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The Living Church

VOL. LXII MILWAUKEE, WISCONSIN, JANUARY 10, 1920 NO. 11

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THE LIVING CHURCH

PRINCIPAL CONTENTS

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

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TRUE HAPPINESS is the most persuasive herald the Gospel can send into the world.—Ainsworth.

The Living Church

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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 10, 1920

NO. 11

EDITORIALS AND COMMENTS

WHEN, shortly before final adjournment of General Convention, a resolution which endorsed the principle of collective bargaining in industry was introduced, there were some who felt it to be almost a "radical" (much abused word) utterance. It was right that the resolution should not have been pressed in a house practically waiting to adjourn, with membership too thin to be properly representative, and when a number of deputies objected to consideration and some frankly stated that they did not know what the term implied. But we deem it unfortunate that all members of the Convention should not have been closely enough in touch with the world of industry to be able to vote an intelligent affirmative to such a resolution as a matter of course.

Methodists on Collective Bargaining

We have recently received from the Methodist Federation for Social Service a circular recalling the position on that matter that has repeatedly been taken by the highest Methodist authorities and which contrasts sadly with the timidity of our own legislative body. The following are extracts from the official Methodist utterances:

General Conference of 1908:

"The organization of labor is not only the right of laborers and conducive to their welfare, but is incidentally of great benefit to society at large. . . . Their efforts to improve their conditions should receive our heartiest coöperation. . . ."

General Conference of 1912:

"The immediate application, in every industry, of the principle of collective bargaining, is not only essential to the protection of the modern industrial worker, but it is the first step toward that coöperative control of both the process and proceeds of industry which will be the ultimate expression of Christianity in industrial relationships."

General Conference of 1916:

"The first method of realizing democracy in industry is through collective bargaining. This gives wage-earners as a group the right to determine in conference with their employers the terms and conditions of employment.

"The principle of collective bargaining being generally accepted, the urgent question is what method shall embody it. To recognize the principle without supporting some method that will make it effective is but to mock the hopes and struggles of the workers with barren words and to deserve their indignation and contempt.

"There are two methods of collective bargaining now in use. One unites employers and organized workers in agreements which require the employment only of union men. In the other they jointly agree that a preference shall be shown to union men, both in hiring and dismissal, without denying the right of employment to the non-union man. . . . Between these two methods it is not the function of the church to decide. To those employers and workers, however, who reject both of these methods as un-

desirable, the churches must point out that they are under moral obligation to discover some other form of collective bargaining that will make for the good of their industry and of society at large. The safety and development of the workers, the best interest of employers, the security and progress of the community all demand it."

The Board of Bishops, 1912:

"We therefore declare our approval of labor organizations and other defensive alliances of all whose interests are threatened or invaded. Such united and unified action is their only recourse under present conditions. . . . Nor should any Christian deny to another person the right of individual choice in the disposal of his own services. Principles are greater than present personal exigencies, and no man can afford to violate the principle under which he himself claims protection."

The Board of Bishops, 1916:

"We call upon our members as employers, investors, or wage-earners to do everything in their power to further measures such as trade agreements between employers and organized workers, minimum wage adjustments, profit-sharing coöperative plans, which look toward the maintenance of a living wage, the correction of unjust inequalities in the distribution of wealth, the increasing democratization of industry, the Christianization of the world's work in the name of that abundant life which our Master came to promote."

The Board of Bishops, 1919. (Special Message)

"We favor collective bargaining as an instrument for the attainment of industrial justice and for training in democratic procedure."

The Methodist Federation adds to these its own comments:

"Speaking for ourselves, it seems to us clear:

1. That 'grievance committees' and joint meetings to discuss conditions that arise in the course of employment do not constitute collective bargaining.
2. That if collective bargaining is to be an effective step toward a wider democratic control of industry there must be the closest possible approach to equality of bargaining power between capital and labor.
3. That there cannot be equality of bargaining power unless capital and labor can have the same opportunity to deal as federated units and to choose representatives."

Does not this contrast lend color to the charge that the Episcopal Church is sympathetic rather with the wealthy than with the poor, with the employer than with the employed, with "big business" than with the people? The charge itself is not true; but we Churchmen are ourselves to blame for the scarcity of such official utterances as would disprove the charge.

Methodists have taken a more courageous attitude toward a subject that the Church ought not to treat as outside its province. We honor them for it.

WE shall hope for an early and rigid investigation of reports of brutal assaults by New York policemen upon law-respecting men and women who moved on Christmas Day, in single file, up Fifth avenue from the parish house of the Church of the Ascension, bearing placards asking, in temperate language, for the release of so-called political prisoners. Trying to sift the reports, it appears that two touring cars, decorated with Christmas greens and filled with vested choristers singing Christmas carols, moved up the avenue, while on the sidewalks, singly and at orderly distances from each other, a considerable number of men and women, headed by a Methodist minister holding aloft an American flag, walked at an ordinary pace carrying the banners. They were roughly assaulted by policemen who tore the banners from those who were carrying them and dispersed the marchers.

Yes, as a matter of law, we believe such a body constituted a procession, though certain lawyers are said to have assured them that it was not. And a procession moving up the street without a permit to do so is unlawful. Those who marched, therefore, may unwittingly have disobeyed the law. But the brutality of the police was not thereby justified. The attacks upon the orderly marchers were outrageous. The whole incident reflects anything but credit upon the police of New York.

Yet it would be a help if good and well-meaning people would keep themselves strictly within the limits of the law, even on Christmas Day. The legal limitation upon the rights of processions to use the streets is really founded upon common sense.

As to the existence of any political prisoners suffering for conscience sake in American prisons, while devoid of any offense against the law, we confess to grave doubts. Conscience is not recognized as a supreme guide even in the Church, much less in the nation.

That one acts in accordance with the dictates of his conscience does not render him immune from the consequences of his act; government would be supplanted by anarchy if it did.

The Constitution of the United States recognizes the supremacy of the conscience in matters of religion. One is protected in the worship of God according to the dictates of his conscience. One who is regularly incorporated in the membership of a sect that holds military service to be contrary to the law of God is, by virtue of the Constitution, immune from the call of the nation for such service. He is not immune from calls to other forms of service in time of war, neither is the immunity, granted to members of such a sect, to be extended to other people who, not being such members, plead conscientious scruples against military service. The constitutional exemption applies solely to members of particular sects, and the belief that it is wrong to bear arms must be the conviction of a sect and not of an individual. One is, or is not, a member of such a sect, and sudden conversions after the call to arms has been made or is imminent are not recognized by law. We doubt whether any American court has failed to make this distinction; nine tenths of the amiable paraders in New York probably did.

But the policeman's club is no argument with which to draw this legal distinction. The time has come for sober common sense in place of hysteria in enforcing the law.

PERFECTLY absurd story charging sympathy with Russian bolshevism against the authorities of the Berkeley Divinity School has been printed in a local paper in Connecticut and has been briefly noticed somewhat beyond. Dean Ladd has very kindly furnished THE LIVING CHURCH with a full statement of the facts,

which grew out of an illustrated lecture on Russia given by a returned Y. M. C. A. and Red Cross worker in that

land. It is scarcely necessary for us to say that there is nothing whatever to warrant criticism, and we should not even mention the matter except that some may have been perplexed by printed reports. Those who take their Church news from the Church papers will not have shared this perplexity.

The report is preposterous; but, as the Dean has asked a

committee of the trustees to sift the matter thoroughly, it must be dignified by this notice.

IT is obvious that the current rate of exchange makes a very happy increase in the amount of relief funds that Americans are sending abroad. Whatever one sends is increased nearly fifty per cent. in value by this advantage. Several correspondents have made inquiry as to the bearing of this favorable rate on the contributions for the Fatherless Children of France, which are fixed at \$36.50 per year for each child with a provision for the distribution of a fixed amount in francs based on normal rates of exchange. The New York office of that fund makes the following explanation:

"Every penny collected by The Fatherless Children of France, Inc., for the adoption of children goes intact to children. The amount for a one year adoption is \$36.50. At the normal rate of exchange of 5 francs to a dollar, this is the equivalent of fcs. 182.50. Of this the French Post Office charges approximately fcs. 2.50 for transmission of the four quarterly payments. The payments are of 45 francs each. They are made by Government postal money order direct to the child.

"At the abnormal rate of exchange \$36.50 is the equivalent of more than fcs. 182.50. Since only fcs. 182.50 is paid to the child on each adoption, a surplus fund in francs has accumulated known as the Benefit of Exchange Fund. The entire amount of this Fund must be used for the adoption of children. From it we draw the payments which are made to substituted children. Where a child is substituted to take the place of one who has received part of a year's support, the remaining part of the year's support goes to the substituted child, and a sufficient number of payments drawn from the Benefit of Exchange Fund to insure one full year's care.

"Recently we cabled to Paris authorization to adopt 5,000 children for one year from the Benefit of Exchange Fund. From time to time authorization will be sent to use this Fund for the relief of the most destitute cases. The entire Fund will be used for the adoption of children, and for no other purpose whatsoever."

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

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

6.	Mrs. H. O. Dubois, New York City.....	\$	36.50
7.	Miss Mary Constance Dubois, New York City.....		36.50
14.	Miss Juliet C. Smith, Denver, Colo.....		36.50
21.	A. E. J.....		36.50
65.	A. Widow.....		36.50
301.	St. James' Mission Sunday School, Langhorne, Pa.....		36.50
609.	Mr. George A. Buvinger, Dayton, Ohio.....		36.50
		Total for the week.....	\$ 255.50
		Previously acknowledged.....	57,875.36
			\$58,130.86

The following amounts, received and acknowledged in THE LIVING CHURCH, have been returned to the various benefactors:

3.	Mr. and Mrs. J. F. Mackenzie, Pittsburgh, Pa.....	\$10.00	
9.	Miss M. Constance Wheeler, Burlington, Vt.....	10.00	
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Grace Church Sunday School, Sheboygan, Wis.....		18.14
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Christ Church, East Haven, Conn.....		29.88
Christ Church, Central City, Nebr.....		6.96
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* For relief of children.



Bolshevism Discussed at Berkeley

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A. R.	3.00
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FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

St. Paul's P. E. Church, Baltimore, Md. *	\$ 66.00
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* For relief of children.

ANSWERS TO CORRESPONDENTS

X. Y. Z.—(1) There is no essential connection between auricular confession and the unction of the sick though the two very frequently go together.—(2) Flowers from the altar may very properly be sent to the sick but should not otherwise be used for personal purposes. Flowers used elsewhere in the church building need not be so restricted. There is no serious objection to carrying to the church for use on the altar gradine, flowers that have been otherwise used if they are in good condition.

SINN FEINER.—(1, 2) Whether the Church of Ireland (Anglican) or its bishops have ever taken formal action in regard to Home Rule we cannot say. Its members appear very generally to be against the Irish republic.—(3) Charles Parnell was a Churchman. We cannot say as to Robert Emmett.—(4) We do not know the respective strength of Anglicans and Presbyterians in Ireland.—(5) Rev. Louis Crooks is incumbent of St. Aidan's, Belfast.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

THE MANIFESTATION OF JESUS,
THE SAVIOUR

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

The Boy Jesus

Sunday: St. Luke 2: 40-50.



THREE departments of growth are mentioned in our first verse: Body: "the child grew"; Mind: "filled with wisdom"; and Soul: "The grace of God was upon Him". Our minds go back to Isaiah 11: 2 and the sevenfold gifts of the Spirit. The word for *growth* or *increase* here means literally to lengthen out by hammering as the smith hammers the iron on the anvil, suggesting that our Lord's Divinity did not relieve Him of the necessity of learning in the school of experience. The one word which describes the temple scene is "naturalness". As an inborn artistic taste is revealed by a visit to an art gallery, so our Lord's Divinity was revealed by the natural longing to be

about His Father's business. Character is shown by the deeper interest in things which most appeal. We may reverently say that this visit was the awakening of Jesus to His Mission.

Jesus and John Baptist

Monday: St. Matthew 3: 1-17.

Here we have the King's Herald and his Message. St. John's witness helped Jesus to manifest Himself. That witness was positive; he knew what he believed and was serenely confident of his mission. It was humble, for he ever put his message into prominence and himself in the shadow. It was fearless, with a distinct message for every group which came to him. There are Johns in our day pointing the way to the Lamb of God, and preparing men for discipleship.

Jesus and Temptation

Tuesday: St. Matthew 4: 1-11.

Our relation to Jesus is that of those who have been tempted, and fallen into sin, to One who has been tempted and not fallen into sin. All the susceptibilities which belong to human nature, including temptation, were involved in our Lord's humanity. By the Incarnation He became subject to the assaults of evil. As men and women fight their way through, the Captain of their salvation knows the power and sinuosity of temptation. The moral victory must first be achieved in one's own soul, and he who first conquers himself will be in position to win the world.

Jesus and His First Disciples

Wednesday: St. John 1: 35-51.

Here is the consecration of friendship. The ties of relationship were depended upon largely by the Master to bind men unto Himself. The chief aim of the Church is to bring men into touch with the Christ, and His methods are not outgrown. A parish may be so efficiently organized as to require all one's time to oil the machinery and find persons to head the organizations. But machinery fails if it does not arouse men to a sense of their religious responsibility. The hand to hand method takes more time, but every forward movement of the Church has come through Andrew finding Peter and Philip finding Nathanael.

Jesus Cleansing the Temple

Thursday: St. John 2: 13-22.

The fundamental notion of the Temple is not construction but separation. It is the setting aside of something for a higher use. And just as we are stirred with indignation when our flag, symbolizing the ideals of a nation, is misused or degraded, so our Lord's indignation; so He was moved to anger when He saw the Temple used by men as an accessory to worldly gain and personal convenience. It means the falling away from a high ideal to a lower plane. As our bodies are the Master's temple, His dwelling place on earth to-day, so He demands that we shall keep them pure and clean.

Jesus Going about Doing Good

Friday: St. Matthew 4: 23-25.

These few verses give an epitome of our Lord's method of fulfilling His Ministry. He went about doing good in three ways: teaching, preaching, and healing. He interpreted the Scriptures by personal application of their fulfillment in Himself; He preached the Gospel of Good News concerning the Realm of God. And through these two methods His healing mission found its greatest value. The greatest consolation to the sick is the good news of forgiveness of sin, the love of God, the destiny of man. In this mission Jesus showed His disciples what they must do in their degree.

Jesus and His Followers To-day

Saturday: Romans 12: 1-5.

This is the chosen epistle for the First Sunday after the Epiphany. "Be not conformed to this world." The Epiphany to-day, or the Manifestation of Jesus as the Saviour of the world, comes through the consecrated and consistent lives of His followers. There is a plant in Texas which is called the "compass plant", and by it, even in the dark, one familiar with it can tell the points of the compass. The young leaves standing edgewise always point north and south. The older leaves, loaded with dew and dust, point in any direction. Every professing Christian should be like the tender leaves on the compass plant, always pointing to the Master. Only those loaded with cares and sin fail to do so.

NOTES ON THE NEW HYMNAL—V

BY THE REV. WINFRED DOUGLAS



HYMN 74. "Of the Father's love begotten." The restoration of this tender and lovely melody, which has been so cruelly deformed in America up to now, is one of the special merits of the New Hymnal. Words and music are alike notable. Their study carries us to the remote regions of Spain and Finland. Prudentius, author of the words, was a north Spanish lawyer and judge, who finally received an honorary appointment as chief of the Imperial bodyguard of the Emperor Honorius. In the year 405 A. D., at the age of fifty-seven, he abandoned his civil career for a life of devotion, during which he became one of the first and one of the most prolific Christian hymn-writers. The stanzas under discussion are excerpts from a long poem on the Hours of the Christian Day. They were early adopted into various English diocesan uses for Christmas, and appear after the eleventh century with a fine distinctive tune quite different from this. The refrain and doxology were late additions to the text.

The present tune was first associated with the words in *The Hymnal Noted*; and there quoted as being from a "manuscript at Wolfenbüttel of the twelfth century". This manuscript cannot now be found; but various versions of the melody appear in Italian and German choir-books ranging from the twelfth to the fifteenth century. Except in one particular, the melody now appears precisely as in the famous song-book entitled *Piae Cantiones*, whose history is of interest.

In 1580, a young Finlander of good family left Abo in the province of Nyland, to go to college at the University of Rostock. His name was Didrik Pedersen, ordinarily latinized into Theodoricus Petri Nylandensis. In his second year at the University he published the above-mentioned collection of well-known sacred and school songs, many of them Finnish, but some of them widely known throughout Europe. Helmore, editor of *The Hymnal Noted*, had a copy of this book, the only one now known. It contains our melody set to an Eucharistic Hymn, *Divinum Mysterium*; but, as was not infrequently the case with late plainsong, in triple rhythm. The form of the melody there given is here retained, but the rhythm has been restored to its earlier character; and the fatal distortion at the end of the fifth line has been set right. The melody bears a very close resemblance to the popular *Sanctus* of the *Missa de Angelis*; whose music was taken from the ancient *Magnificat* Antiphon of St. Nicholas' Day; giving still another association with Christmas.

It may be of interest to state that the music of the Carol "Good King Wenceslas", so often marked as "traditional English", was also taken from *Piae Cantiones*; and that the tune is still sung (though of course to other words) in the schools of Helsingfors.

HYMN 75. "Shout the glad tidings". First sung at Trinity Church, New York, on Christmas Day, 1826. Bishop Hobart wanted to impress a popular tune into the service of the Church, and asked Dr. Muhlenberg to write words for it. The tune was Avison's setting of Moore's "Sound the loud timbrel". Its popularity, not being founded in real excellence, has departed; and the committee has been constrained to seek a new melody which they hope will displace the outworn one.

HYMN 76. "Christians, awake, salute the happy morn". John Byrom was a physician of Manchester, England. Earlier he had invented a system of shorthand, by the teaching of which he supported himself. Among his pupils were the Wesleys, whose subsequent journals were written in his stenography. Dr. Byrom wrote the hymn in 1750 for his daughter Dorothy, to whom he had promised a Christmas carol. His friend, John Wainwright, organist of Stockport, composed the tune: and it was first sung on Christmas Day, 1750, to the glory of God in Stockport Church: later in the day the choir came over to Manchester and sang it for the pledged delectation of daughter Dorothy. The homely, wholesome genuineness of the words and music has kept them alive ever since: a new tune here would be unthinkable, however old-fashioned the old.

SIGNS IN THE STARS

God hung two crosses on the skies;
Round either pole one serves
To lift and bless the wearied eyes
And soothe the jaded nerves.

And near each sign of sacrifice,
For every heart weighed down,
God set the sign of paradise,
A jeweled victory crown.

Perhaps the scattered astral gems,
Too faint for notice here,
Enrich the roods and diadems
Above some distant sphere.

MALCOLM S. JOHNSTON.

HAROLD FRANCIS HAMILTON,
DOCTOR OF DIVINITY

By A. C. A. H.



HERE must be many in this country, as in Canada and in England, who will welcome a few words about this saintly and loveable scholar who has been removed from the Church on earth.

Harold Hamilton was a son of the late Archbishop Hamilton of Ottawa, born, about forty-three years ago, while his father was still rector of St. Matthew's, Quebec, where Harold served his only curacy, under the well-known Canon Frederic G. Scott. He had taken his degree in Arts at Oxford (from Christ Church) in 1899, and later received, after examination, his doctorate in Divinity from the same University. A little time he spent as a graduate student at the General Theological Seminary in New York. This was between two terms of service, first as Assistant Lecturer and then as Professor of Pastoral Theology, at Bishop's College, Lennoxville.

Of late increasing deafness rendered difficult either oral teaching or pastoral care, and he largely devoted himself to study and writing. His chief work, *The People of God* (Oxford University Press, 1912), in two volumes, "Israel" and "The Church", tracing the connection between the Jewish and the Christian dispensations, was recognized by all competent to judge as a real and solid contribution to theology. His scholarly articles were welcomed and sought for in such publications as *The Church Quarterly Review* and the *Constructive Quarterly*, while in Canada he was deeply interested in reunion movements, and sought to guard them against rash steps that would retard rather than further the ultimate hope. It may be mentioned that last year Dr. Hamilton was invited to become a candidate for the Bampton Lectureship at Oxford for 1920. His uncertain health made him doubtful about standing before he learned that the new Regius Professor of Divinity, Dr. Headlam, would be a candidate with practical certainty of election.

During the last two or three years, spent partly in England and partly in Canada, Harold Hamilton had been in poor health. His devoted care of his aged father and mother, both of whom passed away during 1919, doubtless told upon his strength. But just lately he had seemed to improve and his friends hoped that his valuable life might be prolonged for further gifts to the Church. He was to have been married in Ottawa in the early morning of Monday, December 15th, and then to have gone for the winter to California, where his father died and was buried last spring; but (this was the tragic end) during the Sunday night he was stricken with paralysis and never recovered consciousness until on Saturday evening he quietly passed away. He was buried by the Bishop (Dr. Roper) the day before Christmas Eve.

May his devout and gentle spirit rest in peace, and be prepared for perfect service in perfected life.

PATIENCE is one of the finest attributes of character. It may be based on great self-control; it may also be based on true foresight. As an exercise of self-control, it is wise because everything comes to him who waits. The whirligig of time brings in its revenges—and its rewards. Patience, as a matter of calculation, is creditable to the intelligence.—*Humphrey J. Desmond.*

The Congregation at Choral Eucharist

By George Phelps

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

I—THE SERVICE



WHY is it that, in the face of a generally widening use of the choral Eucharist as the chief service on Sundays, churches which have sometimes been pioneers in its adoption experience occasional reactions, so far as general interest in and attendance at this service are concerned?

