

The State Historical Society

The Living Church

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THE LIVING CHURCH

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IT IS NOT, after all, a question of the quantity of what we do, but the quality of it. God knows of how poor stuff our dreams and deeds are woven; but if it is the best we can give, if we desire with all our hearts what is noble and pure and beautiful and true—or even desire to desire it—He will accept the will and purify the deed.—A. C. Benson.



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VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 16, 1916

NO. 7

EDITORIALS AND COMMENTS

TO THE PRESIDENT OF THE UNITED STATES

Mr. President:

You have asked for expressions of opinion from Americans relating to the deportation of Belgians by German authority. The Living Church feels that no expression of the horror of the American people can be over-stated. We have carefully read the German defense. It is such a defense as used to be made for the African slave trade. Humanity rejected that defense more than a century ago. We are not interested in promises that efforts will be made to ameliorate the conditions under which deportation shall proceed. We demand, in the name of humanity, that **DEPORTATION CEASE ABSOLUTELY** and that men who have been kidnapped by military authority be immediately returned to their homes.

Because the American people are, and desire to be, friends of the German people, we feel warranted in proceeding to the farthest limit in pressing this view as the urgent plea from friend to friend. And if it shall prove that the expression of this friendly and disinterested view of the American nation shall be unavailing, our disappointment in the German nation and people will be so great that at least a generation must elapse before confidence in them can be restored.

Most earnestly do we promise our support to you, Mr. President, in such steps as you shall deem it proper to take in presenting the **SOLEMN PROTEST OF THE AMERICAN PEOPLE** to the German Nation.

Steps to World Peace

THE Protest which the American people are bound to make, through their government, against German deportation of Belgians must, undoubtedly, embarrass the nation in maintaining that attitude of friendly neutrality which it has imposed upon itself from the beginning. Americans are profiting by the war, but America is not, and we cannot and do not believe that the national conscience is blunted by the war profits that an inconsiderable minority of our people are making. America is still actuated primarily by the desire to serve in this world chaos.

Let us reconsider our position and adjust it to this present necessity.

No doubt it is true that none of the belligerents is satisfied with the official American attitude toward the war. Neutrality is a difficult role, and not one that makes for popularity. On the moral side it is easy for neutrality to be mere indifference to wrong. On the political side it is easy for it to become a synonym for national weakness, if not national selfishness. We are, as a people, in danger from both of these possibilities, but yet Americans are at least trying to steer clear of both.

This nation is neutral because it wishes to play the part of friend to all the belligerents. We have said that this is difficult. With formal protests from Belgium against the deportation of its citizens and from Greece against the demands of the Allies, with a keen moral sense of the outrages against Armenians, Syrians, and others, and with grievances of our own such as led to the request for the recall of the ambassador from one nation and of several attachés from another, with the *Lusitania* un-avenged and a continuous succession of delicate questions arising from other acts of war, it is very, very difficult to maintain the attitude of universal friend. Moreover, the conviction that the war is a colossal crime inflicted by one group of nations upon another group must necessarily add to our difficulties when we seek simply the opportunity to serve. "We have no right," as the Bishops said in their Pastoral, "to place in the same class all the belligerents, aggressive and defensive, in this or every war."

There were from the beginning two conceivable courses open to the American nation. It could sit as judge between the

belligerents, issuing from time to time its edicts as to which was right and its protests against those that were wrong. Or it could refuse the role of judge and assume, instead, that of friend to all.

Let us be fair to each other in this country. A great many Americans preferred the former course, and there is a great deal to be said for it. If our moral integrity as a nation demanded that course, rather than the other, it were then immaterial whether or not it led to war—as almost certainly it would. Quoting the Pastoral again, “the fact that our nation is not at war affords no ground for smugness, much less for self-applause.” “God hates a godless and empty peace as much as He hates an unrighteous war.”

If, as a nation, we have adopted another course, it is because there seemed a better opportunity for service by reason of it. We shall intervene in the world war just as little as we can, and when we interpose a view of our own we shall do it because duty seems to compel it.

IT IS NOT AT ALL CERTAIN that the friendly offices of the United States will be desired by either side in the present contest. Both sides undoubtedly feel that the American desire to be friendly with them ought to have taken the form of being enemy to their enemies. England and Germany alike feel that they are fighting for the preservation not only each of its own national existence but for the very civilization which is represented by each. Americans at least believe they see the fallacy in this belief on the part of one, if not of both, of these two combatants, and, if our nation had elected to set itself up as international judge, some very cogent reasons could have been presented by which this belief could be sustained. The weakness of this course would lie in the fact that the original quarrel did not lie between England and Germany but between Austria and Russia, and Americans have very much less intimate knowledge of the internal and diplomatic politics of those two nations than they have of the two former.

But we have not elected to act as judge. The present American duty would seem to be that of impressing upon England that the German people are just as confident that they are the aggrieved parties in this combat as the English people are of the opposite; and to impress the opposite fact upon Germany. It is not our duty to pronounce one party right and one party wrong, ever though we believe that we are able to detect the right and the wrong. The important matter is to show just what each of the belligerents *thinks* it is fighting for; then to inquire what each of them thinks ought to be done to secure that end in any peace compact; and finally, what each of them thinks ought to be done to prevent a like outbreak of hostilities in the future.

To secure that three-fold expression of opinion from each of the nations would seem to be the first step when, or if, it should be tactful for the good offices of this government to be extended. They are not likely to be tendered unless previous inquiry should elicit the information that they would be welcomed. Spokesmen for the British government have quite lately stated, in the House of Commons, that a peace tender from the United States at the present time would not be regarded as a friendly act. But it is quite possible that a preliminary inquiry of the sort we have mentioned would be regarded in a different light. Perhaps the change of ministry in England may constitute a favorable opportunity for inquiring *whether such an inquiry* would receive favorable consideration.

In the meantime some of the information can be obtained in an unofficial manner. At the suggestion of the League to Enforce Peace, Dr. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has obtained, through Count Bernstorff, the following expression from the Chancellor of the German empire, Dr. von Bethmann Hollweg, being a quotation from a speech delivered before the German parliamentary committee on ways and means, on November 9th:

“We have never concealed our doubts with regard to the ques-

tion whether peace could be permanently guaranteed by such international organizations as Arbitration Courts. I shall, however, at this place not discuss the theoretical aspects of the problem, but we must now and at the time of the conclusion of peace from the point of view of facts define our position with regard to this question. When at and after the end of the war the world will become fully conscious of its horrifying destruction of life and property, then through the whole of mankind will ring a cry for peaceful arrangements and understandings which, as far as lies in human power, shall avoid the return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result. Germany will honestly cooperate in the examination of every endeavor to find a practical solution of the question, and will collaborate to make its realization possible. This all the more, if the war, as we expect and trust, will create political conditions which do full justice to the free development of all nations, the small ones as well as the great nations. Then it will be possible to realize the principles of justice and free development on land and of the freedom of the seas. The first condition for evolution of international relations by way of arbitration and peaceful compromise of conflicting interests should be that no more aggressive coalitions are formed in future. Germany will at all times be ready to enter a league for the purpose of restraining the disturbers of peace.”

So also Dr. Macfarland obtained a statement from Dr.

Adolf Deissmann, one of the German intellectuals who signed the well-remembered defense of the German position at the outset of the War. Dr. Deissmann's view is a very cautious one; but when he speaks of Germany “wedged in between most powerful states whose imperialistic tendencies have led to all-absorbing and all-controlling militarism and navalism”, he must be credited with writing in perfect good faith. Much of the problem of the War grows

out of the fact that Germans believe of their neighbors exactly what their neighbors believe of Germany.

Is there any way of assuring either party that the other honestly believes itself to be on the defensive? Whatever be our view of the evidence as to which is the party of “all-controlling militarism and navalism”, the part upon which Americans must lay stress is that each believes it of the other and not of itself. Oh that some dominating figure could arise, big enough to take England and Germany both at their word, and find the way to give each the point of view of the other! What must be secured in any peace compact is that *all* the nations must be protected from *any* nation that can be described in the terms used by Dr. Deissmann, but at the same time it is not necessary that the United States, or any other party, should catalogue what states are, or what are not, rightly described in that language.

In part Dr. Deissmann's reply is as follows:

“I gladly answer your important inquiry. The question raised by Lord Bryce whether, after the close of this most destructive war, arrangements could be made by which peace-loving nations should pledge themselves to desist from any attack with arms and submit all matters of dispute to a court of arbitration, is one of the great burning questions of the future which concern not only a group of nations but all mankind. Although history teaches us that the road leading to this goal is not easy, yet I venture to say that in our country the idea of arbitration is gaining ground constantly. We do not speak of it in superlatives or in terms of apocalyptic enthusiasm; for we are wedged in between most powerful states whose imperialistic tendencies have led to all-absorbing and all-controlling militarism and navalism. We face the problem with that reserve and soberness which faith in God and His universal Government and unerring guidance of human affairs imposes upon us.

“Of course, if attempts to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations must be burnt out, and the intellectual heads of nations, above all, the Christian leaders, must under full recognition of the *bona fides* of their opponents, be ready to forgive one another's thoughts as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of re-construction. In creating this atmosphere, which is pre-requisite to every step towards a better mutual understanding, neutral Christians have a great mission. Without pharisaism and by the proper attitude which avoids everything that might pour oil into the flames of war, they should regard

TELEGRAM FROM BISHOP LAWRENCE

NEW YORK.

Please accept my particular thanks for your many courtesies in connection with the Church Pension Fund number of THE LIVING CHURCH. It seems to me that in co-operating with us in this matter you have rendered a strong and lasting service to our work.

WILLIAM LAWRENCE.

combatants as suffering brethren, nurse their wounds, and reconsider the attitude of their hearts and minds."

What Dr. Deissmann avers as to "the mental and spiritual atmosphere" that is necessary is precisely that which President Wilson has sought to preserve in this country; and the attitude that Dr. Deissmann asks the "Christian leaders" to observe is that which THE LIVING CHURCH has sought as its chief characteristic in every discussion of the War. It is not the easiest nor the pleasantest policy, nor do we pride ourselves that it has been a popular policy, even among our own readers.

But, in its pursuance, the American people must not be understood to be condoning wrongs. At the present time, for instance, the desire to serve humanity demands the strongest sort of insistence that Turkey shall not persecute Armenians and that Germany shall not deport Belgians from their homes. Friendship requires that we should approach these, and any other Powers that are or shall be *prima facie* offenders against humanity, with the desire to do full justice to their own points of view; and if, through perversion or exaggeration of facts or through false reports, we have been misinformed in the matter, we should be ready and glad to be corrected. But, *as the facts are stated from Berlin itself*, the enormity of the crime which Germany is inflicting in the deportation of Belgian civilians, following upon the enormity of the crime of her Turkish ally, strikes the American people with intense horror and must necessarily render it exceedingly difficult for us to preserve that sense of friendliness which it is our desire always to have. Friendship for nations does not mean that we will condone the crimes of nations; and undoubtedly the time may come when, because of crimes against helpless peoples, the American people will demand that their horror be demonstrated by a complete cessation of diplomatic intercourse. The protest of this government against these acts cannot be too strongly voiced so long as, at the same time, it is so expressed as to show our desire to understand and do justice to the German and the Turkish points of view and to correct any misconception under which we may be laboring.

America can perform a great service to humanity; but our duty is totally different from the duty of Englishmen and of Frenchmen. Because so many Americans have failed to perceive this, the United States has undoubtedly been hampered in its benevolent intentions.

ALL the foregoing was written before the news was received that Germany had asked the neutral states to ask for the opening of negotiations looking toward peace. Everything will depend upon the nature of the peace which Germany desires.

Germany Proposes Peace Parley

So much in this present War seems to rest upon mutual misunderstanding that an armistice in which explanations should be submitted on behalf of each of the belligerents might prove exceedingly useful. Beyond that, one cannot at this time say. The peace for which the world yearns is a peace that shall be based on justice and honor and that shall have promise of permanence. Whether such is the peace that is offered must depend upon facts that, as we go to press, are yet unknown.

WE have recently printed in THE LIVING CHURCH a full list of changes adopted by the late General Convention in the Prayer Book, compiled from the notes of our correspondent at the sessions. We are advised, however, that there are several errors in the list as printed. It has thus far been impossible to obtain the official list and some little delay must necessarily ensue before we shall be able to make such corrections as are required. While, therefore, the list printed was correct in substance and in most details, yet we are obliged to say that apparently there are some inaccuracies. We ask, therefore, that the list be not relied upon absolutely until we have the opportunity of comparing it fully with the official schedule—which we shall do with care as soon as the latter is at hand.

Changes in the Prayer Book

THE sudden death of Dean Grosvenor is a severe shock to all who knew him. Dean Grosvenor was one of the most lovable of men. He had made a place for himself in the hearts of great numbers of people in New York. As rector of the Church of the Incarnation, and then as Dean of the Cathedral, he was preëminently the pastor of souls. As deputy to General Convention, and a force in the Church at large, his counsel was always

thoughtful and his influence was always felt. In all his relations he was invariably the Christian gentleman.

God grant him rest and peace, and ever increasing light and spiritual growth.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 11th:

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Holy Trinity Church, Oxford, Md.	5.54
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St. Peter's Church, Freehold, N. J.	6.40
"Thanksgiving Offering"	10.30
"Marina," New Haven, Conn.	10.00
St. Clement's Church, Wilkes-Barre, Pa.	36.18
W. S. B., Hartford, Conn.	25.00
St. Boniface's Chapel, Comfort, Texas	1.25
"C. B."	5.00
Grace Church, Louisville, Ky.	27.21
B. E. Seymour, Central City, Colo. *	2.00
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Rev. Dr. J. H. Cabot, Boston, Mass. †	2.00
All Saints' Church, Mobile, Ala. †	28.09
St. John's Church, Framlingham Centre, Mass. †	1.00
St. Andrew's Church, Framlingham, Mass. †	11.00
St. Peter's Church, Plymouth, Conn. †	6.00
E. H. †	2.00
Mrs. H. K. Hatfield, Hanover Mass. †	25.00
Trinity Church, Tiffin, Ohio †	17.55
C. P. S. †	10.00
St. Peter's Church, La Grande, Ore. †	15.00
A communicant of St. John's Church, East Hartford, Conn. **	50.00
Grace Church, Mansfield, Ohio ††	45.00
Christ Church, Chicago, Ill. ††	25.00
Total for the week	\$ 957.65
Previously acknowledged	35,198.50
	\$36,156.15

- * For Belgian relief.
- † For work in France through Dr. Watson.
- ‡ One-half for Belgian relief; one-half for French relief.
- § \$5.00 each for Paris, Rome, and Munich.
- ** For work in Geneva.
- †† \$25.00 especially for work in Geneva.
- ††† \$5.00 for French relief, \$5.00 for Belgian, \$5.00 for French soldiers, and \$10.00 for British prisoners in Germany.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

ARMENIAN AND SYRIAN RELIEF FUND

Two Churchwomen of Ontario, Ore.	\$ 1.50
St. Luke's Church, St. Albans, Vt.	31.00
Trinity Mission, Cleburne, Texas	7.50
St. Matthew's Church, Alliance, Nebr.	12.38
Ascension Sunday School, Mocksville, N. C.	2.75
A friend in Charlotte, N. C.	1.00
Grace Church, Ravenna, Ohio	25.00
St. Thomas' Church, Owings Mills, Baltimore Co., Md.	40.00
St. James' Episcopal Church, Texarkana, Texas	14.10
Grace Church, Freeport, Ill.	55.45
Grace Church, Stafford Springs, Conn.	6.50
B. E. Seymour, Central City, Colo.	2.00
Rev. Dr. C. W. Leffingwell, Pasadena, Calif.	25.00
St. Paul's Church, San Diego, Calif.	70.20
"Y.," Austin, Texas	2.00
A communicant of Christ Church, Geneva, Ohio	5.00
St. Thomas, Terrace Park, Ohio	15.00
St. Paul's Episcopal Church, LaPorte, Ind.	1.70
A Thank Offering, St. Phillip's Church, Uvalde, Texas	10.70
Holy Trinity Church, Manistee, Mich.	6.95
St. John's Church, Worthington, Ohio	38.55
St. Peter's Parish, Delaware, Ohio	27.55
Mission of St. James', Columbus, Ohio	7.13
St. James' Church, Bolivar, Tenn.	8.30
St. Mary's Church for Sailors, East Boston, Mass.	7.32

"Rochester, Minnesota"	10.00
Grace Church, Utica, N. Y.	25.00
House of Good Shepherd, Utica, N. Y.	1.21
St. Mary's Memorial Church, Wayne, Pa.	181.97
St. Mary's Memorial Sunday School, Wayne, Pa.	15.38
St. Paul's Parish, Batesville, Ark.	7.65
St. Ambrose Church, Groton, N. Y.	5.75
Trinity Church, Dryden, N. Y.	2.75
St. Michael's Mission, Telluride, Colo.	4.25
"Zillah, N. C."	50.00
St. Michael's, Oakfield, N. Y.	4.10
Anon., New York City	10.00
Church of the Advent, Louisville, Ky.	40.00
St. Mark's Parish, Baltimore, Md.	5.40
Trinity Parish, Pine Bluff, Ark.	11.00
St. Mark's Church, Brunswick, Pa.	18.03
St. Mary's Church, Daytona, Fla.	15.05
John A. Mudd, New York City	10.00
Church of the Holy Communion, Maywood, Ill.	1.00
"Unclaimed debt"	2.00
Grace Church, Waterford, N. Y.	2.00
St. Paul's Church, Nantucket, Mass.	10.00
Racine College, Racine, Wis.	3.27
St. Barnabas' Church, Denver, Colo.	12.00
St. Luke's Church, Cleveland, Ohio	6.00
St. Matthew's Church, Cleveland, Ohio	1.50
St. Andrew's Church, La Junta, Colo.	6.00
St. Philip's Church, Joplin, Mo.	6.75
Mission of St. Mary the Virgin, Ridgefield Park, N. J.	8.74
All Saints' Church, Winter Park, Fla.	5.00
St. Andrew's Sunday School, Barberton, Ohio	5.20
St. Mark's Episcopal Church, Portland, Ore.	4.10
St. John's Parish, Jacksonville, Fla.	44.07
Christ Church Cathedral, Lexington, Ky.	69.82
"Tithe" Morrilstown, N. J.	20.00
Christ School, Arden, N. C.	5.40
St. Mark's Church, Medicine Lodge, Kansas	6.35
St. John's Church, Lower Merion, Pa.	34.00
Trinity Church, Red Bank, N. J.	15.00
A communicant of St. Barnabas' Church, Omaha, Nebr.	10.00
St. Ann's Church, New York City	50.00
St. Luke's Church, Anchorage, Ky.	8.25
From one who would like to do much more	5.00
E. T. W., Colorado Springs, Colo.	2.00
A. F. M.	2.00
A member of Grace Church, Louisville, Ky.	1.00
Mrs. E. C. Stevens, Asheville, N. C.	1.00
J. W. N.	1.00
Grace Church, Louisville, Ky.	5.00
B. M. E., Philadelphia, Pa.	5.00
Church of the Transfiguration, Whitefield, N. H.	6.35
Rev. Dr. J. H. Cabot, Boston, Mass.	2.00
St. Matthew's Parish, Enosburg Falls, Vt.	10.50
Grace Church, Mansfield, Ohio	5.00
Trinity Church, Tiffin, Ohio	17.55
A friend, Ithaca, N. Y.	1.00
Christ Church, Chicago, Ill.	3.00
Church of the Good Shepherd, Omaha, Nebr.	3.77
Calvary Church, Chicago, Ill.	13.00
Church of the Intercession, Stevens Point, Wis.	8.86
M. R. G.	5.00
St. John's Church, Southampton, N. Y.	10.00
St. Ann's Church, Bridgehampton, N. Y.	11.00
St. Thomas' Mission, for Deaf, St. Louis, Mo.	1.75

\$1,299.35

FOR THE BELGIAN RELIEF FUND

A. J. T., Hilltop, Oregon, Ill.	\$ 5.00
St. John's Church, Southampton, N. Y.	50.00
M. R. G.	5.00
A member of Christ Church, Woodlawn, Chicago, Ill.	2.00
Miss Marlon Marshall, Front Royal, Va.	2.50
Calvary Church, Chicago, Ill.	2.00

\$66.50

FOR THE POLISH RELIEF FUND

Miss M. Marshall, Front Royal, Va.	\$10.00
B. M. E., Philadelphia	5.00
B. E. Seymour, Central City, Colo.	2.00
St. Andrew's Church, Elyria, Ohio	5.75
N. A. Anderson, Ellsworth, Wis.	2.50
Mrs. B. Wyndham Brown, Front Royal, Va.	2.50
Calvary Church, Chicago, Ill.	2.00
M. R. G.	5.00

\$34.75

FOR THE ALBANIAN RELIEF FUND

G. T. T., Washington, D. C.	\$20.00
M. W. W., Washington, D. C.	5.00

\$25.00

FOR SERBIAN RELIEF

Mrs. B. Wyndham Brown, Front Royal, Va.	\$2.50
Miss Marlon Marshall, Front Royal, Va.	2.50

\$5.00

ANSWERS TO CORRESPONDENTS

A. B. W.—(1) There is ample precedent for interring the body of a bishop under the altar of his Cathedral.—(2) The old English custom was for priests and bishops, as well as lay people, to be buried with feet toward the east; the modern Roman practice, dating from the seventeenth century, reverses that practice in connection with priests and bishops.—(3) A bishop's crozier may be buried with the body if it was his personal property but not if it belonged to the diocese and thus should be preserved for his successor.

INQUIRER.—(1) It is quite usual in the American Church for an altar guild of women to have the charge of the sacred vessels. We cannot say whether this is the custom elsewhere.—(2) Whether one person or more should have the immediate charge is a matter for local convenience.

IN DEALING with others in the intellectual region, the object should be not to convince but to get people to state their own views, and to realize that unless a man converts himself no one else can; the method therefore should be not to attack conclusions, but to ask patiently for the evidence upon which those conclusions are based.—A. C. Benson.

THE FLOWER of youth never appears more beautiful than when it bends towards the Sun of Righteousness.—Matthew Henry.

DEATH OF DEAN GROSVENOR

NEW YORK, December 11, 1916.

THE Very Rev. William Mercer Grosvenor, Dean of the Cathedral of St. John the Divine, in New York City, died suddenly on Saturday afternoon, December 9th, of heart disease, while taking exercise in a gymnasium. His last public service was the reading of the gospel at the consecration of the Seamen's Institute chapel a few hours before his death.

William Mercer Grosvenor was born in New London, Conn., June 22, 1863, the son of Samuel H. and Maria S. Grosvenor. He was graduated at Williams College with the degree of A.B. in 1885 and at the Berkeley Divinity School in 1888. He afterwards received the degree of D.D. from New York University and from Williams College. He was ordained deacon immediately after his graduation in 1888 and priest a year later, Bishop John Williams admitting him to the former and Bishop Littlejohn to the latter order. He began his ministry as assistant at Grace Church, Brooklyn. In 1890 he entered upon the rectorship of Trinity Church, Lenox, Mass., and in 1895 became rector of the Church of the Incarnation, New York. Since 1911 he has been Dean of the Cathedral of St. John the Divine in the metropolitan diocese. Dr. Grosvenor has been a member and at times president of the Standing Committee of the diocese; he had also been a deputy to each General Convention since 1901. Dr. Grosvenor was connected with many religious and other organizations, being a trustee of Williams College, of Barnard College, of the General Theological Seminary, of the Berkeley Divinity School, and of the Cathedral of St. John the Divine. He was greatly revered and a priest of much distinction. Dr. Grosvenor was unmarried.

Funeral services will be held in the Cathedral on Wednesday afternoon. The body will lie in state there on that day from 9 A. M. until 2 P. M. The clergy of the diocese will assemble with the honorary pall bearers and representative delegations in old Synod Hall at 3:30 P. M.

NO MAN'S LAND

Over the eastern ocean lie old lands
By grim vast bands
Of rimming armies guarded each from all;
Where, lest the deadlock die and death draw nigh,
Like burdened slaves their peoples toil and fall.
So lie they and shall stay till that red day
When iron throats of cannon sound a parle,
Guarded and grim with fear; for, far and near,
As wolves watch wolves the nations crouch and snarl.
Three million men stand guard on either hand
And 'twixt their lines Christ walks in No Man's Land.

Oh, No Man's Land it is a golden place:
A desert space
From alps to sea, plowed with no earthly share.
There is no house nor hedge, but at each edge
Stretches a mound of rag-bags gray and bare.
And nothing moves therein, or keen and thin
A whispering death persuades it to lie still,
And few who therein fall cry out at all;
In No Man's Land men kill and kill and kill:
And there by night the Lord Christ silently
Walks up and down and hears the wounded cry.

Some sticks stand here and there that once were trees
From which the breeze
Sweeps horror; where the great grey rats are fed.
Nay, dotted all around on the torn ground,
The naked sun shines on our four-months dead.
With them some wounded fall and feebly call,
But not for long; soon comes the poison-gas
And fainter and more faint grows their complaint.
The flowers are dead. Scorched is the scanty grass.
And there all night the Lord Christ doth abide
Wounded once more in hands and feet and side.

The wide world's heart it broke in No Man's Land.
Oh, take command,
Lord Jesus, of a wicked weary world!
Smit! Force us to obey! Break us, we pray!
We, weary of ourselves! Lest we be hurled
To wreck and not remade we grow afraid.
Oh, Thou who for a bleeding world hast bled,
Save or we perish. Hear! If every tear
For No Man's Land in No Man's Land were shed
They'd fill it like a river, wide and deep—
But the Lord Christ walks there and cannot weep.

LOUIS TUCKER.

THE THIRD SUNDAY IN ADVENT

BY THE REV. WILLIAM H. BOWN

MINISTERS AND PEOPLE

THERE is a close connection between the Third Sunday in Advent and the Ember Days, which occur next week.

Now we think of the Apostolic exhortation to care for, and obey our "ministers of Christ," as ruling over us with spiritual authority derived from Christ; then we think, and pray, and fast, in the interest of those who are to be ordained to the sacred ministry of the Church.

The collect takes its idea from the epistle and gospel, and has reference to the life of St. John Baptist, as a most noteworthy example for all the "ministers of Christ"; and, although there is no suggestion here of stirring eloquence, or great personal attraction, or any winning qualities on the part of the "ministers of Christ," there is a reference to the office of the ministry.

We are to look to the office—to those whom the divine Head of the Church has set apart for this especial work—for, "the universal consent of the Church being proved," says Bishop Stillington, "there is as great reason to believe the apostolical succession of the ministry to be of divine institution as the canon of Scripture, or the observance of the Lord's day."

And these "ministers of Christ," says the Apostle, are "stewards of the mysteries of God"—the mysteries of the Incarnation, the Crucifixion, the Resurrection, the Ascension, the Sacraments, the Christian life itself. We are to accept them as such.

On the other hand, they have a duty to perform toward us. They must bring us to a knowledge of Christ; they must be faithful conservators, expounders, and dispensers of His Holy Mysteries, the Sacraments; they must spend themselves and be spent in the work of their Master for our good, and the good of mankind.

Put in the language of our modern sociologists, it is their business to help stay the almost resistless flood of human misery and vice that is seemingly sweeping all before it; to help heal the burning wounds made by galling fetters; to help keep the gaps closed between classes; to help defend and shelter the needy; to help uphold justice and strengthen human hearts in the struggle of life, and to preach the great doctrines of the Master, the simple invincibility of truth and justice, though they call down upon themselves the anathema of the whole world.

Ministers and people of Christ have, then, what may be called reciprocal duties toward each other, just as we have certain duties and obligations toward our fellow-citizens, toward the state or the nation.

Perhaps this will help us to understand the second part of the epistle, which deals with the question of human judgment; and which, while it does not deny our right to judge whether anything is right or wrong, does mean that the judgment we pass upon the character or conduct of others, and particularly upon their state in the sight of God, must be with the greatest possible humility and caution. Always and ever the chasm of doubt must be filled with charity rather than severity, for in the great day of final judgment God will "make manifest the counsels of the hearts."

