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The Living Church

VOL. LII No. 8

MILWAUKEE, WIS.

DEC. 26, 1914



"AND THE GENTILES SHALL COME TO THY LIGHT AND KINGS TO THE BRIGHTNESS OF THY RISING"—ISAIAH 60:3

Christmas

DRAWING BY WALTER C. SCOTT

THE LIVING CHURCH

THE LIVING CHURCH

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

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A series of suggestions to clergymen as to duty and conduct in their official duties and in personal matters. In a bright and discursive manner the author treats in style calculated to extinguish them, of many of those unhappy traits which detract from the influence of a clergyman; and the amount of common sense in the positive suggestions made in these chapters is such as to make the book invaluable to every parish priest and other clergyman. It is to be hoped that at least every candidate for orders and young clergyman will read the book with care; while those who are older in the ministry will be poorer if they do not make themselves familiar with its contents.

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Milwaukee, Wis.

The Living Church

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 26, 1914

NO. 8

The Nativity

Let the sons of Japheth gather to the goodly tents of Shem,*
For the Heavenly Host is singing o'er the heights of Bethlehem.
For the King of Glory cometh as the Travail of the years,
And Judea's hills are sounding with the music of the spheres.
Let the sons of earth rejoice in the song the angels sing,
That "To all mankind is born to-day in Bethlehem, a King."
Not a despot clothed in power, won by shedding human blood,
But the Prince and King of Glory by the grace of doing good.
Not a Ruler swept to power as the Hero of a day,
But The King of men forever, by the Everlasting Yea.
Not a King, who by enslaving men, his glory hopes to find,
But a King who knows no greatness but the service of His kind.
Not a King to rule by terror of the chariot and sword,
But the King of human nature by the Spirit of the Lord.
Not in pomp and dazzling power, as the world expects the great,
Not bedecked in golden splendor and the majesty of State,
Comes the Prince and Lord of glory, and the King of all mankind,
But an Infant and His Mother in a manger you will find.
Not to might, nor wealth, nor power, nor to cabalistic word,
Are the battlements surrendered in the Kingdom of The Lord,
But to gentleness and purity He opens wide His gate.
All the greatest things are simple and the simplest things are great,
For the Lord's not in the earthquake, nor in the thunder's roll,
But is ever in the Silences within the human soul.

Let's arise and go to Bethlehem, and see this Holy Thing!
Lo! the baby wrapped in swaddling clothes and helplessness is King!
Let the wise men in their wisdom, make their journey from afar,
And to Bethlehem be guided by the leading of a star.
Let them come in awful reverence, and the threefold offering bring,
For the Infant in the manger is their Prophet, Priest, and King;
He's the Heir of all the ages, and the Promised-of-the-Lord,
The Redeemer and Restorer, by the power of His word.

Let the hilltops of Judea shout for joy to Galilee,
Let the sacred flood of Jordan sing an anthem to the sea,
Till the music of the angels shall be heard in all the earth,
And the world shall know the blessing of the Great Redeemer's birth.

Let the sons of Japheth gather to the goodly tents of Shem,
For the Heavenly Host is singing o'er the heights of Bethlehem.
For the King of Glory cometh as the Travail of the years,
And Judea's hills are sounding with the music of the spheres.

WILLOUGHBY NEWTON CLAYBROOK

* "God shall persuade Japheth, and he shall dwell in the tents of Shem" (Genesis 9: 27).

Christmas Poetry

BETHLEHEM MYSTICUM!

"So man did eat angels' food."—*Prophecy.*

1.

O Bethlehem, blest House of Bread
Where countless pilgrims have been fed,
From year to year, from age to age,
Upon their earthly pilgrimage!

2.

With joyful haste their footsteps turn,
Their longing hearts within them burn
To reach and pass thy sacred gates
Wherein the Hidden Manna waits!

3.

With voices sweeter and more sweet,
O hither come, they all entreat,
Lest ye should faint beside the way
Like some poor souls who go astray.

4.

Still, still, they cry within the gates,
For all the Hidden Manna waits;
Heed not the vain world's idle hum,
To Bethlehem, dear pilgrims, come!

5.

Exhaustless food ye here shall find,
For it is of the angels' kind,
And He who is the very Bread
Of Heaven, our Heavenly Feast has spread.

6.

O come, dear pilgrims, come and see
The truth of Heaven's high Mystery;
The Father said, "Behold My Son,"
The Son bore witness: "WE are ONE!"

7.

Angels attest, and we with them,
That *He was born in Bethlehem,*
And Very Man, though God, could claim
For us His human Saving Name.

8.

And, wondrous miracle of grace,
He could transform our fallen race
And unto us Himself could give
That we through Him might ever live.

9.

Dear pilgrims, come and through the Gates
Where Christ our Hidden Manna waits.
O come and learn how blest the place
And share with us His boundless grace!

10.

JESUS, how blest the spot on earth
That testified Thy wondrous Birth;
More blest Thy mystical retreat
Where wondering men and angels meet!

HARRIET McEWEN KIMBALL.

THE PLEA

I.

Quiet the cloistral hours in passage slow
Above the hills where Night displays her crown,
While down the steep
Some drowsy shepherds nod among their sheep,
And just below
There rests the quiet town.

Quiet, while all those reverent hours unshod
Move on o'er holy ground,
And through such stillness, lo, the Hands of God
Outreaching for the heart of man—
Outreaching through the silent dark, profound,
Till man's love warm them, as alone it can.

II.

Quiet the crowded khan. Its spacious fold
Whose well-fed flocks in upland pastures lie,
Houses a Guest just come,
Seemingly on a sudden, though foretold;
Of David's kin, so claiming David's home;
New come in Time, yet from Eternity.

The lanthorn's narrow bar of light
Reveals His resting place, a manger,
Who to the mystery of night
Till now was Stranger;
Yet here He sleeps
Whose heaven such glory keeps!

Content, though God, to come through gates of birth,
Admitted to Life's Inn, made Guest of Earth,
A Child He sleeps! But, ere the morning, stirs
As children will, outreaching both His Hands,
And from the shadows she who understands—
His Mother—clasps them, warming them in hers!

III.

O'er muted fields the Christmas stars shine down,
Over the broken forts, the siege-racked town—
Friend? Foe? No angel asks.
Those stark dead hands, war's utmost service done;
Those toil-worn hands, empty of home's dear tasks;
Those childish hands, their dimpled beauty gone—
See in them all the Hands of Christ outreaching
With infinite beseeching!

JOHN MILLS GILBERT.

O CHRIST-CHILD, BORN FOR US TO-DAY!

O Christ-Child, born for us to-day,
Give peace in this our time, we pray!
We hear the sound of war's alarms,
The nations cry, "To arms! To arms!"

O Christ-Child, born for us to-day!
Through all our gloom a cheering ray
Is shining on the blood-stained earth,
The star that shone upon Thy birth.

O Christ-Child, born for us to-day,
Protect and guide us on our way!
The world is full of strife and sin,
We hear afar the battle's din.

O Christ-Child, born for us to-day,
In mercy hear the prayers we say!
Bid strife throughout the world to cease,
And grant to all the nations peace.

Asbury Park, N. J.

MARTHA A. KIDDER.

WAR AND PEACE

How can we sing the angels' song,
When half the world looms large with fearful strife,
And where sweet Peace her blessings once bestowed
Loud sounds the fierce demand of life for life?

The lilies of fair France are stained with blood,
Her peaceful fields are bristling ranks of spears,
And low before her desolated altar shrines
Sad mothers weep their unavailing tears.

The stalwart German by the river's side
Gives up his young life for the fatherland,
And thousands like him offer up their all
To meet the dreadful toll of War's demand.

Long shall the English maiden wait for him
Who on some distant field shall bear his part,
Leaving the glory of a deathless name
To ease the anguish of her breaking heart.

At sight of these the angels fold their wings—
Lord, haste the time when War and Strife shall cease;
When Love shall rise triumphant over Hate,
And Christendom rejoice in universal Peace!

MARIA BRISCOE CROKER.


 EDITORIALS AND COMMENTS

“Peace on Earth”

DARE we say that the same message that has ushered in each Christmas dawn for nineteen centuries is the keynote of our greetings to-day?

Never has a Christmas dawned with such world-wide gloom as this. There have been Christmases when the saints of God were under persecution; were in prison, were subjected to tortures, were awaiting fagot or beast or the brute in man. To them the angels came on Christmas morning and sang sweet songs of a peace that passeth understanding, and it was real to them. *In pace* was sure to be at the end of the tribulations that the devil or man had in store for them.

There have been Christmases before when there was war and tumult upon earth. It is nothing new that nation rises against nation. From the beginning it has been so. The world-spirit is selfishness; and selfishness is sure, sooner or later, to trample upon the rights of others, and so, in the domain of the nations, to end in war.

But nineteen centuries ago there was proclaimed the reign of the Prince of Peace. Angels sang of that peace at His birth. “My peace I give to you” was almost His parting word to the infant Church. Yet to His mother were pronounced those prophetic words, “Yea, a sword shall pierce through thine own soul also,” and He Himself said distinctly, “I came not to send peace, but a sword.” How can we reconcile those diverse words? How interpret the peace of which the angels sang, when literally millions of men are at this moment arrayed in battle-line, millions of women and children are homeless and destitute almost of the bare necessities of life, scores of thousands are being made widows, other scores of thousands of men are being torn by wounds and suffering great pain? Surely the angels will at least hush their Christmas song this year and not mock us with a song of peace!

And yet out of the blue sky of early Christmas dawn, clear through the crisp winter air, comes unmistakably again the Christmas message, “Glory to God on high, and on earth peace, good will toward men.” The angels sing the heavenly chorus; perhaps, this year, in somewhat subdued tones, in a minor chord, but still plainly, to all who will listen. The churches are again decked with evergreens, the altars are ablaze with light. Throngs of children will come to sing their Christmas carols. Crowds of the faithful will kneel before the altar and receive into themselves the Bread of Life. There will be many tears shed by countless numbers as they kneel. The eucharistic intercession,

“And then for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy’s breast!
O do Thine utmost for their souls’ true weal!”—

will be the burden wrung from many, many souls as they kneel on Christmas morning, wherever those lines of Canon Bright’s are known. But it will be Christmas! In England and in Germany alike, in Austria and in Russia, the same glad notes will ring from the skies and from the altars. God knows no difference among His children. The Christ-Child is offered to all alike. The men in the trenches, on the one side and on the other, will be thinking of *home*. The loved ones in the homes will be thinking of, praying for, oh, so earnestly, those who—they know not—may be fighting in the trenches, lying on the ground in agony, suffering in a hospital somewhere far away, or even now have passed from earth to paradise. Thousands will learn to pray for the departed while praying for those they love, not knowing whether they be here or beyond. The heart will show them that God’s keeping extends over all of them alike, and that prayer knows no limits.

“Peace, perfect peace, with loved ones far away?
In Jesus’ keeping we are safe, and they.”

Oh, the pity of it! The same Christmas message has rung in the ears of practically all of the combatants, on either side,

ever since their mothers first taught them the Christmas story; ever since they first learned a carol or saw a Christmas tree. And of the millions at war, every one who, in any way at all, names Jesus Christ as his Saviour, knows that war is, *for somebody*, rebellion against the Prince of Peace. But judge not the men in the trenches. They did not make the war. All of them alike sprang to support their respective countries when the call came to them. God knows what transpired in courts of kings whereby His will is conspicuously *not* being done on earth as it is in heaven. A terrible retribution must be waiting somewhere. But the peace of which the angels sang is as real as the sword which—in His own words—He came on earth to bring. What is that peace?

First, it is the inward peace of the soul. This is that peace of which the Saviour said: “Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you.” It is a peace that cannot be invaded by war nor destroyed by death. But it comes in varying degrees as we are able to receive it. It is the fruit of the religious life. It is stimulated by sacraments, by meditation, by prayer. Curiously enough, there have been men mighty in war who seemed in large measure to know that peace. Admiral Mahan was such. Lord Roberts was one. Charles George Gordon was conspicuously among those blessed ones. Yet on the whole it is a peace that is chiefly engendered in quieter lives, where one can be often alone with the Master.

But second, that peace of which the angels sang must obviously be intended to still the greater wars among families, among classes, among nations. For the key to that peace is love. Wherever, in families, in our social order, among nations, there is war, there is obviously a breach of love. Now the force of the Christian religion is exerted through love. Men ask why our religion has not prevented this war. It has not prevented it for the same reason that it has not prevented clashes between social classes and breaches in families—because we have not yet learned to be dominated wholly, in all our relationships, public and private, by love.

Love is the key to the recovery of unity and harmony in the family, in the social order, and among nations. And it is the only key.

As one reads the diplomatic correspondence between nations, he is struck by the lovelessness of their inter-relations. Even “mobilization” is no menace to nations that love their neighbors. Somehow the international love of each other has still not been created after all these centuries of Christianity. The “Powers” have never tried being on a “love” footing with each other. Perhaps the relations of Great Britain and the United States, with a border undefended extending over thousands of miles, most nearly reach that condition. It is truly a footing of mutual confidence and trust; and we venture to say that the present trials of the mother country are making it much nearer a footing of love than it has ever been before. To-day the United States is really *trying* to develop a love footing with all the world. But we need not look away from our own people to discover how slowly that feeling really permeates a whole nation. There has been much in the recent foreign relations of the United States to indicate that the whole American people was not willing to be on strictly love relations with all the world. And in Europe that system—the only Christian system—has never been tried. International relations among nations of Christian people have slowly developed from deliberate duplicity to something resembling Christian honor, so that many of the nations—perhaps not all—honestly try to deal justly with their neighbors. For that great advance the Christian religion is to be credited. But that they should love one another, and base their foreign relations on love, is yet untried. What power ever said, “We love each of you, the other powers; therefore let us all cut down to a minimum these armaments that threaten our peace”? Certainly that position has been approximated by some

of the powers—notably by Russia. Certainly, as a practical measure, it must be accepted by all before it can be practised by any. But the fact that the nations were not on a love footing—the only footing that is compatible with Christianity—was conspicuous long before the present war broke out. Earnestly do we hope that it will be the mission of the United States to urge that policy upon the nations when this present war shall have ended. It was at the end of a war that the policy of the open frontier between England and the United States was adopted; an absolutely undefended frontier between Germany and France, England and France, Germany and Russia, Austria and Russia, would be the strongest incentive to world peace that could possibly be given. That would be a footing of mutual confidence and trust, and slowly it would merge into a footing of Christian love among the nations.

And the same is true of the hostilities in our social order at home. We cannot tolerate an armed peace between employer and employed, between capital and labor. There are intellectual problems at issue here, growing out of the new complications of American living; but love is the keystone to the solution. It will be a serious crime in the American body politic if the equivalent of European armaments are introduced into our economic system here, through any vain idea that they will preserve peace. They will fail, as the system of militarism has failed in Europe. Nothing but a system of love, extending back and forth throughout all the men and women of our social order, is big enough to achieve success.

So it is not enough to say that the Christmas message brought by the religion of the Incarnation brings inward peace, even on the battlefield. It can do more than that. It must do more than that. Our religion must establish peace in the social order and peace among the nations before it has fulfilled its work. God give us men with vision big enough to see that it can be done!

Nineteen centuries of Christianity have only given us the start in individual lives. On, with the forces of love, until we capture for Christianity the social order and the relations between nations!

Let that be the new watchword of Christians in this twentieth century.

THEN the *Survey* for December 5th there is an article by the Rev. John Howard Melish that demands the careful attention not only of Churchmen but of the Church corporately. Mr. Melish quotes the late Bishop Spalding as writing to him that

The Church
in Utah Towns

in towns of Utah that are entirely owned and controlled by single corporations, a church is permitted to exist only with an understanding that its activities will be such as are approved by the company.

It will be remembered that in such communities, particularly in those controlled by mining and lumber interests, in which towns may often be only temporary affairs though they may also reach a large population, the title to the land is generally held intact by the controlling corporation, and houses are built and leased for the employees. No one would condemn this procedure, for the housing problem must be solved effectively and quickly, and few employees would wish to purchase homes outright on the uncertainty of continued work in the vicinity, even if they had the means to do so. But that it is a system that peculiarly invites abuses, since the housing of any tenant rests on the sole pleasure of the corporation and its local representatives, will appear at a glance. That a church building erected on ground covered by a lease of this description, and the work of the mission that maintains it, are especially at the mercy of those representatives, is equally clear.

Bishop Spalding's letter quoted by Mr. Melish shows that the danger is real and not imaginary. "The following case," he writes, "is typical of coal, smelter, and mining towns in the West generally."

"A. is a company town with a population, including men, women, and children, of 4,000. The company owns all the land, houses, hotels, stores, and halls. They want a church, they profess that they want it badly for the well-being of their workers. But they will only lease ground, and the terms of the lease involve the Church always standing on the side of the company, never on the side of the working men."

A conversation with a general manager is then narrated by the late Bishop, bearing out this statement. "The problem," he says, "is, what is the duty of the Church in the company

towns?" And Mr. Melish asks, "Where does the Church stand on this issue?"

The question is a serious one and it must be faced. In such communities as are described, the Church must either accept the lease offered to it or keep out altogether; there seems no other alternative. In some of them the Church is welcomed and may even receive an annual subscription from the operating company. The question arises, what is the motive back of this support, and does acceptance, whether of lease or of subscription, involve on the part of the Church, even by implication, any limitation of the sphere of its activity?

We suggest that in the social surveys which will shortly be undertaken by several of the Provincial Social Service boards, particular attention be devoted to this question. Let the list of churches standing on leased ground, with any particulars as to terms of the lease, avowed or implied, be made known, and let a careful investigation of all the facts in connection with these be carefully brought forth and studied. We shall expect to find no instance in which the Church has been compromised by such leases or by subscriptions from corporations. But the search for information should be a real and not a perfunctory one, and the facts published should be such as are really found to exist.

Given the facts, we shall the better be able to discuss the condition.

THAT reads almost like an item from the history of the Church in the first century to learn that in a great city the practical matter of caring for the unemployed and homeless men has been undertaken by the Church collectively and apportionments levied upon the whole group of city parishes to pay the expense; yet this is not an incident of early-day Rome or Jerusalem, but of Chicago and this year of the twentieth century.

Here and there we have always been able to point to specific parishes that realized the duty of the Church to the whole man and not to his spiritual nature only, but we think this is the first instance in American Church history in which a work on such a scale as this has been undertaken as the duty of the Church in an entire city, all the parishes contributing their equitable sum toward the expense. "Apportionment" has a new meaning in this light.

It is therefore a new chapter in the relation of the Church to Social Service which has begun, and Chicago Churchmen deserve recognition and praise from the Church throughout the country for assuming this duty and privilege at a time of such stress as the present.

IN order that this issue of THE LIVING CHURCH may be in the hands of readers generally by Christmas day, its columns are closed a day earlier than usual. This makes it necessary that the acknowledgments for the WAR RELIEF FUND for administration through the American churches in Europe be closed Saturday afternoon instead of Monday as usual.

A personal letter from Archdeacon Nies, dated November 16th, acknowledges the receipt of our first letter stating that an appeal would be made in THE LIVING CHURCH for funds for use in that manner, and he writes to express thanks for the proffered service, stating that a letter for publication will follow almost immediately. Telling of conditions that have come under his own immediate observation at Lausanne, Switzerland, he writes:

"We have urgent use for anything you may be able to send, even if little. The Americans, best able to give, are of course almost all gone, but the people left are doing nobly with what they have. The need is so great, and the wherewithal so inadequate, that it is really heartrending.

"The appeals from the hospitals come with no uncertain tone: 'For God's sake send us blankets and sheets and shirts for the wounded.' We have bought a bandage-making machine and have sent off bandages by the hundreds, but they are only a drop in the bucket—and just now the Swiss government has forbidden the exportation of more, as linen is getting scarce and cannot be replaced and we may need bandages ourselves.

"Once in a while a little touch of humor comes like a sunbeam in all this darkness. Wrapping paper is getting scarce, and the supply came from Germany, so there will be no more for a while. In view of the situation I saw a notice posted in a baker's shop: 'The clientele is prayed to bring their own paper for the envelopment of their purchases.'"

A second letter acknowledges the first remittance received

from this fund, amounting to 724.85 francs (\$143.15). This is the sum acknowledged in THE LIVING CHURCH of November 14th, the first issue after the appeal had been made. Archdeacon Nies states that of this sum he has forwarded 250 francs each to the rectors at Paris and Munich, 200 to Nice, and had retained 24.85 francs for his own relief fund at Lausanne. These, he writes, "seem to be the points the hardest pressed just now, though there is not much difference. I will write for new reports of our work and incorporate them in a letter as soon as I get them."

What other factor, we ask, than the Church of the Prince of Peace, thus administers aid in Germany and France impartially and amongst refugees from Belgium, the warm friend of each, knowing only that there is distress to be ameliorated? Surely American neutrality and our sentiments of friendship to all the combatants are best shown forth by means of this LIVING CHURCH fund.

The following is the list of receipts for the five days ending Saturday, December 19th:

The Bishop of Atlanta and Mrs. Nelson*.....	10.00
A Member of St. Paul's, Steubenville, Ohio.....	1.00
St. Elizabeth's Guild and Br. Aux., St. Paul's Ch., Peoria, Ill.	2.00
Morrisville Mission, Vt.	7.00
Albert B. Fales, Somerville, Mass.	5.00
Mrs. G. C. Burton, Chicago*.....	5.00
B. J. K., Washington, D. C.†.....	150.00
Sunday School at Kingman, Kan.70
Trinity S. S., New Philadelphia, Ohio‡.....	1.00
A Churchman, Washington, D. C.	2.00
M. B. P., Wauwatosa, Wis.	2.00
Mrs. E. H. Laymiller, Grinnell, Iowa‡.....	2.00
Rev. Jos. Jameson, Jacksonport, Wis.*.....	1.00
St. Stephen's Church, Chandler, Okl.*.....	5.00
A Vermont Churchwoman*.....	10.00
Ascension Church, East Cambridge, Mass.	5.00
A Friend, St. Mark's, West Orange, N. J.	1.00
Miss M. A. Harrison, Torrington, Conn.	1.00
St. John's Chapel S. S., Trinity Par. Pottsville, Pa. A. E. Hartwell, Wellesley, Mass.*.....	4.26
Mrs. Mary A. Rixstine, Philadelphia.....	5.00
Sisters of Holy Nativity, Fond du Lac, Wis*.....	1.00
Woman's Auxiliary, St. Michael's Church, North Fond du Lac, Wis*.....	30.00
Mrs. G. L. Myers, Norfolk, Va.	5.00
A Member of Gethsemane, Minneapolis.....	12.00
A Friend, Albany, N. Y.‡.....	1.00
"Eliza and Agnes," Minneapolis.....	10.00
Christ Church, Milbank, S. D.	4.15
St. Mary's Church., Webster, S. D.	1.00
St. John's Church, Bristol, S. D.	1.35
Mrs. C. G. Hargrave, Falls City, Neb.....	1.00
Rev. James Noble, Falls City, Neb.....	1.00
St. Thomas' S. S., Falls City, Neb.....	1.00
Total for week.....	\$ 289.46
Previously acknowledged	2,645.81
Total.....	\$2,935.27

* Preference for work among Belgians.
† To be divided: \$25.00 each for Munich, Dresden, Nice, Geneva, Lausanne, and Belgians in Switzerland.
‡ Preference for work among Belgian children.

ANSWERS TO CORRESPONDENTS

B. F. M.—(1) The saints of the Eastern calendars are noted in Baring Gould's elaborate *Lives of the Saints*, but we know of no table of them in small compass. Possibly some reader may know.—(2) Llanthony Abbey was willed by Father Ignatius under certain restrictions to the order at Caldey and is now held by those of the order who seceded to the Roman communion.

W. R.—The tippet is the once-familiar wide black scarf which, by a peculiar evolution, once nearly extinct, was revived in England in the early nineteenth century, mistakenly confused with the stole; then gradually gave way in most places to the colored stole; and now is in process of re-vivification for choir offices, confining the use of the stole to distinctly sacerdotal occasions.

J. E.—The two Winston Churchills, England and American, are entirely distinct. So far as we know, they are not related to each other.

CHRISTMAS EUCHARIST

A Starlit night,
A Maiden white,
A Baby small,
And this is all?
Not all—Jesus is the Baby boy
And Heaven's Joy
Brings Heaven near.
* * *
Soft glow of light,
An Altar white,
Wine, Wafer small.
And this is all?
Not all—beneath the humble guise
A Presence lies,
Jesus is here.

S. L. M.

CHRISTMAS DAY

HERE CHRIST WAS BORN

By H. C. TOLMAN, D.D., LL.D.

TRADITION makes the Saviour's birth a time of universal peace. The temple of Janus was closed. The Roman legions pushed not on to foreign conquest. Throughout the empire the din of war had ceased. Nature was at rest. No storm or tempest raged. The starlit heavens bent close to earth, as if to share the gladness of the world.

