased

for local support; number of subscribers for Church purposes increased about 30%. Holy Apostles', Brooklyn \$1,800 for general purposes, an increase of 200%; \$2 000 extra for local support. St. Stephen's Church, Brooklyn, increase of 350% for general purposes. Ascension Parish, Brooklyn, increase for general purposes, 400%; \$3 425 increase in local support. St. John's Church, Huntington, \$617.12 for general purposes, a 50% increase. Grace Church, Jamaica, general purposes, \$9,175, increase of 37%; support increased by about \$1,500. Trinity Church, Hewlett 1,230 for general purposes, increase of 200%; approximate increase in local support, \$1,300; number of subscribers increased by 50%. St. George's Church, Flushing, more than doubled its contribution for parish support, with pledges amounting to \$8,127.60, and trebled its extra-parochial pledges with a gift of \$6,702.50. St. Philip's Church, Dyker Heights, Brooklyn, made no
(Continued on page 380)

ENGLISH ENABLING ACT IS ACCEPTED WITH AMENDMENTS

Awaits Royal Assent—Bishop Henson's Criticism — Criticism of Bishop Henson — New Dean of Manchester — Leicester Church Congress

The Living Church News Bureau }
London, December 19, 1919 }



It was generally anticipated, the House of Lords accepted the Commons' amendments to the Enabling Bill, and it is now only a matter of a few days before the measure receives the royal assent. The passage of the bill has been easier and speedier than that of many acts of far smaller moment. Not even Dr. Temple himself—and it would be hard to find anyone more optimistic than he—would have been bold enough to prophesy that within fifteen months the bill would be an Act of Parliament. Yet such is the case, and that without any serious modification. The most important changes are, indeed, all for the best. Briefly they are: (1) that instead of no opposition in Parliament to a measure brought forward by the National Assembly ensuring its enactment, a resolution approving it must be carried in both Commons and Lords; and (2) that for the ecclesiastical committee of the Privy Council there is substituted a joint committee of both Houses. It is perhaps permissible to say now that the joint committee is much more acceptable to the promoters of the measure than a committee of the Privy Council.

Much of the credit for the successful passage of the bill is due to Viscount Wolmer, who so magnificently piloted it through the House of Commons. Singularly enough, he appears to be one of the least astonished at the overwhelming majority by which the second reading was carried. As he stated in a recent interview, he believes that "there is nothing that is just and reasonable that the Church cannot get from Parliament if only she is quite definite about it, and will let it be seen that her demands are supported by the great body of Church people as a whole. The history of the Enabling Bill," he went on, "shows what can be done when the Church is really in earnest and takes the trouble to be effective. If Churchmen would only come out boldly for what they stand for, and nail their colors to the mast for everyone to see, they would find the most unlikely people ready to support them. The nation, no less than Parliament, has an immense respect for the man or the body of men who are not ashamed of their ideals. We Church people must give up apologizing, as it were, for ourselves."

Asked what he thought to be the most useful work the National Assembly could take in hand when the bill was on the statute book, Lord Wolmer said they should devote themselves to such matters as Church finance, a living wage for the clergy, dilapidations, the sale of advowsons, and, above all, to the removal of such scandals as arise from unsuitable priests remaining in their parishes just because there is no power of turning them out. Lord Wolmer is inclined to favor appointments for a definite term of years, and, even so, reserving the power, with proper safeguards, to remove or transfer a clergyman who is found to be unfitted for his work.

The Bishop of Hereford declares that the

passing of the Enabling Bill has "destroyed an ideal"; and few can read his "swan song" in a letter to the *Times* without some feeling. To him the passing of the act spells Ichabod, and in his despondency he draws a comparison between the fall of the order in Church and State, which he loves so well, and the abolition of the Scottish Parliament by the Union Act of 1707. But even Dr. Henson cannot allege that the Enabling Bill has been passed by the corrupt methods which carried the Scottish Union. The Scottish Treaty of Union irritates some people two centuries after its passing: no one takes the trouble (except, perhaps, his lordship of Hereford) to be angry with the Enabling Act within a week of its passing into law. What effect this "passing" will have on that reactionary prelate it is difficult to foresee.

ZANZIBAR VS. HEREFORD

Meanwhile, the Bishop of Zanzibar, who is leaving England for his diocese at the end of next week, seems determined not to let the matter of Dr. Henson's "heresies" sink into oblivion. Dr. Weston has recently been in correspondence with the Archbishop of Canterbury, and has asked his Grace to grant him permission to make a personal statement at the forthcoming Lambeth Conference by way of protest against Dr. Henson's presence there. Bishop Weston says it will be quite impossible for him to "make an act of communion with Inerrant Truth incarnate side by side with a bishop who claims ability to correct His teachings. A man must, in the last resort, make his decision between the Christ and His critics."

The Archbishop, in his reply, regrets that "it is not possible to introduce other subjects than those which have a place on the agenda paper of the Conference," but says that there can be no objection, so far as he can see, to any statement or protest or memorial being sent in print to every member of the Conference, either by a bishop or any other person, and he thinks this would be Dr. Weston's best course.

The Bishop of Zanzibar thanks the Archbishop for the suggestion, but cannot say, at the moment, whether he will follow it or not. He concludes the correspondence as follows:

"I do, with my whole mind and heart, protest to your Grace against the presence of Dr. Hensley Henson in the Lambeth Conference. For, think what we may about the logical consequences of his teaching, two simple indisputable facts remain. Dr. Henson did publicly claim to correct statements made by the Lord Jesus Christ, and to be more free from superstition than the Saviour of the world. And your Grace did deliberately, after most careful thought, decide to accept official responsibility for his admission to the episcopal office. Against this decision I make now, as in effect I made it to your Grace last year, my most emphatic, solemn protest."

THE NEW DEAN OF MANCHESTER

To the Deanery of Manchester, in succession to the Very Rev. W. S. Swayne, Bishop-designate of Lincoln, has been appointed the Rev. J. G. McCormick, Honorary Chaplain to the King, and Vicar of St. Michael's, Chester Square, London. Before coming to London ten years ago Mr. McCormick was Vicar of St. Paul's, Prince's Park, Liverpool. He has thus had some measure of urban experience. He is a Cambridge man, and was ordained in 1896.

Mr. McCormick only a few weeks ago declined the offer of the Deanery of Salisbury, the main reason for his refusal being that he felt that his opportunities of service in London were even greater than they would have been as Dean of Salisbury, especially in view of the fact that he is vice-chairman of the Life and Liberty Movement, and that he had been elected by his brother clergy as proctor for the diocese in convocation. It has, however, now been strongly represented to him that the opportunities of a great industrial centre of scope for activities greater than the ones of his present parish and diocese. With Mr. McCormick's departure from London will be greatly and widely regretted. He will be welcomed in Manchester as a worthy successor to Dean Swayne.

He has long taken a foremost place among the younger broad-minded Evangelicals, and his enthusiastic support of the Life and Liberty Movement and of the Enabling Bill has shown his faith in the future of the Church, and in the desirability of obtaining facilities for its self-government.

LEICESTER CHURCH CONGRESS

The final meeting of the Leicester Church Congress Committee was held last week under the presidency of the Bishop of Peterborough. The general secretary's report stated that owing to the railway strike the number of tickets sold up to the week before the Congress opened was only 800, but that before the opening day the membership had risen to 1,780. A very hearty vote of thanks was accorded to the Mayor and Mayoress and citizens of Leicester for the cordial way in which they had welcomed the Congress to the city, and to the press for its generous support, Bishop Woods remarking that no Congress had been more ably and sympathetically reported. The Bishop expressed his thanks to all who had worked for the success of the Congress, and announced that he had appointed the Rev. W. Thompson Elliott, the general secretary of the Congress, to an honorary canonry of Peterborough in recognition of his work in connection with the Congress and as Rural Dean of Leicester.

AN EPISCOPAL JUBILEE

Bishop Stirling, late of the Falkland Islands, and now Canon of Wells Cathedral, was consecrated by Bishop Jackson of London on St. Thomas' Day, 1869, and therefore keeps his episcopal jubilee on Sunday next. Bishop Stirling's half-century as a bishop is not unique, for your own Bishop of Missouri, Dr. Tuttle, has been consecrated 52 years and still holds his see. The saintly Bishop Wilson of Sodor and Man held his see for over 56 years; while Thomas Bourchier, the Primate who crowned Edward IV, Richard III, and Henry VII, had an episcopate of 51 years, spread over the three sees of Worcester, Bath and Wells and Canterbury.

GEORGE PARSONS.

CITY ADMINISTRATION OPENED WITH PRAYER

MEMPHIS inaugurated a new city administration with the beginning of the year. The mayor, elected on a citizens' ticket by a popular uprising in the interest of good government, invited Bishop Gailor to preside at the inaugural ceremony and to offer prayer. The Bishop accordingly did so, making a stirring address in the interest of civic ideals, and also offering prayer and leading the entire assemblage in saying the Lord's Prayer. The new administration therefore begins with a public acknowledgment of its dependence upon the guidance of Almighty God.