But, if there is little or no connection between the first and second part of the epistle, there is a return to the subject of the "ministers of Christ" in the gospel, for it has direct reference to the visit of the disciples of St. John Baptist to Christ, and our Lord's testimony concerning him.

Thus the Messenger becomes a type of the true "ministers of Christ," and forces upon us the duties incident to our sacramental vows.

May the petition of the collect—that "we may be found an acceptable people in thy sight"—be gloriously fulfilled through our Lord Jesus Christ, who liveth and reigneth "with the Father and the Holy Spirit ever one God, world without end."

THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

CALENDAR—THIRD WEEK IN ADVENT

Third Sunday in Advent.	Gen. 6, 5-end Isa. 34 and 35	Luke 17, 20-end	1 Sam. 2, 1-11	Luke 1, 39-56
Monday	Jer. 30	Rev. 7, 1-4 vv. 9-end	Isaiah 13	Rev. 11, 19-12, end
Tuesday	2 Esd. 2, 1-22	Mark 23, 1-13	Isa. 14, 1-23	Rev. 13
Wednesday Ember Day	Jer. 23, 1-15	John end 1, 29	2 Kgs. 6, 8-23	John 11, 1-16
Thursday St. Thomas, Apostle	2 Kgs. 7	John 14, 1-14	Job 42, 1-9	1 Peter 1, 3-12
Friday Ember Day	Jer. 26, 1-19	John end 5, 33	Mal. 2	1 Thess. 5
Saturday Ember Day	Mal. 3, 1-12	Luke 48, 12, 35	Mal. 3, 13-4, 4	2 Timothy 1

AFTER the beginning of sin as recorded in last Sunday's first lesson, the further development of sin made necessary, when a certain stage had been reached, a divine judgment (compare Matt. 13, 30, and 2 Tim. 3, 13), which was made known in advance to Noah (Gen. 6, 8, and 13); and the story of this forms the first lesson for the morning. This selection is

not only obviously appropriate to the Advent season in general but as including Noah a "preacher of righteousness" (2 Peter 2, 6) fits especially the day whose central theme, according to the collect, epistle, and gospel, is the work of the ministry in preparation for the coming of the Lord.

The alternate lesson is Isaiah 34 and 35. The two are closely connected and together make a most appropriate Advent selection, passing from the world's judgment to joyous redemption, and giving Messianic signs that are referred to in our Lord's message to John the Baptist (see gospel for the day).

The second lesson is our Lord's use of the Flood story as a typical one, with reference to His coming as Son of Man, and world judgment in general.

The week-day lessons for Monday and Tuesday have reference to judgment and salvation. On Wednesday, Friday, and Saturday the December Ember Days are given precedence in the calendar above, although the minister may read, instead, Nahum 1, 3-14, with Matthew 23, 25-end; Gen. 7 with 1 Peter 3, 8-end, and Gen. 8, 1-14 with 2 Peter 3, all referring to judgment, or filling up the narrative between Gen. 3 and Gen. 6. The Ember Day selections, of course, have reference to the work of the prophets of God.

Sunday evening, as throughout the year, the New Testament lesson takes the lead, and Luke 1, 39-56, gives us the *Magnificat*, the first of the great canticles recorded by St. Luke, which have formed part of the hymnal treasures of the Western Church since A. D. 540, having been introduced into public worship by Caesarius of Arles. Says Dr. Plumtree: "This song of praise is manifestly based upon that of Hannah, both in its opening words and in much of its substance, and is so far significant of the hopes and, if we may so speak, of the studies of the Maiden of Nazareth." We have accordingly made I Samuel 2, 1-11, the first lesson, which is further appropriate as referring to the birth of another prophet and "preacher of righteousness".

The same remark applies on the week-day lessons to the selections given above for Wednesday, Friday, and Saturday [Ember Days], with the addition that besides the lessons for St. Thomas the Apostle, on Thursday, the lessons for the eve of St. Thomas are given on Wednesday evening. These take the place of the continuous reading for those days from Isaiah and Revelation.

YOU CANNOT serve two masters; you *must* serve one or the other. If your work is first with you, and your fee second, work is your master, and the lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the devil.—*Ruskin*.

THE THIRD SUNDAY IN ADVENT

Lord Jesus Christ! who didst before Thee send
At thy first coming, to prepare Thy way,
The herald John—Thy messenger and Friend—
Grant that all stewards of Thy mysteries, they
Who have Thy sacred ministry in trust,
Likewise make ready and prepare Thy way
By turning to the wisdom of the just
Their hearts who have been prone to disobey;
That in Thy second coming, on the day
When Thou shalt judge us, and Thy people stand
Before His face, oft having known His hand,
They may acceptance find in that high court
Where mercy rules, nor of His grace come short,
Whom we call Father, whom all worlds adore
With the Holy Spirit and Thee forevermore.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT is always a delight to see the progress of reform. Hundreds of thousands of men, who in their youth jeered at the abolitionists as dangerous fanatics, and maintained that slavery, however evil in itself, was a necessary institution in our southern states, lived to read the Emancipation Proclamation, to witness the extirpation of chattel slavery wherever the American Flag flies, and to rejoice in the disproving of their own theories. I like to imagine how the old abolitionists must have felt when they found themselves, at the end, hailed as far-sighted patriots, with practically everybody on their side.

Well, it begins to appear as if some of us who have for all the years of our public activity been championing the abolition of drink slavery, by a root-and-branch method, were going to have a similar experience.

For the benefit of some of my readers, clerical and lay, who send me messages now and then protesting at the references in this department to the advance of prohibition, I want to sum up some recent developments.

General Convention demanded the repression of the liquor traffic, and recommended, moderately enough, that all Churchmen should practise total abstinence at public dinners.

The Bishops' Pastoral, referring to lessons drawn from the war, used this significant language: "Intoxicating liquor, which is so freely and carelessly drunk in our land, is a national menace, to be dispensed with at the cost of lowered revenue, but with the gain of heightened virility."

At the recent diocesan convention in New York, so the secular press informs us, resolutions recommending total abstinence to Churchmen, demanding the enforcement of existing laws and the extension of local option to the cities of New York, which are now unable to express their minds on the subject of the liquor traffic, were passed unanimously and with great enthusiasm.

At the national election, the territory of Alaska and four states, Michigan, Montana, Nebraska, and South Dakota, went dry. Two other states, Florida and Utah, elected officers pledged to secure prohibitory legislation; Wyoming has a "dry" legislature for 1917, and a "dry" senator; and several states where the prohibitory legislation heretofore adopted had been challenged by the liquor interests, voted by very large majorities to continue the present policy. More than half the territory of the Union is now under prohibition, and it is possible to go from Canada to Mexico, or from the Atlantic to the Pacific, without ever leaving "dry" territory. In California the "dry" vote reduced a "wet" majority of 180,000 in 1914 to one of 50,000.

Surely all this is profoundly significant. It is no longer possible to laugh at the demand that America shall be at least as consistent as China, in dealing with a frightful national peril, as if it were made only by crack-brained enthusiasts; and the Church herself, naturally and rightly conservative, is arousing herself to consider that if she is indeed to teach social morality she must put herself officially and collectively on the side of sobriety.

Bishop Stubbs of Oxford is reported to have said once that he would rather see England free than England sober. If indeed he was ever guilty of such an absurd proposition, some child should have pointed out to him that England cannot be free unless England is sober. Gladstone's famous saying is capable of application here: "It is the function of government to make it easy for men to do right, and hard for men to do wrong."

The President of the New York State Association of Hotel Keepers declared so often, on November 23rd, that he had no fear of prohibition in New York, that his real fear of that contingency was emphasized. "No man ever gets a world-wide horizon of life by drinking ice-cream soda," was his orphic contribution to the ethics of the problem. The New York City president "hopes that the whole United States will return to the old order of things. We want to give everybody what they want,

and to put such safeguards round the process that there will be no danger in giving it," said he—not a very clarifying statement. Meantime, the manager of the Cadillac Hotel, in Detroit, commenting on the new order of things in Detroit, said: "A majority of the traveling men nowadays do not drink. Tourists and convention delegates no longer demand bar and café accommodations as in the past." And the brewers and distillers of Michigan, whose occupation will be gone on May 1, 1918, are planning to turn their plants over to the manufacture of fuel alcohol or for cold storage. One of the oldest breweries in St. Louis has just closed up its business, on the ground that prohibition is inevitable. And even more significant is the new excise regulation in Washington, D. C., which prohibits the sale of liquor on Sunday and on Inauguration Day. A "dry" inauguration may inaugurate more than the President!

THIS IS FROM the *Kansas Churchman*. What's the matter with Kansas? I wish as much could be said of some eastern and southern dioceses, where alas! there are still priests who disregard the plain requirement of Holy Scripture, that the Lord's Day be hallowed by the Breaking of the Bread, and the equally plain provision of the Prayer Book.

"How regrettable it is that in so many parishes one Sunday a month is commonly known as 'Communion Sunday'. If the *Kansas Churchman* is not mistaken there is a celebration of the Holy Communion every Sunday in every church in the diocese which has the exclusive services of a priest."

I NOTE WITH REAL INTEREST the progress of Catholic customs among our Protestant brethren. But it is startling to find a magnificent painting of the Assumption of Our Lady, by Menesses, set up in the Hennepin Avenue M. E. Church, Minneapolis. It is a gift from a member, Mr. T. B. Walker, though nothing is said as to devotional practices in connection with it. Undoubtedly lawful as a pious opinion, I should regret if our Methodist friends elevated the Assumption to a positive dogma, binding on the consciences of their people. But I doubt not that many, looking at this splendid picture, will feel a new reverence for Blessed Mary, and a fresh meaning in the verse: "Arise, O God, into thy resting-place, Thou and the Ark of Thy strength."

I CUT THIS from *Country Life* for preservation. It is by Dorothy Frances Gurney.

"IN THE NIGHT.

"My son came to me the other night,
Standing stark and straight:
'Mother, I fell in a glorious fight:
We shall win it soon or late.

"My body lies under Flanders' sod,
But my soul is free as a boy:
No "soon or late" in this land of God
Where we measure time by joy.

"Here we fight on a fiercer field
Than ever we fought below,
But the arms we wear and the sword we wield
Were forged by no mortal blow.

"The fiends we saw in our foeman's eyes
Flight here untrammelled, free.
Love against Hate, in these golden skies
We shall win the victory.

"Armoured fresh from the heavenly forge,
Captained in splendid pride
By Michael Archangel and Joan and George
And many a saint beside!"

"My son cried to me the other night:
'Pray you, for prayers are swords,
And shout for your men who have died for Right.
For the day is theirs and the Lord's.'"

"I HAVE LOST a day!" said Titus, emperor of Rome, as night drew on. He could not remember a single worthy deed by which to note the day. One kind word, bringing cheer, one helpful deed making toil easier, one short prayer to be better and wiser, may make a day to be numbered in Heaven.—*Selected*.

DAY OF PRAYER IN CONNECTION WITH THE WAR

Archbishops Suggest Sunday after Christmas

OTHER NOTES OF ENGLISH CHURCH LIFE

The Living Church News Bureau }
London, November 20, 1916 }

THE Archbishops of Canterbury and York announce in effect that, in accordance with the precedent on the first Sunday of this year and last year, it is proposed that in all the churches of England and Wales on Sunday, December 31st, special prayer should be offered in connection with the war, and thankful recognition made of the devotion which has been shown by the manhood and womanhood of our country.

The message of the National Mission of Repentance and Hope, their Graces observe, is calling attention to the duty and privilege of such prayer and thanksgiving and of intercession on behalf of those upon whom the war has brought suffering and sorrow:

"The closing day of a memorable year is, we consider, a very suitable occasion for these special prayers, and the manner of observing the day will be made easier by the sacred experience already gained during the National Mission. We think it right that the utmost elasticity should, under due diocesan sanction, be allowed as to the prayers and the services."

The Archbishops are again permitted to state that the proposed observance of the day meets with the entire approbation and endorsement of his Majesty the King.

At the last meeting of the Central Council of the National Mission the Bishop of London read a letter which he had received from the Archbishop of Canterbury. The Primate wrote to the Bishop as chairman of the council to say that it seemed to the Archbishop of York and to him that it would be to the general advantage if the work of the council were to be in some measure continued by the appointment after their actual duties were ended of a continuation committee, say of twelve or fifteen members, with whom the various committees which were nominated could be in touch and who could give a consecutive character to the work for perhaps another year.

They would, therefore, nominate such a central continuation committee, conferring with the Bishop and a few others as to its constituent elements. Further, the Primate thought it would be well that the actual work of the Council of the National Mission should be wound up by some corporate act. Their final meeting would, he believed, be held on December 7th, and his Grace suggested that the council should come to Lambeth Palace at 8:30 on that morning for a corporate Eucharist and Communion, and then breakfast at the palace, and afterwards hold their meeting either there or elsewhere.

The first wayside Calvary in East London—in fact, in the whole of London—has just been erected and unveiled in St.

Andrew's parish, Bethnal Green, being the gift of a lady worker and resident in the parish. The ceremony of blessing was performed by the Bishop of Stepney, vested in cope and mitre, in the presence of a large gathering of all sorts of people at the site of the Calvary in the main road.

It is a faithful replica of the beautiful Calvary outside Mürrren in Switzerland, where many of our wounded soldiers are now convalescing. A small lantern will illuminate the figure of our divine Saviour by night. On a board near this best kind of war shrines are inscribed the names of the men of Bethnal Green who have laid down their lives, and for those soldiers and sailors prayers were said.

The Bishop, in his address, said that those present would be glad to have such a crucifix erected in the parish as a reminder of the heroes who had laid down their lives that England might live. The central figure of the shrine might also remind the onlooker of Him who had laid down His life that all mankind might live. Such a shrine would help all to lead better lives, so that the pardoning blood of the Son of God would not have been shed in vain. Let the passer-by raise his hat, and thank God for the sign of man's redemption in that busy road. After the ceremony until late in the evening there was a crowd of people around the Calvary.

An exhibition of copies of English ecclesiastical mural decoration from the twelfth to the sixteenth century has been arranged in a gallery of the Victoria and Albert Museum, South Kensington. These copies, which have been painted in water color by Mr. E. W. Tristram during the last nine years, have recently been acquired for the museum, where it is intended to form an extensive collection of representations of this branch of our native art which was so popular in the Middle Ages.

The copies exhibited comprise a set of the Westminster Abbey paintings, including the series from the Judgment which adorned the east wall of the chapter house, the sedilia paintings, and a fragment from a panel of the altar retable now in the Jerusalem Chamber, depicting the Miracle of the Loaves and Fishes. St. Albans is represented in the series of Crucifixions and Madonnas which are painted on the Norman piers in the nave. Three paintings from York were found on fragments of wooden vaulting which had originally belonged to the chapter house. They include a figure of St. Edmund (our St. Sebastian) carrying arrows as a sign of his martyrdom by the Danes. Part of a painting from Winchester represents the taking of our Saviour's body down from the Cross.

Many of these mural pictures were executed by painters who traveled about the country for the purpose. Three schools, each with its own style, have been identified—Westminster, Winchester, and St. Albans. The Westminster group is the most fully represented in the collection in its present state. The chapter of English art which these paintings illustrate is still obscure and incomplete, and it is hoped that much may yet be done in the way of further research. Sussex, I should think, must be as rich as any county in England, if not the richest, in remains of old church frescoes.

Holy Church in Wales, with disendowment hanging over her like the sword of Damocles, has, in God's good providence, come in for a large "windfall". The Central Board of Church Finance receives the sum of £100,000 under the will of Lord Llangattock, who died in France recently from wounds received in action. The money is to be held in trust for the benefit of the Church in the four Welsh dioceses. The board has already received bequests amounting to over £10,000 for the same purpose.

One of the most virile and important leading articles that has appeared in the *Guardian* for a long while was that on "Decay of Leadership", in its issue of last week. Dealing with the Bishop of Oxford's admission in his new book, *The Religion of the Church in the Church of England*, that the bishops do not give a lead until they are compelled to do so by pressure from below, the *Guardian* very rightly asks, "What, then, are bishops for?"

It thinks that the admission bears an unhappy similarity to Lord Haldane's theory that the business of governments is not to give the country a lead, but to wait until the country leads them. Such theories are "the very negation of good government". It is hardly encouraging to the laity, says the leading article, "to be told by a prelate who is prepared to go further in the direction of Church reform than some of his fellows, or than many of the faithful, that they will only obtain what they want by throwing bombs, and plenty of them, at the bishops." There is abundant apostolic authority, it adds, for the expectation that the bishops should themselves "lead the bombing party".

The Bishop of London, preaching at St. Paul's yesterday, said that as an outcome of the National Mission a committee was to be appointed to look into the whole matter of Church Reform. The bishops were only too ready to change anything whatever in their manner of living which the Church might consider hindered its work. A ruthless hand was to be laid in this great day of God upon scandals of administration or method which had retarded too long its efficiency and power. What the Holy Spirit showed the Church it should do, that, without fear or favor, it must do.

J. G. HALL.

BISHOP OF WORCESTER SAFE AT HOME

LETTERS received on this side from the Bishop of Worcester, who was a guest of the American Church during General Convention, indicate his safe return voyage. In a letter to Dr. Ira C. Young of St. Louis, he writes under date of November 18th:

"I hope you may get this. If you do you will know we are safe in Liverpool; but we are told we are being waited for by submarines, who mean to have us.

"We have had our drill, and where to stand in case of disaster, and what boat to make for. Our life belts are ready, and we are advised not to undress to-night.

"But I have trust in God, and I also have a pride in the extraordinary skill with which the British Admiralty is now counteracting the subtleties of the enemy.

"Kindly tell Bishop Tuttle, and other friends, that we do not regret having braved the danger. The handshake with the American Church was worth the risk.

"Believe me.

Yours sincerely,

HUYSHE WORCESTER."

Report of the Commission on the Preaching Mission

(Presented to the Recent General Convention)

THE Commission appointed by the General Convention of 1913, to plan a Nation-wide Preaching Mission, herewith submits its report.

The commission organized by electing the Rt. Rev. David H. Greer of New York as chairman and the Rev. James E. Freeman, D.D., of Minneapolis as secretary. Correspondence was had, through the bishops of the Church, with every diocese, and upon the suggestion of the commission committees were organized in practically all the dioceses of the Church. It was deemed wise that matters of detail as to methods of conducting missions should be left to local committees. The period set for the mission was from Advent, 1915, to Lent, 1916, inclusive. No more propitious time might have been chosen, as world-conditions (due to the great European war) rendered the mind of the people receptive and responsive to the appeal of the Gospel. Probably no such strategic opportunity has been afforded the Church within our generation. As this was the first attempt made by any evangelical body to undertake a nation-wide mission, interest in its enterprise evoked the closest study and observation of all the religious bodies in this country, in Canada, and abroad. The commission prepared and widely circulated letters of instruction, tracts, and a special volume of contributed articles bearing upon various phases and suggesting methods for the conduct of the work. All these were sent gratuitously to every clergyman of the Church. The correspondence conducted by the secretary with diocesan officers discloses the profound interest displayed by the bishops and clergy of the Church in this first attempt at a manual on parochial missions. The Church papers gave generous and unlimited space to the discussion of the mission and its enterprise, and added very materially to its efficiency. The publicity work of the mission was of great importance and ought to serve as an index to indicate the value of the press in the propaganda of the Church. Wherever this agency was invoked, whether in city or village, and wherever it was supplemented by extensive local advertising through the medium of tracts, circulars, letters, etc., a distinct advance was marked and the results of the mission were vastly enhanced.

It is the commission's judgment that too much stress cannot be laid upon this feature of the work, and it further believes that the evidence adduced, as to the value and importance of publicity in the Church's enterprise, should stimulate the Church generally to a wider and more effective use of this method. Should the Church again undertake a mission of such extensive proportions, the commission believes a far larger campaign of advertising and general publicity should be undertaken. Quite apart from any special services, this recent mission demonstrates conclusively the need as well as the value of a more consistent use of the secular and religious press for the presentation of the Church's claim, and the commission heartily commends this to the consideration of the whole Church.

In the conduct of the mission throughout the country a still more important fact was made evident, namely, the urgent need for a more consistent and unflinching recognition of the indispensable place and function of the pulpit, more particularly as the agency for the presentation of the Gospel's claim and the teaching of the Church's doctrine. A worshipping Church, if its worship is to be of the understanding as well as of the Spirit, must be an instructed and inspired Church. The manifest power of the pulpit and of the prophet is the incontrovertible and conspicuous fact of the great Reformation periods. The call of the mission disclosed, as nothing else could, the imperative need for reconsecration to the claims of this supremely important function of the ministry. The outstanding note in the extensive correspondence of the secretary disclosed the yearning desire expressed by the clergy for greater efficiency in their pulpit ministry. For one reason or another they seemed to feel that their pulpit work had been subordinated to other things, and this to such an extent that it had rendered them consciously incapable of a large and effective service. The cry for release from mechanical details, parochial insularities, and enforced and arbitrary limitations in sermonic preparation, was almost universal. It is of infinite value to lift up at this time the prophet's office, and the commission is of the opinion that the aroused interest of the Church in a wholesome revival of Gospel preaching must, from this time forward, witness a distinct advance in pulpit efficiency. To this end, the commission begs to commend to the Church seminaries a more persistent and assiduous prosecution of such branches of study, together with a more careful training in homiletical work as may largely contribute to this end. The lack of trained missionaries was the threatening and seemingly insuperable difficulty in the recent mission, but this difficulty resulted advantageously to the Church generally, in that it brought into active service parish priests who, under stress of compulsion, assumed and in the vast majority of cases effectively conducted missions in their own and neighboring parishes.

It would be entirely accurate and just to say that the Nation-wide Preaching Mission has aroused in the clergy a fresh interest in the preaching office and contributed not a little to a more real

apprehension of its large importance. "I can never go back to my old methods," writes a faithful rector who, before undertaking his mission, felt in all humility that he was stagnant and incapable of so large an undertaking. "The clergy of this diocese have experienced a re-conversion," writes an honored bishop. "They are asking when we are to repeat the mission." So from widely scattered parts the words of encouragement have come. The mission, throughout the land, was in demonstration of His word, that "the Kingdom of God cometh not with observation," and yet, as silently as the irresistible tides, its influence has been felt in quiet study, in open pulpit, and in regenerated and reawakened souls. If an aroused clergy, overburdened with the "serving of tables", have felt the yearning, as they have, for the Spirit's utterance and a larger ministry of actual soul-saving, then, your commission believes, the Church at this time is to enter upon a new and more extended field of service and the advance of the concerns of the Kingdom is imminent and certain. Another by-product of the mission, not less important we believe, has been the larger emphasis placed upon the need for closer and more fraternal clerical fellowship. Nothing has been more subversive of all that makes for the Church's progress than those insularities of clerical and parochial life that, arising from one cause or another, have tended to disturb and hinder clerical *esprit du corps*.

The mission placed a fresh accent upon the commonness of our interests, and in no place was this more marked than in the rural fields. Isolation, impaired, or infrequent comradeship, the lonely prosecution of hard tasks, render the life of vast numbers of our clergy insular, difficult, and prosaic.

Mobilization of forces means more to the Church than to the State. Personal idiosyncracies, conceits, provincialism, and mental lethargy grow normally out of detachment and isolation. The mission enforced the rule of fellowship, disparaged insularity, called forth brotherly coöperation, broke down the walls of partisanship, invoked the Spirit of Pentecost. Now as never before in this inclusive Church, more comprehensive in its scope than any other, there has been made manifest through the agency of this mission both the need and the possibilities of a more integral clerical life. The union of parishes in town and city, the comradeship of the Church's officers, the common altar of prayer and sacrament, as well as the evident need of the world for the saving Gospel of our common Master, all these are witnesses of the coalescing influence of the mission and are a mighty demonstration of the Church's essential solidarity. Here at least has been made evident the ground of a common agreement and the call of a mutual responsibility and service. From this position we believe the Church will not recede.

In a period fraught with great perils to social and political institutions, what can more effectively appeal to the mind of the Church than that central fact of her life, the Incarnation of her Redeemer, about whom all her interests revolve, and in whose divine life all her agencies find their common center?

Says Canon Scott Holland in his splendid challenge to the Church: "Let the Church show to living people that she can teach them in perfectly plain and simple speech, by ways that are intelligible to every human heart that cares to learn, how to live as they ought, and to die in Christ. She has but to be loyal to her claims and she will live." Here, we submit, must be found at this critical time the solvent for her perplexities, the guide for her activities, and the standard about which all her forces must be rallied.

It were idle to submit to General Convention any tabulated results as to the mission's efficiency. Its record is written and chronicled not by human hand; its results are in the sure keeping of God. There is abundant evidence that, even in the face of conspicuous difficulties, it has left its permanent mark upon the life of the Church.

Inadequate as was the preparation, imperfect as were the instrumentalities, the harvest we believe has been whitened and rendered more meet for the divine Husbandman.

Your commission believes that the Church through General Convention should provide by legislation for some permanent commission that might undertake the definite and specific task of an active propaganda looking to a well-organized agency for the conduct of parochial missions throughout the Church. Such a commission, we believe, might promote and encourage missionaries and preaching orders, men who by aptitude and training are particularly fitted for parochial mission work. There is also a widespread demand for specialists to deal with certain phases of the Church's polity and teaching as well as its educational, missionary, and social service enterprise. There are large numbers of the parochial clergy who have special knowledge in these subjects, a knowledge urgently demanded by their brethren. Advent and Lent furnish admirable periods for special courses. The Church, as yet, has not kept pace with other secular agencies in promoting higher efficiency. Each parish priest, however equipped, has been compelled to maintain and cultivate his own limited or extensive field, and that without coöperation, direction, or expert knowledge. The commission believes that a correlation of existing agencies, supplemented by a commis-

sion on preaching missions, with subsidiary branches in the several provinces of the Church, would prove of inestimable value and tend greatly to increased efficiency and the deepening and quickening of the Church's spiritual life. The commission further believes that such an agency would be readily supported and sustained by the clergy whose gifts fit them for special services, missions, etc., and who under such direction would be willing to undertake assigned work in various parts of the Church's field. Another important field of enterprise for such a commission would be the acquisition and dissemination of literature, special tracts, etc., for which at present there is increasing demand.

Your commission begs in conclusion to say that it is clearly evident from the recent mission that the results, as well as the manifest weaknesses and deficiencies disclosed, suggest in no uncertain way the supreme need and importance of a further and more efficient prosecution of this method of inspirational service.

Respectfully submitted,

DAVID H. GREER,	ERNEST M. STIRES,
L. W. BURTON,	FLOYD W. TOMKINS,
R. H. WELLER,	GEORGE F. HENRY,
C. S. OLMS TED,	CHAS. A. PEASE,
JAMES E. FREEMAN,	ROSWELL PAGE,

Commission.

"NE TEMERE" MARRIAGES IN THE CANAL ZONE

THE facts which called forth the correspondence which follows are narrated in both letters and the decision of the authorities of the Panama Canal will be read with interest by others than those immediately concerned.

"ANCON, CANAL ZONE, October 28, 1916.

"THE ACTING GOVERNOR,
"THE PANAMA CANAL,
Balboa Heights, C. Z.

"Sir: Because of the very serious principles involved—the regarding as null and void, without due legal process, of a marriage performed by me as a priest of the Protestant Episcopal Church, and the disseminating of a theory of marriage full of danger for the ignorant—I respectfully bring to your attention certain facts and ask that you direct an investigation into the same.

"On Friday, October 20, 1916, I was requested to perform a marriage between Lloyd Atkinson McDonald of Balboa and Julia Moller of Panama, and was handed license No. 2,543, of the District Court, dated October 20, 1916; there were no ecclesiastical hindrances; and I duly performed the marriage and made proper return to the Clerk of the District Court, Monday, October 23, 1916.

