



**The Living Church**

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CHRISTMAS is the birthday of Jesus, who never gave the world a dollar, and bestowed upon mankind no other material gift. "He carved no statue, painted no picture, wrote no poem, composed no song, fashioned no piece of jewelry, built no edifice, founded no city, erected no triumphal arch; but He stands in history as the Great Giver." Such as He had He gave: the sympathetic hand, the genial mind, the generous heart, the courageous spirit, which all worked together to build up out of the human the divine. The Father gave us first His universe; then He gave His Son; now He offers His Spirit.—Adapted.

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VOL. LXIV

MILWAUKEE, WISCONSIN, JANUARY 1, 1921

NO. 9

## EDITORIALS AND COMMENTS

### Newness in the New Year

WE stand on the threshold of another year. Of course that seems a trite saying but it is as true to-day as it will be on July 1st or on September 15th. As we die daily, so daily do we begin to live.

On January 1st, however, habit bids us hesitate and think; asks us to take stock not so much of things already possessed as of things we would like to own, or that we know we ought to desire, as individuals, as a nation, as a Church. Daily the Church and the nation and the world stand with us at the same threshold. We cannot peer down the lane ahead without being conscious that millions of eyes are looking in the same direction, and we know that what we see is not worth going after unless there is enough of it to go around.

Happiness we discern ahead, and plenty for all. We are hopeful that the thing that looks like happiness will not prove to be something else when we get to it; we have been fooled before and have revised our definition several times. We need not now expose the philosophy back of our new definition; you doubtless have your own. Our philosophy quite adequately describes for us the happiness we see.

But happiness is not all that our eyes fasten upon. There are ahead many things that we have not seen before, and we cannot give them names until we get to them. And we glimpse some old friends whose names are familiar; hardness and sacrifice are there waiting for us, and before we take the first step we are sure that we will be called upon to endure them. Fortunately we know that our endurance is not altogether unhappy, and in its experience before we have had plenty of company. Church and country and Armenia and China and the rest of the world will be with us when we reach them again. It is certain we will not be happy or unhappy alone.

And, saying that, we are reminded of the years we have known, and again we contemplate the mystery of Time. It does seem endless, and the mere thing itself stands out more sharply than ever as having nothing in particular to do with what has or has not been accomplished. We think of it either geometrically, as stretching out behind us as a line; or spatially, as a framework on which events may be arranged in order as bric-a-brac on a shelf; or in terms of imagination, as a hungry beast devouring everything before it—kings, empires, customs, mistakes, successes; as Francis Thompson dreamed, "Filling its mouth with nations and gorging slow on purple aeons of kings."

How INADEQUATE mere thinking is when we come to the problem of Time! To be sure, we may break it up into sections and examine the pieces, but the stream itself we cannot hold or grasp because in its every essence it is movement itself. The past, after all, doesn't stretch out behind us as a

road over which we have traveled never to return. Rather it is rolled up into the present and already leans toward the future. We like Bergson's figure, "All the snow the big ball has passed over is gathered up into the Now and is a part of it. In front the snow is trackless; not one footstep is there, not one trail, not one assurance of what a day will bring forth." But, of course, he was wrong about the trail. There has been a Trail marked out by Him who walked down here for us. But He was of eternity, not of time.

Longfellow's Hyperion asks, "What is time? The shadow on the dial, the striking of the clock, the running of the sand—day and night, summer and winter, months, years, centuries—these are but arbitrary and outward signs, the measure of time, not time itself. Time is the life of the soul." As a matter of strict fact, time is only the beginning of the life of the soul.

As a necessity for this life of the soul, the New Year forces upon our thought the great law of change, and the anniversaries of Christmas and the Epiphany which accompany the New Year lead us to think of this law as also the condition of our greatest good.

"Behold, I make all things new." God creates by Newness and His Newness is accomplished by Change. Some call it evolution. Whatever we call it, it is the persistent addition of more of God. For Newness and Change, therefore, we can have no regrets, provided, of course, that we are a part of it by the increase of God in us and are not a reversion to the old by His decrease in us.

Contemplating the law of change we realize something of the break in history that was involved in the Incarnation and in the Manifestation. That break brought Newness to life and society; it brought improvement; it brought energy to goodness. Nothing can banish that Light from mankind as the constant cause of continued Newness in all of life. And in the revolution of centuries our turn has come to behold it, to be renewed by it, to be responsible for it. We know that the accomplishment of Newness in us and through us is more to be desired than time itself. This, then, is our great desire for the New Year—Newness supplied by God.

We leave everything behind. That makes for new things, new men, new judgments. The things that were ours this time last year can never be ours again, and we don't want them. Friends have drifted apart. The old ones we still possess are ours only when they, too, are new, having absorbed Newness. The things we liked are altered. The things we thought perfect we now make light of when they have not changed; the things—houses, people, doctrines—we once disliked we now love for the very element of Newness we have discovered in them. The law of change is the condition of our greatest happiness because on its terms only are there prospects of higher things. We lose what we value, we leave be-

hind what we love. It is the price we pay for the possibility of improvement. As the Apostle put it, "Thou fool, that which thou sowest is not quickened except it die."

As it does for us, so also for the world and for the Church, the New Year offers again Change and Newness. We accept the great law of endless change for the compensating power it brings of changing the Church and the world in character and soul from what they are to what they would be. They must change with all things whether they will or no. They can change within by choice if they will. They must change from weakness to strength, from carelessness to control, from the standard of the world to the standard of Christ.

To assist in bringing this about, individuals sometimes make resolutions. But new ones are not needed; strength and courage are. We recall the gibe of the comedian, "Resolutions! yes, we make them, not to keep them but to break them, for we're only poor, weak mortals after all." But we're not. We have Christ, and in Him is no weakness at all.

For the New Year, then, let us have no new resolutions save the determination to use the Strength that is ours. The Church and the world and we will be better for it. It will hasten the completion of the Newness whose Light God has shed abroad in our hearts.

Benson states it for us:

"To lift up my heart with all its hopes and weaknesses to God; to try to put my hand in His; to pray that I may use the chance He gives me and interpret the sorrows He may send. He knows me, utterly and entirely, my faults and my strength. I cannot fly from Him. I only pray that I may not harden my heart; that I may have the courage I need. All that I have of good He has given me; and as for the evil, He knows best why I am tempted and why I fall though I would not. I shall remember my friends, and while I commend them to God's keeping I shall pray that they may not suffer through any neglect or carelessness of mine. It is not, after all, a question of the quantity of what we do, but of the quality of it."

**D**O Californians realize that the American people are coming to question, on a rather general scale, whether their efforts at self-government are altogether successful?

So much has been said about the Mooney case that one would suppose that every citizen of California would demand, for the sake of his own peace of mind if not for the

fair name of his state, that the question of the guilt or innocence of Mooney, and then the question of the guilt or innocence of attorneys and others who were parties to his conviction, and then the question of finding and convicting the men who committed the crime for which Mooney was convicted, should be settled. In highly civilized communities people are sensitive to the opinion of their neighbors, and what the Declaration of Independence speaks of as "a decent respect for the opinions of mankind" demands that the good people of that state should show to the rest of us whether Mooney is guilty of an atrocious crime against the state of California or the state of California guilty of an atrocious crime against Mooney and therefore against the safety, rights, and dignity of every one of its citizens. Some two years ago, after an investigation by the *Survey* had laid bare the irregularities connected with the trial, we suggested editorially that the social service commission of the diocese of California might wisely take up the matter for investigation and help to solve the question of what to do about it; but nothing came of our suggestion.

Now comes the *Survey*, in its Christmas number, with a paper on The Alameda County Jail, written by Charlotte Anita Whitney, who, according to the editor, was "for seven years secretary of the Associated Charities of Oakland, Calif., active in running race track gamblers out of the state and in upholding the red light abatement act, an advocate of state-wide prohibition and woman's suffrage." Miss Whitney, it appears, "was last winter held in the Alameda County Jail awaiting an appeal from the verdict of guilty under the 'criminal syndicalism' act. Hers has been one of the cases to

arouse national protest against certain of the wartime measures affecting freedom of action."

As to the question of Miss Whitney's guilt or innocence under the charges we have no knowledge, though we recall that Mr. Franklin Hichborn, one of those who, with Dean Lathrop and others, was instrumental in reclaiming San Francisco from its political degradation some ten years ago, issued a letter formally protesting against her conviction, and her record does not read like that of a dangerous criminal. Miss Whitney appears to have been incarcerated eleven days in the very jail which she had visited some fifteen years earlier at the request of the judge of the juvenile court, she being then the first juvenile probation officer of Alameda county. "When a salary" for that office "was forthcoming," she writes with gentle satire, "the present district attorney"—apparently the gentleman who successfully prosecuted her in the more recent action that sent her to jail—"became my successor in office."

Miss Whitney's revelations of how Alameda county runs its jail and deals with its criminals are enough to make a plain American almost despair. Not a trace of intentional torture; just a continuous series of blind stupidity in running an institution that ought to have the careful supervision of the best intelligence in the state. One wonders: does anybody in California care? And one also wonders: is a like condition of stupidity prevalent in our own state, under our very noses, and we ignorant of it?

At any rate we have this suggestion to make. Let the penal institutions in every state be made the first care of the various diocesan social service commissions. In the programme recently adopted by the Presiding Bishop and Council for the national social service department, "prisons and state institutions" were among the special activities that were urged, and the executive secretary of that department is reputed one of the first authorities in this country on the subject of penology. But this issue is chiefly local to the dioceses. The national department can advise, but it can hardly go into a state and institute an investigation as to the institutions of the state.

Our diocesan commissions are far from active. With few exceptions they exist on paper only. Here is a tangible field in which each one of them may begin to justify its existence. And some nineteen centuries earlier than our national Church placed this obligation on its social service representatives, there was One of authority who looked certain of us in the eye and said, "I was in prison and ye visited Me not." . . . Master, is it I?

And a final, gentle word to our friends in California: *Forget your climate and look to your institutions*—judicial and penal. God gave you your climate; you made your institutions. You are justly proud of the former, and each of you is good enough to tell us so whenever we have the pleasant opportunity of meeting you; now let God and the rest of us have a chance to be proud of the institutions that *you* have builded—and tell us about that also whenever we meet.

And somehow we cannot escape the conclusion that criminal law is not very well administered in California.

**L**ATER news relating to the death of Bishop Burch does but increase the shock because of its suddenness. On the very day before his death, being the Fourth Sunday in Advent, he kept an appointment at Bedford Reformatory, confirming the first class that had ever been presented in that institution. Suffering from laryngitis, he still insisted that he must keep that appointment, and he did—and it killed him. It was ten o'clock at night when he returned home. Next day he breathed his last.

Yet in the counsels of eternity that day at Bedford may have justified the sacrifice. One who was present writes:

"I do not know when I have been so affected as I was by that service. The inmates of the institution were simply invited to come—there was no compulsion; yet I think three-fourths of them were there. It was quite wonderful to hear them reciting the Creed without the book, and sing the *Gloria* to an unusual tune without any book, and be interested in the whole service. It is

evident that the work of Father Officer and of his successor, Father Young, of the City Mission Society, and of Mrs. Powell of the Church Mission of Help, is beginning to tell at the Reformatory. It was very touching to read that among the first flowers sent to the Bishop's residence was a floral wreath of chrysanthemums and smilax from the Bedford Reformatory.

"I have never heard the Bishop speak so well as he did that day. It was really a spiritual sermon and his delivery of it was more animated and graceful than I have ever known him. Nobody would have suspected him of being ill. I saw him after the service and was much worried about his appearance and condition. His color was very bad and he complained of discomfort, and although the place was not hot, he was profusely perspiring.

"There is no doubt that that day's work killed him."

Yet "that day's work" may have been the particular work for which God gave him life and for which he was made an ambassador of Christ. Those eleven who were confirmed, those many others who attended the final service that crowned the Bishop's short episcopate, must now feel that God has endowed them with a particular responsibility—that of making the sacrifice of the Bishop's life for them *worth while*. It is the Sacrifice of the Cross for sinners once again. "He died for me" will be the life-long thought of each of the eleven, and it will make more real to them the greater but identical thought, "HE died for me". The Church calls on each of them for such a life of sanctity and of service as will justify the lesser and the greater sacrifice.

God bless them, in blessing him!

WE have frequently expressed sympathy with the League of Isolated Churchmen, which, indeed, grew out of a presentation of the problem of the isolated among Church people in the columns of THE LIVING CHURCH. The numbering of many of these in a league for mutual sympathy and helpfulness was a most useful proceeding, and their little leaflet-paper, the *Isolated Churchman*, has been a timely bond of uniting them.

Alas, the publication of the Advent issue, we are advised, is held up for lack of funds. The league has no income except such as comes from voluntary contributions, and the death of Mrs. Hibbard removed the most liberal of the contributors. Twenty dollars is needed if the Advent number is to appear; and still more dollars if it is to be followed by others. The considerable number of the isolated will feel still more isolated and abandoned by their fellow Churchmen if the leaflet must be discontinued. The Rev. Martin Damer, Nampa, Idaho, will receive and administer any sums that may be sent for the purpose.

WITH this issue a new series of daily Bible readings begins, under the editorship of the Rev. F. D. Tyner, rector of St. Luke's Church, Minneapolis. We have been greatly indebted during the past two years to Bishop Ferris, now Suffragan of Western New York, for the series that has become so widely used. It has undoubtedly been a large factor in the revival of Bible study among Churchmen, and it is a matter of great regret to us that Bishop Ferris feels that the cares and duties of the episcopate make it impossible for him to continue in this congenial task. His Bible class at his parish church in Rochester was the pattern for such institutions throughout the Church before this series of papers began, and the latter has made his class one of nation-wide extent, and the number of his pupils can scarcely be estimated.

Mr. Tyner now takes up the work that has become so well established by his predecessor. It may be a convenience to know that the series will also be published separately in monthly installments by their editor, at \$1.50 per year, and some readers may wish to have them in that form. We bespeak for Mr. Tyner's work the same careful consideration that was so largely given to that of his predecessor.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

St. Luke's Sunday School, Racine, Wis. ....	\$ 10.00
Mrs. W. E. Wright, Geneva, Ohio * .....	5.00
Trinity Church, Kansas City, Mo. ....	15.00
Miss Basiline Prince, Athens, Ga. * .....	5.00

Kemper Hall, Kenosha, Wis. * .....	51.00
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J. E. K., Hartford, Conn. ....	5.00
Grace Church, Carthage, N. Y. ....	12.25
Protestant Episcopal Church, Hessel, Mich. * .....	9.53
Wm. Sherwood, New Rochelle, N. J. * .....	10.00
From a Churchwoman in memory of Loved Ones .....	5.00
St. Paul's Sunday School, Sioux City, Iowa .....	20.00
Rectory children, St. Matthew's, Kenosha, Wis. * .....	10.00
Mrs. W. S. Claiborne, Sewanee, Tenn. ....	5.00
Anonymous .....	2.00
From the employees of Kemper Hall, Kenosha, Wis. * .....	16.25
Woman's Bible Class of St. Clement's Church, Philadelphia, Pa. ....	10.25
Francis H. Miller, Cuba, N. Y. ....	2.00
J. Bull, St. Paul, Minn. * .....	5.00
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Mrs. H. D. Porter, St. Timothy's Church, Massillon, Ohio ..	5.00
Mrs. Jane E. Dangler, St. Timothy's Church, Massillon, Ohio	10.00
Miss M. B. Phelps, Wauwatosa, Wis. ....	2.00
	<b>\$ 244.03</b>

\* For relief of children.

FUND FOR CHINESE MISSIONS

Louis E. Barber, Dyer, Nevada .....	\$ 10.00
Alexander M. Davis, Chicago, Ill. ....	10.00
Trinity Church, Kansas City, Mo. ....	15.00
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PADEREWSKI FUND FOR POLAND

Mrs. Carlos Colton Daughaday, Winnetka, Ill. ....	\$ 10.00
K. C. F., Marquette, Mich. * .....	5.00
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\* For relief of children.

FUND FOR THE AMERICAN CHURCH IN MUNICH

C. B., St. John's Church, Minneapolis, Minn. ....	\$ 1.00
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BISHOP ROWE FOUNDATION FUND

In memory of dear ones .....	\$ 1.00
Mrs. W. S. Claiborne, Sewanee, Tenn. ....	5.00
	<b>\$ 6.00</b>

EUROPEAN CHILDREN'S FUND

N. A. Andrews, Chetek, Wis. ....	\$ 2.50
Mrs. J. A. Van Ingen, Rochester, N. Y. ....	1.00
	<b>\$ 3.50</b>

NOTE.—A contribution of \$40.00 listed under the Near East Relief Fund in THE LIVING CHURCH of December 18th as Anonymous, Sault Ste. Marie, Mich., should have been credited to Rev. Wm. Maltas instead of Anonymous.

The total of the Near East Fund as printed in the issue of December 25th was incorrect, the proper total being \$307.09 instead of \$306.79.

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

OUT OF THE EAST

Out of the east the Wise Men came,  
Over the road that lay  
Between the night of the world's old wrongs  
And the dawn of God's new day.

Out of the east they slowly came,  
Treading an unknown road,  
Out of the dark that oppressed their hearts  
Like the weight of a heavy load.

Out of the east, as they journeyed on,  
Who knows what trials were theirs?  
Kings of the dawn, they fought for light  
To leave to their royal heirs!

Out of the east those ancient men,  
Seeking the end of night,  
Followed the truth and love that lead  
To the birth of the world's true Light.

Heirs of their light and their wisdom all  
Who go on their star-led quest,  
Over the sacred way that leads  
To the King of east and west.

J. H. YATES.



I TAKE this admirable editorial from the *Christian Century*, an organ of the Disciples. Would that all Christian people might consider the truth here set forth.

"MARRIAGE AS A JOKE

"Americans are too tolerant of facetiousness in the presence

of the sanctities of life. Nothing in our national character is more shocking to right-minded people of other countries than the discovery of a common conception which treats marriage as a joke. Young people seek novel means of getting married in order that they may shock their friends. We read of ministers consenting to perform mock marriage ceremonies. These are about as funny to people of sound sentiments as mock baptisms and mock funerals would be. The couple that wants to be married in a balloon or even on roller skates has no difficulty in finding a parson to tie the knot. Marriages that begin as jokes usually end as tragedies. The Protestant minister knows all too little of duties which in reality ought to be conceived as priestly in character. A marriage service conducted in a religious spirit goes far to impress the community with the sanctity of that relationship which symbolizes the relationship between Christ and His Church. Ritual is a teacher as well as the pulpit, and the ritual of marriage is of the greatest importance. There is need that groups of young people should be taught the ethics of courtship and marriage. To preach on these themes is to incur the danger of sensationalism, but to teach is sound and commendable."

MANY PEOPLE have asked me to explain the present tangled situation in Eddyism, and the legal proceedings in connection with "the Mother Church of Christian Science". Roughly, it seems a quarrel for power between the directors and the trustees, with the element of mortmain involved. All acknowledge Mrs. Eddy as Pope, and glibly talk of "excommunication"; but whether she is still pope, or left her papacy in commission, is in dispute, and a lasting split is apparently inevitable. Meanwhile, the *New York Times* of December 13th sums up the case very fairly:

"FIGHTING FOR POWER AND MONEY

"That bitter quarrels, with a rapid interchange of harsh accusations, have broken through the carefully smoothed surface of Christian Science ought to be, perhaps, a cause of sorrow outside of that strange organization as well as inside of it. The situation thus revealed, however, is likely to be a cause of mild satisfaction, rather than of grief, to people ordinarily sane and reasonable, for it is when the followers of Mrs. Eddy banish from their faces for a while the fixed smile that is the badge of their sect, and begin to talk about each other with really human frankness, that the uninitiate can get the clearest view of the cult, its personalities, and their doings.

"At present they offer the sorry and too familiar spectacle of heirs fighting among themselves for a great inheritance. Both power and money are in dispute, and no more than did Mrs. Eddy herself do her would-be legatees have any illusions as to the reality or the desirability of either. With regard to neither is there ever any chatter about 'errors of mortal thought'.

"What the several groups of 'Scientists' are saying about each other may not be true, but it all has a plausible sound, and it is excusable as well as convenient to assume in each case that both sides are right. That does happen, now and then."

THE *American Church Monthly* had a plan recently for turning the finances of our parishes wholly over to the rectors, justifying this by the success of that plan in the Roman Catholic Church. A dispatch from New York, November 1st, records a surrogate's decision against the estate of a late R. C. rector in favor of the R. C. archdiocese, for no less than \$361,000, being sums stolen by him or his brother, who served as his clerk. Perhaps the old way is better, after all.

FROM THE LONDON *Morning Post* I take this delicious skit by "F. D. H." against the *fait accompli* of coeducation at Oxford.

"I REVISITED

"I thank whatever gods there be  
That I have taken my degree,  
In the far distant Eighties when,  
Oxford, thou wast a place for men,  
And Isis was where freshmen tubbed,  
Isis not then the Waswas dubbed!  
When commons are to either sex  
Eve soon will colleges annex;  
Chintzes will deck the Common Room,  
And dreadful scents the Quad perfume!  
Where Adam digs soon Eve will spin,  
And proctors passing by will grin—  
Home of lost causes, 'twas ill done,  
Admitting her whose cause was won!"

THE GOOD CAUSE ADVANCES in Fort Fairfield, Maine, if one can judge from the following example of "live-wire" religious advertising.

"METHODIST SERVICES

"Morning, 'Short-Legged People'. Any person who has legs long enough to reach to the ground is strongly urged to be present. Evening, Are You a Buttskey? A few things to remember—(1) Some people arrived just as the pastor was about to pronounce the benediction. Come early. (2) The church could not accommodate the congregation in the evening—so the vestry was thrown open. (3) The same chorus choir will render another fine selection in the morning. Don't miss this great treat, and in the evening there will also be a special number.

..... Pastor."

"(1) Morning subject, 'Daddy Long Legs'. All lengthy people are cordially invited to attend this service. Last Sunday the short-legged people packed the church. See if you long-legged folk can not outdo them. School of religion, 11:25 A. M. Our school is growing by leaps and bounds. In the last two weeks it has nearly doubled. Next Sunday the auto contest starts. Be sure to come out. Remember the missionary offering. (2) Evening, This Fellow Tried to Put One Over on God. The church choir is certainly rendering some fine music. If you are a lover of music you can not afford to miss the services.