WIDOWS' PENSIONS URGED BY CANADIAN CHURCHMEN

Session at Toronto — Welcome for Coolies — Dinner at Port Hope — Objectives of the Forward Movement

The Living Church News Bureau }
January 8, 1920 }

THE question of widows' pensions, or mothers' allowances, as it is now more generally styled, is prominent in the minds and efforts of social service workers in Canada to-day. The prairie provinces of Manitoba, Saskatchewan, and Alberta have already adopted the necessary legislation and such allowances are now in practical operation. In the centre and the east of Canada the question is only just emerging from the sphere of agitation to that of practical policies. The social service departments of all the great religious communions, including the Council for Social Service of the Church of England, have placed widows' allowances in their programme. In the province of Ontario this important question was moved, it is hoped, a step nearer to realization, as the result of a great deputation, representatives of the churches and social service agencies of Toronto and the Province generally, which waited yesterday upon Premier E. C. Drury and the members of the Provincial Government at the Parliament Buildings.

The Bishop of Toronto wrote expressing his great interest in the matter and the Anglican Church was represented by Archdeacon Ingles, Canon Plumtre, Canon Vernon, and others, including a number of ladies. The case was splendidly presented by the Rev. Peter Bryce, chairman of the committee, the Rev. Gilbert Agar, secretary of the Ontario Social Service Council, Mrs. Plumtre, wife of the rector of St. James' Cathedral, Toronto, who represented the women's organizations, D. T. Gunn, of the Ontario Trades and Labor Council, Sergeant-Major Turley, secretary of the Great War Veterans' Association, and Mrs. L. A. Hamilton, a Churchwoman who has just been elected the first woman alderman of the city of Toronto. Premier Drury promised that attention would be taken, but that it might not be possible to move in the matter during the present session. When Ontario takes up the matter, the remaining provinces of Canada may be expected to fall in line at an early date.

The Social Service Council of Ontario

The Social Service Council of Ontario, of which the Bishop of Toronto is president, is doing important and useful work. A special committee has prepared an excellent pamphlet on Community Centres, and plans are being matured for a child welfare exhibit to be shown at leading centres throughout the province. The Council is also co-operating in the campaign being organized against venereal disease.

A Welcome for the Coolies

Archdeacon Armitage, rector of St. Paul's, Halifax, referred a short time ago to the splendid work recently inaugurated in Halifax to give a hearty welcome and refreshments to the thousands of Chinese laborers now arriving at that port to cross the continent on their way back to their homes in the far East. They were brought by their allies to act as laborers on the Western front. In a number of cases missionaries

from China accompanied these battalions of labor. It means much that they should not be allowed to return home without some expression of appreciation of the services they rendered, services just as necessary to success as were those of the combatant forces of the entente.

A Complimentary Dinner to Chaplains

Laymen of the Anglican Church recently gave a complimentary dinner at the Montreal Club to eight chaplains returned to Montreal from overseas. The gathering was under the presidency of Col. W. I. Gear. Grouped with Col. Gear were the chaplains in whose honor the banquet was held, namely: Col. the Rev. John M. Almond, C.M.G.; Major the Rev. Canon A. P. Shatford, O.B.E.; Major the Rev. C. C. Hepburn, M.C.; Capt. the Rev. H. C. Cox, M.C.; Capt. the Rev. A. C. Trench, M.C.; Capt. the Rev. J. H. Thomas; Capt. the Rev. S. Laws, and Capt. the Rev. W. H. Moorehead. Col. Gear complimented the padres on the value of their work. Major-General E. W. Wilson followed with praise for chaplains under his command during the influenza epidemic. J. S. Brierley urged constructive work in the churches. In replying to the toast to the chaplains, Col. Almond, who was in charge of the Canadian Chaplains' Services overseas, pleaded for patience with returned men, who would soon adapt themselves to civilian life. Major Allan P. Shatford, in a stirring address, said that the returned men would win victories in peace as they had in war. Responding to a toast to the home clergy, Bishop Farthing jocularly referred to Montreal as a "distressingly cosmopolitan" city.

Professor Appointed at Huron College

The appointment of the Rev. Frank Anderson, of Waterford, Ont., as professor of Church History at Huron College, London, in succession to Prof. T. G. A. Wright, who goes to Whitby as rector, has just been announced. The new professor, a graduate of Oxford, did excellent work among the students at Bombay University. In Canada he has had experience both in farming and in parish work. In addition to scholarship he thus combines a knowledge of missionary work in the home and foreign fields which should make him a powerful influence with the students.

Trinity College School

There was a large attendance at the annual dinner of the Old Boys' Association of Trinity College School, Port Hope, held in the board of trade dining-room, Toronto.

The Lieutenant-Governor, Lionel H. Clarke, who is an old boy of the school, paid tribute to the headmaster—through whose efforts he said, it now had a considerable waiting list—and referred to honors won by old boys in the universities and at the Royal Military College and Royal Naval College. The headmaster, the Rev. F. Graham Orchard, who proposed the toast, Absent Friends, spoke of former students who gave their lives in the war, and made special reference to the late Sir William Osler, who, he said, had always retained interest in the school's affairs.

At the annual meeting which followed the raising of funds for a new junior school building was discussed. This has been undertaken by the Old Boys. Considerable success has attended the campaign during last

year for the raising of a fund for this purpose.

Financial Objectives of the Forward Movement

Not only in the Anglican Church but in most of the other leading religious bodies of Canada are plans being matured for forward movements. The financial campaign in all cases is to take place in the week beginning February 8th, and it is hoped that this Dominion-wide nature of the appeal will greatly aid these important efforts. The financial objectives of the different communions have just been published. Stated briefly they are as follows:

The Anglican Church asks for: \$890 000 for missions, \$280,000 for general funds, including social service and religious education, \$750,000 for beneficiary funds, and \$600,000 for local and diocesan needs; a total of \$2,500,000.

The Baptist programme requires \$700 000, of which \$170,000 is allotted to foreign missions, and at least \$50,000 to college endowment. The balance is for specific needs, such as the sustentation of weak churches, for English and non-English evangelists, new parsonages in some poor districts, and specialized Sunday school work.

From the Congregational Church, which is not numerically large in Canada, comes a request for \$150 000. One-third of this is for the work of the Church in Africa; another third for the liquidation of some oppressive church debts in Canada, and the remainder for augmenting the low salaries of some ministers.

The Methodists call for \$4,000 000, their allotments being as follows: Home and foreign mission extension and equipment, \$1,500,000; Superannuation Endowment Fund, \$1,500 000; colleges under Methodist control, \$750,000; for a special fund to meet deficits in current revenue while the campaign is in progress, \$250,000.

The Presbyterians also ask a total of \$4,000,000, to be used: Home missions and social service, \$1,700,000; foreign missions, \$800,000; for aged and infirm ministers, widows, and orphans' funds, \$750,000; for the colleges, \$500,000; Sunday school work, \$50,000; for a series of deficits (owing to the declining value of the dollar), \$60,000; for a missionary deaconess training home, \$40,000; for Pointe Aux Trembles Mission School, \$20 000, and for a current revenue fund, \$100,000.

There are 1,066,000 communicants of these communions in Canada. Therefore the Forward Movement asks an average of \$11 per member, payable within a year, this being, of course, in addition to the maintenance of the regular Church funds on a normal basis.

More War Memorials

Last Sunday at St. Peter's, Toronto, the Bishop of Toronto unveiled and dedicated a memorial organ erected in honor of members of the congregation (including Harold Wilkinson, a son of the rector), who laid down their lives in the great war. Next Sunday Bishop Reeve, assistant Bishop of Toronto, will unveil a memorial window at St. Matthew's. Under the window will be placed two bronze tablets inscribed with the names of the 45 members of the congregation who made the supreme sacrifice. The tablets will be surmounted by the inscription:

"This east window was erected by the congregation to the glory of God and in honored memory of the 45 members of the congregation who gave their lives in the great war, 1914-1918."

The lower portion of the stained window will bear the inscription:

"Joint Heirs with Christ if so be we suffer with Him."

THEODORE ROOSEVELT AND THE FOREIGN-BORN CITIZEN

Col. Arthur Woods Presents Subject at Memorial Function — Death of James McLean — Bishop Before Churchwomen's League

New York Office of The Living Church
11 West 45th Street
New York, January 12, 1920



ORE than two thousand persons attended a meeting in Carnegie Hall on Tuesday evening to honor Theodore Roosevelt's memory. The meeting was arranged under the joint auspices of the Women's Roosevelt Memorial Association and the Roosevelt Memorial Association.

Dr. Nicholas Murray Butler and Colonel Arthur Woods, close associates of the distinguished Churchman, statesman, and scholar, made the principal addresses. Bishop Burch, Rabbi Samuel Schulman and Archbishop Hayes participated in the exercises. Mrs. John Henry Hammond, president, and Mrs. Percy V. Pennypacker, president of the Chautauqua Women's Club, and Mrs. Douglas Robinson made addresses. Colonel Woods spoke on Roosevelt and the Foreign-born Citizen.

"I happen to have been to the same college as Colonel Roosevelt," he said, "and we used to hear of the fast set at Harvard. I suppose there is a fast set anywhere, but the fast set is not the representative set. In the same way, the foreigners, whom we read of as having been taken into custody for treasonable practices, for plotting against the country, can no more be considered as representatives of the foreign-born who are here in the country than a few stupid, misguided students can be represented as typical of a great university.