The answer is plain to those whose experience has been general enough, and whose opportunities for observation have been wide enough. The root of the trouble, that sometimes causes clergy to wonder if their course is really wise or not, lies in the widespread non-participation in the service on the part of congregations.

What happens? Some of those who have been instructed in the teaching of the Eucharist move away. It may be that a few grow careless or the service palls on them. Strangers, usually uninstructed, or, in more cases, moved simply by curiosity, take their places for an odd service or two. These are usually interested in the music, and often moved by the dignity and solemnity of the whole service. But, pleased by its form, they judge it to be *formal*, and they seldom give themselves sufficient opportunity for further acquaintance with it, to understand it, grasp its significance, and finally come to love it. Thus there is little automatic gain in attendance, to balance the natural and inevitable loss.

We cannot blame such people as much as we would like, for most congregations at this service are absolutely mute. Everything is left to the choir and the clergy. The people appear to be merely spectators. The real spiritual uplift, that very many indeed of the congregation must be, and are, experiencing, is never made known to those who are temporarily worshipping with them, and the very form and beauty of the service proves its damnation.

And this inertia does its baneful work inwardly as well as outwardly. We are a candid and somewhat simple people. We usually say what we think and we enjoy expressing ourselves. The repression we come to practise in service develops, very frequently, into depression. The service begins by losing its outward, personal expression, as far as we are concerned, and ends by losing its inward influence.

Both clergy and laity should realize the home mission aspect of this subject. It is only when congregational participation is general and hearty that our great service will reveal itself, to newcomers and strangers, in its actual vitality. When visitors feel, surging around them, a tide of live devotion—devotion reverently silent when the priest is functioning, rapt in following those parts of the liturgy which are best expressed by the choir, but which springs into *action* the moment an appropriate part of the service is reached—then the ornaments, ceremonial, and music will be realized by them to be the means to a great end, not the end itself. And then only will the Eucharist, as a choral office, come to exercise that appeal, outside the circle of instructed ones, which is necessary if its influence is to be as potent in American Church life as its latent power entitles it to be.

The value of the reaction upon the regular congregation itself needs no comment. I want, then, to proceed, in a most practical and matter-of-fact way, to outline a few common-sense measures whereby effect can be given to this desire for reform and development.

(1) Strangers and visitors should never be handed the Prayer Book. The hunting up of the proper place—merely a nuisance to the initiated—is an impossibility to the stranger or the novice. A plainly printed and clearly explained booklet, containing nothing but what is necessary to the office to be sung, should be provided for everyone who may need it. In St. Thomas' Church, Toronto, where I served some years, this booklet is most plainly arranged, and is bound up with the public hymn books, and thoroughly efficient arrangements are made so that no one who needs it

will be overlooked in the distribution. In arranging the material to be printed, the prospective user should be credited with no knowledge whatsoever. A booklet thus gotten up will make the service plain to the most ignorant, and the phrasing of the necessary rubrics and explanations will incidentally provide instruction for those who know—or think they know—the service already. Best of all, the real tragedy of the earnest worshipper who once loses his place among the multitudinous references of the complete Prayer Book, fails to find it, and finally loses interest in *ever* finding it, will be averted.

The actual matter to be printed will be readily decided upon, and the vital necessity of so doing be better realized, when one stops to think of the options allowed by the book, which individual churches do not avail themselves of—the interpolations from earlier Prayer Books, so frequently used (such as *Agnus Dei*, etc., etc.), the widespread use of *Confiteor*, and intonations, the use of gradual and sequence, the elimination, almost invariably practised, of most of the offertory sentences in favor of one or two favorites, the special prayers and exhortations seldom or never used, etc., etc. Can anyone doubt the seriousness of the problem confronting anyone, be he Catholic or Evangelical, who is called upon to follow the sequence of the service, with a strange Prayer Book in his hands, no matter how "high" or "low" (horrid terms) be the celebration?

(2) Most clergy—and there is no reflection meant on anyone in particular—forget one important fact. They instruct their catechumens and candidates for Confirmation thoroughly and well, and most such come to the Eucharist with a very fair understanding of it. But, unfortunately, participation in a service does not result from the grasping of general ideas, but from the practice of a great many small details! The clergy should never cease from insisting upon every man, woman, and child of their people saying or singing every single "amen" throughout the service. Such a little thing, you think? Not at all! It is the most important factor, without any exception whatsoever, in developing congregational coöperation throughout the service. Not only will the people follow the prayers, etc., more closely, but they develop that initiative which is the prime necessity in congregational singing.

(3) Then go to the *Sursum Corda*, and other short bits. When all the people will invariably answer "Amen" at the right time, they will readily sing (or say) the simple, primitive melody to the words: "We lift them up unto the Lord." But, if they do *not* do so, then invade the guilds and other societies. Tell them about it, try it over. If the priest is a poor singer, let him show himself a "good sport" and not be afraid to do just what he wants his people to do, *viz.*, TRY. Personally I do not think there is an American Church congregation in existence that will not respond.

And just here I may say that I am beginning to try this system in the church where I serve at present. Our need is great, but the greatness of the need has spurred me on to greater interest in the problem than I ever took before. And I am glad to say that results, at present "no bigger than a man's hand", are showing themselves. Small, almost pathetically small—but a pledge of better in the future!

(4) Anthems at the choral Eucharist should disappear—except on festivals. A well-selected hymn, devotional, with good teaching, free from silly sentiment, not exploiting the botanical glories of the country, but with something in it to reach the human heart and teach it the duty of love and the loveliness of duty—a hymn such as this I believe will relieve the service just where it needs relief, and will furnish the people with an outlet for their energy and prevent them stodgily (excuse the word) sitting back to let the choir do it all. And then how well such a hymn, coming right after the sermon, sets the tone for the climax which is to come!

I am a musician, and I love music more than anything

else in the world, but I do not know a single member of my profession, who has any pretence to religious training and inclination, who does not know and feel that such a hymn ought to come at such a place, and who would not infinitely prefer it to an anthem, however good.

It is an opinion widely held, and constantly expressed even by those who should know better, that the vanity of organists and choirs is responsible for the frequent "stuffing" of our services with music. My experience—and it has been a normal one—is that this condition is very generally the result of pressure from without the choir—the desire of clergy or laity for brilliant and more or less showy services. It doubtless is not so true of churches where very plain services rule, but this article is not concerned with such.

In the second part of this article, to follow in another issue, I will return to this point. But we cannot be too alive to the fundamental difference between music which is fine to listen to and that which is practicable for general participation. Anthems adorn public worship, where they are even decently done, but I think there is not the slightest doubt that they upset the balance, at a choral service, between what is passive and active, *i. e.*, what the people should listen to and what they should sing themselves.

It may be that plain chant will some day come into its own again, as far as this country is concerned. When it does, the congregation may be taught to sing the whole liturgy as in ancient times. Until that day, however, one shudders to think of people having to listen to a service of modern music of a type that a congregation *could* sing! Our problem is to strike a balance.

(5) Concerning introtos and graduals, if such are used. I have explained the use of these members of the service to a great many people, Churchmen and others, and never once have I met with a failure to appreciate their appropriateness and value. But these are essentially congregational, and it is the duty of those responsible for the service, if it be in a parish church, to plan really to make them so. Leaving the question of hymn introtos and graduals, let us consider "the proper", which is the ideal.

It will be found that the melodies for such introtos as "Like as the hart" and "Thou shalt purge me" are easily learned. But the words must be very widely and persistently advertised so that people know what to expect every Sunday except festivals. Then a cantor should always be used. Why? The hard thing is always to get started. Even a choir well trained will start better after an introduction of some sort than without. When people are taught that they and the choir are to come in at a certain place, they will find it easy to do so if the ground has been broken, so to speak, by the single voice.

As to developing a knowledge of the proper for each day, from beginning with general introtos, such as those mentioned above—that is a case of ten years' work, and must not be attempted without careful preparation, such as teaching the people melodies singly, providing them with full books of words, handily bound, and conveniently placed for reference at the right moment. With this preparation, and a great deal of intensive work, what is sought can be accomplished. But not otherwise.

In the second part of this paper, I will endeavor to give some practical ideas on the function of hymns—a subject that is of little less than burning interest.

ALL LIBERTY is framed in law. The legislation of modern civilization has restricted some of the liberties of former ages, but it has greatly enlarged others. It has placed restrictions about what we may term "the savage liberties", such as carrying arms, fighting duels, hunting, feasting, and drinking. But it has freed us from carrying our lives in our hands; from standing like armed guards over our property; and it has enlarged the moral and intellectual liberties so that, although one may not make day shameful, and night hideous with the wassail and beastliness of the barbarian, he may think as he pleases, talk as he pleases, worship as he pleases, travel where he pleases, all within the widening scope of a law that nourishes the liberty to do right and act nobly, but checks the liberty to drink like a barbarian and grovel before the Moloch of an appetite.—*Humphrey J. Desmond.*

LOYALTY TO CHRIST

[A MESSAGE FROM THE BISHOP OF WESTERN NEW YORK]



WHAT is the supreme loyalty of your life? Answer the question honestly. It is of vital importance.

There must be in every life one supreme loyalty, one central passion, one controlling purpose. It is like the mainspring of a watch which registers its influence every second on every section, however tiny, of the whole mechanism.

It is a matter of life and death whether this supreme loyalty be good or bad, right or wrong, true or false. It cannot be both. Dr. Jekyll must ultimately become Mr. Hyde. You cannot serve both God and God's opposite. For a while this may seem possible, but it can be only for a moment. Repeated acts of choice set the character, and some day the balance will settle heavily on the side of evil, if we try to live a double life by tasting now of good and now of evil.

Again let the question be put—What is the central passion of your life? Is it God and the Kingdom of God? If not, what is it that determines and colors your daily life in its broad outlines and in its details? Is it ambition which makes for self-advantage? Is it desire for power? Is it social success? Is it money making? Is it self-amusement? Is it fame?

As Christians we are bound to repudiate one and all as the goal or purpose of our life. But one or another is sure to make us its prey unless we choose otherwise. Great loyalties are developed by great acts of choice, vigorous, sometimes painful, oft repeated.

The first choice of a Christian must be Christ. All other loyalties must be bent to Him and His Way.

Christ's Way is the Christian Church. He is always present in it. The Church is the only human society in which He has definitely promised to abide. It is the main instrument through which He translates His Kingdom into human terms. It may be small, unpopular, obscure, seemingly weak. So was He. Loyalty to Christ through the Church is the supreme loyalty of the Christian. Happy is he who never tampers with it! It finds its earliest expression in a faithful use of the opportunities of meeting Him provided in His Church. Worship is the key to righteousness. We attend public worship not because we are good but in order that by coming into personal relation with God we may reach goodness through contact with the Source of goodness.

The highest contact with Him is in public worship and Sacrament. The Holy Communion is rather something which God does to us than something which we do to God. It is Christ enveloping our life with His. Always God reaches after us far more diligently than we after Him.

Loyalty to Christ involves loyalty to all who are Christ's, actually and potentially. It means that we must help our fellow Christians as though each one were another self. It means that we must help those who are not Christians to become followers of Christ and walk in Christ's Way.

Once again let the old question repeat itself—Is Christ and Christ's Way your supreme loyalty? If not, you must make it so. Begin by choosing Him and giving Him your will to operate. "Thy will be done in and by me." Be ready to pay the full cost. You must change, perhaps, the perspective of life. You will have to be generous of yourself and your treasures where hitherto you have been niggardly. The Church will have first claim on your person, your time, your belongings, above nation or philanthropy or education or voluntary societies. These lesser loyalties will gain, not lose, by a readjustment of values under the supervision of Christ.

Your reward will be swift. You will have a freedom that lifts above fear and anxiety. You will have a growing power that is always ready to meet effectively the demand of the hour. You will by degrees reach that certainty which is the child of stable conviction and you will be able to say "I know" where now you can only say "I think". You will carry into your community a leaven without which human society must perish. You will be equipped to meet our problems with the key to their solution in your hand.

Let the conclusion of this appeal for loyalty be a repetition of the beginning. You must have a supreme loyalty. As you value your life and peace of mind and influence, do not fail to fix it on Jesus Christ and His Way. The shaken condition of the world and its affairs makes it clearer than in ordinary circumstances in what direction to look.

"And now, Lord, what is my hope? Truly my hope is even in Thee."

International Friendship Through the Churches

By George W. Nasmyth, Ph.D.



HE universal character of Christ's kingdom, transcending all barriers of nationality, race, or language, was the keynote of the meeting of the International Committee of the World Alliance for Promoting International Friendship through the Churches, held at the historic Castle "Oud Wassenaer", in a forest near The Hague, from September 30th to October 3rd.

The World Alliance was formed at the beginning of the war at a meeting held in Constance, August 1, 1914, at the call of the Swiss pastors, appealing to the Church of Christ to use its moral and spiritual power in the cause of peace. This was the first time the representatives of the Churches had come together from all parts of the world to consider the relation of Christianity to international war and peace. It was, of course, too late to have any effect upon the terrible tragedy which broke upon the world even as they were gathered together at Constance praying in an upper chamber of the Hotel Insel, a spot hallowed by so many sacred memories of great Christian leaders. In the solemnity of that tragic hour, however, the World Alliance was formed, and all through the war it has continued to grow in numbers, earnestness, and power.

In 1915 a meeting of the International Committee was held at Berne, Switzerland, and it was then resolved to call another meeting of the International Committee at The Hague as soon as possible after the ending of the great conflict. The meeting at Wassenaer was the carrying out of this decision, and it revealed an unexpected strength and consecration to the task of reconstructing the foundations of international good will, and mobilizing the whole power of the Christian Church to prevent another world tragedy like the war just ended.

About thirty delegates from ten countries were expected, but the roll call on the opening day was answered by more than sixty delegates from national councils of the World Alliance in fourteen countries. The reports of these national councils revealed a wide range of Christian activity, which had been carried on since the formation of the Alliance, in America, England, France, Switzerland, Italy, Germany, Denmark, Norway, and Sweden, and new councils organized during the past year were reported in Belgium, Finland, Hungary, and the new nations of Esthonia and Latvia (as the Letts call their new nation on the shores of the Baltic).

The conference was concerned chiefly with plans for the future development of the work on a world scale. It discussed the strengthening of the international organization and the national councils now existing; the formation of new councils in countries not yet represented; the relation of Christianity to the urgently needed task of international reconciliation; its relation to the League of Nations; to the problem of Christian missions as affected by the changes of the war; and to other important international questions. A committee of management, consisting of one representative from each of the fourteen countries, was elected and held its first session, taking the necessary steps to give effect to the decisions of the conference. The next meeting of the committee of management was called for April 1920, in preparation for an important meeting of the whole International Committee, which will be held in Switzerland, probably at Geneva, at the end of August 1920.

One of the most valuable results of the conference was the reconciliation between the French and German Protestants, who had been separated by the war, and the demonstration of the fact that through the power of Christian love and good-will they could work together in breaking down the barriers of international hatred. This reconciliation began with a voluntary declaration made on behalf of the entire German delegation, condemning the invasion of Belgium by Germany as a moral wrong. This declaration naturally made it much easier for the French and Belgian delegates, especially, to find a common meeting-ground, and all the meetings were marked by a singular unanimity of feeling and

a common spirit of devotion to the principles of Christ's kingdom. On many questions, it is true, it was found that more light will be needed before absolute agreement can be reached, but the conference proved that there is already agreement in spirit, and the plans were adopted at the meeting for rapidly carrying on the process of enlightenment through an international service of communication and publications, especially in the European countries in which it is most urgently needed.

The nations represented were the United States, the British Empire, France, Belgium, Germany, Holland, Italy, Denmark, Finland, Norway, Sweden, Latvia, Hungary, and Switzerland.

The following statement addenda to the first meeting of the League of Nations was issued:

"The members of the International Committee of the World Alliance for promoting International Friendship through the Churches, assembled in The Hague, October 1-3, 1919, beg to lay before the first meeting of the League of Nations the statement following:

"They regard the effective establishment of a League of Nations guaranteeing to every people, great or small, apart from racial distinction, equal justice, opportunity, and safety by the united power of all, as a step of the utmost importance for the upbuilding of the Kingdom of God on earth. They anticipate with lofty and far-reaching hopes the development of your body as a living reality; with enlarging influence and increasing power for constructive economic action and for the consolidation and application of international law.

"Realizing that a true and enduring peace of the people is not achieved merely by organization to make war difficult, but must involve the recognition by all nations of a common humanity unified by ties of love and governed in all its relations by the spirit of the Golden Rule, they are convinced that without the coöperation of the moral and religious forces of mankind, the noblest purposes, for which our organization has been founded, can never be attained. They therefore assure you of their profound and continued interest in your work, their earnest prayers for the blessing of Almighty God upon your undertaking, and their steady determination to labor for the creation of the atmosphere of sympathy and general desire for the common good in which alone your efforts can achieve full success.

"With deep respect they beg leave to submit for your consideration four resolutions which they have adopted and to which they trust you will be able to give effect. The terms of such resolutions are:

"I. Since the League of Nations has not realized its ideal and cannot fully achieve its purposes so long as any state remains outside, this Committee desires to record its conviction that the Council of the League should admit to membership every state that desires inclusion and accepts the Covenant of the League.

"II. The Committee regards as vitally important the character of the mandates to be granted by the League of Nations for the administration or control of the backward or unorganized races of the world. Such mandates should above all embody the principle of trusteeship on behalf of the natives of the regions to be controlled or administered; involving their protection from exploitation in the interests of others and their preparation for self-government and coöperation in a universal society of free peoples.

"III. The Committee trusts that the Council of the League of Nations will accept as a primary duty and an urgent necessity the vigilant guardianship of the cultural and religious rights of minorities in the case of territories transferred under the treaties recently concluded or hereafter to be concluded.

"IV. The Committee urges the incorporation at an early date into the Covenant of the League of Nations of a clause guaranteeing equality of race treatment, understanding thereby equal treatment before the law of all aliens resident within the territory of the government concerned."

GIVE THE CHURCH your time and thought; your contributions are not enough.

RAPHAEL AND ASMODEUS

Asmodeus, angel of darkness,
 Raphael, angel of light,
 Wrestled, while earth life lay dreaming;
 Fought, with the earth mists yet streaming
 From the face of the land, newly born,
 Lying cradled in green yet unshorn:
 One fought for the clouds and the night,
 One fought for the day and the light!

Asmodeus, angel of battles,
 Raphael, angel of peace,
 Fought for the world's crimson dower,
 Fought for the stroke of the hour
 That chimes it to infinite day,
 Or tolls it to death and decay.
 One fought that death's harvest increase,
 One strove that all conflict should cease.

Raphael, angel of healing,
 Asmodeus, angel of pain;
 One crushed with his heel the world's pleading,
 One blessed with his love interceding;
 One passed by, and gave not a sign,
 One poured in the oil and the wine.
 One healed every hurt's groaning pain,
 One pressed the wound open again!

Asmodeus, angel of evil!
 Raphael, angel of good!
 Speed! for your work is near ending;
 Haste! for the temple veil rending
 Is showing the truth that the ages conceal;
 Is shedding the light that the Christ will reveal
 When evil is conquered of good,
 And love maketh one brotherhood.

MARY ALETHEA WOODWARD.

AMERICA ON TRIAL

BY SHERWOOD EDDY



CHRIST stood before Pontius Pilate to be judged; yet in reality Pilate was judging himself. The League of Nations is presented to-day to the American people. Do we realize that not only is the League before us, but America herself is on trial before the bar of humanity? This is not merely a question of the self-interest of America; twenty-six other nations are involved with us, and America alone stands in a position to save the world from disaster.

I have just returned from a trip around the world since the Armistice, including Japan, China, India, Egypt, Turkey, and Europe. I have been lecturing in some fifty cities before business men, clubs, and societies throughout the country and have had an unusual opportunity to observe public opinion.

In Europe I found a strong revulsion of feeling setting in against the United States. Instead of being, as we were a year ago, the most popular nation, we are becoming the most hated and despised. I have come recently from England and France. A friend of mine in American uniform told me that, twice, respectable women, recognizing his American uniform, had come up to him, had spit upon him, and said, "That is what we think of America." This kind of thing is happening more frequently in the other of the two countries than in the one to which I now refer.

I asked our critics in Europe: "Why do you misunderstand and misjudge America?" In substance, their reply was as follows: "You in America told us that you entered the war not as other nations. You said you wanted no land nor indemnities; you entered from unselfish motives. You proclaimed your ideals to all the world; they were repeated and reiterated in the daily press of Europe and Asia throughout the year that you were fighting. And now you come out

of the war not only the richest nation in the world, *claiming one-third of its entire wealth*, not only with all the world in your debt, not only with an enormous merchant marine and much of the world's trade captured successfully while the rest of us were fighting your battles during the first three years of the war; but, after proclaiming your ideals to the ends of the earth, you are now threatening to repudiate them, refusing to give the world relief when you alone can do it; seeking apparently to get the world's trade rather than to give the world peace. We ask you: Is America going to stand for world selfishness or world service?" That is the question of Europe to-day. What is our answer to be?

As I have gone through the cities of America, I find there is an overwhelming demand among business and professional men that we should settle this matter of the Peace Treaty, and the League of Nations. A large majority are strongly in favor of an early settlement for a League of Nations, with mild reservations, omitting the offensive Preamble, but *not* separating the Peace Treaty from the League. A majority of the business men and nine-tenths of the Christian people of the United States demand such a league. This is the great international question before the world. It has become the paramount moral issue before America.