..... PASTOR."

FROM CAIRO, ILLINOIS, comes this gem. Don't you love a "brief Pep service"?

"The big Bible school will meet at 9:30. The attendance will be in honor of the Football boys. There will be a brief Pep service and programme.

"The pastor, John W. Coontz, will give two great messages. The one at 10:45 will be on The Unfailing Light and the one at 7:30 in the evening will be How Oliver Cromwell Found God.

"The Church of freedom and welcome at Eighth and Walnut streets."

THE BOSTON ASSOCIATED CHARITIES finds that for the year ending September 30th only 3% of the families visited were in trouble because of intemperance, whereas for the year preceding 10% were so recorded. The *Boston Globe* reports that deaths from alcoholism have dropped 80% this past year, and arrests for drunkenness have been reduced 75%. Arrests of all kinds have been reduced 50%. Is it worth while?

ANOTHER CONSEQUENCE of the Eighteenth Amendment: The John Howard Industrial Home, a Massachusetts refuge for released convicts, has been closed after thirty years.

Albert Arnold, veteran superintendent of the institution, will continue a helping-hand office in Room 207, 64 Pemberton square, but the home itself is indefinitely shuttered. "Prohibition," Mr. Arnold says, "has emptied the jails, and educated public sentiment has made it possible nowadays for most discharged prisoners to find some honest work."



**DAILY BIBLE STUDIES**

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

**ANOTHER YEAR**

**W**E have all heard and most of us have made jokes on New Year's resolutions; but it is good to make resolutions even if we do break them. Resolutions are an evidence that we are thinking of something better. It is rarely that one makes a resolution to do what is wrong. What resolutions shall we make for the year 1921? Here are several that may be of service.

*Resolved:*

1. That we shall make every day in the year a "New Year's Day".
2. That we shall look upon every day as a new opportunity, a new start in life.
3. That we shall live one day at a time.
4. That we shall begin each day with a prayer to God for greater faith and trust in Him.
5. That we shall take our problems to God before we take them to man for solution.
6. That we shall make our Bible our guide book.
7. That we shall take God at His word, "I will never leave thee nor forsake thee."
8. That we shall go the "second mile" in service for others every day.
9. That we shall make at least a brief self-examination before attending the services of the Church.
10. That we shall be thankful every day to Almighty God for the blessings He has bestowed upon us.

*January 1—"Rejoice"*

Read **Philippians 4:1-8**. Text: "Rejoice in the Lord always; and again I say, Rejoice."

Facts to be noted:

1. St. Paul is saying "Good-bye" to his beloved people at Philippi.
2. True joy is found only in union with Christ.
3. He gives definite instructions.

Rejoice. Be happy. Be cheerful. Easy words to utter, but difficult to put into practice. Difficult unless we know the secret. And St. Paul gives us the secret: "In the Lord". St. Peter puts it this way: "Casting all your anxiety upon Him, because He careth for you." And our Lord makes it very clear when He says: "Be of good cheer, I have overcome the world." "Bishop Hackett chose as his motto: 'Serve God and be happy.' Golden words these. I do not know how it may be with you; but the remembrance of these words has often lifted me up from the pit, and dissipated the cloud of gloom. Yes, learn to connect with the direct service of God this obligation of cheerfulness—cheerfulness having its springs in Christian joy, cheerfulness flushing and refreshing the heart, cheerfulness overflowing in deeds and thoughts of kindness towards others, and of thankfulness towards God." (Bishop Lightfoot.)

*January 3—Do You Remember?*

Read **Psalms 126**. Text: "The Lord hath done great things for us, whereof we are glad."

Facts to be noted:

1. Even the heathen recognized God's favor to Israel when the people were restored to their own land.
2. After the return a great deal of hard work had to be done.
3. The complete reestablishment of their kingdom was carried on under the greatest difficulties.

"Count your blessings." It is a good policy. The sorrows and the problems and the difficulties all stand out in bold relief, but the blessings are only too apt to be forgotten. It is so much easier to find fault than to praise, so much easier to complain than to say "Thank you". But it is a habit to be cultivated. The blessed Master healed ten men of their leprosy; one returned to give thanks. We pray for a blessing, the prayer is answered; how many times do we return thanks to God in some definite manner for His goodness towards us? Look back for a few moments. Just look at those places where you thought nothing in the world could help you, but you got through—and you know that

nothing in the world did help you. It was God Himself. Just to run over one's life and note the many times that God alone has helped us is enough to give us joy, gladness, and courage for the future.

*January 4—Christ's Own Way*

Read **Proverbs 24:15-23**. Text: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Facts to be noted:

1. The security of the righteous.
2. "Fret not thyself because of the ungodly." (Psalm 37.)
3. Obey God and the civil power.

It is well to rejoice but our rejoicing must spring from the right source. And our rejoicing, or refraining from it, is a test of the depth of our religion. Two men are rivals in business; one fails, the other succeeds. Isn't there a temptation on the part of the successful man to glory in his own success in the light of the other's failure? Calamity comes to some one who has done you a grievous wrong. Isn't there an inclination to be glad that such an one "has got his or her deserts"? Jean Val Jean stole the old bishop's silver. When the thief was brought back the bishop gave him the candle sticks he had "forgotten". He bought the man's soul. "If thine enemy hunger, feed him; if he thirst, give him drink." God hates the sin but God loves the sinner. So must we. "Rejoice not when thine enemy falleth." Help him.

*January 5—Rewards*

Read **Job 8**. Text: "He will yet fill thy mouth with laughter and thy lips with shouting."

Facts to be noted:

1. The justice of God.
2. The penalty of forgetting God.
3. God never fails the righteous.

The guns of the enemy were playing on Paris; throughout the length and breadth of the allied world men looked at each other in dismay. Could it be possible that might was to triumph over right? Could it be possible that within a short time the aggressor was to dictate the terms of peace? Those were dark days. In a comparatively small city in one of our western states the men of that city flocked to the church to hear what the minister of God had to say about it and he asked them: "Do you believe in God? Do you believe that God is a God of justice and righteousness? Do you believe God knows and cares? If you do, then believe that this hour of darkness will pass and right will triumph over might." It did. "He will fill thy mouth with laughter and thy lips with shouting." Apply the lesson. God cannot fail; God is on the side of right; God cannot deny himself. He will always fill the mouth of the faithful with joy and laughter and the lips of the righteous with shouting.

*January 6—One Day at a Time*

Read **St. Matthew 6:24-34**. Text: "Sufficient unto the day is the evil thereof."

Facts to be noted:

1. You have to make a choice. (24).
2. God provides for the birds and gives the flowers their glory.
3. The folly of anxious thought and worry.

Live to-day. You have nothing to do with to-morrow. "A clock stopped to count the days, months, and years; it had to tick. The number of ticks was so large that the works became discouraged and decided to stop. But the pendulum suggested that as only one tick at a time was needed it would be well not to look too far into the future; so the works took heart and went on ticking. Edward Everett Hale said the unhappiest mortal was he who carried three kinds of trouble with him, yesterday's, to-day's, and to-morrow's. Doctors say that worry is the worst foe they have to contend with and that if worry were out of business most of our mental and physical ills would disappear. . . Living one day at a time, just the present, no matter what may come to-morrow, is the great idea of life. One tick at a time—the pendulum was right." (Minneapolis Journal.) God has given you to-day. He gives you the strength to carry to-day's load. Trust God; do your part and be happy.

*January 7—A Daily Prayer*

Read **Psalms 19**. Text: "Let the words of my mouth and

the meditation of my heart be alway acceptable in Thy sight, O Lord, my strength and my redeemer."

Facts to be noted:

1. The revelation of the power and majesty of God in nature. (1-6.)
2. The joy of obedience to the law of God. (7-11.)
3. A prayer for pardon, preservation, and acceptance. (12-14.)

Begin the day with the words of the text. At noon say the words over again and let them come from your heart. When you are tempted to follow an inclination that you know is wrong, when thoughts come that must not be harbored for a moment, when fierce words of anger or cutting words of spite hang on the very edge of your lips, stop for a second and say the text. We are seeking happiness and quietness and peace and joy. There is only one way to find it: Follow the law of God. "The law of the Lord is perfect; the statutes of the Lord are right; the commandment of the Lord is pure; and the judgments of the Lord are true and righteous." The heavens, the sun, and nature herself bear their testimony to the glory of the Creator. They follow His law. Let us strive to follow that law and let every day be a new start in life with a determination that our every thought and word and deed shall be acceptable to God.

#### January 8—The Happiness that Endures

Read St. John 16:16-22. Text: "And ye now therefore have sorrow: but I will see you again and your heart shall rejoice, and your joy no man taketh from you."

Facts to be noted:

1. Our Lord announces His departure.
2. The sorrow of His apostles and the joy of His enemies.
3. Our Lord's promise of permanent joy.

Our Lord never allowed His followers to harbor for one moment the thought that they would be free from sorrow and disappointment. He never gave them the impression that they would be free from persecution and actual suffering. On the contrary, He told them just what they were to expect and the source from which it would come. But He also assured them of this: That in spite of all the disappointment, in spite of all the sorrow, in spite of all their enemies and persecution, they would be able to smile through their tears and that the world would not be able to take from them the joy that would be theirs as followers of Him. And this is the lesson we must learn. We, too, are human, we have sorrows and disappointments and heart breaks. These test our discipleship with Christ. The true follower of Jesus Christ, the one who has caught His Spirit, the one who prays "that He may dwell in us and we in Him", knows something of the joy and the strength to which our Lord referred and which no man can take from us. Absolute surrender is the secret of that joy.

### NOTES ON THE NEW HYMNAL—LI

By THE REV. WINFRED DOUGLAS

HYMN 374. "Lord, Thy children guard and keep".

This hymn, based on St. Matthew 7:14, gains in devotional value through its association with Archbishop Maclagan's tune, *Bread of Heaven*. If sung repeatedly by a confirmation class during its period of preparation to the words of No. 374, and then at the first Communion to those of No. 332, the tune will, whenever heard, instantly associate the two ideas, that only by the strength supplied day by day, in the Sacrament and other means of grace, can we be able to follow in the narrow way. This power of associating ideas emotionally is one of the very greatest gifts contributed by music to heartfelt worship.

HYMN 375. "Come, Holy Ghost, Creator blest".

A translation, gathered from various sources, of the great hymn, *Veni Creator Spiritus*. The version by Bishop Cosin at No. 455, taken from the Ordinal, is a paraphrase, rather than a translation. The long second paraphrase in the Ordinal ought to be dropped out of the Book of Common Prayer, and this translation from the Hymnal substituted for it, together with the missing sixth stanza. The original is now ascribed by such scholars as Drevés and Frere to the notable theological and pedagogical writer of the ninth century, Rabanus Maurus Magentius (A. D. 776-856). Hraban, as he signed himself, was the favorite pupil of the aged Alcuin. He became Abbot of Fulda, and head of its

famous monastic school; later on, in 847, Archbishop of Mayence. During the great famine of 850, he daily fed over 300 persons. Would that the millions in this land who know and have been helped by this hymn might in gratitude do as much throughout this terrible winter for at least a single one of their countless fellow-beings starving in China or Austria or Armenia or Russia!

"Veni, Creator Spiritus,

Infunde amorem cordibus."

The hymn speedily came into the cycle for the daily office, both as a Whitsunday vesper hymn and for Terce—a fitting recognition of that Third Hour, when "the Apostles were filled with the Holy Ghost". This use has been traced to St. Hugh, Abbot of Cluny, 1024-1109 A. D. Its use in the consecration of bishops is indicated by pontificals of the eleventh century.

Besides its use on these formal occasions, the hymn was soon treated as an Invocation of the Holy Spirit before public instructions and private meditations. For instance, in England, "it is noteworthy that the singing of *Veni Creator* 'in plainsong' was enjoined upon cathedrals in 1559 as an introduction to the divinity lecture or other exercise at 9 A. M. daily throughout the week."

The first tune is this "plainsong" precisely, except that in England at that period the fifth note before the end was flatted. It is eminently desirable for our clergy to become familiar with this pure form of the melody, which should everywhere replace the debased Mechlin version that has been widely sung heretofore, but is now rapidly falling into disuse.

### "EVIDENCE OF ORDINATIONS"

THE Presiding Bishop has sent the following communication to the Secretary of the House of Bishops:

"In cases of confirmation of the election, or consent to the consecration, of a bishop-elect, one of the testimonials, to wit, the 'Evidence of Ordinations', is not infrequently defective as a thing of proof.

"I beg to suggest:

"I. If the bishop-elect has his Letters of Orders let him submit them to the inspection of the President (or other member) of the Standing Committee; and then let the one who has viewed them execute a certificate somewhat like the following:

"This is to certify that I have personally inspected the signed and sealed Letters of Orders of .....  
By said record it appears that the said .....  
was ordered deacon by the Rt. Rev. Dr. ....  
Bishop of ....., in ..... Church, on  
the ..... day of ....., A. D. ....

"Furthermore by said record it appears that the said .....  
was ordered priest by the Rt. Rev.  
Dr. ...., Bishop of .....  
in ..... Church, on the ..... day of  
....., A. D. ....

In witness whereof, etc.'

"II. If the bishop-elect has not his Letters of Orders, let the officiating bishop, or his successor, furnish a certified copy from the Bishop's Record of Ordinations, showing the ordination as deacon or priest of the bishop-elect.

"III. If neither the Letters of Orders nor the Record of Ordinations be forthcoming, let some member of the Standing Committee, or other reputable person, furnish the following certificate:

"This is to certify that upon inspection of the Official Journal of the Diocese of ....., for the year ....., I find that ..... is reported therein as ordered deacon (or priest) in ..... Church, on the ..... day of ..... A. D. ...., by the Rt. Rev. Dr. ...., Bishop of .....

"In testimony whereof, etc.'

"DANIEL S. TUTTLE,  
Presiding Bishop."

WE NEED to-day something of the same spirit of adventure which the Pilgrim Fathers had. If they had put on the *Mayflower* the motto, 'Safety First', they would never have reached this country.—*Bishop Lawrence*.

# The Church's Administration

## I.—THE PRESIDING BISHOP AND COUNCIL

**T**HE Presiding Bishop and Council held a busy two-days' session at the Church Missions House, New York, on December 15th and 16th, when comprehensive reports from the various departments were considered. Of outstanding importance in the mission field are the authorization of a new plant for St. Luke's Hospital, Tokyo, and appropriations for a general rejuvenation of Church property in Liberia.

Mr. George Wharton Pepper, of the diocese of Pennsylvania, was unanimously elected a member of the Council to succeed the late Mr. Arthur E. Newbold, and was also unanimously elected to Mr. Newbold's place on the Department of Missions.

Making his report for the Department of the Nation-wide Campaign, Dr. Milton stated that it was a distinct disappointment to be unable to give a reliable estimate of the returns from the Campaign. He said four thousand report cards had been sent to the rectors of parishes and missions asking for a preliminary statement as soon as possible. Of these, but five hundred have been returned. Analysis of these shows that thirty-two per cent. of the parishes reporting have made substantial increases over last year, while forty-five per cent. have maintained the standard of the year past. Encouraging accounts of the extent to which the programme has been carried out have come from all quarters. With the exception of one missionary district, every diocese and missionary district has entered into the spirit of the Campaign.

### Nation-wide Campaign

"Whatever may be the final result of the work done, either in terms of financial support or of fuller service on the part of the Church's members," said Dr. Milton, "it is safe to say that a general advance has been made throughout the Church toward assuring a complete mobilization of all its resources, spiritual and material."

The Treasurer submitted an informal statement giving his estimate as to the probable financial results for the year 1920. Due to the time required for obtaining detailed reports from China, Japan, Alaska, and the Philippines, the final report for 1920 will not be available until considerably after the close of the year.

### The Financial Report

The Treasurer stated that the budget for 1920, as adopted, and including some small additions which must be made before the end of the year, would amount to approximately \$4,450,000. Included in this are the expenses of the original organization of the Nation-wide Campaign, for which \$380,000 was appropriated and \$344,065.97 spent, and an appropriation for the deficits prior to 1919 of \$266,357, neither of which are operating items of 1920. There are also certain appropriations, notably one of \$440,717 for the additional cost of China exchange, which will not be entirely used. These savings are estimated at \$300,000. Using these figures, the operating expenses for 1920 would be \$3,503,643.

To meet these expenses there is due the general Church on pledges in the Nation-wide Campaign approximately \$3,184,246. This report of pledges was, for the most part, made before collection of the Church school Lenten offering for general missions, and therefore this offering should be paid, in addition to the amount pledged, although the Lenten offering does count on the quota.

From several dioceses in which pledges for only a small proportion of the quota were made, or in which many parishes did not hold a regular canvass, payments have already been received in excess of the amount reported pledged, such excess payments being largely from parishes which held no canvass and therefore reported no pledges but which are nevertheless making their usual offering for missions. Such excess payments, in addition to the pledges, amounted as of December 11th to over \$105,000. Income from the 1920 share of the United Thank Offering, from interest on investments, and from miscellaneous gifts not included in pledges, will amount to approximately \$435,000. Using the excess

payments and any receipts from Lenten offerings as insurance against the possibility of some pledges remaining unpaid, the total receipts for the year can be estimated at \$3,619,246, as against estimated operating expenses of \$3,503,643, showing a balance on operating account of \$115,603.

Any balance that may result has already been appropriated to reduction of the debt prior to 1919, and the payment of Nation-wide Campaign expenses. The deficit for 1919 was not included in this year's budget but was carried over into 1921. This deficit amounts to \$312,306.28.

The General Convention of 1919 approved a budget for the Department of Missions alone amounting to \$3,228,343. The total budget for 1920, in addition to this missionary budget, includes only the amounts necessary to maintain the Presiding Bishop and Council and to provide for a minimum of work by the Departments of Religious Education, Social Service, Nation-wide Campaign, and Publicity, and minimum appropriations to the other general agencies of the Church, such as the American Church Institute for Negroes, Brotherhood of St. Andrew, etc.

The Council has, with great reluctance, been obliged to defer, until the final report upon the 1920 pledges and a more definite report as to the amount pledged for 1921, all appropriations except those of an emergency character.

An analysis of the budget for 1921 is in course of preparation and will be given full publicity within the near future.

The executive secretary of the Publicity Department, who at the October meeting had been requested to investigate the use of motion pictures for propaganda purposes, reported that films of this character can be made and are now in successful use by other communions. He recommended that at least two films be procured, one depicting the history of this Church in America, the other illustrating our missionary, educational, and social service work, and that these, and duplicate films, be exhibited throughout the Church under direction of the Educational Division of the Department of Missions. The report was favorably received and authority given.

### Publicity by Films

The Council authorized Bishop McKim and Dr. Rudolph Teusler to erect the first three units of a new plant for St. Luke's Hospital, Tokyo, Japan, at a cost of \$400,000. The new construction, of a permanent and most modern character, will take the place of temporary buildings erected during the past twenty years. St. Luke's Hospital is known throughout the Orient as one of the best institutions in that part of the world. It cares for both Japanese and foreign patients. Americans and Europeans come to it not only from Japan but from as far north as Vladivostok and as far south as the Straits Settlements.

### New Plant for Tokyo Hospital

It is proposed that the present capacity of 120 patients shall be more than doubled to do away with the necessity of a long waiting list. Many leading Japanese have given invaluable aid in securing funds for the purchase of new land at a cost of \$260,000. The Emperor contributed \$25,000 from the privy purse. Baron Shibusawa headed a committee of Japanese statesmen and business men who gathered \$50,000. American firms with business connections in Japan have also helped.

It is expected the new buildings will be erected within the next two years and that meanwhile an additional \$200,000 will be added to the \$200,000 now in hand. When completed the new hospital will be by far the largest and best equipped under foreign auspices in the Orient.

During the war St. Luke's was a base hospital for the American forces in Siberia. Dr. Teusler, director of all the Red Cross work in Siberia, ranking as lieutenant colonel, discharged his duties in a way that won the admiration of Henry P. Davison and other Red Cross executives.

Among the American business men who have been interested in furthering the plans for the new hospital are the

late James A. Scrymser, Gen. Charles H. Sherrill, Lindsay Russell, and William Jay Schieffelin. The present ambassador to Japan, Roland S. Morris, and his predecessor, Lloyd C. Griscom, have given their personal aid. With such public men of two nations working together, the Council believes that the establishment and maintenance of the new St. Luke's will prove to be one of the best demonstrations of good will and fellowship between the United States and Japan.

Bishop Overs reported on property conditions as he found them in Liberia. Subject to approval of the Finance Department, the Council appropriated

Aid for Liberia	\$41,600 for reconstruction during the next two years of buildings badly needing improvement. The Bishop had first asked for \$82,100, but revised his budget by eliminating new projects and asked funds only for those buildings which could be repaired.
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"There must be a strengthening of the stakes," he said. "For many years very little has been done by way of repairs on our present buildings, or the erection of new ones. Consequently, in many places they are in a broken down and, in some places, a dangerous condition.

"If the coast of Liberia is to form the base of a progressive mission in Africa, it is essential that such a base of operations be splendidly solid. Broken-down buildings are a bad advertisement. They preach a poor gospel and are not a good recommendation for our work. They are a constant source of discouragement to our workers. On the other hand, good buildings are an inspiration. They are a necessary part of a successful work. Hence our policy calls for reconstruction of property throughout the district."

At the request of Bishop G. Mott Williams, in charge of the American Churches in Europe, the Council appropriated

Our Churches in Europe	\$1,000 each to St. Paul's Church, Rome, and Emmanuel Church, Geneva. This request follows a recent visitation by Bishop Davies, of Western Massachusetts.
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From funds of undesignated legacies of 1918 \$2,000 was appropriated for a rectory for All Saints' Church, Anchorage, Alaska.

In response to an appeal from the Federal Council of Churches of Christ in America and Herbert Hoover, the President of the Council has addressed a letter to all bishops and other clergy calling upon them to cooperate in every

way possible with the relief organizations working among the starving children in Europe.

The following resolution on the resignation of Bishop Restarick was recommended by the Department of Missions and passed by the Council:

On Bishop Restarick's Resignation "RESOLVED: That the Department of Missions, having been informed of the resignation of the Bishop of Honolulu, records its gratitude for the splendid service rendered by him to the Church and the people of the Hawaiian Islands during the eighteen years of his episcopate. In 1902 he found the Church with but little unity and poorly equipped for its task. Under Bishop Restarick's leadership, the Church in Hawaii has been strengthened on all sides, property has been secured, and a diocesan spirit has been developed that insures steady progress in the future. The Department of Missions extends to the Bishop its heartfelt wishes for the future."