"We are all of us foreign-born if you go back far enough. Why shall we take it upon ourselves to arrogate any peculiar prerogative or to arrogate to ourselves any monopoly of patriotism? This country is a great, patriotic country. Roosevelt believed in it with all the strength of his splendid, pulsing heart. He believed in the people that live in America. He believed that the American ideal, that the American life, is true enough, is sound enough, is compelling enough, inviting enough to capture the people of the world as they come to this country looking here to realize the chance of their lives. They have come. We have invited them. They are here so to speak upon our invitation.

"Roosevelt showed them the truest sort of hospitality, the kind of hospitality that gave welcome, the kind of hospitality that gave help, the kind of hospitality that treated them on the same level with others. The line of distinction is not a vertical line between those born in one place and those born in another. It is a horizontal line between those who work for the good of the country and those who work against the good of the country."

Mrs. Pennypacker spoke of Roosevelt, "the father and citizen". Mrs. Robinson read a letter written by Roosevelt in 1904 to Frederic Mistral, the Provençal poet. Henry C. Quinby, of the American Defense Society, read a letter sent to a meeting of the society a year ago—Roosevelt's last public message. Roosevelt's manysidedness was illustrated by several anecdotes told by Dr. Butler.

DEATH OF JAMES McLEAN

Mr. James McLean, a prominent Churchman and business man of this city, died at his residence on Fifth avenue, on Wednesday, January 7th, in his seventy-fifth year. Funeral services were held in the Church of the Incarnation on Friday morning, Bishop Burch, Dean Robbins of the Cathedral, and the Rev. H. Percy Silver, rector of the parish, officiating.

Mr. McLean had been a trustee of the Cathedral of St. John the Divine for some years, and a vestryman of the Church of the Incarnation. He was a life member of St. Andrew's Society, a member of the Loyal Legion and of several social and technical societies including the Church Club.

BISHOP SPEAKS BEFORE CHURCHWOMEN'S LEAGUE

Bishop Burch made a notable address last Wednesday before the Churchwomen's League for Patriotic Service. The loyalty of the rank and file of the membership of the Church, to-day as in all her history, to the civil institutions and the law of the land, was the keynote of the speech. It made a profound impression on the members of the society and many registered renewed fealty to the Government and to the object of the newly organized association.

BERKELEY ALUMNI

Thursday, January 22nd, at one o'clock, is the date of annual reunion and luncheon of the New York Alumni Association of the Berkeley Divinity School, and the place is St. George's lunch room and parish house, 207 E. 16th street.

The Bishop of Newark and the Bishop of Connecticut are expected, as well as the Dean of the school, the president of the Berkeley Alumni Association, Dr. Sedgwick, Dr. Karl Reiland, and other well-known alumni.

It is hoped that any of the alumni who are in New York at that date will come to the meeting.

DR. SLATTERY TO WRITE BIOGRAPHY OF BISHOP GREER

It is announced that the Rev. Dr. Charles L. Slattery, rector of Grace Church, will write the biography of his long-time friend, Bishop Greer. Miss Ada M. Barr who was Dr. Greer's secretary at St. Bartholomew's

Church and at Synod House, will assist in the collation and arrangement of material for this work. It is hoped that the publication will be no later than next Christmas.

JAPANESE AT THE CATHEDRAL

A number of Japanese students attended a service of the Holy Communion in the Cathedral of St. John the Divine on Sunday morning, January 11th. Afterwards they were entertained at breakfast by Bishop Burch in the episcopal residence.

CHURCH MISSION OF HELP

Dr. Manning, Dean Fosbrooke, and Mrs. L. Frederic Pease will address the annual meeting of the Church Mission of Help at the Guild hall of St. Thomas' Church on January 19th at 3:30 P. M.

RECEPTION AND DINNER TO BISHOP BUNCH

A reception and dinner will be given at the Waldorf-Astoria on Thursday the 21st of January, at 6:30 o'clock, under the auspices of the Sewanee alumni of New York and of the Church Club of New York in honor of the Right Rev. Thomas Gailor, D.D., President of the Council of the Church, Chancellor of the University of the South—Sewanee—and Bishop of Tennessee.

This dinner will be the first opportunity which we shall have to welcome the presiding Bishop to his new and high office.

The Rev. William T. Manning, D.D., president, and the speakers will be Major General Leonard Wood, Nicholas Murray Butler, LL.D., Archdeacon Stuck, and Bishop Gailor.

Tickets are on sale at \$6 for each person. Applications and requests for further information should be sent promptly to Mr. Henry L. Hobart, the Church Club, 53 East Fifty-sixth street.

The executive committee is composed of eight members of the Sewanee alumni, eight members from the Church Club, and five members representing dioceses in the Province of New York and New Jersey.

There is also a committee of arrangements consisting of 196 members, with Dr. Manning as chairman.

PARISH ANNIVERSARY

Trinity Church, Mount Vernon, celebrated its sixtieth anniversary on the First Sunday after Christmas. Bishop Burch presided and preached. Assisting in the service were the Rev. Stephen F. Holmes, former rector, and the Rev. William B. Owen, the present rector. A very large congregation attended.

MASSACHUSETTS CHURCHMEN TO RECEIVE CAMPAIGN BADGES

In the Church's Call—Bishop Lawrence Addresses the Children—Dr. van Allen on Freedom of Speech

The Living Church News Bureau
Boston, January 12, 1920



THOUSANDS of purple crosses will soon be distributed in the diocese of Massachusetts as the home symbol of the Nation-wide Campaign. A cross similar to that used by the national Red Cross but printed in purple instead of red will be given to each family in the diocese to show that that family is participating in the Church's Call.

Yesterday the whole diocese began its

work for the Nation-wide Campaign, or as it is officially called in Massachusetts, The Church's Call. In the morning the rector preached on The Call of Christ to the Church. In the afternoon and evening practically every parish in the diocese held the Service of Lights. Between now and Easter the emphasis of the Church's Call will be on Action, Worship, Personal Religion, Education Service, Expansion; and after Easter a special financial campaign will be conducted.

I think that the Church's Call will finally come out all right but at present there is a tremendous amount of unnecessary rush and emphasis on the trivial and unessential.

The following beautiful letter from Bishop Lawrence was read yesterday in each parish church to the children:

My dear Children:

"When someone calls to a lot of people, the boys and girls as well as the old people turn around and answer, 'What do you want?'"

"The Church has sent out a call to everybody: and I know that you will answer, 'What do you want?'"

"Well, the Church wants you. When you are baptized, you were made 'a soldier of Christ'. The Church now calls on you to be a better soldier than ever; to have more courage to do the right thing every time, to stand up for what is true and pure, to be ready if necessary to say that you belong to Christ's Church."

"The Church calls you to be helpful at home, cheerful in doing things that you don't like but which you know you ought to do; faithful at your Church school in getting your lessons; alert to get someone who has no Church school to go with you at yours, and glad to do a good turn for Christ's sake. The Church is calling to the older people to be especially faithful from now until Easter. The Church calls you on now until Easter to be especially ready to stand by her service and her work, to show yourself a loyal soldier of Christ."

"Your response goes back to the Church, and we will."

DR. VAN ALLEN ON FREEDOM OF SPEECH

The Boston *Herald* contained an illuminating report of Dr. van Allen's Friday evening lecture at the Church of the Advent:

"The subject of the address was: 'Freedom of Speech, the Right and its Limits.' The speaker sought by many illustrations and amplifications to show that nowhere in human relationships does freedom imply absolute license to the individual to do or say what he pleases. 'I have more sympathy with the unashed, illiterate Russian Jews than with the parlor anarchists. In India, some of the natives are anxious to get an education to save themselves from labor, and even if they fail to win a degree, actually have printed on their cards 'Failed B.A.' Here we have failed preachers going up and down irritating up the mob.'

"He argued that even the widest freedom of thought implied obedience to certain laws. Otherwise," he said, "your place is in a mad asylum amid incoherence and delirium. We must use words in their accepted sense if we are going to get anywhere. . . ."

"In Ireland they have more food and greater prosperity than in any other European country, yet they are blowing up police stations and assassinating the police and then wailing because the criminals are not treated as political prisoners," he concluded."

THE APPORTIONMENT

Dr. Mann made the following announcement at Trinity Church yesterday:

"Last week I was able to state that this parish for the fifteenth consecutive year had aided its apportionment to General Missions. Last week in New York I was told by the treasurer of the Board that the diocese of Massachusetts had also met its apportionment."

PROHIBITION

The executive committee of the Massachusetts Federation of Churches has adopted the following resolution touching prohibition:

"Resolved, That inasmuch as the national prohibitory amendment has been adopted and its best effects can be felt only through general enforcement of the law we urge

that the pastors of churches in Massachusetts stress the necessity of the enforcement of the law, giving this matter special attention in their churches on Sunday, January 18th, suggested as Law and Order Sunday by Daniel C. Roper, Commissioner of Internal Revenue."

RALPH M. HARPER.

THE PHILADELPHIA LETTER

The Living Church News Bureau } Philadelphia, January 5, 1920 }

THE CATHEDRAL



HE project of a Cathedral for this diocese on the Parkway in Philadelphia has been launched. The completion of such a magnificent structure as this diocese must of necessity build if it is to be worthy must, of course, be some way off in the future. And yet it is astonishing how such a project, if backed by an enthusiastic people and if the preparations are thoroughly organized and carefully planned, becomes a reality in less time than we had first contemplated. Witness the Cathedral of SS. Peter and Paul at Washington; the Cathedral of St. John the Divine in New York, the only two Cathedrals of our communion approaching completion and in actual use which are of continental proportions in this country.