Too long has this question been treated as a matter of personal prejudice or of party politics. It has been kicked about like a football in the mud from party to party. The country is growing heartsick over this delay. If we repudiate our world responsibilities and allow Europe this winter to sink in starvation and revolution, we will place America in the position of being the most detested nation of the world. For America alone can save the situation. Shall we refuse to do it?

The vast majority are indignant with the President for failing to take the Senate and the country into his confidence, but they are yet more indignant with a little group of reactionaries in the Senate who are deaf to the demands of the American people and are holding up this great international issue to the detriment of America and the world. Both parties in Washington seem to be trying to prove an alibi. Each is blaming the other. In the meantime America is being discredited before the world.

If the League of Nations is rejected, if Europe sinks in starvation and revolution, if America is discredited, three parties will have to share the blame before the bar of history:

First, the President, who has done almost all that one single man could do to kill the Treaty. Second, the reactionary Senators who are holding up the Treaty upon technicalities, trying to lay the blame upon the President.

And, third, the American people, who have not recognized this as the supreme moral issue before our nation and the world.

Reader, you and I have been blaming the President and the Senators, but *what have you done* to avert this disgrace? Have you spoken out? Have you lifted your voice in protest? Can you respect yourself if our country goes down in disgrace and you have not lifted a hand to prevent it? If you agree that this is not a personal or partisan question, but a moral issue and a great world crisis, will you write or telegraph to the senior and junior senator of your state, urging that action be taken at once?

America is on trial before the bar of humanity, and you and I are Americans.

I AM WATCHING with great interest the progress of the Nation-wide Campaign before the Church. It seems to me one of the most hopeful efforts that I have seen, for it shows that there is an increasing recognition of the very great part which the Church ought to take in establishing that new order of the world based upon Christ's new Commandment of Love, which is the only way of preventing a repetition of the horrors of the European war and of preventing new strife between nations or increasing bitterness between the privileged and unprivileged. I think it should be made more clear to the mind of the public that the essential object of this campaign is not merely raising money, but making a survey of the activities and opportunities and responsibilities of the Church, with the hope that, when that survey is completed, every member of the Church will be stirred to do his or her part in making the Church a powerful instrument for the establishment of Christ's Kingdom of Peace and Righteousness and Love.—*Robert H. Gardiner.*

A Defense of the Period of the Middle Ages

By Hobart B. Upjohn



HERE is much written but little generally known of the actual conditions of the people and times popularly known as the "Middle Ages". Confusion exists as to the proper application of the terms, Middle Ages, Dark Ages, or the Medieval Period or Ages. Webster's Dictionary states that these terms are synonymous, in which Funk & Wagnalls agree. The Encyclopedia Britannica, on the other hand, does not consider them synonymous, but fails to give its views on the subject.

Opinion on the time covered by the Middle Ages varies to quite an extent. The Encyclopedia Britannica puts it at 476 to 1453, or beginning with the downfall of Rome and ending with the introduction of printing.

Some believe on the other hand that the term "Dark Ages" applies only to the period prior to the eleventh century, on the theory that there was a sharp change in the feelings of the peoples at this time. There is a popular story that many persons, believing that the second coming of Christ was to happen at the beginning of the year 1000, dressed in white robes and waited in patience for the transformation or actual coming of Christ. But history reveals no foundation for such a story.

The term "Middle Ages" seems to have been first used by Flavio Biondo, who in a book called *Decades* attempted to prove that the period between 410 and 1410 was a period of stagnation. This, however, was perhaps natural to him as he had probably just discovered the classic with all its beauties, and, humanlike, he swung over entirely to the opinion that anything that was not classic was barbaric. With the revival of the classic came a revulsion in popular feeling, and just as in our own time a style travels quickly and changes our thoughts in short order so it did in the fifteenth century.

This revulsion in favor of a style not in vogue, although really beautiful, is not at all hard to understand when in our own time we have seen, for example, beautiful colonial doors and mantels cut up and used for kindling wood, and when such sudden changes of style occurred as, in the years of 1876 and 1893, were due to the great expositions.

This revulsion of feeling showed itself in an attempt actually to blot out all that was produced in this great period. Even the term Gothic, meaning barbaric, was a term of derision, and its use to-day is a demonstration of the fast hold this change of thought had on the minds of those days.

But the truth really is that the revolution of Alaric, Theodoric, and Clovis started a great movement, a breaking away from a central organization which had become decadent and was no longer productive. It was as though the fruit had become ripe and been wrenched away from the mother stalk, the seeds becoming new and independent states, each with the life and vigor of babyhood, bound to grow, bound to progress, by gradual steps, bound to look upon its parent as old and useless, and bound to make mistakes.

Little is known of the troublous period between 410 and 1000, but no doubt there was much progress. During this period the world gradually grew into strong and powerful states such as Spain, France, Germany, Italy, and England. These, to be sure, were feudal states, but they were separate states, the power being divided among a greater number of people. This being perhaps the first step toward our modern democracies, we may consider it one evidence of growth; and a second may be seen in the science of building in stone, for during this period developed the Romanesque, the predecessor of Gothic architecture. Through the attempts and failures of this period the great principle of the Gothic vault was discovered.

But progress was not as great during this time as in the period from 1000 to 1450, in defence of which this paper is written.

Modern thought and opinion now agree that it is the gravest error to apply the name "Dark Ages" to this period. On the contrary, we find the roots of our modern life and

thought, of law, science, and literature, deep in even its early years.

These are bold statements to make, but let us look at the facts. It is often stated that modern learning as we know it was started at the birth of the Renaissance, but history shows that the so-called monasteries were in reality great schools of learning. Here were often gathered such books as were in existence, and to them came men from all walks and classes of life, many of whom devoted a life to learning. The noted Abbaye Aux Dames, founded in 1066, and Abbaye Aux Hommes, in 1077 in Caen, were not only places of retreat for religious succor, but became, as others naturally did, centers of learning. The Church, always quick to recognize ways and means of tying her children to her, made these libraries attractive to those in search of knowledge. Many outside students came to the Church for instruction, just as we to-day go to schools and colleges, and around her gathered the great brains and thinkers of those early Gothic days. The sons of many of the nobility studied in the Church, as did also the sons of all classes who aspired to a life of learning. So the Church, from 1066 to the time of the founding of the great colleges, was in reality the college of those days.

Because the Church had the books and the libraries the poor but learned men sought her help and came into her orders, while the more wealthy gathered libraries of their own. Even many women of the better classes were well educated.

The Church, because it drew from all classes for its leaders, and because of their learning, became the leader in the movement for democracy and the defender of the rights of the people at a time when it must be remembered the civil life was that of the feudal system. To be sure she objected to general and promiscuous learning, and barred reading without guidance.

Abelard, the great philosopher and free-thinker, born in 1079, was educated by the Church, but was not a monk or a priest at the time he gained his reputation for learning. In fact, he was a married man, and did not become a monk until after his marriage. His books were condemned to be burned in 1120 at Angoulem because he was too free a thinker, and this brings out the natural corollary that there were other free thinkers in the Church at that time, *i. e.*, before the founding of the great universities. St. Anselm, 1066, and St. Bernard, who founded Clairvaux in 1115, were two other brilliant minds.

Let us look at the founding of the great colleges. In France, colleges of philosophy, theology, and law were established in Paris in 1158, the University of France in 1200, and shortly afterward the University of Paris was established for the study of dialectics. We find the University of Toulouse established in 1229, and in England Baliol and Merton of Oxford were established in the reign of Henry II.

In 1253 the Sorbonne was established by Robert Sorbonne, who wrote a paper giving directions how to study. They taught logic, ethics, metaphysics, botany, natural science, and geography. In the thirteenth century large libraries were in existence at St. Chapelle and at many Franciscan and Dominican monasteries.

These colleges were very well attended; in fact, statistics show they were larger in the thirteenth century than in any preceding or succeeding century. The professors were of course largely Churchmen, but by no means necessarily priests, as has already been pointed out. The Church was naturally the mother of learning, but the teachers were drawn from the laymen, and it was merely the custom of the time to have Churchmen as teachers. There was a great educated class, and such names as St. Francis of Assisi, Anselm, Benedict, Bernard, Jerome, and others, little of whose lives are known by the general public of to-day, but who were potent factors in carrying forward civilization and culture.

Let us take law. The great movements for its study were started during this period. In 1160 in Montpellier a school of law was established, and two years later the Paris school was begun. The Magna Charta was signed in the reign of John of England, and Louis VIII of France gave freedom to the serfs.

Then medicine. Hospitals were first established under Innocent III. The school of medicine was established in Paris when Philip III in 1278 authorized the confraternity of surgeons by Jean Pitard. In this century also the first medical library was collected in the Hotel Dieu.

In the field of commerce and trade a great impetus was received from the Crusades, which were started in 1096 for purely ideal motives, but turned out to be great educational movements, for from these "the Netherlands became the factory of Europe, the Rhine a vast artery of trade, and Italy a hive of busy cities." In Bavaria, breweries were started in 1200, and gold beating and glass cutting were introduced in 1450. In 1299 windmills first appeared, and sawmills in 1322, stoves in 1325, a parchment factory in 1337, refining houses in 1350, and even pins were invented in Nuremberg in 1365. In 1375 diamond cutting was started, and in 1413 fulminating gold was invented by a monk named Valentine.

In Italy stucco was invented by Margaritone in 1272, and shortly afterward a monk, Alexander di Spina, at Florence invented spectacles, while we also find looking glasses and paper mills established. In England in 1331 woolen manufactories were established at York and a striking clock was placed on Westminster in 1368. Coal was first used in England in the year 1245.

In France silk weaving and dyeing were introduced and the manufacture of paper from linen rags was started during these times.

In the field of science we find Roger Bacon describing a telescope in 1250. He also invented the camera obscura and the magic lantern. Gunpowder, or a form of it, was used in the Hartz mountains in blasting in 1200, but in 1320 the powder recognized as gunpowder was invented by a monk named Schwartz.

In geography the travels of Marco Polo to Peking, those of John of Carpini to the East, and those of Friar Williams added much to the general store of information on this subject.

It is hardly necessary to tell of the movement in art. In Italy Cimabue and Giotto stand out conspicuously. The great Gothic cathedrals were growing and the science of building received its greatest development. Shall it be said of these great engineers as well as architects that they lived in the "Dark Ages"? Were Paris, Rheims, Amiens, Westminster, Wells, Lincoln, Rouen, Antwerp, Chartres, built with a thousand others of exquisite taste and masterly skill in a time afterward to be blasted under the derogatory term of "Dark Ages"?

But why, you will say, was such a name ever given to this great and glorious period in which the very roots and foundations of all we know as civilization are to be found?

The period was one of rapid change of thought. Printing was invented by a German, Johannes Gutenberg, in 1436, wood engraving by Kepler in 1423, and copper plate engraving in 1440. Here came a great impulse of education. In other words, books were made cheaper, libraries did not have to be concentrated, the populace had a chance to learn to a greater extent; and so started a vast movement.

The fall of Constantinople and the discovery of America, widening the field of exploration and desire to know, and the great movements in the Church for reformation, started by such men as Erasmus and ending in a bursting asunder from internal forces, all tended to bring about a state of mind looking upon the preceding period as barbaric, whereas in reality it was only the pod or shell from which had bloomed another beautiful flower, from which another generation of thought, art, and architecture was born.

All art looked to Rome for inspiration and became imbued with the heavy and massive treatment of Roman style. This style is so different in its proportions and its basic principles that it is difficult to realize the beauty of a style in which the shafts and ribs are on a much finer

scale. It has been demonstrated over and over again that a designer versed in the classic style seldom appreciates the Gothic.

The same general conditions obtained with literature. A great revulsion of feeling carried everything before it.

It is grave error to apply the term "Dark Ages" to such a great and glorious period as the Gothic. It was an embryo stage through which civilization had to pass, a necessary step in the advancement of mankind. We should realize that against great odds, and without the use of steam or machinery, marvelous things were accomplished. Rheims, Paris, and Amiens are still counted among the ten great façades of the world. When one considers what little has been added to the great store of art since their day, with such great examples before us and countless machinery to help, one wonders whether we are not living in the dark age now, especially with regard to art, or at least just emerging from such a period.

THE CALL TO AMERICA

Leader of Nations called to be!
By peoples scattered far and wide,
Trusted by all to set them free,
Thou canst not put the call aside.

Moses thou art to them and they
Do look to thee with rod in hand
To lead them on their desert way
And bring them to the Promised Land.

Parched with the burning desert thirst,
Wounded with many a serpent's bite,
By many an ancient wrong accurst,
They look to thee to lead them right.

Thou hast already struck the blow
Which loosed the cruel Egyptian chains,
And wilt thou not still further go,
And do the work which still remains?

The Red Sea stained with ruddy glow—
Blood of thy sons—is safely cros't,
And must they back to bondage go,
And all the agony be lost?

Leader of Nations! Strong and free!
We know full well where thou dost stand,
Thou wilt the peoples' Moses be,
And lead them to the Promised Land!

FREDERICK W. NEVE.

IN THE pagan and unrighteous system that Jesus so vehemently condemned, He found princes exercising dominion, and great dignitaries exercising authority upon the people, but said He: "It shall not be so among you; whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the son of man came not to be ministered unto." This most worthy of beings scorned titles, and the lively and silly affectations of vanity and self-glorification. He denounced the spiritual overlords who had exploited the people, claiming divine authority, as the children of hell. The world in which He moved was composed mostly of slaves, human animals, herded, driven, beaten, and generally killed or starved to death when practically useless. He dared to speak out for the down-trodden; He soothed their hopeless spirits with a promise of liberty; He eased their pains and cured their ills. He became the idol of the common people. They would have made Him a king had He consented, were it not the political and religious leaders deceived them. A great propaganda was started against His integrity; money was freely used for bribery; traducers were sent abroad with the poison of slander. The people, victims of official intrigue, deceit, and hypocrisy, with hearts uncured because of the bitterness of their lot, in disgust, disappointment, and rage, clamored for the death of their best friend. A packed court, accustomed to the manufacture of justice, not the finding of it, passed the death sentence, and Jesus became the eternally revered martyr for the cause of liberty, and a world-wide democracy, in religion and in the whole social system.—*Rev. A. A. Morrison, Ph.D.*



CORRESPONDENCE

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

THE CONCORDAT IN GENERAL CONVENTION

To the Editor of *The Living Church*:

IN your open columns of December 20th, the Rev. Dr. Manning states that "It is obligatory upon those who make implications to show in what respects the proposed 'Concordat' will violate any principle of Faith or Order".

In your editorial of December 27th you take strong issue with the 25 per cent. minority in the Detroit House of Deputies, who voted against the amendments to the Concordat resolutions of the House of Bishops. Your editorial claims stoutly that these original resolutions from the H. B. "accepted the Concordat without any safeguards or reservations". I have been assured by an eminent Bishop that you are dead wrong in this opinion. This Bishop states what at least the Chicago deputies felt was the case, and what the undersigned still feels to have been the case, viz.: that the H. B. resolutions simply voted to appoint a Commission to begin a friendly conference with Congregationalists, and to report to the General Convention of 1922. Surely no "safeguards" were necessary, in the way of explicit directions, to keep such a Commission from endangering the Faith and Order of the Church. There is a "head on collision" between your editorial and the statement of this Bishop. I follow him.

Of course the unanimous vote of the Bishops may have been entirely wrong as to the effect of their own resolutions. They may have drawn them so clumsily that the resolutions meant just the opposite of the Bishops' intention. If you are right, that is the case. I think you are wrong. And even if you are right, then the "safeguards" which you and Dr. Manning and the rest of your H. D. Committee reported, and which were finally passed, can surely be called, in large degree, very questionable "safeguards", from the standpoint of Catholic Faith and Order.

I feel that these Amendments, stating these "Safeguards", as published in your editorial, lay violating hands upon parts of our Catholic inheritance which no General Convention of this Church has the slightest right to barter away for any purpose whatever. We may claim to own the American parts of the Prayer Book. We do not own the Prayer Book's Catholic portions. They are intrusted to our honorable use and keeping, by the Catholic Church. We have no more right to cut them up, or to cut them out, to suit ourselves or anyone else, than a banker would have a right to misuse his trust funds to suit his own convenience, regardless of the law governing such trust funds. Let me specify.

These amendments stipulate that the proposed Congregational-Episcopalians shall accept (a) the Old and New Testaments, and (b) the Nicene Creed; (c) that they shall be empowered to celebrate the Holy Eucharist with a service that need only include the Words of Institution, and a suitable Oblation and Invocation of the Holy Spirit (nothing is said about the elements), and (d) that "we hopefully anticipate their use of the Apostolic practice of Confirmation". In short, the 66 Books of the O. T. and N. T.; the Nicene Creed; a mutilated and possibly extemporised Holy Eucharist, and a discarded Confirmation. And these are "safeguards"! And Dr. Manning would like to know wherein they "violate any principle of Catholic Faith or Order"!

Well, not one of these four parts of our Catholic inheritance belongs to the General Convention, or to the entire Protestant Episcopal Church. They are not ours to barter away or to whittle down. They are part of our trust funds, to be guarded jealously and to be used in conformity with Catholic precedent. We haven't the slightest right to give the priesthood to any man who refuses to accept the Catholic canon of Holy Scripture, or the whole liturgy as we have inherited it, and we have not the slightest right to empower him to administer the Holy Communion to a people who openly ignore or reject Confirmation. The Catholic and authoritative credentials of Confirmation, and of the whole Liturgy, are exactly the same as those of the list of books in the Old and New Testaments. Would it have been a "safeguard" for the majority at Detroit to have empowered this Concordat Commission to cut out St. John's Gospel from the New Testament, in order to suit some Congregationalist friends who might not like it? Or to erase the *Homoousios* from the Nicene Creed, to suit yet another possible objector? The Nicene

Creed has the extra credentials of conciliar action, to be sure, but the Canon of the N. T., while lacking this, is yet surely of Catholic authority.

Dr. Manning quoted at Detroit the *Catholic Encyclopedia* as his authority for throwing away Confirmation. He meant, of course, the Roman Catholic publication, but he didn't say so. He said "Catholic". Let me quote the exact words of that R. C. work on Confirmation: "Regarding the obligation of receiving the sacrament, it is admitted that Confirmation is not necessary as an indispensable means of salvation. On the other hand its reception is *obligatory* for all those who are able to understand and fulfil the commandments of God and of the Church." And on that kind of authority we are asked to call the sweeping away of Confirmation a "safeguard", and Dr. Manning peremptorily demands to be shown wherein such action "violates any principle of Faith or Order"!

An ex-Roman Catholic, who not long ago was high in the confidence of Rome's inner circle, and who then lived in Rome, assures me that the early articles in this Roman Catholic encyclopedia were written by Modernists. We would call them Broad Churchmen.

So, in order to "safeguard" the Faith, in conference with Congregationalists, our Commission is now instructed to mutilate the Liturgy, and to side-track Confirmation, on the authority of Broad Church Roman Catholics who yet say that Confirmation is "obligatory on all who are able to understand and to fulfil the commandments of God and of the Church"!

In the opinion of the undersigned this action at Detroit was a definite breach of Catholic Order. It was made by a Convention predominantly "Broad Church". That was tested by the increased down-grade vote on Marriage and Divorce. It was tested again when on one morning the House of Deputies would accept Prayers for the Dead, on largely sentimental grounds, and then would reject them, a few days later, mainly on doctrinal grounds. This Convention in the Lower House was largely composed of new men. These Concordat amendments, which your editorial says occupied two days of your committee's time, were then jammed through a Broad Church house of largely new deputies in a space limited to a little more than one hour! And yet you ask why the opposition wasn't more effective.

When something akin to this nibbling at the Congregationalists was debated by previous conventions, under the famous caption "the Huntington Amendment", two days were given to the open debate at Washington, two or three days at San Francisco, and some time at Boston. Yet the managers of this radical legislation at Detroit did not scruple to fling it into the closing hours of a hurried convention, shutting off debate beyond 75 minutes!

We earnestly hope that this whole subject will be so thoroughly ventilated, between now and Portland, that there will be no uncertainty as to what the bishops originally meant, and as to what rights this Church has to tamper with her Catholic inheritance.

And, finally, all this was done, not because a strong and able denomination of American Christians had, through their national gathering, approached the leaders of this Church in a large and dignified way, seeking for irenic conference, but because a few Congregationalist ministers, ignored by their National Assembly which was in session while we were at Detroit, and laughed at largely by their own denominational press, want to come closer to us on terms which we have no right to grant.

I am one who is very glad to have been in the minority when such legislation was passed at Detroit.

Chicago, New Year's Eve 1919. JOHN HENRY HOPKINS.

To the Editor of *The Living Church*:



HE Rev. Dr. William T. Manning, in your issue of December 20th, says: "No theologian in the Church can show a single point in which the proposed measure (the Concordat or Proposals for an Approach toward Unity) calls for sacrifice of principle." I beg to challenge Dr. Manning's amazing statement and refer him to:

The Right Rev. Charles Gore, D.D., LL.D., late Bishop of Oxford. See *Am. Church Monthly*, September 1919, p. 4.

