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The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, JANUARY 3, 1920

NO. 10

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

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The Living Church

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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 3, 1920

NO. 10

EDITORIALS AND COMMENTS

On the State of the Church

ONCE a year this is our theme. Our annual accounting is made, in so far as it can be made through the unsatisfactory medium of figures, through the *Living Church Annual*. That publication is issued for 1920 without the usual editorial summary of its contents but it is not difficult to appraise them for oneself. The statistical tables show a very satisfactory increase in baptisms, the crucial test of what the Church is doing. One baptism for every eighteen communicants does not indicate a very startling spiritual birth rate, but there was only one to twenty communicants the year before. The communicant list has increased but little more than a half of one per cent., and in recent years has grown very slowly. We fear that for the first time since the beginning of the American nation this decade just passed will show that we have not kept pace with the growth of the population.

It is often said that the strength of the Church ought to be measured by baptized persons rather than by communicants, and the recent General Convention adopted its customary resolutions intended to adopt such a basis. There are no difficulties in the way. The first is the very real one of determining which baptized persons account themselves as churchmen. There are multitudes of "duly" and otherwise baptized persons, who indeed are *ipso facto* members of the Holy Catholic Church, but who divide themselves among all the communions and sects of Christendom and admit no allegiance whatever to the Church called Protestant Episcopal. The second is that Baptism is no indication of a continuing Churchman. A communicant shows himself such not only, or even chiefly, by the fact that he was once confirmed, but by the continuing act of receiving Holy Communion. This enables him and all others to be counted, not as having once been brought to the font, presumably in infancy, but as being living Churchmen to-day. The test of apostolic days was that they "continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers." It is quite possible that we have over-emphasized the fact, as a practical dictum, that Baptism undoubtedly incorporates one into the fellowship of Christ and His Church, since it is the *continuing*, and not the incorporation, that justifies one in claiming to be a Churchman. An accurate count of the people who have been baptized within a given area might have a statistical value, but for all practical purposes it is the count of those who are faithful in the "continuing" that accurately portrays the strength of the Church.

Not only is the small increase in the number of communicants unsatisfactory, but the large number of dioceses in which there is a decrease is cause for anxiety. Three per cent. increases in the first, third, and seventh provinces, one per cent. in the fourth, and a fractional gain in the

second, are largely offset by actual losses in the fifth, sixth, and eighth. Geographically, in the vast area from Western New York and Pittsburgh west to Oregon and California, and north of the Ohio and Missouri rivers, the Church has lost more communicants than it has added. But net losses are not confined to that great section, for fourteen other dioceses also report decreases.

The Nation-wide Campaign did not come a day too soon. More than we need more money—and this we need badly enough, as the Survey indicates—we need the awakening of our people. Probably a third of the Church does ninety-five per cent. of its work and gives a like proportion of its income. Before the name of a communicant is dropped as lost, strayed, or stolen, there is a transition time during which, first, communions become more infrequent, and then church-going declines, and the sending of the children to the Church school is abandoned. Why do the parochial clergy so rarely exercise their pastoral office in connection with these people? *These* are the ones who need the parish calls; not those who, generally, receive them. True, the rector of a parish cannot do everything; but if he has within him one spark of that vital flame which impelled the first Pastor to seek to bring not the righteous but sinners to repentance, he will make it his chief duty to seek out those who are gradually abandoning their religious duties, and try to save them to the Church. One is amazed at the apathy so often displayed toward this primary portion of the pastoral duty. One is astounded at the number of communicants dropped from the Church's rolls without the slightest sense of responsibility on the part of the rector. True, the actual dropping is generally done by the newly arrived rector, who cheerfully determines that he has no responsibility toward those who had been permitted to drift away by his predecessor. Yet if the serious charge to him who stands before the Bishop to receive holy orders means anything at all, the clergy of the Church, individually and collectively, are under the gravest sort of indictment for the great number of lapses from the communicant rolls of the Church.

Why not have more missions to the clergy—serious days in which their Bishop, or a priest from a religious order, takes the ordination vows, one by one, and applies them practically to the problems of twentieth century parishes?

Certainly whoever is charged with a cure of souls may well combine a careful re-reading of his list of communicants with a grave introspection as to his own relation to each of them. Yet, we need hardly add, the whole fault is not with the clergy.

IF A GAIN of a little more than a half of one per cent. in communicants is an unsatisfactory showing, the fact that the clergy have increased by only a third of one per cent., with decreases in the numbers of candidates for orders and

of postulants, is still more so. Yet there are clergy looking in vain for work and clergy maintained at work at stipends so small that they entail actual suffering. We are hoping that the Presiding Bishop and Council will take up this matter of placing the clergy with a determination to find a solution to the problem. We ought not to have more clergy when we do not properly utilize those that we have, and young men who see the practical difficulty in finding a field for work after they shall have been ordained are perfectly justified in thrusting upon the Church the responsibility for their own failure to develop a possible vocation. Probably nowhere else in Christendom is there so anomalous a lack of coördination between clerical supply and clerical work, and there is no other problem in the Church so immediately pressing as this. The difficulty of properly placing the great number of returning chaplains, who came back, for the most part, enthusiastic for the virile work of the ministry and with an outlook upon human problems tremendously expanded, has even yet not been solved. Ready for great things, the Church permitted many of them to wait for weeks and for months with no opportunity to exercise their priesthood at all. What wonder if the Church does not prosper or advance under difficulties such as this?

Teachers and pupils in Sunday schools continue to decrease. We report fewer pupils now than we did twenty-five years ago, though the number of communicants has nearly doubled in the same period. It is not strange that communicant rolls do not increase more largely when we fail so glaringly in our task of gathering the children for instruction. Rather it is strange that they increase at all.

IS THIS A GLOOMY summary of the Church's year? Well, civilization and idealism themselves have gone backward during 1919, and the worst of it is that, very largely, those upon whom we ought to be able to count for leadership in the nation are quarrelling among themselves, and seem oblivious to the condition that has been created in the world at large by the defection of America from the Allies. The pleas of Armenia and other stricken lands for constructive political assistance, even more than for money, fall largely now upon deaf ears. The Church always shows decline when idealism declines; or perhaps more truly, nation-wide idealism declines when the Church declines.

But the hopeful part is that there is a new spirit at work in the Church. The impetus of the Nation-wide Campaign is one that is bound to shift the perspective of great numbers of Churchmen. They have at length obtained a world consciousness. The nation may throw overboard any sense of responsibility for the peril of the world, but in the Church the sense of responsibility is greatly increased. The curious experiment of applying religion to world problems is really awakening interest. Whether the levelling up of offerings for nation-wide and world-wide programmes is sufficiently widespread to enable us to attempt really great things cannot yet be determined, but it is at least certain that there has been sufficient advance to enable us to do small things better, and a good hope of something more. From Pennsylvania southward to the Carolinas the Campaign has been an enthusiastic success, several entire dioceses having over-subscribed their quotas. That group alone seems to have reached high water mark, but enormously increased results have been obtained wherever the plan was tried. Many have not yet reached the date on which the Campaign is brought to a head, and these have the advantage of the impetus from great successes among those who carried out the earlier plans by which their work culminated on December 7th.

But, the pathos connected with those who refused to try! We cannot complete this record of the Church's year without expressing our gratification at the continued use of THE LIVING CHURCH WAR RELIEF FUND by our subscribers and friends as the medium for much of their generosity. We appreciate that measure of confidence which they have reposed in us very highly. Week by week the list of unsolicited offerings for the various objects of relief bears steady testimony to the depth of the devotion of those who give. From France to the Near East the amount transmitted through this fund is no small factor in the relief that Americans continue to send to the lands of desolation, in the hope of making them also lands of hope.

So the year has closed, with its side of anxiety and its side of brightness. The world is choosing very rapidly today between Christianity with Democracy and Bolshevism with hatred. The year upon which we are now entering will make great strides toward the one or toward the other. And the national attitude of America, and the individual attitudes of Americans, will be large factors in determining the result.

"Confirmation and the Concordat"



THE letter from Father Hughson entitled Confirmation and the Concordat, which is printed in the department of Correspondence, raises a direct issue in regard to the technical theological necessity of that sacrament as a pre-requisite to Holy Communion which we shall be glad to have discussed by the theologians of the Church, and concerning which we who are not theologians may well suspend judgment until the evidence can be laid before us. The salutary Anglican discipline absolutely requiring Confirmation as such prerequisite, with a single ground of exception, is, of course, not at issue. Father Hughson, of all men, will not confound an Anglican disciplinary measure with an invariable Catholic doctrine.

Yet is not the issue rather academic? Father Hughson frankly avows that what he declares to be the Catholic teaching on the subject is denied in practice both by the Anglican and the Roman communions. How, then, we ask in perplexity, does he discover it to be Catholic? Are both these communions negligible quantities in establishing "Catholic sanction"? And must we require of Congregationalists as a *sine qua non* to an approach toward unity that they become more orthodox, more Catholic, than either Anglicans or Romans? Must they become Easterns in order that we Anglicans may enter into relations with them? And the Eastern practice is itself in marked contrast with the New Testament passages which Father Hughson cites.

Father Hughson is on stronger ground when he challenges Dr. Manning to say whether any national synod has ever heretofore "deliberately proposed measures which give

entire congregations liberty to reject Confirmation once for all and permit them to continue to receive the Sacrament without it." Probably the legitimacy of acceptance of a revised Concordat must hinge chiefly upon the question as to whether, under any conceivable circumstances, it is legitimate for the Catholic Church to extend to entire congregations, of an exceptional character, the exemptions which, as Father Hughson shows, are now made, in practice, by two out of three great communions of the Church under some circumstances.

Yet Father Hughson's own position is one that we have so far tried in vain to grasp. He has been so unjustly and so discourteously treated elsewhere by a contemporary that our sympathy for him makes it difficult for us to say this. But as Father Hughson asks Dr. Manning to answer a definite question, so we submit a definite question to him.

Does Father Hughson agree with the *Holy Cross Magazine* in commending the House of Bishops for their resolution unconditionally to appoint a Joint Commission "to continue conference with the Congregational signatories to the said 'Proposals' for the purpose of securing a wider consideration of the proposed Concordat and to report to the next General Convention"? Does he agree with the same magazine in condemning the House of Deputies for first demanding and securing the five reservations which we stated last week, one of which is the requirement of Baptism as a prerequisite to Holy Communion? Does he insist upon Confirmation and, with *Holy Cross Magazine*, condemn those who insisted upon Baptism? Unless Father Hughson absolutely rejects the

position taken by the magazine which represents his own order—and it will be to his credit if he does—that is what he is doing. One cannot very well stand, with *Holy Cross Magazine*, for the unconditional appointment of a commission to negotiate the Concordat and still go beyond those others whom the *Magazine* condemns in asking for conditions.

For it becomes necessary to make it perfectly clear to all churchmen that those, within and without General Convention, who have spoken or written in favor of the resolutions of the House of Bishops, have squarely planted themselves upon the platform of at least holding that the Concordat, as presented to General Convention, had no such radical defects as to demand attention from General Convention. The presumption of those resolutions is, clearly, that all that has so far been done is esteemed to be satisfactory; and that, curiously enough, after the original proponents have accepted modifications of a vital character. The *Holy Cross Magazine* and the *American Church Monthly* have definitely assumed this position, have condemned the movement to require the reservations, and the latter of these has proclaimed the "defection" of a deputy who spoke in favor of the requirement of stricter conditions. Does Father Hughson agree with these magazines, or does he not? It is useless to argue about Confirmation until we know where he stands with reference to, for instance, to insistence upon the absolute requirement of Baptism. Our presumption is that, because he is both a Catholic and a theologian, he presents the necessity, as he esteems it, that Confirmation should be added to the number of absolute conditions demanded by the House of Deputies and accepted by the House of Bishops. We should go still further and say that yet more modifications may be necessary; but, holding this position, Father Hughson must be prepared to have his defection published by those who deny the necessity or desirability of any such requirements, and he must be assumed to have repudiated the position of the magazine which claims to represent his own order.

And we shall especially welcome a statement from Father Hughson as to where he stands upon the matter of the reservations, which THE LIVING CHURCH demands and *Holy Cross Magazine* condemns. If he agrees with the latter, it is useless for him to argue for an additional reservation in favor of Confirmation.

It will be recalled that several good friends have entrusted us with remittances to be used for the relief of women and children in enemy countries.

We have delayed their transmission in order to assure ourselves of a satisfactory fund for the administration of such a trust, with protection both for donors and for those needing relief. We have obtained such

Relief Funds

satisfactory endorsement of the American Relief Administration European Children's Fund and have transmitted amounts received, with directions that they be used in Austria where, according to all reports, the destitution is much greater than it is in Germany. This fund is trying to give special nutritious food to 230,000 children and, in some cases, to mothers, all gifts being used for food or clothing. Travellers returning from Europe are agreed that the time has come for America properly to extend such relief and that the suffering is intense. That is reason enough for Americans to listen to the call, and give some part of the relief which they are sending to stricken Europe, to these helpless and innocent ones who have been so greatly wronged by the crimes of the nations of which they are the unhappy subjects.

It is very desirable that American relief be given by those who are thoroughly pro-American in their sentiments, rather than by others who might conceivably promote enemy interests by their gifts. We are glad now to offer our good offices to such of THE LIVING CHURCH family as desire to participate in this work.

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

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

1. St. Alban's School, Sycamore, Ill.....	\$	6.10
36. G. H. S., Louisville, Ky.....		36.50
57. W. C. Hawley, Pittsburgh, Pa.....		6.50

63. Mrs. W. G. Bliss, Katonah, N. Y.....	12.50
115. Children of Mercy, Gardner, Me.....	8.00
174. Miss Violet Tourtellot, Utica, N. Y.....	18.15
188. Mrs. W. O. Emery, Detroit, Mich.....	18.50
226. Marshall, Catherine, and Jane Baldwin, New York City	36.50
275. St. Luke's Sunday School, St. Albans, Vt.....	15.00
377. Alice Clark Cushing Memorial.....	36.50
428. In Memory of Loved Ones in Paradise, New Market, Md.	10.00
580. In Memory of Margaret H. Chubb, Mt. Vernon, N. C.....	36.50

Total for the week	235.75
Previously acknowledged	57,639.61

\$57,875.36

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

4. Woman's Club, Alliance, Nebraska.....	\$	36.50
Previously acknowledged		3,117.92

\$ 3,154.42

FRENCH ORPHANS' RELIEF FUND

E. L. S.....	\$	5.00
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BELGIAN RELIEF FUND

Virginia Osborne Smith, Elmhurst, L. I.....	\$	5.00
Christ Church Cathedral, St. Louis, Mo.....		66.37
Mr. Paul M. Hubbard, Boston, Mass.....		3.00

\$ 74.37

NEAR EAST RELIEF FUND

Holy Trinity Sunday School, Ukiah, Calif.....	\$	3.00
"A Friend"		5.00
Sisters of the Tabernacle, Chattanooga, Tenn.....		10.00
Ven. Norwin C. Duncan, Raleigh, N. C.....		5.00
Zion Church, Dresden, Ohio.....		5.00
Christmas Offering from two little girls in Minneapolis, Minn. *		5.00
C. C. E.....		5.00
Members of St. Paul's Parish, Steubenville, Ohio.....		13.00
L. B.		2.00
Rev. James Noble, Falls City, Nebraska.....		1.00
Mrs. Edw. Willis, Falls City, Nebraska.....		1.00

\$ 55.00

SERBIAN RELIEF FUND

Holy Trinity Sunday School, Ukiah, Calif.....	\$	2.00
In Memoriam Jack Nikolotich.....		1.00
Mr. Paul M. Hubbard, Boston, Mass.....		2.00

\$ 5.00

BISHOP OF WEST TEXAS' RELIEF FUND

Protestant Episcopal Church Society, Shelburne, Vt.....	\$	2.50
L. B.		5.00

\$ 7.50

FUND FOR FEEDING AUSTRIAN AND GERMAN WOMEN AND CHILDREN

K. K., Bloomfield, N. J.....	\$	5.00
Miss Lella M. Sewall, Brookline, Mass.....		1.00
Miss Lella M. Wales, Brookline, Mass.....		2.00

\$ 8.00

* For relief of children.

ANSWERS TO CORRESPONDENTS

McW.—By action of the last General Convention the Church Pension Fund was authorized to use a portion of its assets for the relief of aged clergymen who had retired before the pension system came into effect, and who are in need, though the fund does not admit of paying uniform pensions to them.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE EPIPHANY

[For the Week Preceding the First Sunday after the Epiphany]

The Meaning of the Epiphany

Sunday: Isaiah 49: 1-13



WILL give thee a light to the Gentiles." In the primitive name of this Festival, The Theophany, lies its deeper meaning. "Whatever makes manifest is light." It is God's Supreme Manifestation to the life of men. Wherever regard is paid to ceremonial the Church has always emphasized in this manner the significance of the day. And it is fitting to instill a deep and lasting reverence for the divine glory of the Babe of Bethlehem.

The Promise of the Epiphany

Monday: Isaiah 60.

No other voice of prophecy reaches the sublimity of this chapter in its anticipation of the Epiphany. We shall never outgrow its optimism nor tire of its matchless vision. "The glory of Jehovah is risen upon thee" is true of every soul that has heard of Jesus. For many generations darkness had covered the earth, but with the angels' song the morning dawned, manifesting God's Fatherhood in terms of Sonship.

The Confidence of the Epiphany

Tuesday: Psalm 46.

"The Lord of hosts is with us; the God of Jacob is our refuge." That is the indwelling sentiment of those in every generation who rest in the confidence that this world is the

scene of a divinely ordered programme, where eternal purposes are tending to their fulfilment. The Manifestation of Bethlehem carries us beyond the negation of strife into the determination of a better world.

The Sequence of the Epiphany
Wednesday: Psalm 8.

From Nature to the written Word, and from the written Word to the Incarnation. Here is a lyric of creation and man's dominion. "When I consider the heavens what is man?" It is true that God speaks to us through nature. But nature as a revealer of God is like a doorkeeper at the outer gate of the King's palace, like the house revealing the builder, or the painting the artist. In the written Word God has spoken and in every way the message "is profitable". But men may rightly interpret the Bible and reject its requirements. His supreme revelation was in His Son. The relations of God to His creation are but the counterpart of His imminent relations to mankind. In the Life, in Jesus Christ, the sequence reaches its climax, and on Him we build all our hopes for the future.

The Sovereignty of the Epiphany
Thursday: St. Matthew 2: 1-12.

"Where is He that is born King of the Jews?" Every step in the reasoning of the Wise Men about the star was likely tainted with error, yet it led them to the Saviour. If we had to wait for perfect knowledge of God, who would find Him? It was the assertion of kingship which led to the murder of the Innocents, and on to Calvary. The tragedy of the Gospels is in this claim. All the malign influences of the world are typified by the antagonism of Herod on learning the inquiry of the Wise Men. And the problem of life is to bring the Herod in us into subjection. All who are wise bring gold, frankincense, and myrrh.

The Inclusion of the Epiphany
Friday: Romans 15: 1-21.

Why were men summoned out of the unknown "East" to travel weary days and nights to pay a single act of homage and then vanish forever? We now appreciate that in God's providence it was to teach us of the wide embrace of the Realm He came to set up. It was a fulfilling of the visions His messengers had seen many centuries before that Gentiles should come to His light. They were the forerunners of that great company which no man can number out of every clime and age who have found in Jesus their Redeemer.

The Obligation of the Epiphany
Saturday: Ephesians 5: 1-14.

"Walk as children of the Light." It has been said that "because hundreds are Christians, thousands are not". It may be an exaggeration, it does not lessen the individual responsibility. But it does emphasize the obligation resting upon us.

NOTES ON THE NEW HYMNAL—IV

BY THE REV. WINFRED DOUGLAS



HYMN 70. "The King shall come when morning dawns". This beautiful hymn of Christmas Eve is wholly new to our Hymnal. John Brownlie, its translator, has worthily continued the great work of Dr. Neale in bringing us a world of new devotional beauty from the inexhaustible treasure-house of the eastern service books. He is the Presbyterian minister of the Free Church at Portpatrick, Scotland. The bright and vigorous tune was written in 1789 by William Jones, vicar of Nayland, England, for a metrical version of the Twenty-third Psalm. Both hymn and tune found a place in the Canadian Book of Common Praise, where they have met with universal approval.

HYMN 71. "While shepherds watched their flocks by night." The first of the Christmas hymns carries us back to a period in which hymns, as opposed to metrical psalms, had almost disappeared from the Church of England. At the time of the English Reformation, the effort was made to retain the ancient office hymns in their accustomed places. The effort failed for lack of literary skill. Specimens of Cranmer's attempts at translating the hymns show his good sense

in not including them in the Book of Common Prayer. Unfortunately, there was nothing to take their place: and the old conception of a hymn as a part of divine service, firm and settled, like the scriptural canticles, disappeared from the English Church, together with the noble Hymnal common to the whole Western Church. The loss was a grievous one; and our hymnody will not reach its full scope until the office hymns are restored, as they already are among religious communities. Hymns Ancient and Modern and the English Hymnal contain them all. But no loss can thwart the will of God for His Church: the gap was at once filled in some degree by the gradually growing set of versified Psalms and Canticles which came to be known as the "Old Version", and which was the first Reformed Hymnal. This was, however, exceedingly stilted and faulty, and most of the tunes were very dull. Protest against them finally led to the formal authorization of the "New Version", as an alternative in 1696. This was the work of Nahum Tate, the poet laureate, and Dr. Nicholas Brady. In 1700, they issued a Supplement containing tunes for the metrical Psalms and Canticles, additional versions of many of them, and, finally, six hymns: one for Christmas, two for Easter, and three for the Holy Communion. The Christmas Hymn, entitled "A Song of the Angels at the Nativity of Our Blessed Saviour", was the poem now under discussion. It was directed to be sung to "any of the Tunes of Common Measure printed toward the end of this Supplement". Among them was "Winchester Old", which has been more associated with the words than any other tune. This fine old song was really the beginning of the restoration of hymnody to the English Church.

The English Hymnal appends a note to the words to the effect that it is impossible to print all the tunes associated with them. This is equally the case in America. The tune "Carol", No. 79, was written for them, as will be seen by singing the second stanza, to whose opening words the tune exactly corresponds. Those who desire a modern tune will perhaps prefer this to the recent German melody "Bethlehem", No. 499, which is also often sung to the words.

HYMN 72. "O come, all ye faithful." This dearly loved Christmas prose forms a part of our great indebtedness to the piety of the French Church, where it originated about the end of the seventeenth century. The tune has undoubtedly accompanied the words from the beginning; but the earliest copies yet found are in the two manuscript collections at Stonyhurst and Manchester, dated 1751, and mentioned in the comment on "St. Thomas" at No. 57. It is often erroneously assigned as the work of John Reading, organist of Winchester College in 1680. It was introduced into the worship of the English Church in 1891 by Frederick Oakeley, incumbent of the Margaret Chapel, now All Saints', Margaret street. The original was in the key of G.


HYMN 73. "Hark! the herald angels sing." Charles Wesley, starting for church early on a Christmas morning, listened a moment to the clear pealing of the bells, and exclaimed:

"Hark! how all the welkin rings
Glory to the King of Kings!"

Later, he completed the hymn; but an unknown hand later on altered the fine first couplet to the less fine familiar form. Few livelier controversies have sprung up in this field than that over the restoration of the original words in Hymns Ancient and Modern. But the question was one of taste, and "*de gustibus non disputandum*". Oddly enough, the words were formerly sung in America to the Spanish tune now so firmly united to the so-called Litany hymn, "Saviour, when in dust to thee". A longer controversy involves the tune. Mendelssohn unconsciously took part in this controversy himself, when he said of his melody, "It will never do to sacred words." It was originally composed to greet a newly elected burgomaster at his induction into office; and afterward skillfully employed in the well-known "Festgesang" to glorify Gutenberg, inventor of printing. But whatever Mendelssohn and other censorious individuals ("one of which I am whom," as Artemus Ward said) may have thought of this as a hymn tune, there is no doubt of its permanent association with these words, or of its vast popularity.