IN MEMORY OF GEORGE LONG

Memorial services for George Long, founder of Inasmuch Mission, who died last month, were held on Sunday afternoon, January 11th, in Holy Trinity Church, Bishop Rhinelander presiding. Ministers of several denominations were invited to deliver addresses.

ST. STEPHEN'S PARISH NEWSBOYS' CLUB

The Newsboy's Club of St. Stephen's parish is growing. Generous friends are giving financial assistance. Substantial food is sold at cost to the "Newsies". The boys have a pool table, shuffle board, checkers, and dominoes. Drop in to see them sometime and learn how the boys who cry "Extra" have found a real home in the heart of Philadelphia.

ORGAN FUND AT ST. GEORGE'S

St. George's Church has almost reached its goal of \$4,500 for a new organ. Subscriptions of \$4,215.88 have been reported. A big clock in *St. George's Visitor*, the parish publication, shows the progress of the campaign. "One more pull and it is ours forever," says the Rev. A. J. Arkin, rector.

PUBLICITY

The diocese has been very fortunate in securing Mr. James M. Bennett as director of its publicity. For the past twenty-seven years Mr. Bennett has been connected with some of the biggest newspapers in the East. He comes to us from the *Evening Public Ledger*, where for the past five years he has been one of the very successful editors.

THOMAS HUBERT JONES.

TRINITY CHURCH, CHICAGO, TOTALLY DESTROYED BY FIRE

Sacristy and Chapel Damaged—Services Will Be Held in the Parish House—Canon Savage Tells of Serbian Suffering—Dr. Stone's Anniversary

The Living Church News Bureau } Chicago, January 12, 1920 }



FIRST it was Grace Church, one of the landmarks on the south side that was destroyed by fire, and hardly had our Church people recovered from this shock than the other south side church, old Trinity, also identified with the early history of the city, was destroyed by the same element. The fire, probably the result of crossed electric wires, began about 9 o'clock on Wednesday evening, January 7th. The body of the church was destroyed, the sacristy and the chapel in the rear were damaged and only the parish house remains. In the church building everything—the roof, the pews, floor, organ, windows—is gone. In the chapel, a portion of the roof is gone. The parish house is intact, and is only damaged by smoke and water.

The entire loss, including a practically new \$10,000 pipe organ, as estimated by F. F. Ainsworth, treasurer of the church, amounts to \$80,000. The church was insured for \$120,000.

Mr. Ainsworth, one of the first to reach the fire, directed the firemen to throw water on the vault in the vestry. All the records there were saved. Other papers valuable to the church were rescued by Chief Librarian

Joseph P. Yenny, who dashed into the fire after them. A valuable music library was, however, destroyed.

The nearness of the fire to St. Luke's Hospital had the effect of alarming many of the patients, and the nurses and the interns did noble work throughout the building, calming the patients and aiding in the removal of the bedridden.

This is the second time that Trinity has been visited by fire. The first church stood on the site of the present Illinois Theater, was burned in the Chicago fire of 1871, and was rebuilt at the corner of Michigan avenue and Twenty-sixth street. Many able rectors have served the congregation.

Of late years the neighborhood of the parish has completely changed, and what was once the heart of the best residential district on the south side has become a region of automobile salesrooms, and cheap boarding and lodging houses. With the commercializing of the neighborhood the old congregation has followed in the train of so many others and gone to the suburbs to live. However, many of the faithful, including some of our prominent men and women, have stood by the parish. It is these loyal members who are planning to carry on the Church's work at the old stand. The Rev. Professor L. C. Lewis is the special preacher, and the Rev. N. B. Clinch is priest in charge. Mr. Irving C. Hancock, who has done notable service at Trinity for many years, as choirmaster and organist, is still in charge.

The spirit of the congregation is best seen in the call that Mr. F. F. Ainsworth, the treasurer, sent out to the parishioners on January 8th, the day after the fire:

"Through a rearrangement of the steam plant, the parish house being now separately heated, we have steam up to-day and the parish house will be in complete usable order for the parish meeting to-morrow, Friday night.

"We propose to keep up the services in the parish house. The expenses will go on as usual, the choir, the salaries and other expenses will continue and the treasurer in sending this notice, prior to an official action by the vestry, expresses the hope that the people of Trinity will rally to its support and keep the organization intact."

CANON SAVAGE VISITS CHICAGO

Canon E. Sidney Savage, rector of Hexham Abbey, England, and a major in the Serbian Army, and well known in Europe and in America as the champion of Serbian Relief, has been visiting Chicago telling the fearful story of brave little Serbia, "the tear-drop of the world", as he dramatically called her and pleading particularly for the 500 000 Serbian orphans and destitute. On Sunday, January 4th Canon Savage preached at St. Luke's Church, Evanston, in the morning, at the Fourth Presbyterian Church and at the Atonement, Edgewater, in the afternoon, and at the Church of the Redeemer, Hyde Park, in the evening. He addressed the clergy of the diocese at a meeting of the Round Table on Monday, January 5th when he read notes which he said had never before been published, from the report of the International Committee to the Peace Conference. Canon Savage represented Great Britain and the Church of England on this Commission. The notes give in detail many horrible instances of murder and mutilation of prisoners and of offenses against men and women. In his sermon at St. Luke's Canon Savage said:

"I have been at the eastern battlefields in Egypt, in Flanders, and along the Somme. I know the horrors of war, but the horrors of peace are worse. You know nothing of the conditions in Serbia. Serbia is quiet; she does not advertise herself; she will not come to you to ask for aid. But there must be some mothering if you will live up to your historic past. It has got to come.

"Belgium withstood the mighty German army for fifteen days. All honor to Belgium; but Serbia for fifteen months defeated the might of Austria, until Mackensen came. The Serbian army meant much. Lloyd George said, 'We never sent a mule to help Serbia.' But Serbia kept her faith. The Germans, the Bulgars, and the Austrians had Serbia for three years. Can you imagine what the country was like at the end of those three years?

"What was done by Caligula, by Nero by the sultans of the Turks, was as nothing to what was done by these invaders. At Nish I saw thirty-three priests who were given five minutes to smoke, and who then knelt and were done to death. Boys were beaten. Girls, twelve years old, were taken in trucks to Constantinople. Some of them hurled themselves out to death. Daughters were violated in the presence of their mothers, and mothers in the presence of their daughters. Nearly 21,000 children were murdered. Girls were crucified and mutilated.

"To-day, there are 70,000 children without mothers. Thirty per cent of the whole population is tubercular. I represent 500 000 starving children, blind, shell-shocked little children, who are like little savages, infested with vermin, of course, and with suppurating glands and contagious disease. Eighty-five per cent of them need medical attention.

"There are tens or hundreds of thousands of Serbian children who do not know whether milk is white or black. Children two and

one-half to three years old weigh only seven pounds. Babies seven months old weigh less than at birth. I have seen them starving in the snow as I have gone through the country sides, trying to get hold of some grass, and I have heard their cry and am passing it on. Americans are to adopt 40,000 of these children. Six dollars will keep one for a month; \$72 will keep one for a year."

Canon Savage was awarded the order of the Golden Cross with the Double Chain the highest honor of the Serbian Orthodox Church. He was commissioned a major in the Serbian army by King Peter.

A MEMORABLE ANNIVERSARY

Twenty-five years ago on New Year's Day the Rev. James S. Stone, D.D., became rector of old St. James' Church, at the urgent call of the congregation, supplemented by the strong appeal of Bishop MacLaren. This memorable rectorate of a quarter of a century was fittingly celebrated with splendid and appropriate services on Sunday, January 4th, the mid-day service being the climax. The order was the Holy Communion, the rector being the celebrant. A letter of congratulation was read from Bishop Anderson, who was prevented by illness from attending. The sermon, a beautiful and fitting testimony to the ministry of Dr. Stone was preached by Dean DeWitt of the Western Theological Seminary. The large church was filled and the music under the direction of Mr. John V. Norton, for ten years choir-master and organist, was beautiful and appropriate. Mr. Norton is the lineal successor of Dudley Buck, William Smedley, Clarence Dickinson, and Hugo Goodwin all notable musicians and composers who have been choirmasters at St. James' in past years.

A most affecting incident took place at the conclusion of the service, when the wardens, vestrymen, and other members of the celebration committee gathered with their beloved rector in the sacristy and presented him a testimonial—a memorial book of two volumes in which every member of the parish had written his or her name—and a purse of \$2 500 in gold and a check for \$1,000 in advance on the rector's annual stipend. Colonel W. Alfred Green was spokesman, and the rector, very much affected by the loving act of his people, made a touching speech of thanks. Another notable incident was the endowment by a comparative stranger of a pew as a thank-offering for what the parish had meant in its ministry and services to him.

ITALIAN WORK IN CHICAGO

At the monthly meeting of the diocesan board of missions, when the Bishop presided, unusually encouraging reports were made from nearly all the missions. The Rev. Dr. Wolcott made a brief statement on the work of the Italian Mission of St. John the Evangelist on the north side. The Rev. Joseph Anastasi has been priest in charge there for the last seven years. His congregation consists of many families who have lapsed from the Roman Catholic Church, but who are possessed still of a marked religious sense, which the teaching and the worship of our Church satisfies. At St. John's there are eighty-six communicants of whom sixty-eight made their communions on Christmas Day. The offering at this season was \$165, the largest in the history of the mission. There are sixty-five children in the Sunday school, and forty-one families identified with the Church. One of the immediate results of this encouraging work has been the stimulation of the Roman Catholics in the vicinity to a higher sense of their duty and responsibility to the Italians living there.