"On October 23, 1916, subsequent to the return made by me, another license, No. 2,547, was issued to the identical parties, under the names of McDonald and Moller, and return was made to the Clerk of the District Court that the parties were joined in marriage by the Rev. Daniel Quijano. Accompanying the return, there was the following note:

"N. B. No Catholic parties can be married by ministers who do not belong to the Roman Catholic Church; but only by Roman Catholic priests. Otherwise the marriage will be void and the parties remain free to be married to some other person. And the children whom they may have are looked upon as unlawful. This law is for all the world and for every nation."

"In the light of these facts, I protest earnestly against an officer of the Court pretending to the right to issue a second license to parties already legally married and not separated or divorced by legal procedure; against treating as null and void without proper legal process a marriage performed by one authorized and licensed to perform the marriage; and against an employee of the Panama Canal, the Rev. Daniel Quijano, treating with contempt a law of the United States and of the Panama Canal touching the legality of marriages performed by others than Roman Catholic priests and the legitimacy of children which may issue from such marriages.

"I ask your protection against aspersions upon marriages performed by me while I am a priest in good standing in my communion and that the Rev. Daniel Quijano be restrained from publicly interpreting a theory of marriage in violation of the laws of the United States and of the Canal Zone while he is in the employ of the Panama Canal.

"Respectfully, (Signed) H. R. CARSON,
"Priest of the Protestant Episcopal Church of the U. S. A.
"Chaplain, Ancon Hospital."

"THE PANAMA CANAL
"CANAL ZONE
"EXECUTIVE DEPARTMENT
"BALBOA HEIGHTS, November 4, 1916.

"REV. DANIEL QUIJANO,
Chaplain, Ancon Hospital.
(Through Chief Health Officer.)

"Sir: I am informed that the Rev. H. R. Carson married on the 20th of October a couple who had previously obtained a proper license from the Clerk of the District Court of the Canal Zone and

that proper return was made on the license, which was filed with the Clerk of the District Court as provided by law.

"Subsequently, on October 23rd, this same couple obtained another license from the Clerk of the District Court of the Canal Zone and a marriage ceremony was performed by you, and I am informed that in making your return to the Clerk of the District Court you added the following note:

"N. B. No Catholic parties can be married by ministers who do not belong to the Roman Catholic Church; but only by Roman Catholic priests. Otherwise the marriage will be void and the parties remain free to be married to some other person. And the children whom they may have are looked upon as unlawful. This law is for all the world and for every nation."

"The above note contains several statements which conflict with the law of the Canal Zone upon this subject which is as follows:

"Any judicial officer of the Canal Zone or minister of any religious association or denomination in good standing shall be authorized to celebrate marriages within the Canal Zone; provided that the contracting parties shall first have procured a marriage license of the Circuit Clerk of the Circuit in which the marriage is to be performed, etc."

"It is, of course, clear that all priests and ministers of any religious association or denomination in good standing may perform the marriage ceremony, and this ceremony is legal and binding. The marriage is legal and valid regardless of any religious denomination to which either or both of the parties may belong, and the children of such marriage are not looked upon as unlawful, but as altogether lawful; and neither of the parties to the marriage is at liberty to marry again, except after divorce, under severe legal penalties.

"So far as your statement may be intended as an aspersion on marriages performed by other ministers and priests of other religious denominations in good standing, as distinct from an exposition of the tenets of the Catholic Church, it is an improper one for an official or employee of the Panama Canal. The Clerk of the Court was in error in issuing a second license under the circumstances.

"Respectfully, (Signed) CHESTER HARDING,
"Acting Governor."

"CC—Judge Wm. H. Jackson, Ancon.

"The District Attorney, Ancon.

"Rev. H. R. Carson, Ancon."

THE TWO SERMONS

"If a man love me, he will keep my words; and my Father will love him, and we will come unto Him, and make our abode with Him" (St. John 14: 23).

He preached of "pragmatism", searched for words
That lie new coined within the mint of thought
With "modern research" stamped upon their face,
And glittering cold, with uncontested fact;
Of "evolution", and the "amoeba",
The "stream of consciousness", and of the will;
Of William James, and the "subjective mind",
Of "hypnotism" and "telepathy":
And up the slopes of intellectual ascent,
Past rugged rocks of doubtful argument
That, frowning, looked on atheism's abyss,
Their minds, like sheep, obedient followed him,
And cropped deductive reasoning by the way.

The other—glowing with the spirit's flame,
With words as molten lava, pouring forth
In stressful haste, all burdened with their weight
Of truth and love that strove to be released—
Told of the Son of God, the Man Divine,
The Christ who raised the widow's son at Nain,
Who feeds the soul with bread of joyous tears,
Who, with the Father, dwells in us by faith,
And by our daily deeds of sacrifice
Their love grows perfect in us, lives in our life.
The God Philosophers with knitted brows
Have sought among the stars and embryos,
The God the fool has sneering thrust aside,
The God whose star-girt way no eyes can see,
Whose deep enshrouded silence none can break,
The God grief-weighted prayers grope blind to reach,
Lives!—blessed mystery enwrapped in truth!
Lives with the Son in every faithful heart
That opens wide the portal of its door
And runs with eager feet to greet those Guests
Who bring eternal warmth, and light, and cheer!

MARY ALETHEA WOODWARD.

IT LIES IN the nature of God to communicate His own perfection to His creatures. Such a God is a God of self-imparting love, who can never be satisfied with giving until He has given all He has and all He is. Hence He is the supreme nurturer, and the goal of creation is a community of souls in whom He has perfected His own image.—*Susan E. Blow.*

Annual Summary of the Year

Summary of Statistics and Editorial from the "Living Church Annual" of 1917 †

SUMMARY OF STATISTICS FOR 1916 AS COMPARED WITH THOSE FOR 1915

INCLUDING THE UNITED STATES AND FOREIGN MISSIONS			
	1916	1915	Increase Decrease
Clergy	5,874	5,800	74
Candidates for Orders	444	430	14
Postulants	400	389	11
Lay Readers	3,219	3,106	113
Parishes and Missions	8,517	8,506	11
Baptisms—Infant ..	54,985	53,289	1,696
Baptisms—Adult ..	14,452	14,537	85
Baptisms—not specified	4,713	4,496	217
Baptisms—Total ..	74,150	72,322	1,828
Confirmations	60,821	61,284	463
Communicants	1,086,089	1,058,804	27,285
Communicants—Increase per cent.	.025	.025	
Marriages	26,114	26,231	117
Burials	50,545	50,080	465
Sunday School—Teachers	54,369	53,110	1,259
Sunday School—Scholars	495,750	483,936	11,814
Contributions	\$20,124,013.14	\$20,972,589.70	\$848,576.56

GENERAL MISSIONARY STATISTICS *

Total Amount of Apportionment ..	\$1,402,951.00	\$1,295,848.00	\$107,103.00
Amount Received on Apportionment, Including Emergency Fund ...	1,248,654.02	1,759,445.66	\$510,791.64
Parishes Contributing to Apportionment	6,178	6,157	21
Parishes Completing their Apportionment	3,270	3,247	23

* Figures for 1915 (Sept. 1, 1914, to Sept. 1, 1915) embraced a period of 12 months; those for 1916 (Sept. 1, 1915, to Oct. 1, 1916) a period of 13 months.

IN presenting the annual perspective of the State of the Church, in so far as it can be given in figures, we find the statistics fairly normal. Referring to the summaries we find that the increase in communicants amounts to the usual 2½ per cent.; that the increase in baptisms is about the same, which is better than has frequently been chronicled. Confirmations show a slight falling off, as also, for the second consecutive year, do marriages. If this shall indicate a continuing condition it may easily present a new cause for anxiety; but we shall await the figures of the next few years before assuming that such is the case. The decline in contributions, \$848,576.56, is more than accounted for in the diocese of New York, where last year's total was abnormally large. Other general statistics show healthy, but not abnormal, increases.

These figures compiled by the editors of the *Living Church Annual*, based on the official statistics of the dioceses but frequently correcting these, should be compared with the table reported to General Convention by the committee on the State of the Church. The following comparison may be noted:

	ANNUAL	COMMITTEE
Clergy	5,874	5,750
Candidates for Orders	444	465
Parishes and Missions	8,517	8,341
Sunday School Teachers	54,369	52,744
Sunday School Scholars	495,750	459,188
Communicants	1,086,089	1,080,531

It will be observed that with the one exception of Candidates for Orders the figures reported by the *Living Church Annual* are larger than those officially reported by the committee to General Convention. It involves no criticism whatever of the work of the committee when we express confidence that our own larger figures are a nearer approximation to the truth than are the figures they have reported. In view of the hap-

† *The Living Church Annual and Churchman's Almanac for 1917*. A Church Cyclopedia and Almanac. Milwaukee: THE YOUNG CHURCHMAN Co. Paper, 50 cts.; Cloth, 75 cts. Postage about 15 cts.

hazard way in which statistics are gathered and reported from parish to diocese and, in many instances, from diocese to the Church at large, any summaries are, at best, but approximate. Neither, with the best of intentions, is there any certain way of determining when a communicant once reported ceases to be a communicant, or when one who has moved away without notice shall be finally dropped from the record. No general editor, be he official or unofficial, can possibly go back of parochial returns and seek to supplement such as are deficient; but long experience in the office of the *Annual* has taught our statisticians that diocesan returns can often be supplemented and corrected, and, as in past years, this has been done in a number of instances. This will account for the variation between the official and the unofficial returns and will explain why the *Annual* is able to report slightly larger numbers under most of the headings than the total of the officially reported figures indicates.

With respect to dioceses reporting less communicants than last year we have sought, as usual, to discover causes. California supplies a characteristic incident. A mission that had maintained a precarious existence for twenty or thirty years with from 40 to 50 communicants was placed in charge of a new and optimistic priest, who raised the number—on paper—to 250, counting every confirmed person within a radius of many miles around. So the report continued for two years. Later, his successor has followed by cutting the number to 45, counting only those who appear to be actual parishioners. A rector in the same diocese has dropped 231 names. The diocesan totals could not assimilate these sudden "losses" without showing a decrease.

So also, in the diocese of Chicago two city parishes alone have dropped 1,181 names of communicants within the year. In Vermont the decrease is caused, in part, by revision of the list of scattered communicants to whom the general missionary ministers. "George Washington couldn't tell a lie; I can but won't," is the laconic reply of the Bishop of Nevada; and of course the migratory character of the population of that missionary district has always defied the exact statistician. The Bishop of Florida gives the curious explanation that the considerable number of Englishmen formerly in his diocese has been so depleted by the return of the men to take their part in the war as to create the reported decrease in communicants.

One bishop who has tried to grapple with the faulty reports of his clergy writes that the parishes and missions are assessed and apportioned on the basis of communicant strength and thus the figures are cut as low as possible. Having administered Holy Communion to 48 people in a mission reporting 18 communicants, he asked the priest for an explanation, and received the reply that the latter number counted "all that would be able to pay the assessment and the apportionment!"

On the financial side a very luminous report of a committee under the chairmanship of Bishop Lawrence was presented to the recent General Convention in which it was stated that "The Church to-day has no financial totals and no way by which these may be obtained. No human being can tell within many millions of dollars what the Church received or expended during the last calendar year." A series of cogent recommendations was adopted in the hope of curing this condition. Yet the human element cannot be eliminated and we are not likely to secure even an approximation to the accuracy that a great business corporation can exact from its employees.

The missionary statistics run, this year, for a period of thirteen months instead of twelve as formerly; yet, even with the receipts for the added month, the total amount received toward the apportionment is less by nearly a half million dollars than it was last year. Of course the enthusiastic raising of the emergency fund last year accounts for the larger sum then gathered, and the attempt to raise a "one-day's income" fund this year failed to arouse enthusiasm on any considerable scale. It should be observed, however, that the contributions for the late 13-month period were greater by more than \$200,000 than they were for the 12-month period two years ago. The change in dates of the fiscal year, which will extend the year annually to 13 months, but not for the same 13 months, for

three successive years, will make exact comparisons impossible for a long time to come. Two things remain for the Church: first, to give the highest appreciation to the missionary committee that, working under very serious handicaps, saved the Church from an almost scandalously large deficit this year; and second, to realize that we have not yet reached the condition in which the *normal* missionary offerings of the Church support its normal missionary work.

Of course the individual gifts of Churchmen to benevolent and charitable objects are necessarily outside the scope of the official statistics. War relief funds of many sorts have been the recipient of large sums of money; attention is directed to the report of THE LIVING CHURCH WAR RELIEF FUND, which is the only one that is administered through the direct agency of the Church, on page 393. So also the subscriptions to the Church Pension Fund, reported as in excess of \$3,000,000, are not included in the tables, both because they are the subscriptions of individuals and because they are, for the most part, in the form of promises rather than of actual cash.

So the statistical returns of the year that has closed afford ground neither for exaggerated optimism nor for pessimism. The Church is making such numerical advance as could reasonably be expected—and no more. Her percentage of gain continues to be slightly in advance of that of American Christianity in general, but not so far in advance as to justify Churchmen in a belief that this Church is being used generally as a center of Christian union. Any hope of that nature must still be deferred to the uncertain future.

For the rest, God alone knows whether, in the things that are not counted in figures, this American Church has gained or lost ground in the year that has passed. The recording angel must often be able to relate entirely different stories from those that can be gleaned from published tables of statistics.

THE RELIGION IN SILENCE

BY THE REV. J. MACBRIDE STERRETT, D.D.

“**L**OAF and invite your soul,” was a pregnant suggestion of Walt Whitman. “*Know thyself*”—thy deeper self—was the pregnant advice of Socrates. In solitude we meet and get acquainted with our larger self. Here there is danger of morbid self-introspection, and of carrying worldly ills within. Our only escape from morbid self-consciousness is through becoming conscious of God. In silence—when alone with our deeper self we may become conscious not only of our larger self, but also of its environing universal. “In me lives a greater than me.” I live and move and have my being not merely in a physical or social universe.

Beneath the largely submerged iceberg, enswathing and sustaining it, lies the fathomless ocean. Beneath, around our larger self, enswathing, sustaining, energizing, is the omnipresent universal—call it God or what you will. Stay in the silence and resolutely lay aside all thought of self—resolutely relate yourself to the omnipresent universal that environs you and a sense of His presence will come. It will arouse the sense of the sublime. It will help you to worship God and to enjoy commerce with Him. It will humble and exalt us so that we can smile—

“* * * to think God's greatness
Flows around our incompleteness,
Round our restlessness, His rest.”

That is the religion of silence—the conscious immediate personal contact, *commerce, communion* of the soul with God. In truth consciousness of the real self is not complete till one has attained the immediate consciousness of the environing God. “Whither shall I go from Thy presence?” (Psalm 139.) We are only complete *in Him*. We are in God. Underneath are the everlasting arms. In silence we may recognize the immanence of God—become immediately conscious of the Great Companion—the silent, often unrecognized, and sometimes practically disowned Partner of our toiling-upward life.

God soon fades out of the life of every man who does not have such *first* hand knowledge of Him as comes behind the closed door—in the silence. We may learn many things about God from tradition and on the authority of others or of the Church. But this second hand knowledge alone is not vitalizing.

The Psalmist sings to us, “The Lord is my Shepherd.” That was *first-hand* knowledge, resting on personal experience and not on authority. We want to be able to have the same experience—personally to realize that God is *our Shepherd*. In silence we may have the testimony of the spirit—the spirit itself immediately (and not merely through tradition or external cult) bear-

ing witness with our spirit that we are the children of God. In silence our soul may seek the soul of the universe until it grips and is gripped by the Holy Spirit of God. Go into the silence—shut the world of ordinary life out—and *listen*. Make the adventure, the experiment of the closet. Submit yourself to the discipline of aloneness with the great Alone. Celebrate the sacrament of silence and you will find a thrill of the Divine more intense than any thrill of intense strenuous external activity. The inner light will stream through the east window of divine surprise and the inner life will be energized in conscious contact with the dynamo of the great Holy Spirit of God.

I plead with you to set aside resolutely some half-hour each day—a half-hour of closet, out of the many hours of hurry and worry and business of the strenuous life—in order that the *inner, mystical* life of God in the soul may be nourished and strengthened and energized. You will so experience God that the peace of God that passeth all understanding will serve to quiet and calm all your ruffled feelings. You will find a way out of the depressing littlenesses and disappointments of life. You will be enabled to exercise the little demons of fuss, flurry, worry, and bad temper.

You will be moved to self-surrender to God's will. You will gain serenity and poise and gentleness.

You will be led to revise your scale of values—to put *first* things first—the *chief* good, and make all other things relative. You will come out of the silence, with the *Mary* spirit to bear better the burdens of the Martha. To go into the silence—to meet God—is itself a courageous denial of the world's first claim upon us for all our interests. You will be able to say: “and now, O Lord, we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee.” And the peace of God will abide with you and calm and sweeten your hours out of the closet. This is nothing new. But it is a largely *forgotten* secret. It has gone out of practice—been forced out by other interests. Christ urges it upon us. Holy men and saints of all ages have practised it. But in the busy, restless activities of the world, it has too largely been neglected. As a penalty, our *inner* spiritual life is not strong. Make the experiment and have the personal experience.

ADVENT PRAYER

Come, Desire of every nation,
Hope of every clime and age,
With exultant expectation
Long foretold by saint and sage;
Israel's everlasting Glory,
And the Gentiles' longed-for Light,
Drive all ill and wrong before Thee,
As the day-star drives the night.

Silence the fell battle-thunder,
Halt prancing steed and clattering car,
Break the bows, knap spears asunder,
Scatter those who joy in war:
Heal the lonely hearts and broken,
Set the soul-crushed captive free,
Grant bereft folk tender token
Of Thy loving sympathy.

Give protection to the lowly,
Succor the oppressed with might,
Let Thy peace serene and holy
Brood o'er each who loves the right;
Take the earth for Thy possession,
Rule in truth and equity,
Stablish right, remove transgression,
Let the world find rest in Thee.

JOHN POWER.

GOD USES and blesses, as a rule at least, only eager and alert people, who, not keeping their gaze fastened on the ground at their feet, look afar, as from some Carmel's height, to see what may be calling to them from beyond the floods. Let us not miss the vision of the cloud out of the sea, for by it God may now be calling to our spirits to prepare themselves to receive the copious showers of blessing—perhaps revival blessing—which will betoken and secure the plenteous harvestings of such a spiritual gathering as the world has never seen.—*Rev. C. A. S. Dwight.*

THE SENSE of honor is of so fine and delicate a nature that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education.—*Addison.*

A Clerical Clinic

By the Rev. F. D. TYNER

AN altogether unique and remarkable meeting of the clergy of the diocese of Minnesota was held in St. Mark's Church, Minneapolis, recently. Its inception was in the Nation-Wide Preaching Mission, and it was planned by Dr. James E. Freeman.

Dr. Freeman noted that in the isolation of the clergy, especially in rural parts, and the lack of mobilization and coördination of forces, neither diocesan councils nor conventions furnished centers for the kind of fellowship and inspiration of which the clergy stand in need. He also felt the conference should be in the nature of a clinic at which, through interchange of opinion and free discussion, the clergy of the diocese generally might come to a clearer understanding of the corporate as well as the individual needs of the Church. Another motive that led to this unique meeting was the desire to emphasize the solidarity of the diocese and the responsibility of both country and city clergy for the common work. It was further planned that the meetings should be so arranged that there should be periods for both inspiration and recreation.

The clinic began after a celebration of the Holy Communion, with the Rt. Rev. James Wise, Bishop Coadjutor of Kansas, as consulting and operating clinician. Bishop Wise was to present a diagnosis of the case as he apprehended it, bearing upon the Church's condition in the matter of religious education. He made it perfectly clear that the business of a parish was "to make Christians", and that it was the business of each and every member of that parish, from the rector to the janitor, to be engaged in this supremely important undertaking, and that the subjects for the process were to be found in countless numbers in every street of every city and hamlet.

"In God's name," said the Bishop; "when will the men and women of our Church who are supporting so splendidly the mission work in Japan, China, India, and other foreign parts, wake up to the fact that there are thousands of children playing in our own streets, about our very doors, who have never heard or revered the name of Jesus Christ?"

With his scalpel the Bishop made the incision larger, and with his probe he brought forth to the clear light of day all the foreign substances that have sapped the life of the patient (the Church) for so many years. Among other things he exposed to view the lethargic and visionless vestries, the money-crusted auxiliaries and guilds, Sunday schools with dead tissue in the body, and other internal ills that seriously threaten the life of the body corporate. After this exposure he made evident, with remarkable clearness and persuasiveness, the processes by which the defects were to be healed. It was a rare presentation of a very vital matter.

The clinic lasted throughout the entire day and into part of the evening, and was participated in by two hundred clergymen and their wives and Church workers. In the evening the clinic took a recess and enjoyed a splendid presentation of the mystery play, *The Little Pilgrims and the Book Beloved*, admirably presented by the members of the Girls' Friendly Society of St. Mark's Church, under the direction of Deaconess Barlow and Miss Adelaide Spicer.

Next morning, after a celebration of the Holy Communion, the clinic was resumed, with the Rt. Rev. S. C. Edsall, D.D., as chief clinician. Bishop Edsall's long and varied experience in many fields enabled him to present to the clinic observations of practical value. In his discussion of conspicuous modern symptoms, he dealt with certain strange and peculiar methods in the conduct of the Church's service, the personal idiosyncrasies and peculiarities of the clergy. In an intimate way, and with great fairness, he dealt with the whole question of the relation of the priest to the parish and people. For certain modern and conspicuous ills in clerical department he gave specifics.

The second session was carried on under the direction of the rector of St. Mark's, the subject being The Pastoral Ministry. The discussion was designed to bring out the peculiar relationship existing between the pastor and his people in both rural and city parishes. The Rev. Arthur Chard of Hastings submitted the methods employed by him in a country parish, and made it clear that the effective pastor in rural parts must be *en rapport* and informed as to the most modern agricultural methods, scientific farming, etc., as well as acquainted with countless other interests that are vitally related to the farmer's

life. Bishop McElwain led his students from the busy life of the city and town to a larger vision of the diocese as a whole. He drew his illustrations from the parable of the Good Shepherd, indicating the Master's method of dealing with individual souls. The Rev. W. P. Remington of Minneapolis gave a vivid picture of the relation of the pastor to city life with all its large and complex problems, laying special stress upon the relation of the pastor to civic life in all its phases.

The clinic took a recess for two and a half hours, and was entertained at lunch at the Wells Memorial Settlement House of St. Mark's parish, where opportunity was had for an extensive and careful inspection of its multiform departments. It is interesting to note here that the faculty and student body of the Seabury Divinity School were in attendance throughout the entire sessions of the clinic, and were thus enabled not only to have intimate fellowship with the clergy of the diocese but also to hear the discussions. They were also privileged to see in operation one of the Church's well-equipped laboratories, the Wells Memorial.

The afternoon session was given over to a discussion of The Preaching Ministry, and here again the selection of leaders was made with special reference to the various fields of service. The Rev. A. E. Knickerbocker of Red Wing told the story of his own pulpit method and of the demand, as he saw it, for more expository preaching, and for a freer and franker exposition of the Old Testament. He submitted the list of text books that had proved most helpful to him in his work. He spoke particularly of the need of more accurate scholarship and more careful research work, especially in dealing with the young men and women of the universities, who to-day are making searching inquiries concerning religious truth. The next clinician was the Rev. Edward Cross, the new rector of St. John's Church, St. Paul. Mr. Cross undertook to indicate from personal experience the methods of preparation that led to effective preaching. His statements were in the nature of a prescription, and he instanced, as among the important elements in sermonic preparation, relaxation, concentration, and imagination. He contended that any man with application might become an effective if not a great preacher, and that the preaching mission had made it clear to the Church at large that there was need for a definite revival of this important office. The Rev. Dr. Irving P. Johnson, Bishop Coadjutor-elect of Colorado, brought the afternoon session to a close with a virile and splendid presentation of the subject from his point of view. He spoke both as city rector and as professor in Seabury Divinity School. He dealt almost entirely with the method of presentation of the pulpit message, and recommended, as the essential concomitants of an effective message, frankness, simplicity, kindness or good nature, and sincerity. The conferences were followed by questions and answers, or the recital of personal experiences.

The late afternoon and evening were given over to recreation. Automobiles were furnished and the entire group taken over the Twin Cities for a visit to all the diocesan institutions, such as St. Barnabas' Hospital, Sheltering Arms Orphanage, the Breck School, Home for the Aged, and the Church Club in St. Paul. Few of the clergy had ever seen these institutions before, and the visit served to make clear to their consciousness the extent of the Church's work in the city. The evening was given over to a dinner, as guests of the Church of St. John the Evangelist, St. Paul, followed by an evening's entertainment, bringing the conference to its close.

It is the judgment of the rector of St. Mark's, confirmed by all who participated in the above conference or clinic, that such a plan is practicable in every diocese of the country. The value of it is unquestioned. In the above instance, through the coöperation of the St. Paul deanery with Dr. Freeman, provision was made not only for hospitality for all the guests, including the clergy and their wives, the faculty and student body of Seabury Divinity School, but the cost of transportation was also covered, so that no guest was at any expense whatever. Dr. Irving P. Johnson, in writing of the conference, made the statement that it was the most valuable in every respect that he had known in his long residence in the diocese. It is hoped that plans will be effected to make these conferences annual.

THAT LOAD becomes light which is cheerfully borne.—Ovid.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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THE BIBLE AND THE CITY

ONE of the interesting and striking features of the Springfield meeting of the National Municipal League was the observance of Civic Sunday before the opening of the sessions. In connection with the observance of this day, the local committee prepared and sent out to all the clergy in the city the following passages from the Bible referring to the city, its importance, its planning and building, its people, its government, and its management:

Luke 16: 2—"Give an account of your stewardship."

Matthew 20: 27-28—"And whosoever will be chief (mayor) among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Zechariah 8: 5—"And the streets of the city shall be full of boys and girls playing in the streets thereof."

Matthew 5: 14-16—"A city that is set upon a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

II Chronicles 27: 4—"Moreover he built cities in the hill country of Judah."

Revelation 21: 1—"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away and the sea is no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband."

Revelation 21: 10—"And he showed me that great city, the Holy Jerusalem, descending out of heaven from God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Revelation 21: 18—"And the city was pure gold like unto pure glass."

Revelation 21: 27—"And there shall in no wise enter into it (New Jerusalem) anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Psalms 48: 8—"As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God. God will establish it forever."

Psalms 48: 12-13—"Walk about Zion and go round her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell the generation following."

Psalms 87: 1-2—"The Lord loveth the gates of Zion more than all the dwellings of Jacob."

Luke 19: 41-3—"And when he was come near he beheld the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank around thee, and compass thee around and keep thee in on every side."

Acts 18: 9-10—"And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace; for I am with thee and no man shall set on thee to harm thee: for I have much people in this city."

Psalms 102: 16—"When the Lord shall build up Zion, he shall appear in his glory."

Isaiah 21: 9—"Fallen, fallen is Babylon; and all the graven images of her gods are broken unto the ground."

Isaiah 54: 2—"Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes."

Ezekiel 11: 23—"And the glory of Jehovah went up from the midst of the city."

Hebrews 11: 10—"For he looked for a city which hath foundations, whose builder and maker is God."

Acts 9: 6—"Arise and go into the city, and it shall be told thee what thou must do."

Deuteronomy 2: 36—"From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us."

Acts 21: 39—"A citizen of no mean city" (Paul of Tarsus).

Job 24: 12—"From out the populous city men groan. And the soul of the wounded crieth out: Yet God regardeth not the folly."

Philippians 2: 15—"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation (city), among whom ye shine as lights in the world."

II Samuel 8: 15—"And David reigned over all Israel; and David executed judgment and justice unto all his people."

UNITARIAN REPORT ON TEMPERANCE

In a report on temperance a committee of Unitarians said:

"We wish to call the attention of the ministers and members of our American Unitarian churches to the importance of the Drink Problem. It deserves more serious consideration than it is at present receiving among us. The drink habit may not be the root of all other evils, but it aggregates every one of them. It predisposes to disease, and it makes recovery less rapid and less probable. It decreases the industrial and intellectual efficiency of the nation. It increases accidents and makes the risks of life greater. It places enormous burdens upon the home, the state, and the Church. It multiplies the number of defective children; it consigns numberless women to hard labor and miserable lives. It floods courts with criminals; it crowds almshouses with paupers; it sends thousands to asylums. It instigates a large part of sexual immorality. It puts a blight upon numberless neighborhoods."