Letters from a Militarized Civilian

XII

 HERE are corners of Massachusetts or New Hampshire, hilltops of Connecticut, bits of Maine coast, which are quintessentially New England. They could not be mistaken for anything else, even by a stranger; and one who has lived close to the heart-beats of New England recognizes at once the character given by landscape, foliage, architecture. Not, of course, that New England is all of one pattern; but round Southboro', or Dublin, or Pomfret, or along Casco Bay, the Westerner finds what he seeks when he searches for something *characteristic*, typical.

So of old England. Cities may be much the same, the civilized world over; but Hertfordshire, or Bucks, or the Cotswolds, have a beauty all their own. Dropped down there from Aladdin's carpet with no further illumination than memory affords, one would know where he was at a glance. I have written here before of those regions, praising them and the good friends who live in them; the undulating little hills with red farm-houses and tiny red villages nestled down among them, and the great house, or Bury, exalted visibly and symbolically: the beechwoods clothing steep slopes; the grey stone towers and walls and the Roman camps. Well, here is a region as unmistakable. I write in the garden of Pershore Abbey, nine miles from Worcester, with Breden Hill at my back and the Malvern Hills westward. Little black-and-white half-timbered villages are scattered broadcast

through the countryside, with delightful lanes, high-hedged, connecting them. Orchards abound, rich in pears, plums, and apples. The Avon, swan-peopled, winds slowly through the fields, and the air is misty with the sweet incoherences of the changes from many belfries. Just before me rises all that is left of the great Abbey church: the tower, the choir, and one transept; magnificent enough, even in mutilation and ill-judged "restoration", to indicate what it must have been when eight hundred black monks wrought the *opus Dei* there, and the long-drawn nave gathered the folk of the whole country-side before its western altar. Of the monastery buildings themselves, as of the nave, nothing remains, except one foundation stone. Sacrilegious malice, fire, neglect, and rapine have destroyed all else. For years after the suppression, the ruins were a quarry for builders; and it needs an enlightened imagination to paint the mental picture of what used to be there. The abbey-lands stretched far and wide: gentle, resident landlords were the monks, concerned about the spiritual and material well-being of their tenants. Now, these lands enrich the successors of kings' favorites or the inheritors of robbers. Why does no one preach a crusade for the disendowment of men whose wealth came from God's Church and God's poor? Just before coming here I had read over again D'Israeli's *Sybil*, with its reasoned condemnation of the suppression of the religious houses; and I commend to you the impassioned rhetoric and the irrefutable logic of that great Jewish Christian, in this whole connection.

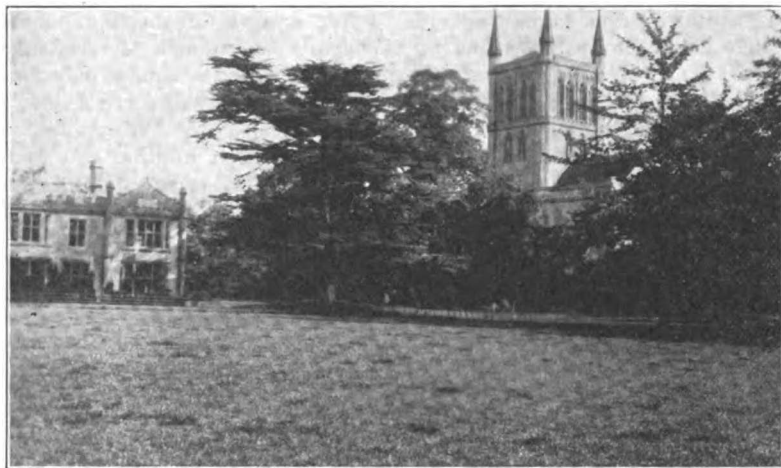
Thank God, some sparks of ancient piety remain: ready, under the Breath of God, to burst into flame. Some years ago, forty acres of old monastic land, immediately adjoining the church, with a large and dignified house of the last century, were given to those concerned with the revival of the

Benedictine Order in the English Church. Lawn, park, pasture, garden, half a dozen cottages, all these know once more the black habit of the Patriarch of monks, and hear again, after four centuries, the Divine Office. When Abbot Aelred of Caldey led part of his little flock into alien shepherding, and carried with them the gifts made by English and American Churchmen for work in the communion of the English Church, Pershore was saved. (It would be interesting to learn how much, if any, of the £3000 the court of honor adjudged due to go with it has ever been paid by the Abbot! His piteous appeals for money, in American and English Roman Catholic papers, imply great necessity of some sort, in which debts of honor perhaps have no part.)

Now Fr. Denys, learned, loyal, humorous, well-poised, has charge of the group dwelling at Pershore. Some are still with the colors; others are applying to be received. The late Bishop of Worcester, recently translated to Coventry, told me in America of his deep sympathy with the movement, and his joy to have it in his diocese.

I trust his successor will be as fatherly.

Within the Abbey precincts I find more peace and serenity than anywhere else in England since I crossed the Channel. England has changed vastly since the war—and not for the better. My English friends warned me, in France, that I should hardly know the country: for, said they, the best men have been killed or invalidated, or are withdrawn from civil life, and the baser sort are in possession.



PERSHORE ABBEY

So it seems. One senses a difference immediately, in the atmosphere. Manners have gone by the board: police, railway porters, shopkeepers, officials of all sorts, who used to be such models of courtesy, are too often rough and insolent. Strikes are everywhere; prices are beyond belief. The food situation seems worse than in France, with eggs at fivepence each, plums ninepence a pound, peaches a shilling apiece, and staples in proportion. Men's clothing, worse in quality of cloth, costs more absolutely than in New York to-day. The railway service is deplorably bad—largely because the companies have had no opportunity to put their engines in good condition, and because so much English rolling stock is still in France. Children show the lack of paternal discipline; and dirt and drunkenness seem worse than ever, though, they tell me, high wages have almost done away with poverty. Pershore itself, a fairly prosperous little town, has slums unmatched in America; and I have already seen more drunkenness here than in all France. I am distressed for England, which I love as much as ever. She needs leadership, which she has not; she needs ideals and vision; she needs unity of purpose and a great national house-cleaning.

Many people ask me about prohibition in America; and I try to imagine what a "dry" England would be. But those who hate drunkenness most talk despairingly of the situation here. "The Trade" is too powerful and respectable in England, where "the Beerage" is a proverb, and clergy invest in brewery shares.

Yet industrial leaders are realizing that a drunken England cannot compete with a sober America in world-markets; and a campaign for prohibition is commencing. The beer press, much alarmed, try to bring discredit on it by calling it "the pussy-foot campaign"—as if there were something stealthy and underhand about it. I pray God they

may learn more, and that right early, of what education can do to open men's eyes.

AMIDST ALL THESE changes for the worse (some of which, at least, are only temporary, in a transition period), it is good to find some places and people unaltered. Various small



BELGIAN GRAVES IN WALES

friends of mine, known to readers of these pages, are still adorable, even though five years older than when I last saw them. One is to marry an American officer, by way of cementing the alliance; another was presented at Court the other day, after her marriage to a naval officer. Cecily, gracious and stately, with a child's heart, has given herself for three years to work in a Birmingham munition factory, with one brother at Sandhurst, the other at Osborne, and a sister helping in one of the women's adjuncts to the army. That might be called a patriotic family, I think, with the mother at the head of a great military hospital at the same time. I was glad to take refuge in their lovely Shropshire home for a little, when all were returned. North Wales, however picturesque, was bleak and unfriendly in weather; but I made acquaintance with some new regions round Barmouth, learned a few Welsh phrases from a dear child of 12 who chanted her English with a curious upward lilt that was fascinating, and was glad to find an epitaph of 1836, in the thirteenth century church of Llanaber, which ended with the devout prayer: "*In caelo requiescat.*" It was touching, in that remote corner of Britain, to find a few graves of Belgian refugees, each marked by a wooden cross into which had been set the photographs of those buried, with a Flemish inscription asking the prayers of the faithful for their repose.

Whatever changes have come to Oxford, the gardens do not show any.

I sat for hours in Wadhams Garden, where Arthur Upson, our Minnesota Adonais—come so swiftly to perfection that he fulfilled a long time—wrote his lovely *Octaves in an Oxford Garden*, and dreamed of other days and years. At Cowley, Father Bull, the new Superior-General, has brought the impetus of the best of South Africa and America; and the devotion in the new church is most edifying.



HARLECH

STRANGE TALES COME to one's ears of a revival of persecutions. Bishops who are dumb in the presence of abominable heresy that talks of our Lord's "Jewish superstitions", and proposes to "overthrow His moral supremacy", commence to harass and threaten some of their clergy for what is, at worst, a mode of showing honor to God Incarnate not yet officially sanctioned. Everlastingly disgraceful to the episcopate as such a course may be, persecution always renews loyalty, and so will serve a good purpose—whether in Cornwall, Essex, or the Philippines. But more and more clearly it appears that nothing can save us, can save society, can save the world, except renewed and complete loyalty and love to Jesus Christ, both God and Man. All the "movements" and fads of the day, from Conan Doyle's preposterous necromancy (how Sherlock Holmes must mock his inventor over such credulity!) to Bishop Henson's modernism, from "birth control" to the demand for "non-dogmatic reunion", are contrary to such loyalty. We shall better oppose them, not as we debate, but as we adore.

PRESBYTER IGNOTUS.

The Cry from Lille



FRENCH visitor now in this country is the Abbé Ernest Dimnet, professor in Paris as formerly in Lille University. He has recently delivered the Lowell lectures at Harvard and is distinguished for his writings in English as in French. Readers of the *Atlantic* will remember several recent articles from his pen.

Dr. Dimnet urgently seeks to raise \$100,000 in this country for the work of two children's hospitals in Lille, where the need is very great. In an appeal signed by Booth Tarkington, Margaret Deland, and Agnes Repplier which lately appeared in the *Literary Digest* it was stated that—

1. "Nine in ten children of Lille show signs of consumption." (Colonel Mygatt of the Red Cross.)
2. "Milk, milk, milk, must be given those emaciated and undernourished children." (Herbert Hoover.)
3. "Cash is urgently needed to save the innocent Lille children who suffered during four years in a way that no American child has ever suffered." (Mrs. Duryea, Duryea War Relief.)
4. "Even now, a year after the armistice, the hardships endured in Lille are beyond imagination." (Philip Gibbs, *New York Times*.)

The following facts will give an idea of the economic situation in the same town:

1. Out of 157 factories in operation in Lille in 1914, only 7 or 8 are now working; the 149 others are still in the gutted condition in which they were left by the Germans.
2. The hospitals, especially those attached to Vauban University, are crowded with sick children. The financial situation has become so critical that a few weeks ago they could no longer give even cod liver oil free.

This is the state of affairs in a French city which not long ago was as prosperous as Boston. The whole manhood of Lille up to the age of forty-seven was mobilized the first day of the war, July 31, 1914. These men fought during

four years, being paid one cent a day. When they had news from home, it was of the deportation of their wives and daughters. Now they come back to find their children in the condition described above. They have no work, and their former employers—kind, generous men, most of them—are so impoverished that they can do nothing for the hospitals they once endowed so richly.

Twelve thousand dollars are urgently needed for the endowment of a Free Milk Distribution which would save hundreds of young lives. Five thousand dollars are required to install an X-Ray apparatus, which one of the best French specialists, Dr. Desplats, would operate. Five hundred dollars pays for a bed in the hospitals. Fifty dollars pays for the medicine required daily in the clinics. One dollar keeps a child in the hospital for two days.

Lille is one of the martyr cities of the world. So cruelly was it dealt with by Germany that its name has become a synonym for suffering. Its people are hard working and intelligent. When new machinery comes to them from America, they can fend for themselves. In the meantime they need to be tided over a severe crisis.


We are permitted to say that Bishop Perry, of Rhode Island, is well acquainted both with the Abbé Dimnet and with this work at Lille and gives his cordial endorsement to the statement of need. William H. Taft, Nicholas Murray Butler, and Henry Van Dyke are other Americans who have given the appeal the weight of their names.

Thus far the distinguished visitor has received \$42,000 out of the \$100,000 hoped for, most of it in small amounts, and is asking very earnestly that THE LIVING CHURCH will assist in the work. As in other needs which we have presented to our generous readers, we extend our good offices for the purpose of transmitting any amounts that may be sent to us for the purpose—stating the need frankly, making no appeal, but leaving it entirely in our readers' hands.

Missions as a Force in Internationalism

By Claudine Whitaker

[NOTE.—This paper was read at a conference on Internationalism which met at Adelynrood, South Bayfield, Mass., in August.]

N considering Missions as a factor in internationalism, it is easy to dwell on the services rendered by missionaries in getting races and nations acquainted with each other: by bearing civilization to uncivilization, by translating from one language into another, by carrying the customs, manners, and modes of thought of one part of the world to another. We know, for instance, how Augustine and his monks carried the influences of the Roman Empire to Britain, how Spanish and French missionaries have left their impress upon this continent; how, in our own day, American missionaries have taken not only their religion, but Western learning, customs, and science to the Orient. It is through Foreign Missions that many of us have learned to take an intelligent interest in other races and in other countries of which we would otherwise think little.

Valuable as all this is as a contribution to internationalism, however, it is only incidental—a by-product of Missions. It is the motivating, underlying cause which produces missionaries—the philosophy of Missions, if one may use the phrase, which is, itself, the greatest of all the forces that are making for internationalism.

A Christian missionary is one who has had the vision of the Unity of the People of God: one to whom there has come, with startling and rapturous poignancy, the realization that we are all, every one of us human beings, of one and the same substance with each other and with Jesus Christ. God has made our bodies of the same flesh and blood and our souls of the same Spirit. Even more than that: since God became incarnate, since Christ took upon Himself our humanity, we are cemented together, physically and spiritually, by the Blood of God. We are one Body, and pieces, as it were, of each other. In every human being whom you meet, whatever his race or color or condition—however lovely or however repulsive—you see Jesus Christ and you see—yourself. "God has made all nations of one blood," says St. Paul, that great missionary. "We are all one Body and members one of another."

With this realization comes the fuller vision of that Unity which is yet to be, because it is the Eternal Purpose of God. And this vision is such that, when a man has once seen it, it can never again leave him, but constrains him to leave father, mother, home, and lands, and all that he hath, in the outpouring of his every energy for its accomplishment; and takes him to the uttermost parts of the earth to seek the missing members for the perfecting of Christ's Body.

It is true that, since missionaries are human beings, all have not seen the vision with equal clearness: and it is true that the individual worker, stationed at some lonely outpost and absorbed in his or her own work of washing little Indians' faces or of trying to learn to sing in Chinese, may not always stop to trace the connection between his immediate labors and the world situation! So long, however, as missionaries go all over the world teaching people that we are blood brothers to each other and to Jesus Christ, and that spiritual values are the only real ones, they are teaching that a negro and an Indian and a Chinese are just as good as a white man; that a rich man is no nearer to God than a poor man; they are working toward the obliteration of race prejudice, of class prejudice, of national rivalry, of geographical barriers, of every artificial distinction. The spread of democracy has always been coincident with the spread of Christianity. Internationalism is simply a further application of democracy as applied to nations.

When we have prayed the missionary prayer in our Prayer Books, "O God, who hast made all nations of one blood, . . . Bring the nations into thy fold", all of us may not have realized that a League of Nations, in some form or

another, was the inevitable outcome of that prayer, but in praying it we have been, consciously or unconsciously, internationalists. Nations, like sheep, cannot enter into one fold without coming closer to each other. The missionary vocation, by the very fact of its existence, bears witness to the essential unity of the human race and inevitably contributes to the accomplishment of that unity which is the purpose of God, and to which even this dawning internationalism of ours is only one step farther on the road.

To-day we are witnessing the ushering in of this new stage in the world's development. We have evolved through slow centuries of growth, according to man's capability for growing, from the individual to the family, then to the clan, the tribe, the community, the nation. Now God's plan is moving us on still further to a federation of nations—an international commonwealth.

Keeping pace with this evolution of unity and forming an intrinsic part of it, is the increasing application of the principle of brotherhood in men's relationships to each other. First there was the owner and the slave, then the lord and the serf; now we have the employer and the employee. An advance to internationalism, which is a further democratization of government, will postulate a further democratization of our social order to correspond. A social change is inevitable, and industrial coöperation is the logical next step.

As we trace world history through its successive stages, from clans and tribes to dawning internationalism, from slavery to industrial coöperation, we find that this progression is in obedience to the laws of God revealed in Jesus Christ. "Who is to be the servant and who is to be the master?" is the question which has made history. It is the question which has caused all wars, and which has caused all changes in social order and in form of government. Gradually the world is discovering that there is no one individual, no one class of society, no one nation, which has the right to mastery over any other. As we attain to this discovery, with much self-congratulation at our twentieth century perspicacity we find that this is the literal teaching of Jesus Christ.

"Then spake Jesus to the multitudes and to His disciples, saying: Be ye not called masters, for One is your master, even Christ: all ye are brethren. He that is greatest among you shall be your servant." Jesus Christ alone is worthy of being any man's Master, for He alone was capable of humiliating Himself to becoming every man's Servant.

In other words, we are finding out, after 1900 years of Christianity, that every word which our Lord ever said applies equally to individuals, to society, and to nations. This should be obvious, since communities and nations are but collections of individuals. Nevertheless, it has taken us a long time to realize it and a multitude of Christian people do not realize it even yet! Hitherto, missionaries have preached repentance and conversion to individuals. It must be the labor of Christian Missions in this new era to put Jesus Christ at the centre of all life, and to preach social and national, as well as individual, regeneration.

As the basic principles of Christianity applied to nations as to individuals beget internationalism, so they alone can make a commonwealth of nations enduring—or endurable. The only substitute for Force in international relationships is Sacrifice. There can be no lasting world-peace until each nation has relinquished its desire for national predominance. Not "What can I get out of it?" but "What can I give?" must be the motive of each nation for entering a federation of nations.

The sacrifice of self to the good of the whole is the basis of all unity, and increasing unity demands ever increasing self-sacrifice. What made this last war so terrible was that science, by means of telephones and telegraphs, swift means of transportation, and a thousand other inventions, has annihilated distances and brought the world into such close interdependence. This coming era is going to be one of still closer relationships. Christianized it will be glorious! With-

out Christianity, internationalism and its accompaniment of greater social democracy will make this world a horrible place in which to live! We must therefore Christianize internationalism and the coming social order by beginning now.

And Christian Missions can do it! Let us not be fearful or of little faith. The stock objection to internationalism, even to so mild a form of it as this preliminary League of Nations, is that it is too utopian to be practicable—that it will not work. But what is more foolish than democracy? What more utopian than that a degraded slave or a drunkard in the gutter should have the same rights in a community as an Abraham Lincoln? that they should have equally one vote in regulating that community's affairs? Yet we have found that democracy is practical. It works—because it is in accordance with the principles of Jesus Christ. "The wisdom of the world is foolishness with God, and the things of God are spiritually discerned." It is the task of the Church's missionaries to-day, as it was the task of the first apostles, to convince men of the practicability of the ideal.

It has been promised to those who see "the King in His beauty" to see, also, "the land of far distances". As we look Godwards, we see the eternal progression of the unity of the people of God. The road is so long that our eyes cannot discern all the landmarks, but we see at the end a City placed on a hill; so high that it cannot be hid, and of so glowing a splendor, in its beauty and color and light, that we can glimpse its radiance even from here. It is the City where shall be gathered all nations, out of all races and kindreds and tongues; where growth shall supersede conflict; and where, as each color of the spectrum is composed of infinite varieties of shading but all the colors together make one light, so each individual soul and each race and each nation shall lend its peculiar color to that one Light which is Christ. And what the still further progressions of that unity will be, after man is united with God, what tongue of man cantell?

This City of God is even now in the building, and the time of its completion, when it shall come down from heaven to men, depends only upon our ability to realize it. Our Lord Jesus Christ was not deceived when He said: "The Kingdom of God is at hand!" The Kingdom of God is not a place, but a plane of spiritual apprehension. Time is the measure of our apprehension. Time, in itself, does not exist: there is no such thing as time. "Repent," said our Lord, "for the Kingdom of God is at hand." Repentance, the cleansing of our souls from the encrustations of self which blind us, enables us to perceive it; and we see that the Kingdom of God

is here, waiting only for us to see it that it may be seen.

Our Lord has told us to pray that men may do His will here on this earth as it is done in Heaven. It is when, by the transforming power of Jesus Christ, we have raised this earthly world to the level of the spiritual world, so that they meet in the same spiritual plane, that the New Jerusalem will be seen to have come down from heaven to men.

The drawing together of the nations is the part of the road to the City of God which is now unfolding before us. It will reveal many new problems for our solution. It is the principles of Jesus Christ, however, which have evolved the present world situation, and Jesus Christ, alone, is the answer to every social question, the solution to every national or international problem, as He is the answer to every individual perplexity which this new era can possibly present. It is not our function, as Christians, to be political or sociological experts: it is our function to be experts in applying Christianity to every department of life. Only Christianity can fill the need which it has, itself, begotten.

Never, in the whole history of Christianity, have Christian Missions been offered a wider scope or a more glorious opportunity; but also never have they been confronted with a more tremendous obligation and responsibility than now. In order to grasp the opportunity and to meet the obligation it is necessary for us to realize passionately two things: first, that the mission of Christianity is not to reform (as we use the word) but to *transform* this present world; second, that we are all missionaries.

It is given to every one of us, each in his own vocation, to have a definite and tangible share in the enrichment of human life and in the transforming of this world. Of all our work, however, the most profoundly social act which we can make, the help which the world needs most from us, is the oblation of ourselves. It is only as the Church—and it is we who are the Church!—is rebaptized with the fervor of the apostles, that it can meet the challenge of to-day's intense need.

"We, being many, are one Body." The body of our Lord is still crucified; the Blood is coagulated in its dead members. It is only as each separate member revives to warm and pulsating life that the Blood can flow through that member to the rest of the body. Self-oblation, therefore, is not selfish: it is to say with our Lord, "For their sakes, I sanctify myself." It is to pray truly that prayer: "O God, by the power Thou gavest Thine apostles to baptize in Thy Name, let our eyes be on the field that they reap, and let us go after them."

Come and See!

"They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou? He saith unto them, Come and see."—St. John 1: 38-39.

"And Nathanael said unto him, Can any good come out of Nazareth? Philip saith unto him, Come and see."—St. John 1: 46.

Hear the tide of human sorrow!
Moaning through the reefs of woe;
Looking for the glad to-morrow
Promised centuries ago!
Hungry, restless, backward surging,
Where despair's dark ocean swells,
Forward pressed by misery's urging:
Rising, falling,
Ever calling,
"Tell us where the Master dwells!"

There are clouds of hoarded error,
Gathered round earth's farthest rim,
Drunk with superstition's terror,
Sated from its poisoned brim.
There are tropic heats of passion
Dank with pestilence of sin;
Where the dying soul lies ashen;
With the sighing
Dawn winds crying:
"Let the Lord of Life come in!"

Now the Church, with footstep hastening,
Toward a pathway yet un-trod,
Purified from war's rough chastening,
Finds anew the Lamb of God!
Cries: "Come! see the mourner gladdened,
See the impotent made strong;
See the hearts by sorrow saddened,
By the healing
Dayspring kneeling,
Raise their secret triumph song!"

"Come! the feast lies fair and shining,
And the Master waits each guest;
Gathered from the highway's twining,
Or the hedge's thorny breast.
See the halt, the lamed, the stricken,
Seek Love's feast of charity;
See new life begin to quicken,
Full, redundant,
Fresh, abundant;
Faithless doubter, *come and see!*"

MARY ALETHEA WOODWARD

Christianity and Spiritism: A Sermon

By the Rev. George Craig Stewart, D.D.

[NOTE.—This sermon was delivered in St. Luke's Church, Evanston, Ill., on All Souls' Day, November 2nd.]

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God?"—Isaiah 8:19.

EVER the world is sweeping a wave of occultism. It is a day of spooks. Spectral faces transfix us as we open the pages of the popular magazines; popular novels are obsessed with the psychic; *Raymond*, by Sir Oliver Lodge, is a best seller; if Conan Doyle as Sherlock Holmes had his thousands of readers, Conan Doyle as a spiritualist has his tens of thousands. *Patience Worth* before the war was known to only a few. Now ouija-boards are as plentiful as family Bibles and far more often used. Mediums, seances, clairvoyance, clairaudience—psychic this and psychic that—our common conversation is becoming a hair-raising affair with everyone eager to tell

"That this he has seen
And this he has heard
And this was noised abroad,
And this he has got from a medium
On the word of a dead French lord."