H. B. GWYN.

DEATH OF REV. J. B. FINN

THE REV. JAMES BARTON FINN, a retired priest of the diocese of Texas, died at Collegeport, Texas, on Monday, December 22nd. Mr. Finn was born at Clinton, Onondaga county, New York, on August 8, 1851. He was made deacon by Bishop Huntington on June 23, 1877, and advanced to the priesthood February 25, 1879. Among his duties before entering the diocese of Texas was Grace Church, Cedar Rapids, Iowa, where he served several years as assistant. Mr. Finn was a faithful, loyal priest of this diocese for ten years, the last eight of which were spent as rector of St. Phillip's Church, Palestine, Texas, and though ill health necessitated his retirement last August through to the end he gave his best for the advancement of the Kingdom. Mr. Finn leaves a widow, who will temporarily make her home in Houston.

ANOTHER CHILD LABOR DAY

CHILD LABOR DAY will this year be observed by some churches on January 25th, by synagogues on January 24th, and by schools and clubs on January 28th. The return of the nation to a peace basis gives special point to a day set apart for emphasis of child welfare. Because certain states have secured satisfactory legislation for the protection of children, it is easy to assume that it is no longer necessary to push child labor reform and similar measures for getting the wretched conditions still obtaining in vast areas of the United States.

The year 1919 marked the passage of the federal child labor law, whose great value lies not so much in the number of children it affects, but in the fact that it makes uniform the laws of the forty-eight states and sets an example for the states to follow.

In order to counteract the effects of the wartime employment of children and to discourage such employment in the future, many communities undertook back-to-school and stay-in-school campaigns during 1918 and 1919. Some work to keep children in school and out of industry has been undertaken in the majority of the states. This work has included agitation for better enforcement of school attendance laws; more school-houses; more and better teachers with higher salaries; a longer school term and provision for advising children in choice of occupation.

By these and similar means many states hope to reduce the illiteracy so alarmingly prevalent, especially in rural districts, and to protect children against the hazards of too early employment.

The federal judge of the western district of North Carolina has declared the federal law unconstitutional, and the case has been appealed to the Supreme Court. Meanwhile the law is in effect everywhere except in the western judicial district of North Carolina.

The National Child Labor Committee, 105 East Twenty-second street, New York City will be glad to send information on child labor and suggestions as to the possibilities of effective service in the campaign against this still persistent evil.

DEATH OF REV. W. F. B. JACKSON

THE REV. WILLIAM FRANCIS BENNETT JACKSON, a non-parochial priest of the diocese of Rhode Island, died at the home of his son-in-law, the Rev. Charles E. McCoy, at Kenosha, Wis., on the Feast of the Epiphany, being at the time of his death his 84th year.

The Rev. Mr. Jackson was an alumnus of the General Theological Seminary of the

class of 1860, and was ordained deacon in the year of his graduation by Bishop Horatio Potter. Two years later, Bishop Kip advanced him to the priesthood. The first three years of his ministry were spent in California, but in 1865 he returned toward the East and became rector of St. Paul's Church, Springfield, Ill. In later years among other cures, he was rector of St. James' Church, Providence, R. I., for seven years in the early '80s, and assistant at St. Stephen's and Epiphany parishes, Philadelphia. He was at St. Stephen's Church, Providence, from 1887 until 1905.

SYNOD OF NEW YORK AND NEW JERSEY

THE SYNOD of the Province of New York and New Jersey will meet in Trinity Cathedral, Newark, with the opening session on Tuesday evening, January 27th, and continuing to Thursday afternoon. The chief speaker at the opening session will be Bishop Gailor.

On Wednesday morning, after the reports of committees and commissions, the Rev. Dr. Harry P. Nichols will address the synod on the new canon concerning the training of the clergy and the relation of the synod to it. In the afternoon, the Rev. Dr. Charles L. Slattery will state the action of the convention upon the changes in the Prayer Book and the requirements made by the General Convention of the synod in reference to action not completed. Bishop Burgess will present a report on the support of the clergy and Bishop Lloyd on the state of the Church. The evening will be given to consideration of the Nation-wide Campaign, its results, organization for the future, and its bearing upon the life and work of the Church. Bishop Brent has been invited to make the closing address.

On Wednesday morning, the formal report concerning the work of women in the Church and its relation to the Province will be made and final action will be taken upon all matters, including the consideration of provincial secretaries. On Wednesday, the Church women of the Province are to hold conferences, to which are invited representative women of the Auxiliary and the other affiliated organizations of women, in preparation for the report upon the following day.

JOHN W. WOOD HEADS MISSIONARY WORK

JOHN W. WOOD, D.C.L., long the foreign secretary of the Board of Missions now becomes executive secretary of the Department of Missions, and so, under Bishop Gailor, the head of the general missionary operations of the Church. He was elected to that position last week by the Presiding Bishop and Council on the nomination of the missionary department. The executive secretaries for social service and for publicity have not yet been filled, nor has the newly created department to perpetuate the Nation-wide Campaign been formally organized. The Rev. Wm. E. Gardner, D.D., had, at a previous meeting, been elected executive secretary for the Department of Religious Education. The Rev. Dr. Lester Brædner and the Rev. Paul Micou have now been confirmed in their present places in the department, while Miss Frances M. Withers was transferred to that department as an assistant secretary, charged with the work of merging the Junior Auxiliary into the Church School Service League. That organization will therefore be under the educational rather than the missionary branch of the Church's organization. A bureau of personnel, intended to bring clergy and par-

ishes into touch with each other, is to be organized in the same department.

The work of the Council at its session last week dealt largely with the taking over of the work of the boards. Careful budgets for the missionary and educational departments were received and referred to the Finance department, only existing pay rolls and contracts being assumed and continued pending the careful consideration of needs and of probable income by the department of Finance. The Bishop Coadjutor of Southern Ohio was formally invited to head the department of Social Service for perhaps a year, in order to organize its activities, but felt it necessary to decline.

The Rev. F. J. Clark was chosen to be recording secretary of the Council.

CONSECRATION OF CHURCH OF THE ASCENSION, ST. LOUIS

ON THE Second Sunday after Christmas, at 11 A. M., the Church of the Ascension, St. Louis (Rev. J. S. Bunting, rector), was



CHURCH OF THE ASCENSION, ST. LOUIS

consecrated by Bishop Tuttle. Bishop Winchester preached the sermon.

The Church of the Ascension was organized in the fall of 1887 at a meeting held at the residence of Mrs. N. G. Pierce. The former rectors of the parish were the Rev. Messrs. Charles E. Brugler, John Dorris, William A. Elmer, Gilbert A. Ottmann, James R. Winchester, A. A. V. Binnington, and Edwin S. Hinks. The church was enlarged twice in 1890 to accommodate the rapid growth, and was enlarged again in 1902. The church just consecrated was erected in 1908 during the rectorship of the Rev. A. A. V. Binnington at a cost of \$58,000. The architecture is along the lines of the Tudor period. When Mr. Bunting became rector five years ago there was a debt of \$24,000. This was reduced in various ways until last October it amounted to \$16,500 when a campaign for its payment was carried to completion under the directorship of S. G. Sutherland. The parish is in a flourishing condition. The Sunday school has an attendance of more than two hundred. The guild has over one hundred members, with an average weekly attendance of more than sixty.

CAMPAIGN CONTINUATION WORK IN VIRGINIA

THE DIOCESAN COMMITTEE of the Nation-wide Campaign has put out a pamphlet en-

titled *Continuation Work of the Nation-wide Campaign*. It emphasizes the importance of keeping at work the new forces called into existence in every parish, and suggests that the new growth should be along the lines of worship, service, and study. Under each of these heads it makes suggestions. Under worship it considers the cottage prayer meetings, the use of lay readers and information men, the care of vacant fields, and social welfare work; under service, the parish house and the local survey; under study, mission and social service study classes. The committee has also issued a folder concerning rural parishes, which is reproduced:

"We advocate the Gospel for every man in the village and open country.

"Every church open every Sunday for the worship of God, under the leadership of rector or lay reader. A Sunday school in every rural community.

"The country church a center for all the interests of the community.

"Recreation and social life under the rec-

tor's sympathetic direction for the young people of the country community.

"A rector in every rural parish, giving whole time to the people who live on the farm, or in the village.

"Good roads in the interest of the Kingdom of God, that there may be a way from house to house and from the home to the church and the school.

"Adequate schools in which men shall be taught how to support the home, the school, and the church, and to supply satisfying improvements for the country community.

"The country church a friendly home of the farmer, the farm hand, the young people, and the aged in the community, and any others who are tempted to move away, that the church may build around itself a satisfied and happy community.

"An adequate living income for the farmer who tills the soil, the schoolmaster who trains the mind, and the rector who awakens the soul to eternal hopes, in order that life in the country may be satisfying now and may inspire with a faith of eternal life."