The Council passed the following minute in recognition of Bishop Rowe's completion of twenty-five years in Alaska:

Bishop Rowe's Anniversary "On behalf of the Church in the United States, the National Council through its Department of Missions sends hearty greetings to the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, upon the completion of a quarter of a century of service in the missionary episcopate.

"Through all these years Bishop Rowe has given his best thought and strength to seek and to shepherd the scattered people of all races in his vast diocese. He has faced innumerable dangers with a heroism born of a calm trust in God. He has endured hardships with a spirit that has endeared him to the hardy men whose lot he shared. He has met difficult and changing conditions with resourcefulness and patience. He has served God and man with a heart overflowing with love.

"When Bishop Rowe was consecrated in 1898 the Church had but three missions in all Alaska—Anvik, Point Hope, and Tanana. Under his leadership, the chain of mission stations has been extended along the great interior rivers and on the southern coasts. To-day the Alaska mission is one of the best known of the Church's outreaching enterprises.

"The Council thanks God for all Bishop Rowe has been and is to Alaska and to the whole Church, and prays God's blessing upon him through the years that lie ahead."

## II.—THE DEPARTMENTS

### RELIGIOUS EDUCATION

ON December 14th the Department of Religious Education, at its fifth meeting of the year, increased its membership to fifteen. The Department is now as follows:

Representing the National Council: Bishops Gailor, Anderson, and Reese, Rev. Dr. Phillips, Messrs. Sibley and Baldwin, and Rev. Dr. Gardner, the Executive Secretary. The Ministry: Rev. H. E. W. Fosbroke, D.D. Church Colleges: Dr. K. C. M. Sills. Church Boarding Schools: Rev. William G. Thayer, D.D. Education in Provinces: Rev. Charles H. Boynton, Ph.D. Recruiting of Young People: Rev. George A. Strong. Pageantry: Mr. Percy J. Burrell. The Woman's Auxiliary: Miss Elizabeth Matthews. Church Service League: Mrs. G. P. T. Sargent.

The Executive Secretary reported receipt of a resolution from the special session of the House of Bishops, requesting that the Department, in cooperation with the deans of theological seminaries, prepare and place in the hands of the clergy such facts as would move young men to offer themselves for the sacred ministry. Owing to the short time intervening between the meeting of the House of Bishops and the Third Sunday in Advent this year little could be accomplished. The deans of five seminaries were issuing a pamphlet, *The Church's Ministry*, which was so reconstructed as to give material desired or proposed by the House of Bishops. Copies of *The Church's Ministry* were sent to all the clergy by the deans of the seminaries, while a letter from the President, with prayers, was sent by the department. The whole matter was referred to the Committee on Re-

cruiting the Ministry, which will meet on the 29th of December and will begin plans for adequate presentation of the whole subject in 1921.

The need of student loan and scholarship funds was discussed. The Methodist Church receives annual offerings amounting to \$146,000 towards its loan and scholarship fund, and is assisting over 1,500 students. The Department expressed its belief in such a fund and recommended a conference on the subject with the Nation-wide Campaign Department.

Plans for Bible Readings have been before the General Board of Religious Education for many years. Some of these have been presented to the Presiding Bishop and Council and referred to the Department of Religious Education. There seemed to be such a widespread demand for home Bible readings that the Department appointed the following committee to consider the subject: Dean Roumaniere of Boston; Bishops Parsons, Ferris, Page; the Rev. Frederick D. Tyner, and the Rev. Thomas A. Conover.

In response to a request from the Synod of the Northwest for an appropriation to support chaplains in the state colleges and universities of the Province, the Rev. Paul Micou, Secretary for Colleges and Universities, was requested to survey the institutions of the province and to report on the advisability of an appropriation.

A request for an appropriation of \$500 was received from the Rev. Phillips E. Osgood to support a teacher in a new week-day experimental school at the Church of the Mediator, Philadelphia. It was possible to grant the appropriation, as the success of the school in Toledo has been so great that

the vestry has voted to release \$500 of its appropriation.

A plan for the birthday thank offering to be given by every member of the Church school and administered by the Church School Service League was commended and referred to the Commission for further consideration.

The Executive Secretary reported continued demand for a monthly publication to replace *The Leader*, discontinued at the beginning of the year. A resolution requested the Publicity Department to consider this demand. Later that department reported that a series of bulletins would be provided.

The Rev. George Long, Executive Secretary of the Province of the Mid-West, asked endorsement of a plan to preserve Racine College to the Church. The proposition, approved by the province, proposes establishment at Racine of a collegiate institute for training Church workers. The department gave approval, but requested Mr. Long to prepare a more detailed statement for the next meeting.

The Rev. H. C. Plum of St. Faith's School, Saratoga Springs, N. Y., and the Rev. Churchill G. Chamberlayne, Ph.D., Chamberlayne School, Richmond, Va., were added to the Commission on Church Boarding Schools. Miss Edith W. Mathison, Mrs. John B. Levitt, and the Rev. Arthur Ketchum of New York were added to the Commission on Church Pageantry, Mrs. Anne H. Brown to the Commission on the Church School Service League, the Rev. Wm. L. DeVries, Ph.D., to the Commission on Provincial Boards.

#### MISSIONS

The Department of Missions had a full attendance at its meeting on December 14th. A large amount of routine business was transacted. The department also made recommendations to the Council concerning the construction plans for St. Luke's Hospital at Tokyo, the creation of a memorial fund to the late Archdeacon Stuck of Alaska, and the reconstruction of many of our buildings in Liberia.

The diocese of Western Michigan notified the department that after January 1st it would be able to prosecute its diocesan missionary work without financial aid. A number of resignations were accepted from the domestic missionary staff and wherever possible, upon nomination of the bishop, appointments were made to fill the vacancies. As the training of a native staff of clergy in Haiti is essential to development of the Church's work there, an appropriation provided for the purchase of theological books in French. Bishop Aves was authorized to complete the present building of Hooker School in Mexico City. The slight increase in salaries of missionaries in Porto Rico and adjacent islands necessitated by the present high cost of living was continued.

The department received with hearty thanks a gift of \$6,000 from an eastern Churchman for erection of a residence for our missionaries in Changsha, China. Approval was given to a proposal to secure if possible a second architect for the mission in China. The experiment initiated a year ago in sending Mr. J. V. M. Bergamini has proved so successful that it is now proposed to extend it and thereby effect further economies and efficiency in erection of new buildings. Bishop Graves was authorized to proceed with erection of a new residence and a new school for girls in Yangchow, China. The necessary money will be provided from the ground rents from valuable property owned by the Church in Shanghai.

Steps were taken to secure additional clerical and lay workers for our successful mission among the Chinese in Manila. These Chinese residents have already raised an endowment fund of \$15,000 for our Chinese school connected with St. Stephen's Church. The congregation is now engaged upon an effort to secure several thousand dollars to purchase new property and erect a new building, so that the present church building may be turned over entirely to the school.

The department was unable to give favorable consideration to a request from Bishop Mosher that a new mission be established in the Island of Mindanao among the pagan tribe known as the Tiruray. The request had come to the Bishop from the American deputy governor of Awang, warmly endorsed by the chief of the tribe, Datu Bandara. Present financial conditions led the department to feel that our work should not be extended into new regions at the present time.

The resignation of Mrs. Matilda Louise Allen was accepted as matron of the House of the Holy Child, Manila. This leaves a family of forty girls without regular care. Bishop Mosher urgently calls for a woman well trained in social service and Christian work.

The department was also obliged, because of lack of funds, to say No to a request from the North China Union Language School for \$10,000 to purchase property in Manila for erection of greatly needed school buildings. The Language School is rendering invaluable service to our mission in Central China, as well as to other missions and the diplomatic and business communities, in teaching Chinese to new comers under modern methods. The department feels that the American Church must soon take its share in the equipment of this institution, without which our missionaries would be severely handicapped.

The death of Miss Ethel H. Correll of the Sendai Training School was reported. Miss Correll contracted typhoid fever as a result of unsanitary conditions following an extensive fire that destroyed a large part of the city of Sendai in the immediate neighborhood of the school. Bishop McKim has purchased other property and had expected to sell the present site for a sufficient amount to pay the cost of moving the present buildings and reërecting them. Commercial conditions in Japan have delayed the sale. The department regretted that it could not provide the \$15,000 necessary for immediate transfer of the institution. Under the circumstances it felt obliged to cable Bishop McKim advising closing the school for the present. This means that the training of Bible women and kindergarten teachers must be temporarily suspended, to the great loss of the Church's work in Japan.

Bishop Rowe reported that he had been asked to take over the spiritual care of the Indian community at New Metlakatla. This mission, one of the most successful among the Indians on the Pacific coast, was established many years ago by the late William Duncan, a layman in the employ of the English Church Missionary Society. Differences between Mr. Duncan and the society in London led to his withdrawal as a missionary, though he continued his work among the Indians. For several years the missionary leaders of the American Church have recognized that this Church must in time assume responsibility for this work. Recently another communion has endeavored to secure control. Two-thirds of the people, however, have enrolled themselves as preferring our own Church and have asked Bishop Rowe to send them a clergyman. The department assured Bishop Rowe of its desire to cooperate with him in this inevitable extension of our Alaska mission. It is expected that for the present at least most of the expense incurred will be met by income from the estate of Mr. Duncan.

#### SOCIAL SERVICE

The plans for the National Conference for the Social Service Workers of the Church are going forward. In the last few days a committee of arrangements has been appointed consisting of Bishops Gailor (chairman), Brent, Anderson, Lawrence, Brewster, Beverley D. Tucker, Guerry, Webb, Parsons, Quin; the Rev. Messrs. Samuel Tyler, D.D., Charles K. Gilbert, W. Russell Bowie, D.D., Augustine El-mendorf, M. W. Ross, J. E. Freeman, D.D., William T. Manning, D.D., H. W. Starr, Ph.D., Holmes Whitmore, J. H. Boosey, Charles N. Lathrop (Secretary); Hon. A. B. Houghton; Messrs. John M. Glenn, Frederic C. Morehouse, Mrs. V. G. Simkhovitch, Mr. Clinton Rogers Woodruff, Miss Grace Lindley, Mr. B. Preston Clark, Miss Frances W. Sibley.

The plan is to hold the conference immediately preceding the annual National Conference of Social Work, which this year meets in Milwaukee from June 22nd to 29th. Already great interest has been shown throughout the Church at large and it is probable that at least two hundred Churchmen and Churchwomen interested in social service will be present. It is expected that there will be representatives from every diocesan social service commission or department and representatives from all the Church organizations that have to do with social service.

A number of the diocesan commissions are already arranging to pay the expense of at least one representative. This action has for its precedent all the secular social service organizations from the Red Cross to the Visiting Nurses'

Association. They feel that the help their workers get more than repays the expense of their attendance. It is hoped that the Church will follow the precedent and send her representatives.

At the conference it is planned to discuss the practical problems that face the whole Church on social service matters. Already the Presiding Bishop and Council has referred the subject of the minimum standard for Church institutions, especially for hospitals, to this conference, but the whole question of Church institutions presses for consideration. Cannot some method be worked out by which institutions founded by Church money and maintained by our people may be kept for the Church? Among other topics suggested is this: How to Bring Social Service into Relation with the Individual Parish; but more will be heard of suggested topics when the committee completes its programme. It is hoped that through this conference there will result an organization of all diocesan social service commissions so that they can work on a united programme, can get the experiences of one another, and may have the stimulus that comes from such association.

As this conference meets immediately before the National Conference of Social Work, the greatest meeting of the kind in this country, probably in the world, it is hoped that a large proportion of our people can plan to stay over. Those who do will find a wealth of knowledge and experience in all matters of social service.

#### NATION-WIDE CAMPAIGN

At the meeting of the Presiding Bishop and Council on December 15th, not enough reports had come in from the dioceses to give any complete idea of financial results of the annual canvass for 1921. The Campaign Department has endeavored to secure information from each diocese; but evidently the dioceses are finding the parishes slow in reporting, for as yet completed results are not known by the department in the case of any diocese.

Nevertheless the department desires to share with the Church what it does know and wishes to do this in a preliminary way without further delay. In the main the reports coming in are encouraging, and, although fragmentary, seem to indicate an advance all along the line.

The banner diocese last year—East Carolina—has already reported a larger subscription than last year and estimates that completed returns will give her 150% on her quota. Virginia and Texas both feel confident that, judging from present returns, they will reach a higher figure than last year. North Carolina, another 100% diocese of last year, while not yet actually recording pledges of 100% for 1921, has reported that she can be depended upon. Maryland reports that the General Church may count upon the same measure of support as in 1920.

While reports from northern and eastern dioceses have contained no forecast in definite figures, it is evident that gains have been quite general. New York, Connecticut, Maine, Massachusetts, Vermont, Erie, and New Jersey, to mention a few, are confident of increased returns this year.

In the West, California and Los Angeles, particularly, bid fair to make good advances. The missionary district of Utah, whose work was very disorganized last year, reports the pulling together of its forces, with gratifying results in every parish which has reported.

#### PERSONALS

Miss Emma B Gunz, formerly of St. Mark's Hospital, Salt Lake City, Utah, has been employed for missionary service at St. Stephen's Hospital, Fort Yukon, Alaska, and has already entered upon her duties.

At the request of Bishop Huntington, Mr. Leonard Tomkinson, an English Churchman, has been appointed missionary for work as a teacher in St. John's School, Kiukiang, China.

Miss Helen J. Disbrow, of Christ Church, Hackensack, N. J., has been appointed to the staff of St. Agnes' School, Kyoto, Japan. Miss Disbrow, a graduate of the Froebel Kindergarten Normal School of Bridgeport, is now teaching in kindergarten work in this country and will serve in the kindergarten department of St. Agnes' School.

The important post at St. Timothy's Dispensary, Cape

Mount, Liberia, vacant because of the recent marriage of Miss Conway and Mr. Ramsaur, will be filled through the appointment of Miss Lois M. Ford of St. John's parish, York, Pa. Miss Ford was trained at St. Timothy's Hospital, Roxborough, Philadelphia, and at the Pennsylvania School for Social Service.

Mr. Ellis N. Tucker, now on the staff of the Virginia Episcopal School at Lynchburg, has been appointed instructor in the department of mathematics in St. John's University, Shanghai. Mr. Tucker, a son of the Bishop of Southern Virginia and a brother of the Bishop of Kyoto, is a graduate of the University of Virginia. Another brother, Dr. A. W. Tucker, is one of the staff of St. Luke's Hospital, Shanghai. Mr. Tucker expects to sail for China in August 1921.

Miss Josephine L. Hutchison of All Saints' Church, Appleton, Wis., will join the staff of St. Mary's Hall, Shanghai, under appointment of the Department of Missions at the request of Bishop Graves. Miss Hutchison is a graduate of Lawrence College, Appleton, Wis. In 1917 she took her B. A. degree at the University of Illinois and in 1918 received her master's degree at the University of New York.

Mrs. Gwendolin Pooock, of Grace Church, Syracuse, N. Y., has been appointed a member of the nursing staff of St. Luke's Hospital, Ponce, Porto Rico.

#### THE UNBROKEN LINE

We who have trod the borderlands of death,  
Where courage high walks hand in hand with fear,  
Shall we not hearken what the Spirit saith,  
"All ye were brothers there, be brothers here"?

We who have struggled through the baffling night,  
Where men were men and every man divine,  
While round us brave hearts perished for the right  
By chalice shell-holes stained with life's rich wine;

Let us not lose the exalted love which came  
From comradeship with danger and the joy  
Of strong souls kindled into living flame  
By one supreme desire, one high employ.

Let us draw closer in these narrower years;  
Before us still the eternal visions spread;  
We who outmastered death and all its fears  
Are one great army still, living and dead.

CANON SCOTT.

#### ANNUS MIRABILIS

O wonderful! O wonderful!  
The chance God gives to me  
To make each swiftly passing day  
Speak of Eternity;  
To make each shining hour of gold  
With fragrant blessings manifold.

O wonderful! O wonderful!  
To fathom depths of love,  
And bring back pearls of countless price  
Such as in Heaven above  
God sets for her Eternal Gates,  
Where many an angel stands and waits.

O wonderful! O wonderful!  
His peace so calm and still,  
To seek and find and bring it down  
This storm tossed earth to fill,  
So shall the tempest sink to rest  
And men with calm and peace be blest.

O wonderful! O wonderful!  
To share the power divine,  
And use it for the sons of men  
In glowing deeds that shine  
Like stars that glorify the night,  
As messengers from realms of light.

FREDERICK W. NEVE.



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

### CONSTITUTIONALITY OF THE CONCORDAT CANON

To the Editor of *The Living Church*:

**I**N your editorial review of the Bishop of Southern Ohio's letter printed in your issue of December 11th you seem to have missed the point of the Bishop's allusion to Canon 12 (now 15), "*Of the Consecration of Bishops for Foreign Lands*". It was urged by critics of the Concordat that the form of canon appended to it was unconstitutional because it did not require the minister ordained in pursuance of its terms to subscribe to the Declaration of Conformity contained in Article VIII of the Constitution. It may be observed in passing that the proposed canon did not dispense with such subscription.

The constitutional provision is not addressed to the General Convention, as a limitation upon their powers, but to the ordaining bishops, or to the persons ordained: "No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration", etc. The canons of ordination (Diaconate, 7; Priesthood, 8) so interpret it. They direct the bishop to require the subscription to be made in his presence. There is no such requirement in the proposed canon; but if the Constitution require it, an omission of the direction to the bishop in a canon would not dispense with it. The two would be construed together. If this were not so the canon would override the Constitution, which is the very point on which the objection is based. But, if this were the case, wherein lies the superior authority of the Constitution? If, by way of illustration, a state constitution require that all officers of the state shall take an oath to support the constitution and the laws, a statute creating an office would not be held unconstitutional for omitting that provision; but it would be unconstitutional only if it dispensed with the oath.

It was argued, however, by the proponents of the canon that the Constitution and the canons relating to ordination are not applicable, and were not intended to apply, to such cases as the proposed new canon was designed to regulate. Here Bishop Vincent's reference to Canon 12 is in point. He has maintained, in effect, that "there are other cases to which Article VIII of our Constitution does not apply. Take, for instance, Canon 12, *Of the Consecration of Bishops for Foreign Lands*. That canon does not require the Declaration of Conformity to be made by the Bishop consecrated. It purports to be enacted in pursuance of Article III, which permits such consecrations 'under such conditions as may be prescribed by Canons of the General Convention'. That article does not dispense in terms with Article VIII, or any other article: for instance, with Art. II, Sec. 2, relating to age; Art. II, Sec. 3, with regard to the exercise of jurisdiction; Art. IX, about ecclesiastical courts; besides others. Nobody ever supposed that such provisions are inapplicable to such foreign bishops because Canon 12 omits them, but they are inapplicable because our Constitution and Canons are designed to regulate the affairs of this Church and not of other Churches or individuals. For the same reason a bishop ordaining a minister of another communion, whose ministry was to be exercised there, would not be obliged to require the Declaration of Conformity; it would not be applicable to the case."

Bishop Vincent's letter was also addressed to your remark in a recent editorial to the effect that the proponents of the Concordat "resented rather than welcomed criticism," and desired "to force the Concordat through in spite of the constitutional limitation". He shows why it was impossible for them to modify the proposed canon before its introduction to the General Convention. In your comment you charge that both Bishop Vincent and I abandoned our constitutional argument by introducing in the House of Bishops and in the House of Deputies a motion to amend Article VIII by inserting a statement that it "shall apply only to ordinations in the ministry of this Church". Does that look like resenting criticism, or a desire to "force the Concordat through in spite of constitutional limitations"? You go so far as to call it an abandonment of our position. It was not that, because we are as firmly convinced now as we were then that our position was perfectly sound; but it was done in deference to the very criticism which you think we resented. A contrary view to that which we maintained was held by many others. While we could not alter the text of the canon before its introduction,

for the reason which Bishop Vincent mentioned, we could, and gladly did, defer to the contrary view on this point.

In commenting upon some observations which I made in your issue of August 9, 1919, upon the Constitution and the Canons in their relation to the Concordat, your argument implies that the manner in which the Constitution was adopted gives to it a higher sanction than attaches to canons. I apprehend the fact to be that whatever of superior sanction attaches to the Constitution depends, not upon the manner of its adoption, but upon the fundamental principles which it embodies. You urge that it was ratified by the Church in the several States, "each of which," you say, "had by special vote given express authority to its deputies to General Convention to act in their behalf for the purpose." This remark is not entirely accurate. The New York convention did not give express authority to its deputies to act in their behalf for this purpose. It sent them uninstructed. At a meeting held in September 1786 it was resolved "that the deputies to the General Convention have discretionary powers with respect to any matters which may come into debate in the said General Convention." In 1789 the General Convention held two sessions, and adopted the Constitution. At the New York convention held the same year, in November, it was resolved "that this Convention approve of and consider the Church in this State as bound by the Constitution lately adopted by the General Convention at Philadelphia." I have not lately examined the proceedings in other states. Such action gives to the Constitution every sanction which the circumstances then required; but the fact remains that it was adopted, as I have previously pointed out, by the General Convention, and it has since been repeatedly amended by the same authority; and by the same authority the canons of the Church are adopted and amended.

It is true that the Constitution can only be amended by a vote by dioceses and orders; but it is also true that the Constitution provides that a vote shall be taken by dioceses and orders on any question whatever, if the clerical or the lay deputation from any diocese require it. Many votes are so taken at every General Convention. So it was with regard to a proposal at the last convention to amend the canon on Matrimony. So also it was with regard to a proposal to propose—not to adopt—an amendment to Article VIII of the Constitution.

If, therefore, as you argue, a vote by orders signifies that the dioceses by their accredited delegates adopt or amend the Constitution, it also signifies that by a vote of the same kind they adopt or amend a canon; and this is but another way of saying that canons are made by the same authority which adopted the Constitution; which is the point that you seem to controvert.