- The Right Rev. Arthur C. A. Hall, D.D., LL.D., Bishop of Vermont. See his words on "Confirmation" in his late treatise on the Sacraments; also his articles in *Am. Church Monthly*, April 1918, p. 81, January 1919, p. 380.
- The Rev. Frances J. Hall, D.D., Professor of Dogmatic Theology, General Theological Seminary. See *THE LIVING CHURCH*, July 5th, 12th, and 19th, 1919.
- The Rev. Arthur Whipple Jenks, D.D., Professor of Ecclesiastical History in the General Theological Seminary, in his treatise, "Some Considerations Relative to the Proposed Concordat".
- The Rev. Shirley Carter Hughson, O.H.C.
- The Rev. J. O. S. Huntington, O.H.C.
- The Rev. Selden Peabody Delany, D.D., *Am. Church Monthly*, August 1919, p. 1024, December 1919, p. 315.
- The Collective Episcopate of the Protestant Episcopal Church, in its answer to the petition of some ten thousand communicants.

In this answer the Bishops say: "Everywhere it is recognized that . . . the normal way of admission to the Holy Communion is through Baptism in the Name of the Trinity, completed by receiving the Gift of the Holy Spirit through the laying-on-of-hands."

If such is the normal method, surely the method of the Proposals is abnormal and so the entire Episcopate in effect has now said.

Will Dr. Manning now tell us whether the above named persons, including the Collective Episcopate, are theologians or not? Or is it that they have not shown a single point in which the Proposals call for sacrifice of principle? Is the sacrifice in the Proposals of normality in relation to the administration of the Blessed Sacrament the sacrifice of principle, and where may abnormality in the administration of the Blessed Sacrament be held, as a matter of principle, to stop?

Desire for "Unity" is not confined to Dr. Manning and his associates, although their words frequently imply that they think so. One may deeply and conscientiously feel the desire for "Unity" but feel that as a Christian man he must subordinate it to his fidelity to Christian truth as he sees it.


No one knows better than Dr. Manning that, if the Proposals are wrong in principle, to plead the consideration that they will make for "Unity" only begs the question and is mere sophistry. The abolition of the Episcopate and the suppression of episcopal ordination would instantly make for "unity". Are such abolition and suppression for that reason to be advocated?

Lastly, are Dr. Manning and his associates not aware that the burden of proof rests with the affirmative?

CHARLES C. MARSHALL.

HE WROTE THE ARTICLE IN "AMERICAN CHURCH MONTHLY"

To the Editor of *The Living Church*:

S the writer of the article entitled "Some Observations upon the General Convention of 1919", signed "A Clerical Deputy", which appeared in the December number of the *American Church Monthly*, I am glad to gratify the curiosity of the editor of *THE LIVING CHURCH* by owning to the authorship of the same. Had I suspected I was making "serious charges" and not merely recording some general impressions I should certainly have attached my signature. I beg the editor to believe it was not due to any desire to shirk full responsibility for my "Observations" that led me to omit my name and sign simply "A Clerical Deputy". It is not, I take it, always necessary or judicious in reporting public events and commenting upon them to do so under a personal signature. The name of one so insignificant as myself in the counsels of the Church would, I felt, add nothing to whatsoever interest the article might be found to possess, and indeed might well evoke an inquiry as to what special qualifications the writer possessed to deal with these high themes. But since I am charged with "anonymously" libelling my betters there is nothing to do but to emerge from my chosen obscurity and accept meekly in my proper person the castigation which my rashness deserves. And yet on reflection I am amazed at the moderation shown in my article. Frankly I do not feel any shame nor can I profess any penitence. With Hamlet I am moved to remark: "Let the galled jade wince—our withers are unwrung."

Just in passing let me say that the article was written at the direct request of the editor of the *American Church Monthly* and was not offered as a voluntary contribution. Before publication it was read at two meetings of the clergy of the diocese of New Jersey, in the presence of several who were in attendance at the General Convention, so there was no thought of any concealment of authorship, far less of stabbing anyone in the dark. Moreover the periodical in which it found publication is a responsible organ, the editor is exceedingly well informed, and, as I have reason to believe, the article met with his full approval. The writer is also a regular member of the staff.

I have read with care the long, labored, and somewhat hysterical editorial in which *THE LIVING CHURCH* so heatedly inveighs against my "Observations" and I protest I cannot make out the precise nature of my offence. I gather that the chief charge is that I was ill informed as to the proceedings which led up to the adoption of the Concordat. My reply is that I was not informed at all. How could I be? I was a mere private in the ranks, a bare unit among five hundred. Naturally I was not admitted to the confidence of the gentlemen who engineered the Concordat and secured its passage. I could not know what the considerations were which swayed their counsels or affected their decisions. I could report only what I personally saw and heard and register the impressions which the public proceedings made upon my own mind and the minds of other private members like myself equally ill-informed. I saw the machine at work and recognized its efficiency, but could only surmise as to the forces which set it in motion and directed its operations. I am not making any charges or imputing any sinister motives. I am only confessing my own lack of knowledge.

The Convention had almost run its course, indeed it was within two days of adjournment, and members had already begun to leave before there was anything whatsoever said publicly about the Concordat. With others as guileless as myself I supposed that the proposal was dead and buried, that not even its ghost would return to haunt the Convention. Then out of a clear sky there appeared a set of resolutions introducing the Concordat under a slightly different guise, the same yet not the same. No adequate time was allowed to read and digest this most important measure, far less to formulate any alternate plan to meet the new issue which it proposed. Events moved with startling rapidity. A motion was incontinently passed to limit speakers to three minutes, except and solely in the case of the Chairman on Amendments to the Constitution, who presented the measure and who also chanced by a strange coincidence to be the chief advocate of the proposal. He was given ten minutes to present the matter and ten minutes to close the debate. The eloquent advocate was perfectly informed as to his subject and made a strong and persuasive argument for the adoption of the report of his committee. Minority report there was none. The chairman was followed, as I recall, by the editor of *THE LIVING CHURCH*, who made a most brilliant speech in favor of adopting the resolutions and whose time was extended by unanimous consent. Let me admit here without any subterfuge that the final attitude taken by the editor of *THE LIVING CHURCH* toward the Concordat came to me at least "as a bolt from the blue". I had never thought to see him "*dans cette galerie*". My own amazement seemed to be shared by others about me. The unbelievable had happened. Our champion had gone over to the enemy. Ichabod! Ichabod!

The editor asks why I did not myself take the rostrum and make an appeal to the House to defeat the measure or if I preferred to advocate the adoption of the alternate which the Bishops had sent down. My reply is, in the first place, I was a new member, junior to all my colleagues in the New Jersey deputation. Secondly, "I am no orator as Brutus is"; and thirdly, I saw what happened to the three unfortunate speakers who rashly ventured to mount the rostrum and oppose the adoption of the resolution. The House was in no mood to listen patiently even to a three-minute speech. It wanted to vote at once and get the thing over. Besides, three minutes would not suffice to say anything except "I am opposed to the resolution—to both resolutions" and that could be better said in the vote.

If the measure which was adopted so tumultuously could have been printed and placed in the hands of deputies two or three days before it was formally introduced there might have been some opportunity to crystallize an effective opposition, but no one knew, certainly I did not, that such a resolution was even under consideration until it was precipitated upon the House and an immediate vote upon it demanded.

As for the resolutions sent down by the Bishops, they appealed to me as little as did those which the House passed. My objection is not to the particular form which the Concordat at any time may assume, whether by way of the rejected canon or by amendments to the Constitution with recommendations. All forms are equally anathema in my eyes. I object to the thing itself and my objections are not based upon expediency but upon fundamental principles. I simply do not believe that protocols or nicely-calculated reservations are the way to attain a real unity. I want to see the Church stand staunchly by its Catholic principles and not palter with them or pare them down to suit the prejudices or soothe the susceptibilities of any group within or without. I am for no compromise as to anything which I regard as essential. I have no axe to grind and no constituency to conciliate. I am merely concerned to be in accord with myself and care little whether I am in a majority or in a hopeless minority as I was in the vote on the adoption of the Concordat. New Jersey, I am happy to say, was a unit in both orders in voting against the measure.


At some future time, if THE LIVING CHURCH will consent to receive any further communications from me, I shall be glad to submit my reasons for believing that the Concordat violates certain fundamental principles and thus attempt to meet Dr. Manning's challenge addressed to all and sundry to show "a single point in which the proposed measure calls for a sacrifice of principle". I sincerely hope the editor of THE LIVING CHURCH will receive my assurance that I entertain no sentiment of personal animosity toward him, notwithstanding the harsh things he has said about my "anonymous" article.

I cannot see that there is any place for personal denunciations or recriminations in discussing such a matter as the Concordat, though plain speaking is certainly in order.

The Rectory of Trinity Church, HAMILTON SCHUYLER.
Trenton, N. J., December 30, 1919.

CONFIRMATION, EAST AND WEST

To the Editor of The Living Church:

AY I, as one who regrets Father Hughson's offhand indictment of the Western Churches' practice of giving the Holy Communion to persons not yet confirmed as a "corruption", interpose what it behooves all men to bear in mind: that the Churches, both East and West, have at all times acted equally from the consciousness that the duty of giving and receiving the Sacrament of the Indwelling Spirit is one of the divinely imposed duties? It is the consciousness which expresses itself, on the one hand in the Eastern practice of administering Confirmation together with Baptism, even to infants *in articulo mortis*, as well as in the 48th Canon of Laodicea: "Every person baptized shall after Baptism be anointed into the supernal chrism and be made a partaker of the Kingdom of God"; and, on the other hand, in the western Latin Church in Pope Urban's decree: "All the faithful are morally bound (*debent*) to receive, after Baptism, through the Bishop's laying on of hands, the Holy Spirit" (*Cap. Omnes de Consecr. d. 5 ex Urbano P.*). If these and similar expressions of tradition are taken at their face-value, there is no room for the notion that any Church ever regarded Confirmation as merely useful and advisable.

As for theology, its teaching is perfectly clear: the gifts of grace bestowed in Confirmation are simply indispensable to persons come to the years of discretion, though such gifts are attached to Confirmation not fatalistically, but *ordinarie*, according to the order divinely established (comp. Acts 2: 17-21, 33, 39; 5: 32 with 8: 14-19), in order that their reception might be divinely sealed. Yet even prior to Confirmation they do inflow into the soul from the grace of Baptism and are acquired by all at all times through the pious desire for the divine Guest, His illuminations and godly motions. And so Thomas Aquinas has well said: "All the sacraments are, each in its own way, necessary for salvation, but some there are without which there is no salvation, other some there are which work together to make salvation perfect. And it is in the latter manner that Confirmation is necessary for salvation, though there may be salvation without it, at least while it is not passed by from contempt of the sacrament."

"In all things charity!"


January 3, 1920.

ANTON A. MUELLER.

ABOUT SERVICE CLUBS

[CONDENSED]

To the Editor of The Living Church:

N that delightful book of inconsequential little rambles, *Highways and Byways of the South*, the gossippy author tells of pausing by the roadside to ask a farmer who lived in a nearby mansion. The farmer told him politely enough and added that the people called themselves Baptists, but he didn't think they were soundly converted for they never gave a meal to a passing traveler or put up a stranger for the night. Judged by that simple Southern—and Scriptural—rule of conduct how many of us here in the North are soundly converted? Ask most any man in the uniform of the American Navy and he would tell you, "Not many."

When this letter is finished I am going in to Boston to a Christmas tree at a naval service club. When the tree is over the club closes its doors. The war is over and interest in service clubs is almost at an end. But the Navy is still here, is apt to be here for years to come. There will be boys in the fleet—as there are boys in the fleet now—who are friendless and alone and lonely. They are decent boys and clean ones—most of them—and they want to stay so. The service clubs give them a chance. There they meet good and motherly women who listen to their tales of homesickness and cheer them up merely by being sympathetic listeners. They meet good girls, the kind they knew at home, girls who laugh with them, dance with them, sometimes

write to them, and send them back to their ships convinced that the world is not so lonely after all and they didn't make such a bonehead play when they joined their country's Navy.

There used to be five or six such clubs in Boston. After to-night there will be only one. And one is not enough. For gobs are just as human as the rest of us and have as great a variety of tastes. The only thing that is alike about any two gobs is the uniform. For the rest they are as different as any two adjacent parishes in the Episcopal Church. And we all know how different that is. Only the young kids—nine-tenths of the Navy these days—are all hungry for friendship, though they don't know it's that that ails them. Through the service clubs they found their friends. Without the clubs many of them drifted, through sheer loneliness, into all kinds of bad habits, and because they found a sort of good fellowship stayed where they drifted. The clubs kept lots of them clean.

To-night we close a Service Club and a lot of kids are going to lose a chance to have friends on shore. Lonely young boys are going to wander up and down our pavements with no place to go. And what are we going to do about it?


Lynn, Mass., St. Stephen's Day.

GEORGE CLARK.

THE NAME OF THE CHURCH

[CONDENSED]

To the Editor of The Living Church:

Y purpose is to offer a compromise solution of the troublesome problem of the Church's official title. I do not offer it as ideal, but I do at least feel that it is a possible solution.

I suppose all Catholics are agreed that the main desideratum is to get rid of the term "Protestant". My approach to my suggested substitute is by way of a consideration of the four so-called "Notes" of the Church. The Church, we learn, is One, Holy, Catholic, and Apostolic. The Oneness of the Church is the character which binds all its branches together—Roman, Eastern, and Anglican. We also find that both the Roman and Eastern communions use the word "Holy" in their official titles—the "Holy Catholic and Roman Church", and the "Holy Orthodox Eastern Church". The Easterns use the term "Orthodox" as distinctive, the Romans seek to monopolize for themselves the term "Catholic". In other words, the Romans emphasize the third of the four "notes" above enumerated, the Easterns emphasize one aspect of the fourth. The Church of Christ is Apostolic in doctrine—*i. e.*, is Orthodox; and also in discipline—*i. e.*, it is an Episcopal Church.


Now my suggestion is that if the Anglican Church in this land should take officially the title, The Holy Episcopal American Church, or The Holy Episcopal Church in the United States of America, it would be conforming strictly to the usage of the two larger branches of the One Church. With such a title we could no longer object to the Romans calling themselves "Catholics" without the qualifying adjective, nor ourselves being called (as we probably always shall be by outsiders, whatever title we might take for ourselves) "Episcopalians". The title would vindicate our Apostolicity, and therefore our Catholicity.

Cleveland, Ohio, December 22nd.

JARED S. MOORE.

HOLOGRAPH LETTERS OF CANADIAN BISHOPS

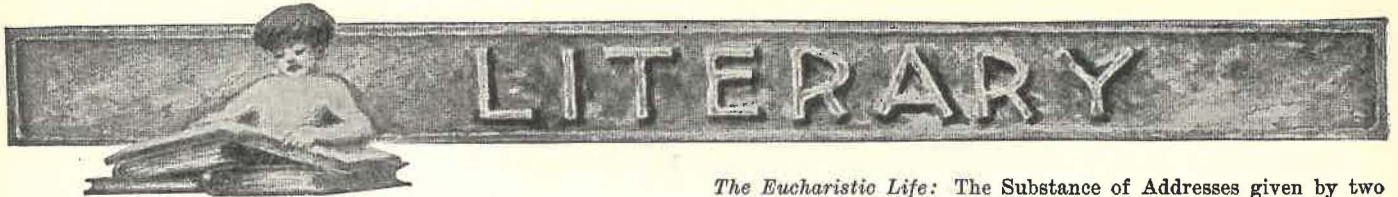
To the Editor of The Living Church:

AM anxious to know if any Churchman in the United States or Canada has a collection of holograph letters (dating from 1787, the date of the first colonial see, to 1919) of the Bishops of the Church of England in Canada. If you know of any person will you please let me have name and address. If not perhaps some reader of your excellent paper can give the desired information. Thanking you in anticipation.

131 Linwood Ave., Buffalo, N. Y.

M. M. RICHARDSON.

SOME ONE has said, "money has a dangerous tendency to escape service and assume the role of master". Here is a great opportunity to show you are master of your money and to cooperate financially in the greatest enterprise for the world's salvation ever given the communicants of the Protestant Episcopal Church. To every man, woman, and child, "according to their ability", comes this nation-wide call. God is as lavish in affording opportunities as He is in furnishing ability. "As we have therefore opportunity, let us do good unto all men." Just vision the greatest thing you can possibly do for this great Nation-wide Campaign. Then pray and work to make the vision a splendid reality. Two good watch words to remember—"Responsibility and Resolution."—*H. D. W. English (Pittsburgh).*



The Church and the Ministry. By Charles Gore, D.D., Bishop of Oxford. New edition revised by C. H. Turner, M.A. London, New York: Longmans, Green & Co. 1919. \$6.00.

Bishop Gore's book for thirty years (revised in its fourth edition by himself in 1900) has retained the rank of the most complete and authoritative treatment of the Christian ministry from the traditional standpoint. Now the work receives a new lease of life and enhanced value by C. H. Turner's revision. Mr. Turner is an acknowledged master of the subject, and a book that has passed through his hands can be trusted to be abreast of the latest scholarship and entirely trustworthy in its presentation of the data by which our conclusions should be determined.

The volume is too rich in content to be adequately described. The old chapter headings are retained. Chapter I deals with the Foundation of the Church as a visible and divinely organized society. The next two chapters treat of the principle of apostolic succession and of patristic witness to its general acceptance in the primitive Church. Chapter IV shows that Christ established the apostolate, and designed that it should be permanent. Chapter V exhibits the apostolic development of, and teaching concerning, the ministry. Chapter VI deals with the sub-apostolic period—the period which, because of our partial knowledge, offers the most serious problems—and it is here especially that Mr. Turner's contributions have the very highest value. Chapter VII sets forth the verdict of history, and concludes that the traditional doctrines of the Church, of priesthood, and of the necessity of episcopal ordination, are confirmed by the Gospels and by both apostolic and sub-apostolic documents.

Every difficulty is patiently considered, and numerous important notes are devoted to handling particular data more fully than they could be treated in the main text. The volume of exact learning assembled is impressive. And careful scouting shows it to be reliable, and to be intelligently and fairly directed to establish beyond reasonable doubt the contention of the preface of our Ordinal: "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons".

Summarizing the argument as we gather it from this splendid work, but in our own way, we note:

(a) The Lord established a permanent apostolate, to which He left the task, under the guidance of the Holy Spirit, of developing and determining the arrangements for its differentiation and continuance.

(b) The standing arrangements made by the apostles first obtained full establishment, as was natural, in the Mother Church of Jerusalem. The remoter missionary Churches were organized more slowly, having at first only the two lower orders of the ministry (then called bishops and deacons). But ordinations remained in the hands of those receiving this power either immediately from the Apostles or by uninterrupted transmission from them. The Jerusalem norm, to which the other Churches conformed as rapidly as full equipment was given them, exhibited a threefold grade: James (bishop in our sense), the presbyters, and the deacons. The supplementary ministrations of prophecy were extraordinary and passing. They did not disturb the threefold differentiation above described. There is no trace of an evolution of the episcopate from the presbyterate.

(c) When the Church emerges after a brief period of obscurity into the clear light of history (say the middle of the second century), the threefold ministry which has continued uninterruptedly to the present time is found to be in full possession; and a broad stream of tradition declares it to be of apostolic arrangement and in accordance with the Lord's intention.

(d) In the intervening sub-apostolic period, concerning which our knowledge is least complete, we find various facts and testimonies that confirm the continuity of the later threefold ministry and episcopal succession with apostolic arrangements; and we find no assured data that constrain us to adopt a contrary conclusion. Some of the data may represent local and passing aberrations, and some the passing phases of partially organized mission fields; but none of them are demonstrably inconsistent with the great stream of tradition by which the Church has been guided from the earliest sub-apostolic period that is open to reasonably adequate scrutiny.

We may rest assured that the basis for accepting episcopal succession in the Church's ministry, as being a continuance of apostolic arrangements, is as strong as is the evidence for the New Testament Canon.

FRANCIS J. HALL.

The Eucharistic Life: The Substance of Addresses given by two Members of the Oxford Mission Brotherhood of the Epiphany, at the Students' Conference of the Syrian Christian Church, held at Kottayam, May 1-5, 1916.

Here is a small book of striking interest because of its origin. It contains addresses given to a conference of native students of the ancient Eastern Church of Malabar, founded, it is reputed, by the Apostle Thomas, but certainly in existence in that remote peninsula of India since the earliest Christian centuries. The Liturgy of Malabar is an offshoot of the Syrian, the language spoken by our Lord Himself, belonging therefore, to the liturgical family of St. James. Their Bible is the famous Peshitto Version.

This isolated and forgotten portion of the Church was re-discovered a century ago, and has since been restored to life and health under C. M. S. missionaries. The comparison of their liturgy with those of the other three apostolic families is of surpassing interest, containing, as it does, precisely the same elements as those better known ones of the Eastern Mediterranean. The ritual developed is elaborate and ecstatic, as natural to the Indian type of mind. The Nestorian error of their doctrine seems to have had little effect, perhaps because of their isolation, so that they jealously claim their Catholic birthright. They are in ecclesiastical communion with the Armenians and the Copts.

Of recent years they have gladly accepted occasional aid from Anglican teachers of the mainland of India in the devotional training of their clergy and lay teachers. The present course of eight lectures was given by request at one of their "students' conferences" with this intent. Central as their wonderful liturgy has been in the life of their Church, its full significance as providing the "Bread of Life" has been but feebly realized. Hence the Eucharistic teaching given in these addresses is that with which as Catholics the Anglican Church is familiar—viz.; the Eucharist, the central act of worship of the Church, as Sacrifice, Oblation, Communion; then the Nature of the Eucharistic Gift, and our Lord's Purpose in bestowing it, to strengthen and secure our life of prayer with Him; and in our active life in the world to make us sharers with Him in the love of our fellows. Lastly special emphasis is laid upon the Vocation to their portion of the Church, and to themselves one by one, as called to witness for Christ in all India, among the Hindus, Mussulmans, and outcasts by whom they are surrounded.