NEW DEPARTMENT OF MISSIONS AT BERKELEY

IN ACCORDANCE with the conditions of the new canon on theological education, making the study of Christian Missions a part of the curriculum, the Dean of Berkeley Divinity School, Middletown, has appointed as

special lecturer on Missions the Rev. George L. Paine, of New Haven. Mr. Paine will begin his duties the next semester.

The new lecturer has had a long and successful career in parish work, in which he has been especially vigorous in furthering missionary activity, and will thus be ready to make the study not only of academic value but essentially of practical use. Mr. Paine began his ministry as rector of St. Mary's Church, Dorchester, Mass., from which he was called to St. Paul's Church, New Haven. He left about two years ago to take up work abroad with the Red Cross, and since his return to the United States last autumn has been executive secretary of the Nation-wide Campaign in Connecticut.

DEATH OF REV. T. P. BATE

THE REV. THOMAS PERCIVAL BATE, rector of St. James' Church, Newark, N. J., since 1904, died on Sunday evening January 11th, at the age of 54 years. Funeral services were arranged to be held in the church on Wednesday, the 14th.

The Rev. Mr. Bate entered the ministry after several years of travel and teaching



REV. T. P. BATE

in secular lines. He was a member of the class of 1902 in the Seabury Divinity School—the only member of his class without a college degree; but his own degree had been secured in the school of the world! He was ordained both deacon and priest by Bishop Worthington in the year of his graduation, and passed the first period of his ministry as a missionary in York, Nebraska. After leaving York he was again a traveler for a time, but in 1904 he entered upon the duties of his last parish. He was one whom it was a delight to meet—and a faithful worker in that corner of the vineyard in which he passed practically the whole of his ministry.

"BOLSHEVISM" AT BERKELEY

ON DECEMBER 20th a special committee appointed at Dean Ladd's request listened to a great deal of hearsay evidence in regard to the charge that the Berkeley Divinity School had become a center for the diffusion of bolshevik doctrine through the delivery there of a lecture by William Humphries on conditions in Russia. Evidence apart from hearsay was not given, one lady who had made the charges being in such poor health that she could not attend and a male witness being kept away by a business appointment! Dean Colladay said that the same lecture with the same pictures had been delivered at Vassar College without raising the charge of radicalism and said that the Rev. Clinton W. Areson, a former prisoner with the bolsheviks, had made statements similar to those of Mr. Humphries. A state

secretary of the Y. M. C. A., who had left before the lecture ended, went directly to a meeting of the "manufacturer's association" and said: "There's a bolshevik meeting taking place to-night scarcely two blocks away!" Other "informants" of the newspaper which brought the charges had not attended the lecture!

A letter was read from Bishop Brewster in warm commendation of Dean Ladd. The committee of investigation consisted of Mr. Burton Mansfield, Judge Gardiner Greene, and Frederick J. Kingsbury, president of the Bridgeport Brass Company.

BECOMES DEAN OF BRAZILIAN SEMINARY

THE REV. JAMES W. MORRIS, D.D., rector of the Monumental Church, Richmond, Va., has accepted the call to become Dean of the Theological School at Porto Alegre, Brazil, and will give up his present charge on March 1st. Dr. Morris was one of the first four missionaries of the Church to go to Brazil, and spent the first twelve years of his ministry in that field.

BEQUEST

UNDER the terms of the will of the late Harriet E. Tunnison, who died August 11th last, the Church Charity Foundation of the diocese of Long Island receives the sum of \$2,000.

MEMORIALS AND GIFTS

THE FOLLOWING memorials have been placed at St. Uriel's Church, Sea Girt, N. J.: A rood, in memory of Henry Francis Thorpe, First Lieutenant, died in the service of his country in France, October 1, 1918; given by his father, Mr. John A. Thorpe. Six altar lights, in memory of Corporal Oscar Gaillard, killed in France, September 28, 1918; given by his mother, Mrs. Francis Gaillard. A tabernacle and sanctuary gong, in loving memory of Phyllis Barber McIlroy, died October 26th; given by her father and mother, Mr. and Mrs. James Barber. A sanctuary lamp, given in loving memory of John Brower Van Wagenen by his widow. Two acolyte candlesticks, given by Mr. and Mrs. James Barber in loving memory of John Hunter McIlroy, called to rest September 21, 1919.

IN A SPECIAL service at St. Andrew's Church, Pine Bluff, Ark., Bishop Demby recently blessed an altar cross, a pair of five-branch candlesticks, a pair of Eucharistic candlesticks, and a missal stand. These articles of brass were given by the ladies of the church.

THE GIRLS' FRIENDLY SOCIETY of St. John's Church, Hartford, Conn., has placed a new bulletin board in the parish house. They have also presented the Church with the money to purchase a new set of silk and linen for the Epiphany and Trinity seasons.

A TUBEBACK Cambridge Bible of the largest size was recently placed in position on the lectern of St. Stephen's Church, Oxford, N. C., and solemnly blessed in memory of Bennett Hester Gregory. It was the loving gift of the congregation.

ALBANY

RICHARD HENRY NELSON, D.D., Bp.
Anniversaries—Clericus—Installation of Bowling Alleys

THE REV. WILLIAM W. SILLIMAN, rector of St. Mark's Church, Malone, observed the

second anniversary of his rectorship on the Fourth Sunday in Advent. At the early service Christmas Day, a processional cross was dedicated, the gift of Mrs. Henry E. Todd in loving memory of her mother, Mrs. Sarah Ross, a devout communicant who died in 1917. This cross was used for the first time at the second service. Among those at the Holy Communion was the local pastor of the Congregational Church. A branch of the G. F. S. has been organized in the parish.

THE JANUARY MEETING of the clerics of Troy and Albany was held in St. Paul's parish house, Troy (Ven. Roeliff H. Brooks, rector), on January 5th. A paper of no inconsiderable historical interest by the Rev. Frank W. Creighton was a survey of the "Muhlenberg Memorial", presented to General Convention more than half a century ago. The discussion was led by Dean Larned, who was followed by Bishop Nelson and a number of the clergy. The next meeting will be held in St. Barnabas' House, Troy.

NEW MATTINGS placed in the aisles of St. Barnabas' Church, Stottville (Rev. Robert N. Turner, rector), are considered a great improvement to the interior of the church.

THE SEVENTY-FIFTH anniversary of the organization of the Church of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), was observed on Christmas Day. During the seventy-five years of its interesting and eventful history Holy Cross has had but two rectors, the Rev. John Ireland Tucker, D.D.—who presided at the first service on Christmas Day, 1844, and whose ministry was only ended by his death in 1895—and the present incumbent, the Rev. Edward W. Babcock. At the meeting held in the Mary Warren Free Institute of the church on Christmas night, Mr. Babcock delivered an historical address. Mr. Charles Knox of Concord, N. H., one of the first pupils of the boys' school, once conducted by the Church, was another speaker.

THE NEW bowling alleys installed by the men's club of St. John's Church, Coboes, were opened and used for the first time New Year's afternoon, when the rector, the Rev. Ernest J. Hopper, bowled a game with Mr. John Loughlin, one of the largest contributors toward the project and a member of the vestry. The entire cost of the alleys, more than \$3,000, has been met by the members of the club. This parish recently pledged more than \$10,000 for parish support and missions.

ARKANSAS

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

Publicity—Revival of Tollville Mission—Bishop Demby's Field—New Parish at Readland

THE MINISTERIAL ALLIANCE of Fayetteville believing that more publicity for religious affairs will secure the attendance of more students, and others, at all the churches, has agreed on some general religious publicity to appear regularly in the Fayetteville papers. Christ Church, Little Rock (Rev. John Boden, rector), is making a discreet and effective use of the daily newspapers for giving a wider publicity to its services.

ONE of the mission points which has made marked improvement is St. Peter's, Tollville. The church property had been used for inter-denominational purposes, and was finally turned over to the unhallowed purpose of storing hay. There were no regular services, and there was great dis-

satisfaction. Some months ago, Dean Empleton of Trinity Cathedral began visiting the place and holding regular services. The church property was put in repair, the apportionments were paid, and rollville raised for all purposes during the last year nearly \$600. It is a rural community in the rice-growing section. When the church was in its unhappiest condition some semblance of corporateness was maintained by the untiring efforts of a young girl from the Helen Dunlap Memorial school at Winslow, who with her other training there had learned to play the organ. Her loyalty never faltered and she remained steadfastly at her post as organist while other dignitaries were not functioning. The mission recently attained its quota for the Nation-wide Campaign.

BISHOP DEMBY regularly issues his paper, the *Southwest Churchman*, which not only contains news items of interest in regard to the work among the negroes of the Province but also contains a strong admixture of definite Church doctrine. In the January issue he drops a note of warning against strange cults, and says by way of conclusion: "Now as never before in the history of the Church of Christ must the clergy thereof preach the pure word of God with power and positiveness, and remain faithful and zealous in the administration of the holy sacraments as the same have been received." The negro missions have made part payment on their Campaign quotas and expect to raise the whole amount. Bishop Demby urges them to "give now, and not to-morrow".

THE FIRST MEETING of the commission on racial betterment in Arkansas was held in the Governor's office at the State Capitol last Friday. The duly chosen members of both races were present. It is believed that his commission will do much toward making a better understanding between the races in Arkansas. While not a member of the commission, Bishop Winchester proposed the idea to an initial meeting of whites and blacks.