I confess that these questions of procedure are of minor importance in comparison with the merits of the Concordat or of the proposed canon. Those who are responsible for them have never had the least inclination, which you erroneously attribute to us, "to force them through" regardless of criticism. On the contrary we have been, and are, most desirous so to obviate any imperfections in either form or matter as to render them acceptable to the Church; and so we have repeatedly said. In this view, after stating our convictions with regard to constitutionality and other matters of form, we have been content to refrain from further controversy on these points. Nevertheless, as you have again brought them up, I feel constrained to ask the indulgence of your space to the extent of this letter.

New York, December 16th.

GEORGE ZABRISKIE.

[Our authority for the assertion that the Church in the several states formally commissioned the deputies to act on behalf of such Church in the ratification of the Constitution is to be found in the early Journals of General Convention which show how punctiliously this was carried out. Thus:

On June 24, 1786:

"On motion by Mr. Halsted:

"Resolved, That it be recommended to the Conventions of this Church in the several States represented in this Convention, that they authorize and empower their Deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protes-

tant Episcopal Church in the United States of America" (Perry's Reprints, vol. I., p. 42).

On July 29, 1789:

"The Deputies from the several States being called upon to declare their powers, relative to the object of the following resolution of the Protestant Episcopal Church, viz.—'Resolved, that it be recommended to the Conventions of this Church, in the several States represented in this Convention, that they authorize and empower their Deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a General Constitution respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America,'—gave information that they came fully authorized to ratify a Book of Common Prayer, etc., for the use of the Church."

We have heretofore commented on the curious phraseology whereby the deputies, challenged to show their authority to "ratify a General Constitution" "gave information that they came fully authorized to ratify a *Book of Common Prayer, etc.*" Of course the fact is that they came authorized to ratify both. New York was represented in that convention (p. 65), and if search through the New York diocesan records fails to find the original resolution on which the assurance of its deputies was based, as Mr. Zabriskie intimates, the fact is of archaeological interest but hardly of practical importance, especially in view of Mr. Zabriskie's statement that the New York convention afterward formally approved the instrument and declared the Church in that state "bound by" it—possibly some irregularity as to the failure to grant full authority to the deputies having been discovered and this step taken to cure it.

As for the vote by dioceses and orders on other subjects, permitted but not required by the Constitution, this is a later application of the principle of the referendum; such vote, whenever taken, being in theory a reference of the pending question to the several dioceses and their prompt reply. It is scarcely necessary to remark that when a proposed statute is submitted to the popular vote by referendum, as is done in some states, its adoption does not preclude the courts from holding that it is unconstitutional. The people, like their legislatures, are bound by the constitutions that they have enacted until they change them in constitutional manner.

These are interesting studies in the subject of the rise and development of written constitutions in America, and it will be remembered that the Constitution of the Church was framed considerably before, and adopted slightly before, the Constitution of the United States, which accounts for the different manner of procedure authorized by the two instruments to secure a like end. The original language of the Constitution of the Church provided that "This Constitution shall be unalterable, unless in General Convention by the Church in a majority of the States which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions, before they shall be finally agreed to, or ratified, in" [not by] "the ensuing General Convention" (*ibid.*, p. 84).—EDITOR L. C.]

### THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

SOME months ago you made this appeal editorially:

"And we also call upon all American Churchmen whose outlook is not hopelessly narrow to work together to remove the adjective *Protestant* from the title of our American Church. If there are reasons, as there appear to be, why we may not substitute the more adequate word *Catholic* for it in the legal and technical name, we can at least call ourselves the American Episcopal Church, and not deceive the world by conveying the impression that the Church of this land and of the Anglo-Saxon people is a sect growing out of the quarrels of Reformation days."

Out of consideration for the constitutional difficulties in the way, or, possibly, for the feelings of those Churchmen whose outlook is "hopelessly narrow", you add these words:

"We shall not ask the Church to do this hurriedly or to complete the process at one time, but we shall earnestly hope that at the next General Convention the time will be ripe for the beginning of a process, extending over several years, to be made."

Your "call" is seemingly being answered much more rapidly than you anticipated, for we have recently read a copy of an "illuminated" as well as illuminating Greeting appearing in the Church papers from a commission appointed by the General Convention of the Protestant Episcopal Church addressed "To the Most Reverend Metropolitan Archbishop Meletios and to the Holy Synod of Greece", the opening words of which are as follows: "The American Episcopal Church takes this opportunity

to send its felicitations to the Church and people of Greece on the attainment of their long cherished national aspiration". This greeting is signed by one Bishop as the "Presiding Bishop of Council", by another Bishop as "Chairman of Commission to Confer with Eastern Orthodox and Old Catholic Churches", and by a presbyter as secretary of such commission.

I would ask you by what right or power did the gentlemen referred to change the name of the Church which they represented and call it the American Episcopal Church? Were they endeavoring to "deceive" the Greeks? (The word last quoted is found in your editorial above mentioned.) In the light of the Preliminary Statement of such Commission addressed at a later time "To our Orthodox Eastern and Old Catholic Brethren" and the apologies therein for "Our relations with Protestants", it would appear that the members of the Commission—exclusive of the Bishop of Southern Virginia—were ashamed to refer to the Protestant Episcopal Church which they in fact represented. If so, I ask you, further, should they not have declined to act, instead of assuming the right to change its name and thus conceal its Protestant character?

And now in your issue of December 11, 1920, we find a communication from representatives of the Central Committee of the Czechoslovak Church—evidently misled by a misnomer appearing in prior correspondence or elsewhere—addressed "To the Right Reverend Presiding Bishop and Council of the American Episcopal Church" and responded to by the "President of the Executive Council of the American Episcopal Church". This last description must be a misprint for "Presiding Bishop and Council of the American Episcopal Church", but if so, and excusing the mistake of the Czechoslovaks, what excuse is there for the misnomer of the Church in this response? This might all seem of little consequence were it not for your "call" above mentioned and for the attitude of yourself and a limited number of other Anglo- or American-Catholics, so-called, who so strongly object to all of those things for which the word "Protestant" in the name of our Church stands to-day, as in the beginning, and if it did not appear that a small group of people were changing the name and character of their Church without waiting for action of the General Convention.

It is refreshing to turn from this seeming assumption that it was necessary to conceal the Protestant character of the Church in dealing with the Greeks and Czechoslovaks, to the final paragraph of a report, which has appeared in print, of the recent quadrennial meeting of the Federal Council of the Churches of Christ in America, which reads as follows:

"I carried away from the Boston quadrennial an impression which has been steadily deepening during these years of leisurely and academic discussion of Church unity in the Episcopal Church that for us the paths of effective corporation (coöperation) for the Kingdom of God point not to Rome or the Balkans but to the Protestant Churches whose moral and religious heritage still contains the sifted gold of the Reformation."

This report was written by a presbyter of the Protestant Episcopal Church and reflects the thought of many persons who are wondering, for instance, if the proposed Concordat with the Congregational brethren does not mean much more for the accomplishment of Church unity in these United States than all of these greetings and communications with the Greeks and Czechoslovaks; particularly since such greetings and communications purport to come from the representatives of a Church, the name of which, as set forth in such greetings and communications, cannot be found in any standard authority.

GEORGE F. HENRY.

### AMERICA—TURKEY—ARMENIA

To the Editor of *The Living Church*:

THE vivid account of Turkish atrocities in Nicaea, Asia Minor, given in your last number by the Metropolitan of that ancient city, ought to awaken the conscience of every American to the fact that, by the refusal of Congress to permit this country to take a mandate for Armenia, we are implicated in the deeds which we condemn. If we had accepted that mandate and sent a division of our army to that unfortunate country, order would have been maintained and thousands of lives have been rescued from Turkish cruelty.

Apparently it has been forgotten that under the protection of treaties with Turkey, and with the full consent of the Turkish government and the acquiescence of all foreign nations, large numbers of American citizens have settled in Asia Minor; have invested over nine million dollars in buildings there; have conducted schools, hospitals, and colleges, and have in this way become a centre of enlightenment to large districts and a great population of native Christians.

As long ago as 1894, the Turkish government, in violation



of these treaties, entered residences, schools, and colleges of our citizens, destroyed property, arrested the citizens themselves, killed thousands of the pupils and beneficiaries, and carried others away into captivity. For these wrongs, after long remonstrance by this government, some reparation was made by the Turks. During the present war these outrages have been renewed on a much larger scale than was the case in 1894. This government has remonstrated but the remonstrance has been without effect. The fanatical brutality of lawless men, whose conduct the Turkish government has never attempted to justify, has not only infringed on the rights of our citizens, but has aimed at the extermination of the Armenian people whom our citizens were educating, and whom they tried in vain to protect. By common consent of all nations the right and duty of teaching and assisting native Christians in Armenia has been given to the United States, through its citizens, and they have discharged this duty with skill and heroic fortitude.

The suffering and destitution which have been caused by the lawless acts of Turkish bandits have aroused indignation in this country; large sums of money have been raised for the relief of the victims; but, so long as our citizens and their associates and pupils remain unprotected, these outrages will continue.

More than a hundred years ago we were the first power in Christendom, even in the days of our weakness, to undertake the suppression of the Barbary pirates. The Pope publicly declared that America had "done more in Christendom against the barbarians than all the powers of Europe united". And Jefferson wrote: "There is reason to believe the example we have already set begins to work on the disposition of the powers of Europe to emancipate themselves from that degrading yoke."

In 1887 Secretary Bayard took the ground that our citizens in Asia Minor, and all persons connected with their establishments in Turkey, were entitled to protection. He pointed out that for more than half a century American citizens had rendered services in Turkey "as physicians, teachers, and social reformers. . . . For more than half a century Turkey has seen these funds flow in, these schools built, these hospitals in beneficent operation, these children in process of instruction."

A concurrent resolution was adopted by Congress (January 27, 1896), declaring that Congress "will support the President in the most vigorous action he may take for the protection and security of American citizens in Turkey, to obtain redress for injuries committed upon the persons or property of such citizens."

In 1894 there was in Turkey some respect for the American flag and the benevolent work of our citizens there. In that year it so happened that one American woman, Corinna Shattuck, had been left in charge of the mission at Oorfa—a city, by the way, which has recently been besieged, captured, and plundered by the Turks. When the massacres began, Miss Shattuck sheltered hundreds of native Christians in the mission compound. The mission houses and school-rooms were full of widows, orphans, and wounded. A howling mob gathered around the door and demanded admission. The American flag was raised above the door. She stood and faced the howling mob. To every demand that she should yield and allow them to pass, she interposed the dignity and authority of her womanhood and the sacredness of treaty rights secured by the government of her native land. The mob scattered and her courage triumphed.

We could have done as much in the last two years, but Congress refused authority. It was a great crime and one which, unless we repent and make some reparation, will certainly bring upon us the judgment of God.

As I listen to the Advent psalms and hymns, I wonder if our people really do believe that God will certainly come to judge this people. It is certain that He does come in every generation. Let not the wicked servant say in his heart, "My Lord delayeth His coming." He will certainly come in an hour when we look not for Him and in a way which we do not foresee.

Let all Christian people, at any rate, do their part to relieve the suffering which our country might have prevented and see to it that in the future we no longer incur the ignominy of refusing to protect the good work in Asia Minor in which our citizens there have been so long engaged. EVERETT P. WHEELER.

### THE MINISTRY

To the Editor of *The Living Church*:

**Q**UAY I say a few words regarding the circular of the House of Bishops to the parochial clergy, earnestly exhorting them on the Third Sunday in Advent to preach on the subject of the ministry, to arouse parents to the Church's needs, and bid their people to prayer? It goes without saying that any request of the bishops would ordinarily meet with an instant and cheerful response, but I have found myself only able to comply with their suggestion to preach definitely on the ministry. Beyond that I cannot go. I am unable conscientiously to urge persons to send their sons into the ministry, or to bid my people to prayer that God would supply our need of clergy.

The statistics furnished by the deans of five eastern seminaries, which show a constantly decreasing number of clergy, of candidates, and of postulants, are depressing indeed. But more depressing still are the figures which tell how small a percentage of our clergy are American born, and how even smaller is the percentage of those born and trained in the Church. Such statistics are a veritable S. O. S. call from a sinking ship. But the ship is not sinking; she cannot sink with her divine Master on board, though undoubtedly she is laboring in the trough of the sea.

Yet as we read the record and realize the critical condition it depicts we would suppose that a clarion call would go out from every pulpit, and that from every chancel prayers would rise.

But before we do either of these things we should ask the cause of this wholesale turning of men away from the ministry, for never in this world was there an effect without a cause. And if the cause be any unfaithfulness or disobedience on our part, our first duty should be to correct what is amiss in ourselves: otherwise we would be but trifling with the great privilege of prayer. God puts no honor on idleness and neglect. If a farmer should call upon God to reap his grain for him he would see it rot in the fields. If the plumbing in a house be faulty, so that through breathing impure air or drinking impure water one of the children of the family die, the first business of the father would be to remove the cause which had stricken his child with fever—otherwise all the prayers he might offer for the safety of the rest would avail nothing.

How then stands the matter with the Church and her ministry? Is there not a cause for the present distress? There are two—a general and a particular cause.

First, as to the general:

For a long time past we have been frankly materialistic. We have erected a new aristocracy which has supplanted the old aristocracy of birth. It is the aristocracy of wealth. We have created a new standard of righteousness. Christ said: Seek first the kingdom of God and His righteousness. And we have not been doing this. To-day the successful man, the man envied, taken as a model, put on a pedestal and bowed down to, is the man who has more dollars than his fellows. We have a new calendar of saints—quite different in all their aims and ideas from those that heretofore we have honored—our multi-millionaires and industrial kings. It matters not that it can be easily shown that the Church is the greatest factor for good in the whole land; that without it civilization itself will fall; that it produces not things but men; all the same its work is ignored and its claims scouted. We have practically said to our young men, aye, even to our young women, Get dollars and you will win all the honors and distinctions that men can desire or need. And our young men have taken us at our word and have proved themselves apt pupils. Therefore neither they nor their parents give a thought to the ministry, or if they do it is to see it only as a quixotic business and to wonder why any sane man should want to give his life to it.

Next the particular:

The Church has not been just to her clergy. In various ways this is painfully manifest, but its most suggestive illustration is found in the fact that though the Church desires that all her clergy shall be scholars and gentlemen, capable of leadership, and for the most part married men with families—not a separate caste as in the Roman Church—and therefore able to enter into the joys and the sorrows of their people as one of themselves, to-day we are paying hundreds of them the wages of a housemaid! In an age which puts a commercial value on everything, which talks of its five-thousand-dollar men and its ten-thousand-dollar men as the measure of the stature of a man, this is simply fatal. Our young men will have none of it.

Nor is this the worst: While appealing for recruits, we seem altogether unconscious of the fact that large numbers are dropping out of the ministry as ripe fruit falls from a tree, simply because they cannot hold on any longer.

Here in this parish, for example, there is on our staff a brilliant man who was for some years a rector in the diocese of Pittsburgh. His salary was \$75 per month! He is a man widely travelled; he speaks several languages; is well read in theology; a gifted extempore speaker, and a man of mathematical gifts and attainments second to none in the country. During the war the Navy Department of the United States besought his help, as the man of Macedonia besought St. Paul, to come over and help them. He came to Washington and did "his bit". He is here still. His parish will see him no more, nor any other.

As the deans were careful to point out, we can neither hold war conditions responsible for our dwindling clergy list nor for the refusal of our young men to enroll themselves as candidates or postulants. Yet had there been anything wanting in pre-war times to accelerate rather than hinder a decision being reached, the war would have provided it, for it brought in its train unprecedented prices; speedily all incomes were cut in two. Presently labor was crying out that it was hurt. It needed more

money to meet the high cost of living. Other interests said the same. Business firms jumped their prices skyward; our professional classes—lawyers, physicians, etc.—did likewise. Even the U. S. government, confronted with wholesale resignations from the Army and Navy, met the new conditions with increases in salaries. The Church alone has remained dumb. Parish after parish saw its rector eking out an existence on a salary cut fifty per cent. without even an inquiry as to how he was meeting his bills now that his income was on a Mexican dollar basis.

Young men would be blind not to see and note these things, and they would be equally wanting in imagination if they drew from them no conclusions; and what other conclusions could they draw than that which they seem to have been drawing from one end of the country to the other, viz., that the Church herself does not consider the laborer worthy of his hire?

Under these circumstances, would it not be wiser, we may even say more reverent, at least to do justice to the clergy and put our house in order before we ask God's help to add to their number? Otherwise it is, after all, only another case of a penurious parent who will not employ a plumber even though his children's lives are hanging upon it.

Only when we have done this can we, with a clear conscience, call on God; but then, even before we know it, the tide will have turned and it will be again as it was in the years that are past when this ministry charmed and fascinated the noblest of our race.

One word more: If any young man feels that Christ has definitely called him and laid His hand upon him, there is just this one thing to say to him: "You must do as Christ bids you: you must follow His guiding hand. Never mind what the Church may do or not do. Failing, you will carry a heavy burden all your life. Like St. Paul you must say: 'Woe is me if I preach not the Gospel!'"

Washington, December 20th.

C. ERNEST SMITH.

#### CHRISTIAN LEADERSHIP OR "AMERICA FIRST"?

To the Editor of *The Living Church*:

**Q**UAY I make the suggestion through your columns of the impellent necessity for Christian leadership of the nation with regard to certain great outstanding problems of the day? Problems which while injected into politics transcend politics and towards which certain Christian principles apply. Two such problems are the League of Nations and Disarmament.

If there ever was a time when the country needed Christian leadership it is now. Here and there a voice is raised, here and there a bishop has attempted to apply his office as chief pastor and show his people what the teachings of Jesus mean applied to-day, but of concerted authoritative leadership we have none. The House of Bishops met at St. Louis just previous to the election and faced an unique opportunity to point the way to many puzzled and distraught Christians as regards the League of Nations. To be sure the situation was complicated, but no situation is ever too complicated for the prophetic voice. Isaiah, Jeremiah, or Stephen Langton would have had something to say. The American bishops went on record at Lambeth that they were in favor of a League of Nations even if they felt compelled to withhold consent to the present covenant without reservations. If they had only told us what these reservations were it would have helped. Has the time come when Christians can only take their cue from Senators Borah, Lodge, or Hitchcock?

In the conferences which Senator Harding is holding regarding our coming attitude to the League do we find that Christian opinion as such is being considered or bishops asked to meet with him? Why not? The counsel of the Church is certainly needed. Have we made it felt enough so that it cannot be ignored?

In the matter of disarmament the matter is of equal or greater importance. The General Board of the Navy has just recommended to Congress the building of a navy in the next three years, "second to none". It states its reasons as follows:

"Our navy and our merchant service are inextricably associated in the economic progress and prosperity of our people. A combatant (*sic*) navy, supporting and protecting a great merchant fleet as the country requires both in peace and war, appears to the General Board as an essential condition of national progress and economic prosperity."

So it may appear to the General Board. I wonder if any of them heard of the Lambeth Conference or took cognizance of its findings? In the Report on International Relations we read how it appears to two hundred and fifty Christian bishops:

"At the present moment there are two alternatives before the world. On the one hand we may relapse into the old conditions, with an attempted balance of power, and the piling up of armaments with their attendant expenditures, until the world is ready for another and even more hideous war. On the other hand we may work for the ideal for mankind which shines before us in the pages of the New Testament, guided by the principles which we have learnt from our Lord Jesus Christ."

The General Board of the Navy evidently wants to have it the old way. What have we Christians and citizens to say about it? Is the Lambeth utterance mere words or saving truth which we are determined to uphold at all costs?

The United States is to-day at the parting of the ways. Outside the League of Nations, with its authorities recommending a policy of aloofment and heavy armaments, with a vast indifference on the part of its citizens as to what goes on so they are left in comfort, careless and unheeding for the most part as to suffering in other nations (with the exception of those who have given to the relief funds), unwilling to bear any burden or take any mandate in helping the smaller nations (little Denmark had the Christian courage to take up the support for Armenia refused by the United States), we do not present an enviable spectacle. Certainly we are not following the word of Jesus, "He that is greatest among you shall be the servant of all". What are we Christians going to do about it? Can we get united leadership and act in a body?

America First? By all means if it means first for Christ. First to lead the way into the new days, first in wholehearted service and unselfishness. Let us stop to think just what we are trying to be first in to-day, and whither our present tendency will lead us.

EDWIN S. LANE.

#### THE PROPOSED BAPTISMAL SERVICE

To the Editor of *The Living Church*:

**T**HE Secretary of the Commission on Revision of the Prayer Book publishes a tentative form for the Baptismal Service, and asks for criticisms and suggestions, wherefore I am emboldened to ask some questions hoping to attract consideration of this important matter before the report goes to General Convention.

(1) Why is provision made for the omission of the question, "Hath this child been already baptized, or no?" The ministrations of Baptism is a public office concerning the whole Church, and the congregation, as well as the minister, is entitled to assurance that the candidate has not been baptized.

(2) Why omit in the exhortation the doctrinal portion setting forth the necessity for baptism? Is it because the time has come when they will not endure sound doctrine? The omission is certainly not "for the better instruction of the People in the grounds of Infant Baptism."

(3) Why omit the first prayer, which so forcibly teaches the typical nature of Holy Scripture? Such teaching is sadly needed in this day of attempts to discredit the Old Testament.

(4) Why a hymn in place of the exhortation after the Gospel? "In quires and places where they sing" that might be convenient, but often it would be impracticable. Again, if a hymn, what hymn?

(5) Why is the address to the parents and God-parents an improvement upon the present form which so logically leads to the questions demanded of the sponsors? The proposed revision is merely an assertion by the minister. Moreover, the answer to the sponsors to the vow of renunciation is the baldest Pelagianism.

(6) Permit one more question of a constructive nature. Why did not the revisers add to the second rubric preceding the present office the words, "*but no unconfirmed person shall serve as sponsor*"?

Louisville, Ky., December 13th.

M. M. BENTON.

#### COMMITTEE ENGLISH

To the Editor of *The Living Church*:

**T**HE bad English that you note in the work of the Prayer Book Revision Committee bears the signs of *committee* English, and English hammered out in the pull and haul of a committee is almost certain to be bad.