And it is not to be wondered at. It has ever been so. Necromancy is as old as the race. Assyrian, Babylonian, Persian, Egyptian, Indian, Scandinavian, Celt, Roman, Greek—all have their enchanters, wizards, mediums, necromancers. So have the Zulus and negroes, the North American Indians and the Esquimaux. The shuddering fear of the dark and of the dead lies just below the surface of us all. And this hideous war has plowed below the surface of men and women, bringing ghoulish things to light, calling restless spirits from the vasty deep, and starting great surging waves of longing which, if uncontrolled, uncorrected, and undirected, can bring us over the edge into the dark abyss of superstition and fanaticism and insanity.

The interest in spiritism is not all to the bad nor all to the good. That interest is woven of many strands, some of shoddy and some of purest gold; I take that interest apart and find vulgarity, morbidity, hysteria, sensationalism, mingled with reverence and earnestness and wistful half-faith and broken-hearted loneliness.

"Oh, for the touch of a hand that is lost,
And the sound of a voice that is still!"

I. I approach the subject tolerantly, reverently. Ridicule, vituperation, malicious epithets, scorn for all who believe in spiritism—these I do not bring. Spiritualism "affirms that the existence and personal identity of the individual continue after the change called death." To that Christianity says "Amen". Spiritualism goes on: "We affirm that communication with the so-called dead is a fact scientifically proved by the phenomena of spiritualism." Christianity says: "I don't accept that because it is not scientifically proved; but even if it were so I cannot join you in thinking such communication desirable."

One of the great difficulties is that most men and women do not distinguish between psychical research and spiritualism. Psychical research is not spiritualism any more than study of light is Post-Impressionism or theological research is Calvinism, or philosophical research is Pragmatism. No Christian need object to psychical research. It does not dogmatize in the sphere of religion. It is investigating psychological phenomena. I know some people think Sir Oliver Lodge and Dr. Hyslop and the others are "soft-headed", "easily duped", "hare-brained", and "miracle-lovers". I do not share that opinion. The British Society founded in 1882 has included among its presidents Professor Henry Sedgwick of Cambridge University, and the Right Honorable Arthur J. Balfour, and Sir William Crookes, inventor of the Crookes tube, and Sir Oliver Lodge. Gladstone was an honorary member of it, and so was Huxley. Among those who have officered the American branch are Professor Langley of the Smithsonian Institute, Professor William James of Harvard, Dr. Hyslop of Columbia, and Dr. Richard Hodgson of Boston. Some of these have come to believe in spiritualism—like Lodge and Meyers and Hyslop. Some of them, like James and Frank Podmore, never became convinced. All honor to these scientific men. They are—to quote Lodge—"a body of responsible investigators landing on the treacherous but promising shores of a new continent." God speed them in their quest for truth. I shall not laugh at them nor frown at them so long as they reverently investigate those psychic phenomena which occur in the experience of the race, so long as they do not dogmatize without establishing incontrovertible facts.

But here's the trouble. The minute a science is popularized it is in danger of being vulgarized, and when it is vulgarized

(and commercialized) it becomes a very real and often a terrible menace. I believe in radium. But I'd hate to have everyone experimenting with it. I believe in the virtues of X-ray, but I want experts to manage it. I believe dynamite is safe if men know how to handle it; but one doesn't give it to children to play with. And psychical research is a matter for highly trained experts, for pathologists, for alienists, for psychologists, for neural experts, not for exploitation by wizards who peep and mutter in twilight rooms and dark cabinets at so much an admission to the seance.

Over ninety per cent. of the mediums are frauds! That is the statement of Professor Hyslop, who believes himself that the spiritistic hypothesis is the most satisfactory one to account for the residuum of phenomena which neither telepathy nor coincidence will account for. Ninety per cent. of the mediums are frauds! Not all of them! Some are honest. But most of them are like Browning's "Sludge the Medium":

"I cheated when I could,
Rapped with my toe-joints, set sham hands to work,
Wrote down names weak in sympathetic ink,
Rubbed odic lights with ends of phosphor-match,
And all the rest."

Most of them are wretched frauds who prey upon broken hearts, exploit for their sordid gain the sacreddest of emotions, and laugh in their sleeves like the Roman augurs at the gullibility of their victims. And it is easy to fool even educated people at this game. The average person is not an educated observer. Every professional conjurer can establish that. Which of us here has not sat in the very front seat watching—not Herman or Houdin or Kellar—but just an amateur prestidigitator. And we saw the watch smashed, the handkerchief burned up, the crown knocked out of a silk hat. We knew they would come out all right and yet we saw them actually destroyed before our eyes. And what chance does a grief-stricken, nervous, half-believing woman have with a professional medium? Even such highly trained observers as Crookes and Lodge, Wallace and Meyers, acknowledge that they have been deceived over and over again. Keep away from mediums. They are for the most part fakes.

2. But suppose one could come into communication with the dead! Suppose—to quote the confession of Sludge again—suppose "there were something in it, tricks and all!" Even so—

a. It doesn't prove immortality. It might show that the soul for a time survives the death of its body, but that survival might be merely a slow sinking into mental and moral idiocy; the soul might outlast the body only to fall a victim to an "ineluctable second death".

b. It would furnish no moral evidence for immortality. Christianity insists our life yonder is conditioned by our life here. Its teaching of immortality puts red blood into conduct, stresses responsibility, gives eternal values to character, puts the emphasis on something vaster than continuance after death, puts the emphasis on eternal life and participation in the life of a God of Infinite Holiness.

c. And my experience with those who have been entangled in the uncanny approaches to spiritualistic cults is that they have been injured in body and mind and soul. At times they have become possessed. They have opened up avenues they could not close. They have been invaded. They have become haunted. Instead of clear, wholesome, vigorous persons, sound and sane, they have become queer, morbid, jumpy, hysterical. Often they have given evidences of being demon possessed. Jesus Christ cast out many devils. He restored to sanity many distressed by invasions. He called to Him the weary and heavy-laden. But can you imagine Him approving the wizards of his day that peeped and muttered? His faith in the Father was robust. "In my Father's house are many mansions. I go to prepare a place for you." Yes, says someone, but He Himself appeared after His death. He did; but not through a third person. And at one of those appearances He rebuked, you remember, the follower who demanded materialization, who would not believe except he saw and handled. "Blessed are those—Thomas—who have not seen and yet have believed." Faith transcends sight. Faith goes where sight cannot follow. If Jesus Christ had wanted us to communicate with the dead by mediums He would have instituted for such Holy Communion a seance instead of a supper. He would have consecrated a planchette instead of a paten, a cabinet instead of a cup. He would have ordained mediums instead of missionaries, and would have founded a psychical society instead of a Catholic Church.

3. One word more, and let it be for the dead. Have they no

vote in this matter? It is a principle of democracy that no man shall be disfranchised by an accident of birth. Shall a man be disfranchised by an accident of death? "Rest eternal grant unto them," prays Christianity as the soul enters Paradise. But spiritualists would trouble the dead and selfishly drag them back for conversation. In the twenty-eighth chapter of I Samuel is the account of Saul's visit to the witch of Endor. "Whom shall I bring up to thee?" she asks. "And he said: 'Bring me up Samuel.' And when the woman saw Samuel, she cried with a loud voice . . . And she said 'An old man cometh up and he is covered with a mantle.' And Saul perceived that it was Samuel. And Samuel said to Saul, 'Why hast thou disquieted me?' And Saul answered, 'I am sore distressed.'" Is that a sufficient answer? It is a supremely selfish one. "Why hast thou disquieted me?" Would you have one of your dear departed ask you that question? Would you? Here is young Rupert Brooke. Would you want to disquiet him after you had read these words:

"Not with vain tears, when we're beyond the sun,
We'll beat on the substantial doors, nor tread
Those dusty highroads of the aimless dead
Plaintive for Earth; but rather turn and run
Down some close-covered byway of the air,
Some low sweet alley between wind and wind,
Stoop under faint gleams, thread the shadows, find
Some whispering ghost-forgotten nook, and there

"Spend in pure converse our eternal day;
Think each in each, immediately wise;
Learn all we lacked before; hear, know, and say
What this tumultuous body now denies;
And feel, who have laid our groping hands away;
And see, no longer blinded by our eyes."

You could not. They are not "plaintive for earth". They feel, "who have laid their groping hands away", and "see, no longer blinded by their eyes." Rest eternal grant unto them, O Lord, and let light perpetual shine upon them!

"I am the Door!" says Christ. And Christians answer: "Thou art!" The One Mediator and the One Medium, the One Supreme Sacrament whereby we possess and realize and enjoy God! And He has provided not an unholy communion with the unseen living but a "Holy Communion" with them. The Medium in that Communion is Jesus. The material media are our familiar bread and wine. And lights burn on the altar. And faith sees, faith hears, faith touches.

In St. Luke's Church is a communion rail given by a mother in memory of her daughter. That mother always kneels for her Communion at the very end of it next the wall; and on the stone wall are carved these words:

"'Tis here I feel how near thou art,
Thy face I almost see,
When in the Eucharist I touch
The hand that touches thee!"

There they are—Christianity and the modern cult! One stands for wholeness and wholesomeness; the other for morbidity and sordidness. To the law and to the testimony! To Christ and the Gospels and the Church!

"I believe in the Cosmic Absolute," says the modern cult.

"I believe in God the Father Almighty," says the Christian.

"I believe in Reincarnation," says the modern cult.

"I believe in the Incarnation of God in Jesus Christ His Son," says the Christian.

"I believe in a non-moral Life Force," says the modern cult.

"I believe in the Holy Spirit of God," says the Christian.

"I believe in ecclesiastical bolshevism," says the modern cult.

"I believe in the Holy Catholic Church," says the Christian.

"I believe in denying sickness and sin," says the modern cult.

"I believe in the forgiveness of sin and divine healing," says the Christian.

"I believe in mediums and trances and ouija-boards," says the modern cult.

"I believe," says the Christian, "in the resurrection of the dead and the life of the world to come. I believe in the communion of saints! I know that my Redeemer liveth! I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day!" "And when they say unto you," my Christian friend, "Seek unto them that have familiar spirits, and unto mediums that peep and that mutter," answer them boldly: "As for me and my house, we will hold us fast by the Incarnate God."

It is much more acceptable to God that we should say from the heart, with the Apostle, "Lord, what wilt Thou have me to do?" than if we were to say that we wished to do any wonderful things freely for His love, of our own will, since above all things, in all that we can either say or do, God chiefly requires this of us—that in our innermost heart we should say, "Lord, let Thy most sweet Will be done."—*Blosius*.

JAPANESE PRINCIPALS MEET AT ST. AGNES' SCHOOL

By K. HAYAKAWA

Principal of St. Agnes' School, Kyoto, Japan



MEETING of principals of government and private koto (higher) girls' schools in Kyoto Prefecture was held in the assembly hall* of the new dormitory of St. Agnes' School on the 18th and the 19th of June. Twenty principals and officers of the Kyoto Fu were present. It was my duty to preside at the meeting which passed several important resolutions. The following are among them:

1. To present an application to the educational minister to grant both government and private koto girls' schools the same equipment for their domestic and science laboratories as exists in middle and normal schools for boys.

2. To present to the meeting of all principals of koto girls' schools in Japan, which will be held in the fall, a resolution to request the government to establish colleges and higher technical schools for girls of the same grade as those now existing for boys in order to meet the grave necessities of the times.

3. To make the course of the koto girls' school five years instead of four years.

These will show what changes are going on in the attitude of public educators towards girls' education.

All the principals present looked around our dormitory carefully and expressed their appreciation of what good forethought was taken in planning the dormitory, that it might be useful, convenient, and yet homelike. I noticed that one of the leading principals of the city was saying to some others:

"The kind of dormitory only private schools can make; compared to this, our dormitories of government schools look just like prisons!"

Here again we must thank the Woman's Auxiliary of America for its liberal gifts for St. Agnes' which could make a government principal express such a feeling. When they saw our little chapel most of them seemed pleased that we should have such a special place for the moral and religious training of the girls.

One more thing I feel interested to report; when they discussed the question, "What can we do about the prevalence of bad literature?" Mr. Sasabe, a Christian principal, said that it was foolish to forbid girls to read the bad literature, thereby pointing out the names, etc., of the bad books. He suggested that on the other hand we give the girls the best literature, which they could make the moral standard of their lives; he recommended *the Bible* for it. They agreed with this opinion and asked the Buddhist principles whether they have any such literature as the Bible. They said they have immense volumes of Buddhist literature, but it is all *too difficult* for koto girls' school students. A Shinto principal said they have a good collection of *Notto* (prayers), but there is *nothing like the Bible*, easy to be understood and yet having great authority. *No one could mention any other book* which is easy and having authority to be compared with the Bible. We Christians must be grateful that we are the only ones who have such a standard of literature as the Bible for our moral training.

The academic building is going up gradually and will be finished by the end of October. It will be a fine building. I think there are very few better buildings among the koto girls' schools in the city, but I am sorry to add that we have no equipment provided. Old school furniture looks worse than it really is in such a new building. Everything is so expensive in Japan now that we could not build half of the buildings which we expected to, so no money can be spared for equipment. I wish each friend in America could spare even a table; it would be a great help to us!

The Coronation Memorial Building, which cost 4,200 yen, will be finished before the end of October. This building is entirely paid for by the alumnae of the school and presented to their alma mater. Lately Mr. Usaburo Yamanoichi, the husband of one of our graduates, contributed 1,000 yen toward this building; now they are trying hard to raise the last 500 yen.

* The Saille Stuart Memorial Hall.

FATHER

Alone! I heard you must come alone that night.
 Running to meet you down the darkened street,
 I caught the hurried rhythm of your feet,
 The radiant hair, the glowing face gone white
 To find how strange was each familiar sight,
 Till "Father!" voice and heart together beat.
 Alone! I heard you were gone alone to meet
 Our Father, while alone without the light
 Of your face I plod estranged familiar ways.
 But arms stronger than mine, more thrilling song,
 Lift you to gladder and more fruitful days
 Than we could live or sing. And though the throng
 And darkness thwart me, while beyond the maze
 I see our Father, can the way be long?

CHARLES SEARS BALDWIN.

SISTER MARY ELIZABETH:
 AN APPRECIATION

BY THE RT. REV. WM. WALTER WEBB, D.D.,
 Bishop of Milwaukee



SISTER MARY ELIZABETH, of the Sisterhood of the Holy Nativity, died at the Convent in Fond du Lac on Wednesday, December 24th, after a long illness. I have known the Sister many years, long before her entrance into the religious life, as she was connected with the only parish of which I was ever rector, St. Elisabeth's, Philadelphia, and she did a very remarkable work there among the girls and children. She had been professed over twenty-five years, and wherever she was she left her mark and a very wide circle of friends and admirers. She had a very unusual executive ability, and although lame and handicapped in many ways, and never strong, her indomitable will enabled her to accomplish a great deal more than a stronger person is able to do. She had an intense love for souls and there are very many people who owe a great deal to her; some their vocation to the Religious life and some their vocation to the priesthood.

She did a very remarkable work at Holy Cross, Kingston, N. Y., and, after my consecration, came to take charge of the work of the Sisters at All Saints' Cathedral, and made herself a center of influence not only at the Cathedral itself, but with many people of the city who are in no way associated with the work at the Cathedral. When she was too ill to continue the work there, so that it was necessary for others to take her place, she still continued to exert a very wide influence. She was intensely interested in the work of the Girls' Friendly Society, and as a result there are a number of branches with over four hundred members in the diocese, and a diocesan organization. Perhaps her most lasting work is the Girls' Friendly Holiday House at Green Lake. It was entirely due to her work and energy in interesting those who could enable the society to obtain the land and put up a house and chapel. She was never happier than when she was there, and within two months of her death spent some time there with a friend, seeing that everything was in proper condition for the winter, and planning for next summer.

Many of the clergy, when they came to Milwaukee, used to go to her for advice and help, especially in their problems connected with women and girls. I have known very few people to whom God has given the gift of attracting so much admiration and devotion. She will be greatly missed.

May her soul rest in peace and in the joy of the Presence of God!

DID YOU ever spend an hour or two at a country railway junction, waiting for the next train south? The dreariest experience in life—the very acme of tedium! Yet a writer in *The Unpopular Review* argues that one is just as apt to meet his future wife at a railway junction as in the Parthenon. From the least promising situations come, at times, unexpected boons. So there are dull and vacuous periods of time which are barely endured, but which are the somber passageways into rooms of light and beauty. To put chance things to good uses is part of the sanity of life.—*Humphrey J. Desmond.*

TRAINING THE CLERGY FOR WORK
 AMONG ITALIANS

BY THE REV. THOMAS E. DELLA CIOPPA



HY is the work among Italians in our Church so pitifully small?

It is generally acknowledged that the Church has a distinct appeal to the religious tradition and temperament of the Italian, as is privately and even openly admitted by the Christian bodies most active in this field. If the means of approach are unified and the Church is presented in her integrity, without the entanglement of partisan teaching and ritual, the response is sure, and the results are permanent and valuable in quality and often in quantity.

The reason for the smallness of this work is the *lack of men*, we hear from various sources. No; many priests from the Church of Rome and many pastors from the Christian communities are waiting outside, but the door is tightly closed. If one attempts to enter this Church of ours, he is forced to travel from diocese to diocese and generally in vain. The usual reply to his application is that "there is no work in view at present". Indeed, I have endeavored to persuade various bishops to start a mission to the Italians under their jurisdiction, and offered capable and reliable men for such a purpose, but have found them unprepared and unwilling to become prepared to take any step in this direction.

Lack of intelligent sympathy and interest, onesided and misleading experience or inveterate prejudices, race pride and un-Christian patriotism, ignorance or misinformation as to the religious status of the field and its importance, unappreciation and discouragement of the actual clergy and the manner of supporting them financially, some homemade interpretations of certain New Testament passages—these evils are the reasons why there are no men available for the Italian missions.

The greater the number of clergymen working, the larger and more efficient is the work. It is imperative, then, to increase our clergy.

How to do it? Destroy, as far as possible, the evils named above by educating our American bishops and priests through booklets and conferences. When the Church is ready to face this problem with adequate efforts and means, God will accomplish the rest, and many pastors and priests will come to work. Arriving from opposite directions, from various missionary centres, they will be unable to discharge their duties and to minister in the proper manner without a due preparation.

The pastors may bring many good ideas, but they must understand the Church; teach and preach her doctrines as embodied in the two Creeds; administer her sacraments with her ritual; and follow her spirit. Those deficient in training must receive it; those fed with improper food must change their diet; and so on.

The priests must present the Church with all her vital and essential differences from Rome; they must adopt the new policy and discipline. They must have a good literary and theological knowledge, but they must become acquainted with Church History, our Bible, liturgy, heritage, and standards. It has been wrongly stated or insinuated in the last two years, in certain books pretending to be authentic, that the ex-priests of Rome are not a desirable element in the free Churches. True, they are not, if they have left unclean records behind them and their conversion has been caused by a dishonorable motive; but otherwise they are a precious element for us. Statistics show that many ex-priests, learned and upright, have been engaged in pastoral work in America and in Italy, and have achieved splendid results everywhere. Of course a careful selection is always imperative.

A special department, in one of our centrally located seminaries, should be organized for proper training of our future clergy and lay workers. The curriculum may be covered in a year or two, if necessary, under the direction of Italian and American experts. The students could also do practical work in well-organized missions, under direction of the local clergy.

These are serious matters, to be considered most carefully by the Church as a whole, if we are to spread the Kingdom in our neglected Italian communities.



CORRESPONDENCE

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

THE VIRGIN ISLANDS

To the Editor of *The Living Church*:



AY I through your paper put the urgent claims of the Church in the Virgin Islands before your readers, clerical and lay? My work there for the past 2¾ years gives me a claim to be heard, and especially as my parish of Holy Cross, St. Croix, is the sufferer.

The Virgin Islands—those latest possessions of U. S. A.—consist of three islands: St. Thomas with its beautiful harbor and coaling station, St. Croix with its sugar plantations, and St. Johns with its smaller industries. For the past 120 years the Anglican Church, under the jurisdiction of the Bishop of Antigua, has been working in St. Thomas and St. Croix. There are four Catholic parishes, three of which are self-supporting; i. e., able to pay the rectors \$120 per month, a good stipend in the West Indies, and independent of diocesan grants. The Church of the Holy Cross, the smallest of the four parishes, has a communicant roll of 200. The islands were bought from Denmark about January 1918, and the Episcopal Church immediately began to demand our work.

1. When the American flag was hoisted in St. Thomas, the Bishop of Porto Rico gave the benediction at the parade. Rumor said that he had gone there to assume jurisdiction immediately.

2. Three months later an Archdeacon toured the two islands, but avoided informing the clergy in authority that he was sent by the Board of Missions to hasten any change. He did ask the Moravian pastor in St. Thomas to find out for him the wishes of the vestry and people with respect to the impending change; but the rector there knew nothing at that time of the object of his visit to the island.

3. A few months later the Presiding Bishop took the matter up. Evidently it was understood that the American Church must follow its flag, and that the Anglican Church should withdraw from her ancient work. So urgent was the necessity that the matter was hurried to his Grace of Canterbury, and complaints of delay were even made, I understand, to Bishop Gore, when he visited the States.

4. In January 1919 Bishop Colmore, acting for the Board of Missions, was notified that two of the four priests would withdraw by June 30th, and therefore there would be two vacancies. At the same time the name of a suitable American priest was proposed to him to fill one vacancy.

5. Bishop Colmore took over jurisdiction in April 1919, and by July 15th two Anglican priests had left. After an unexplained delay the new pastor arrived on July 18th from the States, but without an assistant.

There are just three points I would like to stress. (a) The Episcopal Church keenly and urgently demanded our work, and the demand covered the period from January 1918 to April 1919. Therefore, the Board of Missions was morally bound to provide four (or as it was before the war, six) priests to carry on the work should necessity arise. Up to September 15th the Board had failed even in providing two priests.

(b) Owing to the demand of the Presiding Bishop our work, initiated in these islands over a century ago, is being neglected for lack of priests, and to-day these new missions of the Episcopal Church are worse off than formerly.

(c) Owing to this neglect of obligation and unstatesmanlike method of carrying forward work established by the Anglican Church, will the authorities of the latter ever again entrust their work to the Episcopal Church, or assume in future the right of the American Church to follow its flag?

Apparently the Board of Missions is capable of sending evangelists to the Catholics of South America, but quite unprepared to staff adequately work she has assumed among her own Catholics and in her own possessions.

Meanwhile one priest at least is needed for the faithful of St. Croix.

H. G. GOODING,
Late Priest in Charge,
Holy Cross, St. Croix.

Wybunbury, Cheshire.

[Receiving the foregoing letter from a priest who had retired from his former work in the Virgin Islands and has now returned to England, it seemed right to delay publication until some inquiry could be made as to the precise facts. It is undoubtedly true that the American Church officially holds that it has exclusive jurisdiction as a national Church over all Anglican

Churchmen in any territory that may be ceded to the American nation. The principle is thus stated in the Preface to the American Book of Common Prayer: "When in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included." The English Church accepted this principle from the very beginning of American independence. It has been acted upon whenever there has been addition to American territory, notably when the English diocese of Honolulu was transferred on the annexation of the Hawaiian Islands and the English missionary bishop withdrew.

But though the American Church does indeed maintain the principle, which Mr. Gooding seems to question, it will be a great grief to us if there has been undue haste or tactlessness in assuming actual jurisdiction. The official record seems to indicate that in the spring of 1917, "as in the spirit of Article II, Section 3, of the Constitution", the Presiding Bishop "appointed the Rt. Rev. C. B. Colmore, D.D., Missionary Bishop of Porto Rico, to the Episcopal charge of the Islands heretofore known as the Danish West Indies." This may possibly have proven a little premature as formal action, for under date of April 30, 1919, it is recorded in the Record of the Presiding Bishop: "Upon the resignation of the Bishop of Antigua of the Episcopal jurisdiction of the Virgin Islands, notice of which was this day received, I assumed said jurisdiction and appointed the Rt. Rev. C. B. Colmore, D.D., Missionary Bishop of Porto Rico, to the charge of the said Islands as my substitute."