"Peaceful was the night
Wherein the Prince of Light
His reign upon the earth began.
The winds with wonder whist,
Smoothly the waters kist,
Whispering new joys to the mild ocean
Who now had quite forgot to rave
While birds of calm sit brooding
On the charmed wave."

In the Imperial Capital were the revels and orgies of the Saturnalia, the feasting and entertainments of the brilliant pageants of the court. Not in the palace of the Palatine, nor by the mighty, nor the proud, nor the wise, was heard the Christmas message. It was humble shepherds in the still watches of the night who caught the sound of angels singing:

"Peace on earth to men of good will!"

And so to-day for those alone who have the love, the joy, which are made the conditions of the heavenly proclamation, has Christmas a vital significance. The lesson of the holy day is self-giving. That surely was the central truth twenty centuries ago, when God gave His divinest gift in the Child of Bethlehem, and down through the years He has claimed as our highest privilege and duty the service of our lives. Help to the needy, sympathy for the distressed, uplifting of the degraded, bring a Christmas joy transcending the vying of friends in the exchange of costly presents.

As the darkness of the night falls on the Judean plain, a long procession of pilgrims leave the Church of the Holy Sepulchre, pass through the Via Dolorosa, out of St. Stephen's gate, and tramp their weary way over the road that leads to Bethlehem. Here they gather in the square before the Church of the Virgin, and enter the ancient edifice through the low portal.

The Grotto of the Nativity is adorned with fifteen silver lamps, while there sparkles in the pavement a golden star bearing the inscription, "*Hic Christus natus est*," "Here Christ was born."

As I looked on this glistening emblem I thought how the Christmas lesson demands that these significant words be indelibly carved upon the human heart. What a meaning to Christmas if we can say, "Here in our soul Christ is born to-day." May Christmas be to us the birth of the soul's life, which shall grow more and more into the likeness of the divine.

The birth of Christ was the greatest event in history, for it marked a civilization pervaded by love, justice, and truth.

The birth of Christ was the greatest event in theology, for it meant the hypostatic union, the indwelling of the human and the divine.

But the vital thought of Christmas is something more than the historical Christ, something more than the theologic Christ; it is the personal Christ born in the hearts of men.

This brings rest amid unrest, joy amid sorrow, hope amid despair.

Christmas is more than Christmas greetings, more than the exchange of happy gifts, more than the reunion of the near and dear under the roof of the old home, more than Christmas collects, more than Christmas anthems, more than Christmas sermons, more than white vestments of joy.

Christmas means the birth of Jesus in our souls, the birth of the Christ of love, of the Christ of purity, of the Christ of truth, of the Christ of gentleness, of the Christ of forgiveness, of the Christ of beauty.

This is the new birth for man, and from that hour he is truly a child of God. Then the Christmas bells will ring out a new and glad music of love triumphant in ourselves and in the world.

The Christmas lesson is God's supreme gift, the gift of Himself to man.

The world does not so much need the giving of our money or our sympathy as it needs and asks for the giving of ourselves, our life.



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE just lightened a long railway journey by reading the nearly seven hundred pages of George Allan England's *Darkness and Dawn*. It is a rather nightmarish tale of two New Yorkers of our day, rousing themselves, after a stupor which has lasted a thousand years,

to discover that they alone, of all New York's millions, safe on the forty-eighth floor of the Metropolitan Tower, have survived the cataclysm which has blotted out civilization. It is their task to restore what has gone, by the aid of what has happily been preserved in the shops and warehouses, and of Allan's extraordinary engineering skill. This task they undertake, with a purple passage of Ingersoll for inspiration and a somewhat nebulous Socialism for goal. The effect of the story is rather droll than solemn; though I fancy that was not the author's intention. *E. g.*, "Cliff Villa," as the seat of revived culture is named, sounds rather suburbanite than archetypal. Also, autocracy, as a necessary preparation for Socialism, is somewhat disheartening. "Swiss Family Robinson," that lamely tedious imitation of the one and only "Robinson Crusoe," tells of a magic basket wherein practically everything one could want turns up on demand; but Mr. England's hero and heroine are able to rescue from the millennial *débris* not only gold dishes for their cuisine, but a perfectly good flying-machine, an encyclopedia, vast reserves of ammunition and weapons, brandy, costly furs, and a phonograph, to name only a part of their treasure-trove. Some of the description is really thrilling; the blue-skinned half-men, *e. g.*, are warranted to produce a shiver.

But all this is preliminary to a question. On page 551, Allan says to Beatrice:

"We must begin right this time. Superstition and dogma, fear and cruelty, shall have no place with us. We understand, you and I; and what we know we shall teach."

What in the name of Webster's Unabridged does the good man mean by "dogma"? Who can enlighten me?

Two NEW YORK Church people of the "liberal" variety had an opportunity to teach and learn last summer, up in the New England mountains. On Sunday morning, *faute de mieux*, they went to the Baptist meeting. It was "Communion Sunday," and they resolved to demonstrate their "breadth" by joining in that service. But an awkward pause followed a hymn: people looked at them expectantly; and finally a deacon tiptoed over to their seat and explained audibly: "We're going to have Communion, and we're waiting for you to go out so's we can go on with the service!"

THIS PARAGRAPH, from the Halifax *Evening Mail*, of December 1st, makes a fitting pendant to the "Tom Thumb Weddings" and other sacrilegious parodies of holy things. Anything to make marriage seem ridiculous! I wonder what sort of "church" the Kaye Street is.

"There was a breach of promise case 'tried out' at Kaye street church the other night, a gallant jury awarding the fair plaintiff, Miss Ethel Bond, \$3,000 damages. (There is a whisper that it was a 'fixed jury.') Arthur Hawkins was the defendant, Arthur Ruggles being the judge, Rev. W. J. Swetman, counsel for the plaintiff, and F. W. Killam, counsel for the defendant."

THIS GEM of advertising comes from Virginia. By higher critical methods I conjecture that Rev. M. A. J. Rhynes is colored. In any case, a little further publicity may help "the nation's coming poet."

"A SURPRISE OF THE WORLD'S WONDER

"THE NATIONS COMING POET

"REV. MYLES ANDREW JULIUS RHYNES

"Take thee a great roll and write in it with a man's pen"
—Isaiah 8: 1.

"Think what it means to you to own a volume of the World's

Coming Poet, entitled *The Echoes of a Traveler's Dream*. A great intellectual writer on profound truth and stark Naked facts, meeting universal approval, the knowledge of a great thinker given to the world in poems, expressing the human intellect of a great soul, whose pen is swifter than the mighty waters.

"Its sudden burst of eloquence is remarkable in its style and art of magnificence, distinguishing in its character a *peculiar* beauty, strong and impressive, harmonizing its grandeur and striking imaginaries.

"ENDORSED FROM PULPIT TO PRESS, AND BY REPRESENTATIVES OF UNITED STATES.

"Come all my friends, let's heart and hand,
And all my comrades join my band;
Cry out from sea and all over land,
Your Old Friend Rhynes the new poet man."

I FEAR you may grow weary of "Archbishop Evans, D.G." and his "True Lights"; but this is too good to suppress:

"TO BUILD AN IRON FENCE!

"DEARLY BELOVED, WHAT DO YOU SAY? AND WHAT WILL YOU DO?

"You may say what you please, and think what you please. But it is no use to deceive yourself! Nor—need NOT be deceived! by any other. For the fact is; that there is nothing that will do you or any other people any GOOD NOW, in this country, in Mexico, or in any other country, but

TRUE RIGHTEOUSNESS; YEA! SUPREME RIGHTEOUSNESS; OF GOD AND OF GLORY; is the THING THAT COUNTS, and SPELLS GOOD SUCCESS; And it is an UNDENIABLE FACT that this is just what

THE HIGH EDUCATIONAL COLLEGE OF GLORY

FOUNDED by THE TRUE LIGHTS; Under the leading of Archbishop Justus J. Evans, D.G., is now giving unto all people! and unto ALL NATIONS; in plain and positive terms, The Teachings of THE TRUE LIGHTS, and THIS COLLEGE OF GLORY; Are SUPREME in LIGHT; if you want positive proof of this assertion get a copy of "THE TRUE LIGHT WORLD," which is a book issued by the High Educational College of Glory, and which is now carrying the Royal Standard LIGHT unto all races and nations of mankind; it sells for only fifty cents (to cover the cost of its publication) but it is worth more than fifty dollars a copy to any one person; it is issued from 109 West 130th street, New York City, U. S. A. And why not help this College that is giving the perfect LIGHT; to all people? SEE! just THINK! "THE DELAWARE BRANCH OF THE HIGH EDUCATIONAL COLLEGE OF GLORY."

"Situated in Buttonwood, a suburb of Wilmington, Del., near New Castle; Is now raising a FUND to pay up the two thousand (\$2,000) dollar mortgage on the building; And besides this, "THE TRUE LIGHTS," under this leading, are now raising a FUND to BUILD AN IRON or strong WIRE FENCE, six feet high around the thirty (30,000) thousand feet of land owned by the College.

"And if you would not do no more, you as a kind hearted Thinker and friend, you might give AT LEAST one (\$1) dollar if no more, to help build the fence at once.

"Your Gracious Act of good will and kindness, we will greatly appreciate and God will be Glorified; in you doing so for which accept our hearty thanks to you.

SIGNED

THE HIGH EDUCATIONAL COLLEGE OF GLORY

MAIN BUILDINGS

BOSTON, MASS.—74 Highland Street.

NEW YORK CITY—109 West 130th Street.

GENERAL DIRECTING COMMITTEE

Archbishop JUSTUS J. EVANS, D.G., President.

Archbishop M. M. JONES, Vice President.

Bishop ISAAC NOTTINGHAM, G.M. and C.

A. F. BOWER, Sec.

S. A. HICKS, Ass't Sec.

E. E. MARINE, Cor. Sec.

E. O. ANDERSON. I. B. COLE. S. F. RANDALL

ADDRESS, BUTTONWOOD AVE., NEW CASTLE, DEL."

IF I HAD NOT seen it with my own eyes, in the December 5th Henderson (Ky.) *Daily Journal*, I would not have believed it! But there, among the Church notices, I read:

"First Baptist: afternoon service at three o'clock, especially for old people; subject, 'Mountains On the Road to Hell.' Solo, 'I want to go there,' by Mrs. —."

DUTIES RETIRE evermore from the observation of those who slight them.—Sarah W. Stephen.

APPRECIATION OF THE "ALL NIGHT MISSION"
IN NEW YORK

Men Reclaimed Through Its Ministrations

DEATH OF REV. DR. R. HEBER NEWTON

Suburban Meeting of Woman's Auxiliary

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }
11 West 45th St.
New York, December 21, 1914 }

MANY readers of THE LIVING CHURCH know of the work of the "All Night Mission" maintained at 8 Bowery, under the general direction of Mr. Dudley Tyng Upjohn. A clergyman sends the following appreciation of that work, asking that it be published:

"Looking forward to another year of prayer and endeavor for Christ and His Church, and back upon the year that is past, I want to tell you, if I can, something of what the evenings spent at the All Night Mission, No. 8 Bowery, have meant and yet mean to me. The sight of men as souls stripped and naked before the Almighty, the sound of their tense voices praying God for help, the knowledge of lost men seeking deliverance with the frankness and unconsciousness of those who have forgotten everything but that they are lost and deliverance is at hand; these things I see and hear and feel to-day. Kneeling at the altar before entering the pulpit, they come upon me, and I thank God for His gift through them. To have before one's eyes and one's heart the depth of human need, and to know the power of Christ's Gospel in presence of that need, truly there is no pulpit preparation like that.

"And looking back, I think I perceive the note of reality in my message deepened, the response in my heart immeasurably heightened by the experience on the Bowery a year ago, by the fact that before me are souls for whom Christ died. And looking to the future, I pray that this responsiveness of soul and reality of utterance, may of God's good grace go on and grow. I can but pray also, that others of our beloved Church may have a similar experience. Do our clergy need anything more than they need this? Does the Church to-day have any lack so great? The grip on reality, hearts aflame with the knowledge of human need, the cry in the ear of the man oblivious of all but his own sin, and his hope of a Saviour, the experience of a Mighty power of the Gospel to restore forfeited manhood to make new the life all gone to pieces, to set the hopeless sinner on his way rejoicing towards purity, strength, and self-respect—surely these are the real things that concern the Church and her clergy as the custodian and the ministers of the Gospel. Not that this is all our concern, but is it not our main concern, if we belong to Him who came to seek and save the lost? It is so easy to forget that it is our main concern. We clergy are anxious and troubled about finance, and organization, and administration, and forget the one thing needful—the power of the Gospel working in and through all, without which all is vain.

"I can but wish that the clergy of the great city of New York realized more how that work provides peculiar opportunity for vital contact with the deep realities of God and man and the power of the Holy Ghost, that our seminarians were aware that a prime essential for any grip on life is the experience they could—and should—be gaining at this mission on the Bowery, and that our laymen perceived this work, so far as one mission can do it, is providing what the Church sadly lacks, the 'demonstration of the Spirit and of power,' and were giving the mission the financial backing, a work so markedly blessed of God ought to have."

The death of the Rev. R. Heber Newton, D.D., long familiar in New York as rector of All Souls' Church and as author of a number of books, some of which were commonly held to be seriously subversive of the teaching of the Church, occurred at his home in Scarborough on Saturday, December 19th, after a brief illness. Dr. Newton had retired from active work several years previously.

He was born in Philadelphia, October 31, 1840, the son of the Rev. Richard Newton, distinguished in the ministry during the last generation. He was a graduate of the University of Pennsylvania, and studied also at the Philadelphia Divinity School, and was ordained deacon in 1862 and priest in 1866. In the latter year he became rector of St. Paul's Church, Philadelphia, from which city he came to New York as rector of All Souls' in 1869, continuing in that capacity until 1902. He then went to Leland Stanford University as select preacher and university pastor, holding that position for a year and then retiring from active work. His published volumes cover a wide field of study.

A meeting of District No. 1 of the Orange branch of the Woman's Auxiliary to the Board of Missions was held at All Saints' Church, Rosendale, Friday, December 11th. About sixty delegates attended from the parishes in Kingston, Rondout, Ellenville, West Park, Stone Ridge, High Falls, Saugerties, Rifton, Bloomington, and Rosendale. The rector of the parish, the Rev. J. G. Cameron, was

the celebrant at the Holy Eucharist, assisted by the Rev. W. J. C. Agnew. After this service, at which about fifty were present, all went to the parish house for luncheon. About eighty-five were present for this, others arriving on a later train. Bishop Lloyd, Miss Elizabeth Delafield, president of the Woman's Auxiliary, the Rev. Messrs. W. J. C. Agnew of High Falls; C. F. Kennedy of Kingston; R. C. Searing of West Park; J. J. Bott of Rondout, and the rector, the Rev. J. G. Cameron, were present. After luncheon the ladies of the Auxiliary held their conference in the church, led by Miss Delafield. Immediately following this Bishop Lloyd addressed the delegation on Mission Work at home and abroad.

The president of St. Stephen's College states that a correspondent in Massachusetts writes him that she recently read of the need for financial assistance in connection with the work of that college and therefore sends \$500 for the purpose, writing as follows: "As it is one of the few colleges that is not undenominational, but teaches some definite belief and doctrine, I am more interested in it than in those that have given up distinctly Church teaching."

The Rev. Dr. Thomas Reed Bridges, who was pastor of the South Reformed Church, Manhattan, has resigned his pastorate. At a meeting of the Reformed Classis of New York on Monday, December 14th, Dr. Bridges gave formal notice that he requested his name to be dropped from the roll, as he had decided to seek ordination in the Church. Dr. Bridges has been confirmed by Bishop Greer and has become a candidate for holy orders in the diocese of New York.

A brother of Dr. Bridges, the Rev. John Jay Bridges, formerly ministered in a Presbyterian church in Newark. About seven years ago he was ordained by Bishop Lines and became successively rector at Arlington and Montclair, New Jersey.

By a very large vote, the General Seminary Alumni has elected the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania, the Rev. Ralph B. Pomeroy, rector of Trinity Church, Princeton, N. J., and Mr. John A. Dix, of New York City, to be trustees of the seminary for a term of three years. The Rev. C. Malcolm Douglas, the Rev. Albert L. Longley, and the Rev. Philip C. Pearson, were tellers of the election. Preparations have been made for an enjoyable re-union of the Alumni on Wednesday evening, January 20th. Further information will be supplied by the Rev. John Keller, secretary, 19 East Park street, Newark, N. J.

The trustees of the Church Peace Union, established last February by Andrew Carnegie with a fund of \$2,000,000, met on Wednesday, December 16th, at the residence of Bishop Greer, on the Cathedral grounds, and adopted this resolution, which was sent at once to President Wilson:

"The Church Peace Union in annual meeting assembled and representing, as it is believed, the sentiment prevailing among the Churches of America, recognizes with profound appreciation the attitude which, as Chief Executive of our nation, you have taken upon the question of national armament.

"The present war in Europe has demonstrated beyond doubt the futility of military preparedness as a safeguard of international peace. We trust, therefore, that your policy will be sustained by the Congress of the United States, and to this end we pledge our hearty coöperation and support."

Bishop Greer was elected president of the trustees and the Rev. Dr. William Pierson was elected vice-president. Appropriations were made: \$20,000 for the promotion of peace work in Europe, and \$5,000 as prizes for peace essays. A fund of \$10,000 was voted "to rouse the people of this country to a realization of their duties in regard to the terms of peace in Europe and the threatened growth of militarism."

By the will of Mrs. Augusta Jones, widow of Herman Le Roy Jones and daughter of the late Ambrose C. Kingsland, several public bequests are made in disposing of an estate of \$500,000. St. Luke's Hospital gets \$7,500; the Children's Aid Society, \$5,000; and the Society for the Relief of the Destitute Blind of New York, \$3,000. By the will of Miss Laura V. Rhinelander, who died on December 10th, St. John's Guild will receive \$10,000.

WHY?

'Why do bells for Christmas ring?
Why do little children sing?

Once a lovely shining star,
Seen by wise men from afar,
Gently moved until its light
Made a manger cradle bright.
There a darling Baby lay,
Pillowed soft upon the hay;
And its mother sang and smiled,
"This is Christ, the Holy Child."

Therefore bells for Christmas ring;
Therefore little children sing.

Eugene Field.

"DAY OF PRAYER" IS OBSERVED IN MASSACHUSETTS

Pastoral of the Bishop Asks for Its Observance

NOTES OF BOSTON AND CAMBRIDGE

The Living Church News Bureau }
Boston, December 21, 1914 }

THE Bishop has issued the following Pastoral Letter, calling the clergy and laity of the diocese to a day of prayer on Friday, December 18th. This letter is written too early to outline the measure of its observance:

"As Christmas approaches we know how far we all fall short in our preparation to welcome the Prince of Peace. This Advent of 1914 is a time for heart searchings, for the recognition of our weaknesses and sins, a time also for intercession for others, for those in the terrors, cruelties and sorrows of war, a time to pray God to forgive us, to build us up in a stronger faith in Him and a greater confidence in the spiritual forces of His Kingdom.

"I ask that on Friday, December 19th, one week before Christmas day, all members of the Church offer their special prayers for these things. At the Cathedral, services have been arranged for the day by representatives of diocesan organizations, and as the Cathedral belongs to the people of the diocese, its doors on that day, as always, will be open with a cordial welcome to all.

"Faithfully your Bishop,

"WILLIAM LAWRENCE."

The Solemn Evensong at the Church of the Advent on Sunday, December 6th, was made a service of remembrance for the late Samuel

A Memorial Service

Brenton Whitney, A.G.O., who for so many years was the honored organist and choir-master of the parish, the head of the Choir Guild of the diocese and a pioneer Church musician in the work of establishing boy choirs, choral services, and Churchly music in the American Church. Not only in New England but all over the country and the Church, Mr. Whitney was looked to as a leader. The Bishop made an address at the service, bringing out the salient points of Mr. Whitney's life and influence. All the music at the service including canticles and hymn tunes were compositions of the honored and lamented musician.

On Wednesday, December 9th, a retreat was held at St. Margaret's Convent for women, conducted by the Rev. J. O. S. Huntington, O.H.C. Over sixty women were present.

The Clerical Association

The Clerical Association of the diocese held its regular monthly meeting, Monday, December 7th, with luncheon in the Cathedral rooms. In the absence of the president the Rev. James Sheerin presided, and an address was delivered by Prof. Chas. H. Levermore of the World's Peace Foundation, on "The War and Afterward."

At the Episcopal Theological School, Cambridge, the speakers at the meetings of the St. John's Society, for the month of December, include Stanton King on the "Work of the Sailor's Haven," and Mrs. Lucia Ames Mead on "The Philosophy of Militarism." In place of the third meeting, the students were to join with those of students of the Harvard and Andover theological seminaries in the regular monthly meeting of the three schools at the residence of President Fitch of Andover Seminary. Prof. John Winthrop Platner of the Andover Seminary will be the speaker on this occasion.

The Christmas recess this year commences on Wednesday, December 23rd, and closes on January 3, 1915.

THE CHRISTMAS STAR AND SONG

A Song! A Star!

In the clear midnight sky

Good news from far

Of blessing from on high.

So came glad tidings to the list'ning earth

When Herald Angels sang the Holy Birth.

A Star, a Song,

"Good will to men, and peace."

Expected long,

The song shall never cease.

Follow the Star, and sing the song again:

"Glory to God—Peace and good will to men."

Lead on, O Star,

And ever guide our feet

To Bethlehem far,

The new-born Child to greet:

And, Angels, teach us all to sing aright

Your wondrous song of that first Christmas night.

ADELE CLERC OGDEN.

CHICAGO PARISHES OPEN SHELTER FOR HOMELESS MEN

Apportionment for Expense Levied on City Parishes

PREPARATIONS BEING MADE FOR CHRISTMAS

The Living Church News Bureau }
Chicago, December 21, 1914 }

THE committee appointed by the Chicago deanery to open a temporary shelter for homeless young men and boys of twenty and under has been tremendously busy ever since they were appointed, and on the Fourth Sunday in Advent their report was read to the congregations of the city and suburbs by the clergy comprising this northeastern deanery. The gist of this unprecedented report is that suitable quarters have been rented, at 943 West Washington Boulevard, near the Cathedral, and will be known as "The Cathedral Shelter." The property consists of two two-story buildings, and provides room for from one hundred to one hundred and fifty boys. The landlord, Mr. Edward Kratzinger, has generously made a very low rental for the three months, January, February, and March, and has thrown off the December rental. It has cost about \$350 to put these buildings in shape for use, and it is proposed to give the boys two good meals per day, namely, a breakfast and a five o'clock dinner, at a cost of about ten cents per day per capita. It is thus estimated that the total expense involved for the three and one-third months will be about \$3,000, and this sum has been apportioned among the deanery's parishes and missions as equitably as possible. The Rev. Norman O. Hutton, 1344 North Dearborn street, is the treasurer of the committee. The committee also asks for contributions of meats, groceries, canned goods, books, clothing, and household supplies, these to be sent directly to the Shelter after December 20th. The committee has been working almost literally night and day in order to open the Shelter on Christmas Eve. Three parishes have already notified the treasurer that they will send in more than their apportionment of the expenses, and already more than \$300 has been received. This is the first time that the congregations of the city and suburban deanery have ever attempted to put forth united effort to help the homeless youths of Chicago's wintry streets, and it marks a new departure that has already aroused much enthusiasm among our generous people.

In addition to these opportunities for giving, there comes a most pathetic appeal from the South Chicago rolling-mills district,

where there is at present the greatest destitution and hardship among the wage-earning families of Chicago. It is estimated that

there is, for instance, one mill out of the many which are located in South Chicago, whose pay-roll in good times numbers 16,000 names.

At present the men who are employed amount to full time for only about 1,800 men. A "Relief Committee" consisting of the pastors of some twenty-five congregations in that district, most of them small and struggling missions, among them our own St. Jude's, has been formed, and a strong appeal has been issued by them to the congregations in Woodlawn and Hyde Park and Kenwood, on behalf of the thousands in their neighborhood who are out of employment. The United Charities office in this South Chicago district is also enlisting all the help that can be interested, in raising and dispensing much-needed relief. One Churchwoman alone, a communicant of a Hyde Park parish, has been working sometimes ten hours a day as a "friendly visitor" and helper at the United Charities district office, on recent days, in South Chicago. This appeal also was announced in many South Side congregations on the Fourth Sunday in Advent.

Christmastide preparations are everywhere apparent, despite the underlying distress of heart felt by everybody in these times of

terrible war, and there is a determination to make the great festival as joyous a time for the children, and as helpful a time for the

poor, as may be possible. It is conservatively estimated that there are 150,000 men in Chicago who are out of employment, and that the distress resulting is fully fifty per cent. greater than last year at this season. The appeals for the relief of the needy have never been so numerous, and for the most part they are falling upon willing ears. Everyone seems to be thinking of others, and there is already a generous outpouring of assistance, emphasizing the spirit of Christmas. What is needed just as sorely is that much of this help shall be continued for at least the next three months.