The writer feels it to be the manifest destiny of this ancient Christian Church of Malabar to become the nucleus of a National Church for India—a vision to thrill not alone East but West, in view of the nearly two thousand years of its divine preservation.

C. B. C.

Social Christianity in the New Era. By Chaplain Thomas Tiplady. Revell. \$1.25.

There is nothing new in Chaplain Tiplady's book, and his social message is elementary, but it is a good book to read nevertheless. The author brings to his discussion of the task of the Church in the new era the same popular style which made his *Cross at the Front* and *Soul of the Soldier* readable and emotionally appealing. The theme of the book is the failure of the Church to develop leaders of the social movement and the absolute need of such leadership if the industrial revolution which is surely coming is to be a peaceful one; but what gives his treatment special value is that the theme is treated with warmth and emotion. The book is not an indictment of the Christian communions for their social failure but a plea for Christian brotherhood and for preaching and worship which will show men what brotherhood means and that the Church's main task is to teach its members to make it real and living.

The Napoleon of the Pacific: Kamehameha the Great. By Herbert H. Gowen, F.R.G.S. Revell. Pp. 325. \$2.00.

A most entertaining and fascinating history of the savage chieftain who in the closing years of the eighteenth century, a decade and more after the death of Captain Cook, effected the union of the islands of the Hawaiian archipelago and formed them into a kingdom. Kamehameha's centenary has just been celebrated in Honolulu and the book has special interest now. It tells the story of a man with the genius of a Caesar or Napoleon, who in a savage land and with smaller opportunities did great things; a conqueror who was out of the range of civilization and dependent entirely upon his own native genius, and yet became a wise and able ruler.

Psychology and the Prayer Book

By John F. H. Douglas



MOST books upon our liturgy speak of its wonderful adaptation to its chief purpose as a form of worship and adoration of God. Yet it must be evident to any student how largely the Prayer Book is an education in worship and doctrine for the participant. All such processes depend for efficiency on their degree of conformity to the laws of the human mind. Thus worship has a double function, it expresses our attitude toward God, and is an influence affecting our own thoughts and feelings. This second or man-ward feature is seldom mentioned in expositions of our Prayer Book, and yet the Book seems as wonderfully adapted to this end as to the worship and praise of God.

Since experimental psychology is a modern science, it may seem odd that the Prayer Book should conform so well to the laws of the mind. When, however, we consider its gradual growth and the fact that there always have been variable elements in the liturgy, it will be seen that those features which did not edify or help would naturally be dropped. At any rate those retained exemplify the laws governing education of the mind. The Prayer Book guides our thoughts and feelings, suggests trains of thought, aids attention, stimulates healthy emotion, and provides suitable outlets of expression.

Some people absorb ideas through the eye more quickly than through the ear. Such will never get the full benefit of an extemporary prayer even though the clergyman has carefully ordered his thoughts beforehand. Such an one will always enjoy holding the Prayer Book and following the clergyman in the prayers. Such an one also will be sensitive to the beauty and symbolism of the architecture and ornaments of the church.

In teaching a new truth, attention is aided by presenting it in varied form and providing rest periods between the varied repetitions. Our system of proper psalms, lessons, and collects interspersed with canticles meets this end perfectly. We may admit this and recognize at the same time the wealth of symbolism in the relation of lessons to canticles. Our system of careful selection of the lectionary for parallelism in thought, and the frequent changes which give variety in the thought of the day, also contribute to the same end, aiding attention in the learning of God's truth and will.

An act often repeated tends to become mechanical, through habit. Thus the generous provision of options in addition to the proper psalms and lessons helps the attention, while at the same time parts of the service are repeated often enough to become fixed in the memory. Something old and something new is always present.

In a very suggestive article on the Holy Communion, published not long ago, Dean Hodges called attention to the progressive increase in the intensity of feeling leading up to climaxes in the *Kyrie*, and in the *Sanctus*. Everyone knows how concentration upon a thought aids in producing emotional feeling. When unduly prolonged, as it is in many revivals, we are inclined to think it excessive and unhealthy because of the numbness of the reaction which follows. Nevertheless the Church believes it necessary that those who come to the Holy Communion "repent them truly of their former sins," and "have a thankful remembrance of Christ's death," and the words of the *Kyrie*, Confession, and *Sanctus* are charged with the emotions of penitence and thanksgiving. The recitation of the Commandments begins the climax ending in the *Kyrie*, and the recitation of the Exhortation begins the climax which ends in the *Sanctus*; and thus the emotion is aided by concentration.

Rhythm is one of the needed features to keep emotion balanced. Joy should follow sorrow, to avoid undue depression and deadening of feeling. In the daily prayer thanksgiving follows confession of sin. Absolution follows confession, the *Credo* follows the *Kyrie*, in the Sunday ser-

vices. Finally, as we follow the Christian Year, the added searchings of heart in the Litanies and Penitential Office of the Lenten season turn at last to the joys of Easter, felt to the full extent as we keep the preceding fast. Furthermore, at the crises of our life the Church provides sacramental rites to bring us back to normal, hopeful life. There is no danger of spiritual sloth or deadness through excess of feeling, and as we grow older we are gradually led by the Prayer Book away from storms of feeling into paths of quietness and peace.

The translation of thought into action, the belief of our hearts into the practice of our lives, is ever the concern of the Church. She does not, however, content herself with praying for it alone, but proceeds on sound principles to aid us in the doing of it. We must profess our faith together in the Creed, express our penitence audibly in a confession in which we resolve to do better. We glorify God with one mouth in the *Gloria* and the *Sanctus*. In order to fix a habit every chain of impression and association must result in a motor response. Otherwise the impulse is dissipated and frittered away. Therefore the principal modes of feeling find expression in the Prayer Book when the laity exercise their priesthood and express the ideas with which they have been inculcated in words of sincere resolution to believe and to obey God's Will and Law.

The Prayer Book is an education in prayer. Beginning with the Lord's Prayer, and the confession, and the responses, many prayers must soon be engraved on every Churchman's heart. The dignity of the words will prevent irreverent approach to God, and the wealth of association will supply variety of ideas. How much easier our prayers would be if we learned the collects! In times of peril when anxiety prevents the ordering of thought needed in *extempore* prayer, we fall back on the old and familiar words with confidence and a sense that our prayer is heard.

To the stranger within our gates, who listens but does not take part, the united participation in worship will be perhaps the most prominent feature. Perhaps the service is a mission service, consisting of hymns, Creed, Lord's Prayer, and a few short collects, with an address. The congregational singing, the sound of many voices joining in the Creed and the Lord's Prayer, and the rapid sequence of *Amens*, tell of the unity of the Church. In the unity of the congregation, he may learn that we are of one Body.

If a stranger attend the Holy Communion, on the other hand, the mystical and dramatic element will impress him. Probably he will not fully realize the progress of thought and feeling, nor the event portrayed. However, the contrast to those services in which there is a single long prayer must be so marked as to give rise to the feeling that, instead of something static, there is something dynamic. He must feel that here are people trying to get somewhere, and accomplish something. Whether there are many ceremonies or few, there will always be enough dramatic effect to aid to the same result. To the instructed Churchman, of course, it is the showing forth of the Lord's death, but even to the stranger the allusions to our Lord, His Body and Blood, and His Death, must give some inkling of the spiritual truths involved.

The power of suggestion is often more powerful than the direct presentation of truth. Our Liturgy is full of allusions, and the carefully chosen language of the prayers will constantly suggest passages in the Bible. To the hostile mind fortified against argument, sermons have little effect, but even here a suggestion may find an entrance and have persuasive power. Even the indifferent may remember some striking phrase, which will come back in a more propitious hour. To the poetic and sympathetic believer, however, the words of the Prayer Book will sound like music, and help to carry the mind to heaven.

Church Kalendar



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

CALENDAR OF COMING EVENTS

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

Personal Mention

At the weekly luncheon of the Rotarians in Utica, N. Y., on December 26th, the Rev. Dr. OCTAVIUS APPLGATE was asked to talk on the serious side of Christmas. He told how the word originated, its real spirit, and urged the men to see that Christmas is preserved.

THE Rev. CHARLES W. BAXTER has become rector of St. Peter's Church, New Ulm, Minn., and priest in charge of All Souls' Church, Sleepy Eye. His address is New Ulm, Minn., as stated in the diocesan list of the *Living Church Annual*.

THE Rev. A. H. BEATY, rector of Grace Church, Cortland, N. Y., recently gave an address before the men's club of the Congregational Church at Groton.

THE Rev. FRANCIS A. BROWN has been rector of the Church of the Messiah, Gonzales, Texas, since October 1st, and should be addressed at the rectory.

THE Rev. WALLACE CARNAHAN should be addressed at 710 Gillespie place, Jackson, Miss.

THE Rev. JOHN S. COLE, now rector of St. James' parish, Dundee, Ill., held his first services there on Sunday, January 4th.

THE Rev. FREDERICK J. COMPSON, late rector of St. John's Church, Huntingdon, Pa., has become curate in Christ Church, Norfolk, in the diocese of Southern Virginia.

THE Rev. EDWARD F. CRARY should be addressed at A. 8 Hillcrest, South St. Paul, Minn., and not as given in *The Living Church Annual*.

THE Rev. J. W. FULFORD should now be addressed at LaGrange, Ga.

THE Rev. ANDREW S. GILL should be addressed at St. Matthias' parish house, Vine-wood and Grand River avenues, Detroit, Mich.

THE Rev. W. A. GUSTIN, rector emeritus of St. Michael and All Angels' Church, Berwyn, Ill., who spent the summer in Canada, is in Southern California for the winter. Mail to Berwyn will be forwarded, but his present address is 1548 Highland avenue, Hollywood, Cal.

THE Rev. WILLIAM HENRY JONES has resigned the rectorship of Trinity Memorial Church, Warren, Pa., and become chaplain and Professor of History in the Boys' Military School at Asheville, N. C.

THE Rt. Rev. PAUL JONES has become secretary of the Fellowship of Reconciliation, with headquarters at 118 East Twenty-eighth street, New York.

THE Rev. H. JUKES has resigned the rectorship of St. Mark's, St. Albans, W. Va., and has accepted charge of the parishes of the three country towns of Keyser, Romney, and Moorefield, W. Va. His address is St. Stephen's Rectory, Romney, W. Va.

THE Rev. WILLIAM POYNTELL KEMPER, who has lately given up war work at one of the great civilian camps, has accepted the rectorship of Christ Church, Meadville, Pa.

THE Rev. ARTHUR MILLER McLAUGHLIN has entered upon the rectorship of St. Luke's Church, Whitewater, Wis.

THE Rev. EDMUND SMITH MIDDLETON, formerly of St. Mark's Church, Syracuse, has accepted the invitation of the Rev. Dr. Gesner, to take charge of Christ Church, Oswego, N. Y., from January 8th to February 8th, during the rector's vacation.

THE Rev. W. NETTEN, rector of Trinity Church, Cornwall, Ontario, Canada, has been appointed examining chaplain to the Bishop of Ottawa.

THE Rev. HOWARD D. PERKINS is now curate at Trinity Church, New Haven, Conn., and should be addressed at 310 Temple street.

ALL communications intended for the secretary of the diocese of Iowa should now be addressed to the Rev. FELIX H. PICKWORTH, Mt. Pleasant, Iowa.

THE Bishop of Calgary, Alberta, Canada, the Rt. Rev. CYPRIAN PINKHAM, spent the latter part of last week in St. Paul, Minn., the guest of his brother, the Rev. A. G. Pinkham. On Sunday morning the Bishop ordained his nephew, Mr. Victor Pinkham, in St. Clement's Church, St. Paul.

THE Rev. C. E. PURDY, M.D., rector of St. Thomas' Church, Bath, N. Y., has been obliged to take a rest at the Clifton Springs Sanitarium.

THE Rev. BRUCE V. REDDISH has resigned the rectorship of Trinity Church, New Castle, Pa., and has sailed for England to become a member of the Community of the Resurrection.

THE Rev. W. THOMAS REYNOLDS is locum tenens at Warren, Pa.

THE Rev. EDGAR L. SANFORD, D.D., priest in charge of St. Mark's Church, Honey Brook, Pa., has been called to the rectorship of Christ Church, Bordentown, N. J., and will enter upon his duties on Septuagesima Sunday.

THE present address of the Rev. CHARLES F. SCOFIELD, who is directing the survey of the rural churches of Maryland and Delaware, is 10 East Fayette street, Baltimore, Md.

THE Rev. HARRY L. TAYLOR, Ph.D., rector of Trinity Church, Erie, Pa., has resigned.

THE Rev. and Mrs. E. W. TODD of Trinity Church, Oshkosh, Wis., received as a gift from parishioners a new Ford sedan which they found in the garage on Christmas Eve.

THE Rev. FRANCIS M. WETHERILL should now be addressed at 5001 Germantown avenue, Philadelphia, Pa.

THE Rev. HENRY S. WHITEHEAD, of the Church of the Advent, Boston, Mass., should be addressed at 100 Chestnut street, Back Bay, Boston, Mass.

THE Rev. A. E. WHITTLE should be addressed at Glenrock, Wyo.

ORDINATIONS

DEACON

NEBRASKA.—Mr. HENRY FRANCIS HINE of St. John's College, Highbury, London, England, and the General Theological Seminary, New York City, was ordained to the diaconate at Trinity Cathedral, Omaha, Neb., on Sunday, December 28th. He should be addressed until May 31st at 1102 Edwards Hall, Yale University, New Haven, Conn. Mr. Hine saw combatant service with the British army, chiefly with the Egyptian Expeditionary Force under General Allenby, with rank of Lieutenant.

PRIESTS

OHIO.—In the Church of the Holy Trinity, Bellefontaine, Ohio, on December 22nd, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, ordained to the priesthood the Rev. WILLIAM CLINTON SEITZ. The preacher was the Bishop Coadjutor; the presenter the Rev. David Felix Davies, D.D.; the master of ceremonies the Rev. Walter Freeman Whitman.

SOUTHERN OHIO.—On the Fourth Sunday in Advent at St. Paul's Cathedral, Bishop Vincent ordained to the priesthood the Rev. S. T. BOGCESS, deacon in charge of Trinity Church, Hamilton, and Holy Trinity Mission, Oxford, and the Rev. H. W. HUNTER, deacon in charge of Trinity, Bellaire, Ohio. Dean Purves preached the ordination sermon.

CLASSIFIED NOTICES AND ADVERTISING

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

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

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

BIRTH

SELINGER.—To the Rev. and Mrs. Hugo P. J. SELINGER, Bellevue, Ohio, on the eve of the Circumcision, 1919, a daughter, ROSE MARY. The Rectory of St. Paul's Church.

DIED

HENSON.—Entered into life eternal December 21st at his home in Coatesville, Pennsylvania, LEWIS BREMER HENSON.

"Asleep in Jesus! blessed sleep!
 From which none ever wakes to weep;
 A calm and undisturbed repose,
 Unbroken by the last of foes."

HOUSTON.—Entered into rest on December 27th at Omaha, Neb., after a short illness, HELEN (Hatch) HOUSTON, wife of James Liston Houston and eldest daughter of the late Captain Hobart Henry and Almira Foster Hatch.

MELVILLE.—Entered into rest on December 19th at Elizabeth, N. J., after a short illness, FLORENCE MELVILLE, daughter of the late Allan and Sophia E. Melville of New York City. Burial services at Christ Church, Elizabeth, on Monday, December 22nd. Interment in Trinity cemetery, New York City.

SLOAN.—Suddenly on Wednesday, December 31st, KATHERINE HOYT, widow of the Rev. Arthur Sloan, at her home, 156 Tyson street, New Brighton, Staten Island, N. Y. Funeral services held at Christ Church, New Brighton, January 3rd.

"So great faith." (St. Luke 7:9.)

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—IN BIG CITY. CURATE. Wide social service work. Staff of rector, deaconess, physician, kindergarten teachers, volunteers. Church, Sunday school, dispensary, milk station, sewing school, summer school, etc. Social clubs. Splendid opportunity for unmarried man who desires not to be ministered unto but to minister in the name of Him whose shelter was a stable and whose cradle was a stall. Salary assured. Address MINISTER-IN-CHARGE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

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

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

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

POSITIONS OFFERED—MISCELLANEOUS

REFINED, COMPETENT, YOUNG WOMAN wanted between twenty and forty years, to do the second work and help a little with care of two children, ages twelve and ten. Help with mending. Must be strong, willing, and take interest in the work. Good home to refined girl and good salary paid. Address REFINED, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—MISCELLANEOUS

WIDOW.—AMERICAN, REFINED, educated, capable; five years' experience as matron of institution; desires position as superintendent of institution. Would care for motherless children; excellent housekeeper or companion; would travel. Address R. A. S., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER (40) DESIRES position as secretary to bishop or clergyman. Six years' business experience; stenography, typewriting. Good education. References. The East preferred. Address SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

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

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

PARISH AND CHURCH

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 38 Hope street, Stamford, Conn. Priests' Hosts, 1 cent. People's: stamped, 25c per 100; plain, 20c per hundred.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

TEA ROOM—NEW YORK

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

HOSPITALS—NEW YORK

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

FOR RENT—PENNSYLVANIA

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

MISCELLANEOUS

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

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

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of

parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

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

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

LOANS, GIFTS, AND GRANTS

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

AN APPRECIATION

BISHOP LLOYD

In recognition of the immeasurable debt of gratitude which the Woman's Auxiliary owes to Bishop Lloyd for his unfailing courtesy, inspiring interest, wise counsel, and deeply spiritual leadership, we, the members of the Executive Board, desire now to tender to him, in the name of the Auxiliary, our heartfelt appreciation of all that he has given us, and our sincere regret that the discontinuance of his service as President of the Board of Missions must mean, in some measure, a curtailment of the sympathetic relationship which we have been privileged to enjoy with him under his guidance.

To him is largely due the true conception we have of the Church's mission. Under his leadership the contributions for missions have increased sixfold, and the coordination of all departments of Church work as embodied in Canon 58 has long been his cherished desire.

Realizing the inadequacy of any words to express our appreciation and gratitude for such leadership, we believe we can offer him no better proof of loyalty than a rededication of ourselves to the supreme cause which is nearest to his heart.

We would, therefore, pledge him our profound intention to hold the Auxiliary loyal to the new organization which the Church has established for the achievement of her whole mission and to carry into our new work to the utmost of our ability the principles and ideals which he has taught us to value and strive after.

For the Committee.

THEBBE B. PANCOAST,
Chairman.

December 11, 1919.
Committee on Resolution.

Mrs. A. S. PHELPS.
Miss LUCY C. STURGIS.
Mrs. F. B. STEVENS.
Mrs. CHARLES R. PANCOAST.

MEMORIAL

FRANCIS SIDNEY SMITHERS

At a meeting of the vestry of St. James' Church, New York, held December 9, 1919, the following resolution was unanimously adopted:

Be it Resolved, That the vestry record with sorrow the death of the junior warden, FRANCIS SIDNEY SMITHERS, on November 29, 1919. He was elected a vestryman of the Church of the Holy Trinity April 23, 1889, and served as such until it was consolidated with St. James' Church in 1895, since which time he has been continuously a vestryman, and junior warden from November 30, 1915, until the day of his death. During this period of thirty years he has been constant in attendance, wise in counsel, and sincerely devoted to the interests of the parish; and

Be it further Resolved, That this resolution be spread upon the minutes of the vestry as a permanent record of appreciation of Mr. Smithers' long and faithful service; and

Be it further Resolved, That a copy thereof be sent to the family of the deceased.

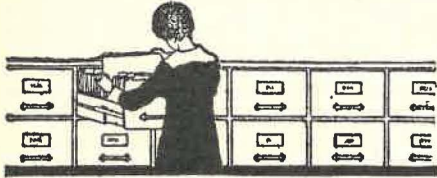
HENRY G. WARD,
CHARLES S. HAIGHT,
FRANK WARFIELD CROWDER,
Committee.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

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

INFORMATION BUREAU



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

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

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

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 Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BALTIMORE:

Lycett, 317 N. Charles St.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

D. Appleton & Co. New York City.

Introduction to the Study of Sociology. By Edward Carey Hayes.

Organized Efforts for the Improvement of Methods of Administration in the United States. By G. A. Weber.

The Career of Leonard Wood. By Joseph Hamblen Sears. Price \$1.50.

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

The Cart of Many Colors. A Story of Italy by Nannine LaVilla Meiklejohn. Illustrated by Elizabeth Shippen Green. Price \$1.65 net.

Longmans, Green & Co. Fourth avenue and Thirtieth street, New York City.

The Decline of the Aristocracy in the Politics of New York. By Dixon Ryan Fox, Ph.D., Columbia University.

Yale University Press. 280 Madison avenue, New Haven, Conn.

The Moral Basis of Democracy. Sunday Morning Talks to Students and Graduates by Arthur Twining Hadley, President of Yale University. Price \$1.75 net.

BOOKLETS

Messrs. H. R. Allenson, Ltd. Raquet Court, Fleet street, London, E. C., England.

Whence? Whither? Suggestions for the Study of The Pilgrim's Progress. By Constance Nankivell, author of *A Scheme of Teaching for the Church's Year, The Making of Men*, etc. Price 25c.

Three Comrades of Jesus. By Albert D. Watson, author of *The Sovereignty of Character, Love and the Universe*, etc. (Heart and Life Booklet Series.) Price paper 45c; cloth 70c.