It is our understanding that only from the later of these dates has the American Church been in actual charge of the work. Further, we understand these four parishes to be self-supporting and to be canonically empowered to call their own clergy. Whatever inquiries the Board of Missions may have made—concerning which we have no information—the Board would have no relations whatever with these parishes. The Bishop of Porto Rico must undoubtedly be ready and willing to cooperate with them in seeking such clergy, but the responsibility will rest primarily upon themselves unless there is some unusual provision in their respective charters. It is our understanding that of four clergy resident in the Islands at the time of the transfer, two remained and were taken over by the American Church and two withdrew.

Perhaps it is right for us simply to express regret that there should even seem to have been any tactlessness in the manner of the transfer, and to hope that the clergy and laity of the four parishes in the Virgin Islands will forgive us and help to make the transfer one of hearts and souls, so that the American Church may be enriched by the willing acquisition of these new workers. Very likely the Bishop of Porto Rico will welcome the opportunity to cooperate with them in securing the proper additions to the number of their clergy.—EDITOR L. C.]

CONFIRMATION AND THE CONCORDAT

To the Editor of *The Living Church*:



NO project categorical questions at an opponent has the unpleasant appearance of "heckling". I am sure Dr. Manning will acquit me of any such discourtesy, if I present him with some direct queries, based on his letter in your issue of December 20th.

Dr. Manning has challenged us to show a single point in the proposed Concordat which involves a sacrifice of principle. Does Dr. Manning mean to tell us that he regards Confirmation as involving no principle of Faith or Order?

The Acts of the Apostles sets forth clearly the teaching of the New Testament on this subject. Is this New Testament teaching now to be declared negligible? Is obedience to it something that we can be content only to "hopefully anticipate"?

According to the resolutions brought into the Convention by Dr. Manning, whole congregations are to be given the Holy Communion validly consecrated by a validly ordained priest, and that without requiring them to be confirmed.

In defense, it has been said by supporters of the Concordat that Baptism alone is necessary in order to receive Holy Communion. This proposition is without Catholic sanction. Admitting persons to Communion before Confirmation is a Western

Corruption, widely prevalent at present in the Roman Church, and which we, in our Prayer Book, have unhappily followed, although guarding the practice scrupulously by allowing it only when Confirmation cannot be had; and then, only when the communicant is ready and desirous to be confirmed. The Eastern Churches have never permitted it. Confirmation, as well as Holy Communion, is amongst them administered on the same occasion as baptism, but Communion is not administered until after Confirmation.

Dr. Manning will be able to correct me if I am wrong in saying that the action of our recent Convention is the first instance in the twenty centuries of the Church's history where a national synod has deliberately proposed measures which give entire congregations liberty to reject Confirmation once for all, and permit them to continue to receive the Sacrament without it. Does Dr. Manning insist that this involves no violation of Faith or Order?

During the past four hundred years various groups of Protestants which for various reasons have broken away from the Anglican Church have, one by one, declared that Confirmation did not matter, that its abrogation violated no principle of Faith or Order. Were they right?

We should be grateful to Dr. Manning for an answer to these questions.

Holy Cross, West Park, N. Y. SHIRLEY C. HUGHSON,
December 23rd. Superior, O.H.C.

[Attention is directed to a comment upon this letter in the editorial pages.—EDITOR L. C.]

THE PSYCHOLOGY OF 'VERSION

To the Editor of *The Living Church*:

HERE is an interesting phase of human psychology shown by the clergy who go to Rome. The avowed reason is usually not that they have accepted the Roman claims but that the Episcopal Church in some of its members has failed to live up to its teaching. The so-called Canon 19, the unrebuked heresy of some bishop or priest, or the unconfirmed rumor of some violation of some Catholic doctrine—it is usually some such reason that the men give for going, rather than an acceptance of the primacy of the Roman see in jurisdiction and teaching as well as its infallible teaching authority.

One can see how a man can bring himself to believe this, but if one does, why cannot this be given as the reason for leaving? The errors of Broad-churchism, the freedom of theological opinions and teachings which may be allowed in the P. E. Church, can hardly make true that which is not true. If the papal claims are true, they are true even if the Episcopal Church were consistent and holy. If pragmatism is to be the test, then Rome is not holy or true. She is not the one true infallible guide and she never has been. She allowed, or was compelled to allow, within her fold popes who were sceptics or immoral, bishops who did not practise their religion, and in France bishops who were courtiers and atheistical sceptics, followers of the Encyclopedists.

To a sane man this neither makes against Rome nor for Geneva. It is the truth of her teaching that is the test. Yet men justify their going not because Rome is right but because the Bishop of Heresia admits deniers of the Faith to a corporate Communion on occasions. This simply means that, since the robe of Christ has been torn, there is confusion. Rome is just as much to blame as Canterbury.

Here is what a convert has to swear to:

"I BELIEVE

"1. That no one can be saved without that Faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches;

"2. That the Holy Catholic Apostolic Roman Church is the only and true Church established on earth by Jesus Christ;

"3. All the articles that she proposes to my belief;

"4. The primacy, not only of honor but also of jurisdiction, of the Roman pontiff, successor of St. Peter, prince of the Apostles, vicar of Jesus Christ;

"5. Everything delivered, defined, and declared by the Holy Council of Trent and by the General Council of the Vatican, especially concerning the primacy of the Roman Pontiff and his teaching authority."

These, as I have said, are either true or not, in themselves. If they are true, they are so, independent of the errors of Anglicanism. If they are not true, then Rome is as full of error as ever Canterbury was or is, for she says no man can be saved without believing them.

I have received many letters from 'verts, but in none have I had put to me the absolute truth of the Roman claims. It is always some defect in the Episcopal Church or some happiness the writers have found in Rome. What has all this to do with the matter? Truth is truth, be men ever so great sinners.

December 8th.

H. P. SCRATCHLEY.

TURKEYS AND THE TURKEY ROOST

To the Editor of *The Living Church*:



I WAS distressed to learn of the burning of the Turkey Roost at Nashotah House; possibly the indignity put upon the venerable Roost of taking from it its historic name, and the delightful memories that clustered about it, made the Roost feel, "Better to burn as a turkeys' roost than be the abiding place of that dumb ox of Sicily".

Many years ago I asked Dr. William Adams why the house was called "Turkey Roost". His explanation was that when the building was erected it was used for lodging some seven or eight students, and they were very proud of their, as it was then, pretentious home, and quite set themselves above the other students. This particular group of men drove over to Waukesha for some event and registered at the Waukesha hotel, each one placing "S. T." after his name—presumably "Student in Theology". The hotel proprietor was mystified by the "S. T." and asked Dr. Adams what it meant. "It stands for Sucking Turkeys", he replied. The hotel man thought the explanation too good to keep, and so that particular group of men came to be known as Sucking Turkeys, and their house, "The Turkey Roost". I was, and still am, puzzled as to why the Doctor should have picked on turkeys, but fearing that he would construe a question to clear up that point a reflection on his Irish wit, I forbore asking. Possibly someone learned in theology knows the connection between turkeys and theologs.

SAMUEL G. WELLES.

104 Woodside avenue,
Trenton, N. J.

A TEACHER FOR JAPANESE GOVERNMENT SCHOOL

To the Editor of *The Living Church*:



CABLE just received from Japan reads as follows:

"Governor of Nara, Japan, is in urgent need of teacher for government school at a salary of \$150 per month. American missionary preferred."

Nara is an attractive city of about 50,000 people. Many centuries ago, it was for a time the capital of Japan. It has always been intimately identified with Japan's political and religious life. It is the home of some of the most beautiful and impressive shrines and temples in the country. During my visit there last May the assistant mayor of the city, who is one of the members of the vestry of our Church, told me that not less than three million pilgrims visited Nara every year. This fact makes it a place of widespread influence.

If any of your readers would like to consider responding to this call, I will endeavor to supply additional information. The teacher asked for should be a man. JOHN W. WOOD.

281 Fourth avenue, New York, December 26th.

THE "PERSONAL MENTION" COLUMN

To the Editor of *The Living Church*:



WITHIN ten days I have received letters addressed to me as chairman of the D. B. R. E. of East Carolina from the G. B. R. E. and one from the American Church Building Commission addressed to me as priest in charge at Red Springs, N. C., and this in spite of the fact that my acceptance of this parish was duly chronicled in all the papers.

This means a loss of time to all concerned and any one who should get the letter and does not is blamed. This is something that occurs very often and it is not every cleric who feels in duty bound to forward such letters.

May I suggest that secretaries of boards, commissions, and other bodies would save themselves and others time, postage, and annoyance if they would but correct their Church Almanac lists week by week by means of your "Personal Mention" column?

Yours sincerely,

HERBERT A. GRANTHAM.

Christ Church Rectory, East Haven, Conn., December 6th.

CHRISTMAS GIVING must be love-giving. Else it is not of Christmas, but of the world. Make somebody happy by the materialization of your thought. But if your thought be insincere do not give, for insincerity is not of Christmas. Exchanging is not giving, in the Christmas sense. You who love one another, join in giving to those who cannot give in return, unless their gift be gratitude. Perhaps you cannot find such in your own fortunate and prospering community. If so, all the more you can join in helping your down-trodden neighbors in China, Korea, Armenia, India, and your sorely weakened brethren in France and Belgium and Poland and Russia. The nineteenth century made the world a neighborhood. Let it be at this season a brotherhood! So you will not have learned Christ in vain!



The Day Office of the Monastic Breviary. Translated into English and adapted to the Kalendar and Missal of the American Church. Printed for the Community of St. Mary, Peekskill, N. Y. 1919. Pp. 316+96.

This book is a valuable piece of work. It is the translation of the ancient Benedictine Breviary, done by the Community of St. Mary. The *Day Office of the Church*, widely used by the clergy of the American Church, and the older *Day Hours*, are familiar to many persons. But the revival of the Religious Life in the Anglican Communion, and, more especially, the restoration of the Benedictine Rule for men and women in England, calls attention to another venerable Office, the "Monastic Breviary". By the "Monastic Breviary" is meant the Divine Office as set forth in the sixth century in all its essential features, and, indeed, in many of its details, by St. Benedict, the father of the monks of the West.

The first appeal, then, which this form of the Office makes to our attention is that which is dear to the hearts of Catholic Churchmen, the appeal to antiquity. The Monastic Breviary, as the Sisters of St. Mary have faithfully translated it, is the earliest complete Office of Western Christianity. For many centuries this Breviary has remained practically unchanged, the *Opus Dei* of Religious of every age.

The translators have done their work faithfully. Nothing in the way of simplification or dilution of doctrine, the curse of many Breviaries, has been permitted. Invocation of Saints stands just as clear on the page of this twentieth century Breviary of an American Sisterhood as it did in St. Benedict's own copy; indeed, it is the same Divine Office as that of the Religious of the sixth century which now in English words is being offered on the heights of the Hudson, in the heart of great cities, on the plains of our Middle West, on the mountain plateaus of the South.

Another feature besides its antiquity, which should make a strong appeal to priests and Religious of our age, is the great practicality of this Breviary. The American priest, if he is faithful to his vows and ideals, is the busiest of men. American Religious for the most part live the "mixed" rule. They are all engaged in many active works in addition to that greatest of all works, the rendering of the Divine Office, the "Work of God". With the prudence which characterized all of St. Benedict's rulings, this Monastic Breviary is the most compact of all the forms of the Office. Terce, Sext, and None are just one half the usual length. Prime and Compline are shorter, Lauds alone remains about the same length. The preces are also shorter.

Again, another very real gain lies in the greater variety of psalms. Those who use the Office of the Roman or Sarum rite are accustomed to recite the 119th Psalm daily at the Little Hours. But in the Benedictine Office this psalm is used only on Sunday and Monday, the first nine of the Gradual Psalms being recited on other days. This system gives for these three Hours alone twenty-seven portions of psalms instead of the usual eighteen. In other ways there is a greater variety of psalms used than in either the Roman or Sarum Offices.

An addition to the ancient Benedictine Office has been made by the Sisters, strictly in accord with liturgical principles. This is their "Office of the Mother Foundress", prepared by the Sisters themselves. The Office is so beautiful that we cannot resist the temptation to quote from one of the hymns, which are the original composition of members of the Community of St. Mary. St. Theresa is introduced because the Seraphic Mother was the patron of Mother Harriet, the Foundress:

"The Lamb through starry meadows walks
And, whereso'er He goes,
There follow close the blessed saints,
Who throng Him, row on rows.

"Where'er for joy His footsteps pause,
They stand in shining bands,
And bend to see what names are writ
Upon His sacred hands.

"He smiles to meet Theresa's gaze,
Aflame where all are bright,
And close beside her, hand in hand,
Our Mother clothed in light.

"O blessed saints, O land of flowers,
How near ye seem to-day!
We almost see that happy throng
As they their homage pay."

KARL TIEDEMANN, O.H.C.

Virgil and Isaiah. By T. F. Royds. Oxford: B.H. Blackwell. New York: Longmans, Green & Co. 1918. Pp. 122.

This little book, based on a lecture delivered to the Manchester branch of the Classical Association in 1914, is of importance to the theologian and student of the Bible because it is a study of the *Pollio*, or the Fourth Eclogue, on which Virgil's reputation as a prophet of Christ rests. Virgil's reference at the beginning of the poem to the return of Saturn's reign, and his description further on of the future Golden Age in words which are Isaianic in character, have been taken in the Church, by those in high authority, from the time of St. Augustine to the twelfth century, as containing distinct predictions of Christ, and the Blessed Virgin. But later students have unanimously rejected this. Royds compares the fate of this supposed prophecy with that of Isaiah 7, 9, 11, and 32, but comes to the conclusion that "Virgil like Isaiah was a real prophet of Christ; and we may boldly echo the old Christmas salutation—all the more fervently because it was used in Rheims Cathedral: 'O Maro, prophet of the Gentiles, bear thou thy witness unto Christ.'" The work has been well done, and deserves close and careful study.

SAMUEL A. B. MEBBER

An Unknown Disciple. Published by George H. Doran, New York.

This is a story of the life of our Blessed Lord supposed to have been written by a man of wealth and culture who lived on his estate in Lebanon and followed the Lord during His Galilean ministry. Such attempts to portray the life of our Lord are usually written to set forth peculiar notions which have no foundations in the Four Gospels and rest wholly in the imagination of the writer, but this volume is to a large extent an exception to that rule. Unfortunately the first and last chapters are not equal to the rest of the book. The first chapter contains a rationalistic explanation of the demons entering the herd of swine, and the final chapter leaves the resurrection in a mystical haze; and the "Unknown Disciple", after all that he has seen and felt, while other disciples go forth with joy to preach the Gospel, goes back to his estate and settles down as a gentleman-farmer. No man with the heart and love of the "Unknown Disciple" could do that.

The Childhood of our Blessed Lord Jesus Christ. By Agatha G. Twining. Morehouse Publishing Co. \$1.15.

All that we know of our Lord's childhood is told in simple and beautiful language that a little child can readily understand in this little book by Mrs. Twining. Written by a mother for her own children, it will prove to other mothers a help in instructing their little ones. Each of the fifteen chapters is followed by questions and answers, thus making it suitable for an instruction book in the home or Sunday school. It is beautifully illustrated with a colored frontispiece and numerous reproductions of celebrated paintings. An excellent book for a gift or a reward.

The Faith of a Little Child. By H. A. Wilson, M.A. George W. Jacobs & Co., Philadelphia. Price \$0.75.

The Faith of a Little Child is written for children of eight or nine years, with a view to earlier preparation for confirmation. It immediately wins their attention by its clear, large, widely spaced print, broad margins, and pleasing illustrations; and holds their interest by its simple, engaging style and multitude of anecdotes and stories. Twelve chapters consist of interesting talks on the Apostles' Creed with language and subject matter suited to children's understanding and with apt illustrations and attractive narrative on almost every page.

With the Y. M. C. A. in France. By the Rev. H. C. Warren. Revell, \$1.

This is a pleasant and interesting little book, by the pastor of a Presbyterian church in Walla Walla, Wash., who served as a "Y" worker overseas. Incidents grave and gay, tragic and comic, are crowded together in the three chapters which make up the narrative part of the book. The last chapter is an apology and defense of the Y. M. C. A. and its work.



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.

Who peepeth in so cautiously
This early morning,
His virgin self so modestly
In white adorning?
So fresh, so new, so chaste!
Arise, Heart! and make haste
To give a greeting
To this sweeting.
The Baby Year.

What message brings he silently
This early morning?
What fairy tale? What augury
Of new life dawning?
Blot out the old with new,
Blot out the false with true,
And panoplied with hope and cheer
Welcome the tender Baby Year.

YES—there is another white page spread before us. In the wonderful measurement of time in which the utterance of each date is unconscious homage to Him whose birth-time we are celebrating, another *anno Domini* opens before the world; and if the world has a wisdom of its years our white pages ought to be less spotted. We have been taught how to keep them white. All those severe and disciplinary things, which tend to eradicate the pettiness and selfishness of human nature, this great world of ours has suffered. In the Pandora's Box which we have opened everything evil has escaped, but Hope left. And on that Hope, founded on Christian faith, must we depend for the overcoming of these disseminated evils, the wiping out of these blots.

Ah, me—another year!
This begins to sound like a sophomore's essay, whereas really intended to talk about the new blue boxes. They are ready to distribute by this time, I think, with the new prayer book which was accepted by the Woman's Auxiliary at the Triennial.

A very good idea concerning the boxes and one worth adopting as a "New Year resolution"—if such things still exist—comes from the diocese of Northern Indiana. Mrs. Felcher of Elkhart, secretary of the diocesan board of the Woman's Auxiliary, has conceived the idea of increasing our personal interest in the U. T. O. missionaries by placing on each box the name and address of some one of them. This is a fine thought and a needed one. More than once our missionaries at the Triennial semi-seriously told us that we lacked personal interest, that we did not know their names, that we simply "lumped" them as missionaries and gave our money to an idea and not to an identical person. And in St. Louis Miss Emery had them walk rapidly across the stage, each telling her name and being allowed to speak one sentence. It was inspiring and educational. Everything which can make us realize that our missionaries are mothers, sisters, wives, sweethearts, with their own troubles, joys, and emotions, should be done. This plan then will help in that way. Our missionaries must need this very thing—small salaries and much work can be brightened by the personal knowledge of loving sympathy.

Miss Eliza W. Thackara has retired after thirty-five years among the Indians. She told me herself, in New York, that hers was a lonely life. Then there is Dr. Mary Glenton, our very first U. T. O. missionary. She has worked hard in many places. Now, partially crippled, she is at St. Augustine's, Raleigh. I might go over the whole long list of consecrated women who have had hours of self-questioning when they found themselves remote from the interest and sympathy of Churchmen. Did it pay to give up a life and perhaps be forgotten? There are about two hundred names of U. T. O. workers on the list of March 1919, and this new plan will serve to place these names among those of our household friends.

SISTER MARY ANGELA, N. O. I., sends to this page an interesting description of the comparatively new order of which she is a charter member. As Miss Flora E. Hill of Marquette, we remembered her from the St. Louis convention, and inquiring concerning her from her friend Mrs. Sanborn, also of Marquette, learned of this important change in her life plans. This new organization will be one year old just about the time this letter is printed, having been formed in Grossmont, California, early in January of 1919. It will surprise some of our readers to learn that this is the twentieth such organization for women in the American Church.

The founder is the Rev. Alfred K. Glover, with the first Superior the Reverend Mother Teresa Frances. The Order has in its property a residence for the chaplain, a large modern house, the Sisters' Chapel, and a small convent which is designed to be the mother house of all the branches as the Order increases in size. The property is situated fifteen miles east of San Diego, several hundred feet back from the public highway, with private roads on two sides bordered with palms, evergreen, and eucalyptus trees. The grounds are overshadowed by hills and mountains. The seclusion of the property makes it ideal for its purpose. The Order as it grows will be composed of semi-autonomous communities, all under one Mother Superior and a Father General or Chaplain General. No more than six sisters may form one of these communities. Whenever the number at the Mother House exceeds six, some of them must go out to form another community. At present the sisters and the associates in various parts of the country number about fifty. The order is founded as a contemplative order, especially devoted to intercessions for the Church and the spread of the Faith. However, the sisters will go out into active missionary service in dioceses and parishes when they are called. As soon as it can be fully carried out perpetual intercession will be begun.

The rule is based on the old Benedictine rule with adaptation to local conditions. The Order is founded in honor of the Incarnation of the Son of God, the Incarnation to be perpetually before the mind, and the religion of the Incarnation is to be inculcated and followed.

THE ARCHDEACON of the work among colored Churchmen in the diocese of Georgia, the Ven. J. Henry Brown, edits a little but newsy sheet, the *Churchman's Record*, the only paper of this kind south of the Mason and Dixon line. It is published in Savannah. As a result of the Nation-wide Campaign in which the negro congregations were very active, it is noted that a branch of the Auxiliary was organized by Mrs. Floyd of Brunswick, vice-president of the diocesan branch; that the programme outlined by the executive committee was accepted with enthusiasm; and that the branch is already eagerly anticipating its general meeting in May.

THE D. O. K. will observe its thirty-fifth anniversary next Easter. The ember days beginning with May 23rd will be used by the order as a time of special prayer and self-denial. One of the newest chapters of this order is that of St. Matthias' Church, Detroit, which was organized just in time to get the full benefit of the D. O. K. convention held in that city at the time of General Convention.

REFERENCE WAS MADE recently on this page to a prayer for souls at rest. Requests have been received for it. It is the prayer to which Mr. Gladstone's name has so often been attached, though critics have seemed to overthrow the tradition of his authorship:

"O God, the God of the spirits of all flesh, in whatsoever world or condition they be, I beseech Thee for him whose name

and dwelling-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of Saints, in the presence of Christ, in the ample folds of Thy great love. Grant that his life may unfold itself in Thy sight and find a sweet employment in the spacious fields of eternity. Tell him, O Gracious Lord, if it may be, how much I love him and miss him and long to see him again; and if there be a way in which he may come, vouchsafe him to me as a guard and guide, and grant me a sense of his nearness in such degree as Thy law doth permit. And if, in aught, I can minister to his peace, be pleased of Thy love to let this be and mercifully keep me from every act which may deprive me of the sight of him when our trial time is over, or mar the fullness of our joy when the end of the days hath come. Pardon, O gracious Lord and Father, whatever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring but Thine is guided by infinite wisdom and able to do exceedingly abundantly above all that we ask or think, through Jesus Christ our Lord. Amen."

DURING THE TRIENNIAL we were glad to see the little Church League Prayer Leaflet receive some deserved attention. Mrs. Arthur Phelps of New Jersey brought a large bundle of them to our table for free distribution and they were eagerly taken. This page has more than once commended these little pamphlets, so helpful in condensing the needs of mission work. Some Auxiliaries and many individuals use this leaflet systematically, finding that it gives them a wide grasp of current needs with small expenditure of time. This is published at Ilchester P. O., Md.

THE LITURGY OF 190,000,000

BY ADAM HANUNIAN-YASKEVICH



OUR Roman brethren pride themselves on the universality and uniformity of their liturgy and its Latin language. Yet when we investigate that claim thoroughly we shall find that more uniformity of liturgy and of the ritual can be found in the Eastern rite of the Orthodox Church, although the Easterners use various languages in the divine worship.

There are three different liturgies in the Latin Church: Roman, Ambrosian, and Spanish, besides the Roman "*missa presanctificatorum*" of Good Friday, making a total of four different orders of Eucharistic service, not mentioning the Dominican order. Also each of the old ecclesiastical provinces has its own ceremonial and ritual. Especially is this seen in Poland, Spain, France, and Hungary. It is true that the Latin language is a common property and visible sign of the Romanism of all those Churches, comprising today 190,000,000 souls, nominal followers of Rome.