St. Mary's Mission House is to be one of eighteen centers from which the Chicago Infant Welfare Society is to dispense its Christmas good cheer among the poor, its festival thus being promised for the week following Christmas.

Christmas will be a glad festival indeed for the congregation of

the Church of the Annunciation, Auburn Park, the Rev. Arnold Lutton, priest in charge, for on the previous Sunday their new church building was opened for services, the 11 A. M. service being one for which special invitations were sent to all those who had contributed to the building fund. It will be remembered that the original Church of the Annunciation was destroyed totally by fire on one of the coldest Sundays of last winter. Messrs. George P. Fetterly, George Steere, and George H. Hanson are the members of the Building Committee.

Christmas Eve services have been increasingly observed in Chicago churches of recent years, and this year is no exception. In some congregations the "First Christmas Vespers" or Carol services are held at 5 P. M., and in a number of parishes the Midnight Mass begins at 11:30 P. M. Christmas Eve. Some choirs devote the early parts of the evening to carol singing in the neighboring hospitals and institutions. St. Paul's Church, Kenwood, will thus send out its St. Cecilia choir as well as the parish choir, singing at the Church Home for Aged Persons and at the Home for Incurables, as well as elsewhere on the South Side. St. Peter's Church gave its customary evening of music from "The Messiah," during the third week in Advent, with special soloists. This Christmas oratorio evening has been a parish custom at St. Peter's for many years. It always attracts a large congregation.

Over one hundred boys assembled at St. Barnabas' Church on Saturday afternoon, December 12th, for the local assembly meeting of the Junior Department of the Brotherhood of St. Andrew. It was a very interesting afternoon, with addresses by the boys themselves, and by the Rev. Frank E. Wilson on "The Value of Daily Bible Reading," by Mr. Albert D. Henderson on "The Bible and Business," and by the Rev. R. H. F. Gairdner, on "The Bible and Character-Building." The boys' addresses were in answer to the three questions, "Why should I own a Bible?" "Why should I read the Bible?" and "Why should I study the Bible?" Mr. Courtenay Barber was chairman of the meeting, and the host of the afternoon, the Rev. E. J. Randall, rector of St. Barnabas' parish, made the address of welcome. The afternoon's programme included a visit to a neighbouring "Movie," where special reels were flung upon the screen, and a return to St. Barnabas' guild-rooms where large quantities of ice cream and cake and other edibles were welcomed by the boys. The attendance represented parishes and missions from widely separated parts of the city and suburbs, and the conference was in every point one of the most successful in the history of the Juniors in Chicago.

A well-deserved tribute to the Rev. J. B. Massiah, priest in charge of St. Thomas' (colored) congregation, was that lately paid by a large body of the most influential colored people in Chicago, in presenting his name to Mayor Harrison for appointment on the Chicago Board of Education, as the representative of Chicago's large colored population. The committee who selected and presented his name included several denominational pastors of various kinds, and their unanimity is a strong testimony to the wide-spread influence of the priest in charge of St. Thomas' congregation. This is, as is well known, the largest group of colored people in the United States belonging to the American Church. During the past eight years it has grown under Mr. Massiah's leadership from about two hundred communicants to an enrollment of three hundred families, with nine hundred communicants, and a Sunday school of two hundred and seventy-five, its organizations including a Woman's Auxiliary branch of twenty-five, a men's club of forty, besides a Dorcas club of forty-five, a chapter of the Daughters of the King, an altar guild, and a choir guild. The yearly income of the mission has reached about \$5,000, and its budget includes generous offerings to diocesan and general missionary objects. Mr. Massiah's many friends have been gladdened recently by the news of his recovery from a minor but hazardous operation lately sustained at St. Luke's Hospital. Mayor Harrison has not yet announced his decision concerning the appointment of a colored person on the board of education. The presentation of the name of the Rev. J. B. Massiah was in response to an appeal from the colored people of Chicago to the mayor, and to the mayor's rejoinder asking them to send him a nominee if they wished a representative on the board.

Grace Church service forum, Chicago, under the leadership of the Rev. Dr. W. O. Waters, rector, has devoted the December Sunday evenings to discussions of "Phases of Labor Union Movements." On December 6th the theme was "Relief Work of Labor Unions," and the leader was Mr. George W. Perkins, president of the International Cigarmakers' Union. On December 13th, the subject was "Labor's Progress," Mr. John Walker, president of the Illinois State Federation of Labor, leader. On the evening of the Fourth Sunday in Advent, the theme was "Labor Unions and Slavery," the leader being Mr. Victor A. Olander, the secretary of the Lake Seaman's Union. On the evening of the Sunday after Christmas the theme will be "Violence and Graft in the Labor Movement," and the leader will be Mr. John Fitzpatrick, president of the Chicago Federation of Labor. The attendance at the Evening services in the church and

at the forum in the parish house after these services is excellent, and the keenest interest is manifested in all the proceedings.

The very large and notable organ in Grace Church is undergoing a thorough overhauling, and the work is nearly completed. This is the only four-rank organ in the diocese, and is one of the great instruments of Chicago. Mr. Harrison Wild, who has been the organist and choirmaster for years, will soon give a special recital in order to show the various improvements recently made in this noble instrument.

At the December meeting of the men's club of the Church of the Redeemer, Mr. Samuel P. Thrasher, superintendent of the Committee of Fifteen, gave a valuable address on "Vice Conditions in Chicago and the Remedy." Among other encouraging data he mentioned the fact that within the past eighteen months over four hundred immoral resorts in the "red light district" on the South Side have been closed, largely through the agency of this active "Committee of Fifteen." The conversion of Mayor Harrison to hostility against segregation was also mentioned as a great triumph, and a courageous change of front for our city's chief executive. The recent appointment of a permanent "Morals Commission" by the mayor, in line with the recommendations of the Chicago Vice Commission, of which Dean Sumner was the chairman, was also stated by Mr. Thrasher as a very encouraging sign of progress.

Dean Sumner was the guest of the "Forty Club" at a recent dinner, at which time he received a handsome gift from the club. He has been its chaplain for several years.

With this letter "Tertius" lays down his pen as the Chicago correspondent of THE LIVING CHURCH. The demands of parish work will not allow him to continue this weekly letter any longer. It has been a great privilege during nearly seven years to give this weekly review of the Church's life in this active diocese, imperfectly as it has been done, and many thanks are hereby expressed to all who have aided in the gathering of the news. TERTIUS.

[And the Editor of THE LIVING CHURCH begs to add an expression of his warm appreciation of the faithful services of "Tertius" during a long term of years. A new correspondent, the Rev. H. B. Gwyn, rector of St. Edmund's Church, begins his work with the next issue, the first in the New Year.—EDITOR L. C.]

DUAL CONSECRATION OF BISHOPS AT SALT LAKE

THE consecration of the Rev. George C. Hunting, D.D., to be Bishop of Nevada, and the Ven. Paul Jones to be Bishop of Utah, occurred Wednesday, December 16th, in St. Mark's Cathedral, Salt Lake City, Utah. Dr. Hunting has been for three years secretary of the Eighth Missionary Department, and Mr. Jones has for eight years been missionary in Logan, and since last September, Archdeacon of the district with residence in Salt Lake.

The day began with a celebration of the Holy Communion in St. Mark's Cathedral at 7:30. The celebrant was the Rev. Hoyt E. Henriques of Park City, Utah, assisted by the Rev. Ernest Price of Elko, Nev. Morning Prayer was read at 9 A. M. by the Rev. J. W. Gunn of Ely, Nev., assisted by the Rev. C. E. Rice of Eureka, Utah.

The procession for the consecration service was formed at a quarter past ten in the Sunday school room as follows: crucifer, choirs of St. Mark's Cathedral, St. Paul's Church, St. Mary's Church, Provo, and Rowland Hall; lay officials of the district of Utah, representatives of St. John's Church, Logan, of St. John's mission, Salt Lake, and of St. Peter's mission, Salt Lake, visiting clergy, clerical members of the Council of Advice of Utah, clerical members of the Council of Advice of Nevada, deputy registrar, second crucifer, master of ceremonies, attending presbyters of the Bishop-elect of Utah, the Bishop-elect of Utah, presenters of the Bishop-elect of Utah, co-consecrators of the Bishop-elect of Utah, attending presbyters of the Bishop-elect of Nevada, Bishop-elect of Nevada, presenters of the Bishop-elect of Nevada, the preacher, co-consecrators of the Bishop-elect of Nevada, the Presiding Bishop.

The Bishop-elect of Utah was attended by his friends, the Rev. Maxwell W. Rice, in charge of the Emery Memorial House, University of Utah, Salt Lake, and the Rev. William F. Bulkley priest in charge of St. Mary's Church, Provo. His presenters were the Rt. Rev. Robert L. Paddock, D.D., Bishop of Eastern Oregon, and the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming. The co-consecrators with the Presiding Bishop were the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, and the Rt. Rev. Benjamin Brewster, D.D., Bishop of Western Colorado.

The Bishop-elect of Nevada was attended by the Rev. Samuel Unsworth, rector of Trinity Church, Reno, Nev., and

the Rev. Thomas L. Bellam, priest in charge of St. Paul's Church, Sparks, Nev. His presenters were the Rt. Rev. James B. Funsten, D.D., Bishop of Idaho, and the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin. The co-consecrators in his case were the Rt. Rev. William Ford Nichols, D.D., Bishop of California, and the Rt. Rev. J. H. Johnson, D.D., Bishop of Los Angeles, the Presiding Bishop acting as consecrator for both.

The procession passed down the nave of the church, crowded to overflowing. In the congregation were representatives of all the churches of the city and many others from the city and state. The sermon was preached by the Bishop of California. After the sermon the following testimonials were read, for Dr. Hunting: Certificate of Election by the Rev. J. W. Gunn, Ely, Nev.; Canonical Testimonial by the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin; Evidence of Ordination by the Rev. Ernest Price, Elko, Nev.; and Approval of the Standing Committees by E. B. Yerington.

For Mr. Jones: Certificate of Election by the Rev. M. J. Hersey of Radlett, Utah; Canonical Testimonial by the Rt. Rev. Benjamin Brewster, D.D., Bishop of Western Colorado; Evidence of Ordination by the Very Rev. S. R. Colladay of St. Mark's Cathedral, Salt Lake; and Approval of the Standing Committees by Mr. J. A. Casterline.

The Litany was read by the Rev. Ward Winter Reese of St. Paul's Church, Salt Lake. Gounod's "Send Out Thy Light" was sung during the vesting of the Bishops, and the offertory anthem was "How Lovely are the Messengers." The master of ceremonies was the Rev. W. W. Fleetwood, rector of the Church of the Good Shepherd, Ogden. Among the visiting clergy were many from Nevada and surrounding districts.

The luncheon at the Hotel Utah to those in official attendance at the consecration service was given by the laymen of Utah, Mr. J. B. Scholefield acting as toastmaster. He first introduced the Rev. Samuel Unsworth of Reno, Nev., who welcomed Bishop Hunting in terms of warm appreciation and affection. In his reply, Bishop Hunting referred to the years of close association with both Utah and Nevada. Dean Colladay, speaking for Utah, assured Bishop Jones of the loyal love and support of his clergy and workers. He presented him, for Mrs. Spalding, with a copy of the "Bishop's Agenda" which had originally been given to Bishop Leonard, and at his death to Bishop Spalding, and now to Bishop Jones. This book, and the presence of Bishop Tuttle, the first Bishop of Salt Lake, he said gave us the evidence of the unbroken episcopate in Utah. He next announced the gifts of a silk cassock and a clock from the workers of the district. Bishop Jones expressed his gratitude and asked the help of the clergy in his new work. Bishop Johnson spoke for the Eighth Province, and Bishop Tuttle for the whole Church.

Following the luncheon there was a short meeting of Convocation. In the evening there was a reception at Rowland Hall to Bishop and Mrs. Hunting and Bishop and Mrs. Jones and the visitors. There was a steady stream of people all evening to welcome the new Bishops.

Friends of Bishop Hunting in the Eighth Province have presented him with an episcopal cross and ring.

A portrait of Bishop Jones was printed in THE LIVING CHURCH of October 24th.

WHEN THE SET time comes round for prayer, it may be, and often is, the case that the mind is depressed, and finds it a hard struggle to raise itself up to communion with God. Your purpose is to hold communion with the Infinite Wisdom and Infinite Love; can you do this, or even attempt this, without coming away from the exercise brighter, calmer, happier, stronger against evil? Make a vigorous effort to throw your whole soul into some very short petition, and the spirit of inertness and heaviness shall be exercised. But if not, and thy mind be dry to the end, do not disquiet thyself. If only thou makest a sincere effort to draw near to God, all shall be well. He sees that thou hast a will to pray, and accounts the will for the deed.—*E. M. Goulburn.*

PHILADELPHIA NOTES

The Living Church News Bureau }
Philadelphia, December 21, 1914 }

DURING the past week the subject for discussion among Church people and others interested in Church affairs has been the approaching trial of the Rev. George Chalmers Richmond. Mr. Richmond was served with a summons on Saturday evening, December 12th, to appear before the ecclesiastical court of the diocese on Monday, January 18th, to answer charges of breach of ordination vows and conduct unbecoming a minister. The charges were preferred by the Rev. Carl E. Grammer, the Rev. J. B. Halsey, Francis A. Lewis, Edward S. Buckley, Jr., A. J. D. Dixon, and Morris Earle. The immediate cause of this action is the recent denunciation by him of the Bishop of the diocese, who refused to permit a Mrs. Sara A. Conboy, a labor leader, to speak from the pulpit of St. John's Church, Northern Liberties, on the occasion of a labor convention held in this city. Mr. Richmond had asked for and received the necessary permission for allowing John B. Lennon, another delegate to the convention, to speak. After the refusal of the Bishop to allow Mrs. Conboy to speak, her name was advertised as one of the speakers. It is alleged by Mr. Richmond that the Bishop then rebuked him. In turn he charged the Bishop with being out of sympathy with the cause of labor and the advancement of women in the labor world. This, however, is only one of many regrettable incidents in recent years.

This attitude of Mr. Richmond toward the Bishops of the diocese has been maintained for some years. Mr. Richmond came to Philadelphia in 1908 from Rochester, N. Y., and has since been in charge of the work in St. John's. One of the statements made in his recent denunciations was that the Bishop of this diocese was elected through the influence of a former rector of a prominent parish and with the aid of a wealthy member of the same. Another cause for the steps taken by those making the charge is the public statement made by Mr. Richmond that the Bishop had "sent spies" to his services, and letters which Mr. Richmond had written to the Bishop and to others about this alleged act of the

Bishop. In this latter controversy two vestrymen of the parish are included by Mr. Richmond. Since the summons, both these men have been publicly denounced and their resignations from the vestry demanded. During the past week the public press has found plenty of news in the magistrate cases which Mr. Richmond has brought against those who have offended him. It is unnecessary to state the case more in detail.

At the meeting of the Clerical Brotherhood Monday, December 14th, Warden Robert McKenty, of the Eastern State Penitentiary, addressed the clergy on "Work Among the Prisoners." The warden has been wonderfully successful and has done much to bring about reform in prison life and work. There was a larger attendance of the clergy than usual.

A BIT OF GOLD

"Come Thou, dear Prince, oh, come to us, this holy Christmas-time!
Come to the busy marts of earth, the quiet homes, the noisy streets, the
humble lanes.
Come to us all, and with Thy love touch every human heart,
That we may know that love, and in its blessed peace
Bear charity to all mankind."
Eugene Field.

CHRISTMAS is with us! Its message is falling
Sweetly and clearly as once long ago,
Tidings of Grace and of Glory recalling,
Told by God's Angel to mortals below.
May the sweet message of love and salvation
Lead us to worship at Bethlehem's stall,
Offering our lives in a deep adoration,
Giving ourselves to the Giver of all.

A. R. G.



RT. REV. GEO. C. HUNTING, D.D.
Bishop of Nevada

A Century of Anglo-American Peace

SERMON PREACHED AT ST. JOHN'S CHURCH, OGDENSBURG, N. Y., ON THE OCCASION OF THE THANKSGIVING SERVICE FOR THE HUNDRED YEARS' PEACE BETWEEN GREAT BRITAIN AND THE UNITED STATES OF AMERICA, ON THE THIRD SUNDAY IN ADVENT, DECEMBER 13, 1914.

By the Rt. Rev. EDWARD J. BIDWELL, D.D., Bishop of Kingston and Coadjutor of Ontario

"This is the Lord's doing; it is marvellous in our eyes."—PSALM 118: 23.

IT is a remarkable ordering of human affairs by the Providence of God, that at a time when two great and powerful nations are waiting to celebrate the completion of one hundred years of peace between them, one of the two should be engaged in a stern and implacable contest for its very existence. The nation of which I am a member is involved in a war of such magnitude, the consequences of which are so difficult to forecast, the strain of which is so heavy, that it requires a very strenuous effort to concentrate one's mind on thoughts of peace. When our ears are stunned with the din and clamor of arms, when our own kith and kin are pouring out their blood like water on the battle-field, when the voice of Rachel weeping for her children comes floating across the sea from the Old Land, how shall I have the heart to speak of peace?

It has therefore many times been in my mind to write to your rector asking to be relieved from a promise made in happier times, before this awful cloud darkened my country. If I have not done so, it has been because on consideration it appeared to me that anything I have to say might gather some little weight from the fact that it comes from one to whom the horror of war is no longer a matter of imagination. With one dear young relative already on the roll of the honored dead, with a beloved brother daily imperilling his life on the fighting line, with a sister whose first-born son is also at the front, with several other relatives fighting for their country on sea or land, I have learned something of the dread realities of war. Perhaps for that reason what I have to say this morning may deserve some consideration.

I have tried also, when it has seemed difficult under the present burden to rise to the proper level of grateful thanksgiving that my subject to-day demands, to remember that the fact which we are commemorating is perhaps rendered more remarkable, and its beneficent nature more clearly seen, by the lurid light of the flames of warfare now blazing throughout the world. Now that we have before us the awful scene, now that we know the surprisingly terrible nature of a conflict between great Powers, now that we have seen at work the most deadly engines of destruction that human ingenuity can devise, we can perhaps realize more fully what we have been spared by the blessing of this long, unbroken peace which has subsisted between our countries. And so we can lift up our hearts in genuine thanksgiving to the Almighty Author of Peace and Lover of Concord, for that He in His divine government of the world has so willed and directed the course of events that we can assemble here to-day to commemorate the great and inspiring fact that for one hundred years our nations have dwelt together in unity, peace, and concord, and that what would be the greatest calamity that could befall the English-speaking race, an armed conflict between the two great branches of it, has become well-nigh unthinkable. All praise and thanks to Almighty God that this has come to pass. "It is the Lord's doing, and it is marvellous in our eyes."

I quote the Psalmist advisedly, for when we look back upon the fifty years of bitter, if intermittent, hostility ended by the commencement of this long era of peace, we have indeed cause to be thankful for the complete change in our relations which this past century has seen. Quarrels between relatives are proverbially the hardest to appease; we need not now rake up the causes of that feud which gave to the world a nation, with whatever pangs of travail, blood, and tears brought forth, destined to become the World-Power that you are to-day. We may well, Briton and American, let the dead past bury its dead. During these long years of peace we have been learning almost involuntarily, that blood is really thicker than water, that the ties which bind us together are far stronger than we thought or perhaps at times have even wished to think, that war between our nations cannot escape from the added horror of what is little less than fratricide. We have been learning also, slowly and at times painfully, to dissipate the clouds of misunderstanding, ignorance, and prejudice which have at times formed themselves between us. So that we have now arrived at a relationship based on mutual respect and understanding which, while it is compatible with the freest criticism of each other, seems to have removed that old-time jealousy and bitterness, so fruitful a cause of strife in the past. That this respect for and understanding of each other may ripen and develop into even closer bonds of union between the two great English-speaking nations, is a prayer that we may well offer to-day. At least the foundation must have been laid for the existence of an age-long peace, when one portion of the British Empire, and that not the least important, can dwell side by side with your mighty nation, separated only by an imaginary line of frontier, yet in complete security, not guaranteed by fortresses, guns, or armaments, but by

the conviction that from this direction at least no violation of peace will come.

"Marvellous in our eyes." So indeed it is, when we remember what has been. And yet it would have been stranger still if in the long run the result had been other than it is. For the ties which bind us together are very strong. No amount of rhetorical employment of them by speakers desiring to turn a compliment often only half-sincere, can alter that strength, no hackneyed usage can really weaken them. For they are commonplaces just because they are true. Not to speak of our common ancestry, the influence and force of which is necessarily weakened by the independent, cosmopolitan growth of your country, with its marvellous power of absorbing and assimilating the most diverse elements, yet we have the strongest of bonds in our common language, with all that such a mutual possession means. It can never count for nothing in our relationship that all the great names in English literature are the precursors of your present literature as of ours; that you can never think of Shakespeare or of Milton, Swift or Addison, as aliens. It must mean much to both nations that when you cross the Atlantic to visit that tiny island which gave your first ancestors birth, you can look upon its treasures of art and architecture, its holy places and historic homes, not as foreigners, but with a sense of kinship and possession. It means much that to every one of British stock there is at any rate one literature other than his own which is literally an open book to him, to master which he need learn no strange language or else remain at a translator's mercy, but at once can be and is delighted and enthralled by the stately music of a Longfellow, the touching strains of a Whittier, the rhythmic prose of an Emerson. For is it not his mother-tongue, aye, and their mother-tongue too, in which their undying thoughts are given to the world? Call it sentiment if you will, but thank God at the same time that sentiment of such a noble kind still has power even in this material age to influence men's hearts.

And in this place it is most fitting that I should not forget another bond of union. In our Bible, that masterpiece of the English tongue, the language of which is not only firmly imbedded in our literature but enshrined in our hearts, we have a possession in common of priceless value. The Word of God is, as we know, the same for all Christian nations. But it does and must make a difference in my thoughts of you, and yours of me, that when the mothers of our children are telling them the "Old, Old Story," the little ones, be they American or British, are listening to those hallowed words in what is to both of them alike their mother-tongue; or that the sublime precepts of the Sermon on the Mount make their appeal to you and to me in the self-same tongue.

I shall be pardoned too for speaking in this place of a special tie which binds at least a portion of both nations together in an exceedingly close union. Those of us who belong to the same branch of the Catholic Church in both countries are probably more closely united and more at home in each other's Churches than perhaps is the case with other more loosely organized bodies of Christians. What is practically a common Liturgy is a wonderful bond. And no doubt because of the definite form our worship takes, because of the historic associations inseparably bound up with our Church, because of its clear-cut system of teaching and ministration which leaves so little to the caprice of the individual, those who have been fortunate enough to be brought up in or admitted to our Communion are never satisfied with any system that falls short of this, but when they can worship in one of our churches, in whatever part of the world they may be, they at once feel at home, and in a familiar atmosphere. And on this side of the Atlantic at any rate this bond of union is kept very strong by the constant flow of Canadian priests to serve at your altars. It may seem but a small matter, yet one cannot but feel that the presence among your Bishops of a Brent, a Rowe, and an Anderson, not to speak of other names which will readily occur to you of those whom the Church in Canada has given you, must form a link of union and tend towards those happy relations which are the foundation of peace. One is glad to believe and to feel that those of both nations who are united in the membership of the same branch of a Church that is at once Catholic and Apostolic, and at the same time the Church of our common ancestors, are a very real factor among others which tend to produce solidarity and harmony between our respective peoples.

As a further tie between us, history shows us that however marked the differences between the average American and the average Briton, there are, in the Anglo-Saxon race, certain fundamental characteristics which change neither with climate or country, but

always remain, and have made the race the power that it is in the world. One of these can only be described by what we call "the fear of God." You have it and we have it. People and nations who are not ashamed to confess that this is one of the motives which actuate their conduct often incur the charge of hypocrisy and inconsistency. But nevertheless they are the people and nations who do permanent work in the world. With some exceptions, we are not a race which talks much about our religion, but it has been, and *pace* all pessimists still is, a very considerable power in the lives of our people. We understand each other, and we know perfectly well that we are not hypocritical in this matter, but that it is instinctive to our race, a spiritual characteristic which we have in common, forming a bond of union all the stronger for being so intangible.