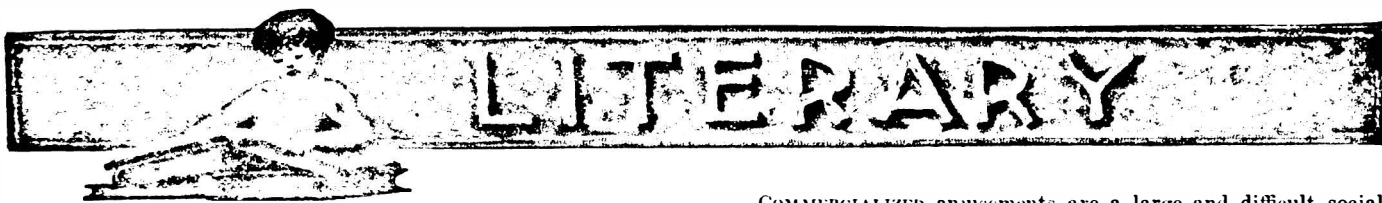
Compare the great inferiority of the style of the Revised Version of the Bible with that of the King James Version. Its patchwork has turned great English into poor. On the other hand, in the older translation each part seems to have been put into form by a single mind. There would of course have been general consultations, but the committee would be critics rather than translators.

Compare also the different styles of the various books of the New Testament. The same hand seems to have translated the first three Gospels, and perhaps also the Acts. But the translation of St. John's Gospel seems clearly to have come from a different hand, and St. Paul's Epistles from still another. And so too with the Book of the Revelation.

My excuse for presenting these somewhat dogmatic statements rests on a long experience in the translation of the New Testament and the Prayer Book into Japanese.

Buffalo, N. Y.

THEODOSIUS S. TYNG.



*The Story of an English Sister.* (Ethel Georgina Romanes—Sister Etheldreda.) By Ethel Romanes. Longmans, Green & Co.

*Thomas Coram—Churchman, Empire Builder, and Philanthropist.* By the Rev. H. F. B. Compston, M.A. S. P. C. K.

Here are two biographies widely different as to times, character, and history; yet of two who were one in their devotion to little children and the Cause of Christ.

The English Sister is Sister Etheldreda, the daughter of Mrs. Romanes, so well known as a Catholic writer and lecturer. As the story of her daughter's life, it is undoubtedly a faithful picture of her as daughter, school-girl, and perhaps as a Sister, but is singularly devoid of those characteristics one looks for in the life of a Sister. We have the picture of a charming home, a happy girlhood, then the opening chapter of the life of a brilliant woman. But as the life of a Religious it leaves one with a sense of disappointment. The Anglo-Saxon reserve with which Anglicans are afflicted may account for much, but one feels that the selection of letters leaves much to be desired. The outstanding thing about the book, however, is that a brilliant woman sacrificed prospects of a life made easy by money, education, and influential friends—which must have led to high places in the social, educational, and religious world of England—to give herself to God, to be used as others chose to use her. One feels that, however much injustice her mother has unwittingly done her memory, she was a good Religious and lived an interior life. The letter to a friend troubled with doubts, found on pages 92 to 101, gives us a picture of a really fine mind, informed by deep love of God, and strong grasp on the Catholic religion. One might interpret the story by it, and especially by the concluding sentences: "Christianity is faith in and surrender to a Person; . . . Christ is the revelation of the Personality of God: He it is who makes us understand what God is like, and makes it reasonable for us to worship and to serve. . . . Christianity is no system; it is devotion to One who is our God, whom yet we can know because He is also Man."

*Thomas Coram* is little more than an expanded lecture, and leaves much to be wished for as a biography. The writer gives many sources from which additional information might have been obtained; among others, manuscripts in Boston and elsewhere in this country. One wishes to know how this boy of humble origin who went to sea at the age of "11½ years" came to have that passion for the Church which seems to have characterized all his life. His disputes with the Puritans of New England; his determined efforts to establish the Church in Taunton, Mass.; his petition to the Archbishop of Canterbury to have a Church of England College established at Cambridge; his suggestions as to the establishing of missions to the Indians; these and many other indications show him an ardent Christian of missionary spirit, and a devoted son of the Church. One wonders how this unlettered man, in an environment so uncongenial as one imagines a little sailor before the mast would find in those days—and the still more arid surroundings of New England Puritanism—came to have what so many more fortunately placed seemed to have lacked. How different would have been the history of the Church in this new world, had there been more like good Thomas Coram!

When we come to his return to England with his American wife we are on surer ground, and his steps as founder of the Foundling Hospital in London we can trace with more certainty. His love for children, and his wide sympathies with poverty and suffering, led to the foundation of that wonderful charity that still expresses his ardent spirit. He was not the first or last to outlive the gratitude of his age, and the picture of the old man, excluded from the affairs of the institution which owed its existence to him, stealing into the grounds "to comfort himself with the sight of the children", and giving them cakes purchased with money he had himself received as a charity and could ill spare, is one of the pathetic scenes of history. Time, however, showed how ill-founded were the jealousies and suspicions that shadowed the end of his life, and at eventide there was light. Faithful friends rallied about the man who toiled all his life so unselfishly for others and had come to poverty, and the end was made easy. He was buried on April 3, 1751, from the chapel of the hospital he had founded and loved. His was an outstanding and lovable figure, and bears testimony to the fact that in every age God raises up vessels to be witnesses to Him.

A. PARKER CURTISS.

COMMERCIALIZED amusements are a large and difficult social problem and the Rev. J. J. Phelan of Toledo, Ohio, has given us a valuable study in *Pool, Billiards, and Bowling Alleys*, embodying his revelations as to conditions in these places of amusement and the extent to which they were patronized. So comprehensive was his survey that it was probably responsible to some degree at least for enactment by the Toledo council of a new ordinance imposing much more stringent regulations upon proprietors of pool rooms and bowling alleys. The original report and the model ordinance which he has outlined have been published in book form, together with a comprehensive collection of valuable data covering the whole subject. A valuable phase of the survey was a questionnaire submitted to high school boys and answered by 445 of them. The result shows that 75 per cent. of high school boys play in pool rooms and bowling alleys, and provides many startling side-lights on the moral influences encountered. Forty-three per cent. of the boys answering the questionnaire suggested remedies for evils recognized. The volume which is number one of a social service series, published by The Little Book Press of Toledo, carries an appreciative foreword by the Rev. Dr. Johnson, chairman of the Social Service Commission of the Inter-Church Federation. Mr. Phelan is connected with the Toledo University.

*The Land or Revolution*, written by R. L. Outhwaite, is a brochure devoted to exposition of the single tax. It reminds one of the old-fashioned methods of this group, dealing as it does in such statements as these: "The cross has been scorned by the priests"; "land monopoly and protection have created the robber class of the world, and alas, when these thieves fall out honest men come by their death"; "as matters stand church and chapel and kirk exist to condone robbery, the organization of religion is in the hands of the robbers, and its professors are employed only so long as they countenance the robbery." The author attacks others who do not agree with him, but not with such vituperation. Now the single tax has much to be admired, and certain of its contentions have come in for very general acceptance—on the weight of the facts, however, rather than by verbal assaults. Mr. Outhwaite might very well have studied the methods of our own Bishop Williams, who shares his views but not his methods of expression. (London: George Allen Unwin. 1 shilling.) C. R. W.

FREMONT OLDER has been one of the big factors in the regeneration of the political and civic life of San Francisco, and his account of his life work, which he has written under the title *My Own Story*, is a human document of the first importance. He writes with a practised hand, a clear insight, a firm grasp of the facts, and a frankness that is refreshing and illuminating. The volume, all too short, is intensely interesting reading and is commended to all who are vitally interested in the rescue of all cities from the thralldom of those dire forces that so seriously menace all present civilization. (San Francisco: McCall Publishing Co.) C. R. W.

A PROFOUND believer in the Christian order, Prof. A. T. Robertson (of the Southern Baptist Theological Seminary) gives voice to his convictions in *The New Citizenship*, to which he has given the subtitle *The Christian Facing a New World Order*, taking for his text: "Thy will be done, as in heaven, so in earth." Contending that we must clean up our house and keep it clean if we are to lead the nations of the earth in the paths of God and righteousness, he takes an optimistic view of current progress, although he believes that the fight which the boys began on the other side has only just begun. (New York: F. H. Revell Co.)

*Christian Americanization* deals instructively with one of the pressing problems of the present day: the effective assimilation of the foreign elements and their conversion into helpful American citizens. Dr. Charles Alvin Brooks, its author, defines that greatly overworked word "Americanization" as "the achievement of national unity for world service upon the plane of our highest ideals. It is an unwavering and united progress toward the goal of those ideals which we confess we have not yet attained." The book is published by the Council of Women for Home Missions and the Missionary Education Movement of the U. S. and Canada.

# Church Kalendar



- Dec. 1—Wednesday.  
 " 5—Second Sunday in Advent.  
 " 12—Third Sunday in Advent.  
 " 15, 17, 18. Ember Days.  
 " 19—Fourth Sunday in Advent.  
 " 21—Tuesday. S. Thomas.  
 " 25—Saturday. Christmas Day.  
 " 26—Sunday. S. Stephen.  
 " 27—Monday. S. John Evangelist.  
 " 28—Tuesday. Holy Innocents.  
 " 31—Friday. New Year's Eve.

## KALENDAR OF COMING EVENTS

- Jan. 2—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.  
 " 11—Southern Florida Dist. Conv. St. Luke's Cathedral, Orlando.  
 " 18—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee.  
 " —Mississippi Dioc. Conv., St. Stephen's Church, Indianola.  
 " —West Missouri Dioc. Conv., Grace-Holy Trinity Church, Kansas City.  
 " 19—Alabama Dioc. Conv., Montgomery.  
 " —Quincy Dioc. Conv., Grace Church, Galesburg, Ill.  
 " —Tennessee Dioc. Con., Calvary Church, Memphis.  
 " —West Texas Dioc. Conv., Trinity Church, Victoria.  
 " 21—Wyoming Dist. Conv., St. Thomas' Church, Rawlins.  
 " 23—Dallas Dioc. Conv., Holy Cross Church, Dallas, Texas.  
 " —Nevada Dist. Conv., Reno.  
 " —North Texas Dist. Conv., St. Andrew's Church, Amarillo.  
 " 25—Southern Virginia Dioc. Conv., St. Paul's Church, Newport News.  
 " —Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.  
 " —Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.  
 " —Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.  
 " —Pittsburgh Dioc. Conv., Christ Church (Allegheny), Pittsburgh, Pa.  
 " —Southern Ohio Dioc. Conv., Trinity Church, Columbus.  
 " —Idaho Dist. Conv.  
 " —San Joaquin Dist. Conv., Church of the Saviour, Hanford, Cal.  
 " 26—Arkansas Dioc. Conv., St. John's Church, Fort Smith.  
 " —Indianapolis Dioc. Conv.  
 " —Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.  
 " —Louisiana Dioc. Conv., St. Mark's Church, Shreveport.  
 " —Marquette Dioc. Conv.  
 " *Undated January Conventions*  
 " —Erie Dioc. Conv., St. Paul's Cathedral, Erie, Pa.  
 " —Texas Dioc. Conv., Christ Church, Houston.  
 Feb. 1—California Dioc. Conv., Grace Cathedral, San Francisco.  
 " —Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.  
 " —Olympia Dioc. Conv.  
 " —New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.  
 " 2—Oregon Dioc. Conv., Portland.  
 " —Washington Dioc. Conv., St. Stephen's Church, Wash.  
 " 14—Northern Indiana Conv.  
 " *Undated February Conventions*  
 " —Colorado Dioc. Conv., St. John's Church, Denver.  
 " —Sacramento Dioc. Conv., Santa Rosa, Cal.

# Personal Mention

ARCHDEACON BASKERVILL will visit Boston and its vicinity in the interest of urgent mission work among the negroes in South Carolina between January 7th and 22nd, and will be in Philadelphia from January 23rd to February 3rd. In the former city, speaking appointments may be made through Miss Jennie McIntosh, chairman colored committee, 2859 Washington street, Roxbury; in Philadelphia, through Mrs. Walter W. Pharo, Haverford, Pa.

ON December 12th, the Bishop of Pittsburgh instituted into the rectorship of the Church of the Ascension, Pittsburgh, Pa., the Rev. FRED G. BUDLONG, D.D., late of Chicago.

THE Rev. C. E. COLES, Ph.D., has become rector of Trinity parish, Pierre, S. D., and priest in charge of St. Peter's Chapel, Ft. Pierre.

THE Rev. W. B. DENT will become curate of St. Paul's Church, Rock Creek parish, diocese of Washington.

THE Rev. PAUL FAUDE, rector of St. Joseph's Church, Detroit, has been obliged to give up all parish work temporarily to recuperate after a physical and nervous breakdown.

THE Rev. WILLIAM D. FOLEY has resigned Grace Church, Galesburg, Ill., and on January 1st will take charge of St. James', Griggsville, and St. Stephen's, Pittsfield, Ill.

THE Rev. G. W. HURLBUTT has accepted a call to Emmanuel parish, Fauquier county, Virginia, with residence at Remington.

THE Rev. ARTHUR M. McLAUGHLIN has resigned the rectorship of St. Luke's parish, Whitewater, Wis., and will be in charge of St. Peter's, Fort Atkinson, and St. Mary's, Jefferson, Wis.

THE Rev. LEWIS G. MORRIS, D.D., becomes rector of Christ Church, Rochester, N. Y., on January 1st, and may be addressed at 114 Rutgers street.

THE Rev. FRANCIS R. NITCHE, rector of St. Matthew's parish, Seat Pleasant, Maryland, has accepted a call to become assistant of St. Luke's parish, Evanston, Ill., and enters upon his duties on January 1st.

THE Rev. H. I. OBERHOLTZER becomes director of Religious Education for the diocese of Olympia and the district of Spokane on January 1st. He has resigned as rector of Grace Church, Ellensburg, and should now be addressed at 1202 Harvard avenue, Seattle, Wash.

UNTIL further notice all communications for REGISTRAR of the diocese of Central New York should be sent to Calvary Church, Howard avenue, Utica, N. Y.

THE address of the Rev. JESSE A. RYAN, rector of Trinity Church, is 109 N. Second street, Steelton, Pa.

ON January 1st the Rev. BERTRAM L. SMITH will leave the Cathedral of SS. Peter and Paul, Chicago, to become assistant at the Cathedral at Dallas, Texas.

THE Rev. DR. GEORGE CRAIG STEWART will deliver a course of lectures on Christian Fundamentals at the University of North Carolina beginning on January 9th. He will address the student body on five successive days.

THE Rev. E. R. TODD should now be addressed at St. Mark's Rectory, Lake City, Minn.

THE Rev. SHEAFE WALKER will become a member of the staff of the Cathedral of SS. Peter and Paul, Chicago, on January 1st, and should be addressed at the Clergy House, 117 North Peoria street.

THE Rev. E. W. M. WELLER, for seven years in charge of St. Luke's, Caribou, and the Church of the Advent, Limestone, Maine, has accepted an invitation to St. Thomas' Church, Brandon, Vt., and assumes his new duties on January 1st.

THE Rev. H. R. ZIEGLER, a Baptist minister, and his wife were confirmed by Bishop Moore, in Trinity Church, Fort Worth, Texas, on December 21st. Mr. Ziegler will become a candidate for holy orders.

## ORDINATIONS

### PRIESTS AND DEACONS

NEW YORK.—On December 23rd, at St. Thomas' Chapel, New York, the Bishop of Bethlehem ordained to the diaconate Mr. CHARLES FREDERICK OPELL, and advanced to the priesthood the Rev. WILSON MACDONALD, the Rev. HENRY LEWIS (for the Bishop of New Hampshire), and the Rev. GEORGE MCKINLEY

(of the diocese of Bethlehem). The Rev. Dr. George R. Van De Water preached.

Mr. Odell is of the City Mission Society; Mr. Macdonald, of the Cathedral Choir School; Mr. Lewis, assistant at Holy Trinity Church, Harlem. Mr. McKinley is about to be transferred to the diocese of New York as assistant at St. Thomas' Chapel, New York.

WASHINGTON.—The Advent ordination was held in the Bethlehem Chapel of the National Cathedral on the Feast of St. Thomas the Apostle, when Canon DeVries presented Mr. THOMAS WILLIAMSON for the order of deacon and Canon Snyder presented the Rev. PHILIP AYERS DALE to be ordained priest. The preacher was the Rev. Beverley D. Tucker, Jr., D.D., of the Virginia Theological Seminary.

### PRIESTS

HONOLULU.—On Sunday, December 12th, in St. Andrew's Cathedral, Honolulu, the Rev. CHRISTOPHER STANLEY LONG was advanced to the priesthood by the Rt. Rev. Henry Bond Restarick, D.D. The sermon was preached by the Rev. L. H. Tracy, rector of St. Elizabeth's Church, Honolulu. The candidate was presented by the Rev. Canon William Ault of St. Andrew's Cathedral. The epistle was read by the Rev. William Lucas of the diocese of California, and the gospel by the Rev. Canon Ault. The Rev. D. R. Ottman acted as Bishop's chaplain. The Rev. Mr. Long has been serving at St. Clement's parish Church, Honolulu, during his diaconate, and will now become rector.

PITTSBURGH.—On December 18th, at the Church of the Advent, Jeannette, the Bishop advanced to the priesthood the Rev. ALBION CHARLES OCKENDEN, deacon. The Rev. Dr. W. F. Shero preached and the Rev. William Porkess presented the candidate; the Rev. W. N. Clapp read the Litany and the Rev. Messrs. Bigham, Schulz, and Kanaga united with the other priests in the laying on of hands. Mr. Ockenden continues as priest in charge of the Church of the Advent, Jeannette. On December 19th, the Bishop preached and advanced to the priesthood, in St. Mark's Church, Pittsburgh, the Rev. JAMES ALBERT MIDDLEY, deacon. The Rev. L. N. Tucker presented the candidate, the Litany was read by the Rev. C. J. De Coux; the Rev. Dr. McCandless and the Rev. A. J. R. Goldsmith read morning prayer and united with the other priests in the laying on of hands. Mr. Midgley remains as priest in charge of St. Mark's.

VIRGINIA.—On December 20th, at St. Timothy's Church, Herndon, the Rev. CLAYTON TORRANCE, deacon in charge, was advanced to the priesthood by the Bishop Coadjutor. He was presented by the Rev. B. J. Rudderow, who, with the Rev. T. D. Harari and the Rev. Paul Bowden, joined in the laying on of hands. The Rev. Noble Powell read the Litany, and the Bishop preached and celebrated the Eucharist.

## CAUTION

FUCHS.—Caution is suggested in connection with a man calling himself ANTON FUCHS, claiming to be a member of St. Luke's Church, Utica, and giving my name for a reference, who has been appealing for assistance in the vicinity of New York City. No such person is known to me. He claimed to be a Syrian. No Syrians were to my knowledge ever connected with the parish.  
 F. C. SMITH.

## NORTH CHINA'S FAMINE

FULLY THIRTY MILLION people are facing starvation within the provinces of Honan, Shantung, and Chihli, in North China, where there has been a general failure of crops because in fourteen months only two inches of rain fell.

The American Church has no missions in the stricken provinces, but the work of the Anglican Communion is carried on by the Society for the Propagation of the Gospel and by the Church of England in Canada. The S. P. G. missionaries have appealed to our mission for help and Bishop Graves has asked the American Church to give quickly at least \$1,000 to relieve the distress of Chinese Christians. It is possible to buy food in Manchuria just to the north of the famine area.

The Department of Missions of the Presiding Bishop and Council will take pleasure in forwarding gifts for Bishop Graves. Ten dollars will tide a family over until the next harvest.

**MAKE KNOWN YOUR WANTS  
THROUGH THE  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH**

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free, additional insertions charge 3 cents per word. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

**DIED**

**BISHOP.**—At St. Luke's rectory, Altoona, Pa., **DAVID MILLER**, the only son of the Rev. George R. and Charlotta Miller **BISHOP**, on the third anniversary of his birth, Wednesday, December 8th.

"Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven."

**CHURCH.**—Entered into rest November 5th, in Denver, Colorado, **HELEN M. CHURCH**, sister of Joseph P. Church, of Decatur, Illinois, and the Rev. Frank H. Church, of San Francisco.

**CHURCH.**—December 15th, in San Francisco, **VIRGINIA EASTON HOBART CHURCH**, wife of the Rev. Frank H. Church, and mother of Lewis P. Hobart, of San Francisco.

**CORBETT.**—On December 11th, **LEWIS CHRISTOPHER CORBETT** entered into life eternal from his home in Huntsville, Wash., at the age of 69.

"Father, we bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

**MEMORIALS**

**GEORGE EGBERT WRIGHT**

In loving memory of **GEORGE EGBERT WRIGHT**, lay worker on the staff of the Cathedral Church of St. Paul, Boston. Entered into rest January 2, 1920.

**RESOLUTIONS**

**JOSEPH KWAPIL**

Resolutions adopted by St. Luke's Parish, Whitewater, Wis.

WHEREAS, Our Heavenly Father in His great wisdom has called from our midst our beloved friend, **JOSEPH KWAPIL**, and

WHEREAS, In his going this parish has lost a good and wise Churchman and we, his associates, have had a helpful friend and neighbor,

THEREFORE, Be it resolved that we tender to his beloved wife and family our heartfelt sympathy in this hour of their great bereavement, reminding them of the love of Him whose great leadership was a constant guide in the life of their departed loved one, and be it further

Resolved, That a copy of the resolutions be spread upon the records of the parish.

- Rev. A. M. McLAUGHLIN, rector.
- A. F. KRAEPLIN, senior warden.
- A. H. FRICKER, junior warden.
- A. E. JOHNSON, clerk.
- EARL ROGERS,
- JOS. N. THIELE,
- CHAS. WALTON,
- M. G. HALVERSON,
- A. G. MCGRAW,
- F. S. HYER.

**POSITIONS OFFERED**

**CLERICAL**

**UNMARRIED PRIEST TO ACT AS** assistant and choirmaster in parish in large city in the Mid-West where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, THE LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**MEN FOR ST. JOHN'S UNIVERSITY**, Shanghai, China.

St. John's University (founded in 1879) has attained a standard equal to that of American colleges.

The faculty is recruited from young laymen of the Episcopal Church in America, who volunteer to give their services to this branch of the Church's work abroad.

Young unmarried men may offer for a three years' term of service. Afterwards, if they join the staff permanently, they are granted a year's furlough in the United States, for further study.

Four men are needed to teach Physics, Political Science, and Commerce; also a trained librarian and a teacher for the Preparatory School. These men should be college graduates and should have specialized on a subject to be taught and they should be on hand to begin work in September 1921.