A STRIKING SIGN

At the beautifully equipped Chateau Laurier of the Grand Trunk System, at Ottawa, Canada, the attention of the arriving guest is attracted to a striking sign on which appears a drawing of the face of a clock and the following text:

"Courtesy is the minute hand of the clock of the Chateau Laurier.

"To be at your best—be polite and a good listener.

"When you speak, use few words and drop them gently and distinctly.

"Give information, but do not argue.

"A courteously soft answer is a conducting rod to carry off the lightning rod of hasty words."

COMMUNITY CENTERS IN CHICAGO

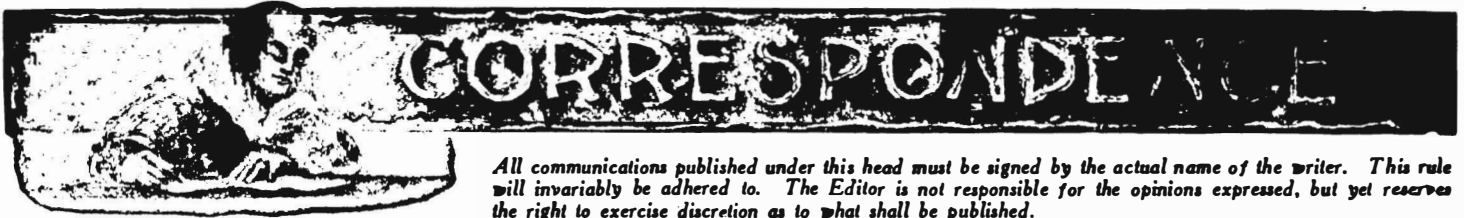
The Chicago Board of Education is supporting forty community centers, one-fourth of which are of the "self-supporting" kind. In the latter the board furnishes the school building free and pays the principal, while the expense of conducting the activities at such centers is borne by the organizations, clubs, etc., which are using the building. In the other community centers the board pays all the workers whose number varies from three to twelve. The principal is paid \$5 each evening and the other workers, all of whom are teachers, are paid \$2.50 per evening. The self-supporting idea has not been going long enough to say whether it will succeed or not.

FREE PUBLIC LIBRARIES IN FRANCE

The social reformers of France have hit upon the idea of free public libraries as a means of social betterment for the country; and, according to the editor of *Public Libraries*, they are not waiting, either, for the end of the war to put the idea into operation. There is already in France a limited system of free libraries which have not been the helpful factors in the community which they might have been and these are being looked into by local authorities and their shortcomings noted with a view to bettering their condition and extending their influence.

THE MARYLAND social service commission this year has officially endorsed the bill providing for a national censorship of motion picture films; has spoken and written in behalf of state bills for improving conditions of child labor, widows' pensions; the abolition of race track gambling; and has co-operated with the state board of health in conducting "Baby Week", especially in the effort to secure proper birth registration. It also endeavored to use its good offices to mediate a local strike, but without avail. At present it is making a study of conditions among the negroes, but has not made a report. The Rev. Romilly F. Humphries of Grace and St. Peter's, Baltimore, is chairman.

SPEAKERS at the National Conference of Roman Catholic charities in Washington strongly urged cordial cooperation with non-Catholic charity organizations.



SUFFRAGAN BISHOPS

To the Editor of *The Living Church*:

TDO not wish to trespass unduly upon your columns with reference to the subject of giving votes to suffragan bishops. I was glad to note, however, in your editorial comment upon my previous communication that you disclaim any intention of having implied that suffragan bishops knew when they were elected that they were "permanently" to be deprived of votes. I gladly accept your disclaimer, as it is the permanency of this deprivation to which many of us are now objecting. The main contention of my previous letter was to the effect that the men elected suffragans after the convention of 1910 had fair reason to believe that, if a provision could be framed giving them votes which would meet the objection of the deputies as to disturbing the parity of dioceses, they might ultimately receive a limited franchise in the House of Bishops. As to the communication of the Rev. John Williams of Omaha in your issue of November 25th, it seems to be merely a restatement of the well worn arguments against suffragan bishops in general, rather than a specific argument against giving suffragans votes under a provision whereby the bishops voting from any diocese shall be limited to two. Inasmuch as the canonical provision for suffragans passed in 1910 expressly provided that "the tenure of office of a Suffragan Bishop shall not be terminated on the death or removal of the Bishop of the Diocese," I have been surprised to note in several papers, including Mr. Williams' communication, a statement that the St. Louis convention passed a canon to that effect. The St. Louis convention did take steps toward improving the status of suffragans by providing that they might become the "ecclesiastical authority", and enlarged their possible usefulness to the Church by providing that they might be chosen for missionary districts. It also referred to a joint committee, if I am correct, the proposition that a suffragan might be chosen in a province for work among a special race. Otherwise I know of no change made at St. Louis in the legislation concerning suffragans. The statement has frequently been made that coadjutors have "jurisdiction", whereas suffragans do not. It appeared in a discussion in the House of Bishops that as a matter of fact some of the present suffragans were entrusted with quite as much "jurisdiction" as had been some of the coadjutors. I do not quite understand Mr. Williams' contrast in his communication between coadjutors and the "assistant bishops", as they were previously called. This change of designation seems to have been made at the General Convention of 1895; and Section 5 of Canon 19, Title I, of the canons of that year is identical with the previously existing canons as printed in 1892, save that the word "coadjutor" is substituted for "assistant". It is safe to say that the dioceses which have availed themselves of the permission given in 1910 to elect suffragans rather than coadjutors have done so because they believed it desirable to secure the needed episcopal assistance without committing themselves in advance to the election of their future diocesan bishop.

SAMUEL COOK EDSALL.

"OUR NATIONAL MISTAKES AND THE REMEDY FOR THEM"

To the Editor of *The Living Church*:

QUITE in keeping with the best welfare of our African Mission, I am sending herewith an extract from an address delivered by the late Rev. Dr. Alexander Crummell, in Africa, on July 26, 1870, the National Day of Independence of the Republic of Liberia. Subject: Our National Mistakes and the Remedy for Them. I earnestly request that you will have the kindness to reproduce this extract in the columns of *THE LIVING CHURCH*.

GEORGE F. BRAGG, JR.

The extract from Dr. Crummell's address follows:

"... I know the smallness of our means. I feel, too, the need of aid in carrying on fully the processes of successful civilization, in such a wide territory as stretches out beyond us to the heart of this continent; for we must aim to touch graciously even that outer bound. And, as for myself as an individual, I do indeed covet that aid, let it come from any quarter. Not indeed for ourselves; but for the great work which we are to do, in civilizing and evangelizing the rude and benighted neighbors about us. I see, too, somewhat, I think, how great help could be secured for this mighty work... We need help; and we must fain secure it, if aid and succor can possibly be secured. But not, I assure you, by a declaration that black men can not carry on a nation; and then go begging some foreign people to take us as colonial vassals, or contemptuous appendages. Now I do not wish Liberia to become a

colony of any nation; I want her to maintain, forever, distinct nationality. After our experience of independence we could not endure colonial subjection. Well and truly says Lord Lytton, concerning liberty: 'The first thing is to get it; the next thing is to keep it; the third thing is to increase it.' And so we, having got independence, must not give it up.

"I hear, indeed, some talk of annexation to America. Why not to the planet Jupiter? Fellow citizens, I am astonished at a proposition, at once so humiliating in its nature and so disastrous in its tendency; and I stand here to-day, and entreat you, with all my heart and voice—don't you have anything to do with such a wild and deadly scheme... Now, in these latter days of the world's history, filled with generous desires for Africa, she stooped from her lofty flight, and visited the lowly sons of Africa, painfully toiling on the farms of Maryland and Virginia, in the rice fields of Carolina, or amid the everglades of Florida; and whispered in their ears her good intents for this their fatherland. And when they, at her promptings, came o'er the seas, she accompanied them; and set up here, in this seat of ancient despotism and bloody superstitions, the first free, civilized, and Christian negro government that Africa had ever known—from the dawn of history. And now, I ask, are you, because of some pain and toil, some trouble and poverty, going to unmake history? Because of some little suffering, will you put back ten degrees the dial of the world's progress? Well nigh every foot of land on this West Coast, which lies up the sea-board, is in the possession of some European power. Will you give up every rod of this coast for foreign possession? Will you not retain a foot of land on this coast for Africa's self and her sons? Is there not to be *one* single free negro government in the world? Circle the earth; and where can you find one single, responsible, representative negro government among the nations? And will you sweep this one lone, simple star from the heavens?

"The United States Government, however, can do great things, through us, for the regeneration of Africa. It would be immodest to assert that she owes us a debt; but the averment is, without doubt, a proper one, that America is deeply indebted to Africa. And Providence seems to have made us, who spring from her loins, the proper channels in Africa of her prompt and generous Christian solicitudes, and, as I trust eventually, of her governmental succor and assistance. For it seems to me that now, as the United States has begun a colonial policy, it would not be unseemly in that great nation to extend to this nascent state the many advantages of a colony without its disadvantages, that is, by the offer and the guarantee of a *protectorate* to Liberia, for a lengthy period, for specific ends, pertaining to African regeneration; with those monetary helps and assistances, and that *naval* guardianship, which would enable us to commence a greater work of interior civilization, by the means of roads, model farms, manual labor school; with the definite condition that our internal economy, and our full national functions, should remain intact and undisturbed."

ADVENT, 1916

[ABBRIDGED]

To the Editor of *The Living Church*:

HOW can I pen my usual Christmas messages to my many friends across the seas who mourn and are fearfully engaged in the titanic wars of Europe—messages which should teem with love, hope, peace, joy, and song? How can I speak of heaven to those who live in hell, I myself experiencing the pangs of hell in sympathy with them, mourning with them for beloved fallen and in a small way suffering the distresses due to this disturbance of nations? Yet I feel strongly it is my bounden duty, forgetting my petty troubles, to use my every effort to cheer and allay sorrow and fear rather than commiserate with my dear relatives and friends.

Lord Grey, in a recent address before the Foreign Press Association in London, said:

"I believe the best work that neutrals can do for the moment is to work up an opinion for such an agreement between nations as will prevent a war like this from happening again."

Oh! that all the peoples might realize the present Advent and prepare their hearts to receive Christ in their hearts as never before, asking themselves and each other, Why should we His children fight to destroy one another? Why should we not all come together before one altar of His all-sufficient sacrifice and, laying our swords thereon, plead for His intercession and mercy to the end His Holy

Spirit might guide us in the way of peace—universal, and everlasting peace?

What a fitting Christmas it would be: Peace proclaimed! Unconditional peace proclaimed, and all nations led by the little Babe of Bethlehem!

My wish and my prayers are the parents of my thoughts, and I believe if this idea were to be efficiently promoted, so as to fill the hearts and minds of all Christians, in all countries, with the one, prayer-directing desire, God would heed our cry and bring about the solution of all difficulties and hindrances to the fulfilment of His Will towards us. Let us remember, there is no end to the warring except in His mercy and counsel. Eventually we must heed this fact, why not now?

Up to the moment of this writing my mind has been and is now obsessed with but two aspects of the war; they obscure all lesser considerations. They are, firstly, the national sins of the peoples, compelling with Satanic power the wholesale killing of innocent men by innocent men, under the cloak of patriotic duty to their respective countries; while our highest and best patriotism is our duty towards Christ's Kingdom on earth. The second aspect is the glory attained by the decimated and victorious armies alike, by the self-sacrifice of heroes, by the valiant work of individual soldiers, nurses, doctors, and others, and the patient endurance of all; which glory is now sufficient to add lustre and honor to the name of every nation engaged. The first of these considerations (coupled with many dark excesses, it is charitable to forget) carries everlasting condemnation; the second, eternal reward. Political considerations (the basis of all other aspects) are but the idle and futile excuses of the conscientious; to-morrow they change and with the sure advent of Universal Peace they will be totally different. Therefore I unite my small effort with those whose aim is expressed on their uplifted banner: "Stop the War".

Let international public opinion arise, in all her greatness and freedom expressing the Love of God for His erring people. Stop the war by Christmas and declare all differences, whatsoever, referred to the final decisions of the Council of Nations presided over by His Holy Spirit.

May Christmas peace crown all faithful hearts with joy.

Yours faithfully,

F. TUPPER WHITE, SR.

4863 North Paulina street, Chicago, Ill.

"BILLY" SUNDAY

To the Editor of *The Living Church*:

DOUBTLESS so well-informed a person as yourself already knows that "Billy" Sunday is in Boston. And God has come to Boston, too. "Billy" Sunday brought Him. Before "Billy" Sunday came and for the first week after he came, the papers and the people talked of the evangelist. The papers give as much space to the preacher and his sermons as before, but the people talk more of God and less of "Billy". For the past two weeks I have been in and out of Boston almost constantly; and on all the trolley cars, ferry boats, express trains, and narrow-gauge locals working people are talking about religion; and talking about it quite freely and naturally. Men with mud on their boots tell men in greasy overalls that they are reading the Bible; and gum-chewing, frizzle-headed shop girls remark quite casually that they have been to the Tabernacle and they are going to "join the church". Tremont Temple and Brimstone Corner seemed to be favorites on one train.

Like everybody else, I went once. And I am going again. I went expecting some sort of religious vaudeville and I got as Scriptural a dressing down as I've ever had. A whip of small cords rightly used may act like a tonic. I don't think I quite realized before how very, very uncomfortable the Bible can be. I owe "Billy" Sunday that much, even if I am a Churchman. And as far as I can find out, most of us who are Churchpeople are not at all against the man, even if we don't understand the method. Most of his opponents seem to be saloonkeepers and Unitarians. "Misery loves company." I have one friend who thinks Brother Juniper turning cart wheels in the dust for the glory of God is simply splendid in his religious enthusiasm, and "Billy" Sunday gyrating on a kitchen-chair for the same reason is too terrible for words. Personally, I don't see the difference. I'm too dense. But maybe it was my grandfather for whom they named the town of Marblehead.

"Billy" Sunday is here preaching "Jesus Christ and Him crucified", and the "common people" hear him "gladly". Also he does bring people to repentance and to amendment of life. That much we cannot deny. For that we ought to thank God daily. And if he is "sensational" who cares? Elijah wasn't exactly conservative; St. John Baptist was a regular side show; and our Blessed Lord didn't exactly take silk gloves and bon-bon tongs to handle impenitent people or wilful sinners. "Billy" has plenty of precedent right in the Gospels.

Last summer we had a hobo on the farm for two days. About a week later I met him at the railroad crossing and stopped to pass the time of day. Two bums, sprawled in the shade, sat up and joined in. In a very few minutes there was a dozen of them, all talking religion. I learned a lot. Some of those fellows were trying to be

good Christians. "Billy" Sunday was the reason why. One of them told me he went to church once. The service was "just like Heaven till time for the sermon and then I had to pass. Me an' the preacher, we didn't talk the same langwitch. I wasn't hep to him any time; but this "Billy" Sunday is a wise guy and talks so we kin get next to what he means. I ain't long on the Atonement, dunno what it means, but when he says to slam the devil one in the mush and hit the sawdust trail for glory—why, I'm on right off." And another man told me that if Christ came back again, the preachers would kill Him, as they did before, and nobody would know He was God but "just a few of us bums". He died for the bums more than for the rich and educated. That was why He took two bums to Calvary with Him. And one was a good sport and one wasn't, but He wasn't to blame.

"Billy" Sunday brings God to the working man and the bum, just as St. Francis did, and the Master before him. He does it because he talks their language. He knows and they know he knows. Haven't we someone who knows how to do this, too? Haven't we somewhere someone who can not only bring the laboring man to Christ who is his fellow laborer but also bring him where Christ meant he should be, "in the communion of the Catholic Church?"

GEORGE CLARK.

Lynn, Mass., December 1, 1916.

"POSTSCRIPT"

To the Editor of *The Living Church*:

I READ with particular interest your editorial entitled Postscript, in the *General Convention*, published in your issue of the 11th ult.

Your two criticisms, to-wit: (a) too much time wasted; and (b), a lack of coöperation in the work of General Convention, are well merited, and my experience as a member of eight conventions—and elected to the ninth and last one, when I could not serve—confirms them.

I concur with you that a time allowance of eight minutes for each speaker is ample, as a general rule, which, of course, could be extended by majority vote whenever desired.

You gave many reasons, which cannot be successfully contradicted, which cause a lack of coöperation, but strange to say, to my mind, you failed to grasp one of the principal causes for the lack of coöperation, to wit: the retention of closed doors in the House of Bishops. To my mind, whenever the upper house will rise to the occasion, and abolish this un-American rule, I believe the situation will be vastly improved, and the lack of coöperation will be greatly reduced, if not altogether removed.

Undoubtedly, there are several matters in the House of Bishops which should be considered solely in executive sessions, and I know of no rule which will prevent any legislative body from holding an executive session whenever it is deemed advisable. Possibly, it may be better if the House of Deputies held more executive sessions.

The time will come, sooner or later, when the demand will be so strong the House of Bishops will be compelled to open their doors for general business. Why not try the experiment at least, and see if it does not remove much of the lack of coöperation?

Yours truly,

R. A. MERCUR.

Towanda, Pa., December 7, 1916.

UNION SERVICES ON THANKSGIVING

To the Editor of *The Living Church*:

IT WAS with deep regret that I read, in to-day's issue, that the Chapel of the Mediator, Philadelphia, was going to join with neighboring bodies of sectarians in a service on Thanksgiving Day. It is incomprehensible to me that any priest of the Church can overlook the fact that the Church has provided for a service on that day, in accordance with her form and worship, and I think that the vicar of the Chapel of the Mediator promised to conform to the Doctrine, Discipline, and *Worship* of the Protestant Episcopal Church. Let me add that I was brought up in the "old Mediator", at Lombard and Nineteenth streets, Philadelphia; and its beloved rector, the late Rev. Samuel E. Appleton, D.D., a Low Churchman, never would have joined in a so-called union service on Thanksgiving Day. No! He was too loyal a Churchman for that.

G. WHARTON McMULLIN.

Gibbsboro, N. J., November 25, 1916.

SAPPHO

Sappho the wise-in-love once wrote this screed,
Ere God had died to make love understood:
"To die is evil. This the gods decreed.
For they would die themselves if it were good."

LOUIS TUCKER.

THE ACTUAL is not the truth. It is the part of the truth that has been attained. The ideal is the truth—the whole truth.—
G. Stanley Lee.



POETRY

La Commedia Di Dante Alighieri. The Divine Comedy. Translated by Henry Johnson. Published by the Yale University Press.

This entirely new translation is a rendering of the immortal poem in line-for-line English, metrical and rhythmical, and having, for the most part, a swing that is not easily given to translated language. It is difficult to compare versions and say that this or that is better than another and the *Divine Comedy* has already been reduced to good English, in spite of the inevitable loss in translation. This new rendering appeals to one at a first reading and seems exceptionally well to render Italian thought in good modern English.

Poems. By Harriet McEwen Kimball. Third Edition Enlarged. Published by The Young Churchman Co., Milwaukee, Wis. Price \$1.00, cloth; red leather, \$1.50.

This very attractive new edition, printed on India paper, gives a new lustre to contents that are already among the classics of the Church. Miss Kimball's poems are, with those of John Keble, and Bishop Cox, the Church's standard of poetic excellence. Several late editions to the earlier collection will be found in this edition. Nothing could be more appropriate as a Christmas gift.

Aconian Echoes, and other Poems. By Martha A. Kidder. Published by Sherman, French & Co., Boston.

Miss Kidder's poems are well known to readers of THE LIVING CHURCH, and many in this volume first appeared in these pages. The collected volume will therefore appeal especially to our readers. The standard of Miss Kidder's work is very high.

A Vicar's Poems. By George Hill Bottome, vicar of Grace Chapel 1895 to 1913. With introductory preface by the Rt. Rev. David H. Greer, D.D., Bishop of New York. Published by Edwin S. Gorham, New York. Price \$1.00.

A very attractively made volume, in which the poems are a welcome memorial of a gifted priest.

Riders of the Stars. By Henry Herbert Knibbs. Houghton Mifflin Co. Price \$1.00 net.

A book of very excellent western verse with a rhythm and swing that make one long for a horse and the open country.

CALENDARS

The *Alaskan Churchman Calendar* for 1917 is issued in form much like that of previous years, showing various Alaskan scenes at the head of the calendar page for each month, many of them being missionary scenes. There is also this year an enclosure with the calendar of a fine portrait of Bishop Rowe, which contains no printing and may be framed where so desired separate from the calendar. The price of the calendar with the picture is 50 cents; and there are also a few copies on which Bishop Rowe has signed his autograph to the picture. These are sold at \$1.00. The calendar may be obtained by addressing The Alaskan Churchman Calendar, Haverford, Pa.

MISCELLANEOUS

IN HIS MOST RECENT novel, *The More Excellent Way*, Cyrus Townsend Brady introduces as one of his characters Father Stewart-Smith, making him a devout priest of the Church in Bermuda, whose earnest pleas to a foolish society woman not to abandon her husband for another man sow a seed that bears fruit toward the end of the book. The real Father Stewart-Smith, who is easily recognized in the description given to the priest in the novel, will be remembered as rector, for many years, of St. Mary's Church, Kansas City, where Dr. Brady, as rector of St. George's Church, came in contact with him. The expediency of taking over by name from life into fiction a character other than those in public life, and particularly one so recently deceased, may be open to question, yet none could criticise the delicate delineation of the character of this priest who made so marked an impression upon souls in his parish and beyond. As for the novel, it introduces more of the sex problem than is really pleasant, and the customary triangle is that which has been rather overplayed, but the varying fortunes of the characters turn into an excellent moral at the close, and the novel is a strong one. [G. P. Putnam's Sons, \$1.35.]

The Inner Life. By Rufus M. Jones, A.M., Litt.D., Professor of Philosophy in Haverford College. The Macmillan Co. Price \$1.00.

In his introduction to *The Inner Life* Professor Jones gives as his reason for writing the book this wise conclusion: because "men to-day are so overwhelmingly occupied with objective tasks in the field of outer action it is a particularly opportune time to speak of the interior world where the issues of life are settled." This is undoubtedly true and the book is in many ways an excellent one, but Churchmen will be inclined to challenge an occasional statement, as that on page 25 that "There is no clear indication that He (Christ) appointed any officials, or organized any society, or founded any institution."

The Penny Piper of Saranac. By Stephen Chalmers. Houghton Mifflin Co. Price 75 cts.

Every lover of Stevenson will find the story of the winter he spent at Saranac Lake, battling so bravely against illness and incidentally writing *The Master of Ballantrae*, and other fascinating things, of absorbing interest. He lived at a cottage which he called "a hat-box on a hill", and spoke of himself as "the Penny Piper", because he loved to tootle upon a whistle. Naturally he was a mystery to the people of the little Adirondack village, but "the army of earth's children that followed him—that is following him still—was greater than the Pied Piper of Hamelin ever enthralled."

The Pleasures of an Absentee Landlord and other Essays. By Samuel McChord Crothers. Published by Houghton Mifflin Co., Boston, Mass. Price \$1.25 net.

The quaint humor in these essays is illustrated by the title. "In the troubled history of Ireland the villain was the Absentee Landlord." "The sum of his iniquities was that he enjoyed property without assuming any of the responsibilities that belonged to it." So the title introduces an essay that would be serious were it not for the bubbling good humor that overruns it—and the companion essays as well.

"And Mary Sings Magnificat." (A Christmas Thought.) By the Ven. E. E. Holmes, B.D. With six illustrations in color, from water-color drawings by Lilian J. Pocock. Published by Messrs. A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents. Price 60 cents.

Very attractive, indeed, is this "Christmas thought", by one of the most pleasing of religious writers in the Church. The studies are thoughtful and devotional, the colored illustrations admirable.

The Heritage of the Commonwealth and Other Papers. By Rob Roy McGregor Converse, D.D. Doubleday, Page & Co., New York. Price \$2.00 net.

This memorial volume contains addresses, essays, and sermons from which the thought of the writer will be gleaned. They deal with literary as well as ecclesiastical subjects, and as here collected will be a welcome memento to friends of the distinguished writer.

Bonnie Scotland and What We Owe Her. By William Elliot Griffis. Houghton Mifflin Co. Price \$1.25 net.

History, legend, and very excellent descriptions of the sights and scenes of Scotland are charmingly interwoven in this book which, though written for young people, will none the less appeal to every one who has the least drop of Scottish blood in his veins.

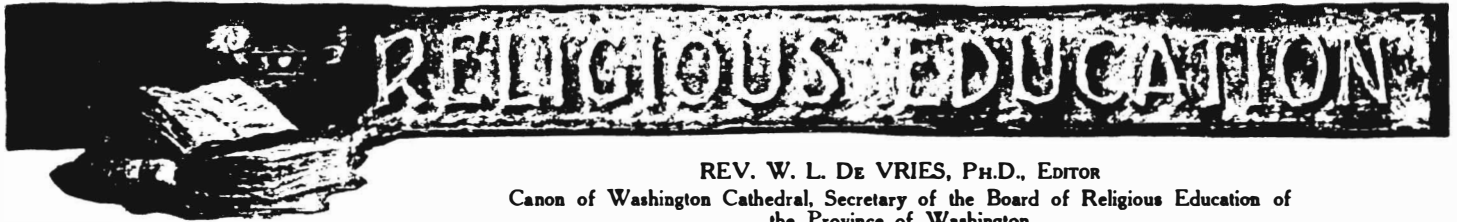
Yule Tide in Many Lands. By Mary P. Pringle and Clara Urann. Lothrop, Lee & Shepard Co. Price \$1.00 net.

The varying ways in which Christmas is kept at different times and in different lands are described in a most entertaining way in this charmingly illustrated book.

And Thus He Came. A Christmas Fantasy. By Cyrus Townsend Brady. Illustrated in color. Published by G. P. Putnam's Sons, New York. Price \$1.00.

Striking Christmas stories, very beautifully illustrated.

The author of *Handicraft for Handy Boys*, Mr. A. Neely Hall, has just completed a similar volume for girls entitled *Handicraft for Handy Girls*. In this latter work he has been assisted by Dorothy Perkins. The book is full of suggestions, together with directions and drawings showing how to construct various articles of usefulness, and will be a great aid to girls who delight in making things. [Lothrop, Lee & Shepard Co., Boston. \$2.00 net.]



REV. W. L. DE VRIES, Ph.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of
the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE good old custom of Sunday school Christmas festivals has hardly been regarded as an instrument of religious education, but rather as a proper diversion and reward for the enrolled members, and an agency for drawing in new pupils, and yet they proved themselves indubitably effective factors in building up religious elements in the children of the Church.

The Christmas Festival

Many who have long since forgotten at least the letter of the lessons taught them from manuals and leaflets in days gone by, though it is to be hoped retaining the spirit and the principles inculcated in these imperfect instruments of instruction, still possess lively and tender memories of the Christmas feast, its observances and lessons, in childhood's happy days in the Sunday schools of the Church. Some after a lapse of thirty or forty years still treasure the little tokens of Christmas love presented to them at that time, and the carol practice and singing were always enjoyable and profitable features; and, with that power that music and poetry have to reach and touch and uplift the heart, these song services have changed the tenor of many a life, and were not only formative influences at the time but have had their permanent place in the making of Christian character. The rector's kindly address in the olden days, albeit usually somewhat over the heads of his young auditors—who were more eager for the joys of the lighted Christmas tree, and the receiving of the stockings of candy and the mysterious parcel containing some little gift, than for Christian instruction—was, however, not only a distinctive feature of these occasions but also a planting and seeding that went a long way toward the maintenance and spread of the Christmas spirit among the children of the Church.

And when to these features in the Sunday school room there was added as prelude or postlude a service in the church, we were possessed in many congregations of a real and profitable children's service long before these became a recognized agency both for the worship and the Christian education of the little ones committed to our care.