Again we shall find another tie in what is also an unchangeable and unvariable characteristic of our race, our passion for liberty. The form in which this innate love of freedom has manifested itself may differ in some measure, but the quality is exactly the same in both our peoples. The despot, even of the benevolent type, has never been tolerable to us. We have always been prepared as a race to undergo hardships; we have never been afraid to face poverty or exile; both of us, you in taming the wild places of your vast country, we in every portion of the earth, have cheerfully sacrificed all that men usually hold dear to achieve our object. We have both endured much, suffered much: But the one thing we will not endure or suffer is a tyrant. This is not rhetoric; it is sober truth, written in large letters in your history and in ours. The belief of your ancestors, a mistaken one in some measure, that mine had forgotten the very quality that made them what they were, led to the rupture which was ended, thank God, one hundred years ago. Our race too has honestly tried to champion the cause of the weak in the world, as a result of its own devotion to freedom. For that reason, we are not careful to ask for your sympathy in the present war, for we know that we have it. How could it be otherwise? When all the fine webs spun by diplomacy are brushed away, when all the numerous reasons and causes which drew us into the fray are reckoned up, the fact remains that the British government, though they might have been compelled to declare war in any case, knew for an absolute certainty that when they refused to acquiesce in the violation of a treaty concerning the rights of a weaker nation, they would have the whole country behind them, however averse it might be, and was, to the idea of being embroiled in so terrible a contest. Whatever the past mistakes of our race, there can be no doubt that one of the chief sources of its strength has been this determination to secure freedom, not only for themselves but for others, which though sometimes obscured by policy and intrigue, has never ceased to be a motive which has influenced the people at large, an ideal which has steadily been supported by your people and mine. In these things we are of one accord.

But none of these ties is separately or even in combination strong enough to avert war between two nations. We both know to our cost that war may arise even within the confines of a single nation, when brother may be literally fighting against brother, kinsman against kinsman, and friend against friend. We know also that there have been occasions during the past century when we have stood on the very brink of war with each other. I am not afraid to believe that this dire calamity has been averted by the direct providence of Almighty God, who willed that the work He has given our nations to perform should not be hindered by such an internecine strife. It would take me far too long to trace in detail the enormous advantage to the world at large that the peace maintained between us has proved to be, not to mention its value to ourselves. But it would not be too much to say that in all probability the progress that the world has made in the arts and pursuits of peace would be far less than they are but for the unbroken concord between our nations. I repeat again, "This is the Lord's doing," and I look upon it as a period of training and probation allotted by Him to the Anglo-Saxon race for the great work He has set us to do in the world.

What is that work? Ah, my brothers, I have no skill to describe it. It is a theme which calls for the inspired utterance of a prophet, the genius and imagination of a poet. I can only offer you a few halting words. But I have a vision of our two branches of the great English-speaking race becoming one, not by political treaty, or by similar form of government, but by a fusion and resulting unity of ideals of a noble kind which it will be ours to impose upon the world at large, not by force but by sheer merit. Alliance in the sense of combining our navies, our wealth, and other resources to overawe the world, we neither expect nor need. But in so far as the ideals which really form the kernel of our racial beliefs, though they may be sometimes hidden from view by an ugly husk, are in accordance with what we may humbly believe to be the ideas in the mind of God, I mean ideals such as freedom, justice, defense of the weak against the oppressor, and the like, they are bound to prevail in the long run in God's world. And the determination to do our best to bring about the victory of such ideals as being the definite work that Almighty God has entrusted to our race, will bind us together with bonds closer than any of those I have already set forth. There are other ideals abroad to-day, as we know to our cost. But that fact should only draw us closer together in the common resolve that whole pages of the world's history, stained as they are with the blood and

tears of those who have written them with their lives, shall not be ruthlessly torn out; that the slow and painful progress that mankind has made towards free institutions, an equal chance for all irrespective of birth or class, towards the abolition of the barbarous doctrine that Might and Right are synonymous terms, shall not be obliterated.

Two great forces are contending now in the world, as indeed they ever have been, the law of Might and the law of Love. In the broadest sense we may claim that our race has stood for the latter as against the former, though perhaps in the excessive adulation tendered to success in all its forms we have unwittingly helped to pave the way for the open claim of sheer strength to rule mankind. If, as I believe, God has a very great work for our race to perform in the world, if we are to be His instrument in bringing about a true brotherhood among men, and if your country and mine become convinced that it is for this purpose that God has lavished upon us all the abundant resources with which we are blessed, has endowed us with the qualities which have made us what we are, has placed in the depths of our hearts ideals and aspirations to which in spite of occasional failures and lapses we have on the whole stubbornly adhered, then the peace between our two nations will be well-nigh unbreakable, because it will be founded on what we believe to be the will of God, and secured and strengthened by the bond of a united effort to carry out that will, not for our own selfish ends, but for the welfare of the world. Hard as perhaps it is to think so now, there is little doubt in my mind that a *pax Anglicana et Americana* based not upon political exigencies, but upon common ideals, a common purpose in the largest things of life, a fixed belief in our common destiny and the part God has called upon us to play in the history of His world, would go far towards hastening that time when wars shall cease in all the world.

My brethren, we are upon the eve of the festival of the birth of the great Prince of Peace, a most fitting occasion for a thanksgiving like this. Yet we hear all around us the clash of arms, we see the forces of hate let loose. And some are asserting that in this we have a proof of the failure of Christianity to influence the world. Such an idea has little truth in it. But it is certainly true the Christ is once more challenging the world to look to its ideals and see how far it has departed from those He gave His life to set before mankind. Sheer force and power seemed to overcome even Him. They crucified Him, and Might triumphed over Right—till the third day He rose again, and the brief semblance of victory was gone, never to return. So He challenges us now, nations and individuals, to enquire painfully and earnestly how much of the present trouble is due to forgetfulness of Him, to the failure to incorporate in our national and individual lives the divine truths He brought to the world. Not less, but ever more and more of His spirit is needed to heal the sicknesses of the world, to salve its wounds, and bring it rest and peace. And the challenge comes with especial force to us who have in a measure learnt the lesson, as we thankfully record to-day, to teach it to the world, so that from the indissoluble union and brotherhood of the great race to which we belong, there may spread over the world a peace not founded on degeneracy or the decadence of those nobler qualities of courage and endurance which are seen even in the horrors of war, but on the recognition of the solidarity of the whole human race which lies at the very heart of the faith we profess. Temporal motives appear and pass away, human policy must of its very nature fluctuate and change, so that whatsoever is builded thereon must be subject to decay; but build upon the eternal foundations of love, of justice, and of brotherhood, of a firm faith in Him who loved and gave Himself for all mankind, and then your work will last, and we shall approach nearer to the realization of the prophetic vision, when not only shall there be an abiding peace among all the members of our great Anglo-Saxon race, for which once more we give God hearty thanks, but all the world "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In that faith and hope we shall, this Christmas, listen to the angel song of peace upon earth and goodwill towards men, with hearts only deepened in their resolve to do what in us lies as a race and a nation, to make that message true, as faithful servants of Him who maketh wars to cease in all the world, and giveth His people the blessings of peace. Amen.

NOEL

Angels tell the Shepherds
Of a wondrous birth,
Son of God, incarnate,
Bringing peace on earth.

To highest God be glory,
All ye nations sing!
Jesus, born of Mary,
Comes to be your King.

ELINOR ANDREWS.

A Review of the Ecclesiastical Year

[Being the Editorial in The Living Church Annual for 1915*]

SUMMARY OF STATISTICS FOR 1914
AS COMPARED WITH THOSE FOR 1913
[Including the United States and Foreign Missions]

	1914	1913	Incr.	Decr.
Clergy	5,808	5,715	93	
Candidates for Orders	443	424	19	
Postulants	345	327	18	
Lay Readers	2,788	2,955		167
Parishes and Missions	8,426	8,326	100	
Baptisms—Infant ...	53,645	52,191	1,454	
Baptisms—Adult ...	14,429	13,956	473	
Baptisms — not specified	4,529	3,492	1,037	
Baptisms—total	72,603	69,639	2,964	
Confirmations	58,770	55,771	999	
Communicants	1,032,637	1,004,217	28,420	
Communicants — increase per cent.028	.02		
Marriages	27,516	26,868	648	
Burials	48,852	47,585	1,267	
Sunday School — Teachers	52,269	51,267	1,002	
Sunday School — Scholars	475,077	460,091	14,986	
Contributions	\$19,851,905.78	\$19,489,309.80	\$362,595.98	

GENERAL MISSIONARY STATISTICS

	1914	1913	Incr.	Decr.
Total Amount of Apportionment	\$1,308,784.00	\$1,313,670.00		\$4,886.00
Amount Received on Apportionment ...	1,047,312.92	1,019,087.05	\$28,225.87	
Parishes Contributing to Apportionment.	6,022	5,888	134	
Parishes Completing their Apportion'm't	2,826	2,737	89	
Dioceses Completing their Apportion'm't	15	15		
Domestic Miss. Dist. Compl'g Appor'm't	17	13	4	
Foreign Miss. District Compl'g Appor'm't	4	5		1

NOT for many years has the table of statistics as above shown on the whole so healthy a condition of advance as is recorded for the year just passed. There are the usual instances in which purging of communicant rolls and stricter computation in parishes or in dioceses results in a decrease of communicants as compared with last year. Viewing the totals for the whole country, however, the condition shows advance all along the line. In communicants we have gained 28 per cent., which is above the average. Still better, the gain in baptisms is in excess of 4 per cent., and that in Sunday school children 3 per cent. Where, frequently, baptisms have failed to hold their own and have seldom equalled the gain in communicants, the tide has sufficiently changed so that the increase in the number of baptized is considerably beyond the increase in communicants, as it ought to be. Similarly reassuring is the gain in Sunday school children. Confirmations, however, have increased less than 2 per cent.

It is interesting to compare these figures with those gathered by the committee on the State of the Church and reported to the General Convention of 1913, which are printed on pages 126-127 [of the *Annual*]. This report was not available at the time the *Annual* for 1913 went to press, but it will be remembered that the figures should be compared with those of last year's issue rather than with the reports for the present year. The committee found a somewhat less number of communicants than were recorded in the *Living Church Annual* and a smaller number of clergy, but a somewhat greater number of candidates for orders and postulants. In all of these instances we believe the greater number to be more nearly accurate. The official body had the better opportunity for discovering the number of candidates and postulants, while perhaps the *Living Church Annual* had the better opportunity of analyzing and correcting the statistics in the other respects, so that we can safely reach the conclusion as to relative accuracy already stated. The official committee commented seriously upon reporting a lesser number of pupils in Sunday schools than three years previously, but their own figure was nearly 20,000 under that reported by the *Living Church Annual*, which more than accounts for the decrease which they had seemed to discover. When, as now stated, there is a satisfactory increase even upon

the larger figure reported by the *Living Church Annual* last year, the condition is much more satisfactory than the committee on the State of the Church was led to believe.

A net gain of 93 clergy in the past year is considerably beyond the average of recent years, and seems to indicate that a better perspective with respect to the ministry is gaining among our people. Very likely it is true, however, as lamented by the committee, that "the proportion of college students preparing for the sacred profession is greatly diminished." But in our judgment the real problem for the Church in this respect is one of utilizing the clergy that we already have, rather than of lamenting over the smaller relative gain among the clergy as compared with communicants—for the ratio of increase among the clergy continues to be less than among communicants. We do need more clergy; but we need them in difficult and ill-paid fields where a normal family cannot be adequately supported, and the number of clergy with families requiring such support probably continues to be in excess of the supply of settled parishes available in providing for them. The need, therefore, is not so much for more clergy as for clergy of the sort that can and will go out with the intention of remaining unmarried for at least a term of years and meeting the conditions which are bound to confront them in the home mission field.

The only decrease in the year's figures as compared with the preceding year is in lay readers, where on the face of the returns there are 167 fewer than there were a year ago. Analysis of the returns from the dioceses appears to indicate that this is more apparent than real. Thus East Carolina reported 76 a year ago, and we are able to discover only 4 licenses issued for the purpose during the last convention year. The explanation of this is that the late Bishop was almost totally incapacitated during practically the whole of the year before his death, and therefore the customary licenses appear, for the most part, not to have been granted. It is altogether probable, however, that the greater number of lay readers in actual service continued to perform their duties, but as the licenses run from year to year only, there is no way in which to compute the hold-overs in this table. Some other decreases, however, are not easily accounted for. The number officially reported from Virginia has fallen within a year from 62 to 15; in Newark from 39 to 28; and in South Carolina from 61 to 19. It would seem as though so great a decrease could hardly be real, but we have not had the opportunity to discover what may be the causes. The decreases in these four dioceses would fully account for the net decrease reported in the Church at large. There are dioceses, too, that report no lay readers at all, which, though it does not enter into the matter of comparative statistics from year to year, is certainly a perplexity in view of the great value that is attributed to this form of service in most of the dioceses. Thus neither this year nor last year have we been able to learn that there are lay readers licensed in the dioceses of Alabama, Maryland, nor Western New York, nor in the missionary districts of Alaska, Asheville, East Carolina, Eastern Oregon, North Texas, nor Wyoming. Possibly, if this results from inadvertence in compiling the statistics, the diocesan authorities in these fields will take care that credit be given next year for such lay workers in this department as may be licensed.

On the side of contributions it is a pleasure to discover that the increase in the amount contributed toward the general apportionment bears an increased ratio to last year's total offerings, showing that a slightly larger proportion of the total is given to general missions than previously. At the same time it is greatly to be desired that the missionary statistics will sometime include, in separate tables, amounts raised for diocesan missions, so that we may have a more accurate view of the contributions for all missionary purposes than we have at the present time. Under the conditions in which diocesan reports are made, it would not be very easy for an unofficial body to classify these contributions, and thus we continue to under-state the amount that this Church is giving for missions; and thus when our figures are compared with the contributions of other religious bodies, Churchmen appear much more delinquent than in fact they are. Out of nearly twenty million dollars given annually through the instrumentality of the Church, there is given to general missions something in excess of one-twentieth

* *Living Church Annual and Churchman's Almanac* for 1915. A Church Cyclopedia and Almanac. Milwaukee: The Young Churchman Co. Price, paper, 50 cents; cloth, 75 cents; postage additional.

of the amount, but that is not nearly the whole amount given for missionary purposes.

That in some few instances it is found necessary to repeat figures for last year in the absence of new statistics and in order that the totals may not be thrown out by the insertion of blanks, is regrettable. Such is the case with respect to the diocese of Maryland, owing to the fact that changing from a spring to an autumn date for the diocesan convention, there has necessarily ensued a year of 17 months, and it had been impossible for the new statistics to be ready at the time this publication went to press. The same explanation is due with respect to West Missouri. Maine has changed its system of computation of communicants, thus resulting this year in a large apparent decrease. Why Texas should not have been able to compile new statistics we cannot say, nor yet why in several years it has been impossible to discover what amount of contributions are given in the diocese of Duluth. It is a grave injustice to the national Church when there must be a blank for an entire diocese in an item of this importance, and we shall hope that it may speedily be corrected in that diocese. So also it would seem not impossible that Eastern Oregon might be able to keep its statistics up to date, since we can think of no reason why it should be more difficult to establish facts in that field than in any other. On the other hand, one recognizes that an exact annual computation from Alaska may probably be impossible and unnecessary, while no one will be surprised that the figures for Mexico are those of a previous year, except in the matter of clergy and confirmations, which are brought up to date. It is impossible under conditions prevailing in that country to tell precisely what has been the work of the Church within the past year, but it has seemed more just to carry the former statistics than to leave a series of blanks.

On the whole, we have seldom completed our annual survey of a year's statistics with reason for so optimistic a view as we are able to take from those now in hand. This means that the Church is doing thorough and abiding work, and that though results are not such as to be meteoric, they yet indicate a slow and real advance.

FIRST ORDINATION OF PAPUANS

THE first Papuans or natives of New Guinea to be admitted to the ministry of the Church were ordained at the pro-Cathedral of the mission in that island at Dogura on Sunday, September 20th. The accompanying illustration will show them, as also the Bishop and accompanying clergy. The names of the newly ordained candidates are Peter Rautamara and Edwin Naugoro. The ordination service was in the Wedauan



AT THE ORDINATION OF THE FIRST PAPUANS TO BE ADMITTED TO HOLY ORDERS

The Bishop of New Guinea in the center

[Reproduced from the "Church Standard," Australia.]

language, a native dialect, which was translated especially for the occasion. The church was much too small to accommodate the congregation, which therefore overflowed through the verandas. In the same native dialect was sung "The Church's One Foundation" as a processional, and the ordination service proceeded. A conference of workers in the mission was held in connection with the event. One of the interesting side lights upon the war is that there was danger that the Bishop, in his

launch, could not reach there, owing to the lack of benzine, the supply of which had been cut off by hostilities. For these facts we are indebted to our interesting Australian contemporary, the *Church Standard*.

The mission in New Guinea was established some twenty-three years ago, and this ordination of natives is a crown of its success.

LIFE AFTER DEATH

Sir Oliver Lodge and Communication with the Dead

SIR OLIVER LODGE made a remarkable statement in the course of a lecture on "Religion and Science, which he delivered on Sunday in Browning Hall, Walworth. "We ourselves," he said, "are not limited to the few years that we live on this earth. We shall certainly continue to exist, we shall certainly survive. Why do I say this? I say it on definite scientific ground. I say it because I know that certain friends of mine still exist, because I have talked to them. Communication is possible. One must obey the laws; one must find out the traditions. I do not say it is easy. It is possible, and I have conversed with them as I could converse with any one in this audience now. And being scientific men, they have given proofs that it was really they—not some personation, not something emanating from myself. They have given definite proofs. Some of those proofs are being published, many more will have to be withheld for a time, but will ultimately be published. But the fact is so. I tell you with all the strength of conviction which I can muster that the fact is so, that we do persist, that these people still take an interest in what is going on, that they still help us, and know far more about things than we do, and that they are able from time to time to communicate. I know this is a tremendous statement—a tremendous conclusion. I do not think any of us, I do not think myself, realize how great a conclusion it is.

"It is not for everybody to investigate everything, but if persons give thirty or forty years of their life in this investigation they are entitled to state results which they have arrived at. You must have evidence, of course. The evidence—

such as we have got—is recorded in the volumes of a scientific society, and there will be much more evidence. The evidence is not a matter for serious study, and the conclusions that may be arrived at may be delayed. You may take some years to agree with those conclusions. Quite so; there is no hurry. But those students who have given most attention to it have gradually, and in the process of many years come to agree that the proof has now become crucial, and I have no doubt whatever about it, though for many years, ever since the 'eighties, I have tried all sorts of other methods, of explaining these things until gradually they have been eliminated, and I have proved that the people who communicate are who and what they say they are.

"The conclusion is that the survival of existence is scientifically proved by careful scientific investigation, and that of itself leads us to a perception of the unity running through all states of existence. That is why I say that man is not alone and that I know he is surrounded by other intelligences. And if you once step over the boundary there is no limit to the higher intelligences until you come to the Infinite Intelligence Itself. There is no stopping. You must go on until you come to God. But it is no strange land to which I am leading you. The Cosmos is one. We here on this planet are limited in certain ways, and blind to much that is going on; but I tell you we are surrounded by beings working with us, coöperating, helping, such as people in visions have had some conception of, and that which religion tells us saints and angels are, and that the Master Himself is helping us is, I believe, literally true.—*The Guardian*.

CHRIST BORN DAILY IN OUR HEARTS

THE BIRTH in Bethlehem 2,000 years ago gets its full significance only as Christ is being continually born within the manger of our hearts. Read Phillips Brooks' exquisite carol, "O Little Town of Bethlehem," in this connection and see how he makes this the heart of the Christmas message, "Be born in us to-day." We would suggest that there is hardly any more beautiful Christmas carol to teach the children than this—this and "It came upon the midnight clear." They both have wonderfully caught the eternal import of Christmas and they both rise to the heights of real poetry.—*Congregationalist*.

WHITBY AND ADJACENT PORTS

THE German bombardment of Whitby, Scarborough, and other northeastern ports of England lends interest to the impressions of those ports written for THE LIVING CHURCH by "Presbyter Ignotus" in his third series of "Travel Pictures" and printed in THE LIVING CHURCH of September 20, 1913. In part those impressions were as follows:

"There are regions in England unquestionably beautiful, yet without any peculiar character of their own. They might be German, Canadian, Bermudian, so far as the unaided eye could judge. And there are, besides, places that seem distinctly foreign, startling the eye with suggestions of alien lands. It is not by accident that one district of Lincolnshire is called Holland. Clovelly is almost Spanish. And Whitby, which provoked these reflections, is too astoundingly, incredibly picturesque to be a near neighbor of banal, stucco-fronted Scarborough, on the East coast! An American need not feel himself in a foreign land when St. George's Cross flies above his head; but in Whitby he is surprised to hear English spoken. The Esk, a tiny river, winding down from the Yorkshire moors in a sort of canon, finishes its course in a narrow harbor, bounded by breakwaters. On either side red-roofed houses climb up, at every angle, until they reach the wind-blown summits of a cliff. And, dominating all with its august and pathetic majesty, stands the ruined abbey of St. Hilda and of Caedmon.

"What a contrast to noisy, smoking Newcastle, or to Middlesborough, creature of day before yesterday! Little fishing boats go in and out, or lie sprawled upon the mud at low tide.

"Their owners (of unmixed Danish stock, a race apart) look duly picturesque along the harbor front, while their beautiful, dirty, friendly children romp in the sand and invite (albeit unconsciously) affectionate admiration. Under the cliffs are sands, wide enough at low tide, where bathers disport themselves in the microscopic costumes dear to the British heart; children paddle, or ride donkeys, and Pierrots and Pierrettes struggle painfully to amuse the public. But always one's gaze turns eastward to the mighty ruin, so eloquent by bygone glory and immortal sanctity, and the immediate present becomes remote, as the past renews itself.

"Blessed Hilda! After a fashion that passed away (perhaps too quickly!) swayed her abbatial crosier over convents of men and of women—dare one think of her as a suitable patron for the peaceful suffragists of our day? And it was in that double *laura* that Caedmon first uplifted a voice to sing in the tongue of the angels, of heavenly mysteries—precursor, in his cow-stable, of Chaucer and Langland and Spenser and Milton and Keble and Neale and Thompson, and many another. What wonder that he believed himself summoned by an angel to that high vocation? At the very brink of the east cliff, in the church-yard, stands a Saxon cross, crudely enough designed, as was fitting, not with the exquisite richness of the pure Keltic type, and bearing figures of the great sacred bards. It is inscribed, with Caedmon's name. England owes this memorial, with much else, to Canon Rawnsley of Keswick. But Caedmon needs no monument. I learned his story at my mother's knee, and remember across the years my delight in the alliterative verse that tells the story of Creation and Redemption.

"Of course, the abbey buildings now to be seen, in their tragic ruin, date from long after Hilda's day; but that a place so sacred could have been devastated so cruelly makes one appreciate what a gentle friend of mine, the rector of St. Charles the Martyr's, calls 'The comfortable doctrine of eternal punishment.' Not much is left of the abbey buildings, except one section, transformed into a mansion, and now abandoned to decay. But the great Abbey church, marred and unroofed and defiled, is still superb. I wandered about it one dark afternoon, the only visitor. Outside the enclosure, a herd of fitting vagrants in caravans insulted the memory of Borrow by professing to be Rommanies, encamped around the broken preaching-cross. But within, I had its beauty to myself. . . .

"Near Whitby Abbey stands the old parish church of St. Mary, on the very brink of the cliff—much older than the ruined abbey, but so distorted within by galleries and pews of the darkest ages that one can scarcely believe himself, and might fancy the Georgian age returned. Perhaps it is well that a few such survivals should be preserved as horrible examples, and to help us realize the desolation from which the Catholic revival delivered us. Down by the river I found little St. Ninian's architecturally unimposing, far from beautiful, but with all that brings the fullest benediction to the worshippers; and as I chatted with good Fr. Hart, the vicar (very Percy-Dearmerish, in cassock, gown, and square cap), I felt much at home.

"Of Scarborough I forbear to write! Paradise of trippers it

may be, yet, except for a few streets in the old town, under the castle, it is tedious beyond words."

"Tedious" Scarborough may be. But the present-day story of how a little congregation, gathered for the early Eucharist at St. Martin's Church, were disturbed by the unexpected shells from a German warship—the first demonstration of a foreign army against any part of the British Isles in more than a century—gives a new element of pathos to the seaside town, no longer a "paradise of trippers." "The congregation remained calm, though two shells struck the building," reads the cabled report. How much does that say for the "two or three gathered together" on a foggy Advent week-day early morning, to pour forth their intercessions to the God who, watching over Israel, slumbereth not nor sleeps!

The vicar of St. Martin's is the Ven. Archdeacon C. C. Mackarness, son, we think, and biographer, of the late Bishop of Oxford, who bore that name. The town is in the arch-diocese of York.

WHAT THE COUNTRY DID FOR ONE FAMILY

IN London, the great city of contrasts, the city where the slums present a poverty so extreme as almost to be incredible, there exists a unique mission for crippled and defective children called "The Guild of the Poor Brave Things." In a court at the rear of its headquarters dwelt a little lame child who had been allowed to grow up wild by a father, who from once being a cobbler had drifted into being a thief, and a mother who preferred at all times to beg rather than to work.