Among the Eastern Churches one branch of the Orthodox has almost as many members as the whole Latin Church. The Slavic Churches use one liturgy and ritual uniform in every detail, and, what is more important, the liturgical language, the Old-Slavic, is readily understood by all Slavs, whether they be Russian, Ruthenian, Polish, Bohemian (Tschekish), Serbian, Bulgarian, or Croatian. About 170,000,000 of Slavs, of four different nationalities, worship in the same language and manner.

The Slavic liturgy and ritual is a verbal translation of the Greek liturgy. There are two Eucharistic liturgies which correspond to the Latin "*missa*" (mass): that of Antioch, also called the liturgy of St. John Chrysostom, and the liturgy of St. Basil. The latter is used only twelve times in a year on certain holidays, while the liturgy of St. John Chrysostom is used all the year around. The Armenian Church uses only the Antiochian liturgy, though with slight changes in the initial prayers.

The Slavs have no special Eucharistic liturgy for the repose of the dead. Otherwise the general outline and the spirit of the fundamental prayers are almost identical in both the Roman and Antiochian liturgies, although the order of ceremonies and the wording of the prayers differ a good deal, e. g., the Slavic priest fills the cup with wine and prepares for the offertory in the sacristy or at the side table, right after the initial prayers. (The Armenians do it at the altar.) The same thing is done in the Latin Church by some of the regulars, who as, e. g., the Dominicans, have a mass

order of their own. The hymn of worship and thanksgiving, the Latin *prefatio*, our preface, is practically the same in both liturgies. Only in our Church and in the Latin rite the priest reads or sings the preface, but in the Eastern rite the priest pronounces only the double invocation: "Lift up your hearts," and "Let us give thanks," and the congregation says the preface. The same applies to the Lord's Prayer. In the Latin Church the priest reads both the invocation and the prayer itself, in the Eastern Church the people say the prayer after the invocation of the priest.

It is, indeed, the most picturesque moment in the Slav liturgy, when the priest exhorts the people to pray, and the people stands quietly for a while with raised arms, surrounded by the veil of smoke of the incense. The people fall devoutly on their knees, every one holding a burning wax candle in his hand; and, in the half-light penetrating the colored little windows of the "tserkov" (as the Slavs call their church), one feels strongly the presence of God, "the best Father", looking with pleasure upon His worshipping children. Then, after a moment of profound silence, the whole congregation bursts out with the call: "Otsche nash" . . . Father our . . .

In general in the Eastern rites the congregation takes active part in the liturgy, and about one third of the prayers are said by them directly, while in the Latin Church the priest does most of the praying in the name of the congregation.

There is one striking difference between the Latin mass and the Eastern Eucharistic service. It lies in the way of repeating the memorial action of our Lord at the Last Supper. The Latins do not break the bread at that time and they pronounce the words of consecration in so low a voice that they cannot be heard. The Eastern priest repeats the words of our Saviour in a loud voice so that everybody can hear them. There is also a difference in the manner of reverencing the elements after the consecration. The Latins kneel on the right knee, the Slavs and other Eastern Catholics bend forward in deep reverence and extend their right hand down to the ground, the palm upwards, while their left hand rests on the breast.

The Slavs worship, indeed, in spirit. The words of their liturgy they understand without necessity of translation; they are so familiar to them that every word carries along to the throne of the Almighty thousands of silent prayers and pious meditations. They do not need to look for expression of their religious feelings—the liturgy is their rich instrument of expression, and in their "tserkov" they feel at home, just as the child feels happy and safe on the bosom of his mother, though not much be said between the two. Such a thing as a foreign language and a cult strange to his national soul are not present to interfere with the Slav's worship of his heavenly Father.

As long as there is one faith and one liturgy, the difference in the language of worship will not break up the Catholic unity of the Eastern Christians. Almost 170,000,000 Slavs worship in the same language and manner (the latter being similar to that of the rest of the Eastern Churches) and whenever some of them visit Greek or Armenian or other Eastern Churches they can follow the order of liturgy and prayers, although they may not understand the language. The actions of the priest, everywhere the same, will remind them of the proper prayers in their own language. So the argument for the uniform use of Latin in the liturgy will not hold. And the ecclesiastical history of the Eastern Church proves that Greek liberal-mindedness, in allowing the various nations to use their own language in the liturgy, preserved the unity of the Eastern Church better than the enforced measures of the Latins in the West. The Greeks seemingly lived up to the famous saying of St. Augustine: "*In necessariis unitas, in dubiis libertas, in omnibus autem charitas.*"

WE HAVE BEEN too much accustomed to regard health as something arbitrarily given or withheld from us by Providence—something over which we ourselves have no control. We now know that in order to obtain health we must earn it by obeying the laws of health.—Selected.

THE UNPARDONABLE sin in a would-be reformer is impatience says Edward A. Ross in his new book, *What is America*.

Church Kalendar



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

CALENDAR OF COMING EVENTS

- Jan. 7—Southern Florida Dist. Conv., St. Mary's Church, Daytona.
- 14—Alabama Dioc. Conv., Demopolis.
- 14—Special Dioc. Conv., Christ Church, Dover, Delaware.
- 14—Indianapolis Dioc. Conv.
- 14—Quincy Dioc. Conv., Pittsfield, Ill.
- 20—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
- 20—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.
- 21—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- 21—West Texas Dioc. Conv., Christ Church, Laredo.
- 23—Texas Dioc. Conv., Trinity Church, Galveston.
- 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago, Ill.
- 27—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- 27—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.
- 27—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
- 27—Pittsburgh Dioc. Conv., Trinity Church, Pittsburgh, Pa.
- 27—Southern Ohio Dioc. Conv., Christ Church, Cincinnati.
- 28—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.
- Erie Dioc. Conv., Trinity Church, Warren, Pa.
- Maryland Dioc. Conv., Church of St. Michael and All Angels, Baltimore.
- Nevada Dist. Conv., Reno.
- Utah Dist. Conv., St. Mark's Cathedral, Salt Lake City.
- Feb. 3—California Dioc. Conv., Grace Cathedral, San Francisco.
- 3—Olympia Dioc. Conv.
- 4—Vermont Dioc. Conv., St. Michael's Church, Brattleboro.
- 5—Consecration Bishop of the Canal Zone, Grace Church, Madison, Wis.
- 9—Arizona Dist. Conv., Phoenix.
- 10—Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.
- 10—Northern Indiana Dioc. Conv.
- 11—Asheville Dist. Conv., Trinity Church, Asheville, N. C.
- 11—Colorado Dioc. Conv., Pueblo.
- Sacramento Dioc. Conv., Sacramento, Calif.

Personal Mention

THE address of the Rev. J. R. BICKNELL, retired, is now 117 West Mulberry street, Baltimore, Md.

THE Rev. W. S. CAIN of Asheville was recently elected secretary of the ministerial association, and relinquishes charge of the Church at Grace, N. C., where he has been minister for some years.

THE Rev. JOHN S. COLE, having resigned as rector of St. Andrew's Church, Waverly, Iowa, and also as secretary of the diocese, should now be addressed at St. James' Rectory, Dundee, Ill., where he is rector of St. James' Church.

THE Rev. SYDNEY K. EVANS, captain-chaplain of the U. S. Naval Academy at Annapolis, Md., for the past four years, has returned to the U. S. S. *Utah* (care of Postmaster, New York City), now the flagship of Rear Admiral E. W. Eberle, U. S. N., formerly Superintendent of the Naval Academy.

THE Rev. HORACE R. FEEL may be addressed at 36 Rose avenue, Patchogue, N. Y.

ON January 1st the Rev. ANDREW D. GILL commenced his rectorate at St. Matthias' Church, Detroit, Mich., and should be addressed at the parish house, Vinewood and Grand River avenues.

THE Rev. EDWARD D. JOHNSON continues to be rector of St. Anne's Church, Annapolis, Md.

THE Rev. J. WYNNE JONES is rector of Christ Church, Swansea, Mass., having given up the work in Kansas City to which he is still assigned by *The Living Church Annual*.

THE address of the Rev. F. A. D. LAUNT, D.D., rector emeritus of Holy Trinity Church, Pueblo, Colo., remains as heretofore 811 Michigan avenue, Pueblo, and not as given in *The Living Church Annual* of 1920.

THE Rev. GEORGE H. MACNISH has been appointed priest in charge of St. James' Church, Cleveland, and the mission at Constantin, N. Y.

THE Rev. C. W. MACWILLIAMS, who has been connected with the associate mission of the district of Salina, has accepted a call to the rectorship of Zion Church, Dresden, Southern Ohio, and has entered upon his work.

THE Rev. CARLTON P. MILLS resigned on January 1st as educational secretary of the diocese of Massachusetts, having become rector of the Church of Our Redeemer, Lexington, Mass., to which he plans to give all his time.

THE Rev. EDWARD H. MOLONEY, some time rector of St. Mary's-by-the-Sea, Pacific Grove, and later missionary in Alaska, and who served in the Canadian Army, assumes charge of Grace Mission, South San Francisco, a growing industrial suburb.

THE Rev. JOHN MUNDAY is rector of Grace Church, Port Huron, Mich. His connection with Los Angeles, Cal., noted in *The Living Church Annual*, has been dissolved for over a year.

THE Rev. HOWARD B. PERKINS, until recently active in social service and mission work in the city of Milwaukee, is now in Trinity parish, New Haven, Conn., and will have for his special work the Church school of the parish.

THE Rt. Rev. EDWIN WARREN SAPHORE, D.D., Suffragan Bishop of Arkansas, has been spending the holidays with kinsfolk at Syracuse, N. Y.

THE Rev. THOMAS A. SCHOFIELD, formerly Archdeacon of Colorado, has accepted the rectorship of the Church of the Good Shepherd, Silver City, N. M. The change is effective January 1st.

THE Rev. JUNIUS L. TAYLOR, of Savannah, Georgia, has accepted a call to the rectorship of St. Phillip's (colored) Church, Richmond, Va., taking charge the first of January.

THE Rev. REESE F. THORNTON should now be addressed at St. Mark's Pro-Cathedral, Grand Rapids, Mich.

THE Rev. BARRETT P. TYLER has accepted the rectorship of All Saints' Church, Brookline, Mass., and will take up his new duties about March 1st.

THE Rev. F. E. WARREN has resigned charge of St. Thomas' Church, Ginter Park, Richmond, and on January 1st takes charge of Christ church parish, Middlesex county, and St. John's West Point, with address at Urbana, Virginia.

CAUTION

TAYLOR.—A Canadian clergyman named RICHARD F. TAYLOR has applied for work in the American Church, showing as his credentials a letter or letters written by me many years ago. I advise those to whom he may make further application to write to me for recent information concerning him before they accept his services.

RICHARD H. NELSON,
Bishop of Albany.

ORDINATIONS

DEACONS

NEW YORK.—On December 23rd, in the Chapel of the Incarnation, New York City, Bishop Talbot of Bethlehem ordered deacon Mr. FRED. DE FOREST JOHNSON, the Rev. E. M. H. Knapp being the preacher, and the Rev. Henry Glaeser assisting. Mr. Johnson was reared in the chapel, a son of Mrs. Mary L. Johnson, but volunteered to the Seabury Society, and after training served as lay reader in several Bronx missions and St. Margaret's parish. At the society's suggestion, he volunteered to Bishop Talbot, and went to Leonard Hall, South Beth-

lehem. He attended the Bethlehem Preparatory School and then Lehigh University, and is now at the Philadelphia Divinity School. He is the twelfth Seabury man to enter the ministry of the Church.

VIRGINIA.—On Wednesday, December 17th, at St. Timothy's Church, Herndon, Bishop Brown ordained to the diaconate Mr. W. CLAYTON TORRENCE, of Richmond. The candidate was presented by the Rev. F. E. Warren, and the ordination sermon was preached by the Rev. Berryman Green, D.D. The Bishop has assigned Mr. Torrence to the charge of St. Timothy's Church, Herndon, which he has been serving as lay reader since leaving the seminary last June.

DEACONS AND PRIESTS

NEW YORK.—The Advent ordination was held at the Cathedral of St. John the Divine, on Tuesday, December 23rd. The following were ordained to the diaconate by the Bishop: FRANCIS ABILAH SANBORN, WILSON MACDONALD, JOHN HENRY STOWITZ PUTNAM, and JOHN MYERS FURMAN; and the following advanced to the priesthood: the Rev. Messrs. FRYOU MCNEILL GRANT, THOMAS ALFRED FLETCHER COLLETT, and ARMAND FRANCOIS HENRI SERENT.

PENNSYLVANIA.—On Sunday, December 21st, at 10 A. M., there was an impressive service of ordination at the Diocesan Church of St. Mary. Bishop Rhinelander ordained to the diaconate Mr. SIDNEY THOMAS COOKE, and to the priesthood the Rev. ANDREW HUSTON HAUGHEY. The Rev. Dr. John Mockridge presented Mr. Cooke and the Rev. Allen Evans, Jr., presented Mr. Haughey. The sermon was preached by the Rev. S. B. Booth. The Rev. Arnold H. Hord—the Bishop's Chaplain—the Rev. G. W. Hodge, D.D., and the Rev. S. B. Booth assisted at the ordination to the priesthood. Bishop Rhinelander said the Litany and celebrated the Holy Communion. The Rev. S. B. Booth read the epistle and the Rev. S. T. Cooke the gospel.

PRIESTS

CALIFORNIA.—On Ember Wednesday, December 17th, the Rev. C. T. LEACHMAN, deacon, was advanced to the priesthood by the Rt. Rev. William Ford Nichols, D.D., in Grace Cathedral, San Francisco. The celebrant was the Bishop; the preacher, the Bishop Coadjutor; the presenter, the Rev. E. F. Gee; the gospeller, Dean Gresham; the epistoler, the Rev. Dr. J. O. Lincoln; master of ceremonies, the Rev. F. H. Church. Mr. Leachman since his ordination to the diaconate has been in charge of St. James' Church, Centerville.

NORTH CAROLINA.—On Sunday morning, December 21st, Bishop Cheshire advanced to the priesthood the Rev. JAMES PRESTON BURKE, in St. Phillip's Church, Durham. Mr. Burke is a graduate of the Western Theological Seminary. He is now in charge of St. Thomas' Church, Reldsville, N. C.

SOUTHERN OHIO.—The Rev. CLARENCE C. CHARLES, a deaf-mute deacon of the diocese, was advanced to the priesthood on St. John's Day, at Trinity Chapel, Columbus, Bishop Reese officiating. The presenter and preacher was the Rev. George F. Flick; Archdeacon Dodshon was epistoler and ceremoniaris; the Rev. Eglsto F. Chauncey was gospeller. Miss Greener of the State School for the Deaf acted as interpreter.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

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

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

MARRIED

BOYER-SWOPE.—At All Souls' Church, Baltimore, N. C., December 20th, by the Rt. Rev. Junius Moore Horner, D.D., MARIE LOUISE, daughter of the late Rev. Dr. Rodney Rush Swope and Mrs. Swope, to FREDERIC QUINTARD BOYER, of Washington, D. C., captain of engineers in the A. E. F.

DIED

BASCOM.—Entered into life eternal on December 22nd at his residence, Castries, St. Lucia, B. W. I., the Rev. CANON BASCOM, father of the Rev. C. H. Bascom of St. Paul's Church, Greenville, N. C.

"The souls of the righteous are in the hand of God."

DUDLEY.—Entered into Paradise, at her residence, "Homewood", Louisville, Ky., Friday evening, December 19th, MARY ELIZABETH ALDRICH DUDLEY, widow of Thomas Underwood Dudley, former Bishop of the diocese of Kentucky, and mother of Aldrich Dudley of Middleburg, Va., and Gertrude Dudley Musson, wife of the rector of the Church of the Advent, Louisville, in the 64th year of her age.

"So He giveth His beloved sleep."

HINDES.—Entered into life eternal on December 23rd from her home in Burlington, Vermont, FANNY ELIZABETH, beloved wife of Spencer W. HINDES. Aged 57 years. Funeral service with requiem celebration of the Holy Eucharist at St. Paul's Church, Bishop Hall being the celebrant. Burial at Vergennes, Vt., Bishop Bliss taking the committal.

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

NEILSON.—Entered into rest at Philadelphia on December 15th, SARAH CLAYPOOLE, widow of Thomas Neilson, in the 91st year of her age.

"Grant her Thine eternal rest."

WANTED

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ASSISTANT DESIRED, CLERICAL OR lay, to do social work in suburban parish of New York City. He should have experience in boys' work and able to help men become leaders in a large, growing community work. Address PARISH WORKER, care LIVING CHURCH, Milwaukee, Wis.

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POSITIONS OFFERED—MISCELLANEOUS

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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.

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

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

Jan. 4—Bishop Anderson.

" 11—Rev. Harwood Sturtevant, St. Luke's, Racine.

" 18—Rev. Harold L. Bowen, St. Paul's, Peoria.

" 25—Rev. Francis R. Godolphin, Grace, Oak Park.

INFORMATION BUREAU



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

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

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

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 Church Literature Press, 2 Bible House.
- BALTIMORE:**
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- BUFFALO:**
 Otto Ulbrich, 386 Main St.
- BOSTON:**
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 Smith and McCance, 2 Park St.
- PROVIDENCE:**
 T. J. Hayden, 82 Weybossett St.
- PHILADELPHIA:**
 Educational Dept. Church House, 12th and Walnut Sts.
 Geo. W. Jacobs Co., 1628 Chestnut St.
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 Church of the Holy Communion, Maywood.
- CEDAR RAPIDS, IOWA:**
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- MILWAUKEE:**
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- 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.]
- George Banta Publishing Co. Menasha, Wisconsin.
The Transformation of Early Christianity from an Eschatological to a Socialized Movement. By Lyford Paterson Edwards, Ph.D., Associate Professor of Sociology in St Stephen's College.
- The Century Co. New York.
Vive La France. A narrative founded on the diary of Jeannette de Martigny. By Emilie Benson Knipe and Alden Arthur Knipe. Price, \$1.50.
- The Cornhill Company. 69 Cornhill, Boston, Mass.
An Acceage of Lyric. By Dorothea Lawrance Mann. Price \$1.25.
- J. M. Dent & Sons. Ltd. Toronto, Canada.
When Canada Was New France. By George H. Locke. Price \$1.25.
- Dodd, Mead and Company. New York.
The Grail of Life. An Anthology on Heroic Death and Immortal Life. Compiled by John Haynes Holmes and Lillian Browne-Olf. (Net \$2.00.)
- Through the Sunlit Year.* A Book of Suggestive Thoughts for each Day through the Year from the Writings of Ralph Waldo Trine. Author of *The Winning of the Best, The Higher Powers of Mind and Spirit, In Tune with the Infinite*, etc. (Net \$1.50.)
- The Larger Vision.* Tower-Room Talks by Anne Bryan McCall. (Net \$1.50.)
- All Roads Lead to Calvary.* By Jerome K. Jerome. Author of *The Passing of the Third Floor Back*, etc. Price \$1.75.

- Helena.* By Mrs. Humphry Ward. Author of *Robert Elsmere, Lady Rose's Daughter, Missing, Elizabeth's Campaign*, etc. Frontispiece in Colour by C. Allan Gilbert. Price \$1.75.
- Str Harry.* A Love Story. By Archibald Marshall. Price \$1.75.
- George H. Doran Company. New York City.
Up and Down. By E. F. Benson, Author of *Dodo, David Blaize*, etc.
- David Blaize and The Blue Door.* By E. F. Benson. Illustrated by H. J. Ford. (\$2.00 net.)
- Jeremy.* By Hugh Walpole. Author of *The Secret City, The Green Mirror, The Golden Scarecrow*, etc.
- Simonetta.* By Edwin Lefevre. Price \$1.50 net.
- E. P. Dutton and Co. New York City, N. Y.
The Labor Situation in Great Britain and France. By the Commission on Foreign Inquiry of the National Civic Federation, 1919.
- The Macmillan Company. New York, N. Y.
 6,000 *Country Churches.* By Charles Otis Gill and Gifford Pinchot, Authors of *The Country Church.* Published under the Authority of the Federal Council of the Churches of Christ in America. Price \$2.00.
- Fleming H. Revell Co. New York.
The Gospel and the New World. By Robert E. Speer. (\$2.00 net.)
- A Lawyer's Study of the Bible.* By Everett P. Wheeler. (\$1.50 net.)
- The Ministry of the Word.* By G. Campbell Morgan. (\$1.50 net.)
- The Drama of the Face: and Other Studies in Applied Psychology.* By Elwin Lincoln House, D.D. (\$1.75 net.)
- Missionary Education Movement of the United States and Canada. New York. Pp. 238.
Annual Reports of The Federal Council of The Churches of Christ in America for the Year 1918. Published for The Federal Council of the Churches of Christ in America.
- C. P. Putnam's Sons. New York, N. Y.
Education and Citizenship and Other Papers. By Edward Kidder Graham. Price \$1.50.
- The Voyage of A Vice-Chancellor.* With a chapter on University Education in the United States. By Arthur Everett Shipley, Master of Christ's College, Cambridge; Vice Chancellor of the University. F.R.S., Sc.D., Hon. D.Sc., Princeton; Hon. LL.D., Michigan. Price \$1.50.
- The Martyred Towns of France.* By Clara E. Laughlin, Author of *The Heart of Her Highness, Everybody's Lonesome*, etc. Price \$3.50.
- Yanks: A. E. F. Verse.* Originally published in *The Stars and Stripes*, the Official Newspaper of the American Expeditionary Forces. Price \$2.00.
- Council of Women for Home Missions and Missionary Education Movement, of the United States and Canada. New York City.
Christian Americanization. By Charles Alvin Brooks. Price 75c.
- Yale University Press. New Haven, Conn.
Policeman and Public. By Arthur Woods.

BOOKLETS

- Fred S. Boorman. 221 F St. N. E., Washington, D. C.
The Jubilee Christ. And His Renewal of Life's Opportunities. An Interpretation of Lev. 25:9-10, Isaiah 25:9-10, Luke 4:16-20. By Edward E. Rohrer. Strictly Orthodox and Undenominational. Price 10c.
- Oriental Press. Shanghai, China.
St. John's 1879-1919. A Booklet of Information about the University at the End of Forty Years.

CATALOGUES RECEIVED

- The Church Library Association. Cambridge, Mass.
A List of Books. Recommended for Sunday School and Parish Libraries. Advent, 1919.

PAMPHLETS

By the Author
The Life. The Way. The Truth. Three pamphlets. By Walter Whealen, 7726 Fay Ave., LaJolla, Calif.

By the Author
Fiume and D'Annunzio. A lecture given on November 4th, in Paris, France. By Whitney Warren, American Citizen, A.M., Hon. Harvard Membre de l'Institut de France. Price 25c.

PAPER COVERED BOOKS

- Ernest F. Dow. 993 Watertown St., West Newton, Mass.
The Return of Our Boys. A Tale of Great Days. By J. Edgar Park. Price, Art Linen, 40c; Boards, 75c.
- Laird & Lee. Chicago, Ill.
Keep God in American History. By Harry F. Atwood, Author of *Back to the Republic, The Constitution Our Safeguard.*
- Longmans, Green & Co. Fourth Ave. and 30th St., New York City, N. Y.
The Divinity of Christ. By the Rev. Vernon F. Storr, M.A., Hon. Canon of Winchester. Examining Chaplain to the Archbishop of Canterbury. Price pp. 80c.
- The Philippine Press Bureau. Munsey Bldg., Washington, D. C.
Arguments Against Philippine Independence and Their Answers. By Jose P. Melencio, with an introduction by Conrado Benitez, Dean of the College of Liberal Arts, University of the Philippines.

A CONFERENCE ON COLORED WORK

BISHOPS WINCHESTER and Demby, Gailor and Beatty, Bratton and Green attended a meeting in Memphis on December 18th to consider matters pertaining to the work of the Church among the negro population of the three contiguous dioceses of Arkansas, Tennessee, and Mississippi. The conference discussed the expediency of establishing a school for the training of colored men for the ministry, specially among their own people in the three dioceses. Two sessions were held. The first took place on the morning of the 18th at Emmanuel Church, the church for colored Churchmen in Memphis, Bishop Gailor presiding. In the afternoon the meeting was reconvened at Calvary parish house, when Bishop Bratton presided.