These festivals soon will be in progress from one end of the land to the other. And what a gladdening of hearts they bring and to how many minds do they carry with permanent effect the messages of the manger cradle and of the Son of God, a Babe in the arms of a human mother!

In these later times many new elements have been added to the children's Christmas observances in the Church. The first of these to arrive was perhaps the Christmas cantata, which both to the school at large and especially to the children who participated, and also to their elders, has been a delightful and an effective means of teaching the Christmas truths, especially when the music and text are both of them good, as in numerous cases they are.

Modern Additions to It

Then came along stereopticon views of the life of Christ, and coincident with this, or perhaps even earlier, tableaux and scenes representing the episodes of the Christmas gospel or Christmas tales from the history of the Christian Church. These, given by the children under the guidance of some competent teacher, are often fascinating as well as educational factors of no little value. Christmas plays also have long had a part in Christmas festivals, and now the movie has come! Educators, secular and religious, are just beginning to realize that the motion picture is an invaluable instrument of instruction, and in only a few places as yet has it been used to this end. The difficulty at the present time is the securing of the right sort of pictures for teaching religious lessons, and it would be well if some of the leading educators in the Church would take hold of this matter and before Christmas, 1917, comes around would supply the Church Sunday schools with suitable movies for the Christmas season. Already some of our great city churches have procured motion picture outfits for the use of their Sunday schools, guilds, and societies, and doubtless some

of the great producers of motion pictures would be glad to finance a series of suitable films for Sunday school use if assured that they would be used in such quantity as to justify the initial expense.

In some of our churches the Christmas carol has been made a devotional and instructional factor not only for the children but also for adults, and on the Feast of the Epiphany or its eve or thereabouts the men and boys of the choir have sung in the church a series of carols, American and foreign, ancient and modern, which have proved deeply interesting and profitable. These services have become so popular that some large churches have been unable to contain the multitudes coming for them. It therefore would be well if this custom were to spread further than it has. Sir John Stainer's collection of ancient and modern Christmas carols is inexpensive and known by many choirmasters and Sunday school leaders, and the music publishers of late years have issued some newer collections. In this connection it is interesting to note that while the Church possesses some very fine Easter carols yet they do not seem as a whole to possess the appeal, the touch, the dramatic effect and devotional power, of innumerable Christmas carols; and that the singing of Easter carols to guide the devotion of adult congregations, so far as the editor is informed, has never had the popular and consequently the teaching effect of Christmas carol services.

Bishop Satterlee was in the habit of saying that he introduced the Christmas tree and the Sunday school festival at Zion Church, Wappinger's Falls, N. Y., in the late sixties, and that from thence it spread all over the Hudson River region, where, he averred, it had been unknown before. The editor recalls as a very small boy the use of the Christmas tree at the Sunday school festival of Grace Church, Baltimore, as early as 1871, when it was regarded as an old established custom in that parish. The Rev. Dr. George Leeds, the rector at that time, was peculiarly felicitous in his Christmas addresses to the children of the parish, and himself personally delivered every present from the tree to each of the Sunday school pupils. A decade before the rector had been Bishop Coxe, whose ten years in this parish were wonderfully fruitful. Query: Is it possible that the custom of the Christmas tree in this portion of the Church owes its origin to his poetical imagination, wide human sympathies, and extensive knowledge of Yuletide usages in the Church? He was the pastor of both Dr. and Mrs. Satterlee at Calvary Church, New York, had baptized the former, had prepared him for confirmation, and was his friend as long as he lived and a recognized formative influence in his life and ministry.

It would be interesting to ascertain and to record the origin and development of the use of the Sunday school festival and of the Christmas tree in the American Church, and the editor would be glad to hear from those of the older members of the Church who can give early instances of these observances and from others who may know of authoritative facts in regard to this blessed custom.

A feature of Christmas observance that has been spreading of late years is the bringing of books, toys, other like objects, and money by the children of a Sunday school to be given away in their name to less fortunate children. The Rev. Dr.

The Children's Contribution

Eccleston, at Emmanuel, Baltimore, long years ago instituted this custom at Thanksgiving time and at Christmas the gifts made a month before were judiciously distributed among those whose Christmas would otherwise have been dark and drear. At St. Mark's Church, Washington, this same custom has prevailed for twenty years, and members of the parish have literally gone out into the by-ways, the side streets, and the hedges, and have brought the children of the poor into their parish hall for a beautiful Christmas festival on one of the afternoons

of Christmas week, have given them all the pleasures of the great Christmas tree set up for the children of the parish, and Christmas tokens and presents in much larger abundance than the children of the parish themselves have ever received from their Sunday school, because here the parish children receive only a half pound of candy at their Christmas festival, while their guests at "the visiting children's Christmas tree", as it is called, receive each both candy and a present. Thus the great lesson of our Lord, taught both by precept and example, that it is more blessed to give than to receive, is yearly set forth in a very effective way. It would be well if this custom became universal for the combined observance of Thanksgiving and of Christmas by the children.

In Sunday schools where the funds are not available for even small Christmas presents or where the children vote that they would rather not receive presents but give them to the less fortunate children of their neighborhood, it is now sometimes customary to give each a Christmas card, and this practice obtains very generally in the administration of the font or cradle roll. These cards are so inexpensive, and often of such high artistic merit and teach such valuable Christian lessons, that they afford perhaps the least expensive and most effective way of giving the children of the Church permanent tokens of the Church's love for them and desire for them to follow the example of Him who though He was rich yet for our sakes became poor, that we through His poverty might be made rich.

As an agency for the public presentation of the Christmas lessons, the mystery play, so widely developed in the Church in recent years, is a potent educational and even devotional factor, and the learning of their parts by the children participating in these plays puts into their memories and hearts teachings that germinate and blossom and bear fruit in after years. Where there are the resources and the accommodations for the proper presentation of mystery plays, they afford, together with the children's service in the Church, the most Churchly and effective means of teaching the Christmas lesson, and of stimulating hearts and minds and souls to join the Christmas angels in their canticles of glory to God on high and of peace, good will, to men on earth.

In some way or other every congregation in our Church in this land manages to give the children the joy of the Christmas festival. Let every pastor, parent, teacher, and Sunday school officer spare no pains that these occasions may bring our little ones the glad messages of the Incarnation of the Son of God.

MY DEGRADING IGNORANCE

BY A GROVELING MORTAL

AFTER Charles Lamb wrote his painful account of the experiences of an inebriate he grew or pretended to grow angry over the public tendency to regard his essay as a personal narrative. To this day we are uncertain how much of the paper is pure invention, how much was made up from what Lamb heard or read, how much is really the bitter fruit of wasted nights and remorseful mornings. Charles Lamb had the knack of making up stories, and he had practical knowledge of the midnight folly and the wretched day that comes in its train.

This confession is not a blending of the real with the imaginary, it is only too true, yet a sense of bitter humiliation withholds the writer's name. Even were he to make affidavit no boy or girl in a present-day high school would believe that such ignorance could be found in one outside of the ranks of positive illiteracy.

To begin with, the writer of this sorrowful screed at the age of eight or ten read of Lamb, Coleridge, and Leigh Hunt as boys at Christ's Hospital, and supposed that a hospital was a place where broken bones were set and diseases treated by experts. It did not occur to him that English titles abound in mystery, that names of early or mediaeval origin are preserved long after the sense of the words has been altered. Somebody told him that Christ's Hospital was a school. Nowadays it would be unnecessary to tell so well known a fact to the child of any newly-landed immigrant; indeed the hapless creature who makes this confession believes that he was even then the only boy in the land who did not know that Christ's Hospital was a school, and he has blushed over his ignorance a thousand times. However Mr. Micawber states: "This was bad enough, but as the philosophic Dane observes with that universal applicability which distinguishes the illustrious ornament of the Elizabethan era, 'Worse remains behind.'"

In the early 'teens he who now pours out a confession to

which he is ashamed to append his name read Trollope's *Three Clerks*. He saw the strong commonsense of the book, entered into some of the humor, and believed all that Trollope says of the dangers of stock jobbing. But the villain of the novel, a member of Parliament, applied for the stewardship of the Chiltern Hundreds, and the wretched boy did not understand this. He took it for granted that a steward of the Chiltern Hundreds was an equerry or an esquire, or a subordinate who followed a rear admiral of the blue or something of distinction. It did not occur to him that the old dignity of the office had gone, that to say that the Hon. Undecimus Scott had applied for the Chiltern Hundreds was another way of saying that he had to get out of the House of Commons because he was a known swindler, only technically free from criminal charges. Macaulay's pet expression, "Every schoolboy knows," even now haunts him. As he sees the lads of the present come home from school he feels that they would shudder if they knew how ignorant he was.

Somehow the stripling learned that Doctors' Commons was not a place where physicians ate their lunches. He found out that when Englishmen spell Inn with a capital they refer to a building in which law takes the first rank and libations are secondary. A kindly senior explained to him that the Sheldonian Theater is a place maintained for the purpose of conferring degrees on the savans of the day, and that a man from Scotland Yard meant a London detective, not an Ettrick shepherd. With gratitude never to be fitly acknowledged he mentions a discovery of his own, that Chapter with a capital does not mean a section of a book. It was explained to him that "a public school" does not mean what we mean by it, that Eton and Rugby, Winchester and Harrow are public schools because they are not the property of private individuals. As it occurred to him in his later boyhood, an Englishman does not call a school "a public school" unless the price is so high that the great majority of the public is excluded. One who had to learn all or any of these things feels abased by having to own it. Most children know them by intuition.

But even after this degraded being had cast his first vote, yea, even after his ordination, it seemed to him that an Elder Brother of the Trinity House was a sort of lay brother, or, that he was a man of ecclesiastical office of some kind. Why did he not, by mental assimilation, recognize that an Elder Brother of the Trinity House need not be old and need not be anyone's brother, but that he ought to have written a treatise on ocean currents or translated reports on sea marks from fifteen languages, or prepared a paper on coast subsidences and elevations from the Phoenicians to the iron shipbuilding of the fifties? Over here Matthew F. Maury, John Ericsson, Rear Admiral Davis, of scientific renown, and the great chronicler of navies, Mahan, are men who answer to what an Englishman supposes an Elder Brother of the Trinity House to be.

From youth upwards he who with faltering pen lays this well-nigh incredible record before the eye of the compassionate reader heard occasionally of John Mason Neale. At first Neale was to him simply the translator of "Jerusalem the Golden", then he learned that Neale was the author of sermons rich in their analogies between the Old Testament and the New; later he was told that as a linguist and as a writer on ecclesiastical history John Mason Neale was one of the celebrities of the nineteenth century. But here again comes the plea of the ignoramus—it occurred to the scribe that the Warden of Sackville College was the head of an institution in which young men read the fathers in the original tongues. It surprised him to learn, less than a decade ago, that "Warden of Sackville College" meant that Neale was chaplain of a home for the aged maintained by private philanthropy.

Even this does not exhaust these horrible revelations. When first the groveling mortal heard that Bishop Creighton at an early age was postmaster of his college he inferred that the youth handled the mail as Postmaster Lincoln did. But the term refers to academic distinction; it has no connection with stamps and registered letters or anything that we associate with the word. Once, alas, the covering creature who owns all this read that a youth had gained an exhibition and wondered if that was an old-fashioned way of saying that he had won a ticket to the circus. Later he saw that an exhibition was a scholarship.

It would be hard to parallel such a case as this, and were the writer known or even were his identity suspected the scorn of the many and the pity of the few would be his lot. But to the compassionate whose patience never wearies and who continually devise new plans for enlightening those to whose eyes knowledge has never unrolled her ample page, such a confession of degrading ignorance may be instructive.

Church Kalendar



- Dec. 1—Friday.
- 3—First Sunday in Advent.
- 10—Second Sunday in Advent.
- 17—Third Sunday in Advent.
- 20, 22, 23. Ember Days.
- 21—Thursday. St. Thomas.
- 24—Fourth Sunday in Advent.
- 25—Monday. Christmas Day.
- 26—Tuesday. St. Stephen.
- 27—Wednesday. St. John Evangelist.
- 28—Thursday. Holy Innocents.
- 31—Sunday after Christmas. Eve of Circumcision. New Year's Eve.

KALENDAR OF COMING EVENTS

- Dec. 27—Springfield Special Dioc. Synod, St. Paul's Church, Springfield, Ill.
- Jan. 9—Synod, Province of New York and New Jersey, Atlantic City, N. J.
- 16—Synod, Seventh Province, Little Rock, Ark.

LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

- ALASKA**
Rev. G. H. Madara.
- ASHEVILLE**
Rev. George Hilton (during January).
- BRAZIL**
Rt. Rev. L. L. Kinsolving, D.D.
- CHINA**
HANKOW
Rt. Rev. L. H. Roots, D.D.
Rev. A. S. Cooper.
Rev. C. F. Howe.
Rev. T. R. Ludlow.
Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
Miss Dorothy Mills (address direct, 1 Joy street, Boston, Mass.)
Deaconess G. Stewart (in First Province).
- SHANGHAI**
Rev. E. R. Dyer (in Seventh Province).
Dr. H. H. Morris.
Rev. M. H. Throop.
Dr. G. F. Alsop.
Miss M. H. Bailey.
Miss Laura Lenhart.
- JAPAN**
KYOTO
Rt. Rev. H. S. G. Tucker, D.D.
Rev. P. A. Smith (in Fifth Province).
- TOKYO**
Rev. C. H. Evans.
Rev. S. H. Nichols.
- NORTH DAKOTA**
Rt. Rev. J. P. Tyler, D.D. (during January).
- THE PHILIPPINES**
Rev. R. T. McCutchen (in Fifth Province).
Miss B. E. L. Maste.
- PORTO RICO**
Rt. Rev. C. B. Colmore, D.D. (address direct, 281 Fourth avenue, New York).
- SALINA**
Rev. T. A. Sparks (address General Theological Seminary).
- SOUTH DAKOTA**
Rev. A. B. Clark (address direct, 281 Fourth avenue, New York).
- WESTERN NEBRASKA**
Rt. Rev. G. A. Beecher, D.D. (during February).
- WYOMING**
Rt. Rev. N. S. Thomas, D.D. (address direct, 281 Fourth avenue, New York).

Unless otherwise indicated, appointments for all the foregoing missionaries will be made by Mr. JOHN W. WOOD, 281 Fourth avenue, New York.

Personal Mention

THE Rev. HAROLD N. ARROWSMITH has been chosen to succeed Canon Atkinson at the pro-Cathedral in Baltimore.

THE Rev. FREDERICK S. BEATTIE, secretary of convention of the diocese of New Hampshire, has become rector of St. Matthew's Church, Goffstown, N. H., and should be addressed accordingly.

THE Rev. BRAYTON BYRON has been instituted as rector of St. Mary's Church, Reading, Pa.

THE Rev. M. COLGATE DAUGHTREY, while hanging pictures in his new home, broke his arm in consequence of a fall. The accident necessitated a serious operation in a hospital in Newport News, Va. He is now rapidly convalescing. Mr. Daughtrey had but recently become assistant rector in St. Peter's parish, Washington, N. C., coming from Cape Charles, Va.

THE Rev. WILLIAM H. GIBBONS has become assistant at St. John's Church, Wilmington, Del.

THE Rt. Rev. WILLIAM CRANE GRAY, D.D., retired Bishop of Southern Florida, is in St. Petersburg, Fla., with his sister, Miss Emma Gray.

THE Rev. A. LESTER HAZLETT, Ph.D., has taken temporary charge of Trinity parish, Miami, Fla.

THE Rev. EDWARD D. JOHNSON has accepted the rectorship of St. Anne's Church, Annapolis, Md.

HUGH DAVID JONES, Ph.D., formerly a Presbyterian minister, was confirmed on Tuesday morning, November 28th, by the Rt. Rev. A. C. A. Hall in the Bishop's Chapel. Mr. Jones has been licensed by Bishop Hall as a lay reader and will assist the Rev. Roy W. Magoun in Fair Haven and associated missions. Mr. Jones expects in due time to be admitted to holy orders.

ON the First Sunday in Advent the Rev. GEORGE WOODWARD LAMB was instituted as rector of the Church of the Advent, Jeanette, Pa., by the Bishop of Pittsburgh.

THE Rev. ROBERT PHILLIPS has accepted the rectorship of St. James' Church, Cheboygan, Mich., and will take charge early in January.

THE Rev. JULIUS A. SCHAAD has been elected canon missionary of the Cathedral Church of St. John in Quincy, Ill. Canon Schaad is now engaged in raising the endowment of the diocese of Quincy, and will give his time to parochial missions upon the completion of his present work.

THE Rev. HAYWOOD L. WINTER, chaplain Eighteenth U. S. Infantry, now stationed at Douglas, Ariz., has been granted a thirty days' leave of absence, to take effect on or about December 10th. Chaplain Winter plans to visit various points in Texas and to present the cause of the Church in the Army. His address will be 2116 North Garrett street, Dallas, Texas.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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 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.

MARRIED

EVANS-JONES-SHAW.—On October 17, 1916 (Festival of St. Etheldreda), at Christ Church, St. Laurence, Sydney, N. S. W., Australia, DAVID PENTLAND, only son of the late Rev. D. E. EVANS-JONES, of Sydney, and formerly editor of the *Australian Church Standard*, was married to KATIE, youngest daughter of the late James B. SHAW, of Bankstown, N. S. W., and sometime of Hollister, Calif., U. S. A. The marriage was blessed by the Lord Bishop of North Queensland (Rt. Rev. J. O. Feetham, D.D.), who was vested in cope and mitre, and was assisted by the Rev. A. R. Maclean, rector of St. Saviour's, Redfern, N. S. W., who acted as chaplain. A nuptial celebration of the Holy Communion was immediately afterwards celebrated by the rector of the parish (Rev. C. M. Statham, Th.L.), the Bishop pontificating. The music was sung by the choir of the parish church, and, in view of the nationality of the bride, the order of the Prayer Book of the American Church was followed for certain portions of the service.

KELTY-GREW.—In the chapel of the First Minnesota Infantry, Camp Llano Grande, Texas, on Saturday, September 14th, Capt. HARLAND E. KELTY of Company G was united in marriage to Miss MABEL M. GREW of Minneapolis, Minn. The Rev. L. R. S. Ferguson, chaplain of the regiment, officiated.

DIED

JETER.—In the government hospital at Ft. Sam Houston, Texas, on November 30th, the Rev. RICHARD CULLEN JETER, Chaplain of the First Regiment, South Carolina National Guard. Interment at Florence, Ala.

PARKER.—At Cambridge, Mass., on Saturday, December 2, 1916, in the sixty-fifth year of his age, Prof. CHARLES POMEROY PARKER.

SCOYEN.—Entered into rest on the morning of All Saints' Day, November 1st, at her late residence in Elizabeth, N. J., ANNIE ELIZABETH CALLENDER, widow of the late PETER SCOYEN of New York, in the eighty-third year of her age. Interment in Greenwood cemetery, Brooklyn, N. Y.

WANTED

POSITIONS WANTED—CLERICAL

YOUNG PRIEST, CATHOLIC, singing choral services, some time located in New York, desires curacy or mission, in or near New York, or Eastern city. Extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York City.

PRIEST, CATHOLIC, singing choral services, desires parish, would correspond. Some experience in parochial work, New York. University, Seminary graduate, extempore preacher. Excellent references. Address EDWIN S. GORHAM, Publisher, 11 West 45th street, New York.

PRIEST (VIRGINIAN), EXPERIENCED, highest references, capable extempore preacher, faithful visitor, successful city rector, desires change, offering broader opportunity. Address SAMARITAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, SOUND CHURCHMAN, desires change. Excellent references. Present stipend \$1,800 and rectory. Address W. S. S., care LIVING CHURCH, Milwaukee, Wis.

MISSION PREACHER, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TO STUDENTS.—Any student, desiring to prosecute his studies, and able to do so with a minimum of direction, who would give three hours a day of light manual work for board, lodging, living expenses, and the use of a good library, is invited to correspond with A. N. X., care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC CHURCHMAN OR CHURCHWOMAN wanted to teach High School history and some grammar grade subjects in mountain mission school. College or normal school graduate. Address Rev. R. R. HARRIS, Christ School, Arden, N. C.

LIBERAL SCHOLARSHIP in boys' Church school is offered to first violinist. Address VIOLINIST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED SUCCESSFUL ORGANIST-CHOIRMASTER in important parish near Chicago desires change after Christmas. Correspondence invited from rectors and vestries with view to engagement. Boy and mixed choirs, good services, communicant, best credentials, good salary. Address R. J. C., care LIVING CHURCH, Milwaukee, Wis.

CHAIRMAN OF MUSIC COMMITTEE recommends an organist-choirmaster, whose work is endorsed by bishops and clergy, for position where unusual results and a good churchly influence are desired. Address CHAIRMAN, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MATRON, HOUSEMANAGER, nurse, seamstress, wishes position in institution or private household. Address ADVERTISER, 2100 Noyes street, Evanston, Ill.

PARISH AND CHURCH

AUSTIN ORGANS.—The CHOROPHONE is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. 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.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, S. 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.

YOUR DEBT RAISED. Money for new churches, parish houses, and rectories. Campaigns planned. Consult Rev. F. H. RICHEY, 507 Asbury avenue, Asbury Park, N. J.

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 184 West One Hundred and First street, New York, N. Y.

FLORENTINE CHRISTMAS CARDS. Calendars, etc. 65 cents and 95 cents dozen, assorted. P. O. Box 4243, Germantown, Pa.

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.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. 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.

FLORIDA

THE MARTIN, ORANGE PARK. A charming, comfortable winter home for refined people. Address Mrs. M. MARTIN. Church people preferred.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

HOME OFFERED

CLERGYMAN AND WIFE, living in most healthful and beautiful region of South, would receive into their home, for moderate compensation, orphaned or motherless child, assuring best moral and educational advantages. Address FLORIDA, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—MISCELLANEOUS

FOR SALE.—The following Scribner sets, practically new: Hastings' *Encyclopedia of Religion and Ethics*, 8 vols., \$40. Hastings' *Dictionary of the Bible*, 5 vols., and *Dictionary of Christ and the Gospels*, 2 vols., \$25. *Great Texts of the Bible*, 20 vols., \$30. Kent, *The Students' Old Testament*, 5 vols., \$7.50; 8 vols. *International Theological Library*, \$10. Cash only. Address P. O. Box 344, Sandusky, Ohio.

PUBLICATIONS

SEND ME 25 cents in stamps and I'll send you *Needlecraft* for twelve months. Address JAMES SENIOR, Lamar, Missouri.

BOOKS WANTED

COPY of St. Cyril of Alexandria's *Commentary on St. John*, 2 vols., Pusey's Library of the Fathers. Address LIBRARY, care LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

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 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, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

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.

APPEALS

ALL NIGHT MISSION

The All Night Mission, now in the sixth year of its career of service, during which it has sheltered over 160,000 men, fed over 100,000 and helped over 12,000 to a new start in life, and has made 700 visits to prisons, 800 visits to hospitals, and conducted 1,800 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.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South 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.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)

R. W. Crothers, 122 East 19th St. M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq. Church literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St. A. C. Lane, 57 and 59 Charles St. Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept., Church House, 12th and Walnut Sts.

Geo. W. Jacobs & Co., 1628 Chestnut St. John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W. Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

A. M. Allen.

H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg. Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, E. 56th St. and Blackstone Blvd.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

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

BOOKS RECEIVED

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

Metropolitan Life Insurance Co. New York.

The Metropolitan Life Insurance Company: Its History, Its Present Position in the Insurance World, Its Home Office Building, and Its Work Carried on Therein.

Houghton Mifflin Co. Boston.

The Life of Nelson. By Robert Southey. With an Introduction by Henry Newbolt. Illustrated by A. D. McCormick. \$2.00 net.

E. P. Dutton & Co. New York.

Of Water and the Spirit. By Margaret Prescott Montague. 50 cts. net.

University of Chicago Press. Chicago, Ill.

The Origin and Growth of the Hebrew Religion. By Henry Thatcher Fowler, Professor of Biblical Literature and History in Brown University. \$1.00 net.

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

The Death of a Nation, or The Ever Persecuted Nestorians or Assyrian Christians. By Abraham Yohannan, Ph.D., Minister in St. Bartholomew's Church, New York, and Professor of Oriental Languages in Columbia University. Author of *The Vigil, A Catalogue of Persian Manuscripts, The Book of the Pearl, A Church of Martyrs, The Death of a Nation, A Modern Syriac-English Dictionary*, etc. With 27 illustrations and a Map. \$2.00 net.

Thomas Y. Crowell Co. New York.

A Fire in the Snow. By Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. 50 cts. net.

PAMPHLETS

The Young Churchman Co. Milwaukee.

With God in the Silence. Being a Study in Personal Religion, A Suggestion in the Common Use of Prayer Without Words. By C. Bertram Runnalls, Rector of the Church of the Good Samaritan, Corvallis, Ore. 25 cts. net.

Sonnets for the Sundays of the Church Year. By Herbert H. Gowen, D.D. 50 cts. net.

Federal Council of the Churches of Christ in America.

Handbook, Federal Council of the Churches of Christ in America. Third Quadrennial Meeting and Associated Meetings, Second Baptist Church, St. Louis, Mo. December 4-6, 1916.

Volunteers of America. Milwaukee. The Volunteers of America.

Clergymen's Retiring Fund Society. 281 4th Ave., New York.

Twenty-first Annual Report of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States for the Year Ending October 31, 1916.

arranged by the Rev. Charles L. Hutchins, D.D., Editor of the *Church Hymnal*, the *Church Psalter*, the *Chant and Service Book*, the *Pointed Prayer Book*, the *Parish Choir*, etc.

CALENDARS

The Young Churchman Co. Milwaukee.

The Folded Kalendar for 1917. (Beginning Advent, 1916). 15 cts.; two copies, 25 cts.

YEAR BOOKS

Year Book and Directory of St. Paul's Church, Steubenville, Ohio, 1915-1916.

CHURCH MUSIC

Parish Choir. Boston.

Carols Old and Carols New. For Use at Christmas and Other Seasons of the Christian Year. Collected from many sources and

CONSECRATION OF NEW CHAPEL OF OUR SAVIOUR

New York Seamen's Church Institute Enriched with New Place of Worship—Numerous Meetings at the Cathedral

*New York Office of The Living Church }
11 West 45th Street
New York, December 11, 1916 }*

ABOUT twenty-five clergy and more than three hundred friends and officers of the Seamen's Church Institute attended the service of consecration of the Chapel of Our Saviour, South street and Coenties Slip, on Saturday morning, December 9th.

Morning Prayer was said by the superintendent, the Rev. Dr. Archibald R. Mansfield. Others taking parts in the service were the Rev. W. F. Crocker, Canon George F. Nelson, Mr. Edmund L. Baylies, the Rev. Dr. C. F. J. Wrigley. The epistoler was Archdeacon Pott and the gospeller, Dean Grosvenor.

Bishop Greer said the prayers of consecration and celebrated the Holy Communion.

The Rev. Dr. Ernest M. Stires preached the sermon from Ezekiel 11:16: "Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Discussing the several meanings of "sanctuary", the preacher noted these three: safety, comfort, and inspiration. Curiously, the initials of these words were the initials of the Seamen's Church Institute. Eloquently the relation of the sanctuary to the whole work of the institution was set forth, and the value of both to the seafaring men in a strange land and far from home was graphically described.

The music was under the direction of Mr. T. Tertius Noble, organist and choirmaster of St. Thomas' Church, who generously gave his own services and those of his choristers in memory of an elder brother, a sea captain and author.

After the service the clergy and invited guests were entertained at luncheon and afterward shown through the building.

ADVENT MEETING OF DIOCESAN AUXILIARY

There was a very large and enthusiastic response to the call for the Advent meeting of the diocesan Woman's Auxiliary at the Cathedral of St. John the Divine, on Tuesday, December 5th. Bishop Greer celebrated the Holy Communion and presided during the day. The Bishop of Wyoming spoke at the morning service. In the afternoon Bishop Greer made the opening address. The Bishop of Spokane spoke of Work in the Domestic Field. The Bishop of Kyoto told of the work and needs of St. Agnes' School and of St. Paul's College, Tokyo. Miss Emery had for her topic The Pilgrimage of Prayer. The Rev. Dr. Robert W. Patton spoke for The American Church Institute for Negroes.