One evening the child was coaxed into the mission by the matron, and great was her surprise on hearing a little boy say his prayers. "Wot's he sayin'?" she asked. "There ain't no one listenin'. Wot's 'eaven, anyway?" The matron told her it was a better place even than the country.

"The country! Wot's that?" said Lissy. "Yer a 'umbug, yer are, and yer tellin' me a pack o' lies!" She was eight years of age, but never had heard before of either heaven or the blessed country, poor little girl!

The Guild saw to it that Lissy went to the country, with its other cripples, for a fortnight's holiday. On the second day she hobbled up to the matron, shivering with joy, and putting her arms around her neck said: "I thought you were a 'umbug, but yer ain't! Yer ain't! And if it's true about the country, it's true about 'eaven, and I thinks I'll try and pray like yer little boy." And kneeling down in the clover, Lissy put her thin hands together, and said: "Our Father wot art in 'eaven, I'm so glad it's all true, and I wants to be one of yer children, I does. Amen!"

"Out of God's golden meadows, out of His sunny air, Had some to a child the knowledge of Truth, and Faith, and Prayer."

She went back to the dirty court, and as her parents listened to Lissy's prayers they remembered their own again; and that, in turn, led to the father going back to his cobbling, and the mother to her long neglected household duties. By and by white curtains appeared at the windows, and Lissy, planting sweet flowers as a reminder of the country that had brought such blessing to them, became more and more a ray of sunshine to those around her.

There's health for soul and body where the blue sky smiles o'erhead. When hearts of little children are by the Father led; And reservoirs of strength are waiting in the country-sod For those who leave the city for the blessed fields of God.

MARIAN TAYLOR, in *Pacific Churchman*.

SEE THE little Infant in a manger laid,
With St. Joseph near Him, and the Mother Maid;
He who lies so helpless in the lowly stall
Is the God of Heaven, and the Lord of all.

And because He loves us more than we can tell,
Jesus from His glory came on earth to dwell;
Hymns of praise we offer, songs of joy we lift,
And we thank our Father for His Christmas Gift.

A. R. G.



RUINS OF WHITBY ABBEY
[The ruins were struck by shells during the German bombardment]

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

"THE CITY WE HOPE TO SEE"

HERE is a song, written by the late Frank O. Carpenter of Boston, for the Boston City Guards and dedicated to the boys and girls of America, the "Citizens To Be!"

"We watch for the Evils in City and Street,
Look Hard—Look Hard!
We're 'Scouts of the People,' that never Retreat,
On Guard—On Guard!
For the 'Things that Hurt,' and the Acts that Pain,
The Words that tempt and the Deeds that Stain,
That the City may come to her Own again,
What Ho There, Ho There!
Make Way for the City Guard!"

"We fight for the City we hope to See,
Strike Hard—Strike Hard!
We watch for the Future that Is To Be,
On Guard—On Guard!
For a City that's Happy and clean all through,
We pray for Us all but we fight for You,
'There is Nothing to Get, There is Something to Do!'
What Ho There, Ho There!
Make Way for the City Guard!"

"We fight for the city we hope to see" is the keynote of endeavor. Too many in the past have waited for good conditions and efficient government to be handed to them on a silver salver. If we want improved conditions we must fight for them, just as we must fight for good character if we want it. Fight and pray! That is a good old slogan, but we must give it a new meaning. We must fight and pray for better things—not for glory merely or aggrandizement. These City Guards have a hold on the right idea.

THE BOY SCOUTS

Speaking of the City Guards brings to mind the Boy Scouts and the fact that their law requires that "A scout is clean. He keeps clean in body and thought, stands for clean speech, clean sports, clean habits, and travels with a clean heart."

It is therefore logical and natural that we hear with constantly increasing frequency of the scouts taking an active part in local "clean-up movements." From the New York headquarters we learn that the boy scouts of Beverly, Mass., picked up paper and rubbish from the streets; in New York they devoted several days to the general clean-up of the city; in Toledo, Ohio, they proved helpful to the Citizens' Committee which insisted on better sanitary conditions throughout the municipality; in Syracuse and Rochester, N. Y., the schools were halted one day while the scouts carried on a campaign of cleanliness; in Monongahela, Pa., the boy scouts went out on a crusade against tin cans; in Portland, Ore., they cleaned up the back yards, and in New Rochelle, fifty scouts cleaned up back lots. In Washington boy scouts have made a specialty of personal health and sanitation, and so the record goes. And the streets and towns are cleaner and the boys are learning the lessons of personal responsibility and coöperative citizenship.

DR. HALL, the minister of the North Congregational church of Springfield, Mass., has gathered together his sermons on *Civic Righteousness and Civic Pride* into a book of great suggestiveness and helpfulness. It does not aim to be "constructive" in the narrow sense, but in the larger sense it is unquestionably upbuilding, in that it deals with some of the fundamentals to be observed in a Christian community. Dr. Hall has been not only a successful minister, but active in public affairs, serving in various capacities, such as a member of the Board of Education. At all times he looks upon the civic problem as a moral one and as one to be solved on the basis of Christian principles.

THE DIOCESAN FAIR, held in the interest of St. Martha's House in the diocese of Pennsylvania, was not only a great success financially, \$10,000 having been raised, but it was a

far greater success in promoting knowledge of the work and in bringing the lay people of the diocese into close and effective touch with each other. This latter purpose was the one most stressed by the splendid committee in charge, and is the work which deserves most consideration at the hands of all who have similar undertakings in charge.

THE STRONG ARGUMENTS in favor of recreation centers are that such expenditures by cities have tended to improve the standard of citizenship, and the most concrete results of this improvement are to be found in the gradual decrease in the sums found necessary for the building and maintenance of jails and reformatories and for all the vast and complex machinery for punishing offenders and rescuing the fallen.

THE FEDERAL Child Labor Bill is on the calendar in the House, having been favorably reported by the House committee on Labor after three hearings. In the Senate it is not on the calendar and no hearings have been given, as the Senate was too crowded with other business to take it up. A. J. McKelway, secretary of the Southern Child Labor Congress, hopes to secure the passage of the bill through the present House.

OUT OF 49,160 school children examined during the school year of 1913-14 in Chicago, 10 per cent. were found to be physically sound, according to charts presented at the public health exhibition lately held in that city. Fifty-three per cent. of those examined had physical defects which needed correction, and of these only 6,968 cases were given attention. Not an especially encouraging report.

REST ROOMS for mothers as well as for young girls at college are advocated by the *Utah Farmer*, which says: "It would seem to us that the establishment of a rest room for visiting mothers should attract the attention of civic officers of the various towns which occupy the center of farming districts. . . . At least the commercial clubs should awaken to the opportunity that lies in this direction."

CHICAGO'S Welfare Commissioner wants to have the city undertake instruction in dancing. In a recent interview Mrs. Meder declared:

"I want to pick out halls where the city can teach the new modern dances to its young. We must reach the young generation through the things they like and not through the things we like. They like the 'fox trot' and all the new steps. It gains us nothing to teach other steps and have no one come to our municipal dances."

ORGANIZED LABOR, in the opinion of Charles Stelzle, as a rule prefers that the movement for shorter hours should be entrusted to the men themselves rather than to legislative bodies, their feeling being that if an eight-hour law should be passed making this a legal day's work, possibly the Supreme Court might declare it unconstitutional.

A VERY INTERESTING leaflet, describing the social work of the diocese, has been issued by the Social Service Commission of the diocese of Washington. The board having charge of the work contains representatives of all the parishes in the city and vicinity that desire to participate.

A SOCIAL SERVICE CONFERENCE composed of four hundred active St. Louis social workers has officially announced its disapproval of the bread line and the soup kitchen.

IN SPEAKING of the police situation in Chicago, the *Tribune* said that the system might be described as "incompetency and graft, mitigated by exposure."

NINE THOUSAND PERSONS attended the first municipal dance held in Chicago, there being over 6,000 in the grand march.



CORRESPONDENCE

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

A NEGRO SUFFRAGAN VS. A RACIAL EPISCOPATE

To the Editor of *The Living Church*:

THE following statement in the December number of the *Church Advocate*, edited by the Rev. Geo. F. Bragg, D.D., is so misleading that I feel it to be my duty to correct as far as I can the wrong impression which he has given of the attitude of the Colored clergy and laity of this diocese touching a Racial Episcopate for the negroes in the South.

Dr. Bragg's statement is as follows:

"During the Episcopate of the late Bishop Capers, the Colored clergy and laity, in 1906, by a unanimous vote of the Negro convocation, made the following expression:

"We, the Colored clergy and laity of the diocese of South Carolina, in convention assembled, do hereby express our approval of the movement looking to the ultimate separation of the races in the Church, and the setting apart of the congregations of Colored people into missionary jurisdictions presided over by Bishops of our race, but we do not think the time has yet come for said separation in our diocese."

To quote the action of the colored convocation of South Carolina taken in 1906, when the question of a Negro-Suffragan had never been thought of, and in advance of the report of the special committee, on the petition of the negro "Memorialists" made at Richmond in 1907, at which time the committee recommended the Suffragan plan as the solution of the problem and gave their reasons, is, to say the least, misleading. In 1906 no other plan but that of a separate Racial Missionary District had ever been considered. Neither Bishop Capers, my esteemed predecessor, nor any of the Colored clergy and laity, had ever had the claims and special advantages of the Suffragan plan presented to them. Therefore their action in 1906 could not in any sense be construed as a criticism or a rejection of a Suffragan Bishop for the negroes. When in 1907 the special committee on a Racial Episcopate brought in their report and recommended the adoption of the canon on Suffragan Bishops, the whole situation was changed. After a full discussion of the two plans by the Negro council of South Carolina, in 1909-1910, and 1911, the Colored clergy and laity of the diocese, in Calvary Church, Charleston, in September 1911, adopted the following resolution:

"WHEREAS, After great consideration of the question of a Suffragan Bishop and all of the rights pertaining thereto, and believing that a greater interest will be stimulated among colored Churchmen in the diocese of South Carolina; therefore be it

"Resolved, That we go on record as favoring the Suffragan Bishop plan; and we pledge ourselves to abide the favorable action of the diocesan council; and we further petition the diocesan council that we be permitted to nominate to them, one clergyman who, in our opinion, will most acceptably fill this important office."

This action was not hastily taken, as the record will show. The question was long and earnestly debated. I did everything in my power to get from the negroes themselves an expression of opinion as to what they really wanted. The petition to the white council for a Colored Suffragan in which they all united, with the exception of one colored priest and one deacon, I believed then and still believe represented their real views. The following letter from my late Archdeacon of the colored work—the Rev. J. S. Quarles, who took part in the debates and who was in close touch with the Colored clergy and laity of the diocese, corroborates that impression:

"COLUMBIA, S. C., May 23, 1911.

"My dear Bishop:

"I have studied carefully the Rev. G. Bragg's plan to have a Separate Missionary Jurisdiction for the Southern negroes with Bishops of their own. The more I study that plan the more I am convinced that it will prove a complete failure. . . . I am really in favor of your plan—a Negro Suffragan Bishop. . . . Now Bishop, if your plan is set up in South Carolina, with the right man at the head, in a few years our work will be a power.

"I think, dear Bishop, the man should be a real Southern negro who understands the white people in South Carolina and one able to face Southern conditions. If you think you can find such a negro man I believe we are ready for a Negro Suffragan Bishop."

I obtained Archdeacon Quarles' permission to publish this letter, before his death, and I do so now because I believe that he was expressing his own views and those of his colored brethren.

It should be stated here that St. Mark's Church, Charleston, members of whose vestry had a good deal to say on this subject re-

cently, took no official part, through duly accredited representatives, in the deliberations of our colored council when the matter of a Suffragan Bishop for the negroes was being discussed. Although I repeatedly urged them to send representatives to these meetings, they have continued to hold aloof, and do not now fraternize or in any way affiliate as a church with our colored council, or any other official organization of colored Church workers in this diocese. They are in a class by themselves, and I have told them that if they did not wish to receive the services of a Colored Suffragan Bishop, I would not force one upon them but would continue to visit them as I had always done.

I have made this explanation of the position of St. Mark's in order that those out of the diocese and unacquainted with local conditions, might understand that the views expressed by St. Mark's vestry do not represent the views of the great body of the negro clergy and laity of South Carolina.

The last white council which met in Greenville last May and had under consideration the petition of the colored council, together with my own recommendations, passed the following resolution by a large majority:

"Resolved, That this council hereby expresses its approval of the plan for a Suffragan Bishop in preference to the Racial District Plan, and that so much of the Bishop's address as treats of this subject be, and the same is hereby, referred to the Committee on Constitution and Canons, with instructions to draft the proper amendment or amendments to the constitution and canons to provide for carrying said plan into effect in the event of its final adoption, and to report the same to the next council."

Unless there is a decided change of sentiment in the diocese between now and next May, I am hopeful that South Carolina will be the first diocese to put the wisdom of the Church which gave us the Suffragan plan to the test of an actual experiment. Certain it is, we ought not to try any other plan until we have exhausted the resources which the Church has put at our disposal. Those who oppose me in my advocacy of a Suffragan Bishop for the negroes insist upon calling it the "Plan of the Bishop of South Carolina." It is not my plan. It is the Church's plan after years of study and deliberation by the most competent committees she could find. While the claims of the larger dioceses of New York, Chicago, and Pennsylvania, for relief, at Cincinnati, may have had something to do with the final passage of the canon on Suffragan Bishops, those of us who were present at Richmond in 1907 and heard the report of the Committee on the Racial Episcopate, will remember that the canon on Suffragan Bishops as originally drafted by that committee was intended to meet the just demands of our colored Churchmen for a Bishop of their own race.

In all that I have done or hope to do, I have been inspired not only with the desire to help the negro, but as a loyal son of the Church I believe we ought to make practical use of the remedy which she in her wisdom has recommended, before we destroy the unity of God's family under one Bishop, and violate the rule of the Catholic Church from the beginning.

Yours very sincerely,

WM. A. GUERRY,

Bishop of South Carolina.

Charleston, S. C., December 12, 1914.

THE CHURCH SOCIALIST LEAGUE

To the Editor of *The Living Church*:

TO the clergy and laity unaware of the Church Socialist League, the abrupt descent of its field secretary, pleading for sympathy, cooperation, hearings, must be a perplexing experience. Why, they must wonder, were we not first given a chance to examine the tenets of the league, meet its personnel, think over the whole matter satisfactorily within our selves, instead of being forced to render verdict forthwith, and that in an inopportune half-hour? Now the secretary herself feels the reasonableness of these unuttered complaints, and she therefore wishes to explain, briefly as may be, the league's work in New York this winter.

"Within the past two years there has been a very general and rapid awakening of interest in Socialism among Church people, especially among the clergy. This could not have resulted merely from the education of the actual development of the economic conditions of our time, were it not for the fact that there is an organized effort on the part of Church people to help their fellow Churchmen to understand the signs of our time.

"With the horrors of European war, and the prospect of a winter of appalling suffering in this country, the duties of th

Church Socialist League grow more imperative. The needs of the work are beginning to demand paid officials to visit the rectors of the larger centres of population, and where possible, to get a hearing before guilds, societies, social service classes, etc., so that Church people may have as fair a chance as possible of knowing the facts of unemployment and war, and of the labor struggle, and their social significance."

So begins a letter recently sent out to the members of the C. S. L. from its chairman and advisory council. It speaks for itself. For some two years the *Social Preparation for the Kingdom of God*, official organ of the league, has been carrying its message to such Churchmen as it could reach; but, retarded by the lack of funds, it is only just beginning to accomplish its purpose. Where it goes, the league goes with it, that frank and passionate plea for the application of Christ's command in the economic field, that staggering substitution of His love for the competition that desolates Europe today.

"Raise up, we pray Thee, Thy power, and come among us, and with great might succor us," prays the Church in an anguish of longing. And to some of us, it seems that by the "great humility" of that manger Birth in Bethlehem of Judea, the Messianic Kingdom itself will not come until the toilers help to bring it down out of Heaven. To-day, blinded and buffeted by the audacities of a cruel and headlong greed, they have small chance of participation in that ultimate enfranchisement. Hence the league is one instrument the more in the conversions of the kingdoms of this world to the Kingdom of our God and of His Christ.

This Advent of 1914 sees the definite organization of the C. S. L. in the East, with officers and working staff. The primary business of interpreting its principles to Churchmen will continue in New York and vicinity throughout the winter, and the secretary hopes that this little word of explanation will still further ensure, in future visits, that good understanding that has so often encouraged her.

TRACY D. MYGATT,

Field-Secretary Church Socialist League in the East.
New York, Advent, 1914.

GRACE CHURCH, CHICAGO

To the Editor of *The Living Church*:

I HAVE read Mr. George H. Nelson's letter in your issue of this week; and while I am in more or less accord with him in some of the points which he mentions, I must take strong exception to his strictures on Grace Church, Chicago. As I was assistant priest of that parish until a year ago, I think I may claim to possess a fair inside knowledge of its working.

Your Correspondent criticises the rector for saying that his church and parish house are open to people of every class and kind to enter freely, and seems to imply (I hope I am not misrepresenting him) that in this the parish "is claiming credit for a virtue which it does not possess."

As far as the parish house is concerned, Mr. Nelson knows very well that the rector's claim is absolutely just, and is not exaggerated in the slightest degree. The place is full of the very poorest of our population every day in the week. Nor do I think that a meanly-clad down-and-out would find the Sunday morning service such a humiliating ordeal as your correspondent thinks: he would probably not be ushered into one of the rented pews, but I am not aware that he would be discriminated against in any other way because of his appearance or his attire. Nor would any such person fail to receive sympathy and help at Grace Church, either on Sunday morning or at any other time. As to the proportion of children of poor families who retain their connection with the parish, that is a matter for the records; Mr. Nelson has no means of making even an estimate.

The charge that "admission to Easter services at this church is restricted to the holders of cards, which are distributed to the 'better class' in advance of Easter Day," is not accurate as to its facts. Nor is your correspondent any happier in his unfortunate imputation of motives. The facts are these: Admission by card is certainly the normal rule for the principal service on Easter Day, but no cards are required for any of the five other services on that day. Tickets are issued, first of all to the pewholders, then to the other communicants and regular supporters of the parish. When these claims have been satisfied, the rest of the cards are given to those persons who have applied for them by mail, most of whom are unknown to the staff even by name, much less by circumstances. Whether these applicants belong to the "better" class, or are less fortunate citizens, is a consideration which I do not believe has ever entered the minds of the distributors. Furthermore, certain seats in the church are open to first comers, without any ticket formality at all; and after the service has begun, any person may occupy any in the building that may be vacant, if he is lucky enough to find a seat.

No brief for the practice of reserving seats in the House of Representatives for particular individuals, whether it be on Easter day or any other day; in fact, the idea is exceedingly distasteful to the public, and, that your readers ought not to be allowed to

imagine that Mr. Nelson's remarks on the subject of Grace Church are incontrovertible.

Very faithfully yours,
St. John's Church, Chicago, December 18. E. J. M. NUTTER.

[That a discussion of general considerations should somehow have centered about a particular church is a matter of regret to us, our rule being not to permit discussions of the affairs of individual parishes in these columns. The discussion of this subject is now at an end.—EDITOR L. C.]

PROHIBITION

To the Editor of *The Living Church*:

LEARN that the Illinois Steel Company has displayed, in electric letters over its gates, this searching question: "Did Booze Ever Do You Any Good?"

One of the most significant changes of our day is progress of American sentiment looking towards the extirpation of the alcoholic habit, however diluted the alcohol may be. And such a question, put, not by a "temperance fanatic," or a professional reformer, but by a hard-headed business corporation, is suggestive. We are coming to feel (whatever may be true in other lands) that total abstinence is the safest course in America; and, as we admire China's governmental determination to crush the opium habit, we are resolving to emulate it in our warfare against the alcohol habit.

National Prohibition of the manufacture, importation, and sale of alcoholic beverages is the recently adopted policy of the Anti-Saloon League; and its officers are rejoicing to find how many business men are willing to support a "root-and-branch" policy like that, though they have opposed half-way measures heretofore. The North Carolina Board of Health has lately put itself on record as condemning the use of alcohol on the ground that it is injurious to public health; while at the recent "Safety First" meeting in Chicago, similar sentiments were expressed because of the dangers from accident and the impairment of efficiency caused by it. Mr. L. R. Palmer, chief inspector of the Pennsylvania Department of Labor and Industry, attributes 60 per cent. of the industrial accidents in America to liquor. That four more states have voted to abolish the liquor traffic means something, surely; since we have fourteen "dry" states—Maine, Virginia, West Virginia, North Carolina, Georgia, Tennessee, Mississippi, North Dakota, Kansas, Oklahoma, Colorado, Arizona, Oregon, and Washington, beside countless "dry" counties in other states.

But Russia is gloriously ahead of us. Think of the economic significance of this one fact: that, despite the war, the savings-bank deposits in Russia for September, 1914, exceeded those of the same month in 1913 by nearly \$12,000,000. Why? Because of a prohibitory law, honestly enforced. No one is worse off, except the dealers who profited in other years by the impoverishment of their patrons. I quote from a Petrograd letter:

"From the day the step was taken, drunkenness vanished in Russia. The results are seen at once in the peasantry; already they are beginning to look like a different race. The marks of suffering, the pinched looks of illness and improper nourishment, have gone from their faces. Their clothes are cleaner and both the men and women appear more neatly and better dressed. The destitution of the homes of the poor has been replaced with something like order and thrift. In Petrograd and Moscow the effect of these improved conditions is startling. On holidays in these two cities inebriates always filled the police stations and often they lay about on the sidewalks and even in the streets. To-day unattended women may pass at night through portions of these cities where it was formerly dangerous even for men. Minor crimes and misdemeanors have almost vanished."

A little of "the Russian peril" that works such miracles might be a good thing in our own land, or in England, where the papers are filled with protests against the folly that "treats" the young recruits.

One of the tragic blunders is that made by certain labor organizations who oppose prohibitory legislation as "detrimental to the interests of Labor." Of all trades, the liquor trade pays least in wages, in proportion to capital invested; and to turn that capital into legitimate enterprise would greatly benefit wage-workers directly. Some of the labor leaders see this, and bear their witness.

I learn an interesting fact from Colquhoun's *History of the Police in London*:

"During the period when distillation was stopped, in 1796-97, though bread and every necessary of life were considerably higher than during the preceding year, the poor people were apparently more comfortable, paid their rents more regularly, and were better fed than at any period for some years before."

From 1757 to 1759, 1809-10, and 1813-14, distillation was also prohibited in England with salutary results. Again I ask, who was worse off?

It is unfortunate that so many leading Churchmen are still uninformed about this great forward movement, and judge of it only in the light of their prejudices. I wish we had more priests with the courage of Dean Sumner, who has said:

"The greatest adjunct and the greatest supporter to vice is the

saloon. There is no institution quite so damnable in breaking down the efficiency of government, and the integrity of the home and the nation."

And I am glad to make his words my own.

Yours faithfully,

28 Brimmer St., Boston. WILLIAM HARMAN VAN ALLEN,
December 12, 1914. Member of the Headquarters Committee
Mass. Anti-Saloon League.

THE NEUTRALITY OF BELGIUM

To the Editor of *The Living Church*:

IN your issue of December 12th you publish an article entitled "The Neutrality of Belgium." In this article you cite the treaty entered into in London in 1831 between Great Britain, Austria, France, Prussia, and Russia, guaranteeing the neutrality of Belgium, and you state in the article that the King of Prussia is now also Emperor of Germany. The German empire was formed as you well know thirty years after the ratification of this treaty, and when Prussia entered the German Confederation she became one of the great many German states that formed the empire. By this act she ceased to be an independent state and had no longer any power either to carry out or to make treaties with foreign countries. This treaty was no more binding upon the German empire than would a treaty be binding on the United States that had been entered into by any of the thirteen colonies of this country prior to the formation of the union. This fact was clearly recognized by the government of Great Britain, when in 1870 Lord Granville representing that government insisted that Germany and France should enter into a new treaty guaranteeing the neutrality of Belgium during the Franco-Prussian war and one year thereafter. This treaty expired by its own limitation in 1872.

I have called your attention to those facts because I do not believe you intend to misrepresent as important a matter as this to your readers. The German empire so far as I have been able to find has never entered into any treaty guaranteeing the neutrality of Belgium. It will also be well to remember that the war was not begun either by the Emperor of Germany or the King of Prussia, but by an overwhelming vote of the parliament of the German Empire.

Sincerely yours,

Minneapolis, Minn.

JAMES A. PETERSON.

[International relations are to be determined by international law. If it were true that Germany was not bound to respect the neutrality of Belgium, because Prussia has been absorbed first into the North German Confederation and then into the German empire, we should have learned it from Germany itself rather than from any American correspondent. The principle of international law in the matter is thus stated by Oppenheim, the great authority on the subject:

"As treaties are binding upon the contracting States, changes in the government or even in the form of government of one of the parties can regularly have no influence whatever upon the binding force of treaties."—(*International Law*. By L. Oppenheim.)