AS A RESULT of the continued labors in southeast Arkansas of Bishop Saphoré, application for reception as a parish has been made by the mission at Lake Village and by the rural mission at Readland. The idea is to combine these neighboring points into one parish.

CENTRAL NEW YORK

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

An Independent Survey at Binghamton—An Anniversary—Waverly and Wellsburg—Auburn—"Village Minister's Conference"

THE CHURCH of the Good Shepherd, Binghamton, worked out its own programme and literature for much of the Nation-wide Campaign. Its individual survey card was unique and many parishes could perhaps profitably copy it. It read as follows:

"A Survey is being made of every member of this parish. This is a sample card explaining how it is done. There are, you will note, three separate headings. You are listed under each heading. Where would you place yourself? The survey is confidential.

"Religious—

- A—Regular attendant at at least one service every Sunday.
- B—Frequent attendance.
- C—Only occasionally.
- D—Do not attend.

"Financial—

- A—Those who tithe.
- B—Generous givers.
- C—Small pledges.
- D—Do not contribute.

"Social—

- A—Workers in some parish organization.
- B—Support social work, but take no active part.
- C—Occasional helpers.
- D—Take no part."

Together with this survey was issued a special form of service pledge card, in easily read type and direct language.

TRINITY CHURCH, Lowville, has by unanimous vote of the vestry, increased the salary of the rector, the Rev. Abram W. Ebersole, \$400 per year.

ON DECEMBER 31st, the Rev. James J. Burd completed thirty years of service at the Church of the Holy Cross, Utica. He has seen the parish grow from feeble infancy to splendid vigor. A substantial stone church and a well equipped parish house of stone are visible tokens of his management. A native of Ireland, he received his educa-

What 15 Cents Will bring You From the Nations Capital

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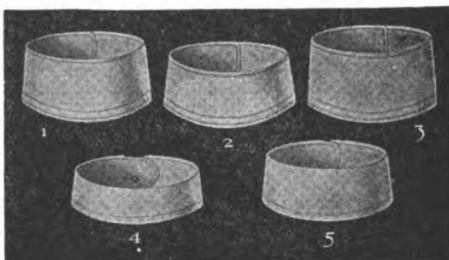
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tion in Christ College School, Dublin, and studied theology in St. Andrew's Divinity School, Syracuse, where he was ordained by Bishop Huntington and placed in charge of St. John's Church in 1886. After two years he became assistant at Christ Church, Hartford, Conn., and in 1889 was elected to the rectorship of the Church of the Holy Cross. When he came there East Utica was small, the church only a wooden building. In 1892 the present church, valued at \$42,000, was erected. In 1916 the cornerstone of the parish house was laid, and the building was dedicated in 1917. It is of grey brick, contains a swimming pool as well as the usual equipment, and is valued at \$40,000. In 1914 a new rectory was also built. The parish maintains a lodging house for women and girls and is the center for the Italian mission. The dream of the future is a Holy Cross Hospital.

GRACE CHURCH, Waverly, and Christ Church, Wellsburg (Rev. A. T. Doughty, rector), have been completely renovated, improvements are all paid for, and the indebtedness of long standing at the latter place is discharged. The rectory at Waverly has also been repainted and improved. On the First Sunday after Christmas the parish at Waverly celebrated its 66th anniversary, which was also the 65th anniversary of the opening of the church. Bishop Fiske preached to the people of the parish in the morning and to the Masonic lodge of the village in the evening. At a reception Saturday night the Bishop was presented with a vestment case from the members of the parish.

ST. JOHN'S CHURCH, Auburn (Rev. Ralph Bray, rector), is making slow but sure financial gain. In addition to meeting increased expenses and making repairs to its heating plant, it has raised nearly \$4,000 for the purchase and improvement of a rectory, and reduced its debt by \$700.

AT CORNELL UNIVERSITY, in connection with the annual "Farmers' Week" programme, there will be a "village ministers' conference", arranged by the Rev. Cyril Harris, student pastor.

CONNECTICUT

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

Mr. Hickson in New Haven—Diocesan Celebration—Trinity Church, Portland

MR. JAMES MOORE HICKSON has visited New Haven and a four days Christian healing mission held in St. Thomas' Church in that city on January 2nd, 3rd, 5th, and 6th has become Church history. One would not criticize this mission of healing except in the kindest of spirit and with the most loving desire to help others from falling into mistakes made in connection with the New Haven Mission. At the beginning of the work it was evident that but few of the clergy and laity had any sort whatever of preparation for the mission. There was no well outlined manner of approach or general information. Outside of a few newspaper notices, perfunctory Church notices, and a sermon by the rector in St. Paul's on the work of the mission, the city as a whole was taken by surprise. The attendance was larger than ever under the circumstances was to be expected, but a great many who would have been in attendance were not conscious of the mission until it was over. A representative of the press who interviewed Mr. Hickson was much impressed with his personal appearance, "the personification of health, having the ruddy face of a school boy, the vigorous vitality of an athlete". One doctor told him that the

most miraculous thing about his work was that in giving out so much constantly to others he should be in such fit condition, with no sign of weariness or deterioration of vitality.

All through the mission Mr. Hickson made as the crux of his unanswerable argument the statement, "It is not a question of what God can do but of what we can receive." At the close he gave a most earnest and illuminating talk to about fifty of the local clergy, upon whom, with few exceptions, his words left a lasting impression.

Suggestive as to how to begin a movement to carry on the work begun in the city, Mr. Hickson advised a preaching of the whole Gospel, a revival of real prayer, and the engendering of a spirit of expectancy—of getting results.

THE BISHOP appointed January 13th as the date for the diocesan celebration of the founding of the Cathedral, and the Bishop Brownell centennial celebration. On the morning of this day the new altar in the Cathedral was blessed and several memorials were dedicated, installation of the Dean taking place at 11 A. M. The Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston, was the special preacher. At the Bishop Brownell centennial celebration addresses were given by Bishop Brewster and the Rev. William A. Beardsley, registrar of the diocese.

THE NEW rector of Trinity Church, Portland, has put forth a neat eight-page parish paper. Mr. Heyn has some interesting things to say in the first issue in regard to the future of the work. "Believing that the chief function of the Church is an educational function, the ten-year policy that we have outlined for the parish will be an educational policy. Trinity Church school will become the pivot around which the whole parish will revolve. Each organization will become a department of the Church school and every member of each organization will be considered a member of the school. In short, we plan to have the whole parish thinking, working, planning, worshipping in terms of child life . . . There is a great need to-day for intelligent Churchmen, and that is the main goal in our ten-year policy."

KANSAS

JAMES WISE, D.D., Bishop

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Now in interest. On the Second Sunday after Christmas the theatre where the services are given was crowded half an hour before the scheduled time. After hasty consultation it was decided to curtail the preliminaries and give two services, the second beginning at 8:15. So that more than 2,000 people were able to attend. In the afternoon, the children crowded the theatre to see the film, "From the Manger to the Cross," many teachers of the Sunday schools bringing their entire classes.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

The Second Mile League

THE SECOND MILE LEAGUE is an organization being developed by the Rev. F. D. Turner at St. Luke's Church, Minneapolis, with the enthusiastic encouragement of the bishop, clergy, and many of the laity of the diocese. It is rather obvious that the name of the league is derived from the injunction of Christ, "Whosoever shall compel thee to go a mile, go with him twain." The *Second Mile Messenger* will be published monthly with reports from those who are going to "go the second mile". The *Second Mile League Bible Studies* will also be published monthly with designated Bible studies and their application for each day. Mr. Turner expresses the confident hope that by January 15th the League may have at least 1,000 members, and suggests as a resolution for 1920: "I will go the second mile."

MISSOURI

NIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

A Prospering Parish

ST. JOHN'S CHURCH, St. Louis (Rev. K. Stimpson, rector), is rejoicing over its marked financial prosperity. All liabilities have been cleared off and the pledges prompt to take care of the running expense.

NEWARK

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

Parish Anniversary

CHRIST CHURCH, Newton, celebrated the one hundred and fiftieth anniversary of the founding of the parish on the Sunday after Christmas. Bishop Lines preached at the Sunday service, and the Rev. Dr. Gilbert L. Pennock read an historical sketch of the parish in two sections, one in the morning and the other at the evening service. On Saturday evening there was a reception in the parish house for present and former parishioners. Bishop Lines made an address, showing the wide influence of this church in the community and beyond.

QUINCY

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

Diocesan Synod

THE ANNUAL SYNOD of the diocese meets on January 14th, at St. Stephen's Church, Pittsfield. This is the first time such an honor has fallen to one of the smaller missions. At the opening service there will be ordination to the priesthood. The evening of the first day will be devoted to the nation-wide Campaign, and plans will be completed for the diocesan canvass. The general quota for the diocese is \$22,764, and in addition it is hoped that \$11,382 will be raised as the annual diocesan budget. The Bishop's health has so greatly improved that he expects to preside at the business sessions. The Synod will adjourn in the afternoon of the 15th.

SOUTHERN OHIO

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

Middletown Church Reopened—Mission to Become Parish—Campaign Mass Meeting

THE CHURCH OF THE ASCENSION, Middletown (Rev. Ewald Haun, rector), has been reopened after changes and repairs. Not only has the interior been repainted in a very artistic manner, but the installation of the light also has been improved greatly. The ornaments of the altar have been enriched by vases and candlesticks and a book rest of solid brass. The parish has also just received a new processional cross of charming design.