The offerings, which were considerably larger than in former years, were divided between the speakers for work in Spokane, in Wyoming, in Kyoto, in Tokyo, and for the Church Institute.

ANNIVERSARY OF COLD SPRING (N. Y.) PARISH

The parish of St. Mary's in the Highlands, Cold Spring, N. Y. (Rev. Elbert Floyd-Jones, rector), recently celebrated the seventy-fifth anniversary of the erection and consecration of the first church. Bishop Burch, acting for the Bishop of the diocese, was present and confirmed a class of ten persons. The

served by eight rectors, some of them being particularly conspicuous in the Church life of their time. The first, the Rev. Ebenezer Williams, had served as chaplain at Sing Sing prison, and after serving this parish for many years was one of the early Western missionary pioneers, and built the first church at Racine, Wis. Another was the Rev. C. C. Parsons, an officer in the U. S. Army who, resigning his commission, entered the ministry, and finally died the death of a martyr in nursing the yellow fever sufferers at Memphis. The present rector, the Rev. E. Floyd-Jones, has had charge of the parish for twenty-one years.

THE CHAPELS OF THE TONGUES

A regular weekly service in the Spanish language was begun on Sunday morning, De-



NEW RECTORY, ST. MARY'S IN THE HIGHLANDS, COLD SPRING, N. Y.

Rev. Dr. Saunders and the Rev. I. Van Winkle, former rectors of the parish, took part in the service. The Rev. E. C. Chorley, D.D., rector of St. Philip's in the Highlands, was the preacher. The offerings were applied to the endowment fund.

St. Mary's is one of the oldest parishes of the diocese, having been incorporated in 1840. Prior to the organization of the parish, the rector of St. Philip's in the Highlands, located about six miles away, came over every Sunday and ministered to a small group in the only place of worship then existing, a union chapel erected about the year 1826, and used by various religious bodies. The long contemplated and desired project of building in Cold Spring at length came to be realized, and on June 30, 1840, the cornerstone was laid by Bishop Onderdonk, the church being completed the following year. As the years went on the old church was found far too small to accommodate the great number of Church people. So in 1868 the present beautiful stone church was built, and consecrated by Bishop Horatio Potter. In 1873 another handsome building, now used as a parish house, was presented to the parish by F. P. James, whose widow at her death left a legacy of \$10,000 to build a rectory on the church grounds, which has just been completed.

The parish since its beginning has been

cember 10th, in St. James' Chapel of the Cathedral of St. John the Divine. The Rev. V. A. Tuzzio will have charge of these services.

An Italian service has been held at nine o'clock each Sunday morning in the Chapel of St. Ambrose, which is the Whiting Memorial, for more than a year. Negroes have a service Sunday evening in the Belmont Chapel.

The other five Chapels of the Tongues will be used now very shortly in the same way, with services in the particular language they represent.

CLASS HONORS DR. BURLESON

On Monday evening, December 4th, the members of the class of 1933, General Theological Seminary, gave a dinner at the Columbia University Club in honor of their fellow-member, the Rev. Dr. Hugh Latimer Burleson, Bishop-elect for South Dakota. Several beautiful and appropriate gifts were presented to the Bishop-elect.

DEATH OF CATHEDRAL VERGER

Charles Fairbanks Barnard, verger of the Cathedral of St. John the Divine for almost twenty-five years, died at his residence on the Cathedral grounds on Saturday, December 2nd, in the seventy-eighth year of his age.

Mr. Barnard was on duty until Monday,

November 27th, when he complained of illness and left the Cathedral to go to his home, the well-remembered frame cottage on the south side of One Hundred and Thirteenth street, opposite the main entrance of St. Luke's Hospital.

In the official history of the Cathedral it is recorded: "January 1, 1892, religious services were inaugurated in a room fitted up as a chapel at the east end of the asylum building, which has been left standing on the grounds and is now called Old Synod House. On that day, also, our faithful verger, Mr. Charles F. Barnard, began to serve the Cathedral."

The quarter-century of service, then begun and now ended by death, was invariably characterized by fidelity, orderliness, and courtesy—qualities gained in large measure by military training in the Civil War.

Special funeral services were held in the Cathedral on Monday evening at seven o'clock. Bishop Greer officiated, and was assisted by the Cathedral Clergy. Large delegations from the John A. Dix Post, G. A. R., the Laymen's Club of the Cathedral, fraternal societies, and a large congregation attended the funeral. The interment was made in Boston on the following day.

Besides his wife, Mr. Barnard leaves two daughters, Mrs. Louise Corbett of Boston and Miss Velma Barnard.

CHURCH PERIODICAL CLUB

The regular monthly meeting of the Church Periodical Club will be held Monday, December 18th, at eleven o'clock in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street. Miss Margaret Bailey of St. Mary's School, Shanghai, will be the speaker.

PARISH ANNIVERSARY IN POUGHKEEPSIE

Christ Church, Poughkeepsie, the mother parish of nearly all the churches in Dutchess county, celebrated its one hundred and fiftieth anniversary on Tuesday, November 28th. Bishop Greer, Bishop Burch, Archdeacon Pott, and the Rev. A. G. Cummins, rector of the parish, officiated.

Other services were held on Sunday and Monday. On the latter day addresses were made by Bishop Horner of Asheville; the Rev. Shirley H. Nichols of Tokyo, Japan; the Rev. Dr. Edward P. Newton, formerly a missionary in Alaska; and Miss Josephine G. Seaman, president of the Woman's Missionary Federation of Poughkeepsie.

At the laymen's dinner on the same night, more than three hundred men were present. The Rev. Irvine Goddard was toastmaster. Speeches were made by Bishop Burch, Bishop Horner, Archdeacon Pott, and the Hon. John K. Sague.

Many other speakers of note were heard during the anniversary. Prominent among these was the Rev. George H. Snedeker, rector of St. George's Church, Hempstead, Long Island. In his historical address he traced the connection between the Hempstead parish and the Poughkeepsie parish. The rector at Hempstead first established the services of the Church in Poughkeepsie.

During the celebration announcement was made that the remainder of the mortgaged debt (\$3,500) had been oversubscribed.

SYNOD OF NEW YORK AND NEW JERSEY

THE SYNOD of the Province of New York and New Jersey will meet at Atlantic City, N. J., on the evening of January 9th. The programme for the next morning, Wednesday, is Social Service; for the afternoon, Religious Education; Thursday morning, Missions; afternoon, The Place and Work of the Province in the National Church. Inquiries as to hotel rates and other matters may be addressed to the Rev. William W. Blatchford, rector of St. James' Church, Atlantic City, N. J.

GROWTH OF PROHIBITION SENTIMENT IN MASSACHUSETTS

Boston May Soon Follow Fall River into the "Dry" State — Death of Rev Professor Parker

The Living Church News Bureau }
Boston, December 11, 1916 }

WHAT the prohibition movement is gaining ground in this state some recent events demonstrate. Four more cities were added to the "dry" column in elections here within the fortnight, including Fall River, one of our largest cities. One is glad to see that religious teachers of many kinds are coming out strongly for prohibition. Mr. Sunday's vigorous attacks are doubtless arousing many. On December 4th, the Roman Catholic clergy of Fall River signed an unanimous appeal for no license, through a circular distributed in all their churches, saying in part:

"Profoundly convinced that, while the terrible evil of the saloon cannot be entirely eliminated, the evil can be greatly diminished by doing away with the open and legalized saloon, which is everywhere and always a prolific source of all kinds of evil, we, the pastors of the Catholic churches of this city, having in mind the grave obligation that rests upon us to diminish evil and multiply good wherever and whenever we can, call upon our people to oppose the saloon as the common enemy, and to stand for and vote for no-license on next Tuesday."

The circular is signed by the pastors of all the Roman Catholic churches.

The Rev. C. E. Jackson, rector of the Church of the Ascension, thus writes in his parish paper:

"An election day is always significant. Especially so is it in Fall River this year, when the clergymen of all the various communions are standing unitedly for one side in a great issue. The example of Russia, France, and many great states in America, ought to give us confidence that Fall River can take the heroic stand. I believe that a vote for no-license on Tuesday will give us a truer family life, clearer vision, a higher standard of living, and more opportunity for contributing our lives in building up the Kingdom of God. I earnestly hope, therefore, that the men of this parish will see their solemn responsibility, and I trust that their judgment will lead them to vote against the licensed saloon."

There even seems to be good ground for hope that Boston itself, in the election on December 19th, may go "dry". Dr. van Allen punctures the argument the liquor interests so insistently bring forth that no-license means a loss of state and city revenue, by pointing out that for every dollar received from licenses three dollars are expended to arrest and imprison the victims of liquor; not to speak of the money wasted in manufacturing and consuming liquor, in idleness, and other things that it causes. License fees are the merest drop in the bucket compared with the expenditures caused by the liquor traffic.

DEATH OF REV. C. P. PARKER

The Rev. Charles Pomeroy Parker, professor in Harvard University, entered into rest on December 1st and was buried from St. John's Chapel, Cambridge, on the 4th. The Very Rev. Dean Hodges officiated and a student choir sang three hymns. All classes in Harvard were suspended for one hour at the time of the funeral in respect to Professor Parker's memory. The honorary pallbearers were Dr. Charles W. Eliot, President Lowell, and eight professors. The body was taken for burial to Portland, Maine, where the committal was in charge of Bishop

Parker of New Hampshire, a brother of the deceased.

DR. MANN ON THANKSGIVING OBSERVANCE

Speaking of Thanksgiving Day observances, Dr. Mann of Trinity Church writes:

"I am still looking forward to the time when Americans shall have learned to value so highly this national holy day that there will not be a vacant sitting in any of our churches. And in this connection may I say that it seems to me a great pity that football contests and other games should be placed in the morning. Surely the afternoon is the time for them. Let the morning be kept free for the public worship of Almighty God, the great purpose for which the day was instituted, and to which all citizens are called by the proclamation of the President of the United States and the Governor of the Commonwealth."

BIRTHDAY OF PHILLIPS BROOKS

At the Cathedral the birthday of Phillips Brooks will be observed as usual on December 13th with a service and address at 12:10. The Rev. F. B. Allen, who was assistant to Bishop Brooks for nearly ten years, will give the address.

MISCELLANY

The Rev. Malbone H. Birkhead has accepted an appointment on the Cathedral staff, to succeed Mr. Parson, with special duty at Harvard University, where he will spend much of his time. Speaking of Harvard, it is interesting to note that a Sunday school for children of members of the faculty has just been started. It meets on Sundays at 9:45 in Phillips Brooks House, under the direction of Prof. Henry W. Holmes. The music is in charge of the college organist.

At the December meeting of the Episcopalian Club the speakers were the Bishop of Hankow, China; Dr. William H. Jefferys, and the Archdeacon of Boston.

In All Saints' Church, West Newbury (Rev. G. T. Morse, rector), a quiet day was kept on December 6th, conducted by the Rev. P. Gavan Duffy, superior of the Society of the Divine Compassion. J. H. CABOT.

REPORT OF AMERICAN CHURCH BUILDING FUND COMMISSION

THE AMERICAN Church Building Fund Commission, in its thirty-sixth annual report recently distributed, gives the story of its year's work, and adds a tabular statement of the help that has been given to diocese and districts of the Church since the inception of the fund. During the year ending September 1, 1916, sixty-three parishes and missions have been aided with loans, grants, or gifts totaling \$59,075, of which thirty-six per cent. was in gifts or grants. The record of its work from the beginning shows that 1,447 applicants have been assisted with one or another form of help, and the amount so disbursed has been \$1,133,075.97. The permanent fund has been increased during the year by \$16,481.47, and now amounts to \$546,110.38. Ten per cent. only of this year's increase was from offerings. The report of the trustees alludes to the small number of parishes and missions which contribute to the work of the commission; to the desire of the commission to serve the Church to the largest extent possible; to its thorough study of all applications with a view to the utmost liberality in accordance with the rules governing the management of its trust funds; to its present consideration of new methods of affording assistance; and invites correspondence with its officers in the Church Mission House, New York City.



AT THE ANNUAL INTER-SEMINARY CONFERENCE, PHILADELPHIA
In session December 1st and 2nd

THEOLOGICAL STUDENTS MEET IN PHILADELPHIA

Discuss Need of Learned and Informed Ministry—Lectures by Bishop Rhineland

*The Living Church News Bureau
Philadelphia, December 11, 1916*

THE second inter-seminary conference of theological students of the Episcopal Church was held at the Philadelphia Divinity School on December 1st and 2nd. Sixty-six students, representing Berkeley, Cambridge, New York, Philadelphia, and Alexandria Divinity Schools, were in attendance, to promote a more intimate relationship between the students of the several schools and to discuss the vital problems of the theological student.

Formal addresses were made by the Rev. Charles L. Slattery, D.D., of Grace Church, New York; the Rev. George L. Richardson of St. Mary's Church, Philadelphia, and Dr. W. H. Jefferys, formerly of St. Luke's Hospital, Shanghai, China.

Two special topics were considered and discussed: the first, to further a stronger appeal to influential college men by showing them that through the ministry they can be of the greatest service to others. A resolution was adopted to this effect, and a committee appointed to outline the work for the ensuing year. The second topic centered around the need of more specific knowledge in the seminaries regarding city missions, rural work, and the foreign mission field. A resolution was adopted to recommend to the respective seminaries that instructions be offered along these lines.

The third conference will be held at the Berkeley Divinity School at Thanksgivingtide of next year.

LECTURES BY THE BISHOP

Bishop Rhineland gave the first of a series of three lectures on The Bible in the Church last Thursday afternoon in St. James' Church. The two which will follow will be on the succeeding Thursday afternoons at 4:30 o'clock. Bishop Rhineland confined his first lecture to the introduction. He laid stress upon the fact that the Bible is a much neglected book, and said that this was due to some extent to the results of higher criticism. He pointed out that the Bible is for the increase of the spiritual life, and that this growing neglect of the book is fatal to the life of the Christian. The lectures are very timely and interesting.

CHRIST CHURCH, POTTSTOWN

On Tuesday, November 14th, the parish

of Christ Church, Pottstown, held a parish meeting to mark the completion of improvements to their parish buildings, which have been under way since last spring. These improvements include the enlargement of the guild room and sacristy, and the addition of a very attractive room for the primary department of the Sunday school, a complete and modern kitchen, and a new choir room. The chapel interior has been repainted and steam heat supplied from a new plant in the parish building.

CHURCH LEAGUE

On Monday evening, December 4th, a meeting of the diocesan branch of the Church League was held in the Church of the Holy Apostles. This was an extension of the original plan of holding parish meetings for the instruction of the members of the parish as to the principles and purpose of the League. The speakers were the Rev. Floyd W. Tomkins, D.D., Rev. Carl E. Grammer, D.D., and Mr. Harold Goodwin.

MISCELLANEOUS

Mr. F. T. Averay Jones, the organist of St. Mark's Church, Philadelphia, who enlisted in the British army in the spring of 1915 and was attached to the London Regiment, has been wounded by a sniper at the front. It is not known how seriously he has been injured, but his father, the Rev. A. G. Jones, Yarkhill Vicarage, South Hereford, England, has been notified.

The diocesan committee on the Pension Fund has sent a letter to the clergy of the diocese reciting the part which the diocese has thus far taken in the Fund and outlining what is to be expected from the diocese in order to make up the \$300,000 for which the diocese is pledged by the 1st of March.

The fiftieth anniversary of St. Paul's Memorial Church, Oaks, was celebrated last Saturday. The Rev. and Mrs. Caleb Cresson, Jr., held a reception at the rectory in the afternoon.

EDWARD JAMES MCHENRY.

CENTENNIAL PLANS FOR CINCINNATI PARISH

ON MAY 18, 1917, Christ Church, Cincinnati, Ohio, will be one hundred years old. It is the mother church of the city and has maintained an honorable and vitally useful existence in the heart of the city's business district. To those who know Cincinnati, this means much. Situated on the lower plateau along the river, amid an ever-changing population, which in most cases marks its advance in prosperity or social standing by

removal to the hill tops above, it has been a beacon light of hope, an open door of opportunity, and has served the community faithfully and well. The great parish house is a center of not merely daily, but even hourly activity, and in it every worthy cause may find a hearing and an audience. The remarkably large number of young people who attend the earlier celebration of the Holy Communion on the Lord's Day, the fine confirmation classes, and the missionary zeal of the parish, show its spiritual life.

In view of the approaching centennial, Mrs. Thomas J. Emery presented to the church a lot in the rear of the present edifice, 35 x 100 feet in area, valued at \$25,000.

A parish meeting was called after a vestry meeting had been held and the gift announced. It was agreed that a chapel, costing \$25,000, be built upon the lot, with choir room and other rooms, adjoining the chancel of the main building. For furnishing the chapel \$5,000 was asked, and a second \$5,000 for a centennial celebration. Immediately after the meeting Mr. and Mrs. Charles P. Taft offered to give \$10,000 toward the chapel fund, provided that \$15,000 be raised by Thanksgiving Day. There was no time to lose but the good news spread like wildfire and the chapel fund has reached, including the gift of Mr. and Mrs. Taft, \$28,554, while \$4,100 has been pledged for memorial furnishings and \$820 for the centennial celebration.

Only four other presbyters in active service in the diocese exceed the record of the rector, the Rev. Frank H. Nelson, D.D., in length of canonical residence. Next May he completes his eighteenth year as rector.

RELIGIOUS EDUCATION IN THE SECOND PROVINCE

THE PROVINCIAL SECRETARY for Religious Education, the Rev. William Walter Smith, M.D., has arranged a series of one-day parochial Sunday school institutes, covering widely located centers in the Province.

Such institutes have already been held or are arranged for Christ Church, Yonkers; St. Barnabas', Irvington; St. James', Fordham; Holy Comforter, Poughkeepsie; Trinity, Mt. Vernon; St. Luke's, Beacon; St. John's, Brooklyn; St. Stephen's, Jersey City; and an institute for the Hudson county teachers, in St. Mary's, Jersey City.

Usually there is an inspection of the Sunday school with address to pupils and teachers; a sermon to the morning congregation on The Sunday School and the Home, directed to parents and vestry; an afternoon conference for teachers, officers, parents, vestry, etc., on Organization for Efficiency; and an evening sermon on A Parochial Programme for Religious Education. Most marked results in both numbers and efficiency have already ensued from these institutes.

EVANGELISTIC MEETINGS RECENTLY HELD AT EVANSTON

Conducted by Miss Victoria Booth-
Clibborn—Sunday School Insti-
tutes Meet

The Living Church News Bureau }
Chicago, December 11, 1916 }

THE RECTOR of St. Luke's Church, Evanston, and some of his parishioners have been anxious that the people of Evanston who have abundant opportunity for literary and artistic gatherings should have a series of meetings which would popularize the Christian religion. This "public spirited series of meetings for the promotion of better and happier living in Evanston" was put in charge of Miss Victoria Booth-Clibborn who, daily except Saturday, for two weeks, beginning November 26th, has been "doing the work of an evangelist" at the parish house. The meetings have been well attended and have been very helpful. Miss Booth-Clibborn's methods are genuinely evangelistic. She has a sweet familiarity in address, a most winning manner, an attractive grace, and a most convincing earnestness. In short, she is a sincere, gentle, educated, cultivated woman with a passion for souls. One of her meetings was held at the Evanston Hotel, a large, fashionable house, where she spoke to a class of women who as much as any need such straight religious talks from a refined and consecrated woman. The meetings in Evanston were for men and women, and two special meetings were held on Friday afternoons for boys and girls. Bishop Anderson, in commending these gatherings, said: "We need such services at which the central note is the power of Christianity to enable men and women to stand on their feet and to live lives acceptable to God."

Miss Victoria Booth-Clibborn is the granddaughter of the late General Booth of London. She is the second child of Mrs. Booth-Clibborn, eldest daughter of the illustrious founders of the Salvation Army. Since her parents withdrew from the Salvation Army, some years ago, and devoted themselves to general Church evangelism, Miss Victoria in France, Belgium, Holland, Germany, Great Britain, and the United States, in addition to ably assisting in her mother's fruitful campaigns, has held very successful meetings of her own.

SUNDAY SCHOOL INSTITUTES HOLD WINTER MEETINGS

The Sunday school institutes on the West Side and on the North Side have just held very successful winter meetings. The West Side and suburban institute met on Monday, December 4th, at the Church of the Good Shepherd, Lawndale (Rev. D. A. Schaefer, rector). Evening Prayer was said at 5:30 with an address by the Rev. F. E. Bernard, rector of St. Ann's Church. After supper there was an interesting series of conferences on the *Christian Nurture Series*. The address of the evening was given by Mrs. V. P. Jackson of the Cook County Sunday School Association, on Stories and How to Tell Them. The North Shore Sunday School Institute met at St. Luke's Church, Evanston, on Tuesday evening, December 6th. The general subject was Missions in the Sunday School. The Rev. George H. Thomas, rector of St. Paul's Church, Kenwood, was unfortunately detained and could not make his address at the first service on The Missionary Command. His place was taken by Dr. Stewart, the rector of St. Luke's, who gave a pithy talk on Temperance. Afterwards sectional conferences were held on Missionary Instruction in the Primary Department, in the Junior Department, and in the Senior Department. The address of the evening was

made by the Rev. Dr. Hopkins, rector of the Church of the Redeemer, on The Inspiration of Missions.

MONTHLY MEETING OF THE WOMAN'S AUXILIARY

The monthly meeting of the diocesan Woman's Auxiliary was held on Thursday morning, December 7th, in the Church Club rooms, Mrs. George Mason presiding. The speaker was Mr. Chris. Balfe, superintendent of the Cathedral Shelter. Mr. Balfe told in his original way of his work in the Shelter since the beginning and of many interesting incidents of the daily life there. An institution at the Shelter is the Converts' Meeting on Sunday afternoons. So large has been the attendance at these meetings that Mr. Balfe has had to lock the doors to keep men out. The speaker wished similar "good luck" to all the churches. Since these special meetings have been held, thirty-one men, converts, have been doing the work of lay missionaries. Some of them are taking special courses of study at Bible training schools. Mr. Balfe has had many remarkable results in his work at the Shelter since its beginning, and needs larger quarters if the work is to continue to grow.

EPISCOPAL ATHLETIC LEAGUE

The North Shore Episcopal Athletic League has grown up to the Episcopal Athletic League with branches in many parishes and missions throughout the city. Four divisions have been formed, each of four senior teams and four junior teams. The central division, where the League began, consists of branches from St. James', St. Chrysostom's, the Church of Our Saviour, and the Church of the Ascension. The winners of each division play for the city championship. Two attendances a month at church or Sunday school are required of members for eligibility in any game.

ATTENDANCE CAMPAIGN OF THE CHURCH OF THE REDEEMER

On November 15th more than fifty men of the Church of the Redeemer (Hyde Park) met the vestry of the church at a "get-together dinner" to discuss a campaign for Church attendance. Mr. Courtenay Barber presided, and addresses were made by the members of the vestry, the rector, and others. A similar campaign for church attendance was successful in this parish last Lent, and similar methods of publicity are being used again. For instance, nearly all the men present at this dinner pledged themselves to attend the services and to canvass the parish for other pledgers. Posters, advertising the services, have been placed about the neighborhood, and attractive "reminder cards" sent to the leaders.

H. B. GWYN.

NOTES OF BERKELEY DIVINITY SCHOOL

BULLETINS have recently recorded the death of several of the alumni at advanced ages, whose names stood at or near the head of the rolls of the clergy in the order of canonical residence. Bishop Niles, '61, had been at his death in 1914 forty-four years Bishop of New Hampshire; in the same year died the Rev. Dr. Charles H. Strong, '72, thirty-five years in one parish, senior priest of the diocese of Georgia; in 1915 was the death of the Rev. Hachaliah Burt, '72, forty-three years missionary in South Dakota, and also that of the Rev. Nathan K. Bishop, thirty-eight years in one parish in Massachusetts. In the present year have died the Rev. James E. Coley, '58, senior priest of Connecticut; the Rev. Dr. W. W. Holley, '61,

forty-six years rector of one parish in the diocese of Newark; and the Rev. Henry Jones, thirty-two years rector of one parish in Maine.

The Rev. Louis Cope Washburn, D.D., '84, rector of Christ Church, Philadelphia, has been elected Mary Fitch Page Lecturer for this year; and the Rev. Charles James Sniffen, '97, Archdeacon of Western Massachusetts, has been appointed Alumni Lecturer on Pastoral Theology.

Albert Hawley Lucas, of the junior class, was appointed by the President of the House of Deputies of General Convention a member of the new Commission on a Missionary Organization for Boys.

PARISH HOUSE OPENED AT WATERLOO, N. Y.

THE OPENING social at St. Paul's House, Waterloo, the cornerstone of which was laid last spring, was held on Monday, November 6th, and was largely attended. On the occasion a purse of gold was presented to Mr. Robert Denniston, a retired contractor, to



ST. PAUL'S HOUSE, WATERLOO, N. Y.

whose generosity the building is largely due. Mr. Denniston not only gave his time and services in superintending the building, but, despite the fact that he is seventy-seven years old, worked all through the hot weather upon it, besides giving a large part of the stone.

Much contributed labor has gone into the building, saving the parish probably \$10,000, the actual cost being a little over \$15,000 besides the furnishings. The house is built with a solid stone front, matching the parish church. In the basement are the Leah Kendig Miller gymnasium, locker room, billiard room, etc. On the first floor are the Denniston room—which is the men's game and smoking room—St. Paul's guild and the woman's missionary association rooms, where all the various organizations meet, and the Terwilliger room, used for week-day services, choir rehearsals, etc. From this floor, as well as from the basement, ambulatories lead to the vestry room and choir room respectively. On the second floor is Manning Hall with a balcony and stage, for entertainments, basket ball, etc. On this floor, also, is the Montgomery room, the rector's office. These rooms are gifts, many of which memorials.

The thirteenth banquet of St. Paul's men's club was held in Manning Hall on November 15th, participated in by two hundred men.

BEQUEST

ST. PHILIP'S CHURCH, Laurel, Del., has received an endowment of \$10,000 by provision of the will of the late Mrs. Daniel Short.

AMERICAN PRIEST TO THE FRONT

AMONG THE Americans who sailed recently for Europe was the Rev. Henry Russell Talbot of Portland, Ore., who, with his wife, is proceeding to the Somme front to take part in the ambulance service on behalf of wounded French soldiers.

THE CHURCH AT WORK

NORTHERN WORK AMONG COLORED PEOPLE

THE RECENT invasion of the North by colored working people finds its reflection in some Church activities.

St. Matthew's parish, Detroit, Mich. (Rev. R. W. Bagnall, rector), has purchased forty-two feet of adjacent property, on which stand a frame dwelling and brick store, at a cost of \$10,000. A parish house to serve as a social center for the rapidly growing negro population is to be erected on the new site.

St. Andrew's Mission Church for the colored people of Cincinnati conducts a weekly forum at which many prominent speakers are heard. One of the latest was Miss Edith Campbell, head of the Schmidlap Bureau for the vocational guidance and assistance of young women. Miss Campbell's work is not marked by a color line and she has ample opportunity to observe the conditions among negro young women. There is a remarkable influx to Cincinnati just now of colored families from the South, due to labor conditions, and over one hundred families arrived during a recent month. There are homes like the Anna Louise Inn, the Lawrence Home, and the Eleanor Earnshaw Club (the last two being Church institutions), but there is no such home for young colored women. Recently a generous gift made possible a home for unmarried colored girls who are facting maternity, but no provision is as yet made for those who have not departed from the path of virtue. Miss Campbell presented this need so effectively that it was proposed to build on the site of the old St. Andrew's, next to the new church, a parish house with thirty rooms to accommodate at least sixty young women as well as the usual social rooms. Such a building would cost about \$25,000, but lot and supervision are already there.