The treaty of 1870 came several years after Prussia had become a member of the North German Confederation. So far from that treaty having "expired by its own limitation in 1872" as stated by our correspondent, we quoted its exact terms in the article criticized, putting in italics the final statement: "and on the expiration of that time (i.e., 1872) the independence and neutrality of Belgium will, so far as the high contracting parties are respectively concerned, continue to rest as heretofore on the 1st Article of the Quintuple Treaty of the 19th of April, 1839." We can hardly suppose that our correspondent intended to charge a misquotation upon us, and the exact text is easy of access to him as to all others; yet we fail to discern how he could make the statement referred to after this quotation was in his hands. The German chancellor in his much quoted speech in the Reichstag at the outbreak of the war directly admitted the authority of the treaty, saying: "Our troops have occupied Luxemburg and perhaps are already on Belgian soil. Gentlemen, that is contrary to the dictates of international law. . . . The wrong—I speak openly—that we are committing we will endeavor to make good as soon as our military goal has been reached." His claim was that "France stood ready for invasion." German invasion, however, had already occurred when his words were uttered, and he was explaining it. Some German writers since, however, declare that France had first violated the neutrality, but it is significant that that is not even maintained by the chancellor in his speech, nor does the claim appear in any of the diplomatic correspondence of the nations that has come to our attention. No proof whatever has been adduced that France had violated or intended to violate that neutrality, and a solemn agreement not to do so was given by France to England at the same time that Germany refused to give the same.

There is further the fact that all the works on international law treat of Belgium as one of the "neutral powers." The Hague declaration of principles set forth in 1907, which is signed among others by the German Emperor, contains these provisions:

"Article I. The territory of neutral powers is inviolable.

"Article II. Belligerents are forbidden to move troops or con-

voys of either munitions of war or supplies across the territory of a neutral power. . . .

"Article X. The fact of a neutral power resisting, even by force, attempts to violate its neutrality cannot be regarded as a hostile act."

The subject is fully discussed from the legal and technical standpoint by James M. Beck, former assistant attorney general of the United States, in his recent book, *In the Supreme Court of Civilization*. Extended extracts from the chapter entitled "The Case of Belgium" were printed in the *New York Times* of Sunday, December 6th.—EDITOR L. C.]

READING THE SERVICE

To the Editor of *The Living Church*:

IN that instructive letter of Rev. W. F. B. Jackson, published in your issue of December 12th, the statement is made that, "there is not one personal pronoun in the whole Prayer Book which ought to be emphasized." Strike out the word "not," and the statement is correct. The one instance is in Psalm 40: 9: "Burntofferings and sacrifice for sin hast thou not required; then said I, Lo, I come." Decided emphasis on the last personal pronoun seems necessary to bring out the meaning—the contrast, the fore-shadowing and the showing forth, the fulfilment.

To emphasize personal pronouns, with this one exception, in the Prayer Book, is to try to make more evident what is self-evident, or to change the teaching, unwittingly; e. g., to say, in the Litany "Son of God, we beseech Thee to hear us";—as if we had not been praying to Him. We are simply rousing our energies to a more intense supplication.

Good reading means more than clear speaking, and distinct enunciation: it means conveying the idea, the truth of the words, correctly. The best voice in the world fails to do this by wrong emphasis and over-emphasis, and running words together, and changing the whole meaning and teaching; by neglecting proper pauses, or rhetorical punctuation. Besides the example given ("heirs-through hope of thy-everlasting Kingdom") there is a more serious one in the way many read parts of the Creed; saying (laymen mostly) "God of God: Light of Light," just as they say "King of Kings," whereas the teaching is of the "one substance," "God of God."

Then many fail to express the teaching (1) of the Divine Personality, and (2) the Work of the Holy Ghost, in misreading the Creed, and saying, "I believe in the Holy Ghost, the Lord-and-Giver-of-life." The additional comma, after the word Lord, was placed there to prevent this very wrong reading and teaching! Then see how shocking many of the Collects become when the ending "through Jesus Christ our Lord," is read as a continuation of the preceding sentence. (Collects for Fourth Sunday after Epiphany; Second and Third in Lent; Sexagesima.) Choirs sing,—*in His hands* are all the corners of the earth," and continually sing "*continuly*," in the *Te Deum*. Doubtless all know better, but make these mistakes, from force of habit, or carelessness.

Criticisms on reading the service, might well include the reading in the pews, as well as in the chancel. A common error is made in regarding the colon in the Psalter as a rhetorical when it is only a musical pause, indicating the first division of the chant.

Pittsburgh, Pa.

J. H. McCANDLESS.

A DESIRE

Oh, to have dwelt in Bethlehem
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender, way-worn feet
Of the Mother undefiled,
And with reverent wonder and deep delight
To have tended the holy Child!

Hush, such a glory was not for thee,
But that care may still be thine;
For are there not little ones still to aid
For the sake of the Child divine?
Are there no wandering pilgrims now,
To thy heart and home to take?
And are there no mothers whose weary hearts
You can comfort for Mary's sake?

Adelaide Anne Proctor.

A CHRISTMAS THOUGHT

For who is it smiles through the Christmas morn,
The Light of the whole creation?
A dear little Child, in a stable born,
Whose love is the world's salvation.
He was poor on earth, but He gives us all
That can make our life worth the living;
And happy the Christmas day we'll call
That is spent, for His sake, in giving.

Lucy Larcom.



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

GIVEN the scholars, how shall we organize the school? This question is quite as important with a small school as with a large one. Superintendent, officers, teachers, departments, and working assistants are all vital to success.

The primary requisite is the superintendent. It is an old dispute whether this should be the rector or not. So far as such schools as we are considering are concerned, there is no room for the dispute. In ninety-nine cases out of a hundred the rector is the only available superintendent. He alone has the technical skill and the freedom to give to this part of the work. He may—probably he might—be able to train some one up to carry on this side of the work independently of the clergyman. If he can, he will be doing a splendid service to that parish. For the chances are great that there will come changes in the rectorate, and, if there is no one to go on with the school in the mean while, the school will suffer more than any other part of the parish life during the vacancy.

But what of the work of the superintendent? First of all we would put systematic preparation. There is nothing that serves more toward efficiency in Sunday school than preparedness for each day's session. And by preparedness we do not mean just having the proper supplies and such things on hand. We mean a larger, deeper, preparation that has included prayerful forethought for the entire work of the school and especially as it pertains to that day. For instance: it is, we believe, a part of the readiness for next Sunday that we know why certain children were absent last Sunday. The roll should be studied carefully each week. It is not enough to see that the superintendent has a report of absentees, or of such as are absent for three consecutive Sundays. Alternative attendance may be quite as disastrous as irregular attendance, and yet such a child would never be reported as absent.

Again; we believe that our superintendent should secure beforehand the knowledge that teachers are to be on hand. Absenteeism among teachers is almost a mortal sin. It is certainly death dealing to the classes. We do not mean that he should call up—or visit if he has no telephone—every teacher and say "Will you be at Sunday school next Sunday?" but we believe he should ceaselessly work to reach this end, that every teacher will be so enthusiastic over the work that to be absent without due cause or without notifying the superintendent will be impossible.

Again; In our small school it will no doubt devolve upon the superintendent to see that supplies are on hand before they are actually needed. It certainly does disorganize a class to be told, "I have not any pictures for to-day, but I will try to get them for next week. I am sorry." Preparation that is the result of forethought and care will bring real results.

Then our superintendent will need preparation along broader lines. He will, of course, have a clear idea of what his particular school is working at, and that correlation between classes that will enable him to act intelligently in the matter of grading. For it makes no matter how small our school is, there must be some sort of grading in it. And new children as they come, should be taken in hand by the rector and graded, *i. e.*, put into their proper classes, where they can get the most good out of their work. And this needs doing at once; and when our friend's preparation goes so far that he is in the school room in plenty of time before the hour of the session, this grading will be done most easily and best before the session begins.

In this connection it would be well worth while to have a card record of each child. It may seem needless, but it will certainly save many an inconvenience, "I wish I knew"—as to age or full name or some such matter.

For enrolment cards we would suggest the simplest form, such as that printed on the next column, which we have found practical in larger schools.

All this information is valuable, and if properly filled out in the last two lines and address kept corrected, it will serve

Name (in full, family first).....
Address (in pencil).....
Parents
(Father or both, or person with whom the child lives)
Date of birth (not age, for this will vary).....
Grade in school at (date).
Class, and date of admission
Church standing
(<i>i. e.</i> , Baptized, Confirmed, Communicant)
Membership in Guilds, etc.

to help in many a time of uncertainty. Then too, for again we must not forget that the clergy are not a fixed body, it will prove of great value to a new rector.

We have put these things upon the superintendent and not the secretary, because in a small school the less "red tape" the better; and routine work that comes naturally to the secretary in a big school is often less conspicuous if done by the superintendent in our small school.

TWO OTHER MATTERS belong to him, at this time. One is visiting absentees. In a large school it must be divided, and teachers ought always to be expected to do it for their own classes, but in our small school the best person is the superintendent. In a school where the total enrolment is not over seventy-five there should not normally be more than a half dozen to ten cases requiring visiting in any week. If the percentage is much higher than that it would be well to look to the reason why. It probably will be found to be bad teaching or wrong grading, where it is not sickness.

The other task to which our superintendent must show himself prepared is the regular catechising. We could wish this might receive more attention from the clergy. In the small school this can be done more simply, less formally, and perhaps with more effect than in the larger school. But it cannot be done any where for any length of time effectively without preparation and forethought. It involves definite and orderly teaching by the rector, and so it involves a well digested scheme and real preparation. It is this side of the preparation that makes the Methode of Ste. Sulpice so valuable when it is properly worked out, and so futile when it is done hap-hazard. Real catechising, well prepared, of the entire school and in orderly sequence is one of the greatest opportunities for usefulness in the small school.

The Church Handbook for Teacher Training Classes. By the Rev. Llewellyn N. Caley, B.D., and the Rev. W. Herbert Burk, B.D. Philadelphia: George W. Jacobs & Co. Price \$1.00 net.

This book was prepared to meet the needs of the teacher training classes of the Sunday School Association of the diocese of Pennsylvania, and its authors have done their work very well. In general it follows the schedule of subjects set forth by the G. B. R. E. for teacher training, and is also suited to meet the requirements of those who are studying under the requirements of the International Sunday School courses as administered in Pennsylvania. There are certain changes, too, in the arrangement of the courses as compared with the Standard Course, and the number of hours is not always the same. The several courses are arranged on the basis of ten lessons to the course, with half courses; save that to meet the requirements of the International schedule, the courses on "Sunday School" and the "Sunday School Teacher" are seven and eight hours respectively.

The courses are as follows: Old Testament (ten hours); Earthly Life of Jesus Christ, Apostolic Church (five hours each); Religious Pedagogy (ten hours); The Prayer Book and Church Worship (ten hours); History of the Church (ten hours); The Catechism (eight), together with the Christian Year (two hours); The Sunday School (seven hours); and the Sunday School Teacher (eight hours). Of these several topics the Rev. Mr. Burk has written on Religious Pedagogy and on the Prayer Book; the Rev. Mr. Caley on

the rest. The volume is well printed and well bound and its extent is shown by the fact that it covers more than six hundred pages.

It is a real pleasure to commend this book to those who are trying to train teachers, and to teachers who are trying to fit themselves for their work by a general knowledge of the subject. On reading certain parts of the book, especially the summaries of long periods, such as Old Testament history or the story of the Church, the treatment seems superficial. There are spots where it does not seem to show back as it were to real depths and so to lead its students to realize and to seek after more detailed knowledge. But after all, in such parts this is really a strength. One who has been using it with a teacher has said that this man found it a very distinct help in his work with his children. He understood the work more clearly by means of it. Such comment as this is worth more than columns of criticism from the standpoint of one who is not teaching it. The very simplicity and the clearness of the chapters commend the book. For—apart from points on which there would be natural differences of opinion—the outlines of the chapters, the frame-work on which a teacher would build up his work and a scholar would study more deeply, are particularly well done. We would call special attention to the chapters on the Prayer Book in this respect. The method in these is quite different from Mr. Burk's other contribution, and is one of the best summaries and analyses for instruction that we happen to have seen anywhere. There is a strange mistake in the analysis of the services of ordination to the diaconate and priesthood on page 328. The Examination and Ordination for the diaconate follow the *Epistle* and not the Gospel, and it is this which constitutes the major difference in arrangement of the two offices. The consecration of a Bishop is set after the sermon, which here comes in its regular place in the Communion Office. This is rightly shown on page 329.

Mr. Burke's treatment of Pedagogy is the least satisfactory part of the book. Its outlines are good and the review questions are suggestive, but the letter press is so largely made up of quotations that it fails to hold attention and interest as it might if it were more thoroughly digested and written afresh by the author. It is a useful, but unfortunately, not an attractive presentation of what ought to be one of the most valuable parts of the book.

Mr. Caley's chapters are naturally not all of equal merit. That he should have written so evenly as he has, and so satisfactorily in the main, shows how wisely the committee chose when they asked him to do this work. We particularly like his studies on the Life of our Lord and on the Apostolic Church. The portion on the Catechism is a real contribution to the study of this most valuable portion of the Prayer Book. It is with regret that we read the opening sections of his chapter on the History of the Sunday School. Surely the old schools of religious training, whether among the Jews or in the first eighteen centuries of the Christian Church, are not in any sense antecedents of the Sunday school. It is far better, in our judgment, to recognize frankly the Sunday school as the modern method of securing religious teaching for the children. It is much more true to history. The rest of this section is quite what one would expect from one whose interest and long effort have been directed to Sunday school work. Is it not a serious omission, however, on page 369, in summing up the points of emphasis in the Protestant side of the Reformation movement, to leave out reference to the giving up of the Apostolic ministry? And does not present-day scholarship find evidence for the Ephesine thread in Anglican orders one rather of implication than record? Surely, the fact that the first Bishop of St. Davids was consecrated by John III. of Jerusalem does not necessarily connect the Welsh line with the Apostle James. Bishop Rhineland—*to take a Pennsylvania example—because he succeeds Bishop Mackay-Smith does not trace his orders to him, his predecessor. Bishop Mackay-Smith did happen to be one of the consecrators of the present Bishop, because Bishop Rhineland was his Coadjutor. Succession in see by no means involves succession of orders; in fact it is not intended to do so. Therefore, to derive Anglican orders, as is sometimes done, by listing the Bishops of a given see down to the one through whom the line comes into our orders is of no avail. Mr. Caley has not done this, but his statement runs along the same line. One other point in history that seems to us rather a mistake is the reason given for the English refusal to consecrate Seabury. Was it not because he would not and could not take the oath of conformity, rather than because he did not represent the whole American Church? We need some very clearly written account of this formative period of American Church history that is wholly in accordance with all the groups of facts. The statements in our text are in general agreement with the commonly accepted version. So, too, the New Testament was "officially recognized" by use, long before the Council of Carthage in 397. It was not by act of council that the canon was decided.*

We have called attention to these points, not to belittle the book, but on the contrary, to suggest places where we hope its writers may find it possible to revise it. The need for fresh editions will without doubt soon assert itself, apart from the demand from the students of the Pennsylvania training classes. As we said at the outset, our authors have given us within the covers of one volume a summary of those things which a Sunday school teacher ought to

know, and believe; and we are sure that many a parish priest, casting about for courses of instruction for Sunday nights or for Bible classes or for teacher training, will find here just what he is looking for. The book deserves a wide reading, and we commend it most cordially.



Christmas Poetry

FOR HIM

Candle-decked houses all aglow!
Laughter, warm as the warm hearth-light!
Eyes which smile into eyes they love
With tender greeting this holy night!

But hark to the watchers who wait without,
Homeless, jaded of soul and limb:
"This night for the Babe of Bethlehem,
What have ye done for Him?"

Justly ye make for the Prince display,
Lord of your hearths and hearts is He!
Rightly your children keep holiday
For the Infant-King with revelry!

But One there was who unheeded lay
Meanly wrapped, in a stable dim;
"This night for the Babe of Bethlehem,
What have ye done for Him?"

Came He here to His Mother alone,
To be the joy of but one home nest?
Gave He peace but unto His own,
That only His own in Him might rest?

Oh, teach us, Lord, from our hearts to say,
Now ere the Christmas candles dim:
"This night for the Babe of Bethlehem,
What shall we do for Him?"

THEODORA BATES COGSWELL.

A CHRISTMAS LULLABY*

Sweet Babe of the love of the God above,
Sleep on Thy mother's breast,
Thou art come below to this land of woe
That man in Thee might have rest.
So sleep; sleep;
The stars their watch will keep,
And the shepherd tend his sheep.

But they bore Thee off and the fools did scoff
At the truth of Thy life of love,
But to us is given as a babe from heaven
Thy Christmas peace from above.
Sleep; sleep;
The stars their watch will keep,
And the shepherd tend his sheep.

FREDERICK GRATIOT.

PRESENT IN ABSENCE

Long is the road that leads to those I love,
And yet beside it, like the lightning flash,
Th' electric telegraph by dot and dash
Has spelled my message forth, ere I could move
Along that iron track so much as one
Of all the weary leagues that endless seem,
With all the force of thrice-expanded steam
Towards that far goal beneath the rising sun.

So, absent in the body though I be
'Mid scenes far different from those of home
In spirit I am present. . . . I can see
The well-remembered faces. Still they come
To greet me, and where'er they are this year
I go in thought to share their Christmas cheer.

FRANCIS WARD CARROLL.

* Copyright 1914 by White Smith Music Pub. Co. Used by permission.

"O, LITTLE TOWN"

O, Bethlehem, belov'd
By sword and crown,
Upon thee, long forgot,
Rests fair renown.

Wielding no rod, and lone,
Lo! kings repair,
Seeking this piteous place
Of peace and prayer.

O, lovesome little town,
Where, from afar,
Once on the Christ Child's crib
There shone a Star,—

Bathe this encrimsoned world,
By woe bowed down,
In cataracts of light,
O, little town!

EMILY BEATRICE GNAGEY.

CHRISTMAS CUSTOMS

WE will surely feel the pinch here sooner or later," some one wrote in the early days of the war. And the pinch is felt; if not personally, it is in the air. From every side comes the cry, "I can't do this or that; I am doing all I can for the Red Cross, or the war sufferers, or the starving Belgians." Well and good, but are we doing all we can and are we making personal sacrifices? When we hear of college girls giving up their "senior prom," the only "man dance" in the four years, and of isolated cases of self-denial, we know that many are, but is not this a time when we could well plead for simpler Christmas giving and spending and more Christmas customs and joy?

It seems as if Christmas giving had run wild in the last few years, and popular sentiment has already started a reaction. Demands have grown. Special paper and ribbons, tags and stamps, mount up alarmingly, and lists for Christmas cards grow from twenty-five to five hundred and they must be printed and be addressed by a professional secretary. No one seems to have any time until "after Christmas." Every one feels the rush and pinch and strain and draws a sigh of relief when it is over. Christmas dinner has cocktails, grape fruit, and raw oysters at one end, and small room for pudding at the other, with a general feeling of "What can we do now?"

Christmas customs are not expensive, and in a certain New England home were carried out in days when Puritanism generally reigned, making Christmas time a season of delicious mystery, sweet, spicy smells, candle light, and joy. A very clean house was the first requisite, with all the evergreens available to give the Christmas air. The "Crib" could be as elaborate or as simple as circumstances allowed, and the children loved to add to the collection of little figures year by year. At exactly six o'clock on Christmas eve the wreaths were hung in the windows and the rows of candles were lighted to show that if He came now, "we would be glad to see Him and take Him in." Then came the Christmas candle, a long one weighing a pound, white, not paraffine, sometimes decorated with lettering in red and gold, always wreathed in holly and green. The youngest child would carry it, followed by all the family, servants and all, and the procession would wind into every room of the house singing "O come, all ye faithful," to bring the Christmas light and cheer to all the home, and ending with "Silent Night," standing still. Afterwards the candle was lighted every evening until the feast of Epiphany, when it was allowed to burn down.

Then came the carols in the fragrant, lighted church, with "Arise, shine," and afterwards a little band of carolers with lanterns went about singing to the sick and the shut in. Of course the children's stockings were all important, and a German godmother said they were filled by *Kris Kringle*, which meant *Christ Kindlein*, or Christ Child.

Christmas dinner was modeled on that of Mrs. Cratchit, mother of Tiny Tim, ending with a pudding all ablaze; plummy enough but not too plummy for a second helping all 'round. The pudding must be "home made" and every one in the house must have had a stir to hold the family together; and somewhere in the middle, in deference to Old England, were a shilling and a sixpence. Guests were always welcome, the more the merrier.

"The Yule log, a big stump with bits of the branches sticking out, is the basis of the Christmas fire, and must be

kindled by a brand saved from the year before." This must be translated and adopted to suit modern conditions, for comparatively few of us live in the country where knotty stumps may be had for the asking; but let every one who has an open fire place make the most of it. "The wassail bowl" passes from hand to hand, master hobnobs with servant, carol alternates with jest, and the spirit of 'let by-gones be by-gones' binds all hearts in mutual good will."

This year, when the subscription list for a work for children is cut down one-half and Church work feels the rub on every hand, can we not limit our gifts to the children and our very nearest and dearest, and be content with little Christmas gifts? The bigger ones can come on birthdays scattered through the year.

The first Christmas gifts were given by the kingly visitors at the Crib—the Magi. Let us have them in mind with our offerings, the gold of purity, the frankincense of gratitude, and the myrrh of contrition, on Christmas day, remembering that the Little Stranger, for whom there was no room in the inn, will come again in glory, to judge both the quick and the dead.

E. E. S.

THEN AND NOW

IT was at the fourth time of its closing that the Temple of Janus in Rome bore mute testimony to the fact that the great event had taken place which was to divide earth's history into two eras. A new-born child lay in one of the mangers of a cave-stable in Bethlehem, and those who went about the streets of Rome were telling one another that the closed entrances of the Door-god's temple were giving notice that, for a season, wars had ceased throughout the world. Rome's soldier ruler had been succeeded by a man of wisdom, whose boast later on was that he had found the city brick and left it marble. Augustus thought it better to build up at home than to tear down abroad. It was enough for him that the already conquered provinces rendered unto Caesar the things claimed as his; that the gatherers of taxes in countries remote from the world's capital saw to it that the tribe of David, as well as the barbarians of Gaul, should not be backward in their payments. The Roman legions might grumble because their spears were growing rusty, but the people in general were content because Augustus took care that they should have what they demanded—*panem et circenses*.

The world went very well then, take it for all in all. The store-houses of the soil-tillers were no longer molested by a soldiery coming as conquerors, and the flocks of watchful shepherds knew no enemies except prowling wolves. Yes, the world went very well then, but how does it go now, some nineteen centuries after the coming of the Prince of Peace? Can we say that the earth's many rulers are waking up to the fact that their first duty to the world at large, as well as to their own people, is to keep fast bolted the doors of the Temple of Janus?

Wise men used to tell us that, on the principle that too much light produces darkness, those are really working for peace who are manufacturing such destructive machines as never were dreamed of in what we call the dark ages. Half a century ago it was asserted that should some destroyer be invented capable of ending ten thousand human lives at once, the world's wars would be promptly succeeded by profound peace. We are now told that this peace maker has been offered to the world to complete the work of Christendom's Bible, and yet war goes on such as disgraced our planet in the time of Caesar or Alexander. The swords and spears of their day were but children's playthings when compared with the weapons used by "Christians" in their wholesale slaughter.

Steam and electricity, too, have been mistakenly spoken of as peace factors because of their work in bringing the nations nearer together. In the time of our remote ancestors a stranger and an enemy would seem to have been synonymous terms, but our fathers hoped that men's many inventions had changed all this. Nevertheless, men are still mowing down their fellow men on the field of battle, and there would seem to be only too much reason to fear that the angels who welcomed the first Christmas will, nineteen centuries later, spread their wings and flee away because their singing cannot be heard above the cry of blood calling from earth to Heaven for vengeance upon breakers of the Sixth Commandment.

C. M.

EACH CHRISTMAS should bring us nearer to God, nearer to Jesus, nearer to holiness, nearer to Heaven.

"THE PEACE OF GOD . . ."

Far away the infant glory
Of the Son of God on earth
Shone to-day on Judah's hilltops
Where the Virgin gave Him birth.

May His glory shine upon you
As you hail Him Lord to-day:
May the peace of God be with you
And abide with you, always.

ALANSON Q. BAILEY.

CHRISTMAS

Nations on nations war's red ruin rain,
And class with class in seething strife contends;
In lavish luxury the rich fool spends
What toil produced with ill-rewarded pain;
Men chaffer in the mart for cheap-won gain;
From slums their reeking rottenness ascends,
While public power is wrenched to private ends,
And, reckless, holds rebuke in deep disdain.