ST. JOHN'S MISSION, Cambridge, after receiving diocesan aid for nearly forty years, has applied to the convention to be admitted a parish.

A MASS MEETING of all the city parishes was held on Tuesday, January 6th. in Trinity Church, Columbus, in the interests of the Nation-wide Campaign. The speaker was the Rev. Dr. Wilkinson, rector of St. John's Church, Montgomery, Ala. Dr. Wilkinson also addressed meetings in Dayton and Cincinnati.

THE CHRISTMAS OFFERING at Trinity Church, Columbus, was given to the parochial chapel of St. Andrew's and amounted to \$276.49. This will be used in liquidating the debt upon St. Andrew's.

VIRGINIA

WILLIAM CABELL BROWN, D.D., Bishop

Rectory Burned on Day before Christmas

ON THE morning before Christmas Day the rectory of St. John's Church, Columbia (Rev. George S. Vest, rector), was destroyed by fire. This event was the more lamentable in that it followed close upon the practical rebuilding of the rectory during the last two years. All of the silver and some of the furniture, bedding, and dishes were saved, but the rector's library and much fine old family furniture burned up. The rector, his wife, and their two children escaped uninjured, but lost their clothing. Outside aid will be necessary, but it is hoped that the rectory may be rebuilt during the approaching spring or summer.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Forty-fourth Anniversary

ON THE first Sunday in January the Rev. Charles H. Smith, D.D., celebrated his forty-fourth anniversary as rector of St. James' Church, Buffalo. In that time Dr. Smith has baptized 4,090 persons and presented 3,011 candidates for confirmation. In 1873, upon being ordered deacon, Dr. Smith was placed in charge of St. Peter's Mission, Buffalo, until 1876, when he became rector of St. James'. He holds the longest active rectorship in the diocese, and organized ten missions, all of which with the exception of two, are now healthy parishes; one was closed and one is still a mission.

The Magazines

ONE OF the most effective cures, one would imagine, for the Churchman who declares himself unable to take an interest in foreign missions, would be a course of reading *The East and the West*, the extraordinary interesting organ of the S. P. G. Here it is impossible to escape a realization of the fine, humane, and scientific methods of the

modern mission field, and of the immense good accomplished thereby. The October number has five out of nine articles devoted to India, thus giving the reader a fairly comprehensive idea of what is happening there, instead of a scrappy collection of isolated facts which is all that the ordinary missionary magazine manages to convey. India is just now in a position peculiarly critical for Christianity. There have been rapid "mass movements" toward Christianity: sometimes of villages, sometimes of clans, sometimes even of whole castes. "So rapid have these movements been during the last fifty years that there are now over four million Indian Christians, and it is calculated that 10,000 Indians are being baptized every month." Side by side with these mass movements of the ignorant, there are important thought movements among the educated classes, the Brahmans. "The Brahman is rich in intellectual gifts; and it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Their brilliant mental powers constitute a great obstacle to their acceptance of the meek and lowly Christ. . . . A cynic might say that missions in India are confronted by a twofold problem—the masses who move without thinking, and the Brahmans who think without moving." The problem of education is, therefore, as might be guessed, almost the most important with which the missionary has to deal. Almost, but not quite, for in all these articles one finds stressed the fact so well expressed recently by Dean Inge: "Christianity is not taught, but caught, like measles, from someone who happens to have it." "The old orthodox way," says the Rev. C. E. Tyndale-Biscoe, described as the headmaster of the most

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DECEMBER NUMBER

- The Morality of Religion*—Barrow
- The Eschatology of the Old Testament*—Cowen
- The Apostolic Doctrine of the Church*—Easton
- An American Prayer Book of 1793*—Lau
- The Thirteenth Canon of Ancyra*—Whitman
- Three Daughters of Israel*—Maynard
- Critical Notes*—Ackerman and Mercer
- Book Reviews*
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remarkable school within the Indian Empire, "of teaching by lip is not of much use unless very much supplemented by action. . . . The Mohammedans and the Hindus are great on quoting their scriptures; the miracles they can describe are more striking than ours." But the Christian missionary has to aim higher than that: he has to put the Bible teaching into practice. This it is which exhibits the weaknesses of the native religion, and the high ideals in the teaching of Christ. Accordingly in Mr. Tyndale-Biscoe's school, the pupils are taught the duties of neighborliness and helpfulness toward others to such an extent that in times of famine and so on they are actually called upon as a body to render such service to the State as Hindus and Mohammedans would never think of rendering. Miss Stephen contributes a striking account of the new Hindu Missionary Society, a proselytizing movement which, adopting a liberal attitude toward such things as the caste system and the position of women, is succeeding not only in attracting into its fold educated Hindus, but in recovering Christian converts. An intelligent understanding of the Hindu religion and especially a knowledge of the most popular of the Hindu holy books, the Bhagavadgita, is, in Miss Stephen's view, the best weapon for combatting this movement. Java, Medical Education in China, the Case for a White Australia, are the subjects of other articles in this issue, and an especially interesting account of work among the South American Indians comes from the pen of Mr. Baebrooke Grubb, who has worked for thirty-five years in Paraguay.

MOBILIZATION DAY AND AFTER

(Continued from page 369)

canvass for money, but the increase in pledges over last year is about 50%.

MILWAUKEE.—St. Peter's Mission, North La Crosse, closed for eight years, and recently opened, has raised \$350 for general purposes. Trinity parish, Baraboo, raised its full quota of \$1,245 for the general work making a 25% increase in pledges for parish support. St. Matthew's Parish and St. Andrew's Mission, Kenosha, expect to reach an apportionment of \$18,000, pledges received up to January 1st amounting to \$15,267.80.

OREGON.—Twenty-two parishes and missions have reached their quota. The last, Grace Memorial Church, Portland, raised \$32,859.90 to meet a quota of \$8,673.24. The committee is expecting to raise \$10,000 more.

PENNSYLVANIA.—St. Paul's Church, Chestnut Hill, Philadelphia, has abandoned \$10,000 in pew rent, which makes the percentage of increase doubtful. It has, however, raised \$22,000 for missions, and \$16,000 for the parish, probably a slight increase. St. David's Church, Radnor, seems to have doubled its subscriptions to parish support and missions, since last year.

PITTSBURGH.—St. Stephen's Church, Wilkinsburg, asking no pledges for parish purposes, increased the number of pledges by thirty-four, an increase of \$513.72; increased number of pledges to missionary work, 30; total for missionary work, \$4,052.30, an increase of \$2,286.96; no large sums given. St. James' Memorial Church, Pittsburgh, increased pledges for local work by \$2,050, almost 100%; extra-parochial work, \$1,209, nearly 300%. All Saints' parish, Pittsburgh, increased by 85% its pledges for general purposes. Incarnation

Church, Pittsburgh, increased its gift by 100% for general purposes. St. Peter's Church, Pittsburgh, \$1,852 for general purposes, 160% increase, and doubled the number of pledges for parish purposes. St. Thomas' Church, Oakmont, raised \$3,000 for general purposes, an increase of 250%, raising also \$4,000 additional for local support. Church of the Redeemer, Pittsburgh, for general purposes, \$1,100, an increase of 300%; in addition, raised \$10,000 for building purposes and \$4,500 for current expenses. Church of the Ascension, Pittsburgh, for general purposes, \$13,100, increase of 200%; for local support, \$27,000, number of subscribers increasing by 100%. St. John's Church, Pittsburgh, \$3,700, an increase for general purposes of 50%; local support increased by 25%; number of subscribers by 40%. St. Mary's Church, Beaver Falls, increased its gifts for general purposes by 96%, for local support by 75%; number of subscribers by 50%.

TENNESSEE.—The Church of the Advent, Nashville, trebled its offering for general purposes with a gift of \$1,800, and increased its local support by 33%, twenty-five new subscribers. St. John's Church, Knoxville, raised \$20,000 for general purposes, being an increase of 50%; local support was increased by 33½%, number of contributors by one hundred.

WESTERN MICHIGAN.—St. Luke's Church, Kalamazoo, raised \$2,885 for general purposes, an increase of 322%; \$3,353 additional for local support; ninety-five new subscribers enrolled. St. John's Church, Ionia, increased local support by \$325. Trinity Church, Niles, for general purposes \$1,348, an increase of 700%; thirty-four new subscribers enrolled. St. John's Church, Sturgis \$4,500 for general purposes, an increase of 32%; increased local support by \$1,500, with forty new subscribers.

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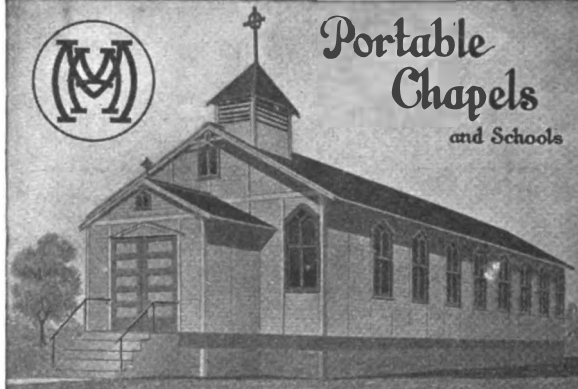


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