A committee composed of Bishops Beatty, Green, and Demby, the Rev. W. C. Robertson, and the Rev. B. B. Ramage brought in a tentative plan which will be presented to the three dioceses at their annual councils. While sites for the proposed school were offered in Little Rock and other places in the tri-state territory, it was decided that Memphis was the logical site, and it is expected that the school will be situated on the property now owned by Emmanuel Church.

This school is part of a well-defined plan for work to be undertaken among colored people in this section. Church leaders agree that the religious work done among the colored people will be a determining factor in the relations between the races. They contend that problems affecting the welfare of the South should be met and solved by the men of this section and that educational and religious work among the negroes is one of the most effective solutions.

Bishop Demby writes most enthusiastically from Little Rock in regard to the conference in Memphis. He says: "I returned to-night from Memphis where I attended and was a member of one of the most important meetings ever held in the South in the interest of the Christian, ethical, and domestic uplift of the colored people in general in these parts."

Mobilization Day Returns



R. PATTON, who left New York for San Francisco on December 26th in order to arouse the Pacific coast dioceses for an intensive campaign, said, on the eve of his departure:

"Completed returns from the dioceses in which the Canvass was made on December 7th show such magnificent results that we are encouraged in our belief that by Easter-tide a completely rounded victory will have been recorded. Sufficient returns are already in hand to show that the Church is awake at last. By what has already been accomplished we know what the Church as a whole can do if the spirit which has been awakened by the Nation-wide Campaign can be maintained to the end. I look forward with the greatest interest and enthusiasm to the forthcoming campaign on the Pacific Coast. Those splendid people out there never do things by halves. When they go into a movement it is with their whole hearts, and since I know that the spirit of the Nation-wide Campaign has already taken hold out there, I confidently expect splendid results when their canvass is made, and even new records may be established."

Dr. Patton will be accompanied by Bishop Johnson of Colorado, the Rev. Byron Holley, of Biloxi, Miss., probably Bishop Wise, of Kansas, and the Rev. Dr. George C. Stewart, of Evanston, Ill. The dioceses and districts to be visited include Los Angeles, Sacramento, Spokane, Idaho, and Eastern Oregon, and the itineraries will be under the direction of Bishop Hunting. "What West Virginia has done, California can duplicate", and "Oregon can match the best that Texas can show", will be their slogans.

ARKANSAS.—Quotas reached or exceeded at Forrest City, Winslow, Hartford, Siloam Springs, Des Arc, Brinkley, Tollville. Helena reports that its quota of \$5,000 will be raised by Easter.

CENTRAL NEW YORK.—Chairman of the diocesan committee estimates the total of pledges may reach from 60 to 75 per cent. of the quota. Grace Church and St. Mark's, Syracuse, total is practically assured. Of the smaller parishes that have reached or will reach their full quotas are Clark Mills, Brownville, Antwerp, Port Leyden, Chadwicks, and Durhamville. Calvary Church, Utica, pledges for Nation-wide purposes, \$5,200, an increase of nearly 400 per cent., with one hundred new subscribers. St. John's, Ithaca, \$4,800, five times previous amount, with two hundred new subscribers. Christ Church, Binghamton, \$2,391, an increase of 200 per cent., with forty new subscribers. Trinity, Elmira, \$2,068, an increase of 43 per cent. with 79 new subscribers. All of these report increase for parish support as well.

CHICAGO.—Excellent reports continue to be received. Among parishes in Chicago, St. Chrysostom's pledges for Nation-wide purposes \$15,500, being five times previous amount, while subscriptions for parish support are increased from \$4,500 to \$15,000. Christ Church pledges \$4,000, an increase of 50 per cent., and has one hundred new subscribers. The Advent exceeds its quota and subscribes \$1,746, Nation-wide, with 175 pledges. The Epiphany, \$3,450, an increase of 140 per cent.; fifty-six new subscribers. St. Paul's by-the-Lake, \$2,881, nearly five times as much as previous missionary contributions, and 113 new subscribers. The Redeemer, \$14,100, being nearly seven times previous subscriptions, with excellent increase in parochial support, and more than

one hundred additional subscribers. The Atonement, \$20,000, an increase of 75 per cent., with 50 per cent. increase in subscribers. St. Martin's, not nearly complete, for general purposes, \$763, and much more to follow. St. Margaret's, \$1,346, being more than five times previous subscriptions for missionary purposes. Winnetka, \$23,000, more than six times previous amount. No campaign was made here for local support but only for Nation-wide. Highland Park, \$10,341, an increase of 500 per cent. in amount, and 400 per cent. in subscribers; no campaign for local purposes. Grace Church, Oak Park, \$9,000, an increase of 400 per cent., while local support is increased by \$5,000 annually. Dixon, \$800, four times the previous amount, and 30 per cent. increase in subscriptions. Elgin, \$700, being four times previous amount, and subscribers doubled. LaSalle, \$425, being 150 per cent. of increase. Geneva, \$850, eight times as much as previously. Batavia, \$860, more than double former subscriptions. Streator, \$521, an increase of 300 per cent., with 25 per cent. additional subscribers and local support increased 100 per cent. Freeport increases general offerings 600 per cent. and pledges \$2,550. Park Ridge also 600 per cent., \$526.

St. Luke's, Evanston, up to Dec. 27th, returns from 513 contributors, \$10,000 Nation-wide (quota \$25,000) \$14,000 local, with more than 200 cards out for follow-up. Since Easter this parish has raised \$70,000 for new parish house and \$20,000 on mortgage indebtedness, which makes normal increase at this time impossible.

The Cathedral doubles its general contributions, which reach \$1,100. All Saints' 150 per cent., \$1,600. St. Edmund's 350 per cent., \$650. St. Joseph's, \$500.

St. James', Chicago, has postponed Campaign till new year.

GEORGIA.—Christ Church, Savannah, is within \$1,500 of its quota, and it is expected that this will be reached in a short time, as pledges are coming in every day. To date the pledges for the Nation-wide Campaign in this parish amount to \$9,275 per year, which is 400 per cent. more than the pledges for Church extension last year. The pledges for parish support amount to \$13,275. St. John's Church, Savannah, \$5,050; St. Paul's Church, Savannah, \$2,400; St. Paul's, Augusta, \$5,831 (over-subscribed); St. Michael and 'All Angels', Savannah, \$700 (over-subscribed); Church of the Atonement, Augusta, over-subscribed, the quota being \$787.50; Church of the Good Shepherd, Augusta, \$3,606.75 (over-subscribed); St. Andrew's, Darien, \$75 (quota); Christ Church, Cordele, over-subscribed, the quota being \$787.50; Grace Church, Waycross, \$1,200 (over-subscribed). Out of 121 persons canvassed, 115 have contributed; Calvary Church, Americus, \$836 (over-subscribed); St. Luke's, Hawkinsville \$150 (over-subscribed twice); Christ Church, Valdosta, \$274 (three times over-subscribed); St. Michael's, Waynesboro, \$75 (quota raised); St. Anne's, Tifton, \$75 (quota raised); St. Jude's, Brunswick, \$116.80 (over-subscribed); St. James', Quitman, \$169.20 (over-subscribed); St. Thomas', Thomasville, \$3,331; St. John's, Moultrie, \$204 (over-subscribed). Reports from the colored parishes as follows: St. Stephen's, Savannah, \$701.85; St. Augustine's, Savannah, \$170 (twice over-subscribed); Church of the Good Shepherd, Thomasville, \$160 (twice over-subscribed); St. Athanasius', Brunswick \$681; St. Mary's, Augusta,

\$225 (three times over-subscribed). It has been determined that the canvass will be continued until the full quota, \$50,000, is assured.

MARYLAND.—St. Anne's, Annapolis, quota \$4,000, pledges, incomplete, \$4,479.

MASSACHUSETTS.—Campaign, deferred, has now begun with great energy as stated in our Boston Letter.

MILWAUKEE.—Good reports continue to come from the diocese. Hudson pledges \$1,179 for general purposes. St. Luke's, Racine, \$1,800, which is nine times as much as formerly, while one hundred additional subscribers are enrolled. La Crosse has increased its subscribers by ten per cent. and pledges for general purposes \$3,810, an increase of 650 per cent. St. Luke's, Milwaukee, 17 new subscribers, \$230 pledged for general purposes, being more than double previous amount. Oconomowoc pledges \$900, being four times its former amount, and has added seventy subscribers. Fort Atkinson pledges \$410. Kenosha \$5,268, increase of 68 per cent. St. Stephen's, Milwaukee, \$700, more than seven times its previous missionary contribution. Watertown, \$465, three times its previous amount. Elkhorn, \$150, an increase of 75 per cent. Beloit made no attempt.

MINNESOTA.—St. Andrew's, Minneapolis, increases its missionary pledge from \$1650 to \$520 annually.

NEW YORK.—St. James' Church pledges for general purposes over \$50,000 and for parochial, \$34,000, a very large increase on both sides, as compared with previous years.

OHIO.—Pledges for Nation-wide: Cleveland: All Saints', \$1,400; Christ, \$2,130; Grace (South), \$1,100; Incarnation, \$2,000; St. Alban's, \$800; St. Luke's, \$2,100; St. Mark's, \$300; St. Paul's (East), \$1,800; St. Philip's, \$500; Ascension, \$1,300; St. Peter's, \$500; Emmanuel, \$4,000; St. John's, \$400; St. Mary's, \$900; Trinity Cathedral (incomplete), \$2,876; St. Andrew's, \$742. Outside the see city larger amounts include: Canton, \$10,333, Painesville, \$7,100; St. John's, Youngstown, \$3,819, St. Augustine's, Youngstown, \$1,330, Massillon, \$3,174. Others in excess of \$1,000 are Cuyahoga Falls, East Liverpool, and Mansfield. For other purposes, \$6,792 for a new church at St. Andrew's, Akron; \$13,650 for new church at Canton; \$2,000 for improvements at Galion (nothing for Nation-wide); \$51,000 for new parish house at Emmanuel, Cleveland; \$10,000 for new church at St. Philip's; \$2,864 for new lot at St. Peter's.

PENNSYLVANIA.—Christ Church, Philadelphia, reports, Nation-wide, \$15,000, three times the previous amount, 40 per cent. additional subscribers, and \$8,000 increase in local support. St. David's, Radnor, an increase of 100 per cent. for all purposes, including parochial and general. Calvary, Germantown, Nation-wide, \$11,000, an increase of 120 per cent., with 160 new subscribers. St. James', Philadelphia, very incomplete, increase, \$7,000, being 150 per cent., and much more to follow. St. George's, Richmond, \$2,000, double previous amount. Canvass postponed at St. John's, Norristown, and Christ Church, Ridley Park, and no canvass made at Our Saviour, Jenkintown.

QUINCY.—Campaign postponed until after meeting of the synod, January 14th.

RHODE ISLAND.—Good reports, still incomplete, continue to come. St. John's, Newport, 35 new workers, 189 new subscribers parochial, 119 general. Nation-wide edges \$4,247 against \$1,166 last year. St. John's, Providence, 164 new workers. St. Paul's, Pawtucket, 161 new workers, of whom 19 ask to be confirmed. St. Thomas', Providence, 50 new workers, 85 new subscribers parochial, 60 general, pledging nearly four times last year's amount. Westbury, 228 new subscribers parochial, 124 general. Good Shepherd, Pawtucket, increase in subscriptions general 300 per cent. An unnamed parish with 551 communicants, many still to be heard from, has already edged nearly six times its former amount general.

VIRGINIA.—Reports indicate \$280,500.89 edged to date to cover the \$270,000.00 quota of the diocese. Of the 170 parishes and congregations to which quotas were assigned, 95 have gone over the top, 38 others have sent in partial reports, and 37 had not yet reported on December 18th. The diocese suffered from exceedingly inclement weather during the week beginning December 7th, which had prevented most of the churches from completing their canvasses.

The diocesan committee has adopted a resolution of appreciation of the faithfulness and efficiency of the staff of workers in the diocesan office, and the efficient manner in which the work of the office had been conducted. The committee has authorized the circulation of a pamphlet, now being prepared, presenting suggestions for the continuation work of the Campaign. It is generally felt that the spiritual results of the Campaign have far outweighed the financial. The diocese is astir with new life, and there is a very general determination to conserve and keep at work the new forces that have been set to work in the Campaign.

The Bishop appointed a committee, to be known as the Diocesan Executive Committee of the Nation-wide Campaign, to disburse the funds raised in the Campaign for expenditure in the diocese of Virginia. It has been already announced that the former survey of needs, both parochial and diocesan, is to be considered as preliminary only, and no disbursement of funds will be made until careful study by the executive committee shall show the relative importance of each class of needs, and the worthiness of each object for which aid is asked.

the sacrifice altogether. The suggestion that the Paternoster should be said as part of the final preparation for Communion, where it is much more appropriate than in its present position, should meet with general approval.

ANGLO-CATHOLIC CONGRESS IN MAY

An Anglo-Catholic Congress has been arranged to take place in London next Whitsuntide, as a prelude to the Pan-Anglican Conference at Lambeth. The aims and methods of this Congress are set out by the promoters as follows:

"For many years it has been considered increasingly important that Anglo-Catholics should make their principles and claims clear and unmistakable, and it is the desire of the Congress to attain these objects. The action of the Lambeth Conference provides an obvious opportunity for gathering together bishops, priests, and laity from the mission field in the Dominions and America, as well as from the United Kingdom."

Invitations will be issued to bishops and priests, offering them hospitality in London during the Congress, and a large number of London churches will provide facilities for priests who may wish to celebrate the Holy Mysteries during the Congress. The opening service will be held at St. Alban's, Holborn.

The Congress is to meet each morning and afternoon in the Church House, Westminster, to hear lectures on the great questions which confront Anglo-Catholicism at present. A mass-meeting and a social gathering are fixed for separate evenings, and the Congress will end with a great service on the last evening.

CLERICAL DISABILITIES

The fact that Clause I of the Clerical Disabilities Bill (the proposal to remove the Parliamentary disabilities of the clergy) was rejected by the House of Lords by the narrow majority of three only, may be taken as an indication that there is a large body of opinion amongst men well qualified to judge which recognizes that the demand which the clergy are making to be placed on the same footing as other citizens is just and reasonable. The Rev. A. G. B. Atkinson, who has taken an active part in this movement, summarizes his views in a letter to the press as follows:

"There is nothing in the Constitution or canons of the Church which supports the contention that the ordination pledge is incompatible with the tenure of a seat in Parliament. Roman Catholic priests have frequently sat in Continental legislatures, and it has never been alleged that this is contrary to the law and discipline of the Church Universal. The exclusion of a clergyman in England, therefore, is not in accordance with the practice of the rest of Christendom, but it is a mere insularity which has arisen in this country as a result of historical accidents which have often been explained. The case may no doubt be presented from the standpoint of the professional status of the clergyman, but the question cannot be ultimately decided on this narrower basis. The clergy take their stand upon the simple ground of citizenship and claim the same rights as other citizens. They see no reason why they should be debarred from these because they are also ministers of the Gospel. It is, moreover, an unjustifiable interference with the rights of the electors that they should be unable to elect a clergyman to represent them should they desire to do so. The removal of these disabilities would be a real Enabling Bill."

It is hoped to reintroduce the measure in the House of Commons next session under the charge of Colonel Burgoyne, with the deleted clause restored.

ENGLISH SUGGESTIONS FOR ALTERATION OF THE CANON

and Comment Thereon—Approaching Anglo-Catholic Congress—Removal of Clerical Disabilities—Death of Bishop Leeke

The Living Church News Bureau } London, December 5, 1919 }

It will be remembered that a conference of members of the Convocations of Canterbury and York was summoned by the Archbishops on October 1918, to endeavor to harmonize the proposals made in convocation for the revision of the Prayer Book. At this conference agreement was arrived at on all points but one, and on this particular matter it was resolved "that their Graces the Archbishops be respectfully asked to call together a conference of clergy belonging to different schools of thought, in which younger men and liturgical scholars should have full representation, to discuss (after Communion and Prayer) the question of permissive alterations in the structure of Holy Communion, in order to forward an agreed settlement of the latter."

An outcome of this resolution was a meeting at Lambeth Palace in May of this year, which was well attended. The two Archbishops were present, and a large body of clergy, representing, in the words of the resolution, "different schools of thought", with "younger men and liturgical scholars". They failed, however, as was perhaps to be expected, to come to an "agreed settlement". Certain suggestions, which will hardly meet with approval from the Church at large, were accepted by a majority, probably without much enthusiasm on the part of some, but a minority has refused altogether the most important of such suggestions. The proposals which were carried were as follows:

1. That the Prayer of Oblation be not moved from its present position.
2. That the Prayer of Humble Access be removed so as to follow immediately after the Comfortable Words.

3. That the Lord's Prayer be placed after the Prayer of Consecration, and immediately before the Communion.
4. That the Words of Institution be followed by—
 - (a) An Act of Remembrance;
 - (b) An Act of Thanksgiving;
 - (c) A Prayer for the Holy Spirit.

It is well that the Prayer of Humble Access should be moved from its present position in the middle of the Eucharistic Prayer, where it seriously breaks up the thanksgiving and the great act of consecration and sacrifice—but it cannot be said to be in an appropriate position immediately before *Sursum Corda*.

A committee was appointed to draft the necessary wording for the addition to the Words of Institution, and it was decided to recommend the following to Convocations:

"Wherefore, O Father, we Thy humble servants, having in remembrance before Thee the precious death of Thy dear Son, His mighty Resurrection and glorious Ascension, looking also for His coming again, do render unto Thee most hearty thanks for the innumerable benefits which He hath procured unto us; and we pray Thee of Thine almighty goodness to send upon us and upon these Thy gifts Thy holy and blessed Spirit, Who is the Sanctifier and the Giver of Life, to Whom with Thee and Thy Son Jesus Christ be ascribed by every creature in earth and heaven all blessing, honour, glory, and power, now henceforth and for evermore. Amen.

"As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father" [&c.].

The suggested Anamnesis, it will be seen, is based on the Scottish form, and ultimately on that of the First Prayer Book, but the reference to the Second Advent is neither in accordance with primitive practice nor Western tradition. The great blot, however, on the suggested form, making it absolutely impossible as a final settlement, is the complete absence of any sacrificial phraseology even in its mildest form. This is, indeed, almost tantamount to a denial of

DEATH OF FORMER BISHOP SUFFRAGAN OF WOOLWICH

On Friday of last week there passed to his well-earned rest the Rt. Rev. John Cox Leeke, formerly Bishop Suffragan of Woolwich. Born in 1843, and educated at Trinity College, Cambridge, he labored in the district of Woolwich for more than thirty years, twenty-three of which were spent as rector of Kidbrook, near Blackheath. It was a fitting choice, therefore, which selected him, in the rearrangement of the dioceses in 1905, as Bishop Suffragan of Woolwich. Failing health compelled him to resign this charge in 1917. He was a man of unbounded energy and dauntless courage, possessing in a striking degree the charm of personal holiness, with unaffected humility. The diocese of Southwark will ever retain happy memory of Bishop Leeke, and will thank God for the great work he was able to accomplish.

DEMOCRATIC TENDENCIES

The Bishop of Winchester, in an address on The Church and Industrial Problems, at the Church House, Westminster, last week, said that he thought the clergy were getting more to know the inside of the Labor movement by sympathy. The democratic movement tended towards greater consideration for the poor, towards the extinction of degrading and cruel forms of poverty, towards a greater recognition of human value in every citizen apart from tradition and possession, towards the equalization of opportunity, towards the diminution of the power of money, towards a less unequal division of the wealth of industry, trade, and manufacture, towards a condition in which the man who worked with his hands had a share in the direction of the enterprise which he served, and towards a larger and more inclusive fellowship in the commonwealth.

Sometimes the Labor Movement was interpreted only as a struggle for money, and was condemned as selfish and materialistic. No doubt, like all movements, the Labor Movement has its temptations, and some of its temptations lay that way, although he thought it was hardly for them, perhaps, to criticise that. Such criticism was unjust to the best instincts and inspiration of Labor.

THE CHURCH AND SOCIAL RECREATION

In many places the Church is allying itself with the growing desire amongst the people for social recreation. The vicar of a Norwich church, for instance, has just obtained a music and dancing licence for his parish hall, where he and his wife have opened a dancing class for about one hundred persons. The success of this class, he says, shows the demand that exists amongst the workers for such recreation, and he considers that the Church should provide and supervise it.

The Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, London, in expressing agreement with the Norwich vicar, says:

"When I was head of Oxford House, we used to have dances there every Saturday night in a hall holding a thousand persons. In the Church rooms of St. Martin's we have had dancing once or twice a month for the past three years. All the young people love it, and I am glad to see them so cheerful and happy. I hold that it is the duty of the Church to provide counter attractions to the things that are less agreeable in the neighborhood. At the same time, I hold views about the part the clergy should play in these entertainments. While they should take the greatest interest in the enjoyment of their parishioners, they should, I think, be content to supervise the entertainments, and by their care and presence keep them always bright and cheerful."

A CHAIR IN AMERICAN INSTITUTIONS

In response to the appeal of the Anglo-American Society, Sir George Watson has given the sum of £20,000 required for the foundation and endowment of a chair in American History, Literature, and Institutions, in order to promote such studies in all the British universities. The chair will be named after the donor, although Sir George Watson made the suggestion that to commemorate the Prince of Wales' visit to America it should bear the name of the Prince. The foundation of this Chair forms part of the programme drawn up by the committee of the Anglo-American Society in connection with the Pilgrim Fathers' tercentenary celebrations next year.

GEORGE PARSONS.

MANY WAR MEMORIALS BEING DEDICATED IN THE DOMINION

Nearly All Churches Employing This Form of Art—The Anglican Forward Movement—Miscellaneous News Notes

The Living Church News Bureau }
December 18, 1919 }



EW of our churches throughout Canada will be without some appropriate and generally artistic memorial to the men of the congregation who made the great sacrifice in the great war. Some of the most striking of these will be memorial windows of stained glass, and it is encouraging to note the careful efforts being made to secure windows that are alike worthy of a great art, of the great cause for which men died so freely, and above all of the great Head of the Church to whose glory they are erected.

One of the most striking and valuable of these memorial windows has just been placed in St. Bartholomew's Church, Ottawa, which lies at the gates of Rideau Hall, the

residence of successive Governor Generals of Canada, and in which these Governor Generals with their families and staffs have worshipped when in residence at the capital. It was presented by His Royal Highness the Duke of Connaught, who preceded the Duke of Devonshire as Governor General. It is the work of a clever Irish woman, Miss W. M. Geddes, and was manufactured by the Stained Glass and Mosaic Works, of Dublin, which are the undertaking of another brilliant Irishwoman, Miss S. H. Purser, who has long distinguished herself in the artistic industries of Ireland. The subject of this beautiful window is strikingly appropriate. It represents the welcoming to Paradise of a soldier's soul, by saints, champions, and angels; he carries a broken spear, and is guided by the Archangel Raphael, the refuge of travellers, and the Archangel Gabriel, while waiting to greet him is a company of soldier saints, which includes St. Martin of Tours, St. Louis of France, and St. Joan of Arc. In the background are the knights of the Round Table, with their emblems and exploits painted on their

banner. At the base of the lights old men and women are weeping and mourning for their dead.

At All Saints' Cathedral, Halifax, the great sanctuary window, representing Christ enthroned in glory as King of Saints, is to be given by the diocesan Women's Cathedral League in memory of all Nova Scotians of all creeds who fell in the great war. The whole window scheme of this Cathedral will illustrate the title of the Church, representing in order saints of all ages.

Last Sunday at St. Jude's, Toronto, Bishop Reeve unveiled a war memorial which is a replica of the famous painting The Great Sacrifice, the original of which is owned by Queen Mary. It shows a khaki-clad soldier lad lying dead upon the field of battle. Before him is the Vision of the Crucified and the soldier's hand is stretched and resting upon the sacred pierced feet. Beneath runs the inscription: "Greater love hath no man than this, that he lay down his life for his friends."

The Council of Wycliffe College has decided to erect four beautiful memorial windows in the eastern end of the College chapel to commemorate the service and sacrifice of the thirteen members of the college who died in active service. In addition two brass tablets will be erected, one to commemorate the names of the fallen, the other those of the 120 Wycliffe men who served overseas.