Be strong, my heart: the earth shall see again,
As shepherds saw of old, the midnight sky
With radiance thrill, and shall rejoice to hear
Once more the angel-chorus loud and clear
Ring on the air: "Glory to God on high,
And on the earth be peace to kindly men."

JOHN POWER.

CHRISTMAS CAROLS

BY F. LESLIE CALVER

Organist and Choirmaster, Holy Trinity,
Red Hill, England

"Glory to God in the highest, and on earth peace, good will towards men."—ST. LUKE 2:14.

SUCH was the first carol, sung by the holy angels amid the thrilling scene so vividly described by the Evangelist. This song is happily used in the Communion Service as the opening of *Gloria in Excelsis Deo*.

The word *carol* seems to be derived from the Italian verb *carolare*—to sing, implying a joy-song, and outburst of exuberance. In the time of Chaucer (who died in 1400) this word usually meant simultaneous dancing and singing. Gradually its secular origin was beclouded, and nowadays a carol generally means a Christmas song of thanksgiving, though there were formerly not only Easter carols, but also winter, and even summer carols.

A real carol, in the modern sense of the term, should, strictly speaking, have a refrain. Thus, to take a familiar and particularly good example by Sir John Goss, a former organist of St. Paul's Cathedral, London, "See amid the Winter's Snow," satisfies this requirement, its refrain being, of course, "Hail, thou ever blessed morn!" On the other hand, "Christians, awake," however much we may admire it, is not a real carol, but merely a Christmas hymn—because it has no refrain.

* * * * *

The Yuletide festival was introduced into England at an early day; probably with the Christian Faith, but at all events before the close of the sixth century. Heathen holly, ivy, and mistletoe of Druidical times early lent their coloring to its festivities—a characteristic which most of us would be sorry to see dropped. The following is a "seasonable" reminder:

The holly and the ivy
Now both are full well grown;
Of all the trees that spring in wood,
The holly bears the crown.

Exactly when carols found their way into England is uncertain. In Norman times they were sung by roving minstrels. Early examples often took a narrative form, sometimes dwelling upon legendary embellishments and apocryphal incidents connected with our Saviour's birth. Needless to say, such forms were usually very long and monotonous.

Interesting, indeed, is "When Cryst was born of Mary fre"—an example dating from the fifteenth century. The MS., which is preserved in the British Museum, has some curious instances of the unsettled condition of spelling obtaining in England at that time, when our language, though still fet-

tered by Latin, Norman, and other influences, was just beginning to assert itself, like a bird learning the use of its wings, as an independent tongue.

In the time of Henry VII, it was a duty of the choir of the Chapel Royal, London, to sing carols before the sovereign, but they were elaborate in style, resembling anthems—a departure from the orthodox simplicity and directness which some modern writers, not always with success, have emulated. Certainly carols of a straightforward character, calculated to strike home to the hearts of the people, and requiring no lengthy preparation, are those most likely to survive. It is well to distinguish between the carol and the Christmas anthem, each having its rightful place.

A delightful old specimen, taken from a Miracle play of the Middle Ages, is "the Coventry Carol," so called because the performance of the play took place at Coventry, Warwickshire. Thus it begins:

"Lully, lulla, yw littell tine childe,"

and the following curious directions are given regarding it: "The first and last [stanza] the shepherds singe: and the second or middlemost the Women singe." In modernized form, this carol may still be heard in some of our English Cathedrals and churches, and is especially appropriate for the "Innocents' Day"—the Church's memorial of Herod's fiendish act in causing so many helpless babes to be put to the sword, in order to set at rest his misplaced fears regarding some supposed earthly rival. How often has the battle of might *versus* right, in varying aspects, been fought!

* * * * *

Quaint, indeed, is "The Boar's Head Carol," a convivial specimen which is annually sung at Queen's College, Oxford, amid time-honored ceremony, at 5 P. M. on Christmas Day. Enters the preceptor with the bearers of the boar's head, and begins to chant:

The boar's head in hand bear I,
Bedecked with bays and rosemary,
And I pray you, my masters, be merry, etc.,

the Latin refrain being then taken up by all present. In explanation of this custom, it may be said that a soused boar's head was anciently the first dish on Christmas day, and was carried up to the principal table in the hall with great state and solemnity. "The Boar's Head Carol" originally appeared in a collection of carols printed in 1521 by Wynkin de Worde.

Another example with an extraordinary mingling of English and Latin words is the melodious "*In dulci jubilo*"; those who have heard this well sung are never likely to forget it. First published in 1570, this unique composition was, even then, described as "a very ancient song for Christmas Eve." The tune is better known than the words, having—to its disadvantage—been adapted to "Good Christian men, rejoice." In its newer garb, this tune is often rattled through at a rate which entirely destroys the lofty dignity of the original.

To many, the hoary-headed "Good King Wenceslas" is rather *too* familiar; it is, nevertheless, charming, and the moral conveyed wholesome. A quaint reminder of old English is where the king bids his follower: "Mark my footsteps, good my page," instead of "my good page," as we should say nowadays. Numerous instances of this transposition (as it seems to us) of two adjectives occur in Shakespeare. To modernize such mediaeval forms deliberately—as is sometimes done—suggests a lack of tradition.

In many old carols we find the word *Nowell*. This means Christmas *news*, and is derived, by a roundabout process, from the Latin adjective *novellus*—new. Thus the well-worn lines—

The first Nowell the angel did say
Was to certain poor shepherds in fields as they lay,

mean that it was "certain poor shepherds"—*i. e.*, the humblest representatives of the human race—who received the first *news* from the angel of our Lord's Nativity. From the same root is derived the French word *Noël*, meaning Christmas.

Popular fancy is mostly fastened upon old favorites, but many really splendid new carols are annually produced.

Carol services are a feature of most of the leading Cathedrals and churches at Christmas time. Few, indeed, can listen to such music unmoved. There is a peaceful, albeit joyous thrill about the very idea of Christmas, indescribable in its intensity, which carols, perhaps more than anything else, tend to bring to the surface of man's emotions.

Church Kalendar



Dec. 27—Sunday, St. John the Evangelist.
 " 28—Monday, Holy Innocents.
 " 31—Thursday, Eve of Circumcision. New Year's Eve.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
 Miss O. D. Clark.
 Rev. John W. Chapman.

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
 Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
 Rev. R. A. Griesser.
 Dr. W. H. Jefferys.

MEXICO

Rev. H. G. Limric (in Fifth Province).

SOUTH DAKOTA

Rt. Rev. George Biller, D.D. (during December).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
 281 Fourth Avenue,
 New York.

Personal Mention

THE REV. CALEB BENHAM of Brainerd, Minn., will spend the first part of the new year in Florida.

THE REV. S. C. BLACKISTON, *rector emeritus* of St. John's Church, Butte, Mont., has accepted the charge of Glasgow and adjacent missions in the eastern part of the Milk River valley, and will begin work January 1st.

THE REV. EDWARD HENRY ECKEL, Sr., Provincial Secretary of the Southwest, has removed from St. Joseph, Mo., to Warrensburg, Mo., where his son is the rector of the local parish. Address, 211 W. Market street, Warrensburg, Missouri.

THE REV. GEORGE C. HALL, D.D., rector of St. John's Church, Wilmington, Del., who has been ill since last March is slowly improving. His assistant, the Rev. Charles H. Holmead has been placed temporarily in charge of the parish.

THE address of the Rev. R. G. HAMILTON is changed temporarily from Pueblo, Colorado, to Bridger, Montana.

THE REV. J. DA COSTA HAREWOOD has returned to the diocese of Pennsylvania, and is in charge of St. Michael and All Angels', West Philadelphia. His address is 612 North Forty-third street, Philadelphia.

THE REV. DENHAM H. QUINN of the diocese of Kentucky, has become curate of St. John's Church, Youngstown, with special duties at St. James' chapel.

THE REV. WILLIAM H. POND of the diocese of Milwaukee, has accepted a call to St. James' Church, Boardman, Ohio, and entered upon the rectorship of this parish the first Sunday in December. He will also be priest in charge of St. Paul's mission, Struthers.

THE REV. WILLIAM F. PEIRCE, L.H.D., president of Kenyon College, was the special preacher at Trinity Cathedral, Cleveland, Sunday, Decem-

ber 12th, at the annual meeting of the Western Reserve Chapter of the Sons of the Revolution, and the blessing of the colors.

THE REV. HARRY S. RUTH has been appointed by Bishop Weller priest in charge of St. Andrew's Church, Ashland, Wis., until the parish is able to call a rector. He may be addressed Box 184, Ashland, Wis.

THE REV. E. KENDALL SEVERANCE of the diocese of Michigan, has been appointed by Bishop Du Moulin priest in charge of St. Paul's mission, Kenton, Ohio, with duties at the important educational center of Ada, the location of the Northern Ohio University. He entered upon his duties at those stations the second Sunday in December.

THE address of the Rev. RUDOLPH STABLEY of Wulfert, Florida, is changed to Holy Innocents' Rectory, Key West, Florida.

THE REV. E. B. TAYLOR of Newark, N. J., is *locum tenens* in charge of Christ Church, Savannah, until the end of January.

ORDINATIONS

DEACONS

DALLAS.—On the Third Sunday in Advent at St. Matthew's Cathedral, Dallas, Texas, the Bishop of the diocese ordained to the diaconate JAMES CROSS GRAY. Dean Harry T. Moore was the celebrant, the sermon was preached by Archdeacon Crittenton, and the Litany was read by the Rev. Francis L. Carrington, examining chaplain. The Archdeacon presented the candidate. The Rev. J. C. Gray, who was formerly a Presbyterian minister, has been licensed to the parish of St. Mary, Hillsboro, Texas.

MASSACHUSETTS.—At St. Andrew's Church, Belmont, on Friday, December 11th, Mr. PERCY GAMBLE KAMMERER was ordained to the diaconate by the Bishop of the diocese. The Rev. Frederic C. Lauderburn, vicar of St. Stephen's Church, Boston, presented the candidate and the Rev. Wm. B. Olmsted, headmaster of Pomfret School, Pomfret, Conn., preached the sermon. Mr. Kammerer is a graduate of Harvard in the class of 1908, and in addition to pursuing special studies at the Episcopal Theological School, is a candidate for the doctor's degree in sociology at Harvard University. The Rev. Mr. Kammerer will assist the Rev. Prescott Evarts at Christ Church, Cambridge, continuing also in charge of St. Andrew's Church, Belmont, which is a mission of Christ Church.

NEW YORK.—At the Cathedral of St. John the Divine, in St. Saviour's chapel on Friday, December 18th, the Bishop Suffragan of the diocese ordered to the diaconate Mr. ROLAND JAY BUNTON, presented by the Rev. William H. Meldrum; and Messrs. HENRY JOSEPH CHIERA and SAMUEL GLOVER DUNSEATH, presented by the Rev. Theodore Sedgwick. The sermon was delivered by the Bishop Suffragan. The Rev. Mr. Bunton is connected with Pawling School, the Rev. Mr. Chiera is in charge of the Italian mission of Calvary Church, Manhattan, and the Rev. Mr. Dunseath is assistant minister at St. George's Church, Stuyvesant Square, Manhattan.

PRIESTS

MINNESOTA.—On Saturday, December 19th, at Gethsemane Church, Minneapolis, the Bishop of the diocese advanced to the priesthood the Rev. PHILIP BROBURG and the Rev. FRITS LEONARD ANDERSON. The candidates were presented by the Rev. Wm. Blomquist, who also read the gospel. The Rev. G. M. Foxwell read the Litany and the Epistle. The Bishop was the preacher. The Rev. Mr. Broburg will be rector of St. Sigfrid's Church, St. Paul, with charge of St. Johannes' mission, Minneapolis. The Rev. Mr. Anderson will be rector of St. Ansgarius' Church, Minneapolis, with charge of the Messiah mission, of the same city.

NEW YORK.—At the Cathedral of St. John the Divine, in St. Saviour's chapel, on Saturday, December 19th, the Bishop of the diocese advanced to the priesthood the Rev. EDWARD RUSSELL BOURNE, presented by Canon Nelson; and at the request of the Bishop of Sierra Leone the Rev. MATTHEW NORMAN WILSON, presented by Dean Robbins of the General Theological Seminary. There was no sermon. The Rev. Mr. Bourne is assistant minister at the Church of the Incarnation, Manhattan, and the Rev. Mr. Wilson, a native of West Africa, returns to the diocese of Sierra Leone for missionary work.

WESTERN MICHIGAN.—At Grace Church, Holland, on Wednesday, December 16th, 1914, the Bishop of the diocese advanced to the priesthood the Rev. HAROLD HOLT, deacon. The candidate was presented by the Very Rev. Francis S. White, and the sermon was preached by the Rev. G. P. T. Sargent. Mr. Holt becomes rector of Grace Church, Holland, in which parish he has been serving as deacon in charge.

DEPOSITION

THIS IS TO CERTIFY that, on the 20th day of November, 1914, in Gethsemane Cathedral, Fargo, North Dakota, acting under the provisions of Canon 33, and in the presence of the Very Rev. DeWitt Dowling and the Rev. John Snowdon Brayfield, presbyters, I deposed from the ministry of the Protestant Episcopal Church in the United States of America, with the consent of the Council of Advice, the Rev. GRISWOLD BRAGAW, M.D., presbyter. This deposition was at his own request, he having declared to me in writing his renunciation of the said ministry of this Church.

JOHN POYNTZ TYLER, Bishop,
 Missionary District of North Dakota.

MARRIED

SOUTHWORTH-SPRAGUE.—Cleveland, Ohio, December 19, 1914, EDWARD SOUTHWORTH of Springfield, Massachusetts, and VIRGINIA, eldest daughter of WILLIAM F. SPRAGUE, Esq., of 2025 East Sixty-ninth street, Cleveland, by the Rev. Walter MacCowan, of Trinity Cathedral, assisted by the Rev. George Shepard Southworth, of Worcester, Massachusetts, a brother of the bridegroom.

DIED

SHEPARD.—Entered into eternal life, December 10, 1914, FRANCIS WATERMAN SHEPARD, in the seventy-seventh year of his age. He was for many years senior warden of Trinity Church, Bristol, Conn., and the father of the Rev. Dr. Charles N. Shepard.

MEMORIALS

HENRY D. COOKE

THE FOLLOWING minute was adopted at a meeting of the Church of Zion and St. Timothy, New York, held on Thursday, December 3rd, 1914:

"As, in His all-wise Providence, our Heavenly Father has seen fit to call from his earthly labors our beloved associate, HENRY D. COOKE, for fifteen years a member of this vestry:

"We, the rector, wardens, and vestrymen of the Church of Zion and St. Timothy, desire to place upon record our testimony to the zeal and fidelity of his service in the affairs of the parish, and our appreciation of the integrity and uprightness of his character.

"Holding a high ideal of his own official duties, he was constant in his attendance at divine worship, and always took a deep interest in the spiritual welfare of the parish.

"We bear loving testimony to his sterling worth and the enduring influence of his strong Christian manhood.

"It is the wish of the vestry that we preserve in our records and convey to his family this tribute to his memory.

ROBERT L. HARRISON.

GEORGE F. MILLS

AT A MEETING of the vestry of Grace Church parish, Amherst, Mass., held on Monday, December 14, 1914, the following minute respecting the late GEORGE F. MILLS, senior warden, was unanimously adopted:

MR. GEORGE F. MILLS came to Grace Church in 1891, during the rectorship of the Rev. William J. Tilley, and to this parish during the last twenty-three years of his life he gave his devoted loyalty. He served as a teacher in the Sunday school, on the Standing Committees, for fifteen years as warden—since 1903 as senior warden, and for nineteen years as a delegate to the diocesan convention. Deeply interested in missions, he was a faithful member of the diocesan board of missions from its organization in 1901 to 1912.

We approach with reverence the memory of one whose character and life were singularly high, pure, and beautiful. It would, perhaps, be difficult to find, in any community, a fairer example, of simple, consistent, every-day Christian manhood. True to every trust, kindly in thought, word, and deed, Mr. Mills had the respect and esteem of all, while his intimate friends revered and loved him. To them he realized the ideal of the Christian gentleman. Fine, gentle, unflinching courtesy was as natural and spontaneous to him as breathing.

Service with him was not self-sacrifice, but self-expression. He was a man in whom were most fully exemplified the little things that make life great. Religion he felt as a living and guiding power, and one was persuaded that more than most men he was directed by religious principle and feeling in all his conduct. Great in his conception of duty, great in his influences for good, truth and uprightness was his law. Freely he gave the best of himself to all whom he could serve. His race was indeed well run. "For all the saints, who from their labors rest, . . . Thy Name, O Jesus, be forever blest."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

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

WANTED

POSITIONS OFFERED—CLERICAL

THE PARISH at Corsicana, Texas, is vacant. Salary \$1,200, bedroom and study for single man. Address "A. 5," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—CLERICAL

PRIEST, CATHOLIC, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum \$1,000. Refers to his Bishop. LOYAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER.—Catholic Churchman, will be free after January 1st, to accept position in a live American Catholic parish at moderate salary. Must be good field work for training boys voices. Highest references. Address CATHOLIC CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

WANTED, by Church woman who has had practical experience, position in parish as visitor, teacher, and rector's helper. References. Address PRACTICAL, care THE LIVING CHURCH.

WANTED.—Choir Training and coaching by experienced boy voice expert, engaged in large church. Address HEAD TONE, care THE LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST-CHOIRMASTER. Would accept position as Tenor Soloist. Address "J. R.," Baldwinsville, N. Y.

PARISH AND CHURCH

AUSTIN ORGANS. Recent work in Episcopal churches: Four manual, St. Clement's Philadelphia; three manuals, St. Stephen's, Sewickley, Pa.; Trinity, St. Augustine, Fla.; Trinity Chicago; Trinity, New Orleans, La.; two manuals, Emmanuel chapel, Baltimore, Md.; St. Clement's, Wilkes-Barre, Pa.; All Saints', Norristown, Pa.; Panama Exposition organ, 150 stops, now being erected in its permanent auditorium, San Francisco. Information from AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Also stained glass and mural decorations. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an 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 profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY S. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City Office. Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choir-masters. 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, Ky., who manufacture the highest grade at reasonable prices.

EPISCOPAL CLERICAL REGISTRY

SEVERAL good vacancies now available. Clergymen wanting parishes please write 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Loulsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island Avenue, Milwaukee, Wis.

ALTAR BREADS, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

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CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

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 \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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LIBERAL Scholarship in a Church School is offered to a violin soloist; also soprano soloist. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

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FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

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CHURCHES, rectories, and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

FOR SALE

FOR SALE, Hastings' Bible Dictionary. Four volumes. Address "X.," LIVING CHURCH, Chicago.

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PRESERVO BOOT POLISH, for patent leathers, on a plane by itself; prevents cracking. Water-proofs leather instantly, making shoes soft and comfortable. Imparts gloss, preserving leather upholstery. By mail 25c. PRESERVO Co., Station D, Kansas City, Mo.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President*. GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Field is the World. In its endeavor to fulfil its trust, the Church through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 38 Dioceses and 23 Districts in the United States.

\$1,600,000 is needed this year to meet the appropriations.

Full particulars can be had from THE SECRETARY, 281 Fourth Avenue, New York. THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

WE CANNOT CEASE

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter. \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLEURE,

Treasurer.

Church House, Philadelphia, Pa.

THE SERBIAN RELIEF FUND FOR THE FORGOTTEN POOR OF SERVIA

AN APPEAL is made by a committee consisting of twenty-three Bishops of the American Church and six other Churchmen, the Bishop of Harrisburgh chairman, for a relief fund on behalf of our Servian fellow Christians. This dreadful conflict has fallen upon this little nation when its resources are well nigh exhausted by the late Balkan wars. Women and children are starving, multitudes are facing destitution, and distressing poverty abounds. This committee has undertaken to secure funds which will be forwarded through Fr. Sebastian Dabovitch, the leading Servian Christian in this country, to the proper accredited committees of distribution in Servia, Hungary, and the Balkans. Fr. Dabovitch says: "This fund will help the Serb poor in Dalmatia, Bosnia, Macedonia, Montenegro, Servia, and Hungary who cannot be reached by the Red Cross. The committee is independent, free from sect pressure, and will forward this aid from members of the Western branch of the Church direct to the needy who are in a pitiable condition. The funds will be disbursed through dignitaries and popular committees of the Mother Church in those parts." This relief, therefore, is for the non-combatants, especially for women, Children, schools, and orphanages.

Contributions are earnestly solicited, and should be sent to CHARLES G. SAUNDERS, Treasurer the Servian Relief Fund, 95 Milk street, Boston, Mass.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.

FOR MANY years a need has been felt, in the Mid-West Province, for a school of moderate rates for boys. The Rev. C. W. Leffingwell, owner of St. Alban's School has responded to this need, by offering St. Alban's School, as a gift, to a trustee board, which shall be representative of the Province. The property consists of thirty acres of land, and five buildings. The Rev. C. W. Leffingwell places but one condition upon the gift, namely, that the Church clear the school, of a floating debt of \$2,000. One thou-

sand dollars of this debt must be paid by January 15, 1915.

The School, after its reorganization of a year ago, has now forty-two boys. The rate is \$350 for board and tuition. The indebtedness does not exceed the amount of partial Scholarships awarded to worthy boys. Bishop Anderson, Dr. De Witt and Fr. Stewart, have been recent visitors and have commended the School and the work which it is doing.

The board consists of Bishops Fawcett, McCormick, Webb, and Reese; Deans Delaney and White; the Rev. Messrs. Bowen, Page, Schlie-wind, Leffingwell, Hastings, Hutton, and Bud-long; Messrs. Uhlmann, Corley, Ritchie, Pad-dock, Hosford, McCormick, and Hebard.

St. Alban's School is an institution, which is performing a splendid service for the Church in the Middle West. It is worthy of your help. An offering from you at this time, will make a greater and a more efficient service possible. May we have your help?

We urge churches, guilds, and individuals to send offerings at an early date to Mr. Gene Hebard, County State Bank, Knoxville, Ill.

REV. L. B. HASTINGS, Rector.
MR. GENE HEBARD, Treasurer.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

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As the Standing Committee is now the Ecclesiastical Authority of the diocese of Colorado, all communications should be made to A. D. PARKER, Secretary, postoffice box 456, Denver, Colorado.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BIBLE AND PRAYER BOOK CATALOGUE

WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayer and Hymnals. There are

listed also the Bibles which contain the Apocrypha, thus making a complete Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete), bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We will be pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wis.

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Church Literature Press, 2 Bible House.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

SHERMAN, FRENCH & CO. Boston

The Wayside Shrine and Other Poems. By Martha Elvira Pettus. Price \$1.00 net; by mail \$1.10.

J. B. LIPPINCOTT CO. Philadelphia.

The True Ulysses S. Grant. By General Charles King, Brig.-General U. S. V., 1898-99. With Twenty-eight Illustrations. Price \$2.00 net.

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School Discipline. By William Chandler Bagley, Professor of Education, author of "The Educative Process," "Classroom Management," "Educational Value," "Craftsmanship in Teaching," etc. Price \$1.25 net.

LONGMANS, GREEN & CO. New York.

The Works of the Rt. Rev. Charles C. Grafton, S.T.D., LL.D., Second Bishop of Fond du Lac. The Cathedral Edition. Edited by B. Talbot Rogers, M.A., D.D., Warden of Grafton Hall, Canon of St. Paul's Cathedral, Fond du Lac. In eight volumes. Price \$12.00 per set.

Notes on the Proper Psalms for Holy Days. By A. C. A. Hall, D.D., Bishop of Vermont. Price 75 cents net.

FROM THE AUTHOR.

The Layman Revato. A Story of a Restless Mind in Buddhist India at the time of Greek Influence. By Edward P. Buffet, 804 Bergen avenue, Jersey City, N. J.

JOHN P. MORTON & CO. Louisville, Ky.

The Poet and Nature and The Morning Road. By Madison Cawein, member of the National Institute of Art and Letters. Price \$1.00 net.

CHARLES SCRIBNER'S SONS. New York.

History of the Hebrews. Their Political, Social and Religious Development and Their Contribution to World Betterment. By Frank Knight Sanders, Ph.D., D.D., President of Washburn College, Topeka, Kansas. With Maps and Chart. Price \$1.00 net. Also published in four quarterly parts, paper cover, price 20 cents each, net.

THOMAS Y. CROWELL CO. New York,

The Cause of the War. By Charles Edward Jefferson, pastor of the Broadway Tabernacle in New York City. Price 50 cents net.

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CHURCH CALENDAR CO. 1 Madison Ave., New York.

Christian Year and Church Calendar. 39th Year of Publication, 1915, from Advent, 1914, to Advent, 1915. Price 82 cents each, postpaid.

THE LITTLE LOAD

MANY YEARS AGO there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf, scarcely half the size of the others. But when she came home and her mother began to cut the loaf, out dropped six shining coins of silver.