CALENDARS

The Society of the Divine Word. Techny, Ill. 1920 Mission Calendar.

PAMPHLETS

From the Author

The League of Nations. A Proposed Constitution Designed to Insure Peace. By the Rev. James L. Smiley, Annapolis, Md.

Questions of My Soul. By Georges De Gros. Paris, France. (Privately circulated.)

Railroad Legislation as Developed Up to Date. By R. S. Lovett, Chairman, Union Pacific System.

Commission on the World Conference on Faith and Order. Gardiner, Maine.

The World Conference for the Consideration of Questions Touching Faith and Order. Report of the Deputation to Europe and the East.

The Delegation of the Hungarian Protestant Churches for Great Britain and for the United States of America.

The Protestant Churches of Hungary. An Earnest Appeal of the Protestant Churches of Hungary to Their Brethren in Other Lands.

Home Missions Council. 156 Fifth avenue, New York City.

The Church in the Community. Definitions of Christian Coöperation. By Alfred Williams Anthony, Executive Secretary of Home Missions Council.

League of Cities of the Third Class in Pennsylvania. Wilkes-Barre, Pa.

League of Cities of the Third Class in Pennsylvania. Report of the Law Committee. James A. Gardner, Esq., Chairman, City Solicitor, New Castle. Uniform Ordinances for Cities of the Third Class. Hon. F. P. Schoonmaker, City Solicitor, Bradford. Municipal Home Rule in Pennsylvania. Hon. Clinton Rogers Woodruff, Philadelphia, Secretary National Municipal League. Above stated papers read at Allentown Convention of the League, August, 1919.

The National Civic Federation. 33rd Floor, Metropolitan Tower, New York City.

A Refutation of False Statements. In Propaganda for Compulsory Health Insurance. By Committee on Constructive Plan Social Insurance Department. Price 25c.

PAPER COVERED BOOKS

Christian Board of Publication. 2704-14 Pine street, St. Louis, Mo.

The New Standard Teacher Training Course. Disciples of Christ Edition. Second Year—Part Four. Ten Lessons on Training the Devotional Life. By Peter Ainslie, D.D. The Books of this Course are based on outlines adopted by the Sunday School Council of Evangelical Denominations, and approved by the International Sunday School Association. Price 20c per copy; \$2.00 per dozen.

Longmans, Green & Co. Fourth avenue and Thirtieth street, New York City.

A Kingly Grave in France. By the Author of *Especially*, and *The Cup of War*. With two illustrations. Price 25c.

FIRST ORDINATION WEST OF THE OHIO OF A PRIEST FOR THE DEAF

THE REV. AUSTIN MANN was the first missionary to the deaf west of the Ohio river. For a generation he traveled everywhere ministering to his silent people, then one day, as he reached Columbus to conduct a service in Trinity Chapel, he dropped dead in the Union Station. His faithful people erected a memorial window in this chapel to his sacred memory.

The Rev. Brewster Allabough of Pittsburgh succeeded Mr. Mann. After some years of faithful, tireless service, as he was leaving his deaf congregation in the Church of the Ascension, Middletown, he dropped dead on his way to the station.

The diocese of Southern Ohio, in which the two previous missionaries suddenly closed their earthly ministry, sent forth the next missionary to the field when, on Saturday, December 27th, the Feast of St. John the Evangelist, the Rev. Clarence Wilson Charles was ordained priest by the Bishop Coadjutor of Southern Ohio in Trinity Chapel, Columbus. This was the first ordination to the priesthood of a deaf clergyman west of the Ohio river. The service was one of peculiar solemnity and joy. The Rev. George S. Flick, missionary for the deaf in Chicago, presented Mr. Charles and preached the sermon. Five of the local clergy united in the laying on of hands. A congregation of over thirty deaf were present and a few hearing people. Miss Greener, teacher in the school for the deaf, signed and interpreted the service to the congregation. Mr. Charles, now missionary for the deaf in the Mid-West, has been for twenty-eight years identified with the State School for the Deaf, as editor of the *Ohio Chronicle*, and instructor in the printing department. He was ordained deacon in 1915, but continued his school work until the call came to give himself completely to the ministry of his people.

CHURCH LEAGUE OF THE ISOLATED

THE CHURCH LEAGUE OF THE ISOLATED continues to issue the *Isolated Churchman*, which is now an eight-page printed sheet devoting much space to Church work such as will appeal to isolated Churchmen. The December number gives a rather extended list of secretaries and correspondents, and includes Notes from the Field, descriptions of library work, Bible study plans, etc. At the end of an article dealing with co-operating agencies it is good to find this sentence: "THE LIVING CHURCH we may perhaps call our first friend."

Mobilization Day Returns



NE still looks in vain for any general statement or even estimate as to how far the Church has accepted the Programme submitted to it. Returns to THE LIVING CHURCH, nearly all of them incomplete, are as follows:

ALABAMA.—Trinity Church, Mobile, reports \$1,700 annually for general purposes, an increase of 40 per cent. St. John's, Mobile, \$5,000, an increase of 40 per cent.

ASHEVILLE.—Trinity, Asheville, reports \$5,300, an increase of 250 per cent, while local support is increased from \$7,000 to \$10,000, and the number of subscribers from 350 to 400. The Nation-wide quota for the parish was \$5,000, and the parish is therefore "over the top".

BETHLEHEM.—Trinity Church, Bethlehem, multiplies its contribution for general purposes five times over and makes an annual pledge of \$5,232 while, at the same time, during the Campaign, \$34,825 is subscribed for a new parish house and subscribers have increased 100 per cent. St. Mark's, Mauch Chunk, pledges \$6,500, being three times former amount. Trinity, Pottsville, pledges \$6,100, an increase of 150 per cent. St. Luke's, Lebanon, multiplies its former subscription for missionary purposes five times over.

CENTRAL NEW YORK.—Trinity Church, Binghamton, pledges annually \$2,500, an increase of 275 per cent., with 146 new subscribers. St. Peter's, Auburn, \$3,600, an increase of 335 per cent. Trinity, Watertown, \$11,300, an increase of 300 per cent., while local support increases 50 per cent., and subscribers increased by 240. St. John's, Oneida, \$1,350, being more than four times the largest amount ever given heretofore in any one year for work outside of the parish. Durhamville, a mission under the charge of the rector of St. John's, Oneida, pledges \$318 for local support and \$110 for missions, being over the top on both quotas. St. Paul's, Syracuse, \$8,111, an increase of 300 per cent. All Saints', Fulton, \$3,921, an increase of 90 per cent. St. Paul's, Watertown, goes over the top with pledges of \$5,450, an increase of 450 per cent. Grace, Utica, \$12,500, increase of 260 per cent. At Christ Church, Oswego, the financial canvass will be made in January.

CHICAGO.—Total pledges to the last week of 1919, \$166,517, with forty-eight parishes still to be heard from. Eighteen churches went over the top. Additional reports from city parishes, St. Barnabas', \$4,635; Holy Trinity, \$1,025, with the number of subscribers doubled; St. Mark's, Glen Ellyn, \$1,216, an increase of 800 per cent.; St. Luke's, \$700, an increase of 400 per cent.

CONNECTICUT.—St. John's, Waterbury, \$2,000. Christ, Bridgeport, \$5,000, increase of 60 per cent. New London, \$1,412, an increase of 43 per cent. Christ Church, West Haven, increased 35 per cent, with very large increase in Church attendance. Financial campaign postponed at Holy Trinity, Middletown; Trinity, Torrington; and St. Michael's, Naugatuck.

EAST CAROLINA.—Farmville pledges \$165, going over the top with 25 per cent. additional. At the same time, a debt upon the church was cleared and other improvements made possible.

FOND DU LAC.—Marshfield goes over the top, raising a quota of \$770 for three years, increased the rector's salary from \$1,500 to \$1,800, and adds \$2,000 to guild hall fund.

The work was done chiefly by the Men's Club. Stevens Point raises over \$1,000 annually for general purposes, an increase of 250 per cent. Before the canvass there were 139 subscribers for the parish and 50 for missions. Now, there are 190 for the parish and 135 for general purposes.

GEORGIA.—Columbus goes over its quota, raising \$16,000, with additional parochial subscriptions for \$2,000. Out of 600 people, 475 have already subscribed and only six refused.

LOS ANGELES.—Trinity, Santa Barbara, reports pledges doubled in number, an increase of 250 per cent. for the parish and 400 per cent. for missions. St. Augustine's, Santa Monica, tells of a uniform increase of 80 per cent. All Saints', Riverside, has increased parish subscriptions by 175 per cent. and missions by 450 per cent. All Saints', San Diego, an increase of 90 per cent. in parish pledges, and 925 per cent. in extra-parochial pledges. St. Mark's, Pasadena, has extra-parochial pledges of \$275 as against nothing before. Redlands has increased its subscription list one-third, and subscriptions 40 per cent. All Saints', Pasadena, always generous in missionary giving, has trebled its outside gifts, with over \$10,000 pledged for the Campaign aims.

LOUISIANA.—Trinity, New Orleans, increase, general, from \$2,500 last year to \$7,500. Three life service offers.

MARYLAND.—Bishop Murray announces that the diocese has passed beyond its goal. Of 119 parishes over one hundred have reached their quota. To a general quota of \$428,000, \$382,000 was added for forward work in the diocese, making a total of \$810,000; but the pledges will reach \$850,000.

MILWAUKEE.—Baraboo pledges \$800, being four times the previous amount. Waukesha pledges \$450. At Lake Geneva, where a new rector began on November 1st, the campaign will be taken up in the immediate future.

NEBRASKA.—Owing to the coal famine which placed stringent conditions upon the people of Nebraska, closing schools, churches, various industries, theatres, etc., the Campaign was seriously interrupted throughout the diocese and has not yet been completed. Few parishes have been able to carry out their plans. Plattsmouth was the first parish in the diocese to oversubscribe its quota in the Nation-wide Campaign. The rector, the Rev. Wilbur S. Leete, and two influential laymen of the parish, Henry Gering and John Felkner, were not only active in the work at Plattsmouth, but ably presented the movement at several points within and one or two without the diocese. Five parishes and missions have successfully completed their work and the Bishop has extended the time to March 1st.

NORTH CAROLINA.—St. Augustine's, Raleigh, a negro congregation, with a quota of \$600, has already pledged more than \$1,500, with more to follow.

NORTHERN INDIANA.—Up to January 3rd seven parishes and one mission are reported to have exceeded their quotas. Five others have made excellent progress toward their goal.

OREGON.—Up to December 29th, nineteen parishes and missions have reached or exceeded their quota, the banner mission being St. John's, Toledo, with 214 per cent. subscribed.

PENNSYLVANIA.—Of Philadelphia parishes, St. John Baptist's subscribed \$2,000; Holy Innocents', \$1,500; an increase of 12 per cent.; St. Thomas', Whitemarsh, \$3,200. St. Philip's, \$3,400, increase of 50 per cent. Diocesan Church of St. Mary, \$2,700, increase of 300 per cent. Emmanuel, Holmesburg, \$1,530, nearly doubled. At Christ Church, Pottstown, before the canvass for parochial purposes, 89 persons pledged about \$2,000, and afterward 146 persons pledged about \$3,000. For general purposes, before the canvass, 48 pledged \$150, after the canvass 108 people pledged \$750. Campaign postponed at St. Luke's, Kensington; St. Michael's, Germantown; and Christ Church, Bridgeport. Nothing attempted at the Atonement, Gloria Dei, the Resurrection, and the Church of the Holy Comforter, West Philadelphia. At Grace Church, Mt. Airy, the Campaign has been waged on the spiritual side but nothing has yet been done on the financial side. No canvass at Church of the Messiah.

SOUTH CAROLINA.—Church of the Advent, Spartanburg, pledges \$13,433, general, and \$11,000, parochial.

SOUTH DAKOTA.—The quota has been raised in the white field, while the canvass of the Indian field has been postponed until the first week in Lent. There is no doubt of success there. Vermilion, with a communicant list of only 24, quota \$225, subscribes \$412 and nearly doubles subscriptions for local support. Brookings exceeds its quota by 40 per cent. Armour, a supposedly sleeping mission, is the wonder of the district. For twenty years irregular services have been held there no oftener than once a month. Under the stimulus of the Campaign the forty communicants of the mission have guaranteed the entire salary of \$1,500 for the new rector, the Rev. Herbert M. Peck. They have purchased a new rectory for \$6,500 and plan a new church. Also they meet all extra-parochial apportionments and ask for no outside help.

SOUTHERN FLORIDA.—Bradentown, quota \$580, pledges \$712 while contributions for local support greatly increased and rector's salary increased by \$300. Forty-eight canvassers completed their work before dark on the appointed day and a service of thanksgiving was held in the evening.

TENNESSEE.—Otey Memorial parish, Seewanee, with a quota of \$750, reports more than \$2,100 pledged, with one third of the communicants still unreported. South Pittsburg, quota \$420, has subscribed \$696, incomplete, and has increased giving for parish support by 75 per cent.

WASHINGTON.—Washington parish (Christ Church) more than doubles its subscriptions both local and general.

TENANTRY AND CHURCH MEMBERSHIP

IN A RECENT CANVASS of the tenant population of an American farming region being surveyed by the Interchurch World Movement, it was discovered that over 75 per cent. of the families visited were members of some Church, but only 5 per cent. had transferred membership to any Church in the community. Many of the tenants were of the one-year variety who thought it not worth while to affiliate with a Church for such a brief stay.

THE ENGLISH ENABLING BILL REACHES ITS THIRD READING

Probability of Its Early Passage— Life and Liberty Fellowship Pleads for Prompt Action—Ecclesiastical Changes

The Living Church News Bureau }
London, December 12, 1919 }



HE Enabling Bill was read a third time in the House of Commons last Friday, and will in all probability be placed on the statute book before the close of the present session. All that now remains is for the House of Lords to accept the amendments that have been made in grand committee and in the House itself. This accomplished, the way will be clear for the royal assent.

The Council of the Life and Liberty Fellowship naturally hail the passing of the measure as a triumph for their cause, and in a message to the members they claim that it may be looked upon as nothing less than a "vote of confidence" in the Church, passed by the nation's representatives in Parliament. They continue:

"We wish to place on record our conviction that the primary duty of the Church is to afford proof, without delay, that this confidence is not misplaced, and that the Church is worthy of the trust thus imposed upon it. We believe that in this task our Movement has a part to play; and it is our strong hope that throughout the country the Church may be quickened with the spirit of life and liberty, so that the councils—parochial, diocesan, and central—shall be truly effective in the life of Church and Nation."

The Council have drawn up a propaganda for which they solicit the active endeavor and coöperation of every member. They desire to be ready to help those incumbents and members of the parochial Church councils who may desire advice on such matters as the powers of the councils, on methods and details of organization, administration, and policy. The Fellowship hopes to be in a position to do this by the circulation of literature, explanatory and descriptive; and also by providing speakers and lecturers, to address parochial Church councils and ruridecanal conferences. Members of the Fellowship are urged immediately to enroll themselves as parochial electors, and thereafter do all that is possible to make the Church Councils in their own parishes true centres of fellowship and light.

As regards certain specific Church reforms, the Council pleads for immediate attention to the following:

- (1.) A more equitable distribution of monetary and other resources.
- (2.) The abolition of the sale of advowsons, and of the ecclesiastical freehold.
- (3.) The reform of Church patronage.
- (4.) The immediate sub-division of large dioceses.

It was decided at the Council meeting that as many members as possible of the Council shall go into retreat and conference in January, 1920, in order to consider and to recommend for the acceptance of the full Council a detailed policy on these last matters, which will be published as early as possible in the New Year.

OPINION AS TO LITURGICAL CHANGE

The Archdeacon of Northampton (Dr. Hutton), who will be instituted and in-

stalled as Dean of Winchester next Thursday, in his annual report to the Bishop of Peterborough refers to two changes which have been advocated with regard to Church services. Dr. Hutton says:

"The first is some considerable alteration in our Sunday services in the direction of variety from the Prayer Book order and of additional or *extempore* prayer. About this I should like to say that I have become acquainted with a very remarkable consensus of opinion in favor of the old Church services. Intercession for special objects is indeed greatly needed and greatly valued. But, for the most part, Churchpeople, old and young, like to know what the service is going to be, and to be able to follow it (if they will) in Prayer Book and Hymn Book. Much 'chopping and changing' (as they call it) is a very doubtful advantage indeed, in country parishes particularly."

Referring to evening Communion, Dr. Hutton remarks: "The circumstances of the war were here, I think, no guide to those of peace. We know that every Church allowed soldiers to communicate at any hour when in urgent danger of death, but there is no such need now, and the more I see, and the more I hear, the more I am convinced of what Bishop Magee once wrote: 'There is really no reason but sloth why men should not communicate either at morning or early celebrations, and to give them an evening Communion is simply religion made easy by taking the Cross out of that religious rite which of all others should suggest self-sacrifice. Possibly something might be urged for it on behalf of over-wrought artisans in our great towns; but surely nothing on behalf of the dwellers in country villages, who would any day in the week rise at day-dawn and travel ten miles to market if they hoped thereby to make ten pence. If such men will not come to the Holy Communion unless it be given to them in the evening or the afternoon they are better away from it.'"

To succeed Dr. Hutton as Archdeacon of Northampton, to which office is attached a residentiary canonry of Peterborough Cathedral, the Bishop Suffragan of Leicester (the Right Rev. Norman Macleod Lang) has been appointed. Dr. Lang is brother of the Archbishop of York, and was consecrated Bishop of Leicester in 1913, on the resignation of the late Bishop Clayton.

THE NEW BISHOP OF BRADFORD

Following close upon the formal constitution of the new diocese of Bradford comes the announcement that the Ven. Arthur William Thomson Perowne, Archdeacon of Plymouth, is to be its first Bishop. Mr. Perowne, who is the son of the former Bishop of Worcester, has been associated with Plymouth since 1913, prior to which he had worked in the Midlands, first as chaplain to his father and later in charge of St. George's, Edgbaston, Birmingham. Coming of Huguenot stock, it is perhaps only natural that Mr. Perowne has found his sympathies with the Low Church party. He is strongly in favor of interchange of pulpits between priests and dissenting preachers, and has himself spoken in Non-conformist chapels in Plymouth. He will doubtless find the ecclesiastical atmosphere of the new diocese to his mind.

This appointment will be the second instance in modern times of a former bishop's son becoming the first bishop of a new dio-

cese. The first instance is that of Ernest Wilberforce (the son of the famous Samuel Wilberforce, Bishop of Oxford and then of Winchester), who successfully launched the see of Newcastle on its career in 1882.

Archdeacon Perowne has been an earnest supporter of the Life and Liberty Movement and of the Enabling Bill. Both at Birmingham and Plymouth he has proved himself a hard and earnest worker. With no pretence at being an eloquent or fashionable preacher, his sermons and addresses are forceful and straightforward.

BISHOP OF RIPON ACCEPTS MASTERSHIP

Dr. Drury, Bishop of Ripon, in announcing his acceptance of the mastership of St. Catharine's College, Cambridge, has intimated that he will resign his bishopric early in next year, although, as he says, it is not desirable that he should do so until after the next meeting of Convocation in February. To the mastership of St. Catharine's is attached a canonry in Norwich Cathedral. Dr. Drury, who is in his 73rd year, has been in succession a master at King William's College, Isle of Man; rector of Holy Trinity, Chesterfield; principal of the Church Missionary College, Islington; principal of Ridley Hall, Cambridge; Bishop of Sodor and Man; and, lastly Bishop of Ripon, to which see he was translated in 1911 in succession to Bishop Boyd Carpenter.

LIBERAL CATHOLIC UNION

The executive committee of the Liberal Catholic Union has passed a resolution welcoming the liberal attitude towards Catholic practices adopted by the Bishop of Hereford in his recent action in regard to All Saints', Hereford (referred to in my letter of November 14th). In particular they express their deep satisfaction with Dr. Henson's statement that "in the present circumstances of the Church of England, the limits of what is legal have been found too strait for the legitimate needs of popular religion, and that episcopal authority is the only alternative to naked individualism," with the stipulation that in such matters the feelings of the religiously disposed parishioners should be fully regarded. They also express satisfaction with his lordship's opinion that "incense is an expressive symbol, commended by many Scriptural references, which in no way conflicts with the mind of the Church of England", and that in substance the service of Vespers for the Dead is unobjectionable.

PROPOSED UNIVERSITY AT CANTERBURY

The Archbishop of Canterbury, presiding last week at a lecture advocating the setting up of a university at Canterbury, said they were not contemplating something that was a mere vision. Such an institution as that proposed would tap all sorts of new interests, new opportunities of knowledge, and new occasions for using that knowledge. It might perfectly well be that Canterbury, one hundred or even fifty years hence, would be one of the flourishing universities of a land which by that time, he hoped, would be better educated than it was to-day.

Alluding to his prerogative to confer degrees, the Primate said that, as the holder of a venerable office which for thirteen centuries had its centre in Canterbury, to be identified with a new English university would be to him an immense source of hope and satisfaction. If they were across the Atlantic, and endowment were asked for a university at a place with the traditions of Canterbury, it would be an accomplished fact in about a week!

GEORGE PARSONS.

CANADIAN CHURCHMEN HONOR SOLDIERS IN THE GREAT WAR

More Memorial Windows — A Department Store's Bit — The Anglican Forward Movement

The Living Church News Bureau }
December 31, 1919 }



GENERAL SIR ARTHUR CURRIE, who was in command of the Canadian Forces in France and Flanders during the great war, unveiled on Sunday last at the Church of the Epiphany, Toronto, a magnificent five-light window in honor of the 265 soldiers and nurses from the congregation who served overseas, no less than forty-one of whom laid down their lives in the service of their country. The window was dedicated by the Bishop of Toronto, who also preached an admirable sermon on the lessons of the life of sacrifice and of service.