At King's College, Windsor, a memorial window, representing Sir Galahad, has been suggested for the Convocation Hall.

At Trinity Church, Halifax, the Archbishop of Nova Scotia has just dedicated a beautiful memorial reredos, which contains on one side the names of Trinity men who fell in the war, and on the other the Trinity people who lost their lives in the great explosion of December 6, 1917.

With the Anglican Forward Movement

The Forward Movement is making steady progress and daily gaining momentum. The movement was launched in the diocese of Ottawa on December 9th, with a luncheon given by Sir Henry Egan at the Chateau Laurier. Among the speakers were His Excellency the Governor-General, the Duke of Devonshire—who by the way is an enthusiastic Churchman—the Bishop of Ottawa, and Canon Gould, General Secretary of the M. S. C. C. Mr. J. F. Orde, K.C., chancellor of the diocese, presided.

The same day the movement was launched in the diocese of Ontario by a mass meeting at St. James' Church, Kingston, where the speakers were the bishop of the diocese and W. G. B. Nicholson, M.P., one of the most devoted laymen of the Canadian Church.

At Edmonton in the West successful meetings were addressed by Dean Tucker, the first general secretary of the M. S. C. C., and the Rev. Dr. Westgate, the western secretary, who was made a prisoner by the Germans, while working for the C. M. S. in German East Africa.

At Quebec the Bishop of the diocese presided and stirring addresses were given by Sir William Price and Mr. G. B. Nicholson, M.P.

At Winnipeg as a result of a joint conference between the Brotherhood of St. Andrew and the Church of England Men's Society it was decided to appoint as an experiment for one year a committee, "fully representative of the lay strength of the Anglican Church in Winnipeg, commissioned to promote the mobilization of the whole lay power of the Church in the various parishes of Winnipeg, so that the Church may bear true witness before the world more effectively."

In the diocese of Niagara Archdeacon

erry, the diocesan organizer, has addressed successful men's gatherings at suppers in Argersville, Fort Erie, and Niagara Falls. The Bishop of Toronto, who is throwing himself heart and soul into the Forward Movement, has delivered effective sermons the subject at his Cathedral of St. Alban and in many of the churches of his diocese.

Miscellaneous Items of Church News

Two of the new Canadian books of the Christmas season are by representative churchpeople. Miss E. M. Knox, the well-known principal of Havergal College for girls, has published *The Girl of the New Day*, in which she discusses the varied opportunities for service open to the girl of today, and shows at the same time that there is no power in the word "to-day" which will stand in the place of the real and vital power that her mother knew.

The Rev. H. A. Cody, the rector of St. James', St. John, N. B., has added to the list of admirable Canadian novels he has already written, another volume, *The Touch of Amber*, a pleasing story with a spontaneous and contagious humor.

The Bishop of Niagara recently dedicated a beautiful altar and reredos at St. Luke's, Hamilton, given by the congregation in living memory of their late rector, the Rev. N. R. Burns.

His many friends will regret to learn that the Rev. Harold Hamilton, D.D., son of the late Archbishop Hamilton, and author of *The People of God*, was stricken with paralysis on the eve of his marriage to Miss Margaret West, which was to have taken place at Christ Church Cathedral, Toronto, on December 15th.

Under the auspices of the federation of the Women's Mission Boards of Canada a Dominion-wide service of prayer is to be held on January 9th on behalf of the For-

ward Movement. A special form of service for use on this occasion has just been published in the Woman's Auxiliary letter leaflet.

The Anglican Club of the University of Toronto is holding a series of Bible classes for women undergraduates, which is conducted by Miss J. Thomas, M.A.

At Vancouver, B. C., the Bishop on December 12th confirmed our Chinese lady worker, Mrs. Chen, her daughter May, and Margaret the daughter of the Rev. George Tsun Yuen, our deacon at the Chinese mission. At Victoria, B. C., Bishop Schofield confirmed an earnest young Chinaman on December 7th, and recently two other young Chinamen and the infant son of the Catechist were baptized by the Rev. N. L. Ward. At a Chinese conference at Victoria in the interest of the Forward Movement the collection amounted to \$65.

The Bishop of Ottawa has been appointed warden of the Sisterhood of St. John the Divine, Toronto.

The M. S. C. C. Calendar for 1920 uses the Canadian lectionary and has as its illustration the consecration of the first Anglican Chinese bishop.

The Rev. G. Napier Smith, one of our Chinese missionaries, who went overseas with a Chinese labor battalion, was priested at St. George's, Hamilton, by the Bishop of Niagara. He returns shortly to China to work under Bishop White in the diocese of Honan.

The diocese of Rupertsland proposes to raise the minimum clerical stipend from \$1,200 to \$1,500.

St. Matthew's, Quebec, entertained its returned men at a banquet at the Kent House, Montmorency Falls. Over a hundred overseas men were present. The speakers included the Bishop of Quebec, Canon Scott, and the Rev. A. R. Kelley.

ward and as Bishop of this diocese were beautifully rehearsed. It was a noble tribute to the great Bishop's personal character, his piety, and his busy life spent in altruistic endeavors for men and women far and near.

The annual meeting of the Diocesan Auxiliary to the Cathedral Church of St. John the Divine was held in the New Synod Hall on Saturday afternoon. This society is composed of women delegates from various parishes. Bishop Burch read prayers and the president, Mrs. Henry Whitney Munroe, conducted the business session. Gratifying statistical and financial reports were made by officers and special committees.

It was announced that the Cathedral choir will give a concert under the auspices of the Diocesan Auxiliary on Thursday evening, January 29th, in Aeolian Hall. The programme will include composition of the Palestrina school and of modern Russian sacred music.

Bishop Burch made a gracious and grateful acknowledgment of the work of the women of the Auxiliary carried on for many years in the interests of Christian social service and for the furtherance of the building of the Cathedral and the adornment of its services. He hoped that an endeavor would be made to have every church represented in this Auxiliary.

The Bishop, in alluding to the Christmas gift of \$250,000, said that this money had been given without any special effort to secure the handsome donation made up of two gifts of \$100,000 each and one for \$50,000. It is not opportune to launch a campaign to raise \$6,000,000 to complete the nave and add to the Cathedral endowment.

Dean Howard Chandler Robbins, addressing the meeting, said that this appeared to be another great cathedral-building age. He alluded to the activities toward this end in Baltimore, Washington, Philadelphia, Boston, and Seattle. It was tremendously significant that they may be memorials of the war and the return of peace. These great Christian churches will be more significant than Roman arches and columns.

In the great Cathedral building age of the eleventh and twelfth centuries, the rich and the poor labored together. The great buildings were the product of the forces of democracy as the ordinary parish church never can be.

DEDICATION OF HUNGARIAN CHURCH AT TRENTON, N. J.

THE CONGREGATION of St. Elizabeth's Church, Trenton, N. J., led by their rector, the Rev. George E. St. Claire, dedicated their new church building on the last Sunday in November. More than five hundred people gathered at the church before time for the service, and as many more joined in a joyful procession through the streets.

To the congregation the building of the new church has meant months of sacrifice and even physical labor, in which the rector, the Rev. George E. St. Claire, joined, devoting his summer vacation to carpenter work on the building. The church is not large, but it is well constructed.

Dean Baker of the Cathedral was delegated by Bishop Matthews to represent him at the dedication, and the Dean made the principal address. The service was in both English and Hungarian, and the Rev. Mr. St. Claire had to assist him in the service the Rev. Horace T. Owen, who started the mission.

St. Elizabeth's Church is, its rector writes, the first Hungarian Episcopal church in the world, as Mr. St. Claire himself was the first Hungarian to receive his holy orders from the American Church.

CHRISTMAS SERVICES IN AND ABOUT THE CITY OF NEW YORK

Large Gifts Announced for the Cathedral — A Greer Memorial Service—Other Cathedral Notes

New York Office of The Living Church }
11 West 45th Street }
New York, December 29, 1919 }

CHRISTMAS EVE in and about New York was snowy. The great festival of our Lord's Incarnation was a typical winter day. Where traffic and the activities of men were absent from the roads, the fields, and house-tops were covered with snow. It was such a day as to revive Christmas memories and foster the Christmas spirit.

On the Eve the usual observances were held at noon by the choir and trumpeters at St. Paul's Chapel of Trinity parish. The vocal singing was enjoyed by great crowds of people in lower Broadway.

Further uptown, at the Church of the Heavenly Rest, choristers and trumpeters gathered on the steps of the Fifth avenue entrance at 4 o'clock and commenced a programme which was concluded an hour later at the church.

At the upper end of the city, The Feast of Lights, a children's service, was held in the Chapel of the Intercession of Trinity parish. Afterward the procession of lights marched to the grave of Clement C. Moore, the author of "The Night before Christmas", sang carols, and placed a wreath on his grave. Then the procession went to the

grave of Alfred Tennyson Dickens, eldest son of Charles Dickens.

On Christmas Day there were gratifying congregations at the Cathedral, where Bishop Burch officiated and announced two gifts of \$100,000 each and one of \$50,000 toward the building of the nave and the endowment.

Large congregations were reported in Trinity Church and the parochial chapels, in Grace Church, and in the prominent parish churches further up town.

People confined in hospitals and in places of restraint were given Christmas treats of special food and clothing and entertainment. The daily papers called attention to the fact that the deserving poor were greatly decreased in numbers, even in the missions and rescue halls. It was declared that this happy change was due to prosperity. If so, long may it continue!

GREER MEMORIAL SERVICE AT THE CATHEDRAL

A service in memory of David Hummell Greer, Doctor and seventh Bishop of the diocese of New York, was held in the Cathedral of St. John the Divine on Saturday morning, its name day. Bishop Burch celebrated the Holy Communion, assisted by Bishop Lawrence and Bishop Lloyd. The Bishop of Massachusetts read a memorial address, reminiscent and descriptive of Bishop Greer's ministry and Christian philanthropy especially as a pastor in Providence, Rhode Island, and in New York City. Interesting and graphic descriptions of Dr. Greer's labors and activities as Bishop Coad-

MASSACHUSETTS NOW ENTERS THE NATION-WIDE CAMPAIGN

The Transcript Outlines Diocesan Plans—Dissolution of the Cathedral's War Service Unit

The Living Church News Bureau
Boston, December 29, 1919



MASSACHUSETTS has been called to the colors for the Nation-wide Campaign.

Saturday's *Transcript* contains such a true interpretation of the Church's Call in Massachusetts that I must quote it fully this week and give my own interpretation later.

The *Transcript's* article says:

"The Protestant Episcopal Diocese of Massachusetts, not to be behind the other dioceses of the country, inaugurates Monday at 10:30 A. M., in the Cathedral Church of St. Paul, Boston, what is probably the most impressive undertaking to which the Church in this part of the country has ever addressed itself. Practically every clergyman of the diocese of Massachusetts, which takes in all of the state east of Worcester county, including Southboro, will then assemble for Holy Communion, in response to the call of the Bishop, and will discuss the diocesan expression of the Nation-wide Campaign until 4:30 P. M. At lunch time all will enjoy the hospitality of the Cathedral. This meeting will be largely inspirational also, but the Bishop also will take advantage of the occasion to acquaint the body of the clergy with the way in which the Campaign has been managed in other parts of the country, and to outline to them his ideas as to the best way of making the movement successful here. Bishop Lawrence himself is chairman of the diocesan committee, but Mr. Philip S. Parker, the well-known lawyer, who is a warden of the Church of Our Saviour, Brookline, is the working head of the organization, which has just set up a staff of clerks, with full office equipment at the Diocesan House, 1 Joy street, and which already can be reached by telephone under the call Haymarket, Nation-wide Campaign.

"Though it was only a week ago that the first meeting of the Massachusetts council of the Campaign was held in Boston, six working committees already have been formed, headed as follows: Parish campaign committee, Arthur K. Gardiner, chairman, of the Church of Our Saviour, Brookline; committee on speakers and assignments, Henry J. Ide, chairman, of Trinity Church, Newton Centre; committee on publicity, preparation of material and information, the Rev. Ralph M. Harper, chairman, of St. John's Church, Winthrop. The other three committees for which the secretaries of the council, the Rev. Ernest J. Dennen, the Rev. Howard K. Bartow, the Rev. W. A. Lawrence, and the Rev. Henry K. Sherrill, will at present act as heads, are: Committee on finance, preparation of budget and survey, committee on pageants, and committee on junior parish.

"Mr. Gardiner already has sent to all the clergy a letter asking them to organize at once by appointing a committee of five—three men and two women—in each parish, which will take charge of 'the Church's call'. The names and addresses of those who thus will be made responsible for the work in the various parishes will be filed at once at the central office, and within ten days it is confidently expected the organization thus effected will be in such good working order

that the Service of Lights, which will formally mark the expression in the churches of the beginning of the Campaign, may meet with sympathetic and intelligent responses from the laity at large.

"Church people generally will have been prepared for this Service of Lights and informed concerning preliminaries of the Campaign at a meeting which will be held in the Cathedral Church of St. Paul, Sunday, January 4th, at 4 P. M., to bring together the parochial committees from all the parishes in the diocese, for information concerning the method and the meaning of the church's call. To this meeting the public generally is invited. Bishop Lawrence, Dean Rousmaniere, and Mr. Parker will make addresses.

"Other means of education in regard to this movement will be the information men, modelled somewhat on the idea of our four-minute men, who did so much to help win the war, and who in every parish will be trained to make short addresses of five minutes each, generally at the notice period of the Church's services, which will keep the laity up to date on the progress of the Campaign. Mass meetings, an every-member canvass, and an intensive week to precede this canvass are attendant features which will be developed as the weeks go on.

"At once, too, there is to be launched here a survey which will acquaint those behind the campaign with the material they have to work with and the problems that they must face.

"Those behind this movement realize that when the Church is able to visualize the whole programme of the Church, when it sees how it is related to the nation and the world, when we grasp the part that it plays—and should play more—in stabilizing and moulding the political and industrial life of the times, affection for the Church and spiritual zeal in behalf of the things for which the Church stands are bound to increase. 'The war', say the leaders, 'is ended, and a reaction has set in. We can never get back into the old rut nor ought we to be willing to do so; the world is never going to be the same again. Politically, industrially, religiously, everything is changing. As Bishop Anderson of Chicago pointed out at the General Convention: 'Movements greater than the French Revolution are taking place right before our eyes; in such a changing world the Church cannot remain static; it must supply a stabilizing force.

"The capitalists say that the Church is socialistic, and the socialists say that the Church is capitalistic. Of course it is neither; that is its strength. Its unique appeal lies in the fact that it supplies the only environment where the employer and the employe can both meet in their relation to each other and to God. William James in his noble essay on 'The Moral Equivalent of War', suggests an idea which will be used to the utmost by those who direct the Church's call; stripping oneself of softness and selfishness for the sake of a high, heroic cause; using the athletic trim, the moral fighting force achieved during the war for high peace purposes; turning, as it were, swords into ploughshares for Christ."

DISSOLUTION OF CATHEDRAL UNIT

In reviewing the work of the Cathedral Unit during the past three years, I raise the question whether it would not be a tremendous revelation to the whole Church if the

patriotic work of each parish were reported and published?

The life of the Unit began on February 1, 1917, with a meeting called by the Dean the day following the rupture of diplomatic relations between the United States and Germany; it closed December 15, 1919, with the eighty-first and final session of the executive committee. From the beginning every activity was prosecuted with enthusiasm and often with large results. Of both time and money the Cathedral gave with a generous stint; the Unit never asked in vain for gifts usually exceeded what was asked.

The Unit made 53,087 surgical dressings, 6,354 garments were knitted, of which 2,000 were given outright, and 6,091 were made from wool bought by the Unit at a cost of \$4,695.85; 1,200 books were placed on army transports; thirty dances were held for sailors, with an attendance ranging from 75 to 150; 53,549 sailors were entertained at the Cathedral Naval Service Clubs in Broadfield street, and 11,902 in the summer club at Revere Beach; 1,000 sailors in the Navy Hospital were provided with bonbons last Christmas; 56 economy lunches were served at 10 cents each, to sixty women weekly; a library was collected and maintained at Base Hospital No. 6 in France.

NEW ALTAR IN ALL SAINTS', DORCHESTER

On the Sunday in the octave of All Saints an altar was dedicated under the patronage of St. Stephen in All Saints' Church, Dor-



ALTAR IN ALL SAINTS' CHURCH,
DORCHESTER

chester, by the Suffragan Bishop. The altar is a memorial to the late Rev. George Stephen Bennitt, D.D., for many years rector of Grace Church, Jersey City, and prominent in the diocese of Newark. All Saints was Dr. Bennitt's first parish, over which he presided for a period of twelve years, from 1875 to 1887.


This memorial was made possible through the small gifts of a large number of parishioners and friends, collected by the present rector, the Rev. Dr. Blunt. The design, as in the case of everything connected with All Saints' is by the firm of Cram & Ferguson. The altar and reredos are executed in wood exquisitely carved and completely overlaid in gold leaf and color. This memorial is reckoned, by those competent to judge, amongst the most beautiful in America. On the day of dedication, the preacher was the Rev. Alan G. Whittemore, O.H.C., son of the distinguished second rector of All Saints'.

RALPH M. HARPER

BISHOP RHINELANDER ON THE NEWLY AWAKENED CHURCH

Resulting from the Campaign—Diocese Opens New Business Office—Charter Sought for Seamen's Church Institute

The Living Church News Bureau
Philadelphia, December 29, 1919

 N an address to the diocese, speaking of the newly awakened Church and the Nation-wide Campaign in the diocese, Bishop Rhinelander says:

"The full returns have not come in. We have only scattering reports. There are some fine instances of inspiriting success. There is more than enough to make us hopeful and profoundly thankful. But we have not the details yet. These will come later. What we can give now are some general impressions, or rather some very sure premonitions of the great and permanent spiritual good which the Campaign has done and will do for us.

"First, the Church is waking up—and knows it. Mr. Pepper, in his Opera House address, spoke of that line in the familiar hymn which tells us that 'Like a mighty army moves the Church of God', as evidently referring to a movement in sleep: a turning over from one side to the other. Up to this time, he said, this was the only interpretation possible, but there was to be a change: there was to be a real movement, not *in* sleep, but *out of* sleep.

"This has really happened. The Church is waking up. Its inward soul is being stirred. It is one thing to dig new channels to distribute to the best advantage a thin supply of water. It is a very different thing to open up new springs: to increase the volume of water at the source. God seems to be using the Nation-wide Campaign in just this way, for just this purpose. 'Can't I help somewhere?' 'I have not been giving or doing half enough for God and the Church'; 'I never knew before that the Church needed me'; 'I will gladly give half my time from my office if the Church can use it'; 'I have just found that there is no joy in the world like giving myself to God and working for His Kingdom.' That is the way in which men and women have begun to talk. That is the real thing. That means the coming of the Kingdom. 'Waking up' means coming back to consciousness: regaining one's hold on life: realizing afresh who and why and where one is. And the Church seems really to be going through this great experience. The Church is waking up.

"Second, the Church is being unified—and loves it! It is learning the strength and joy of unity. It is discovering that the really precious things, in nature as in grace, are not the things we have apart but the things we have in common: that the strongest and most worth while undertakings are not those which we do separately, but those which we all do together. Bishop Woodcock tells a story of two men walking by a camp where some three hundred men in uniform were working. One of the two, a stranger, was puzzled to see among the three hundred only three officers. 'How is it,' he asked, 'that they have so few officers in charge?' 'Oh,' said the other, 'that is simple. They're lunatics; and you know lunatics can't combine.' Which, put the other way round, means that those who can't combine are lunatics.

"We are prepared to see the point. The

pure folly of our lack of combination is coming to us. Our small numbers, when we might have been so many: our wasted opportunities, when we might have done so much and gone far: our lack of any coherent plan of action, of any broad outlook on the field, of any ability or readiness to concentrate or apply our forces and resources where the need was greatest and the doors wide open for advance: all this has been sheer foolishness and waste. It is all the simple result of lack of unity. We are ashamed of it. More than this, we are coming to see that our disunity has been disobedience to God. We realize that our duty and our privilege is to look up for His guidance, to report to Headquarters for the orders of the day, to march shoulder to shoulder following His lead as one great army in unquestioned loyalty.

"Third, the Church is called to keep it up—and knows it. This thing cannot be done in a day. It will not come by any mere enthusiasm of emotion. It calls for a permanent and disciplined will. It means 'carrying on'. The parable of the leaven in the lump of dough gives us our rule and sets us our task. . . .

"After the advance 'over the top' upon the enemy, after the winning of the ground, comes the task of making good our gain, of 'digging in'. All depends on this. If the fruits of our victory are not conserved we shall be worse off than ever. Perseverance is the last and greatest gift of grace."

EXECUTIVE COUNCIL

A special meeting of the executive council of the diocese took place on the afternoon of December 10th at the Church House, to consider the report of the finance committee, on the subject of setting up a diocesan business office with a sufficient organization to handle effectively not only the ordinary business routine but also the very large prospective increase resulting from the Nation-wide Campaign.

The committee reported that such a business office should be put into operation without delay, especially in view of the fact that the diocesan budget included an item of \$20,000 annually to cover the expenses of central administration. It recommended the appointment of an executive secretary of the diocese, to have general supervision of the office on its financial, auditing, and social service sides, who should be authorized, with consent of the executive council, to equip the office with the required help. The committee also recommended that the position of treasurer be held open, the duties being taken care of in the office of the executive secretary.

The report, after some discussion was adopted and authority was given the committee on procedure to appoint the executive secretary and put the office into operation as soon as practical. The latter committee on December 15th unanimously determined to ask Mr. Reynolds D. Brown to accept appointment as executive secretary. Mr. Brown has signified his willingness and will enter upon his duties at once.

THE SEAMEN'S CHURCH INSTITUTE

At the invitation of Bishop Rhinelander Church people of all names are uniting in an undertaking which promises to make Philadelphia stand first among the ports of the world in the accommodations it will extend to the merchant marine and all whose lives are spent upon the sea.

In the name of a representative group of citizens application has been made for a charter for the "Seamen's Church Institute of Philadelphia", to provide under one roof adequate facilities to meet the requirements of seamen. It will be affiliated with similar institutes in New York, San Francisco, and other large ports. Two existing societies doing welfare work among seamen, the Pennsylvania Seamen's Friend Society and the Churchmen's Missionary Association for Work Among Seamen, have agreed to amalgamate with the proposed institute once it is established. Officers of the Seamen's Church Institute of Philadelphia, elected by the charter members, at a meeting held in the Church House on November 18, 1919, include: Honorary president, the Rt. Rev. Philip M. Rhinelander, D.D.; president, Mr. Alexander Van Rensselaer; vice-presidents, Mr. W. W. Frazier, Jr., Mr. John Gribbel, Mr. Alba B. Johnson, Col. John S. Muckle; honorary vice-presidents, the Rt. Rev. Dr. Thomas J. Garland, the Rev. Dr. Edward M. Jefferys, the Rev. Louis C. Washburn; treasurer, Mr. C. S. W. Packard; secretary, Mr. Sydney P. Clark. The treasurer reports 153 charter members. There are four classes of membership according to the by-laws:

Founders—Those contributing \$1,000 or more, at one time, before 1921.

Life Members—Those contributing \$500 or more at one time.

Guarantors—Those contributing \$100 a year.

Annual Members—Those paying dues at \$10 a year.

Contributions may be sent to the treasurer at 517 Chestnut street. Communications may be addressed to the secretary at 321 Chestnut street.

SUNDAY SCHOOL ASSOCIATION

The West Philadelphia branch of the Sunday School Association of the diocese held its annual meeting on December 4th, at the Church of the Epiphany, Sherwood. The following officers were elected: President, the Rev. Phillips E. Osgood; vice-president, the Rev. William N. Parker; secretary-treasurer, E. Tracy Tobin.

THOMAS HUBERT-JONES.

DEATH OF REV. W. T. LIPTON

AFTER a lingering illness of six months, the Rev. William Thomas Lipton, rector of the Church of the Ascension, Bloomfield, N. J., departed this life on Tuesday evening, December 23rd, aged 56 years.