"O Gretchen!" exclaimed her mother, "this must be a mistake. The money does not belong to us. Run as quick as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no; it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—ELLA LYMAN CABOT, in *Ethics for Children.*

THE CHURCH AT WORK

THE FIRE AT HOFFMAN INSTITUTE

INFORMATION was printed in the *THE LIVING CHURCH* recently of a fire at Hoffman—St. Mary's Industrial Institute, Keeling, Tenn., a work of the Church for colored people. Archdeacon Demby, who is in charge of the colored work in Tennessee, states that, going immediately to the school on receipt of the notice, he found that the damage would not exceed \$150. Even the loss of this amount is an embarrassment to the work, however, particularly as funds were needed to complete the building and properly to furnish it before the fire came, and this becomes therefore an added burden. The Archdeacon found the teachers and students "worried, fatigued, and excited," as they had personally fought the flames, carrying buckets and tubs of water, moving trunks, etc.; but no injury to any of them.

ANNIVERSARY OF INTRODUCTION OF CHORAL SERVICE INTO AMERICA

A UNIQUE ANNIVERSARY kept annually at the Church of the Holy Cross, Troy, N. Y., is that of the introduction of the choral service into our American churches, which stands to the credit of that parish. Christmas Eve is the seventieth anniversary of that event, as also of the opening of the church itself.

FOR CONSECRATION OF DEAN SUMNER

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Walter Taylor Sumner, D.D., Bishop-elect of Oregon, as follows:

Time: Festival of the Epiphany, Wednesday, January 6th, 1915.

Place, Cathedral of SS. Peter and Paul, Chicago, Ill.

Consecrators: The Bishop of Chicago, presiding; the Bishop of Ohio, the Bishop of Michigan City.

Presenters: The Bishop of Iowa, the Suffragan Bishop of Chicago.

Preacher: The Bishop Coadjutor of Southern Ohio.

Attending Presbyters: Rev. H. M. Ramsey, Rev. Herman Page, D.D.

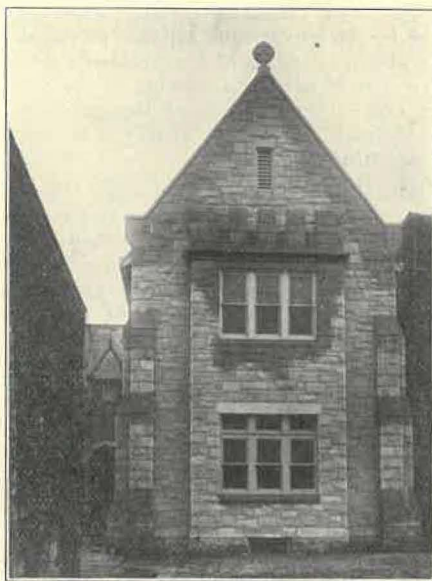
Master of Ceremonies: Rev. C. H. Young.

DEATH OF REV. DR. BARROWS

ON THURSDAY, December 17th, occurred the death of the Rev. Dr. Napoleon Barrows at the home of his son, the Rev. Wm. Stanley Barrows, headmaster of De Veaux College, Niagara Falls. Dr. Barrows was in his ninetyeth year and at the time of his death was the oldest alumnus of Hobart College having been graduated in the class of '44. He received his M.A. in 1847 and the degree of D.D. was conferred upon him by his Alma Mater in 1896. After his graduation he studied law with Judge Ganson of Buffalo and was admitted to the bar, but later took up his studies for the ministry at the Hobart Divinity School (now the Delancey Divinity School) and was ordained in 1852. He was the oldest living graduate of this institution as well. He served in the dioceses of Western New York, Pennsylvania, New Jersey, and Long Island, and for a time was on the Standing Committee of Long Island and Newark. He retired from active ministry after fifty-one years of labor and made his home with his son. The body was taken to Huntington, L. I., for burial on Saturday.

PARISH HOUSE AT STEUBENVILLE DEDICATED

ON TUESDAY morning, December 15th, Bishop Coadjutor Du Moulin dedicated the new parish house of St. Paul's Church, Steubenville, Ohio (Rev. Wm. M. Sidener, rector). This new addition to the parish house has just been completed at a cost of \$11,000. It was found necessary by the growing Sunday school and church. The first floor is devoted to a large club room for the various societies of the parish and a kitchen. The second floor will be used by the primary department of the Sunday school. The basement has been fitted up as a gymnasium. The entire build-



ST. PAUL'S PARISH HOUSE
Steubenville, Ohio

ing was handsomely furnished by parishioners. At the conclusion of the dedicatory ceremonies, the choir, clergy, and congregation marched into the church, where Bishop Du Moulin celebrated the Holy Communion, and in a happy address congratulated the parish upon the accomplishment of the work. There were many visitors from out of the city.

MEMORIALS AND GIFTS

A NEW Altar book desk and a beautiful new Litany desk have recently been given to Christ Church, Albion, N. Y. (Rev. Glenn W. White, rector). Both of these memorials were made by R. Geissler.

THE CHILDREN of the late Daniel Pollock Barnard have presented a handsome oak pulpit to St. Paul's Church, Camden, Delaware. The pulpit was dedicated by the Bishop on the Third Sunday in Advent at the time of his annual visitation.

THERE HAS recently been erected in the tower of St. John's Church, Youngstown, Ohio, (Rev. Abner L. Fraser, rector), a chime of five bells unusually rich and exquisite in tone. The two largest bells weigh 2,200 and 1,900 lbs. respectively, the smallest of the other three weighing 400 lbs. They strike each full hour together with the half hours, and are operated by an electric clock mechanism of the most modern design. The chime was given by Mr. Edward Livingston Ford in memory of his wife, Blanche Butler Ford, and cost \$6,000.

GEORGIA

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

Secretary Gardner's Visit to Savannah—Pew Rents Abolished

THE REV. DR. WILLIAM E. GARDNER, secretary of the General Board of Religious Education, visited Savannah on the Third Sunday in Advent, preaching and addressing the Sunday school workers, at St. John's Church, and preaching at St. Paul's Church in the evening.

A DISTINCT advance has been accomplished at St. John's Church, Savannah, in the abolition of pew rents. It has been well known that this was the objective nearest the heart of the rector, Rev. Wm. T. Dakin, in fact it is said to have been the first condition of his acceptance of the rectorship. No small credit is due him for his skill in overcoming the prejudices engendered by a custom of sixty years' standing. Notwithstanding the financial stringency which has pressed heavily upon the South, the income of the parish, under the "every-member canvass" and duplex envelope system, has increased fifteen per cent. over that of the pew rental system. And the congregations are increasing. All seats are now free in this diocese except in two parishes.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Building of a Church Stopped by the Death of the Contractor

THE CONGREGATION of the chapel of the Advent, Baltimore (Rev. Charles L. Atwater, vicar), has been greatly disappointed at the unexpected stopping of the work on the new church. Sufficient money had been pledged and raised to justify beginning operations, the contract for the new church was let, and the work begun in July last, and it was confidently expected that the building, so long hoped and worked for, would be completed before the winter. Some work of demolition of the rear of the old building had been done and the new foundation laid, when all work was stopped by the death of the contractor, Mr. Clinton Smith. It became necessary to secure new bids, but they were so slow coming in and so high in comparison with Mr. Smith's, that the vestry decided it was advisable to postpone further operations until early spring at least. The necessity of this decision was increased by reason of not having sufficient money on hand, and no assurance that certain pledges would be fulfilled when called for, on account of the present financial depression. This left them with no alternative but to stop the work and wait for better conditions. In the meantime the members of the congregation, though disappointed, are determined to show all the greater loyalty to their chapel and their vicar, and to wait with patience and hope until their new church is completed.

THE FIRST of the inter-parochial missionary meetings for young Churchwomen of Baltimore, recently organized by Mrs. James M. Rhodes, Jr., of St. Paul's parish, was held at the residence of Dr. Robert W. Johnson. Mrs. John Ely of St. Mary's School, Shanghai, China, spoke of the work done there for Chinese girls, and so inspired the girls present that over seventy gave their names as wanting to subscribe to St. Mary's School. Four girls offered to build and furnish a room themselves, and a young married woman pres-

ent offered to double any amount raised up to \$500.

THERE HAS recently been placed in the ladies' room of the altar society at St. Paul's Church, Baltimore, a memorial photograph of Miss Frances Donaldson, one of the original members of the altar society, who entered into rest May 3, 1909.

A MISSION STUDY institute, which was arranged for by Miss Edith Duer, educational secretary of the Woman's Auxiliary of the diocese, was held in the parish house of Grace and St. Peter's Church, Baltimore, from Wednesday, December 9th, to Saturday, December 12th, inclusive. Normal classes in mission study met each morning and afternoon, the senior class being under the leadership of Miss Emily C. Tillotson, assistant secretary at the Church Missions House of the Woman's Auxiliary, and the junior class having as its leader Miss Gertrude Ely of Philadelphia, Pa. The classes were conducted by what is known as the "discussion method," and delegates were present from the various parishes of the city and vicinity, and much valuable information, interest and inspiration were imparted.

THE AUTHORITIES of St. Thomas' Church, Hancock, Washington county, whose burial ground surrounding the church has been crowded for some time, have just purchased ten acres of ground adjoining the eastern end of the town, and have laid it out in lots for a new cemetery, thus solving a problem that has vexed this parish for several years past.

TRAINING CLASSES for Sunday school teachers and those who are planning to become teachers are being held throughout the winter every Monday afternoon and Tuesday night, at the diocesan library, Baltimore, under the direction of Miss Jane Millikin, superintendent of the teacher training department of the diocese.

MILWAUKEE

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

Death of Carlos S. Martin

THE DEATH of Carlos S. Martin, a Churchman well known in the city, occurred in Milwaukee on the evening of December 15th. Mr. Martin was seventy years of age and had been in the employ of the C. & N. W. Ry since he was sixteen. He was retired on a pension last October. In his younger days Mr. Martin had been connected with several of the vested choirs of the city. He was a member at the last of St. Mark's Church, but during the greater part of his life had been connected with St. John's parish.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.

A Parish House Opened

THE NEW parish house of the Church of the Ascension, St. Paul (Rev. A. G. Pinkham, rector), was formally opened on Monday, November 2nd by a service of benediction in which a congregation of two hundred persons participated. The service was followed by a social gathering in the basement.

MISSOURI

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

An Automobile Presented to a Missionary

THROUGH THE efforts of the Bishop Coadjutor and a layman who prefers to remain unknown and a few other interested persons the missionary to the city institutions, the Rev. J. H. Lever, has secured a Buick auto-

mobile. The missionary visits and holds services in nine institutions, representing about six thousand people, the institutions being scattered all over the city and one is ten miles south, so that an automobile was a real necessity.

MONTANA

L. R. BREWER, D.D., Bishop
WM. F. FABER, D.D., Coadj.

A Popular Clergyman Leaves for Another Field
—Parochial Missions Held

THE REV. F. J. MYNARD has resigned the rectorship of the Church of the Incarnation, Great Falls, and has accepted a call to the rectorship of St. Michael's Church, North Yakima, in the district of Spokane. His resignation is to take effect January 31st. Mr. Mynard has been rector in Great Falls for a number of years, and has seen the parish grow to be one of the strongest in the diocese. A large and beautiful stone church has been built and well equipped. And both Mr. and Mrs. Mynard have won the esteem of the whole community. Mrs. Mynard has been for some years the efficient president of the diocesan branch of the Woman's Auxiliary. Mr. Mynard is a member of the Standing Committee and one of the deputies to the General Convention. They will be greatly missed in the diocese.

THE REV. C. W. MACWILLIAMS has recently been holding a mission at Baker in the eastern part of the diocese and Bishop Brewer has been holding one in Thompson Falls in the extreme western part of the diocese. It is the intention to hold missions in a good many places during the winter and spring.

NEWARK

EDWIN S. LINES, D.D., Bishop

Injured People are Improving

THE REV. D. STUART HAMILTON, Mrs. Hamilton, Mrs. Miriam, and the chauffeur, who were so seriously injured in the accident described in these columns last week, are doing as well as could be expected. All are patients in the Hackensack Hospital and must remain there for some time to come. The rector of St. Paul's Church, Paterson, N. J., is the most dangerously injured. From the depth and extent of his wounds there is danger of permanent lameness. He keeps up his usual good spirits in spite of intense suffering.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Another Regional Conference Organized—Other News

AT THE recent meeting of the Lima regional district at Christ Church, Lima, at which Bishop Du Moulin presided, twelve parishes and missions were represented. An organization was effected by the election of the Rev. Arthur M. Griffin, rector of Christ Church, Lima, president, the Rev. Albert E. Selcer, secretary and treasurer, and the appointment of an executive committee. At the banquet in the evening addresses were made by the Bishop, the Rev. John Stuart Banks, the Rev. Frank A. Zimmerman, and the Rev. Mr. Selcer. The first semi-annual meeting of the district will be held in January.

AT GRACE CHURCH, Toledo (Rev. Fred-

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erick C. Roberts, rector), something more than \$1,000 has been expended upon improvements on the interior of the building. A valuable pipe organ, belonging to St. Mark's Church, Toledo, displaced for a larger one, and given to the vestry of that parish to Grace Church, has been installed and improved, the chancel redecorated and several memorial windows added, one each to the memory of the Rev. William W. Hodgkins and the Rev. William C. Hopkins, D.D., former rectors of the parish. A feature of the morning office upon the occasion of Bishop Du Moulin's recent visitation of the parish, was a service of blessing of the several gifts.

THE THIRD monthly conference of the Woman's Auxiliary of the diocese was held at St. Mark's Church, Cleveland, Friday, December 11th, nearly one hundred women being present in spite of exceedingly unfavorable weather. Miss M. S. Grider, for some years a missionary worker in Alaska, made an instructive and inspiring address.

THE REV. WILLIAM M. SIDENER, rector of St. Paul's, Steubenville, held a five days' mission at Ascension Church, Wellsville (Rev. Jonathan W. Miller, rector), beginning Monday, December 7th, the attendance and interest both being gratifying and encouraging. Bishop Du Moulin made a visitation of the parish Sunday, December 13th, confirmed a class and instituted the rector into the parish. The following Monday evening the congregation *en masse* visited the rectory on a mission of welcome and congratulation to the rector and Mrs. Miller, who have won for themselves a place of esteem and affection in the entire community.

RHODE ISLAND

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

Sermons to Young Men—A Remarkable Record of Longevity

AT GRACE CHURCH, Providence (Rev. Frank Warfield Crowder, Ph.D., rector), there has just been concluded an interesting course of sermons to young men preached at the Sunday evening services in Advent, entitled, "Secrets of Success in Life." 1. "No Success without Vocation," preached by the Rev. Samuel S. Drury, L.H.D., rector of St. Paul's School, Concord, N. H., November 29th. 2. "Concentration of Energy," by the Rev. Phillips E. Osgood, rector of the Church of Our Saviour, Roslindale, Mass., December 6th. 3. "Fidelity to Trust," by the rector, Rev. Frank Warfield Crowder, December 13th. On Sunday evening, December 20th, the service was in commemoration of the one hundred years of peace between the United States and Great Britain, the president of Brown University, Dr. Faunce, delivering the address. The Treaty of Ghent was concluded on Christmas Eve, 1814.

ON FRIDAY evening, December 11th, the Woman's Auxiliary of Grace parish celebrated its eighty-fifth anniversary—a remarkable record of longevity in a parochial society, demonstrating the life-giving power of working for missions. On this occasion an interesting address was delivered by Mrs. John Ely of Shanghai, China. The men as well as the women of the parish were invited to be present.

ST. GEORGE'S CHURCH, Newport, has completed its new parish house and the building was dedicated with a simple and appropriate service on Sunday evening, December 6th.

SOUTHERN OHIO

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

Clergy of Cincinnati Entertained at Dinner—Guild of St. Barnabas

THE CHURCH CLUB of Cincinnati at its December meeting entertained the clergy of

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that city and its environs at the University club to dinner. After the meal a discussion of "Why Men do not go to Church" brought out but few new points. The failure of family religion and the neglect of the Church to speak with authority were presented as causes while others suggested that the way to a larger attendance of men lay through social service.

THE GUILD of St. Barnabas for Nurses, the Cincinnati branch, was strengthened at its December meeting by the admission of the Rev. Robert Williams, curate at the Cathedral, as priest associate, and Mrs. A. J. Redway as associate. A happy surprise was the presentation to Canon Reade of a handsome pyx, a wafer box for his private communion set. Canon Reade has composed and had printed *The Nurse's Carol*, a hymn for the use of the guild.

ON DECEMBER 29th at Glendale, Mr. and Mrs. Mortimer Matthews give a reception to the Very Rev. Dean Paul Matthews, Bishop-elect of New Jersey, and Mrs. Matthews.

THE REV. BRUCE V. REDDISH of Orange, N. J., visited relatives in Springfield and Cincinnati. While in the former city he took several services at the Church of the Heavenly Rest, and while in Cincinnati he preached at

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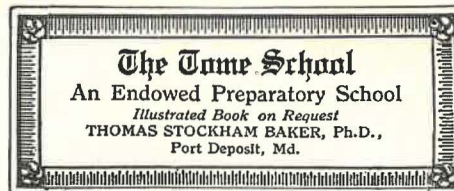
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THE MUSICAL service in Advent at the Cathedral, Spohr's "Last Judgment," was excellently given by the vested choir of men and boys under the direction of Mr. K. O. Staps, A.R.A.M., organist and choirmaster. The sacred edifice was crowded to the doors.

TENNESSEE

THEOS. F. GAILOR, D.D., Bishop.

Clericus of Chattanooga and Vicinity

THE CLERICUS of Chattanooga and vicinity held its monthly meeting in Archdeacon Claiborne's office, 59 Chamberlain Building, Monday morning, with a full attendance, and a most enthusiastic meeting. Dr. Clark of St. Paul's Church, Chattanooga, gave a splendid address on diocesan missions, discussing the needs both financially and men to man the unoccupied places. A most intelligent programme was adopted to promote the missionary interest, especially in East Tennessee.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Brotherhood Meeting in Richmond

THE REGULAR annual meeting with corporate Communion of the Brotherhood of St. Andrew was held on St. Andrew's day at St. Mark's Church, Richmond. The attendance was unusually large and the interest was heightened by the presence of Bishop Gibson and Bishop Brown of Virginia, the Rev. Drs. Darst and Goodwin and the Rev. I. R. Tyler, rector of St. Mark's Church. The preacher was Bishop Brown. The choir was increased by a large number of male voices and the familiar hymns, adapted to the service, sung most heartily by the large congregation, was a marked feature of the services.

WASHINGTON

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

Every-Member Canvass at St. John's Church, Georgetown—Sermons on the Ministry

THE FIRST every member canvass inaugurated in Washington seems to have been successfully launched by St. John's Church, Georgetown parish (Rev. C. P. Sparling, rector). The preliminaries leading up to the canvass were quite similar to those instituted by one or two other churches in other dioceses. There was a dinner, at which all the men of the parish were invited, with entertaining speakers and music; then a call for volunteers and a subdivision of the parish into districts—two statements by the rector on the Sundays preceding the day of the canvass—and an address at the close of a morning service by a layman in no way connected officially with the parish. Results as far as at present ascertained are thoroughly satisfactory, the increase in the number of pledges made under the duplex envelope system for parish expenses being 150 per cent., and for missionary and outside purposes nearly 300 per cent.

IN PURSUANCE of a request made in a resolution passed by the Ember Guild on September 16, 1914, Bishop Harding suggested to all the priests of the diocese that on the Third Sunday in Advent which is "Priesthood Sunday," they preach on "Vocation to the Sacred Ministry," in order to awaken the young men of the Church to their privileges and opportunities to serve God in holy offices for the benefit of the people.

MRS. JOHN A. LOGAN, chairman of the District of Columbia committee for the Belgian Relief fund announces that seventy-five cases of clothing, a large quantity of canned milk, etc., and \$2,800 worth of flour

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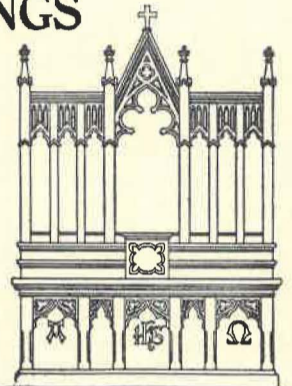


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FATHER HARRISON, O.H.C., of Sewanee, held a retreat for many priests of the diocese in St. James' Church (Rev. James W. Clark, rector), Saturday, December 19th.

WESTERN COLORADO
BENJAMIN BREWSTER, D.D., Miss. Bp.

Meeting of Arthur Brooks Memorial Conference

THE ARTHUR BROOKS Memorial conference for Western Colorado was held in St. Matthew's Church, Grand Junction (Rev. John W. Heal, rector), on Saturday, Sunday, and Monday, December 12th, 13th, and 14th. All of the parochial clergy of the diocese and a few laymen were in attendance. A splendid programme, covering such topics as "The Provincial Synod," "The Nation-wide Preaching Mission," "Prayer Book Revision," "The Parish Priest and His Work," together with book reviews and a round table conference, was pretty well carried out. All of the papers presented gave evidence that much thought had been bestowed upon them in their preparation, and were very helpful, and some of them provoked lively discussion. It was decided to request Mrs. Ogilvie to continue the Arthur Brooks Memorial Library to Western Colorado, and also that the district paper, the *Western Colorado Evangel*, be published for another year. The clergy who had attended previous conferences in this district were quite unanimous in their opinion that this session was the most successful and helpful ever held. Several improvements in the parish buildings, completed just in time for the conference, added to the pleasure of the occasion. The guild hall, which had only a short time ago been freed from debt by the good work of the members of the woman's guild, was newly decorated for the occasion, the cost of the work being borne by three laymen of

the parish who wished in that way to express their appreciation of the women's work. On the walls of the hall have been placed portraits of all the Bishops who have had jurisdiction in Western Colorado, together with former missionaries and rectors of St. Matthew's parish. A splendid picture of Bishop Brewster was added at this time. The vestry room of the church was also newly decorated. These improvements are merely the beginning of the complete renovation of all the parish buildings, which it is hoped may be completed by Easter; but the rector insists that money for the improvement must be in hand before any work of the kind is begun.

CANADA

Bishop Elected for Quebec—News from the Various Dioceses

Bishop Elected for Quebec

AT THE special session of the diocesan synod, called to elect a successor to the late Bishop Dunn, which met in the Cathedral Hall, Quebec, December 16th, the Very Rev. Dr. Williams, Dean of Quebec, was elected on the second ballot. The Very Rev. Lennox Williams, Bishop-elect, is a son of the late Rt. Rev. J. W. Williams, D.D., fourth Anglican Bishop of Quebec. Bishop Dunn was the fifth. Dean Williams has just completed his fifty-fifth year, having been born in Lennoxville, Quebec, on November 12, 1859. He was educated at Bishop's College School and St. John's College, Oxford. He was ordained deacon in 1885 and priest in the following year. He was first curate and subsequently for twelve years rector, of St. Matthew's Church, Quebec. He has been Dean and rector of the Cathedral of Holy Trinity, Quebec, since 1899.

Diocese of Quebec

THE BEAUTIFUL carved oak doors pre-

sented to St. Peter's Church, Sherbrooke, by Mrs. Norreys Worthington, in memory of her husband, were dedicated at an early celebration recently.—SOME VERY good papers were read at the November Sunday school conference in the Cathedral Hall, Quebec.—THE preacher on Advent Sunday in St. Matthew's Church, Quebec, was the Rev. Professor Jenks, D.D., of the General Theological Seminary, New York.

Diocese of Montreal

IN HIS Advent message to the diocese, Bishop Farthing dwells upon the duty of forgiveness. Speaking of good will to men he says, "At this time good will is hard to express to all because our country is at war," and farther on, "Let us then literally pray for our enemies, the Germans, Austrians, and Turks." In a pastoral letter the Bishop begs those responsible for all mission congregations to pay in their dues before Christmas, as the books close on the 31st of December.—THE ANNUAL meeting of the Montreal Woman's Auxiliary will be held the third week in February.—ST. MARTIN'S congregation are much encouraged to find that after all the church can be saved. It has not been used since the spring, as the building was then pronounced to be unsafe. Expert opinion was then called in with the result that a new concrete foundation and basement floor is now being put in which will make the church perfectly safe and habitable.—THREE of the clergy of the diocese (Montreal) took part in the general mission in St. John, diocese of Fredericton, the last week in November.—THE DAUGHTERS of the King of the circle of St. James the Apostle, Montreal, presented the rector, the Rev. A. P. Shatford, with a pocket Communion service to use in his work as chaplain to the troops. He leaves with the second contingent shortly.

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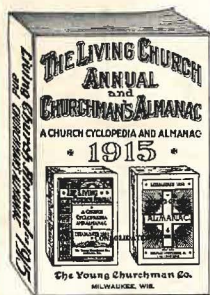
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