CONSECRATION OF LONG ISLAND CHURCH

ST. STEPHEN'S CHURCH, Port Washington, diocese of Long Island, was consecrated by Bishop Burgess on Sunday, December 10th. The article of donation was read by the Hon. Charles N. Wysong, a former Sunday school boy of the parish. The rector, the Rev. George C. Groves, read the sentence of consecration. The sermon was preached by the Rev. Charles L. Newbold of Christ Church, Manhasset, who started the work in Port Washington twenty years ago.

The present splendid property on which the church building is located was purchased during the ministry of the Rev. Franklin J. Bohanan, and the church was erected in 1910, during the rectorship of the Rev. William E. Nies, who is now serving in Germany. The parish is one of the most promising in the rural districts of the diocese.

DEATH OF REV. DR. W. M. HUGHES

THE REV. DR. WILLIAM MORTIMER HUGHES, a retired priest of the diocese of Newark, died suddenly on Advent Sunday morning at the French Hospital, New York City, of pneumonia.

Dr. Hughes was a graduate of Hobart College and the General Theological Seminary. He was ordered deacon in 1874, and ordained priest in 1876, by Bishop Coxe. Until 1883 he was rector of St. John's Church, Buffalo, N. Y. In the following four years he was Chaplain and Instructor of Mental and Moral Philosophy at Hobart College. In June, 1887, he became rector of the Church of the Redeemer, Morristown, N. J., and resigned this rectorship in December, 1909.

Dr. Hughes studied in the University of Berlin, Germany, and received his M.A. degree in 1874, and the S.T.D. degree in 1887, from Hobart College. For a time he was associate editor of the *Churchman*; corresponding secretary of the Church University Board of Regents; for many years an interested member of the executive committee of the alumni of the General Seminary; a deputy from the diocese of Newark to the 1901 General Convention; and held many positions of trust and responsibility in the diocese and in the community.

On Wednesday morning there was a requiem celebration in the Church of the Transfiguration, New York City at 11 o'clock. Funeral services were held in the Church of the Redeemer, Morristown, on Wednesday afternoon, December 6th, Bishop Lines and Archdeacon Tyler, rector of the parish, officiating.

Interment was made the same day in a local cemetery.

PAROCHIAL MISSIONS

A VERY SUCCESSFUL mission was held in the Church of the Holy Cross, Mount Pleasant, Tenn., beginning November 19th and closing Sunday evening the 26th. The missionary was the Rev. Douglas I. Hobbs of Tullahoma. The people of Mount Pleasant gave Mr. Hobbs a very liberal offering on the last night of his mission. Among the checks for him was one for \$100.

THE REV. SAMUEL MCCOMB, D.D., conducted a most successful mission at St. John's Church, Detroit, Mich., from November 19th to 25th. Great crowds attended the services and much religious interest was shown. Many requests were made for intercessory prayers and many conferences were held.

THE REV. PAUL FAUDE recently held successful missions at St. John's, Durand, and St. Luke's, Ypsilanti, Mich.

DURING the week beginning December 4th, a preaching mission was held in St. David's Church, Cheraw, S. C. (Rev. A. S. Thomas, rector). The missionary was the Rev. E. A. Penick. An early celebration was held each day, there were instructions every afternoon, and a short service and stirring sermon at night. The afternoon service on Friday was especially for children.

THE REV. J. ATWOOD STANSFIELD preached his last sermon of a ten-day mission at St. Andrew's Church, Emporia, Kansas, on Sunday evening, November 26th. The services throughout were attended by splendid congregations. The keynote of Mr. Stansfield's message is Love, and the story of the love of God for His children pervaded every lesson taught.

THE REV. DOUGLAS I. HOBBS has been holding a mission at Mount Pleasant, Tenn., and missions have also been given by the Rev. Raimundo De Ovies at Fayetteville and Tracy City, Tenn., where much interest was shown.

HOLY CROSS PARISH, Sanford, Fla., is completing preparations which have been carried on for nearly a year, in anticipation of a mission which Father Huntington is to hold for fifteen days, beginning January 21st. The rector, the Rev. A. S. Peck, and vestry, are working zealously to make this mission a true success.

THE REV. E. H. ECKEL, provincial secretary, has just completed a two weeks' mission

at Grace Church, Carthage, Mo. (Rev. H. E. Martin, rector), followed by an every-member canvass. For the first time in many years the diocesan apportionment is paid in full and the canvass promises to ensure this in the future. Both mission and canvass have been so satisfactory that the congregation hopes to repeat them annually.

FATHER HARRISON, of the Order of the Holy Cross, held a two weeks' mission in the Church of the Holy Communion, Charleston, S. C. (Rev. Dr. Homer W. Starr, rector). Great interest was aroused, the church was frequently packed, and members of other Christian bodies, including many Roman Catholics, were in regular attendance. Father Harrison was assisted by Brother Francis.

THE REV. LINCOLN R. VERCOE began a week's mission in Emmanuel Church, Hastings, Mich., on Sunday evening, December 3rd.

AT ROSWELL, N. M., Bishop Howden expects to hold an eight days' mission beginning on Sunday, December 3rd.

BISHOP SESSUMS' ANNIVERSARY

CEREMONIES in honor of the twenty-fifth anniversary of the Bishop of Louisiana, the Rt. Rev. Davis Sessums, D.D., consisted of the consecration of Christ Church Cathedral, New Orleans, on Sunday, November 26th, at 11 A. M., with an anniversary service at 8 P. M. in the Cathedral. At the morning service addresses were made by Dean Barr and Bishop Sessums. At the Holy Communion Bishop Sessums was celebrant, assisted by the Bishop of Tennessee and the Dean of the Cathedral. The Rev. R. S. Coupland, D.D., the Rev. Sidney L. Vail, the Rev. Gardiner L. Tucker, and the Rev. Roberts P. Johnson assisted.

At the anniversary service the following programme was presented:

Retrospect, Edwin Balknap, treasurer of the diocese; Congratulations, on behalf of the clergy, the Very Rev. William Alexander Barr, D.D.; on behalf of the laity, Mr. Orloff Lake; on behalf of the episcopate, the Rt. Rev. Thomas F. Gailor, D.D.; response, Bishop Sessums.

A banquet was given at Antoine's on November 27th, under the auspices of the diocesan Church Club.

A library chair from the clergy was presented by the Rev. H. C. Duncan, D.D., and from the laymen a library table by Mr. William Bell, acting for Mr. Warren Kearny, who was unable to be present on account of illness; from the Woman's Auxiliary and the Bishop's secretary, a set of vestments, by the Rev. A. R. Berkeley; from St. Mark's Church, Shreveport, a handsome silver loving cup, by the Rev. James Owens, rector of the parish. Other presents were received from many sources, as well as telegrams and letters of congratulation.

ERIE CATHEDRAL BURYING GROUND

ON TUESDAY in the octave of All Saints' Bishop Israel, accompanied by the Cathedral clergy, two lay members of the chapter, Mr. Turner W. Shacklett and Mr. William H. Warner, and several members of the congregation, consecrated the Erie Cathedral burying ground, using the service provided in the Book of Offices issued by the House of Bishops.

This burying ground is situated in the highest and most beautiful part of Erie cemetery. Several lots formerly belonging to St. Paul's parish have been combined with this plot and the bodies already interred removed

to the new ground, so as to unite the two in a memorial of Mrs. Israel by the Bishop. A Celtic cross in preparation by the Tiffany Studios will mark the spot of this unique memorial. Thus the tombs of the bishops of the diocese will be made the gathering place also for the bodies of the poor and homeless, in memory of one who, in her life and ministrations, knew no distinction between poor and rich.

On Wednesday, November 8th, a memorial service was held for Sara Francis (Graham) Israel. At 9 A. M. the Bishop celebrated the Holy Communion in the Cathedral and immediately thereafter proceeded to Erie Cemetery, where the body of Mrs. Israel was taken from the receiving vault and placed in the newly consecrated burying ground. An especial form of service set forth by the Bishop, consisting of the sentences, the committal, and some of the prayers recommended by the joint commission, was used by the Dean.

DEATH OF REV. R. C. JETER

THE DIOCESE of South Carolina has lost one of its most efficient priests in the death of the Rev. Richard Cullen Jeter in the government hospital at Fort Sam Houston, Texas, on Thursday, November 30th. He had been for some years rector of Grace Church, Anderson, and at that time he became chaplain of the First Regiment, N. G. of S. C. He was rector of St. Thaddeus' Church, Aiken, which he resigned last June when his regiment was called to the border. The fatiguing life in camp, however, was too much for his strength, and he contracted heart trouble from which he died. His body was brought to Florence, Ala., for burial.

He is survived by his wife and four children, one of his sons being in the United States navy.

MEMORIALS AND GIFTS

AN AMERICAN FLAG of handsome design was presented to St. Peter's Church, Auburn, N. Y., on Thanksgiving Day, by a member of the congregation.

A RECENT GIFT to St. Mary's School, Knoxville, Ill., is an automatic electric organ blower, installed by the Bennett Organ Company, of Rock Island.

A PAIR of Eucharistic candlesticks was recently placed in Grace Church, Merritt, Fla., in memory of Mrs. A. F. Thompson, who was for years an earnest worker in this mission.

THREE RECENT gifts to St. Luke's Cathedral, Orlando, Fla., are a silver baptismal cwer, in memory of the Rev. H. W. Greetham; a white silk chasuble, stole, and maniple; and a handsome white, chalice veil.

THE ST. LOUIS Mission to City Institutions has been presented with an organ for use in the city infirmary. Mr. Pomeroy, a lay reader who gave the organ, has very faithfully ministered to the people in the infirmary three Sundays a month, the missionary, the Rev. J. H. Lever, holding the service on the other Sunday.

IN CHRIST CHURCH, Raleigh, N. C., a window has been placed as a memorial to Thomas Stephen Kenan and his wife, Sallie Dortch Kenan. The memorial fills the three long, narrow lancets of the west window. The subject is our Lord's Ascension. The work, done in this country, by the Gorham Company, is executed in antique glass and has all the richness of color and faultless technique of the best English work.

AFTER WORSHIPPING in "an upper room" of a store for some years, the mission (Calvary Church) at Williamsville, N. Y., was given on Thanksgiving Day a lot on which to erect a church. The donor, Mr. George P. Beck, gave them the choice of several lots in

a newly developed and rapidly growing section of the town, and a fine corner lot in a central part was decided upon and deeded to the church. It is hoped that the building may be begun very soon, as already there is the nucleus of a fund.

A BRONZE TABLET has been unveiled at Trinity Church, Pawtucket, R. I. (Rev. John Hamilton Robinette, rector), in memory of Lyra Brown Nickerson, who gave the \$5,000 organ to the church anonymously shortly before her death last August. Members of the church and children of the Sunday school contributed to the cost of the tablet, which was made by the Gorham Company. The tablet was veiled with a screen of pink rosebuds, which was removed after the address by the rector. The musical programme of the service was the same as that given on All Saints' Day, when the organ was dedicated. The tablet reads:

"To the Glory of God and
in Grateful Memory of
LYRA BROWN NICKERSON
1885-1916.

I will magnify Thee, O God, My King,
and I will Praise Thy Name for ever and ever."

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Berks County Churchmen Form Organization

WHAT PROMISES to become an important organization of Churchmen had its origin on Tuesday evening, December 5th, in Wood Chapel, the parish house of Christ Church, Reading (Rev. Frederick Alexander MacMillen, rector). Ex-Mayor Ira W. Stratton presided. For the first time in twenty years laymen of all the parishes in Berks county, with all the rectors, were assembled in one place, about one hundred and fifty being present. The Rev. S. Ezra Neikirk of St. James' Church, Pittston, delivered an address on Good-will, the Ideal of the Twentieth Century. There were numerous other speakers. The result was a unanimous decision to form an organization of all the Churchmen in Berks county to meet four times a year, with a distinguished speaker to make the principal address on each occasion.

THE SCHUYLKILL county clericus met at Mahanoy City as the guests of the Rev. O. P. Steckel on Monday, December 4th, when the paper was read by the Rev. Wallace Martin.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
Seamen's Institute—Activities of Bishop Brent

THE SEAMEN'S INSTITUTE of San Francisco, under the leadership of the Rev. Charles P. Deems, is making plans for considerable improvements, which will add greatly to the comfort and convenience of the sailors. These include, among other things, the re-arrangement of the building and the erection of a stage. The changes will cost about \$5,000, of which a large part is in hand.

ST. THOMAS' CHURCH, Sunnyvale, was opened for worship on Sunday, November 26th. The Bishop was present and the service was in charge of the Rev. Edward T. Brown, assistant at Trinity Church, San José, who has been largely instrumental in building up this new congregation.

BISHOP BRENT is making quite a stay in California. He is delivering a series of lectures in Stanford University; he preached the missionary sermon for the convocation of San José; he is to speak to the Woman's Auxiliary in Grace Cathedral on Monday, December 4th, and on the same evening at a post-convention dinner in San Francisco, at which it is proposed to launch officially the movement for the Clergy Pension Fund.

THE CASE of the Rev. Thomas Parker Boyd, head of the Emmanuel Institute of San Francisco, who was arrested on a charge of

practising medicine without a state license, came up first before the police court, and was set for a date last week, when it was to have been tried before a jury. At that time, further delay was granted, and the case transferred to the superior court of San Francisco, where it will be tried in due time before a jury.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Grace Church, Newington Junction—Hartford
Clericus Meets

GRACE CHURCH, Newington Junction, closed for several weeks on account of interior renovation, was re-opened Sunday afternoon, December 10th. The interior of the church has been entirely done over and refurnished at the expense of members of the parish and a few outside friends. Newington Junction is a growing suburb of the city of Hartford, and the expected erection of several manufacturing plants there will bring a marked increase in the population. Grace Church was opened for divine service March 21, 1875. The Holy Communion was first celebrated there on the Sunday following, which was Easter Day. In August, 1875, the Rev. William Ford Nichols, now Bishop of California, then rector of St. James' Church, West Hartford, took charge of the work. Mr. Nichols made the first entry in the parish register. In 1877 the Rev. John M. Bates assumed charge. Then from May 1, 1879, to December, 1887, there was no settled rector. This was largely due to a small debt on the church, the expenses connected with the work being greater than the receipts. The services were, however, kept up with the help of lay readers. The Rev. Howard F. Clapp, rector of Trinity Church, Wethersfield, for several months during this period, visited Grace Church to celebrate the Holy Communion and in several instances to administer Holy Baptism. Other priests also assisted from time to time. The debt on the church building was finally wiped out in 1882 through the earnest endeavors of a faithful Churchwoman, a member of the parish. The church was consecrated by Bishop John Williams on June 15, 1882. By 1886 the parish was placed on a firm footing and the services were being held regularly, with a good attendance. The principal event of 1887 was the ordination to the diaconate of Mr. Jared Starr at the hands of Bishop Niles. Mr. Starr had been long interested in Grace parish, and after his ordination he continued his faithful services as minister in charge, until the date of his retirement, last June. The Rev. Dr. Samuel Hart of Berkeley Divinity School has for some thirty-five years, with few exceptions, regularly administered the Holy Communion in Grace Church. September 1st, last, the work at Newington Junction, with the consent of the members of Grace parish, was placed under the care of the Archdeacon of Hartford, under whose direction it is hoped it may be enlarged and firmly built up. There is a good Sunday school, and an admirable women's guild.

WITH THE approval of the Bishop, plans are being formulated to start two new missions in the southern part of the city of Hartford.

THE DECEMBER meeting of the Hartford clericus, held in St. James' parish, Hartford, had for its programme a valuable paper on Maeterlinck with special reference to his ethical and religious tendencies, by Professor Stanley L. Galpin of Trinity College.

THE DIOCESAN Board of Religious Education has just received a twelve-page Connecticut diocesan catechism compiled by the Rev. Dr. Hart. Its publication, it is hoped, will serve to arouse a deeper interest in the history of the diocese.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Church of the Holy Cross, Paris

GROUND WAS broken on December 3rd for a new building for the Church of the Holy Cross, Paris, Texas (Rev. J. K. Black, rector). It is hoped that the new building, which takes the place of that destroyed in the disastrous fire of last March, may be ready for use next Easter. As the loss at this time was total, efforts have been made to secure contributions from abroad. All the choir vestments must be replaced, and all the altar furniture except the cross and hangings. The women's guild of the parish has sent out a thousand letters to other guilds in its effort to replace the place of worship.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Notes

CHRIST CHURCH, Dover, has a new porch, which was dedicated by Bishop Kinsman on November 26th.

THE COLEMAN clergy house in Rehoboth has recently received gifts of furniture from friends in Middletown and Georgetown.

THE BROTHERHOOD of St. Andrew in St. John's Church, Wilmington, is conducting a most successful "Go-to-Church" campaign.

ERIE

ROGERS ISRAEL, D.D., Bishop

Improvements at St. John's, Franklin

St. JOHN'S CHURCH and rectory, Franklin (Rev. Martin Aigner, D.D., rector), have undergone extensive repairs, which have just been completed. The vestry has renovated the interior of the church and the women of St. John's Guild have repaired the rectory and added many improvements.

GEORGIA

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

St. Paul's Church, Savannah—Every-Member Canvass—Miscellany

St. PAUL'S CHURCH, Savannah, will be formally consecrated on Sunday morning, January 21st. The last note of the indebtedness incurred in 1907, when the present beautiful structure was erected, was cancelled recently. St. Paul's is said to be one of the rare examples of purely English architecture to be found in this country, being modeled after a typical English parish church.

A VERY SUCCESSFUL every-member canvass has just been concluded among the churches of Savannah. The Rev. Robert W. Patton, D.D., the Rev. L. G. Wood, the Rev. Milton Barber, and Mr. John W. Wood of the Board of Missions aided in the campaign.

ON THE afternoon of November 9th, the Woman's Auxiliary of the Savannah archdeaconry met in St. John's parish house, Savannah. Mrs. J. M. McIver, President, made an address on the General Convention, and Mrs. F. F. Reese, President of the Daughters of the King, spoke on the work of that society.

THE ARCHDEACONRY of Albany held its autumn meeting in St. John's Church, Bainbridge (Rev. William B. Sams, vicar). Inspiring addresses were given by the Bishop and others. The Rev. Newton Middleton read a thesis on The Evolution of Church Music.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Archdeaconry Meeting

THE SERMON at the meeting of the Harrisburg archdeaconry, November 22nd and 23rd, was preached by the Rev. O. H. Bridgman.

The Rev. William Dorwart, secretary for many years, was chosen Archdeacon, and the Rev. G. F. G. Hoyt, secretary and treasurer. Two matters discussed were the New Hymnal and Methods of Apportionment for Missions.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Dubuque Deanery

THE FALL meeting of the Dubuque deanery was held in St. James' Church, Independence, Tuesday and Wednesday, December 5th and 6th. On the evening of the first day a sermon was preached by the Rev. John S. Cole. On the second morning Bishop Morrison gave an address to the clergy. In the afternoon several addresses were given on the General Convention. In the evening the Rev. A. H. Grant made an address on the *Christian Nurture Series*. A chalk talk was given by the Rev. O. C. Fox. Bishop Morrison closed the service with an address.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

St. Andrew's Church, Fort Thomas

IT HAS BEEN necessary to enlarge the Sunday school room of St. Andrew's Church, Fort Thomas (Rev. A. H. Marshall, in charge), to double its former capacity. A kitchen, shower-baths, and toilets have been installed, and a new heating plant for both Sunday school and church now adds to the comfort of the people. There is also a men's club with an enrollment of one hundred names, whose proposed programme for the year includes twenty lecturers.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

St. James' Church, Brooklyn

DURING ADVENT the men of St. James' Church, Brooklyn (Rev. E. M. Thompson, rector), have started a campaign for increased attendance which is having splendid results. The Brotherhood of St. Andrew in the parish has been revived. A devoted parishioner has had the parish house (formerly the old church building) moved to the rear of the lot, a new roof placed over it, the entire house painted, repaired, and put in excellent condition. The improvements cost \$1,000.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

St. John's Church, Los Angeles—St. Paul's Mission, El Centro

THE FIRST corporate Communion of the Churchmen of Los Angeles was held in St. John's Church (Rev. George Davidson, rector), on the First Sunday in Advent. Despite a heavy downpour of rain there were no less than 120 Churchmen present. The rector was celebrant, Dean MacCormick was gospeller, and the Rev. A. W. Noel Porter epistoler. The Brotherhood of St. Andrew arranged for the service.

IN A RECENT campaign, the men of St. John's Church, Los Angeles, raised \$8,000, which will make the final payment on a debt of \$13,000 which has been cancelled within the last three years. This parish is now carrying on missions in two thickly populated districts which are in charge of a vicar.

GROUND WAS broken for the new Church of St. Paul's Mission at El Centro, on December 2nd, by the Rev. C. Rankin Barnes, priest in charge. The building, which is to cost about \$2,700, will replace the church destroyed by fire last summer. It is hoped to have it ready for dedication on January 25, 1917.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Cumberland Archdeaconry Meets—Mission Study Institute

THE FALL session of the archdeaconry of Cumberland was held at Emmanuel Church, Cumberland, Allegany county (Rev. A. H. Beavin, rector), November 21st to 23rd inclusive. About thirty clerical and lay delegates were present. A quiet hour, conducted by the Bishop, followed the celebration of the Holy Communion. In the afternoon there was a business session, at which reports from standing committees were presented and the following officers elected: Archdeacon, the Rev. Douglass Hooff; secretary, the Rev. Edward E. Burgess; treasurer, the Rev. L. H. Ewald of Frederick. After Evening Prayer, the Rev. William D. Smith, D.D., spoke on The Church's Opportunity, and its Call to the Parish and the Individual. On Wednesday there was Morning Prayer and the archdeaconry sermon by the Rev. B. W. B. McKinley. At the business meeting, which followed, a resolution was adopted, that in view of the fact that the Eve of the Feast of the Nativity this year will fall upon Sunday, the archdeaconry of Cumberland requests the clergy to emphasize in their sermons on that day, the special message of the Prince of Peace to a world at war. The Rev. Peter M. Boyden read an essay on The Authority of Scripture, which was followed by a discussion. After Evening Prayer the Rev. Frederic Gardiner, L.H.D., delivered an address on The Development of the Home Department and its Wider Uses. On Thursday there was a discussion, led by the Rev. Dr. Gardiner, of problems in the work of the Sunday school.

THE SEMI-ANNUAL meeting of the Maryland Auxiliary was held on Wednesday, November 22nd, at Grace and St. Peter's Church, Baltimore. Bishop Murray made a brief address. After luncheon there was a missionary meeting, at which addresses were delivered by the Bishop of Kyoto, Japan. Miss Graves, recently of the Alaskan Mission, and Miss Margaret H. Bailey, of St. Mary's Hall, Shanghai, China. During the past year the Auxiliary has given Bishop Murray \$1,000 for his county parish house fund. The sum of \$500 was voted for St. Agnes' School, Kyoto, Japan, and \$500 for hospital work in Alaska.

THE ANNUAL luncheon for the women of Christ Church, Baltimore (Rev. Dr. E. B. Niver, rector), was given in the parish house on November 23rd. About one hundred and fifty were present.

THE STANDING COMMITTEE of the diocese recently elected the Rev. Dr. William M. Dame president, and the Rev. Edward T. Helfenstein secretary.

THE ANNUAL meeting of the mission study institute of the diocese was held at Grace and St. Peter's parish house, Baltimore, December 5th to 8th, under the auspices of the Woman's Auxiliary. There were three sessions daily: a morning class under the leadership of Miss Grace A. Crosby, missionary to China; an afternoon class under the leadership of Miss Laura F. Boyer, educational secretary of the diocese of Bethlehem; and a night class under the leadership of Dr. William H. Jefferys, formerly medical missionary to China.

AN EFFORT is being made at the Church of St. Michael and All Angels, Baltimore, to stimulate the work of the Sunday school by a combined Bible class for teacher training and parent preparation, which meets every Wednesday evening in the parish house, under the direction of the Rev. Philip Cook. More than a hundred teachers and parents are already enrolled in the class, which is open to all interested in the study of the Bible.

THE ARCHDEACONRY of Baltimore met at

the diocesan house on November 24th, the Bishop presiding. Reports were presented by the clergy in charge of mission work, and the following officers were elected: Archdeacon, the Rev. Peregrine Worth, secretary-treasurer, the Rev. Charles E. Perkins.

AT THE services on December 3rd at Grace and St. Peter's Church, Baltimore (Rev. Romily F. Humphries, rector), a vested choir, under the direction of Mr. John Dennes, organist and choirmaster, was introduced in place of the former mixed choir of men and women.

THE FIRST Sunday in Advent at the Chapel of the Advent, Baltimore (Rev. Charles L. Atwater, vicar), was observed as "home-coming Sunday", when all former members of the chapel were invited to join with the congregation in the service of the day.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Sunday School Institute—Clericus

THE DETROIT Sunday school institute recently met at Christ Church House, Detroit. At a public session Bishop Williams of this diocese and Bishop Reese of Southern Ohio spoke on The Training of Parents in Religion, and Religion in the Home. Both addresses were received with enthusiasm and interest.

THE DETROIT clericus at its December meeting listened to an address by the rector of Christ Church, the Rev. Dr. W. D. Maxon, on the possibilities of work among immigrants in the city. At Christ Church, Dr. Maxon has for some time conducted a successful Syrian mission. He has presented large numbers of Syrians for confirmation, given relief to their indigent, organized English classes, secured employment for them, trained them in their political duties, and ministered to them in their homes and in the sacraments. A fine opportunity for an Italian mission presents itself in the proposed merger between St. Stephen's and St. Philip's Churches, the old St. Stephen's building being in the heart of the Italian district.

THE CONGREGATION of St. Joseph's, Detroit, has given the use of a Ford car to their rector, the Rev. Paul Faude, and made provision for its upkeep.

AT A RECENT meeting of the Church Club of Ohio, held in Cleveland, addresses were made by the Bishop of Michigan and Mr. George Behl, retiring president of the Michigan Church Club, on the Michigan method of club work.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop
Improvements at Valparaiso

ST. ANDREW'S CHURCH, Valparaiso (Rev. W. B. Williamson, rector), has been given an external coat of stucco, and several new windows have been put in. A lych gate has been built in front of the main entrance, the body of the tower reconstructed, and the entire building fitted with electric light.

MISSOURI

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

Southern Convocation

THE SOUTHERN convocation met at Holy Cross Church, Poplar Bluff (Rev. A. E. Woodward, priest in charge), November 21st, 22nd, and 23rd. Tuesday there was Evening Prayer with a sermon by the Rev. J. H. Lever; Wednesday morning, Holy Communion with an address *ad clerum* by the Rev. F. M. Weddell; in the afternoon, addresses on the Church's Marriage Law, by the Rev. H. N. Tragitt, Sr., and the Rev. J. J. Clop-ton; Evening Prayer with sermon by the Rev. A. P. Rein; Thursday, after Morning Prayer, discussion on Prayer Book Revision,

the Rev. J. H. Lever and the Rev. J. Courtney Jones, Dean; afternoon, What the Church Is Doing in the Missionary Field: Herculaneum, Deaconess Sarah Sniffin; Diocesan, Rev. F. M. Weddell; Domestic, Rev. H. M. Tragitt, Jr.; Evening Prayer and Sermon by the Bishop Coadjutor.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
Chapel for Christ Church, Beatrice

AFTER TWENTY years' patient waiting, Christ Church parish, Beatrice (Rev. William A. Mulligan, rector), is now using its new chapel which has been built during the present year. The chapel is of stone from the same quarries as that in the church. In size 18 x 27 feet, it is equipped for the early Sunday celebrations and the week-day services. The structure has a full basement in which are the choir room, sacristy, lavatory, and the rector's office. The choir room is to serve for the meetings of guilds and other societies. A new gas range has been donated by the gas company. The cost of the chapel is \$5,500, every dollar of which has been subscribed, and will be paid by January 1, 1917. The paying off of this debt will be made the occasion of a thanksgiving celebration for the Rev. Mr. Mulligan's twenty-one years' service.