Mr. Lipton, a native of Canada, was graduated from Bishop's College, Lennoxville, in 1890. He earned classical and mathematical honors and the English essay prize in course; also, the M.A. degree from Trinity College, Toronto. He was ordained deacon in 1892 by the Bishop of Niagara and advanced to the priesthood the following year by the Archbishop of Ontario.

Until 1897 he was rector of Wolfe Island, Ontario. From 1897 to 1909 he was assistant minister of Trinity Church, Newark, N. J. For more than ten years he was rector of the Church of the Ascension, Bloomfield, and for a like period served as assistant secretary of the convention and registrar of the diocese.

His ministry was marked by fidelity and loyalty. The poor and afflicted folk ever found in him a sympathetic friend and source of comfort. He ever exhibited those qualities anciently associated with the man described as *generous*.

Funeral services were held in his parish church on St. John's Day, Bishop Stearly and neighboring clergy assisting. Interment was made in Fairmount cemetery, Newark.

THE NATION-WIDE CAMPAIGN BUILDS CHURCH ATTENDANCE

In Chicago—As Seen at Christmas Services—St. Mark's Church, Evanston, May Free Pews

The Living Church News Bureau }
Chicago, December 29, 1919 }



ONE of the many immediate results of the Nation-wide Campaign has been an increased attendance at the church services. The surveys and canvasses in each parish have gathered many into the Church's net, some of whom were lapsing and forgetting their inheritance. The services on Christmas Eve and Christmas Day were unusually well attended, the spirit was most inspiring, and the offerings were encouragingly large. The Campaign has been discovering people and substance. The gifts of the "good fellows" were very large, and were given direct or through some parish or charitable organization. To mention only one venture, the public contributed over \$14,000 toward giving the wounded and shut-in soldiers at Fort Sheridan a merry Christmas.

Most of the churches had a midnight celebration of the Holy Communion on Christmas Eve, which was, in many cases, the most popular in point of attendance and in the number of communions. There were, too, of course, early celebrations on Christmas Day, and also at mid-day. The Bishop was unable to follow his usual custom of celebrating and preaching at the Cathedral at 11 A. M.

Carol singing was quite general, and seems now to be a settled practice in many of our communities.

A feature of the Christmas observance at St. Luke's Church, Evanston, was the Christmas pageant presented by the young people's society of Gamma Kappa Delta. It was given twice: first before the boys and girls of the Church school, and later before three hundred children of the town who had been given a Christmas entertainment by the men's club.

ST. MARK'S, EVANSTON, TO DISCUSS A FREE CHURCH.

At the annual meeting in January, the members of the parish of St. Mark's, Evanston (Rev. Arthur Rogers, D.D., rector), are to continue their discussion upon the advisability of dispensing with pew rents, which have been established since the founding of the parish, and of making the church free and open, and supported by the pledge system. In pleading for the passing of the old and for the adoption of the new, in the current number of *The Lion of St. Mark's*, the rector and wardens say:

"A free church does not mean a church without expense. If it does not receive its income in one way, it must receive it in another. At St. Mark's about two-thirds of our income comes from pledges, and the other third from pew rents. We are asking the pew holders if they will be willing to continue as voluntary pledges what they now pay as pew rents. More than 80 per cent. of the Episcopal churches in the United States are free, and we feel that, where it is possible, it is the most suitable, satisfactory, and efficient method of carrying on the finances of the parish."

WORK AMONG BOYS

If the present record of nearly one murder a day in this city, and the distressing number of hold-ups and robberies, are to be

decreased, concerted and continued efforts must be made by religious and social organizations, to restrain and to train our boys and young men. For too many of the crimes that we have referred to are committed by mere boys or youth. The extent of these evils is indicated in a statement made in the *Chicago Tribune* of December 26th:

"An increase in the number of children appearing before Judge Victor Arnold in the Juvenile court in the year ending October 31st is shown by the report of August W. Miller, clerk of the court. There were 17,487 children before the court in comparison with 14,474 in 1918.

"Eight hundred and fifty-one delinquent boys were committed to institutions in comparison with 483 in 1918. Delinquent girls committed numbered 303, eleven more than the preceding year. Dependent boys committed numbered 501, dependent girls 360, and 509 truants were sent to the Chicago parental school. Pensions granted under the mothers' pension act totaled 1,147, as against 509 during the preceding year."

THE RECORD AT THE CHURCH OF THE ADVENT

The Church of the Advent (Rev. Gerald G. Moore, priest in charge), is a West Side mission which has had marked growth since the present incumbent took charge. This flourishing condition has improved with the work of the Nation-wide Campaign. Some immediate results of this Campaign were the reception into the Church of four adults, and twelve others elsewhere baptized. St. Agnes' Guild of Women have not only paid their yearly pledge of \$300 to Church expenses, but by their hard work and zeal have just made another offering of \$500 which will be used to decrease the church debt, which has already been reduced to \$2,750. The guild has also made a pledge of \$50 to the Nation-wide Campaign.

H. B. GWYN.

DEATH OF REV. F. W. BEECHER

THE REV. FREDERICK WILLIAM BEECHER, rector emeritus of St. John's Church, Wellsville, N. Y., died on December 20th, at Birmingham, Alabama.

Mr. Beecher was the grandson of the Rev. Dr. Lyman Beecher and the son of the Rev. Dr. Edward Beecher. He was born in Jacksonville, Illinois, February 4, 1835, his father being at that time the president of Illinois College, in that city. In 1842 the family removed to Boston, Mass., where Mr. Beecher passed through the schools of the city. In 1857 he was graduated from Williams College, and in 1861 from the Chicago Theological Seminary. He remained in the service of the Congregational Church for thirty years: at Milwaukee, Wis., Kankakee, Ill., Jackson, Mich., and Wellsville, N. Y. In 1892 he became a postulant of the Episcopal Church in the diocese of Western New York, was ordained deacon by Bishop Coxe at Grace Church, Lyons, N. Y., on St. Matthias' Day, 1893, and ordained priest by the same Bishop at St. Luke's Church, Buffalo, N. Y., February 14, 1894. He was three years in charge of St. John's Church, Sodus, N. Y., and three years in charge of St. Paul's Church, Angelica, N. Y.

In 1898 he took charge of St. John's Church, Wellsville, N. Y. He remained in charge until 1910, when he became rector emeritus, retired from active ministry, and went to live with his son at Birmingham, Alabama, where he resided until his death.

DEATH OF REV. JOHN WRIGHT, D.D.

THE REV. JOHN WRIGHT, D.D., rector emeritus of St. Paul's Church, St. Paul, Minn., since 1914, died at his home city on Tuesday evening, December 23rd, at the age of 83 years. He was rector of St. Paul's Church for twenty-seven years, and rector emeritus for five.

Born in Wilmington, Delaware, in 1837, the son of John and Ann (Hendrickson) Wright, he was graduated from Hyatt's Military Academy there in 1853, and from Union College in 1863. In 1866 he was graduated from the Union Theological Seminary, New York, and ordered deacon by Bishop Alfred Lee of Delaware. He was advanced to the priesthood by Bishop Stevens in the following year. He received from Union Seminary the degree of D.D. in 1890.



REV. JOHN WRIGHT, D.D.

and also received the doctor's degree in law from Illinois College and that in letters from Macalester College.

Following his ordination he became assistant at St. Andrew's Church, Philadelphia, and had charge of St. Andrew's Chapel until 1869, when he became rector of Trinity Church, Bay City, Mich., retaining the latter cure until 1874. For the following thirteen years he was rector of St. Matthew's Church, Boston, Mass., resigning in 1887 to go to St. Paul, where he passed the remainder of his ministry.

Dr. Wright had visited Egypt several times, and was an authority and lecturer on Egyptology. He wrote a number of books, including *Historic Bibles in America* (1905), *Restoration of the Reservation of the Blessed Sacrament for the Sick* (1904), *Early Prayer Books of America* (1897), etc. He was a member of various notable societies interested in the arts and sciences.

FEDERAL COUNCIL RESOLUTIONS ON MEXICO

FRIENDSHIP between the United States and Mexico being jeopardized by untoward incidents and the interpretation put upon them, as in such papers as the Fall Resolution, calling for the severance of diplomatic relations, the executive committee of the Federal Council of Churches sent a delegation to Washington to present to the State Department some resolutions passed by the committee. A long and satisfactory interview was had with Secretary Lansing and Ambassador Fletcher.

The resolutions protested against a course being taken, which may be regarded by the Mexican people as distinctly unfriendly. To follow up even "trains of wrong" without friendly conference, on the apparent presumption of international trouble, rather than on the clear conviction that mutual interest will find a way to peace, will have a disastrous effect upon the strivings of nations for a better world, and will jeopardize our relations with South America. The resolutions inquire whether it is not possible for a friendly commission to meet representatives of the Mexican government.

hat misunderstandings may be removed and agreements reached to protect citizens of both nations. The Council will take immediate steps to secure wide dissemination of these sentiments among the people of both republics.

BEQUESTS

ST. STEPHEN'S CHURCH, East Haddam, Conn., has been left the sum of \$500 by the will of the late Mrs. Isabelle H. Calhoun of Hartford, Conn.

MEMORIALS AND GIFTS

ST. ANDREW'S CHURCH, Akron, Ohio (Rev. E. A. Lemoine, rector), received as a Christmas offering one hundred copies of the New Hymnal, presented by Mr. W. F. Stocker.

IN ST. JOHN'S CHURCH, Speedsville, N. Y., on the Sunday next before Advent, a new carved oak missal stand was blessed by the Rev. Ralph S. Nanz, priest in charge. It is the gift of Mrs. Mabel E. Blend in memory of her husband, a former warden of the parish.

THE DIOCESAN CHURCH of St. Mary, Philadelphia, has been presented with a gold and jeweled ciborium, not only valuable but of beautiful workmanship in every way worthy of the treasury of a Cathedral. It is a memorial to the late Mrs. Samuel N. Lewis, a frequent attendant of the church, and was presented by her husband.

ON CHRISTMAS DAY a carved oak credence, with Eucharistic cruets, a beautiful sterling chalice, and a disc paten specially made with an under rim to nest firmly upon the chalice, all presented by Mr. Edward Porter Pfingst in memory of his father, Ferdinand L. Pfingst, to All Saints' Church, Watsonville, Cal. (Rev. Bayard H. Jones, rector), were accepted and consecrated for use.

ARKANSAS

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

"Dreams"—Enthusiasm at Ft. Smith—Rector Addresses African Methodist Conference

THE REV. JOHN BODEN, rector of Christ Church, Little Rock, was the principal speaker a few days ago before the Little Rock Rotary Club at its weekly luncheon. Mr. Boden took for his subject the word Dreams, and traced the early visions of a golden age through antiquity into modern life and the plans for a League of Nations as laid by President Wilson. He said the dream was partially realized already as a result of the world war, and some day would be completely realized. "At present," he said, "we are standing at the close of the war in the turmoil of a stricken world. The issue now is Utopia or Hell. We must go forward to realize the Utopian dream of a world in which all men live as members of the same big family, or we are lost, irreparably lost." America must realize that we are one with all the world, and cannot live to ourselves. Our interests are the interests of all the world. The solidarity of the human race is a fact.

ST. JOHN'S PARISH, Fort Smith (Rev. Malcolm W. Lockhart, rector), has submitted to its members a budget for 1920 totaling \$10,891.33, including the quota for the Nation-wide Campaign. St. John's is enjoying a revival of interest and spiritual consecration. Only a comparatively short time ago it was paying its rector a salary of \$1,200 a year and there were signs of apathy and decline everywhere.

THE RECENT SESSION of the East Arkansas Conference of the African Methodist Episcopal Church, which met at Helena, was addressed by the Rev. Charles F. Blaisdell, rector of St. John's. Mr. Blaisdell, in his home service work at Helena, spent almost two years doing negro work entirely, handled over one thousand cases, and knows something of the negro's ideas and conditions.

CENTRAL NEW YORK

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

A Narrow Escape—Deconsecration Service—Normal School

THE REV. H. D. B. MACNEIL of Pulaski recently had a narrow escape from death. An expert musician who understands the mechanism of pipe organs, he was making some repairs on the organ, and while he was thus engaged the water motor was accidentally started, nearly crushing his head. If his son had not been within call and prompt to shut off the power he might have lost his life. As it was, one ear was nearly torn off and his head was badly bruised.

ON SUNDAY, December 14th, Bishop Olmsted assisted in the deconsecration of St. Luke's Church, Utica (Rev. F. C. Smith, rector). The church has been used for forty-six years as a center of worship, but the parish has now secured another building in better location. An air of unusual solemnity marked the last service. The rector had preached the final sermon in the morning and Bishop Olmsted spoke only briefly at the conclusion of evening prayer in the unheated building. It was the first time he had ever deconsecrated a church in Utica. The congregation knelt while the candles were extinguished for the last time and then the Bishop offered the prayer about "all our works begun, continued, and ended in Thee," emphasizing the last phrase. There followed a special prayer of deconsecration. When Bishop Olmsted was not actually conducting portions of the service, he was compelled to wear his overcoat above his vestments "cope-wise".

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AS A BY-PRODUCT of the Nation-wide Campaign St. John's Church, Ithaca, has a group of men organized for service.

THE DIOCESAN Board of Religious Education announces a normal school of Religious Education in the fourth district, to assemble in Lockwood Memorial Hall, St. Paul's Church, Syracuse, to show Church school teachers what and how to teach. Classes will be open to all interested in religious knowledge, whether teachers or not. Four general courses are to be given from January to May by lectures and discussion. There will be no examinations and no recitations, but certificates will be given to those present at all lectures or doing an equivalent amount of reading in each course. A person who presents four certificates will receive a diploma signed by the bishops of the diocese, testifying that the holder is qualified to teach in the Church schools. The Rev. Rolfe Pomeroy Crum, instructor in the science of teaching, will give Course 1, consisting of six lectures; Course 2, nine lectures on Old Testament History by the Rev. Almon A. Jaynes; Course 3, The Life of our Lord, six lectures by the Rev. H. H. Hadley, D.D.; Course 4, eight lectures in Church History by the Rev. Karl Schwartz, Ph.D. In addition, on the first meeting in each month one hour conferences in each grade of the Christian Nurture Series will be led by picked teachers already using this course. Two lectures are to be given every Tuesday evening from January 6th to May 4th, except the Tuesday in Holy Week. Those who enroll are expected to pay tuition at the rate of 10 cents per lecture.

GEORGIA

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

Christmas at the Orphans' Home

THE CHILDREN'S Christmas festival at the Orphans' Home in Savannah on the afternoon of December 24th was preceded by a short service in which Bishop Reese officiated, assisted by the Rev. J. D. Wing, D.D., and the Rev. J. D. Miller. After the service the presents were distributed, and a Christmas story was told by Bishop Osborne. Purchase of the Collins residence for the Episcopal Orphans' Home was recently made by the board of managers of the home, of which the Bishop is *ex-officio* chairman. This home, incorporated in 1854 under a board of fifteen women, called the Orphans' Home of the Protestant Episcopal Church of Chatham County, is partially endowed, and is supported by interest from the endowment and in very small part by subscription. It was found necessary last summer to move the home from the business part of Savannah to the southeastern section of the city.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Birthday of Rev. A. G. Bakewell

ON DECEMBER 16th the Rev. A. Gordon Bakewell, rector of Trinity Chapel, New Orleans, celebrated his 98th birthday. From 1828, when at the age of six he rang a bell and beat a drum to induce the people of Louisville, Ky., to attend Sunday services, he has been a weekly worshipper at the Church's services. Although confined to his room for the greater part of the last two years, he has never failed to respond to a request to perform a baptism, a marriage, or a burial, tasks he has fulfilled for four generations. Dr. Bakewell is the clerical figure of New Orleans, loved by the whole city, Jewish, Roman, or Protestant as well as by his own communion.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Unassigned Pews in Annapolis

ST. ANNE'S PARISH, Annapolis (Rev. Edward D. Johnson, rector), at a parish meeting on December 17th asked the vestry to declare that on and after January 1st all sittings should be free and unassigned. As the Campaign canvass had made this action unnecessary and therefore purely voluntary, the parish is the more to be congratulated. St. Anne's was founded in 1692, is geographically in the center of the city, and is the only parish. Immediately following the parish meeting the vestry met in the guild house and unanimously approved the action taken.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Death of R. G. Brown—Campaign Leadership of the Bishop

IN THE DEATH of Mr. Roland G. Brown of All Saints' Church, Minneapolis, the diocese has lost a true Christian gentleman.

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years Mr. Brown was a warden of All Saints', and was ever ready with counsel and material support to make it a vital factor in the community. A short time before his death Mr. Brown was apparently in good health, but an operation became necessary and from this he never rallied. Funeral services were conducted at the church by the rector of the parish, the Rev. Hanford Livingstone Russell.

ONE FEATURE of the Nation-wide Campaign in Minnesota was the splendid leadership of Bishop McElwain. It is safe to say that no diocese had a leader whose work was more efficient or whose enthusiasm was greater. When it was evident that he was unable to secure the layman that he wanted as leader the Bishop himself took hold and the result sent a number of parishes well beyond the goal.

NEBRASKA

ERNEST VINCENT SHAYLER, D.D., Bishop
Building up Episcopal Endowment—Brownell Hall

THE CATHEDRAL CHAPTER has sold the episcopal residence occupied by the late Bishop Williams for \$50,000. This with a twenty-nine year lease upon diocesan property in Dodge street for a realization of \$2,500 increases the episcopal endowment of the diocese by \$82,500. A new episcopal residence will be erected in the Spring.

THE TRUSTEES of the old Brownell Hall have with the consent of the Bishop disposed of the old building, which has stood occupied for some years, for \$40,000. This is the first step towards erection of the new school, which will be accomplished in the near future. In the meantime the diocesan school for girls is conducted in five houses in a residential district and has thirty-two girls in attendance.

OREGON

W. T. SUMNER, D.D., Bishop
Twentieth Anniversary of Rector of Trinity Church, Portland

ON MOBILIZATION WEEK in Portland a reception was given to the Rev. Dr. and Mrs. A. A. Morrison of Trinity parish to mark the twentieth anniversary of their wedding. Several hundred persons, from the parish and other congregations, including city officials, attended. The parish presented an automobile to Dr. and Mrs. Morrison; the choir gave them a robe, and the Sunday school presented a basket of twenty large chrysanthemums.

RHODE ISLAND

JAMES DE WOLF PERRY, Jr., D.D., Bp.
Clerical Club—At the State College—The Institution Office

AT THE December meeting of the Clerical Club the Hon. Rathbone Gardner spoke of the prospective difficulty in placing men who might offer themselves for service, and suggested formation of "visiting guilds". He also suggested organization of a central forum, where under qualified leaders there might be discussed along Christian lines such subjects as Collective Bargaining, Intensions Against Strikes, The League of Nations, Housing, and Transportation.

AN IMPORTANT WORK has been begun at the Rhode Island State College, Kingston, by the Rev. William F. Parsons, rector of the Church of the Ascension, Wakefield. In one of the rooms of the college, which has

been fitted up as a chapel, he holds a service every Sunday morning, between the services he holds at Wakefield, and is gratified by the number of students that attend. Recently the president of the college tendered a reception to Bishop Perry which was attended by faculty, and by over two hundred students. The Bishop made a brief address and was surprised to find among the students a considerable number that he had confirmed. The Church is awake to the responsibility.

ON two successive Sundays in the month Bishop Perry has used the institution office. On December 7th he instituted the Rev. G. E. Tobin as rector of St. Philip's Church, Crompton, and on December 14th he instituted the Rev. Julian D. Hamlin as rector of the Church of St. John the Evangelist, Newport. On both occasions large congregations were greatly impressed.

VIRGINIA

WILLIAM CABELL BROWN, D.D., Bishop
Active New Colored Mission in Richmond

ON SUNDAY AFTERNOON, December 21st, the Rev. E. E. Osgood baptized sixteen infants at the new colored mission on Claiborne street, Richmond. This mission is under the charge of Edward Ellis, a postulant for orders, who has gathered a Sunday school of seventy-five children, and organized a parish school for quite a number of children unable to enter the public school.

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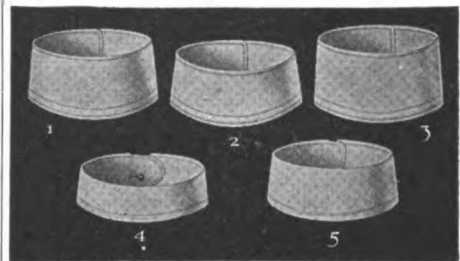
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WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Week-day Church School—St. Mark's Church, Coldwater

THE WEEK-DAY Church school at Grace Church, Grand Rapids, reports ninety children in attendance and interest growing. Out of this parish Miss Cook has become educational secretary of Southern Ohio with residence at Dayton, Miss Alice Hann has become director of religious education and parish visitor in St. Luke's Church, Scranton, Pa., and Miss Florence Platt is at St. Faith's, New York, completing her preparation as a religious secretary.

TRINITY CHURCH, Marshall (Rev. Albert M. Ewert, rector since May 5th), shows an increase of one hundred and fifty per cent. in Sunday attendance with more than fifty per cent. men.

AT ST. MARK'S CHURCH, Coldwater (Rev. G. S. A. Moore, rector), a church attendance canvass was made in a blinding snow storm on November 30th, a committee of twenty calling on every family, and on December 3rd, at a dinner, sixty men and boys discussed Church attendance and religious obligations. A class of twenty-five (the largest in eighteen years in this parish) was recently confirmed by Bishop McCormick. Sixteen of the class were young men.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

The Cathedral Fund—Winter Hardships—The District Paper

IN MAY, 1919, St. Mark's Guild and the Daughters of St. Mark, of Hastings,

pledged \$7,000 to the new Cathedral fund. On December 15th they had on deposit, drawing interest, \$5,500 of that pledge, all accumulated by personal effort.

THIS WINTER the snowfall has been unusually heavy, making traffic almost impossible. A deaconess drove thirty-two miles from one mission station to another, taking fourteen hours to make the journey. The horses were almost unable to walk when the second station was reached, and the party was nearly frozen, the temperature being below zero all the time.

THE DAUGHTERS OF THE KING of St. Stephen's Church, Grand Island, are engaged actively in relieving suffering among the poor. At a recent meeting the members volunteered to clothe and care for one child each and to furnish Christmas cheer to the little one.

THE *Western Nebraska Churchman* is now being published in Hastings with Bishop Beecher as editor and Dean Tyner as associate editor and business manager.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Ogilvie Conference—Churchwomen Organize Sunday School

IN TOKEN of appreciation of ten years untiring and fruitful labor, Bishop Thomas was, during the annual Ogilvie Conference at Cheyenne, presented with a handsome pectoral cross, the gift of the clergy who have served during his episcopate in Wyoming. The presentation was made by the Rev. George C. Rafter, who has served

in this district since 1882. The cross, fashioned of dull silver, inlaid with amethysts, is the work of Miss Ethel Spence Lloyd of Detroit. The keynote of the conference this year was of course the Nationwide Campaign, the discussions of which were led by Bishop Thomas and the Rev. Philip K. Edwards, diocesan secretary for the Campaign. The Wyoming Churchman was considered in detail, several fundamental changes were made in its organization and method, and a board of assistants to the editor was created. The following papers were read at the morning sessions: *Publicity, Its Uses and Abuses*, the Rev. Rowland F. Philbrook; *Spiritualism and Its Underlying Phenomena*, the Rev. C. A. Bennett; *Christian Science*, and the *Christian Healing Mission*, the Rev. Howard E. Brinker; *England during the War*, the Rev. Ernest Dray; *The General Convention 1919*, the Rev. Samuel E. West.

UNDER DIRECTION of a group of earnest Churchwomen, a Sunday school has recently been organized at Opal, a small village of about one hundred inhabitants, whose nearest church and Sunday school is at Kemmerer. It so happens that the mission at Kemmerer has been vacant for over a year, and therefore no ministerial direction has been afforded to Opal for some time. But nevertheless, the few Church people there with the nucleus of an enthusiastic Sunday school, have taken up the *Christian Nurture Series* and are planning a Christmas entertainment.

AT THE recent annual convention of the Wyoming Sunday School Association held in St. Mark's parish house, Cheyenne, Bishop Thomas was reelected president of the Association.

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