We call to those who are genuinely interested in the aims of St. John's: to give a sound and useful education to picked young men of China, and to bring Christian influences to bear upon their lives. China needs not only men of high intellectual qualifications, but men of Christian character. St. John's has trained men who are holding important government posts, prominent teachers, industrial directors, engineers, doctors, and clergymen. Their influence is constantly increasing.

China's ancient civilization in this transition stage is being modernized. In no way can we better help to Christianize the new China than in progress of development than by strengthening the Christian University.

Full particulars may be obtained by writing to Mr. JOHN W. WOOD, 281 Fourth Avenue, New York City. At the same address Dr. F. L. Hawks Pott, the President of the University, will be glad to make appointments for interviews.

**EXPERIENCED ORGANIST AND** Choirmaster for parish in growing Mid West city. Mixed choir. Fine teaching opportunities. Salary \$1,500. Address J-290, care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

**MISCELLANEOUS**

**ORGANIST-CHOIRMASTER DESIRES** position. Experienced trainer boy and mixed choirs. Exceptional testimonials. Can take charge of large established choir or build up new choirs. Give particulars regarding organ, teaching opportunities, salary, to COMMUNICANT-291, care LIVING CHURCH, Milwaukee, Wis.

**A CULTURED WOMAN, HOSPITAL** trained, desires position as superintendent of an institution, or companion secretary to invalid. Can qualify for position of parish worker. Address S-294, care LIVING CHURCH, Milwaukee, Wis.

**HOUSEKEEPER OR HOUSEMANAGER** FOR widower or elderly couple. Complete charge. Address Mrs. GRACE ZANE, 1669 Col. Rd., Washington, D. C.

**PARISH AND CHURCH**

**THE NOTABLE ORGAN IN ST. JAMES'** Episcopal Church, Chicago, recently completed, has brought enthusiastic commendation from all concerned. A distinguished family of Austin organs in Episcopal cathedrals and parish churches. The record of performance, of solid structure, and fine tone is invariable, and easily attested on inquiry. AUSTIN ORGAN CO., Hartford, Conn.

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

**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, Port Washington, N. Y.

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

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

**UNLEAVENED BREAD—INCENSE**

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

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

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

**CLERICAL OUTFITS**

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

**BOARDING—ATLANTIC CITY**

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

**BOARDING—MARYLAND**

**CHILDREN BOARDED BY MONTH.** Instruction, riding, swimming. Southern country home. References. Advertiser 79, care LIVING CHURCH, Milwaukee, Wis.

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE, 300 EAST FOURTH** street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

**HOSPITAL—NEW YORK**

**ST. ANDREW'S CONVALESCENT** hospital, 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

**SCHOOL FOR NURSES**

**THE NURSES' TRAINING SCHOOL OF ST.** John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

**TESTIMONIALS**

READ WHAT BISHOP WEED SAYS

Rev. Francis H. Richey, Maplewood, N. J.  
My dear Mr. Richey:—

I have examined the booklet of the Redemption Certificate Plan quite carefully and think it most admirable. I am proposing to bring the booklet before a committee which has some funds to raise.

Yours faithfully,

EDWIN G. WEED,  
Bishop of Florida.

For particulars, apply to Box 336, MAPLEWOOD, N. J.

**MISCELLANEOUS**

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

## CHURCH SERVICES

## CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.  
(Five minutes from the Loop via Madison St. cars.)

Sunday, Holy Communion 7:30, 8:30, and 11:00.

Week-days, Holy Communion, 7:00 A. M.  
Preacher, Jan. 2nd, Rev. Charles L. Street.  
Preacher, Jan. 9th, Rev. E. A. Bazett-Jones.

## CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.

Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral).

## ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago.

The Rev. NORMAN HUTTON, S.T.D., rector.  
Sunday Services:

8:00 A. M., Holy Communion.  
11:00 A. M., Morning Prayer.  
4:30 P. M., Choral Evensong.

Special Preacher: The Rev. Robert B. Kimber.

## AMERICAN ORTHODOX-CATHOLIC CHURCH OF THE TRANSFIGURATION

(Holy Eastern Rite in English)

233 East Seventeenth street, Manhattan,  
New York.

Divine Liturgy (Mass) Sundays and Holy-days 10:45 A. M.  
Vespers, 5 P. M.

The Russian Tones Chanted in English by the Choir of the Russian Orthodox-Catholic Seminary.

The Very Rev. Canon STEPHAN G. A. LANG, D.D., vicar.

## ST. PAUL'S CHURCH

Key West, Florida.

Only city in U. S. which has never seen frost.

Sundays: 8 and 11 A. M., 7:30 P. M.  
Rev. C. R. D. CRITTENTON, rector.

## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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

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E. S. Gorham, 9 and 11 West 45th St.  
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## BUFFALO:

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Lycett, 317 N. Charles St.

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## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
Smith & McCance, 2 Park St.

## PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

## PHILADELPHIA:

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

## CHICAGO:

The Cathedral, 117 Peoria St.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

## LOUISVILLE:

Grace Church.

## MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

## CEDAR RAPIDS, IOWA:

Grace Church.

## 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, 7 Portugal St., Kingsway, W. C.

## INFORMATION BUREAU



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

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

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

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

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In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

## BOOKS RECEIVED

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

Edwin S. Gorham. New York.

*Christian Practice.* By Selden Peabody Delany, D.D.

Lothrop, Lee & Shepard Co. Boston, Mass.

*The Boy With the U. S. Inventors.* By Francis Rolt-Wheeler. With Sixty-two Illustrations. U. S. Service Series. \$1.75 net.

Macmillan Co. New York.

*A History of Political Theories—From Rousseau to Spencer.* By William Archibald Dunning.

*The Community Health Problem.* By Athel C. Burnham, M.D.

*The University of Chicago Press.* Chicago, Ill.  
*Conference of Social Work.* Proceedings of the National Conference at the Forty-seventh Annual Session held in New Orleans, Louisiana. April 14th to 21st, 1920. Price \$3.50 net.

## BULLETIN

*World Conference on Faith and Order.* Report of the Preliminary meeting at Geneva, Switzerland, August 12th to 20th, 1920. A Pilgrimage toward Unity. Copies on application to the secretary, Robert H. Gardiner, 174 Water St., Gardiner, Maine, U. S. A.

## PAMPHLETS

*The Trustees of the Syrian Protestant College of Beirut.* Syria.

*The Modern Missionary—Howard S. Bliss.*  
*Mistakes of the Interchurch Steel Report.* Address by Rev. E. Victor Bigelow, minister South Church, Andover, Mass. November 22, 1920. Before the Boston ministers' meeting, Pilgrim Hall.

## PAPER COVERED BOOKS

Longmans, Green & Co. New York City.

*The Argument from Design.* By the Rev. Vernon F. Storr, M.A. Hon. Canon of Winchester. Price 80 cts. net.

## JAPANESE HAVE NEW CHURCH

AT LAST the long deferred hopes of Japanese Christians in Hiroasaki have been fulfilled in a new church building now complete, but still lacking suitable furnishing. For the present the equipment of the old building will do duty in the new.

The Rev. S. H. Nichols writes: "We have moved the old furnishings into the new church. The Christians carried everything themselves. Altogether, the last service, the stint of manual labor gladly done, and the first hymns and prayers in the new building were memorably happy. The building is fine."

## SOCIETIES PLAN CO-OPERATION

WHEN THE executive board of the national committee of the Church Service League met in New York on December 15th, it was reported that the Church Mission of Help, the Girls' Friendly Society, and the Guild of St. Barnabas for Nurses had agreed on some detailed plans of co-operation.

Wherever any two of these organizations exist, conferences for mutual help and understanding will be held at stated intervals. The Church Mission of Help will continually stress to Church women their responsibility for a practical coping with sex problems. The Girls' Friendly Society will extend its social privileges to any nurses recommended by the St. Barnabas' Guild for Nurses. The Church Mission of Help will aid girls whose conduct forfeits their membership in the Girls' Friendly Society, hoping that they may not also be lost to the Church. The Guild of St. Barnabas is asked to interest its nurses in exerting tactful Christian influence toward girls suffering with venereal disease.

## JERUSALEM AND THE EAST MISSION

THE VACANCY in the American trusteeship of the Jerusalem and the East Mission has been filled by the appointment of the Rt. Rev. T. J. Garland, D.D., Suffragan Bishop of Pennsylvania, to succeed the late Rev. J. H. McKenzie, D.D.

# COMMITTEE OF E. C. U. WOULD AMEND LAMBETH RESOLUTIONS

*To Maintain Catholicity of the Church — Proposed "Fellowship" Meets Disfavor — More About Advowsons*

The Living Church News Bureau }  
London, December 10, 1920 }

GR<sup>EAT</sup> interest has been aroused by the issue this week of the first part of the report of the Theological and Liturgical Committee of the English Church Union, which was appointed to consider the resolutions of the Lambeth Conference. This first instalment deals especially with "Reunion" and "The Ministrations of Women". In presenting its report, the committee urges the Council of the E. C. U. to take prompt steps to secure that, before the Lambeth Resolutions are submitted for the consideration of any synod of the Church, the suggested amendments made by them may be brought before the members of such synods.

In regard to reunion proposals, the Committee holds that considerable additions are needed to Resolution 9, sec. vi, if that statement is to be made entirely satisfactory. The suggestions are of great importance, and I therefore quote them in full:

"(1) Unless to the phrase 'the Creed commonly called Nicene' there is added some such explanation as 'interpreted by the dogmatic decisions and the tradition of the whole Church', a door is left open for the heresies condemned by the Third and Fourth Ecumenical Councils and for other grave errors.

"(2) Unless some addition is made as to belief in the doctrine of the Sacraments, there would be nothing to prevent the official recognition for the first time of Zwinglian errors concerning Baptism and the Holy Communion; and there ought to be security for the acceptance of infant baptism, and of a fundamentally right belief concerning holy matrimony.

"(3) It is insufficient to specify only the sacraments of Baptism and the Holy Communion—for instance, it is necessary that the place of confirmation and absolution in the sacramental system of the Church should be distinctly recognized, as in the Book of Common Prayer.

"(4) In regard to the ministry, a recognition that ordination is the sacramental means of conferring the grace of holy orders, and not merely the appointment to a ministerial position, is urgently needed. The phraseology used in sections II, VI., and VII. of Resolution 9 of the Conference might be interpreted as suggesting that 'the episcopate' is a mere matter of administrative convenience."

The committee then proceeds to comment on the scheme of reunion with non-episcopal societies, and points out that Resolution 12, if unamended, "will be used to cover the admission to our pulpits of men who neither accept the Catholic Faith nor intend to receive episcopal ordination." "It would," they remark, "be in the highest degree improper to entrust such ministers with the ministry of the Word in our churches. The proposal is also definitely both uncanonical and illegal, so far as England is concerned, inasmuch as such ministers have not made, and cannot make, the

Declaration of Assent, which is required by the canons as well as by the law, from all who are to be licensed to preach in the Church of England."

It is therefore suggested that section A of Resolution 12 should be amended to read as follows:

"In the event of a definite arrangement being concluded with a non-episcopal society on the basis of an *ex animo* acceptance by such society of the Catholic Faith and Sacraments, and an undertaking given by it to secure a ministry of validly ordained bishops, priests, and deacons, a bishop would be justified in giving occasional authorization to ministers of such a society who were, or were qualified to become, candidates for holy orders, to preach in churches within the diocese, and to clergy of the diocese to preach in the churches of such ministers."

The section would thus, it is thought, be made unobjectionable from a Catholic point of view.

Further suggestions are: (1) That any "commission or recognition" accepted by our bishops from the societies so admitted to the Church should merely be a permission to enter and officiate in their buildings, and should not be or resemble ordination; and (2) Ministers of the societies so admitted who will not accept episcopal ordination should be required to abstain, as well in their own chapels as in our churches, from purporting to perform the functions of bishops, priests, and deacons.

Referring to the proposals relating to women's participation in Church services, the report says: "It is desirable that the whole idea of women instructing and exhorting the general congregation should be decisively repudiated, as (1) based upon an unwarranted assumption of what the office of a deaconess in the primitive Church involved; (2) a breach of Catholic order and customs; (3) inevitably tending to widen the gulf between the English Church and the rest of historic Christendom; (4) *ultra vires* for a provincial or local Church; (5) likely to lead to increasing division among ourselves."

### THE PROPOSED NEW "FELLOWSHIP"

The scheme put forward by the Continuation Committee as the "outcome" of the Anglo-Catholic Congress, namely, the formation of a "Fellowship of the Servants of Christ" (to which I referred in my last letter), has not been received with the enthusiasm which the committee seemed to expect. Indeed, it is felt in many quarters that to add yet one more to the many organizations which already exist within the Church would be a mistake. A new society, moreover, would tend to weaken the E. C. U., which has done noble service in the past, and with its re-awakened spirit of zeal, and a little re-casting, could quite well do all that is hoped for from the proposed Fellowship. After all, the "Fellowship of the Servants of Christ" is only another name for the Church itself: its objects, the conversion of souls and the growth of the spirit of brotherhood, are themselves two of the principal reasons for which the Church exists.

On the other hand, the governing body of the Fellowship (containing as it does a long list of honored names) is held in such veneration that there is little doubt of a large membership being secured.

### MORE ABOUT ADVOWSONS

Adverting to my remarks of last week on the sale of advowsons, and reforms in appointments to livings, it is of course essential that the new Church Assemblies, whether central or diocesan, should proceed with orderly deliberation, and not expose themselves to the accusation of fanatically rushing to abolish rights which have immemorably existed. It is proposed that the Parochial Church Councils measure shall materially affect the rights of patrons, by giving to the parochial councils new powers of making representations to the patron, before nominating, and to the bishop after nomination. Those who are best qualified to form an opinion consider that patronage is such a big subject that it is impossible to deal with it properly except by a special Patronage Bill. Meanwhile, pending the passage of such a bill, it might be possible to add to the number of voluntary patronage authorities such as already exist in some dioceses. For instance, in the diocese of Bath and Wells, there are not only registered diocesan trustees of advowsons, but also, with reference to any advowsons which may be vested in the diocesan board of finance, a patronage committee of that board, consisting of four clergy (two of whom are archdeacons), three laymen (as permanent members), and two representatives for the time being from the parish where a vacancy is under consideration; so that the parishioners of such a parish would have a direct voice in selection of their incumbent.

It may be added that among the reforms for which the Life and Liberty Fellowship is pressing are "a regrouping of parishes to meet the needs of the people of to-day, and the radical reform of the present methods of appointment to offices in the Church, and the removal of abuses connected with the existing system of patronage and tenure."

### WOMEN AT CAMBRIDGE

The proposals for the admission of women students to full membership at Cambridge University were on Wednesday last rejected by the Senate. The voting was as follows: Non-placet, 904; Placet, 712; majority against, 192.

The figures in 1897, when a vote was taken on a question of conferring degrees on women, were as follows: For, 662; against, 1,713; majority against, 1,051.

### BEFORE NON-EPISCOPAL SOCIETIES

According to a printed circular issued by Dr. Jowett, of the Westminster Congregational Chapel, Dr. Stuart Holden (vicar of St. Paul's, Portman Square) will preach in that building on Sunday next (December 12th), the Bishop of Durham (Dr. Hensley Henson) on January 30th, and the Dean of Durham (Bishop Welldon) on April 24th. It will be recalled that in the National Assembly the Bishop of Durham said he would "proceed to enter—as suitable occasions might occur—into religious fellowship with his fellow-Christians of the non-episcopal Churches." On the other hand, Bishop Welldon said he would not again take independent action pending a further pronouncement from Lambeth.

In the *Church Union Gazette* the secretary of the E. C. U., the Rev. Arnold Pinchard, says he has called the attention of the Bishop of London to the matter, and has asked for a reply as to his intended action. Mr. Pinchard adds: "This kind of thing is flat contrary to the conditions laid down by the bishops at the Lambeth Conference, and must not be allowed to pass without proper protest."

GEORGE PARSONS.

## BISHOP BURCH'S FUNERAL IN NEW YORK CATHEDRAL

*Attracts Immense Attendance—His  
Last Visitation*

New York Office of The Living Church  
11 West 45th Street  
New York, December 27, 1920

GREAT crowds of people went to the Cathedral of St. John the Divine on Thursday afternoon, December 23rd, to attend the public funeral services for Charles Sumner Burch, doctor, eighth Bishop of New York.

There were present many dignitaries of the Church and religious bodies, the Governor of the State and his military staff, the Mayor of the City of New York, and a great company of representatives of fraternal, charitable, educational, and social organizations. About one half of the seating capacity of the Cathedral was reserved for these men and women, and personal friends of the Bishop and his family. The great building was crowded and many persons were standing through the long service. Between eleven and two-thirty a thousand or more persons passed the bier to take a last look at the face of the Bishop.

There were 290 clergymen, thirty-two choir boys, and eighteen choir men in the procession, which took twenty-five minutes to enter the cathedral to the accompaniment of Handel's Dead March in *Saul*.

The procession was led by Canon E. Briggs Nash and the Rev. Robert S. W. Wood, rector of St. Mary's Church, Tuxedo, his assistant. Conspicuous in the procession were four dignitaries of the Greek and Russian Churches with their staffs, in brilliant and many colored vestments.

The trustees of the Cathedral and the members of the Standing Committee of the diocese were the honorary pallbearers. The lay trustees in the procession were: Franklin D. Roosevelt, Major August Belmont, Dr. Nicholas Murray Butler, William Fellows Morgan, Charles Steele, Professor William H. Burr of Columbia, and Robert G. Hone, secretary of the trustees. All the clerical trustees were in the line. They were: the Rev. Drs. Ernest M. Stires, William T. Manning, Charles Lewis Slattery, Frank W. Crowder, and the Rev. Francis S. Smithers, Jr. Closing the long procession marched Bishops Gailor, Talbot, Chauncey B. Brewster, Brent, Lines, Burgess, Rhinelander, Lloyd, Stearly, Fiske, and Morris.

Bishop Burgess read the opening sentences. Bishop Brent read the lesson, and Bishop Rhinelander, from a stall, led the congregation in reciting the Creed. Bishop Talbot read the Meditation, the choir sang an anthem by Goss, during which all the clergy of the Cathedral gathered about the bier. Then Bishop Lines read prayers and Bishop Gailor pronounced the benediction.

Then the casket with the academic hoods of Bishop Burch was carried on the shoulders of eight men into the crypt, where interment was private. It was accompanied by the bishops, the honorary pallbearers, the Cathedral clergy, and the members of the Bishop's family.

As the coffin was lowered into the new-made vault Dr. Stires dropped earth upon it as the words were read, "Dust to dust, ashes to ashes". Dr. Manning and Dr. Slattery read prayers and Dean Robbins recited the committal service. Bishop Lloyd pronounced the benediction.

Many messages of sympathy were sent to the Bishop's family; editorials appeared in the leading newspapers as well as eulogistic comments. The Most Rev. Patrick J. Hayes, Archbishop of the Roman Catholic Archdiocese of New York, sent a letter of sympathy to Dean Howard Chandler Robbins of the Cathedral.

The Cathedral board of trustees convened immediately after the service and selected a committee to draw up suitable resolutions on the death of Bishop Burch. The resolutions will be presented to the full board at a meeting on December 27th.

Following the meeting of the trustees the Standing Committee met and discussed ways and means of carrying on the late Bishop's work pending election of a successor. After the meeting the Rev. Dr. Stires, president of the committee, said no arrangements had been made for calling a convention to select a new bishop, but that he would be able, through authorization of the committee, to announce on next Monday, December 27th, the date for the convention.

The Bishop's last resting place is marked by this simple inscription:

CHARLES SUMNER BURCH,  
Bishop Suffragan of New York  
1911-1919.  
Eighth Bishop of New York,  
1919-1920.  
Born June 30, 1855.  
Died December 20, 1920.

### BISHOP BURCH'S LAST VISITATION

On the day before his decease, Sunday, December 19th, Bishop Burch visited the State Reformatory for Women at Bedford, N. Y., and confirmed eleven inmates. Other inmates and guests attended the service. To each one of the newly-confirmed, dressed in white on this occasion, the Bishop presented a silver cross to be kept as a memento of this step in the Christian life. He pleaded with all to serve God and their neighbors.

### THE ECCLESIASTICAL AUTHORITY AD INTERIM

It is reported that the Standing Committee, now the ecclesiastical authority in the

diocese, has asked Bishop Lloyd to be acting Bishop through the next three months. In this event he will fill the appointments for confirmations and other episcopal duties which were made by Bishop Burch.

The Bishop is rector of St. Bartholomew's Church, White Plains.

"I have not had a chance to put this matter before my vestry as yet," Bishop Lloyd answered when asked if he was going to accept the acting bishopric. "I hope to be able to write to Dr. Stires next Tuesday my answer to his invitation," added Bishop Lloyd.

### SPECIAL DIOCESAN CONVENTION

A special convention has been called to meet on Wednesday, January 26th, to choose the next Bishop of New York.

### CHRISTMAS IN NEW YORK

Although grief-stricken by the death of their Bishop, Churchmen attended Christmas services and heard the joyous message of our Lord's Nativity. The usual Christmas Eve carol services were held in St. Paul's Chapel and in Trinity Church and were never better attended.

The children of the Sunday school of the Chapel of the Intercession and members of the Dickens Fellowship decorated the graves of Clement Moore, author of "Twas the Night Before Christmas", and Alfred Tennyson Dickens, son of Charles Dickens, both of whom are buried in Trinity cemetery, which adjoined the chapel.

Although in a few of the smaller churches, Christmas services were postponed to Sunday, the religious observance of the Birthday of Christ was quite general in the metropolitan area, and good congregations were reported.

### EXPLANATORY NOTE

The altar cross given to Trinity Chapel, Long Eddy, was made at St. George's Church in the Bronx, and presented in the name of St. George's Sunday school in grateful thanksgiving for the lessons given that school by Archdeacon Pott.

### SEMINARY TRUSTEES ELECTED

The following trustees of the General Theological Seminary have been elected by the alumni to serve for three years: The Rt. Rev. Paul Matthews, D.D. (1890); the Rev. Dr. St. Clair Hester (1893), and Ralph Adams Cram of Boston.