As the window occupies the main position in the church, and is to be the starting point of the scheme of windows arranged by the church authorities, the subject chosen was naturally the Epiphany. It shows not only the Wise Men, but also the humble shepherds adoring the Infant Christ. It thus represents not only the Manifestation of Christ to all nations, but also to all classes, rich and poor, learned and unlearned, workers with brain and toilers with their hands. The colorings are rich and warm with an avoidance of garish crudities. The lavish use of black in the shape of lead lines and what are technically called "traced lines" is especially noticeable, emphasizing greatly the jewel-like qualities of the stained glass. A bronze tablet in the eastern transept is headed by the lines:

"Honor and loving remembrance to those who died;
"Honor also and grateful tribute to those who, daring to die, survived."

Then follow the names of the 41 who died and of the 224 who survived. Eighteen of those who enlisted from the congregation won decorations.

General Currie delivered an effective address after he had unveiled the window. He expressed the hope that the peace that has been secured might prove a lasting peace, not only between nations but between communities, warring factions, and in the industrial world. We must continue the fight against selfishness under whatever guise it appears, for only by such conduct can we discharge our debt to those who died for the right.

St. Paul's, Toronto, is also planning a set of magnificent windows as a war memorial, to which the congregation has already subscribed nearly \$25,000. The windows will, it is expected, illustrate various aspects of the significance of the great struggle. One is to represent King David pouring out the water brought to him at the risk of the lives of his three mighty men, the second the Conversion of St. Paul, "not disobedient to the heavenly vision", the third the Ascension of Christ, the victory of the Lord of Right and Life. The upper portion of the window will show the Lamb as it had been slain, now upon the Throne and surrounded by those who came out of great tribulation.

At St. Alban's Cathedral, Toronto, the Bishop unveiled a beautiful memorial window to the memory of Mrs. Sweatman, widow of the late Archbishop Sweatman, who was the founder of St. Alban's. She was greatly beloved for her life of kindly

deeds. The window represents Dorcas with her distaff and gazelle, and Lydia, the seller of purple.

A Department Store's Part in the War

The T. Eaton Company, of Toronto, entertained at a banquet over 1,300 of its employees who served in the war. Among the speakers was Canon Shatford, of Montreal, who served as a chaplain with the Canadian Staff. Supplying Canada with nearly everything else, Eaton's supplied two battalions from its Toronto employees, and still another from its employees at Winnipeg. All married employees who enlisted as volunteers were paid their full wages throughout the war, while all single men who did so received half-pay from the T. Eaton Company. By October 15, 2,021 of these men had returned to Canada, and to date 1,375 are back at their old jobs, with many still suffering from wounds or still in khaki yet to follow. To encourage thrift the company is allowing these men 10 per cent. on all their savings for the first two years after their return. Sir John Eaton presided at the banquet, and the menu was headed with the old English Grace:

"Be present at our table, Lord,
Be here and everywhere adored,
These creatures bless and grant that we
May feast in Paradise with Thee."

At the call of the head of the firm a silent toast was drunk to the fallen, all standing with bowed heads for a few moments.

Every one of the returned men received a gold medal from the firm, made at its own factory.

Of the 3,327 T. Eaton Co.'s employees who went to the war 238 made the great sacrifice, 470 were wounded, 41 taken prisoner, and 97 won decorations. The company paid out as wages to employees on service no less a sum than \$2,206,443.

With the Anglican Forward Movement

It is expected that during the month of January the lantern slides illustrating the Anglican Forward Movement will be shown

in every parish and mission in the Dominion. An exceedingly beautiful Forward Movement poster showing the Wise Men following the Star, headed The Dawn of the New Era, and bearing the inscription below, "Arise, shine, for thy light is come," has just been issued broadcast.

Evelyn McRae, president of the Brotherhood of St. Andrew in Canada, has been appointed lay organizer of the movement in the City of Toronto.

Bishop Brent of Western New York is to be the speaker at the Anglican Forward Movement mass meeting on January 23rd at the University of Toronto Convocation Hall.

It is hoped that enough five-minute men will be secured so that every parish from Halifax to Vancouver may be visited at least once during January in the interest of the Movement.

The Christmas Bishop

Bishop Reeve, whose cheery face and snowy beard have won for him the appellation from the children of "the Christmas Bishop", impersonated Santa Claus on Christmas Eve at the Hospital for Sick Children, Toronto, much to the delight of the little inmates.

The Passing of Honored Priests

The Rev. Harold Francis Hamilton, D.D., author of *The People of God*, died of paralysis on the eve of his marriage. The funeral took place from Christ Church Cathedral, Ottawa, Bishop Roper officiating.

The Rev. Canon William Craig, rector of the Church of St. John the Evangelist, London, and one of the best known clergy of the diocese of Huron, passed away in his 74th year on December 17th.

The Very Rev. Dean Sargent, of Qu'Appelle Cathedral, passed away at the General Hospital, Regina, at the age of 80. He came to the West as a missionary priest in 1880.

Miscellaneous Items of Church News

A special appeal was made throughout Canada on Holy Innocents' Day for contributions in aid of the people of the famine-stricken areas of the near East, especially the children.

All Saints' Pro-Cathedral, Edmonton, was destroyed by fire on December 21st.

NEW YEAR'S EVE IN NEW YORK MARKEDLY FREE OF DISORDER

Usual Services in the Churches — Cathedral Inadequate for Crowds at Carol Service — Episcopal Visitations

New York Office of The Living Church }
11 West 45th Street
New York, January 5, 1920 }



NEW YEAR'S EVE was observed much as usual by holiday crowds, the ringing of bells, and chiming, but there was a marked absence of disorderly conduct on the streets. Watch-night services were held in many churches. At the Cathedral great crowds attended the service, which began at half past ten and closed shortly after midnight. Bishop Burch and Archdeacon Stuck made appropriate addresses.

CATHEDRAL CAROL SERVICE OVERFLOWS ACCOMMODATIONS

An elaborate carol service was held in the Cathedral on the Innocents' Day and the

congregation was so large that the choir and crossing and incomplete nave, all the seven chapels, and the ambulatories could not accommodate the people. It is said that hundreds were turned away from the doors.

A handsomely printed programme with scholarly notes as to words and music was distributed. Carols took the place of psalms and canticles. Besides familiar Christmas hymns there were compositions hitherto unknown except to students in Christian hymnody. Among these were:

"Christmas Hymn," English version by Dr. Th. Baker—seventeenth century, arranged by Hugo Jungst;

"Born To-day!" Adapted to an English paraphrase by C. H. Lloyd—J. P. Sweelinck, 1562-1621;

Celebrated Christmas Song, English version by Dr. Theo. Baker—Sethus Calvisius, 1556-1617;

The Birth of Christ, English version by Nathan Haskell Dole—Johannes Eccard, 1553-1611;

"Break forth, O beauteous, heavenly

light," from the *Christmas Oratorio*—J. S. Bach, 1685-1750;

Song of the Christ Child, a Latin hymn of the fifteenth century—G. L. Osgood;

Christmas Song, the English words by M. E. Butler—Michael Praetorius, 1571-1621;

"O Holy Night!" Words by J. S. Dwight, music composed by Adolphe Adam, arranged by John R. West;

Christmas Night, music composed by Michael Haydn, arranged for chorus by Dr. Frank Damrosch.

This carol was sung after the blessing, the people all kneeling.

THE BISHOP'S APPOINTMENTS

A circular letter has been sent to the parochial clergy of the diocese with a list of visitations from the first of January to the latter part of June. These visitations are very congested, and it will be necessary to secure episcopal assistance. It is therefore earnestly hoped that the clergy will, as far as possible, conform to the appointments made, as any changes would add to the congestion. It is also hoped that the clergy will request their congregations to make their offering, at the Bishop's visit, to Church Extension in the diocese.

Information is also given that the Bishop's office hours in Synod House are on Monday, Wednesday, and Friday mornings from 10 to 12 o'clock.

About 150 appointments are noted on the visitation list for confirmation services. In addition to these there are notices of special events.

On Monday morning, February 23rd, at 9 o'clock, a corporate celebration for the Brotherhood of St. Andrew will be held in the Cathedral of St. John the Divine.

Two weeks will be reserved during the month of April for episcopal visitations to the upper part of the diocese, west of the Hudson river. Arrangements will be made and dates fixed for visits to every parish,

chapel, and preaching station in thirteen towns.

The diocesan convention will meet in the Cathedral on Tuesday, May 11th. A three days' session is expected.

Ordinations will be made in the Cathedral on Trinity Sunday, May 30th.

ROOSEVELT MEMORIAL SERVICE

A memorial service in honor of the first anniversary of the death of Theodore Roosevelt was held at Trinity Church Sunday afternoon. The Rev. Dr. William T. Manning made an address, his topic being The Message of Theodore Roosevelt's Life to America To-day. The anthem was Martin's "Whoso dwelleth", and the flags of the allies were carried in procession.

The service was held under the auspices of the American Defense Society. The last message written by Theodore Roosevelt the night before he died, to the Society, was read by Henry C. Quinby, chairman of the committee on arrangements.

DR. PETERS AT JERUSALEM

Word was received in this city, under date of December 5th, that the Rev. Dr. John P. Peters, rector emeritus of St. Michael's Church, had arrived safely at Jerusalem.

MISSION AT ST. SIMEON'S CHURCH

A preaching and instruction mission was held in St. Simeon's Church, New York City (Rev. Ralph J. Walker, rector), by the Rev. Karl Tiedemann, O.H.C., from December 7th to December 14th. Although the weather was stormy throughout the week, the attendance at all the services was very good, a great many making their Communion at 6:30 and 10. The congregations at the preaching and instruction service were large each evening. A thank offering by almost every one was given to the Order of the Holy Cross. Father Tiedemann endeared himself to all by his deep spirituality and kindly ways.

some prearranged manner, still carrying their lights, with the aim of carrying them as far as possible out into the darkness of the world.

Commenting on this Service of Lights, one rector good naturedly said that he had spent many years enticing good Presbyterians and Congregationalists by telling them that he was low Church and used no candles: he hardly knew what would happen when not only two but over a hundred candles were brought into his church!

THE BISHOP'S PASTORAL

Yesterday each rector in the diocese read to his congregation a special pastoral letter from Bishop Lawrence relative to the Church's Call. The letter is as follows:

"These are critical times, everybody says. You think so too. All our institutions and traditions are being tested: our business, our methods of education, even the Constitution of the country and democracy. The Church and our Faith must meet the test of this new era. Are we ready for it? Are we content with things as they are? Or shall we also set to work to put the Church into better shape for community and world service? Your answer will, I know, be 'Yes, of course we will.'

"Anticipating this, I am with the support of the clergy and many men and women organizing a campaign called 'The Church's Call', which is our diocesan expression of the Nation-wide Campaign. It is a call to a deeper personal religious life and faith; for, as the strength of the nation rests upon the individual citizen, the strength of the Church rests upon the faith and character of each member. It is a call also to a study of the parish, the diocese, the Church in this country and in foreign fields. It is a call to service, that each man, woman, and child may have and be responsible for some place in the service of Christ for the Church or the public.

"The diocese is already organized. Laymen and women are in charge with the clergy supporting them. From Sunday, January 11th, until Palm Sunday, March 28th, we shall all turn to the study and strengthening of the personal life, the parish, diocese, and whole Church, and find our place of service, keeping all thought and talk of money in the background. Holy Week will, we trust, be a real holy week throughout the diocese. Then after Easter, and after we have all been made intelligent as to the needs and work of the Church, we shall each and all make such gifts and pledges in money as our hearts and sense of duty prompt us to make.

"Twenty Weeks last year gave us great help. We shall have the Scripture readings this year, but we have before us twelve weeks of much more active, varied, and interesting forms of study and service.

"Be in church next Sunday, I ask you, that you may hear more definitely what this campaign means to the Church and especially to yourself. I depend upon your loyalty and enthusiasm. Remember the Church, like every institution, is on trial to-day as never before. Let us help to make her what we know she should be, as pure, strong, and living as the Body of Christ."

THE BIBLE READINGS

Bible readings for the month of January have just been issued and have been sent to each parish in numbers sufficient for every member of the parish above the age of ten. These selections for daily reading and study of the Bible show the same signs of haste that the Bible readings in the Twenty Weeks' Campaign showed last year. There is nothing in the bare selections that bites a man's interest. As one rector expressed it last year, there was too much

SERVICE OF LIGHTS OPENS MASSACHUSETTS CAMPAIGN

The Bishop's Pastoral—Bible Readings—Coming of the New Year—Revival of a Ritual Custom

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



HE Service of Lights will officially open the Church's Call, or the Nation-wide Campaign, in the diocese of Massachusetts on Sunday evening, January 11th. In the morning on this First Sunday after the Epiphany the clergy are asked to preach on the same subject, The Call of Christ to the Church. In the evening each parish church is asked to use the Service of Lights.

The Service of Lights aims to teach the people the joy and significance of spreading the light of Christ by the light of their lives and so give them the impulse and inspiration to carry "His Light" and message out into the darkness and indifference of the world.

The service starts with the lighting of the Light of Christ, represented by a great candle upon the altar, but, in order that the full historic continuity of the Church may be appreciated, the promises of the prophets are read as an introduction. When the first verses of the Gospel of St. John, telling of

"the Light", have been read, a star in the chancel appears "in the East", an earnest of these promises, and the three Wise Men walk down the aisles of the church following the light of the Star and present their gifts at the altar. From Christ, the light spreads to the twelve Apostles, represented by twelve candles held by twelve men (vested), standing at the Communion rail, and as the passage from St. Matthew is read, calling the Apostles, naming them by name, each goes forward and lights his candle from the great Christ candle upon the altar. From the twelve Apostles gradually developed the historic ministry of bishops, priests, and deacons. Men representing these three orders, each with a candle, stand at the side or behind the apostles who, having received their light from Christ, now pass it on by lighting the candle of the bishop, who, in his turn, lights the candles of the priest and deacon, and then all three orders of the ministry light the candles first of the choir and then of the congregation. As the persons on the end of pew receive their light, they in turn light the candles of their neighbor and so on to the end of the pew—thus each receives and spreads the light. When all the individuals' candles are lighted (the church having been previously darkened), the choir leads in the recessional around and out of the church, the congregation following in

sugar in the Bible coffee. The vital themes of social justice, brotherhood in industry, and the new practice of cooperation in all affairs are too lightly emphasized. It must have taken a mighty dexterous committee to hop and skip through the Bible without landing on Hosea and Amos and the Sermon on the Mount.

The Rev. Philo W. Sprague, rector of St. John's Church, Charlestown, publicly criticized the readings.

Mr. Sprague said that he disliked to criticize, but he felt it his duty to point out "one lamentable lack of the Campaign of last year". "Although there was much worthy of highest praise," he added "yet it did not lift the question of religion above

hour. Here we perceive a virgin page awaiting our purpose. To write honestly, loving the truth and peace, but truth first; to see that, even if we have no winged words, those which march well may win as far; to abjure corrosives and reject quills from unclean fowls; to set our desks where we may look up at eternity and infinity when our eyes are weary: surely that will assure us all a happy New Year.

"It is better to set forth five words of a living evangel than a library of anatomizings. There is something worth setting down when the angel says 'write'. Our trouble-torn world, half crazed with dreadful ledgers of killed and wounded, loss and gain, wage and profit, needs messages from

DR. MANN ON NEW YEAR'S EVE

Trinity Church was filled with the usual great watch-meeting audience on New Year's eve.

Dr. Mann has a remarkable gift for giving invariably, in any sermon, address, or remarks, some one definite thought to carry away with one and to incorporate into this business of living. His brief address abounded in such richness, such truth, such vital suggestion, that it may well appeal to a far wider audience than even that within the limits of Trinity. The rector spoke of the new year gladness and gratitude that characterized the service of 1918 with the armistice and its promise. He scrutinized the way in which the outlook and promise of that night had been kept. The present world in dissension and unrest; the silly and selfish personal extravagances, the mere indulgence of the senses, that has characterized numbers; the cry for peace, when peace is not an end—it is a condition; a result of so conducting life on principles of equity and righteousness as to produce the condition we call peace. Dr. Mann recalled the unity of aim, the high heroism, that characterized the nation during the war; have we now fallen to an anti-climax? Are we to degenerate into the individuals who "let themselves go"?

REVIVAL OF EARLY CUSTOM OF RITUAL

In his announcements yesterday Dean Rousemaniere announced a return to an early custom of ritual.

"We make a change in our ritual at the celebration of the Holy Communion to-day. When the celebrant bids the congregation *Lift up your hearts*, the choir and congregation will please rise, saying *We lift them up unto the Lord*, and remain standing through the *Sanctus*. The *Sanctus* is a glorious hymn of praise. It is in accord with the principle of our liturgy, that we stand, rather than kneel, for any act of praise. It was also an early custom to stand for this hymn, and one that affords much practical relief to a congregation who have been long upon their knees." RALPH M. HARPER.



SOME OF THE 250 CAMPAIGN CANVISSERS IN ST. STEPHEN'S PARISH, LYNN, MASS.

(This was a local canvass, without diocesan or national backing, but pledges for current expenses and missions were greatly increased.)

such fundamentals as reading the Bible, church-going, and attendance at Sunday school. The tremendous questions bearing upon the problem of social righteousness were not suggested.

"That seemed to me a terrible lack. Are we going to make the same mistake now? Even in the Old Testament we find the doctrine laid down—'What doth the Lord require of thee, but to do justly, love mercy, and walk humbly before the Lord thy God!'

"Some laymen want from their rectors more of 'religion', and less of 'justice'. They are afraid. But is the world going to be bolshevistic or profiteering?"

Mr. Sprague also disapproved of Bishop Lawrence's proposal to treat the suggestion of the Rev. Walter D. McClane, concerning denunciation of lynching, under the head of "law and order", urging that a far broader title be used. In conclusion, the speaker referred to the "grand sermon" of Bishop Lawrence upon The Principle of Service, but expressed disappointment that the Bishop did not take the next and necessary step farther, and demand that the principle be incorporated into the whole social structure.

DR. VAN ALLEN'S NEW YEAR GREETING

The best New Year's greeting in Massachusetts that I have seen is that sent out by Dr. van Allen to members of the Authors' Club. It was printed in the Bulletin of the Boston Authors' Club as follows:

"Thank God for new beginnings. Time appears an unreality when one sees all *sub specie aeternitatis*, but it is a necessity of our thinking, nevertheless. And if we are haunted by the past or depressed by the present, then the dawn of the future, discerned as such, is fresh inspiration: the outgoing of the morning praises God.

"New Year's Day emblazons that opportunity for a fresh start which is latent in the first moment of any month or day or

those that know the transcendent, however imperfectly. To us all God has given glimpses of that ever glorious unity, the good, the true, the beautiful. May He empower us, despite our failures heretofore, to adorn the new year's page with pencilings of that ancient yet perpetually renewed revelation, the knowing which is Life."

THE CHICAGO NEWS LETTER

The Living Church News Bureau | Chicago, January 5, 1920 |

UNVEILING OF A TABLET AT AUSTIN



At the mid-day service on Sunday, December 21st, at St. Martin's Church, Austin (Rev. F. E. Brandt, rector), a bronze tablet was unveiled and dedicated. The tablet has the names of the fifty-one men and boys of the parish who served their country during the war.

SHORTAGE OF BABIES IN CHICAGO

Among the many illuminating fads which the taking of the census in Chicago is revealing, is the shortage of babies in this big city. It is reported that in one of the institutions in the suburb of Park Ridge, when the authorities sought to adopt a baby, there were no babies in and around Chicago to be adopted. Further testimony to their shortage is given by Miss Sue E. Welch, director of the Illinois Children's Home and Aid Society, who in agreeing with one of the officials of the Juvenile Court on the saving influence of a baby on a wayward girl, says pertinently: "Where will they get the baby?"

"There is a greater shortage of babies," says the Chicago *Tribune*, than ever before, it seems. Dr. John Dill Robertson, of the

health department, yesterday gave the estimated number of births for 1919 as 63,359, and says that the birth rate during the last ten years has steadily declined for Chicago. A telephone call recently at St. Vincent's Orphanage resulted in the announcement that practically all the babies for adoption had been "cleared away" before Christmas.

The same story of the great demand and the small supply of babies was repeated by those in charge of the Chicago Foundlings' home and the Salvation Army Rescue and Maternity home.

"I don't know what the reason is," said Mrs. Ira Couch Wood, who is in charge of the child welfare work conducted by the Elizabeth McCormick memorial fund. "For years we have tried to keep mothers and babies together wherever it was possible, and now there is much less prejudice than there used to be against unmarried mothers with babies. Many women now will help such a mother to get a position where she can keep her baby with her. That's perhaps one reason for the scarcity of babies for adoption."

Dr. Caroline Hedger, who is in charge of the child welfare subdivision of the Illinois Federation of Women's Clubs, said that she had received many pleas of late from childless women who wished to adopt babies.

H. B. GWYN.

LETTER OF SUSPENSION

THE PRESIDING BISHOP has sent to the late Bishop of Delaware the following letter:

"December 29, 1919.