NEWARK

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

Anniversary Conference

FOLLOWING THE custom established some years ago, the Bishop invited the clergy working or residing in the diocese, to an anniversary conference in Trinity Church, Hoboken, on Monday, November 20th. Bishop Lines celebrated the Holy Communion, and later addressed the meeting on Some of the Conditions for Increasing the Usefulness of the Parish. After luncheon Bishop Stearly spoke on Some Conditions for Making the Diocese More Efficient and Useful. Nearly all of the clergy in active service, and a number of visitors, were present during the day.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Choir Festival

ON NOVEMBER 20th the Clergy Union held its monthly meeting. After luncheon reports of the General Convention were given by Bishop Whitehead, the Rev. Dr. Vance, the Rev. Messrs. G. B. Richards and Joseph Speers.

THE DIOCESAN Church Club gave a dinner at the Hotel Schenley on November 22nd in honor of the Bishop and the deputies to General Convention. The gathering was a notable one in many ways. The club is now in its twentieth year, and is increasing in numbers.

THE FIRST festival service of the united choirs of the city of Pittsburgh was held in Calvary Church on Tuesday evening, December 5th, when ten choirs formed a chorus of 350 voices, and many of the congregation found standing room only. Bishop Whitehead presided, having with him in the chancel the Rt. Rev. James H. Van Buren, D.D. Besides the Rev. E. H. Ward, D.D., who was the special preacher, the Rev. Messrs. W. N. Clapp, R. E. Schulz, Joseph Speers, and William Porkess had places in the service.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Endowment Raised—Finance Plan Successful

THE ENDOWMENT of Trinity Church, Rock Island, was raised to a total of \$10,000 in consequence of a statement by the rector at the Thanksgiving service. The parish has also

given liberally to the diocesan endowment fund.

AT THE annual parish meeting of St. John's Church, Kewanee, December 4th, the Rev. W. E. Mann, rector, announced the continued success of the plan begun two years ago of financing the parish without suppers, bazars, or other commercial schemes. No dissenting voice was raised on a vote to continue the policy, which has found a surplus, instead of a deficit, in the treasury at the end of each year since its adoption.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Advent Services—St. Andrew's League—Clerical Club—Christ Church, Lonsdale

THE SPECIAL noon-day services for the Advent season at Grace Church, Providence (Rev. Philemon F. Sturges, rector), include preaching by denominational ministers of the city. The rector preaches on Monday of the first week, followed from Tuesday to Friday by the Rev. Gains Glenn Atkins, D.D., pastor of the Central Congregational Church, who gives a series of addresses on the Practice of the Presence of God. During the week of December 11th, the Rev. A. B. Cohoe, D.D., pastor of the historic First Baptist Church, will speak; and the season will close with addresses each day by Bishop Perry.

THE ANNUAL service of the St. Andrew's League for boys and young men was held this year at Grace Church, Providence, December 3rd. This League is composed of boys' and young men's clubs of all descriptions who are helping the St. Andrew's Industrial School for Boys, at Barrington. The full choir of Grace Church rendered the music and the sermon was preached by the Rev. Lewis G. Morris, D.D.

THE CLERICAL CLUB of the diocese, meeting on the 4th at the Bishop McVickar House, Providence, was addressed by Mr. James R. Brown of New York City on Civic Righteousness.

A REPORT from the Sunday school of Christ Church, Lonsdale (Rev. Albert M. Hilliker, rector), states that the present enrollment is 475 and that the average attendance has been 395, or 83 per cent. of the registration. One stormy Sunday is responsible for the percentage being as low as it is. A rule of this Sunday School provides that if a child is absent two Sundays in succession he shall be visited, and if absent four Sundays, his name shall be stricken from the roll, except in case of sickness or other good reason.

SACRAMENTO

W. H. MORELAND, D.D., Bishop
Sacramento Convocation

THE SACRAMENTO convocation met in Trinity pro-Cathedral on November 22nd and 23rd. Addresses on the General Convention were made by the Bishop and the clerical deputies. Mrs. Philip G. Snow read a paper on the United Offering. The Rev. Mark Rifenburg presented Ideals for Sunday School Work, which was the subject of general discussion. An address was also delivered by the Ven. J. T. Shurtleff on The Work of an Archdeacon. The Bishop urged immediate action in raising a share of the \$5,000,000 Pension Fund. The Rev. Philip G. Snow was elected dean and the Rev. E. A. Osborn, secretary.

SOUTH CAROLINA

WM. A. GERRY, D.D., Bishop
Cornerstone Laid—Founders' Day

RECENTLY THE Rev. G. Otis Meade, of Christ Church, Roanoke, Va., addressed the Daughters of the Holy Cross of the Columbia churches at the celebration of founders' day. At night he met forty members of the men's club of the several Columbia churches at a

smoker at Satterlee Hall of Trinity Church, when he addressed them on The Organization and Working of Adult Bible Classes. Light refreshments followed the address, during which questions were asked the speaker by members of the different clubs.

ON DECEMBER 1st the cornerstone of St. Margaret's Home for Incurables, Charleston, was laid. The Rev. Dr. Kershaw of St. Michael's conducted the services, and Mr. J. P. Kennedy Bryan, a prominent attorney and member of St. Michael's parish, delivered the address.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Material Advances—Colored Work

A LARGE HOUSE on the church property at Titusville, which has hitherto been rented, has been altered to serve the needs of this mission, the lower floor converted into a guild room and Sunday school rooms, while the second floor has been comfortably furnished for the priest's residence.

A SPECIAL SERVICE of thanksgiving for the restoration of Grace Church, Merritt, and for its preservation from complete destruction by fire last May (when the rectory adjoining was burned and the church seriously damaged) was held to mark its reopening, after being long closed for the needful repairs. Plans are being pushed with energy to complete the fund needful for replacing the rectory with a parish house, the latter being urgently needed.

THE REV. P. SYDNEY IRWIN has taken charge as Archdeacon of the colored work along the east coast of Southern Florida, his address being Miami. This means the oversight of two very large missions, three smaller ones, four parish schools, one industrial school, and the early establishment of four or five additional missions.

SOUTHERN OHIO

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

St. Andrew's Mission—Clericus

THE CINCINNATI CLERICUS, at its annual election, chose the Rev. Lester L. Riley of Newport, Ky., as president, and the Rev. Henry G. Raps of Price Hill as secretary and treasurer. Col. William Cooper Proctor, chairman of the diocesan committee on the Church Pension Fund, addressed the clericus on this subject.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Convocations

DURING a mission held under its auspices, by the Rev. Raimundo DeOvies, the convocation of Nashville held its fall meeting at St. Mary Magdalene's Church, Fayetteville, Tenn., on November 21st and 22nd. Papers were read and discussions made by the Rev. Howard Cady, the Rev. H. J. Mikell, D.D., the Rev. Messrs. W. B. Capers, E. T. Clarke, P. A. Pugh, and Archdeacon Windiate. A quiet hour for the clergy was conducted by the Rev. Mr. Pugh, and the sermon was preached by the Rev. Charles T. Wright.

THE REV. TROY BEATTY, rector of Grace Church, Memphis, preached the sermon at the meeting of the West Tennessee Convocation, in St. Luke's Church, Jackson. The Church's Obligation to the Sunday School was a topic discussed by the Rev. Messrs. Grant Knauff, Frank Van Vleet, and C. S. Ware. At a missionary meeting for women, at which Mrs. John Shortridge presided, addresses were made by the Rev. Messrs. G. L. Neide and J. J. P. Perry. The proceedings of General Convention were reviewed by the deputies who attended. At a meeting for men on the

last night, addresses were made by the Rev. A. C. McCabe, the Very Rev. J. C. Morris, D.D., and the Rev. Walter D. Buckner, L.L.D.

UTAH

PAUL JONES, Miss. Bp.

Meeting of Girls' Friendly Society—News of the Parishes

THE INDEBTEDNESS on the Bishop's house is to be wiped out this winter. The Board of Missions has promised \$5,000 and efforts are being made to raise the other \$1,000 among Utah Churchmen.

THE ANNUAL meeting of the Girls' Friendly Society was held early in November at the Cathedral. Representatives were present from seven of the twelve branches. Mrs. C. D. Moore was elected president, and Miss Sara Napper, secretary and treasurer.

THE WOMAN'S Auxiliary held an "echo" meeting soon after the delegates returned from the St. Louis convention. Five Utah women who were at the Triennial gave interesting accounts of the meetings. There are now six parochial branches in this district, where a year ago there were but three, and the interest of women in missions has more than doubled.

THIRTY OR more of the evangelical churches of Salt Lake City recently ended five weeks of revival services. The "conversion" cards showed that 1,700 persons pledged themselves to lead a Christian life. Of this number, thirty-five showed preference for the Church. The Church was not officially connected with this revival but many of its members were in constant attendance.

ALL SOULS' Mission at Garfield will institute a monthly evening celebration of the Holy Communion. This mission has no morning services whatsoever, as the missionary is then at other points.

ST. JOHN'S HOUSE, Logan, has retired from its work as a community enterprise and will henceforth be more parochial. The house was begun in 1909 under charge of the present Bishop of Utah, to furnish a common room for the many students at the Agricultural College. More than a thousand persons availed themselves of its privileges each month. The college constructed tennis courts, and later a gymnasium with adequate showers and tank was erected. This past year a move to found a city library has been successful and St. John's has donated its books as a nucleus. The house has been remodeled and will become the rectory.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

Mortgage Cleared from Church Home

ON THE EVE of Thanksgiving Day a very happy occasion was celebrated at the Church Home in Buffalo. It was the burning of a \$30,000 mortgage, which frees the buildings from all indebtedness. This mortgage has

been resting upon the home for some years, but by the concerted efforts of the board of managers, the associate board, and the Church Home League, each of whom assumed the paying off of \$10,000, it has finally been cancelled. A service was first held in the chapel, at which several of the city clergy were in the chancel, and the mortgage was placed on the altar. Afterwards the congregation, which numbered some two hundred of the friends of the home, adjourned to the orphanage, where an informal programme was carried out. A letter was read from Bishop Walker, the clergy and a few members of the board spoke briefly, the home choir sang, and finally the mortgage was burned by the little daughter of Mr. William A. Morgan, the largest contributor to the mortgage fund. On Thanksgiving Day a bountiful turkey dinner furnished completely by the women of the board of associate managers was served to the members of the home family, who number over 125.

THE CHURCH PENSION FUND is being taken up in Rochester with great enthusiasm, and systematic work is being planned to raise a generous portion of it.

CANADA

Canon Shatford—Bishop Reeve's Anniversary—Son of Bishop Williams (Quebec) Killed in Battle

Diocese of Cariboo

THE MEETING of the synod of this, the youngest of Canadian dioceses, was held at Kamloops in November. Archdeacon Pugh presided, in the absence of Bishop de Pencier, of New Westminster, who has at present the episcopal oversight of Cariboo. After a celebration of Holy Communion the business session was opened. A resolution was passed thanking the British Columbia Church Aid for the large donation to the episcopal endowment fund. A message of congratulation was sent to the Dean of Columbia, the Rev. Dr. Schofield, on his elevation to the Bishopric of Columbia.

Diocese of Huron

A TEN DAYS' mission began in St. John's and in Trinity parish, St. Thomas, November 19th. The rector of Trinity, the Rev. J. W. J. Andrew, was assisted by the Rev. F. G. Newton, of Sarnia.—At a special service in St. John's Church, St. Thomas, for the Orangemen, an old form of service found in the Prayer Books of a hundred years ago, was used.—IN THE tablets unveiled in St. James' Church, Paris, the names of 153 men of the parish were inscribed, who are serving their country with the colors.

Diocese of Montreal

ST. ANDREW'S DAY was observed in the city parishes in Montreal as a day of intercession for missions. Two centres were chosen where members of the Woman's Auxiliary from the various city branches met, the Church of the Advent in the west end, and Christ Church

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Cathedral, as central. A continuous strain of prayer was thus kept up throughout the day, each member being responsible for a certain time. The plan was tried in St. Paul's, Lachine, for the first time. It was a marked success, each Auxiliary member coming into the church for silent prayer at her allotted time.—AT THE monthly meeting of the diocesan Woman's Auxiliary, in the parish hall of the Church of St. James the Apostle, December 7th, the noon devotional service was taken by the rector, Canon Shatford, at home on short leave from the front. The subject for the day was the Parable of the Tares and the Wheat, the speaker showing how true a picture it gave of human nature and of the present terrible war. War is hell, he said, but yet what glimpses of heaven in the very midst of it, of heroism, of self-sacrifice, of the very things the Saviour of mankind died to teach.—BISHOP FARTHING, in his Advent pastoral letter, makes a strong plea that each one shall re-consecrate his life for service, specially in view of the war and all it involves. In a pastoral letter on the Revised Prayer Book the Bishop commends it to the prayerful and studious consideration of all Church members. No one realizes more than the committee, he says, how imperfect their work has been. Many of the changes which were suggested have not been adopted, as every change had to pass the committee by a two-thirds vote.—ALL SAINTS' CHURCH, one of the oldest churches in the north end of Montreal, was much injured by a fire which broke out November 27th. Services have been held in the parish hall since then.

Diocese of Niagara

THE MISSION held in St. James' Church, Hamilton, from November 12th to 19th, was conducted by the rector of the parish, the Rev. G. W. Tebba. Children's services and special services for women were included in the eight days' mission. At the largest attended meeting there were 550 children in the church.—BISHOP CLARKE has just completed a tour of the different deaneries. He held a quiet day for the clergy in each. This was as a preparation for the diocesan mission, in which it is his wish that the clergy will, with a few exceptions, act as their own missionaries.

Diocese of Ottawa

THE DEBT on St. George's Church, Ottawa, has been reduced to \$5,500, and will be entirely wiped off shortly. St. George's has an honor roll of 171, nine of whom are nurses. Fourteen others have laid down their lives for the cause.

Diocese of Qu'Appelle

THE NEW parish of All Saints', Hanna, has been duly constituted, with several outstations. It was formerly worked by the railway mission of Qu'Appelle. The Bishop has appointed as first resident priest the Rev. J. Williams. It is a small congregation, but increasing, and active. There is a good branch of the Woman's Auxiliary. An eight days' mission was held by the rector, in connection with the National Mission, from November 26th to December 3rd. The Rev. J. Williams has spent several years in Canada, though latterly he has been working in Oxford, England.

Diocese of Quebec

AT THE annual meeting of the Sunday school institute of the diocese, held at the Cathedral on November 21st, a paper on Holy Baptism and Confirmation was read by the Rev. E. A. Dunn. A round table conference was presided over by Canon Horsey of Montreal. An address on the History of the Prayer Book was given in the evening by Dean Shreve.—MUCH SORROW was felt in Quebec at the news of the death of the eldest son of Bishop Williams, who was recently killed in battle. He was educated at Bishop's College School, Lennoxville, and St. John's

College, Oxford. He was married in the spring before his departure for the front.

Diocese of Rupert's Land

THE OFFERINGS in St. Matthew's Church, Winnipeg, November 12th, were over \$2,000. This sum will be used towards payment on the debt on the new church.—AN HONOR roll of over eighty names has been unveiled in St. Patrick's Church, Winnipeg, the youngest parish in the city. Several of the men have given their lives for their country and one has received the Victoria Cross.—MANY CONGRATULATIONS were received by Archdeacon Fortin on the occasion of his forty-first anniversary as rector of Holy Trinity Church, Winnipeg.

Diocese of Saskatchewan

THE ADDRESSES on the first day of the diocesan retreat for clergy, in Emmanuel College, Saskatoon, the first week in November, were based upon the questions of the ordination service. At the closing exercises, the clergy by a standing vote expressed the desire for their Bishop's recovery. The Bishop and Mrs. Newnham have gone to spend the winter in Southern California. They expect to remain there until March. The Bishop delayed his departure in order to attend the retreat. A portrait of the Rev. G. E. Lloyd, a former principal of the college, was unveiled at the time of the retreat.

Diocese of Toronto

AT THE annual meeting of the Wycliffe College Students' Missionary Society, in the Sheraton Memorial Hall, Toronto, November 16th, Canon Gould was one of the speakers. He dealt briefly with the need of a great humanizing force in life to make impossible the awful evils revealed by the present war. During the past summer Wycliffe students have conducted 1,273 services and taken

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THE CHRISTIAN HERALD

814 BIBLE HOUSE, NEW YORK

charge of 413 Sunday schools and Bible classes.—THE FIRST rector of St. Cuthbert's, Leaside, Toronto, was inducted by the Bishop, on November 22nd. This church was originally a mission of Christ Church, Deer Park, which in the past thirty years has been the means of founding so many parishes and missions. The mandate of induction was read by Archdeacon Ingles, and the sermon preached by the Rev. T. W. Paterson, who for nearly forty years was in charge of the parish, and is now pastor emeritus. Many affectionate references were made to him.—THE ANNIVERSARY of the consecration of the Rt. Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, was celebrated November 29th by a service in St. James' Cathedral, Toronto. This was the twenty-fifth anniversary of his consecration as Bishop, which took place in Holy Trinity Church, Winnipeg, in 1891. His first see was the missionary diocese of Mackenzie River.—ST. PAUL'S CHURCH, Coulson, which was destroyed by fire a year ago, has been restored with some improvements. It was opened by Bishop Sweeney, November 19th, when he also dedicated a number of gifts for the new church, including a pulpit, font, and chancel window.—SEVERAL excellent papers were discussed at the meeting of the archdeaconry of Peterborough, in St. John's Church, Peterborough, in November.

The Magazines

A DISCUSSION of the effect of recent scientific discovery upon the doctrine of the soul's immortality takes first place in *Bibliotheca Sacra* for October. The conclusion posed as a question: "Is it not entirely probable that, in accordance with scientific laws and natural processes, such a psychic etheric organism might both survive and build up for itself a new physical body and might betake itself to some other environment where a fuller development and a happier existence might be its destiny?" The problem of the Star of Bethlehem is treated by William Notz from the standpoint of Babylonian astrology, with the result that he considers we have good reason "to assume that the extraordinary threefold conjunction of the royal stars Jupiter and Saturn was interpreted by the Magi to mean 'A great king has been born in the Westland. He will bring peace with God and on earth, and justice and prosperity in the land.'" Other articles include an argument for the resurrection based on the First Epistle to the Corinthians, by William Houlston; an attempt to prove a distinction in the meaning of the phrases Kingdom of God, Kingdom of Heaven, and Church; and an examination of the ruling ideas of the Fourth Gospel. W. J. H. Petter, writing on the effect of the war on Christian Reunion, points out the well-known difficulties in the way of a common recognition by all the churches "of the only essential for membership in the Christian Church as Christ Himself taught it", and says that these are not minimized by the war. But the other fundamental of unity—devotion to the cause of humanity—is being strengthened. Though in this connection we must protest against his easy assumption that "Russia is rapidly opening her eyes in regard to the inevitability of popular government". The facts unfortunately all point the other way.

The same subject is treated, in various aspects, in the *Christian Union Quarterly*: The "real problem" is stated at the outset by the editor and some practical attempts to solve it are afterwards discussed. The most interesting is the scheme by which several churches have joined together for missionary work in Porto Rico, the previous "zone system" having been found to be unsuccessful. In a study of Prince William of Orange the remarks on denominational journals are worth consideration.

THE EARLY TREATMENT of Gunshot

Wounds, by Charles Singer, is one of the most readable items in October's *Quarterly Review*, and furnishes a vivid account of the history of military surgery from its beginnings in the fifteenth century. Some of the frightful torments inflicted by the surgeons of those days are illustrated from contemporary wood cuts. But by degrees reforms were brought about by the work of such men as Paracelsus, Vesali, and Ambroise Paré, the first to break away from treating wounds with boiling oil and pitch and cautery. With him indeed began the new age of surgery which has reached its zenith in this war. Mr. Arthur Waugh contributes an article on The New Poetry, but his obvious lack of sympathy with this new movement prevents him from being a fair critic. Anyone who can, for example, reproach Walter de la Mare with "haste and impatient negligence of technique" manifests his ignorance of the work of one who in the exquisite finish and scrupulosity of his art is rivalled among modern poets only by Mr. Bridges. Mr. William Miller's study of the Mediaeval Servian Empire, prefaced by a useful bibliography, presents some important episodes of history which to most Anglo-Saxons are unknown but which at this moment are of peculiar and thrilling interest. Prof. C. H. Firth repeats the complaint now so familiar that the British public is ignorant of and uninterested in foreign affairs. He suggests that the remedy for the evil may be found—in the analogy of what has been done in France—in the withdrawal of the present restrictions on the investigation of foreign office records, in a reform of education, both of the schools and universities, and in the publication of "a series of books setting forth the relations between this country and particular foreign states." Prof. W. A. Dunning's book on the British Empire and the United States is cited as a model. An article by Mr. E. Ernest Fayle on Industrial Reconstruction contains as its key note the important truth that "the theory of the antagonism between the interests of employers and employed is to a great extent fallacious"; and Mr. W. D. Horsnail, writing of British Trade and Manufactures, makes some valuable suggestions for economic reconstruction. The chief of these is for the establishment of a Ministry of Commerce. The same subject is viewed under another aspect in an anonymous contribution on English and German Banking.

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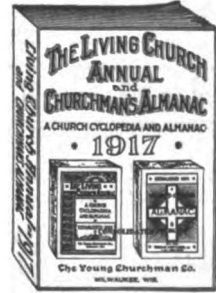
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The Living Church Annual

FOR 1917



will be ready December 18th. It is full of matter relating to the Church, including portraits of newly consecrated Bishops and Bishops-elect. There is also a special paper by the Rev. Walter Lowrie, entitled

"A YEARLY TABLE OF HYMNS"

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structive Quarterly, as on all international undertakings. Contributions from scholars of the Central Powers, hitherto represented, though sparingly, have ceased for the time altogether, as the blockade draws its lines closer and the censorship assumes rigors hard to understand. But the international character is still well preserved in this third year of world war. Indeed there will probably be many readers with whom Professor Bréhier's study of the Normal Relations Between Rome and the Churches of the East before the Schism of the Eleventh Century will claim first place for the welcome light that it throws on phases of ecclesiastical history by no means so dark as they may have feared. With regard to dogma, this noted Roman Catholic scholar assures us "there has never been any fundamental divergence between the East and the West". He gives, too, ample reasons for the assertion. In Professor Sokoloff's Orthodox Church of Antioch Russian scholarship speaks for itself, worthily and hopefully. Professor Zwemer, who writes of Islam at its Best, that is, as it appears in the life and writing of al-Ghazali, an eleventh century seeker after God, seems almost a foreigner through his life-long association with Arabia and Egypt. Five of the other contributors are English, one Scotch, two American. It is impossible to characterize even briefly all the articles, and hard to choose among them. Those whom theological training inclines to metaphysics may well turn first to Resurrection by Dr. William P. DuBose. "Resurrection," he says, "is the expression, and the only adequate expression, of the work of incarnation. Redemption or salvation are empty terms in comparison; they state the form of a process without giving its substance." Professor Francis J. Hall of the General Seminary in Christian Certainty and Gospel Preachers discusses ably an urgent problem of seminary training and the duty of a teaching Church to protect its aim by definitions and stipulations. The right to seek truth does not, he contends, entitle a man "to accept or retain a preaching office in the Church, when he cannot sincerely promote the doctrinal propaganda to which it pertains." Significant of recent tendencies, political as well as ecclesiastical, is a paper on The Crisis of the Church, by Professor W. P. Paterson of Edinburgh. "It remains to be seen," he says, "whether, as the conflict develops between individualism and Socialism, the Church will be driven to take sides—with new experiences of disruption—or will be able, with a good conscience and with good success, to serve as an angel of conciliation." Interesting, too, are the reflections of the English Congregationalist, Dugald McFadyen, on the fortunes of the endeavor of Congregationalism to create a "simply Christian" Church. Secretary Stock of the C. M. S. writes of the self-dedication of Bishop French to Arabia a quarter century ago. Bernard L. Manning, editor of the Cambridge Review, contends, in A Dissenter's Apologia, that Non-conformists are the real High Churchmen. From the English Cambridge come also The Two Levels of Religion, by J. K. Mozley, and T. R. Glover's Jesus and Man, articles of which it must suffice to say that they are not unworthy of their fellows.

PLANS FOR LAY WORKERS

IN AND NEAR New York nine churches are this fall and winter adopting the plan of putting a trained layman at the head of their material work. These trained men give Sundays and some week nights, and while a few work without pay, most of them are salaried at \$25 a month. They hold no office. They do no stated work. Of course they report to parish authorities. They search out strangers arriving in New York and entering their communities. They also search out men of the

parish competent and willing to take up active work.

The tasks of these Church masters or engineers are as follows:

1. If there is no superintendent of the Sunday school they secure one, teach him the work or get others to do so—see it is done and take the duty off the rector's shoulders—and then stand by him while he works. Usually an understudy man is secured as well.

2. The same with Bible class leaders, directors of work for boys, the president of the men's club—a man who knows how or can be taught to put the club on right lines and keep it there.

3. Searching out men fitted and willing to serve as chairmen of missions committee, finance committee, social service committee, social committee, etc.

But the first-year task of Church masters is not so ambitious as those just named. There are scores of men who, when asked to help, reply they are too busy—out of town on Sundays. Church masters are prepared for this class of men. They propose three things that all men can do, no matter how busy. These are:

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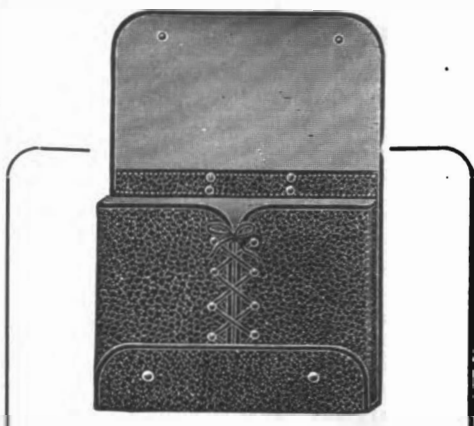
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2. Take some burr from the rector's sermon, and before a man comes to church again, and gets more burrs, stick the one he has into the cotton of some other man's mind. Go and tell—Christ's command carried out. The rector preaches to more people. The absent man has been to church. The plan is far better than asking men to come to church. Men like to tell, once they are taught how, and other men like to hear. Every man can take up the work.

3. Impress upon each individual that he is himself the most powerful force in the community. Therefore, at church, at reform meeting, at clean politics rally, take himself and place himself in pew or seat, not to be entertained, not even to learn, but to back up preacher and speaker. All this, under direction of the Church master, to be done with system. The effect is tremendous—upon men and cause.

The Seabury Society of New York, composed of Church laymen, provides these Church masters, and serves as consulting society. It is able to serve distant churches, for most of the direction can be done by mail, or leaders can be sent to New York to study.

MOTHERS BEING KILLED?

AN EDITORIAL in the current issue of the Wisconsin *Medical Journal* suggests a campaign against the "frightful mortality among the mothers of Wisconsin" from bloodpoisoning accompanying childbirth. This call is significant, coming as it does from a periodical owned by the organized medical profession of the state, because it does not lay the responsibility entirely on others but frankly states that physicians are to blame in many instances.

According to official figures, 106 mothers died in Wisconsin last year of bloodpoisoning as an incident of childbirth. Even this isn't the whole truth because not all such deaths are recorded truthfully as to cause.

Practically all of those deaths were preventable and yet they were not prevented! Why? Because in too many instances someone was careless or ignorant or both careless and ignorant. A large proportion of Wisconsin mothers do not have an intelligent physician or midwife in attendance. Altogether too many are dependent upon such service as neighbors, husbands, and even children may render. It would seem as if every expectant mother were entitled to the following minimum of care, and yet I am assured by physi-

cians that not a very large proportion receive even this little:

1st. Examinations and reasonable assistance in safeguarding her own and her expected infant's life and health.

2nd. Skilful, clean, and prompt attendance during her confinement, either at home or in an accessible hospital.

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