## BOSTONIAN CHURCHMEN AND THEIR CHRISTMAS FESTIVAL

*Carollers at Midnight—Trumpeters  
at the Cathedral—A New Organ  
—Diocesan Organization for  
Boys*

The Living Church News Bureau  
Boston, December 27, 1920

BOSTON'S observance of Christmas Eve is, I imagine, more distinct from other sections of the country than that of Christmas Day. The weather both on Christmas Eve and on Christmas Day was ideal—cold, clear, and sunshiny, but no snow. Carollers as usual covered Beacon Hill. The choir of the Church of the Advent, headed by its rector—who by the way wrote a beautiful new carol for the *Transcript* last Friday—after the usual service in the church on Christmas Eve sang at many places on Beacon Hill, notably in Louisburg square, near the Convent of St.

Margaret, Mt. Vernon street, in front of the residence of Joseph Lee, Pinckney street, and, after a visit to the Charles street jail, at the Women's City Club, where they sipped.

Ralph Adams Cram's carollers, who hold the palm as the original band who established the custom, were out in large numbers, led by Hollis French, junior warden of Emmanuel Church, and Courtenay Guild, president of the Apollo Club. They were followed by a crowd that frequently blocked the highway, as they strolled over Mt. Vernon and Chestnut streets, stopping at intervals to sing.

Christmas was ushered in at St. Paul's Cathedral by a carol service at noon on Friday, when the Rev. M. Paul Huntington and the Rev. Donald B. Aldrich of the clergy staff were present with the full vested choir.

A carol service was rendered at St. Paul's Cathedral in the afternoon by a full choir under the direction of Arthur M. Phelps,



organist. Many parents attended with their children, and many children came from welfare homes in the city. The Rev. D. Charles M. Addison told the Christmas story in simple form, and after the service the children were given a party in the parish parlors, with a large tree and presents.

Following the custom of many years, four trumpeters, assisted by a male choir, rendered Christmas carols on the porch of the Cathedral at 11:15 P. M., before a crowd of several thousand persons. Many after theatre strollers, as well as numbers who had taken part in the carols on Beacon Hill joined the throng, and later entered the edifice to attend the regular Christmas Eve Communion, when before a crowded congregation Dean Rousmaniere gave a short Christmas watchword, and the choir of men sang an extensive programme of hymns and carols.

The new organ, in the cathedral in process of installation for several months, was used for the first time. The instrument was dedicated at the Sunday morning service when the Rev. John W. Suter, Jr., a member of the Cathedral staff was the preacher.

The organ has three keyboards, fifty-two stops and 3,100 pipes. It is operated by electricity and modern in every detail. Great care and thought in its construction make it essentially a church organ, one whose dignity and beauty of tone will prove a constant source of help and inspiration.

DIOCESAN ORGANIZATION FOR BOYS

"Boom the service for all boys' clubs in Trinity Church, January 5th at 7:45 P. M. Round up your boys! Bishop Lawrence will speak. We are serving refreshments. BE THERE." These are some of the sentences from circular letters being sent out to the clergy of the diocese for the great meeting of the diocesan Federation of Boys' Clubs to be held in Trinity Church and parish house next week.

Massachusetts is making a hopeful experiment in diocesan work for boys. A Boys' Work Counselor for the diocese has been recently appointed to develop and coordinate the work for boys in the local parish and for larger diocesan purposes, such as summer camps, etc. The *Church Militant* last week contained a most readable write-up of the newly appointed counselor, saying:

"Catching a ball over his shoulder on the full tilt and running thirty yards for a touchdown while the people in the stands shouted themselves hoarse in a frenzy of excitement is only one of the many stunts chalked up on the record of Frank W. Lincoln, Jr., formerly a member of the Tufts football team, now Boys' Work Counselor of the diocese of Massachusetts. There are many other occasions when he starred as well as in that game when he helped Tufts to send Dartmouth down to defeat to the tune of 27-0, by catching that forward pass, for he also played in the famous game where Tufts beat Harvard, in the game where Princeton only won victory in the last minute of play, through a 47-yard drop kick—and many other times he helped to roll up the score on smaller colleges by long runs, and brilliant playing that brought the spectators to their feet. There are few Tufts graduates of late years who do not recall those happy days when Lincoln played end on the varsity. His last year he was elected captain, and graduated with the degree of bachelor of science in engineering to his credit in the year 1910.

"The men who will be vestrymen and communicants of the Church to-morrow are the boys who bother and plague the life out of us to-day. But boys are the stuff that men are made of, and in molding and shap-

ing the careers and characters of these same boys, Mr. Lincoln will be helping to shape the destiny and character of the Church. There are few who as yet have appreciated the full significance of this point of view and have got the vision of its possibilities."

THE BROTHER WHO IS DARKER OUTSIDE

The *Herald* last week contained the following report of an address by one of the colored clergy of the diocese:

"The Rev. Walter D. McClane, rector of St. Bartholomew's Episcopal Church, Cambridge, addressing a meeting called last night by the committee on race relationship of the Twentieth Century Club, suggested that in event of a war between Japan and the United States the negroes of America might take sides with the Japanese.

"Thus allied with the Japanese, the negroes, he said, could place the American people in an unfavorable position through their familiarity with the physical characterization of the country and their knowledge of the highways and byways. A friendly relation between the Japanese and the negroes, he said, might result from the fact that they both are of colored races.

"He discussed various causes of irritation of the negro population. He referred to the part the negroes played in the world war, particularly to what the Senegalese troops did to turn the Germans back at the Marne. Alluding to the work of the negro troops of the American army, he said that they fought for and secured democracy for others, but not for their own race, and told of a tablet placed in his church to the honor of men of the parish who died for the triumph of justice throughout the world even though that same justice was denied them in their own land.

"It was asserted that while during the war Americans called for the races in the country to work in unity, as 100 per cent. Americans, the cry has now gone up for segregation of the negro."

THIS CATHEDRAL WILL NEVER CLOSE

Dean Rousmaniere is considering the possibility of keeping the Cathedral open through the night. Bishop Lawrence called attention some years ago to the service the Cathedral might render at night. In recent years one of the central London churches, St. Martin's-in-the-Fields, has not only kept its doors open at night but holds services at frequent intervals. Such services are held in St. Paul's Chapel, New York, for night workers. A recent New York newspaper reports the Rev. Dr. Percy Grant as saying: "If I had my way, I

would have the church open all night every night as well as all day every day."

RELIGIOUS EDUCATION FOR ADULTS

The Dean recently appointed a committee on education for adults, with a view to establishing brief courses, open to the public, on religious, social, and moral subjects. The primary aim will be to offer opportunities for extending knowledge and the benefits and joys of wider and deeper sympathy with the great thoughts, literature, and arts of religion. An attempt will be made to hold courses on various days and hours for different groups of people. Those desiring particular subjects are asked to make their wishes known to the secretary at the Cathedral.

The committee begins its work by offering: Studies in St. John (Miss Heloise Hersey). Four lectures at 5:20 P. M. on Wednesdays, beginning January 5th, in the Cathedral.

Christian Art (Mrs. J. C. Hurl). Four lectures at 8:15 P. M. on Tuesdays, beginning January 4th, in the Cathedral Rooms.

The Religion of Modern Parents and Modern Children (Rev. John W. Suter, Jr.). Four conferences at 11 A. M. on Mondays, beginning January 10th, in the Cathedral Rooms.

A GIFT OF FAIR LINENS

The Rev. Dr. Alexander Mann has presented the old damask linen altar peices formerly used at Trinity Church to the Old North Church, Salem street. Phillips Brooks often used to celebrate the Lord's Supper across these altar peices, which makes the gift peculiarly appropriate, as it again links the name of the great clergyman with the Old North. They were used for the first time in their new home, together with the King George II silver, at the Christmas day service.

DIOCESAN SERVICE LEAGUE

The Bishop has appointed Wednesday, January 5th, from 10 to 1:15 P. M. at the Cathedral, for the first meeting of the diocesan Church Service League, the programme to be issued later.

The parishes which have already formed units are to have a representation of five delegates and the rector, *ex-officio*. As it has been impossible to secure a perfect list of units and officers, and as it is desirable to leave considerable latitude for this first meeting, the council has decided to invite representatives from any parish where the rector definitely intends to form the Church Service League before June 1st.

RALPH M. HARPER.

THE CHICAGO NEWS LETTER

The Living Church News Bureau }  
Chicago, December 20, 1920 }

GRACE CHURCH, OAK PARK

THE men's club of Grace Church, Oak Park (Rev. F. R. Godolphin, rector), continues to be a very "live" institution for parish and community. Mr. R. C. Coombs, retiring president, in a letter to the editor of *Grace Church Times* indicates to a certain extent what the value of the club has been:

"A very striking and pleasing affair for the men's club was the rector's public acknowledgment of its usefulness. Not only by those having the affairs of the club in charge but also by the whole of the membership it was a word of commendation justly deserved, for the men's club is and always

has been a very useful organization in the parish. It has been a good missioner for the Church. For instance, the writer is reliably informed that at the present time there are enrolled six families in the parish directly attributable to the influence of the men's club."

There has been a strong feeling in Oak Park against the opening of the "movies" on Sundays, and Mr. Coombs led the battle of associated Churchmen there with such success in the recent plebiscite on the question as to get one thousand votes, majority against the proposal. More than 18,000 votes were polled.

Carl Pfau was chosen as president for the next term, and P. M. Murray, secretary.

Fathers' and Sons' Night was the largest

event of its kind in the history of the church, 257 being present.

#### CHURCH HOME FOR AGED PERSONS

Mrs. Henry Neal Hyde, president of the board of managers, has established a memorial fund to enable all friends to contribute to support of the Home, in memory of some dear one who has passed away, and in appreciation of the Church's care for the aged.

The Clerics and their friends had a happy gathering at the Home on December 7th, and after luncheon visited the residents.

#### THE ROUND TABLE

The Bishops and about fifty of the clergy were at a meeting of the Round Table at St. Chrysostom's parish house, the Rev. W. B. Stoskopf presiding, December 13th. After luncheon each gave a short talk on the most interesting article he had been reading. Similar meetings are being held every three weeks.

The Rev. F. L. Gratiot has accepted a call to be rector of the Church of Our Saviour, succeeding the Rev. Dr. McLaughlan, Mr. Gratiot beginning his new work on January 1st. A graduate of the Western Theological Seminary, where he is instructor, he has been most active in the field of Religious Education in the diocese, and has been assisting in this work in several of the leading parishes. Mr. Gratiot has also distinguished himself in journalistic work, and served as religious editor on the *Chicago Tribune* for a year.

#### NEW RECTOR CHOSEN FOR ST. PETER'S PARISH

The Rev. Harold Linwood Bowen, rector of St. Paul's Church, Peoria, Ill., has accepted a call to be rector of St. Peter's, Chicago, succeeding the Rev. Dr. Budlong there, and expects to begin his work here on February 2nd. Mr. Bowen has been rector of St. Paul's Church for more than six years, during which the church has made wonderful progress. He has served the diocese in many important capacities, and has rendered conspicuous service as Dean of the Peoria Deanery. It is gratifying that in this instance, as in others that have recently occurred in Chicago, that there has been so short a time between cures.

#### ITEMS

The members of St. Matthew's parish, Evanston (Rev. J. J. Steffens, rector), have been trying to create a community interest and to make the church and the new parish house a neighborhood power. One means adopted has been the circularizing of the residents by a series of weekly letters sent out by the publicity committee. This is the fifth of a series of letters the object of which is the proof that the teachings and practices of the Church are the fundamentals of all happiness and prosperity.

Following his usual custom the Bishop preached at the Cathedral at the 11 o'clock service on Christmas Day. He was also the preacher at Orchestra Hall on the Sunday evening after Christmas, at the Sunday Evening Club. The Bishop has been preacher on this occasion for many years.

#### DEATH OF REV. J. T. EWING

ON NOVEMBER 14th occurred the death of the Rev. Joseph T. Ewing, for twenty-three years a priest of the diocese of Michigan. The funeral in St. Paul's Cathedral on November 16th was conducted by Bishop Williams and Bishop Fox, and the former officiated at the burial in Brooklyn on the following day.

Mr. Ewing was ordered deacon in 1893 and to the priesthood the next year by

Bishop Davies, and passed his entire ministry in the diocese of Michigan, beginning in Grace Church, Jonesville, where he labored from 1894 to 1898. Called in 1898 to St. John's Church, St. John's, he left there when in 1912 he was chosen rector of All Saints' Church, Brooklyn, and St. Michael and All Angels', Cambridge. He retained charge of these fields until in 1919 illness caused his resignation, since which time he has lived with his son and daughter in Detroit. His son, the Rev. Benham Ewing, is first assistant at the Cathedral.

#### CHINESE CONVICT BECOMES PRIEST

ON NOVEMBER 4th, in St. Paul's Cathedral, Hankow, Bishop Roots ordained to the priesthood the Rev. Yin Ch'in Tao.

Mr. Yin was converted to Christianity in prison several years ago by Mr. Liu Chin Ngan, a devout communicant of St. Saviour's parish, Wuchang, then in charge of



REV. YIN CH'IN TAO

the Rev. Robert E. Wood, the present priest in charge of St. Michael's, Wuchang, where Mr. Yin has been serving his diaconate. Both Mr. Yin and Mr. Liu were suffering for conscience' sake, having been imprisoned for being associated with a revolutionary movement against the Manchu emperors. The two men, whose cells adjoined each other, found much in common in their ideals for political freedom, and in their thorough knowledge of Chinese literature. Mr. Yin was a profound student of the Classics, "learned in all the wisdom of" Confucius, and was not easily to be persuaded that there was anything better than the teachings of the Sage, but the Christian's able exposition of the Christ, coupled with the latter's beautiful Christian spirit in the midst of loneliness, privation, and cruel treatment, finally won Mr. Yin to the faith of the Gospel.

Mr. Liu died suddenly in prison, but, at the revolution in 1911, after six long years of confinement, Mr. Yin was set free, and returned to his wife and children. He at once sought baptism, and now, ordained to the sacred priesthood, after years of study and testing, as catechist and deacon, he has been appointed by the Bishop to what is in some respects the most difficult post in the diocese—at Sznán, distant fourteen days' journey from Hankow, though still in the Hankow diocese!

Sznán is the station for which the diocesan Board of Missions of the "Chinese

Holy Catholic Church" makes itself responsible as far as possible, and to which none but Chinese workers are ever appointed. It speaks well for the reality and depth of Mr. Yin's own conversion that his son, a candidate for holy orders, is already in Sznán in charge of the English school, and his daughter, a graduate of this year's class at St. Phoebe's Training School, Hankow, goes with her father to be the Biblewoman in Sznán.

#### THE ADVENT PREACHING MISSION

ALBANY.—On the evening of December 14th, the united parishes of Albany held a service in the Cathedral with President Bell of St. Stephen's College as the preacher. He showed how in the confusion and chaos existent in the world to-day there was a wonderful chance for Christian leadership. But the pathetic thing was that the Church was not exerting its full power, as the people were not really converted to vital religion. The Litany was read by Dean Larned, and the Bishop gave the blessing. Under the auspices of the Woman's Auxiliary of the diocese President Bell had conducted a quiet day in the Cathedral, with helpful meditations on Penitence, Communion, Consecration, and Fellowship.

FLORIDA.—In St. John's Church, Jacksonville, beginning the Second Sunday in Advent, the Rev. C. B. Wilmer, D.D., conducted a preaching and teaching mission in which all the parishes of the city united. The missionary lectured daily on his general theme, which he announced to be Evangelical Sacramentarianism. At a daily evening service the missionary preached on timely topics, pointing out the position of the Church relative to them. Many service cards were turned in at the city churches on the following Sunday.

HARRISBURG.—The Rev. William M. Gamble conducted missions for twelve days in Christ Church, Lykens, and St. Bartholomew's Church, Millersburg, beginning December 1st. At the afternoon services the rector, the Rev. C. E. B. Robinson, preached; in the evening, the missionary.

IOWA.—St. James' Church, Oskaloosa, had a helpful mission in the first week of Advent. At a men's dinner on November 29th, Bishop Longley and a layman spoke. The Rev. J. Attwood Stansfield was the missionary.

MISSISSIPPI.—Bishop Green recently conducted preaching missions in Osyka, Pascagoula, and Woodville; the Rev. Albert Martin in Crystal Springs; and Bishop Bratton is serving for several weeks as missionary in other dioceses.

MONTANA.—Bishop Faber conducted a ten-days' mission in St. John's parish, Butte. From December 17th to 19th he was missionary at St. John's Church, Townsend; and in the Epiphany season he will conduct a similar series of services in St. Andrew's Church, Livingston. The Rev. T. W. Bennett conducted a mission in St. James' Church, Bozeman, from December 5th to 12th, with good attendance, although the parish is rectorless and preparation was difficult. This mission was curtailed by the necessary departure of the missionary to conduct the funeral of ex-Governor White.

NEW JERSEY.—In St. Peter's parish, Freehold, from November 28th to December 5th, the Rev. Herbert B. Pulsifer was a successful missionary. Two daily celebrations, the second with a brief meditation; a daily preaching service at night; and daily con-

ferences for children; were in the mission programme.

OHIO.—Bishop Johnson of Colorado conducted a city-wide preaching mission in Toledo during the week of Advent Sunday, following effective preparation. Noon services were held in Trinity Church, and the mission preaching in St. Mark's. There were corporate communions in every parish and mission on Advent Sunday, and all parishes united in an inspirational service at Trinity Church. Bishop Johnson's consummate ability as a teacher of the faith brought the Church people to an enthusiastic determination to act as one united body.

SOUTHERN OHIO.—Archdeacon Reade conducted a mission in St. Peter's parish, Delaware, during the first week of Advent and the following Sunday. Besides the mission addresses, the Archdeacon spoke to the high school pupils at assembly and to the business men at a downtown theatre. Archdeacon Dodshon held missions in Trinity Church, London, in the second week of Advent, and in Trinity Church, Newark, in the third week.

VIRGINIA.—During the first two weeks of Advent, preaching missions were held in about three-fourths of the parishes. Other parishes were unable to secure missionaries, or postponed their effort to a later date, in Epiphany or Lent. Rain interfered seriously, but the missions were undoubtedly a great blessing to the diocese.

WASHINGTON.—Bishop Darst, national missionary, has closed a mission at the Church of the Epiphany, Washington, preaching daily on present-day opportunities and responsibilities. Mission services were also arranged for the Chapel of the Nativity by the rector, the Rev. Enoch M. Thompson, and at St. George's Church, Farlea, Va., the Rev. David R. Covell was missionary.

**CONSTRUCTION BEGINS FOR KANSAS CITY HOSPITAL**

THE FIRST of three ceremonies to be conducted before the new St. Luke's Hospital, in Kansas City, Mo., will be ready for occupancy next year was held on the afternoon of the Fourth Sunday in Advent, when the Bishop turned the initial shovel of earth and conducted the service of intercession for blessing on the work then undertaken. Despite the wintry weather, a large congregation attended. The lesson was read by the Rev. R. N. Spencer, the Bishop's chaplain; following the lesson and hymns, the Bishop broke the sod, and offered prayers and intercessions for all who will assist in construction of the building. The Bishop announced that the laying of the cornerstone will occur in the spring; and that the third service—dedication—will probably be held about Christmas time, 1921, as the construction companies have given assurance that the work will be completed in less than a year provided construction is not held up. The actual work of construction was begun the morning after the service.

The new hospital, to be second largest in Kansas City, is located on a four-acre tract on one of the north and south boulevards, on a high elevation, with a frontage on two thoroughfares of more than 600 feet, and a depth of 260 feet, this giving sufficient ground for future units.

The plans call for a building 42 x 190 feet, six stories high. The architects have followed Georgian precedent in the design. The exterior will have a cut-stone base, brick walls, and terra cotta trimmings. A solarium will open from the south end of

each floor; and a roof garden will be provided for convalescents. Some functions of the building are revealed in the description:

Basement: Out-patient department main kitchen, connected with diet kitchens by electrically operated dumb waiters.

Second floor: Sixteen private rooms and the wards, one of twelve beds for women and one of fourteen beds for men.

Third floor: Twenty-seven private rooms.

Fourth floor: Twenty-three private rooms; maternity department; nursery with sound-proof walls.

Fifth floor: Thirteen private rooms; operating department, consisting of two major operating rooms, two minor operating rooms, sterilizing and etherizing rooms, nurses' work room, X-ray rooms, laboratory, surgeons' suite.

Sixth floor (for children): A ward of fifteen beds, separated from the corridor by glazed partition; five individual glass cubicles for isolation of children with infectious or contagious diseases. The glass partitions will afford the nurses in charge a complete view and control of the department.

**MEMORIALS AND GIFTS**

TWO NEW hymnboards have been placed in the chancel of the Church of the Ascension, Hickory, N. C., by Mrs. R. A. Simpson, as a memorial to her mother, the late Mrs. Ellis. A pulpit of oak has been installed by Miss Ada B. Schenck as a memorial to her sister, Miss Margaret Schenck.

A GIFT of unusual beauty and worth just presented to the morning chapel of St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), consists of Eucharistic lights of sterling silver, oxidized, and of a design to harmonize with the silver vases already on the altar. The lights are the gift of communicants, Mrs. Emil Gessner and her daughters the Misses Gessner, and are given in memory of an infant daughter who entered the rest of Paradise many years ago. The base of the lights bears the inscription:

"In loving memory of  
MARIAN ELISE GESSNER,  
1879-1880"

Bishop Acheson blessed these lights at the Holy Communion on the morning of Holy Innocents' Day.

**CONNECTICUT**

CHAUNCEY B. BREWSTER, D.D., Bishop  
EDWARD C. ACHESON, D.D., Suffr. Bp.

Knights of Washington—Society for the Increase of the Ministry—Successful Educational Venture

THE ANNUAL convention of the Knights of Washington will be held on Washington's Birthday, in Meriden, the convention being the guests of Company F of that city.

THE ANNUAL REPORT of the Society for the Increase of the Ministry just issued is the yearly reminder of the excellent work of this national Church society. The Society's chief aim has always been and still is to increase the ministry with young men who are strong, manly, cultured, and educated, and who in these respects will fulfill the best traditions of the Church. During the last academic year help has been extended to fifty-one students in twenty-seven dioceses.

LAST AUGUST the parish of Christ Church, Guilford, having come into possession of the Third Congregational Church, which they had purchased and adapted for parish hall usages, went a step further and remod-

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One day many years ago Archer G. Jones — founder of the Duplex Envelope Company—glanced at a telegram about to go out. The message ended "Answer Collect".

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elled the large auditorium for a moving picture show house. The result has proved satisfactory in every way. The showing of the best pictures, with those of an educational order, is welcomed by the community and will eventually net a profit that will materially justify the purchase of the disused church.

FOLLOWING in the recent steps of Yale, Trinity College authorities have decided to close the college commons with the end of the current term; competition of fraternity eating places being given as the reason.

#### HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop  
Executive Council

WHEN THE Bishop and seventeen members of the Executive Council met on December 11th, authority was given the Bishop to establish preaching stations to be solely under his control, the clergyman assigned thereto to receive added compensation as approved by the council; and \$1,000 was inserted in the budget for that purpose. The Department of Publicity offered resolutions which were adopted, whereby the *Harrisburg Churchman* is to be published monthly. It was made clear that it is the duty of the publicity agent to prepare news of Church affairs for the secular press, and not to report for or correspond with Church papers other than the diocesan paper.

When the tentative budget came up, several of the officers and departments suggested reductions in their own appropriations. The appropriation for automobiles was reduced from \$3,000 for purchase of automobiles to \$1,200 to assist parishes and individuals in such purchase. The total reductions aggregated \$9,525, new appropriations amounted to \$1,250. Action on stipends for missionaries and pension premiums was deferred pending reports of the Nation-wide Campaign, as it was apparent that the increase in salary authorized by the last convention could not be fully accomplished without punctual payment of pledges.

#### MAINE

BENJAMIN BREWSTER, D.D., Bishop  
Choir Festival

THE THIRD annual festival of the combined choirs of Portland was held at St. Stephen's Church (Rev. George C. DeMott, rector), on the evening of December 3rd. The chorus, consisting of about ninety voices, was under direction of Mr. Alfred Brinkler, organist of St. Stephen's, and the special musical feature was Matthews' cantata, *The Conversion of St. Paul*. All the clergy of the Cathedral and sister churches were in the chancel, and Bishop Brewster gave an appropriate address.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop  
Newspaper Publicity in Detroit

AT LEAST three Detroit newspapers, the *Journal*, the *News*, and the *Times*, ordinarily carry in their Saturday editions two pages of religious material; and there is an excellent coöperation by the newspapers in advertising the programmes of the churches. The *Journal* of December 4th reports that the members of Trinity parish (Rev. W. Warne Wilson, rector), paid off the entire parish debt as a Thanksgiving offering and as a surprise to the rector. The papers are not partisan in their coöperation, for among the advertisements one notes besides familiar names such strange

titles as "Sir John's Church, Circle of Life" (Spiritualist), "The Church of Life" (Higher Thought), and "The First Sunflower Spiritual Church". And there is a column advertisement for the Mormons. The executive secretary of the local Council of Churches has an appeal for efficiency. "What Church in Detroit will be first to announce that all its men have undertaken the divine project to carry the gospel message to the thousands of men who are not now hearing it right here in Detroit?"

#### MONTANA

WILLIAM F. FABER, D.D., Bishop  
HERBERT H. H. FOX, Sufr. Bp.

An Interdenominational Student Pastor

FOUR DIFFERENT denominations in Montana have united in employing a student pastor for the State Agricultural College at Bozeman. He plans to use his influence to induce the students to attend their respective services, and also will be ready to help them in their religious life in any way that may open. The president of the college and some of the professors seem to be heartily in sympathy with the movement.

BISHOP FOX has as yet found no house and is still in a hotel. He gave his first Sunday to Billings and the second to Red Lodge.

#### NEWARK

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

Commemoration of Pilgrim Fathers—Reöpening of St. John's, Woodside

A SPECIAL SERVICE in Trinity Cathedral, Newark, was well attended on Sunday evening, December 19th, when the landing of the Pilgrim Fathers was commemorated. An address of welcome was made by Dean Dummer. The Rev. Dr. Lyman Whitney Allen, president of the New Jersey Society, S. A. R., said among other things:

"Unless America holds to the family life she is doomed; she has got to stand up for purity of manhood and womanhood and for the perpetuity and solemnity of the marriage vows.

"The Pilgrims brought the altar, the Bible, and the Sabbath to America; if we



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### Resolution of the General Convention of 1919:

"Resolved, that in order to put the accounting system of the Church upon a uniform and sound basis, the Church Finance Commission be authorized to publish the *Uniform Cash Book* as included in its report with such alterations as may seem advisable, and that it be recommended to the Dioceses to urge its use in all their parishes."

This book has 203 pages and is substantially bound in cloth. It is intended to last for six years and will therefore cost only fifty cents a year.

Its use should be started with the fiscal year January 1st, 1921.

Its general use will bring about the much desired uniformity in the accounting system of the Church.

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let the altar fall down we shall let the Stars and Stripes fall in the dust, for Old Glory has risen up out of the altar. That was a great day in America when the President during the war asked the American people to spend a few moments in prayer at noon. From that moment the barbaric hordes of materialism and militarism began to go back."

Following Dr. Allen, Bishop Lines spoke of the principles brought to this country by the Pilgrims as something not merely to be eulogized and praised but as examples to be followed.

The power that rests in a great conviction was dwelt upon by the bishop, and he offered as ideals for Americans the Pilgrims' stern sense of duty, their devotion to their sense of right, and their willingness to accept difficulties and hardships to be true to their convictions.

"We hear a great deal and read a great deal in the papers these days about what a horrible thing and dangerous thing it would be to bring back the old Puritanic laws and customs," said Bishop Lines, "but I say it would be a good thing for our living and working if we could bring some of it back. People talk about the great danger of the restriction of personal liberty. Personal liberty! What an abused word.

"American life has gone forward through the restriction of personal liberty. We can't build a house without accepting such restriction. Those who drive automobiles have many lessons all the time of the restriction of personal liberty. Self-sacrifice is the giving up of personal liberty for the common good. So let us not be deceived by all this talk about the restriction of our personal liberties."

The closing prayers were offered by Bishop Stearly.

ST. JOHN'S CHURCH in the Woodside section of Newark was reopened on Christmas Eve after alterations and improvements which included extension of the chancel, raising the foundation walls to permit use of a basement assembly rooms for Sunday school and choir purposes, and building a porch for the main entrance. The interior has been entirely re-decorated and sixteen memorial windows have been installed, all costing about \$17,000. The service, conducted by the Rev. J. Fred Hamblin, consisted of carol singing and a midnight Eucharist. An address mainly historical was made by the Rev. John Keller.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

Diocesan Missionary Society—Colored Mission Becomes Self-Supporting—Bishop's Visitations—Board of Religious Education.

THE EXECUTIVE COMMITTEE of the diocesan missionary society met in St. Paul's parish house, Richmond, on December 16th, when appropriations were made toward the salaries of the diocesan missionaries. The salaries of more than fifty missionaries, six clergymen, laymen, and women are paid in whole or in part by the society.

ST. PHILIP'S CHURCH, Richmond (Rev. Junius L. Taylor, rector), notified the diocesan missionary society at its recent meeting that it would no longer ask appropriation toward the salary of the rector, but would, after January 1st, become self-supporting. This is the first self-supporting colored congregation in the diocese. In the twelve-month's work of the present rector, St. Philip's has paid off almost all of a long-standing mortgage on its rectory, and has grown greatly in financial strength. Among other noteworthy things, it gave more than

twice the Nation-wide Campaign quota asked of it in 1920, and has greatly over-pledged its quota for 1921.

BISHOP BROWN has been constantly engaged in visitations in the rural sections ever since his return from the Lambeth Conference. Classes have been gratifyingly large. On December 1st, he visited four colored mission stations under the Rev. John H. Scott, in Essex and Caroline counties, and confirmed eighteen. A dozen more were prevented by the weather and state of the roads from being confirmed. One of the most note-worthy of the recent classes was that at St. Paul's Church, Hanover Court House. This church, without a rector, is being ministered to by Mr. W. R. Stansbury, a member of the Church of the Holy Comforter, Richmond. A class of eighteen persons was confirmed on December 11th. This work at Hanover Court House is part of an organized effort by laymen of Richmond to supply services in vacant rural parishes. As a matter of historic interest, St. Paul's Church is within a stone's throw of the old Hanover Court House, in which Patrick Henry was first brought into public notice—a number of years before the Revolution, by his speech in the "Parson's Cause". It was the then rector of St. Paul's parish who brought that suit, well known to students of Virginia history, and the oratory of Patrick Henry carried the day against him.

AT A MEETING of the diocesan Board of Religious Education in Richmond on December 16th plans were discussed for the school for Church workers next summer; and arrangements were made for a January conference of headmasters of schools under Church influence, to discuss better methods of religious instruction. A committee was formed, after much discussion, to formulate plans for better religious instruction in the public schools in Richmond, and to call attention throughout the diocese to the opportunity offered by the Department of Public Instruction whereby religious instruction in Sunday schools or Bible classes can, after proper examination, count as credit on high school work.

A series of conferences on Life work was arranged for, to be held during January in various centers of the diocese, for boys and girls from neighboring parishes. A committee which has been preparing a small booklet of prayers for family worship presented a report, which, after slight revision, will be published and circulated throughout the diocese. A committee was appointed also to send to the graduating classes of all high schools in the diocese an appeal for consideration of a possible call to life service, either in the ministry, or in other forms of missionary work.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

Tribute to Dr. McKim—Christmas Preparations

TWO TRIBUTES to the late Rev. Randolph H. McKim, rector of the Church of the Epiphany, have been placed in the records of that parish from the Washington clericus and from the Standing Committee. The clericus called Dr. McKim the commanding figure among the clergy of the District of Columbia, and attributed to him the creation of the diocese.

MORE AND MORE every year the Christmas festivities seem to encroach on the solemnities of Advent. There could hardly be a more appropriate preparation for the blessed festival, however, than the beautiful mystery play of the Nativity which was given

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so reverently by the girls of the National Cathedral School. St. Alban's School for Boys also summoned its friends to sing carols together before they went home for the holidays.

EDWIN ARTHUR KRAFT was soloist at the Church of the Epiphany on December 16th at the first of a series of recitals under the auspices of the District of Columbia chapter of the Guild of American Organists.

#### WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Joint Service of Anglican and Eastern Churches  
—Grace Church, Grand Rapids

GRACE CHURCH, Grand Rapids (Rev. G. P. T. Sargent, rector), will on the Second Sunday after Christmas be the scene of a joint service in which members of the Holy Eastern Orthodox Church will take part with our own people. The service will open at 3 P. M., with a processional and the reading of messages authorizing the service. Bishop McCormick will make the address of welcome, and addresses will also be made by the pastors of St. John's Russian Church and St. George's Syrian Church. There will be special music by the Russian and Syrian choirs. Armenian Christians in Grand Rapids are also invited to attend.

THE BISHOP OF COLORADO on December 7th addressed the men's club of Grace Church, Grand Rapids, on Religion as a Business. The success of a Church, he said, is in the laymen's hands—they can make or break it. Business is divided into four departments, buying, selling, manufacturing, auditing. Selling is where most Christians fail. "Instead of getting out and 'selling' your ideas, passing them on to some one else, you let them stay locked up." The rector of this parish, the Rev. G. P. T. Sargent, has recently completed his seventh year in the parish. He is a recognized expert in coördinating the Church school and the public school system, which he had efficiently done in Grand Rapids.

THE CLERGY of the diocese enjoyed a twenty-four hour retreat with the Bishop Coadjutor of Texas on November 29th and 30th, in connection with the preaching mission at St. Mark's Pro-Cathedral which began on the 28th and continued through the week. The Bishop's counsels dealt with the preparation for a mission, its principles, methods, and aims, and following it up. Deep earnestness pervaded the conference.

THE NATION-WIDE CAMPAIGN in the diocese was carried out under the excellent management of Dean Potter, and as soon as results are tabulated the diocese will be happy in its achievement.

## The Magazines

THE *Constructive Quarterly's* eighth volume closes with a number the central interest of which is the recent Lambeth Conference. The Appeal for Catholic unity for the vision of a Church "loyal to all truth and gathering into its fellowship all who profess and call themselves Christians", occupies the first place. Various appreciations of this Appeal follow. First the Bishop of Tennessee, notes the wonderful unanimity with which agreement on fundamental principles was reached after searching criticism. This Appeal of two hundred and forty-six bishops will, says Bishop Gailor, "stand as a monument of their courage, their sincerity, and their good will", whatever rebuffs and disappointments the approaches attempted may meet. For they

had recognized fully that no remarkable results were to be expected in the immediate future.

Bishop Lawrence also notes "the boldness, clarity, and vision" which marked the conference and its utterances in quite unwonted degree. Who knows, he asks, whether the war occasioned this spirit of unity and leadership, or perhaps the threatening signs of the times, "or whether God's Spirit has been moving . . . toward a more confident faith". He notes particularly the grappling with industrial questions, the necessity of fundamental change in the spirit and working of our economic life, the renewed declaration of missionary purpose to set up so soon as in each case practicable "self-governing, self-supporting, and self-extending Churches", the new cordiality in welcoming the widest coöperation of women in Church councils, and the treatment of spiritualism, Christian Science, and theosophy, which, he feels, "marks a new era in the relations of the Church to the supporters of what is called 'the new thought'". In regard to Orders he says: "Each and all of the Churches have riches in trust. Why not make these riches common to all."

Dr. Selbie, speaking for English Nonconformity, notes several matters which call for clarification and that in regard to Orders some statements of the Appeal have been expounded by certain Anglo-Catholics in a way which will make them "very difficult of acceptance by many". Extension of commission is a very different thing from reordination, but the report does not, he says, make it clear which of the two interpretations is meant". The credal conditions, too, are likely, he thinks, to meet a good deal of criticism. In short, patient and prolonged conference will be needed, but if it is in the spirit of good will shown at Lambeth good results may be expected.

Principal Garvie of New College, London, looking at the Appeal from the point of view of British Congregationalism, finds much in regard to the conception of the Church, Orders, and the Sacraments "to accept which would be for me to go backward to views the Church should have outgrown", and asks "how many men, not ecclesiastically minded . . . with a broad outlook on the thought of the world to day, and a keen insight into the theological progress of the Christian Church, would ever think of that Creed (i. e., the Nicene) as the intellectual goal to which a reunited Church must travel?" The bishops, he thinks, have shown themselves rather large-hearted than open-minded. "They have felt as Christians, and every Christian heartily responds; but they have thought as Catholics, and there their appeal challenges doubt and question".

Dr. Orchard, of London, president of the Society of Free Catholics, discusses the problems of Orders and Reunion especially in their relation to the Catholic system or systems, and thinks he has found a *via media* that may satisfy the independent theory as well as the Catholic, which latter he thinks "will prevail because it will be discovered to be the one and only sanction for the democratic basis of society.

The number has also an interesting biographical sketch of the distinguished Scotch Presbyterian Dr. Macleod by Dr. Wotherspoon, papers on Christianity and the Supernatural by the philosophic Roman scholar Baron von Hügel, on Priesthood and the Laity by Professor William A. Curtis of Edinburgh, and on The Centenary of Dante and the Church by Professor Jordan of Paris.

EXCEPTIONALLY INTERESTING are the contents of the *American Church Monthly* for

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*The Place of Women in the Church.* A series of papers as follows: The Teaching of St. Paul as to the Position of Women, Rev. Canon Goudge; Ministrations of Women in Church, Rev. Dr. Darwell Stone; The Ministry of Women and the Tradition of the Church, Rev. Dr. W. J. Sparrow Simpson; The Claim of the Priesthood for Women, Lady Henry Somerset; The Ordination of Women, Geraldine E. Hodgson; The Medical Ministry of Women, Mary Scharille, M.D.; The Religious Life for Women, Mrs. Romanes; Younger Women and the Church, Miss E. K. Sanders.

*Catholic or Roman Catholic.* By the Rev. T. J. Hardy, M.A.

*Conscience of Sin: Six Lenten Sermons.* By the Rev. T. A. Lacey, M.A.

*Defects in English Religion.* By the Rev. J. N. Figgis, D.D.

*Recent French Tendencies.* By the Rev. G. C. Rawlinson, M.A.

*The Prayer of Consecration.* By the Rev. W. J. Sparrow Simpson, D.D.

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**Charles J. Cornick** 100-100

December. The Bishop of Nassau writes on The Present Position of Catholicism in the Church of England. He says so much that deserves careful thought that his article may probably be made the subject of editorial review in the near future. Bishop Fiske writes pungently on If I Were a Layman. One wonders whether so well-balanced a layman exists as Bishop Fiske would have been; he grants that he never was such since, when his religious sense was really awakened, the awakening was so complete that he began at once his preparation for holy orders. But his ideal of what a layman might be is one that should be circulated among laymen everywhere in the hope that more and more of them will at least approximate the Bishop's ideal. Dr. Barry's gentle sarcasm and unflinching wit were never happier than in his article, A Modern John the Baptist. As Bishop Fiske's paper is a perfect tract for the laity, so is Dr. Barry's for the clergy. A scholarly knowledge of Russia, past and present, is the background of a curious revelation of The False Christs of Russia, by Clarence Augustus Manning, Ph.D., lecturer at Columbia. Clinton Rogers Woodruff continues his valuable series on The Church and Social Problems and Minna Caroline Smith her interesting study of the black-letter ladies of the English Church. All told, the issue is one of the best magazines of the year. Perhaps a greater number of Churchmen will wish to receive it during the coming year.

THERE IS ANNOUNCED from the University of Chicago a new bi-monthly magazine to be known as *The Journal of Religion*, which is to continue under one cover the *Biblical World* and the *American Journal of Theology*. Specialists, we learn, will seek "to promote an accurate understanding of the nature and the individual and social expression of religion," while "the establishment of world-religion" is another of its aims—a form of religion that does not wholly appeal to us in advance. A list of scholarly contributors gives promise of the "advanced" speculative thought of the day among Protestant theologians. The magazine will be published by the University of Chicago Press at \$3.00 a year.

FRANCE, Germany, Italy, Russia, the British Empire, and the United States—problems affecting each of these great countries are discussed in the November issue of the *Nineteenth Century*. Sir Thomas Barclay, formerly president of the British Chamber of Commerce, writes from his personal knowledge of M. Millerand's work and character. His interesting analysis concludes with the hazard that M. Millerand by his understanding of the full force of "that corporative element" which has burst open the political earth-crust in Russia, and laid in ruins the old political structure of eastern Europe, may be enabled so to direct it as to prove that after all he is in closer touch with the ideas of the coming day than his old political associates, who denounce him as reactionary and renegade. And, thus, "France may once more be a pioneer". Princess Evelyn Blücher, that plucky Englishwoman, whose journal of her war experiences in Germany has set us all talking, makes here a very effective plea for wiser methods in disarming Germany. Two things are necessary before this can be effectively done: the German people must be convinced that nothing is intended by their neighbors (especially Poland) to obstruct or hinder their normal development, and, secondly, the government in power must be assisted by the importation of food stuffs and raw materials. Again and again the Princess states, in terms all the more

effective because expressed with so much moderation and common-sense, that Germany has conceived such a horror of war that she now longs only for a lasting peace. The relations between Italy and the new Jugo-Slav State are succinctly set forth by Mr. John Leyland, who insists that not only the "necessity for transport and movement," "which are to a nation what the circulation of the blood is to an individual", but the essentially seafaring character of its inhabitants make it a vital necessity for Jugo-Slavia to have unmolested and unthreatened rights of navigation. But this must be combined with Italy's friendship, which is equally necessary. Dr. Haden Guest, a well known English socialist, contributes an account of his experience as a member of the deputation sent to Russia by the British labor party. The remedy

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for what is wrong with Russia is, he thinks, an immediate peace. The American reader must needs take very seriously to heart a quite short article by Stephen Graham on the Growing Ferment of the Dark-skinned Races of the World. And, finally, a word must be said in commendation of a charming little dramatization by Laurence Housman of the Conversion of "Brother Wolf" by St. Francis; and of an appreciation of the poetry of Collins by Cyril Falls.

#### AMERICA'S OBLIGATION TO EUROPE'S CHILDREN

WE HAVE many obligations at home. We are faced with a time of economic depression and unemployment. We have no right to call upon our people to suffer, but we have a right to say that after our people have provided for their own children, and the children of their neighbors, they still have a duty to the children of Europe. Nobody can tell me that, in a country that spends from two to five billions a year on cosmetics and on tobacco and on ice cream soda, there is not a sufficiency to take care of those 3,500,000 children until next harvest.

These children are the obligation of every man and woman who has a penny more than his home and his neighbors require. They are a charge on the heart and conscience of the United States. And upon the well being of this host of helpless mites depends the Europe of the next generation. Twenty years from now they will form the basis of European civilization. If we are to preserve the foundations of society in the East, and if we are to keep open the love of humanity in the West, our duty is clear.

There is in this children's problem a great moral issue. It is not the moral issue of continued charity. There is that great moral issue of community responsibility. There is an issue that unless we can eradicate the seeds of hate from the children of fourteen nations we cannot expect to grow in peace. And with the completion of this final effort we shall have given not only to Europe a lift in the line of spiritual consideration, but we shall have given a lift to the American people not only now but for a thousand years of history.

To me it is a glory to the United States that we can to-day feed 3,500,000 hungry children at our table. *I would rather have the American flag implanted in the hearts of these 15,000,000 of children that we have served than flying over any citadel in Europe.*—Herbert Hoover.

#### ALL GLORIOUS WITHIN

How ARE YOU to see into a virtuous soul and know its loveliness?

Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labor to make all one glow of beauty and never cease chiseling your statue, until there shall shine out on you from it the godlike splendor of virtue, until you shall see the perfect goodness surely established in the stainless shrine. And it is just to say that in the soul's becoming a good and a beautiful thing is its becoming like to God, for from the divine comes all the beauty and all the good in beings.

Therefore, first let each become godlike and each beautiful who cares to see God

and Beauty.—Plotinus, from *Mackenna's translation.*

A RELIGIOUS survey of the students of the University of Chicago has gratified the religious leaders of the University, because it shows that nine out of every ten students go to church and are members of churches. About ten per cent. are engaged in some religious work, such as teaching a Sunday school class.—*Friend's Intelligencer.*



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We wish to convey to you our appreciation and thanks for favors received during the past year which have aided in making it a pleasant and memorable one. We hope the old year has dealt kindly with you and wish you happiness and prosperity in the new one.