"Rt. Rev. Frederick Joseph Kinsman, D.D.,
Bishop:

"Rt. Rev. and Dear Sir:

"In pursuance of the provisions of Canon 34 I beg hereby to give you notice that, acting with the consent of the three Bishops next in seniority, and because of your formal admission into a religious body not in communion with this Church, and upon a Certificate of facts furnished on December 18, 1919 by the Standing Committee of the Diocese of Delaware and recorded, I do now suspend you from the exercise of your Office and Ministry until such time as the House of Bishops shall investigate the matter.

"I furthermore give you notice that, unless you shall within six months make declaration that the facts alleged in said Certificate are false and shall demand a trial, you will be liable to deposition from the Ministry.

"In testimony whereof witness my hand in the City of St. Louis and in the State and Diocese of Missouri this twenty-ninth day of December, A. D. 1919.

"DANIEL S. TUTTLE,
"Presiding Bishop."

MR. HICKSON'S MISSIONS

MR. JAMES MOORE HICKSON continues his remarkable series of healing missions with unvarying effectiveness. He was at Trinity Church, Pittsburgh, and at Calvary Church in the same city from December 17th to 22nd. Then he went to the Cathedral in Erie, Pa. THE LIVING CHURCH is in receipt of letters from the Rev. L. B. Whittemore of Calvary Church and from Dean Van Meter of Erie. Mr. Whittemore writes:

"Simply on the human side it was a most moving spectacle. Outwardly all was most calm. But underneath the surface there was the deepest feeling. Children came in such numbers that on the last day the entire time was given to them except at the end, when Mr. Hickson passed through the congregation kneeling in long lines in the aisles and placed his hands on the heads of each one. He was followed by the priests who gave the blessing. Apart from one's own trouble, one could not help having his heart stirred by the sight of so many of these poor children, afflicted with all manner of ailments, seeking help at the chancel rail. The faith of the children and of all who came that this man was being used of God to help them was utterly amazing. . . .

"It is planned to carry on the work in a number of the churches."

Dean Van Meter reports:

"It was a strange sight in the Cathedral of St. Paul the two days before Christmas. The Christmas greens the fir tree and the pine, the laurel wreath and the holly, filled the air with fragrance and brought to mind the happy congregation that would gather so soon to greet the Christ-Child. But the congregation was not there. Their places were filled with those who were troubled with all kinds of sickness and disease. Christian Unity was in evidence, for 'one touch of nature' had made them all one kin, and Roman Catholics and Baptists were worshipping before the same altar. . . .

"After this meeting Mr. Hickson held a conference with representatives of the Medical Society and of the Ministerial Association of Erie. Both these organizations had been invited to this conference. About forty doctors and ministers gathered around him and he gave them many interesting

facts, telling time and place where cures had been wrought. It was a most interested group that asked him questions, and listened with surprise to his answers. . . .

"The mission has done great good in our city."

CORRECTION AS TO WOMAN'S AUXILIARY

WE ARE informed that the statement printed in THE LIVING CHURCH of December 20th under the heading, National Council Holds Session, to the effect that a communication from the head of the Woman's Auxiliary expressed the desire to give up the title "Auxiliary" and have the organized woman's work of the Church associated with the Council, "perhaps as a Department", was incorrect. It is not the desire of the Woman's Auxiliary that woman's work be separately treated and the communication was therefore not adequately stated in this report. The whole subject is being carefully considered by the Presiding Bishop and Council and will be a matter of report in the near future.

HOW BISHOP GAILOR ARBITRATED

How BISHOP GAILOR arbitrated a labor dispute last autumn in Memphis, chiefly by infusing his own patriotic good nature into men who believed they were on the verge of mutual war, is a story that has intimate bearing upon the opportunity that is given to the Church whenever and wherever the spirit of justice really prevails among its members.

In September the street railway employes in Memphis voted to call a strike in order to secure better wages and better working conditions; but finally agreed to submit the matters in dispute to arbitration.

The railway corporation chose one arbitrator and the labor unions chose another, and both parties asked Bishop Gailor to serve as the third arbitrator and agreed to abide by the decision of the board.

Bishop Gailor called a meeting of the parties in dispute, whereupon he was handed a paper containing 43 irreconcilable and "absolutely unchangeable" points of disagreement. The representatives of the two interests were drawn up sullenly on opposite sides (about seven on each side), with the vice president of the National Street Car Employes' Union leading his side, and the atmosphere was charged with antagonism and distrust.

After going through the points of difference and hearing both sides for two days, the Bishop delivered a plain talk to the representatives of both interests, reminding them that they were all Americans and all ready to do justice, and all carrying the same burdens. He said that many of the "points of difference" impressed him as trivial and technical, and that they must "get together" as men of common sense and as good citizens and eliminate some of these differences; and that he would give them 48 hours in which to think it over. By his own cheery optimism and contagious good will he completely changed the atmosphere of the meeting, which he then adjourned.

When the meeting was called the second day afterward, the Bishop found the "antagonists" sitting together in friendly conference, and they announced to him that, taking his advice, they had eliminated 38 of the points of "irreconcilable" difference, leaving only five points for arbitration.

The hearing on these five points lasted another week, at the end of which the arbitrators gave their decision. They granted an increase of wages, about one-half of what

was asked for, compromised on the number of hours, and decided against the unions on three other points.

The greatest satisfaction was expressed by both parties, and the unions passed a vote of thanks to the Bishop for his services; but the great result was that the representatives of both interests were brought into sympathetic and friendly intercourse with one another, and unprecedented harmony and good will now prevails.

The matter was revived at Christmas, when the labor unions addressed a letter to the Bishop and sent him a very handsome Christmas remembrance.

RETIREMENT OF REV. JAMES SLIDELL

THE REV. JAMES SLIDELL, lifelong rector and missionary in the diocese of Milwaukee, has retired at the age of seventy years after earnest service in difficult fields throughout his ministry. Mr. Slidell was born in England, December 31, 1849, and coming to this country was graduated at Racine College, 1880, and Nashotah, 1883. Ordained deacon in 1882 and priest in 1883 by Bishop Welles, he became missionary at Hudson and adjacent points in northern Wisconsin, and while there married a granddaughter of Bishop Kemper, Sarah P. Kemper. He was rector of Trinity Church, Janesville, 1887-92; of St. John's, Milwaukee, 1892-1913; and of St. Luke's, Whitewater, 1913-19. He was a member of the Standing Committee for many years and for five years was its president. Mr. Slidell now retires from active work, leaving warm friends in every part of the diocese.

STUDENT VOLUNTEER CONVENTION

BISHOP LONGLEY, bidding welcome to the Churchmen attending the Student Volunteer Movement Convention at Des Moines, Iowa, from December 31st to January 4th, said that it gave him a sense of boundless optimism to look out on the audience of more than seven thousand students. How mighty must be the power of religion and of foreign missions to bring to Des Moines during the Christmas holidays so vast a throng of college men and women. It was the largest convention Des Moines has ever entertained, despite the fact that it is a "convention city". One business man told the Bishop that the remarkable thing to him was that all these young people hurried like mad to the meetings lest they be locked out, the penalty for the late arrivals. Movies and other attractions could not deter them.

These quadrennial conventions have proved the source of spiritual enthusiasm in each student generation for many years past. The war broke the sequence, for the last one in Kansas City was six years ago.

It is useless to attempt in such brief space a full description of the programme. A sweeping survey, however, of the general meetings may show the nature of their message. Dr. John R. Mott, the presiding officer, described as only he can the new world emerging from the war. One evening the magnificent stereopticon slides of the Methodist Centenary Movement formed the background for a stirring talk by Mr. Sterwood Eddy. The presentation of the report of the Movement furnished occasion for the introduction of talks from representatives of student movements in many other lands. None so stirred the audience as that of the French secretary who told of the devastation of French universities by the war. Later on another group of the fraternal delegates from some forty nations

spoke after one of Dr. Douglas Mackenzie's stimulating addresses.

One night the danger from Hinduism and Mohammedanism was set forth by Drs. Janvier and Zwemer after which Mrs. J. W. Montgomery told of the denial of all human rights to women in the non-Christian world. Then Dr. Robert E. Speer portrayed the sufficiency of Christ if only the students of America would make Him known to a needy world. Another general session was given up to a consideration of the hardships of the missionary's life, for only the appeal of heroism wins youth to-day. On this occasion Dr. Zwemer's challenge rang out for men and women to enter the unoccupied fields.

The afternoons were given up to a consideration of different fields or phases of mission work, each delegate choosing according to his main interest.

The general good will of the Convention was strained in the Japanese and Korean meeting, when the speakers for the Koreans broke loose and told of atrocities in Korea by the Japanese police and military which rival those of the Germans in Belgium or the Turks in Armenia.

The report of the Student Volunteer Movement covers a generation 1886-1919, and makes fascinating reading. Over eight thousand college trained men and women have sailed in this time, most of them won to the missionary decision by the secretaries and conferences of the Movement. Last year the colleges of North America gave over \$300,000 for missions, and had 48,000 students in mission study classes.

One afternoon the conference divided itself into denominations. The Episcopalians met in St. Paul's Church, and in passing due credit must be given to the rector, Mr. Owens, and the members of his congregation who worked so untiringly for the Convention.

The last session was impressive. Cablegrams were read from representatives of the movement in other countries. Dr. Karl Fries, president of the World's Student Christian Federation, made an address. It was announced that the convention pledged support to the movement at the rate of \$43,900 per annum for four years. A long list was read of Student Volunteers whose lives had been laid down during the war. Dr. Speer made the closing address.

The Department of Missions of the Council of the Church was represented by Dr. John W. Wood, Deaconess Goodwin, and Miss Lindley. The Department of Religious Education was represented by the Rev. Paul Micou. Bishop Roots was present and many other missionaries. The speeches were short and snappy, the questions pertinent, and the student comments from the floor excellent. Truly the Church should hear both at home and abroad from the 460 young Churchmen who came as delegates.

FUNERAL OF DR. WRIGHT

THE REV. JOHN WRIGHT, D.D., rector emeritus of St. Paul's Church, St. Paul, Minn., died in St. Paul on December 23rd as chronicled in THE LIVING CHURCH of last week. About two weeks before his death Dr. Wright came down with an attack of pneumonia. The end was peaceful and quiet.

On December 29th his body reposed in state in the beautiful church which he had built, and on the following day the burial office read by the rector of the parish, the Rev. E. H. Eckel, Jr., was followed with a requiem celebration by the Bishop of Minnesota, assisted by several of the clergy. Eight of the diocesan clergy were the active pallbearers, and the wardens and vestrymen of the parish served as honorary bearers.

The funeral was largely attended, not only by Church people but by representatives of other religious bodies and of the municipal and county administration. The body will be buried, in accordance with Dr. Wright's wish, in St. Paul's churchyard, if the necessary permission can be obtained from the authorities.

Up to within three weeks of his death Dr. Wright maintained active interest in the church which he regarded as his life-work, taking part in its services and visiting constantly among his friends. It was his proud boast that he had assisted twenty-eight young men to enter the ministry of the Church, and had rendered substantial educational assistance to many others. His sole surviving relatives are an invalid daughter, Miss Katherine Wright of St. Paul, and an adopted son, the Rev. Arthur H. Wright, rector of St. Paul's Church, Newburyport, Mass.

HEAVY FIRE LOSS IN KNOXVILLE, TENN.

ST. JOHN'S CHURCH, Knoxville (Rev. Walter C. Whitaker, D.D., rector), was the victim of a \$60,000 fire on the afternoon of Sunday, December 21st. Less than half an hour after he had left the church the rector was hastily summoned by the janitor, and as he entered the church he saw the flames only a few inches high bursting through the floor at the exact spot where he had just left a conference of the vestry. By the time he had thrown some water on the fire the first fire company had arrived. Thereafter seven fire companies struggled with the flames for more than six hours, and two handsome seven-pannelled memorial windows and many smaller ones were sacrificed to save the edifice itself. The flames having been extinguished about dark the pumps were at once put to work to empty the immense cellar in which a million gallons of water had collected, and it is believed that the piers of the great lantern tower, with arches of fifty-foot spans, are intact. The interior was ruined, including very costly mural decorations just completed, the fine old Roosevelt organ, and the pulpit and lectern, the entire floor, and many of the pews.

The great body of water undermined two heavy walls of the adjacent rectory, doing several thousand dollars' worth of damage, and forcing the occupants to vacate hastily.

Most of the damage is covered by insurance and the work of restoration has already begun, but there is no hope of getting back into the church before next fall.

The parish had just completed a successful every-member canvass, raising its \$17,000 quota for the Nation-wide Campaign for three years, and increasing the parish income several thousand dollars.

It is expected that all parish worship, activities, and benefactions will continue without interruption, and the congregation, thankful that the building itself stands, faces the coming year with optimism.

BEQUEST

BY THE WILL of Miss Lily Higinbotham, a life long member of St. John's Church, Oneida, N. Y. (Rev. S. R. MacEwan, rector), the parish receives a bequest of \$1,000 for the permanent endowment fund of the parish and \$200 to be used as the vestry may see fit. Through the generosity of Miss Higinbotham and her surviving sister, Miss Louise Higinbotham, the chancel of St. John's was rebuilt and redecorated a few years ago. The pipe-organ is another gift from the same source.

MEMORIALS AND GIFTS

AT THE centennial of St. Michael's Church, Geneseo, N. Y., the church was presented with 150 copies of the New Hymnal by Miss Lucy G. Arnold. And a check for \$500 was also placed in the offering from the estate of the late Lydia Joiner, for many years a communicant.

ON SUNDAY, December 21st, Bishop Fiske confirmed a class in St. Paul's Church, Warner, N. Y. (Rev. Ray Wootton, priest in charge), which included three returned soldiers, and at the same service dedicated a memorial window in memory of Albert Glenn Richardson, corporal in the 27th division, a member of the parish and the only soldier from Warner who lost his life. The window was presented by his parents.

A SET of vesper lights consecrated at the midnight Eucharist, on Christmas, by the Rev. G. Wharton McMullin, at St. Elisabeth's Church, Floral Park, Long Island, is a memorial given by Mrs. Edgar Broad, in memory of her mother. At St. Thomas' Church, Farmingdale, also under the care of Mr. McMullin, a set of lights was recently consecrated by the Rev. Vedder Van Dyke, Dr. Wm. H. Kingston being the giver.

GRACE CHURCH, Van Vorst, Jersey City (Rev. Henry B. Bryan, rector), through its ladies' guild received from the Meneely Bell Co. of Troy, N. Y., a large bronze bell which was installed in the new tower and first rung on Christmas morning. Upon the surface of the bell in relief appears the following inscription:

"In Memoriam
REV. GEORGE STEPHEN BENNETT, D.D.
1887-1915
Entered into Rest March 15, 1915."

AS PART of the Christmas Eve Holy Eucharist at St. Paul's Church, Marfa, Texas (Rev. C. S. McClellan, Jr., priest in charge), four memorials were dedicated. They included a brass altar memorial cross, the gift of Mrs. Martha Esser of New York in loving memory of her son, Gunther, private in the eighth Cavalry, Troop F, who lost his life on the Mexican Border, June 13, 1919; a memorial pulpit of oak, the gift of Mr. and Mrs. Joseph R. Livesay of Anthony, N. M., in memory of their daughter, Mary Livesay Hawley, and of their son, Joseph R. Livesay, who lost his life in France in 1918; a set of altar books and a baptistery in memory of Jessie Eunice McClellan, 1917-1919.

A BEAUTIFUL WINDOW, the gift of parishioners, and an oak altar rail, the gift of his widow, have been placed in St. Paul's Church, Omaha, Neb., as memorials to the late Lieutenant Arthur Henry Marsh, chaplain in the Eighteenth Infantry, A. E. F., who died in the service of his country in France in July 1918. The Rev. Mr. Marsh was vicar of St. Paul's and chaplain of Clarkson hospital, where he had done effective work before he received his commission. The memorials were blessed on the Third Sunday in Advent, at an impressive service by Bishop Shaylor, who preached on Life Through Death. The Rev. Canon Marsh, rector of St. Mary's, Blair, president of the Standing Committee, and father of Lieut. Marsh, assisted in the services.

ON THE afternoon of the Third Sunday in Advent the new memorial tower and chimes of St. James' Church, Upper Montclair, N. J., were dedicated by Bishop Lines assisted by the rector, the Rev. Robert W. Trenbath, and the Rev. Messrs. J. T. Lodge, D. N. Kirkby, H. F. Prince, Archdeacon Carter, and the ministers of the local churches. The service took on the nature of a community affair and as many were

turned away as gained entrance. The tower is the gift of Alexander Luchars, one of the wardens, and the bells, the gift of the people, are a memorial and a thank-offering for the ninety-three men of the congregation who served in the war and the seven who were killed. Out of this whole number only two were unconfirmed, not one man was drafted, and sixty-three were officers. The corner stone of the new tower was laid on August 23rd last and bears the inscription "For God and Country". Half way up the front of the tower is worked out in stone the coat of arms of the United States. The architect, a communicant of St. James', has used good taste in combining national and ecclesiastical features. On the cornerstone in addition to the inscription is the cross of St. James, in the form of a sword, the hilt carved like a lily. Over the door is a fine tympanum, The Good Shepherd. Directly opposite the entrance the bronze tablet containing the honor roll is embedded in the tiled wall.

ARKANSAS

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

War Consequences Handicap Council—Rector Opposes Racing

THE DIFFICULTY of securing servants and domestic aid has been greatly accentuated in Arkansas by conditions growing out of the war. This has a certain kind of influence on various phases of Church work. The Rev. H. A. Stowell, rector of Trinity parish, Pine Bluff, has notified the committee on programme for the next council that it will be impossible to find accommodations for a large number of people in Pine Bluff next May. The forty-eighth council of the Church in Arkansas is to meet in Trinity Church next May 12th, and the committee on programme had planned to make a great inspirational meeting of it.

THE REV. CHARLES F. COLLINS, rector of St. Luke's, Hot Springs, has taken an active interest against the annual horse-racing event for which Hot Springs has had more than a local reputation, and was the only minister of the city who appeared at the public meetings and voiced a strong protest against racing. He was the subject of favorable and unfavorable comment in the newspapers. However, it is believed that he was partially responsible for creating such a sentiment that the circuit judge of the district stated that the annual races will not be permitted this year.

TRINITY PARISH, Pine Bluff (Rev. H. A. Stowell, rector), in connection with its Christmas Eve festivities presented its rector with a handsome Sedan car.

St. MARK'S CHURCH, Hope (Rev. R. W. Emerson, rector), is very active in a large mission field adjacent. The rector, since his incumbency greatly interested in a library for his parish and Sunday school, now has secured probably the largest parish library in the diocese.

SPEAKING RECENTLY in regard to certain race disturbances in Arkansas, Bishop Demby said: "Of course we all regret the most horrible and shameful affairs but, as far as the Church in Arkansas is concerned, her bishops, priests, and faithful lay people are doing their best to my personal knowledge for a better and a more intelligent understanding between the races."

CENTRAL NEW YORK

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

Bishop Fiske Addresses Ministers' Association—Men's Forum Planned in Utica—Benediction of Deconsecrated Building

BY SPECIAL INVITATION Bishop Fiske addressed the Ministers' Association of Syracuse at its December meeting. He told them that the need of the day is for Christian Churches to return to their proper spiritual task. "We have been giving too much time," he said, "to programmes and propaganda for all sorts of reform. It has led many to a preaching of religion that is purely negative. The prohibition movement has led to the formation of innumerable societies to fight against the sins of 'the other man'. Too often the pulpit has been made a mere recruiting agency for moral reform movements, instead of a place for preaching a positive religion. The Christian character is the outcome of the Christian creed, and it is time we began to give our people simple, straight instruction in the essential Christian truths."

TRINITY CHURCH, Utica (Rev. Romeo Gould, rector), has announced the early opening of a men's forum at which eminent speakers will present subjects of present interest. The announcement says that as the contribution of the parish to the men of the city it will combine some of the features of a traditional forum, a university extension course, and a Boston "pop" concert. It is said that the Church has been accused of religious intolerance, intellectual poverty, political indifference, and economic subservience, and that in the men's forum Trinity Church accepts the challenge and throws its hat into the ring. Some of the announced subjects are: Why this Industrial Unrest, The League of Nations and the Treaty of Peace, Americanism True and False, A Slovenic Renaissance.

BISHOP OLMSTED conducted a service of benediction in the rooms of the Utica Drop

Forge Social Club, the former church of St. Luke's parish, which he had previously publicly deconsecrated.

A NEWLY ORGANIZED children's choir of twenty voices sang its first complete service on the evening of Holy Innocents' Day, in Grace Church, Syracuse (Rev. Dr. H. G. Coddington, rector). The choir was vested in cardinal and white.

CONNECTICUT

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

Mr. Hickson Conducts Two Healing Missions—National Organizations Meet—Diocesan Programme for Religious Education—Orthodox Greeks—Christian Americanization

WITH THE sanction and approval of the Bishop of the diocese, Mr. James Moore Hickson will conduct Christian healing missions in New Haven and Hartford in the first and second weeks of January. The New Haven mission will be held in St. Thomas' Church on January 2nd, 3rd, 5th, and 6th; the Hartford mission in Christ Church Cathedral on January 7th, 8th, 9th, and 10th.

St. LUKE'S CHURCH, New Haven (Rev. Harry O. Bowles, rector), has purchased the property adjoining, at the corner of Sperry street and Whalley avenue, and will remodel the two-family house thereon for use as a parish house.

PRESIDED OVER by the Bishop, a recent meeting was held in Christ Church Cathedral, Hartford, of representatives of the six national organizations at work in the diocese. The object was to secure closer federation of these organizations as a medium through which the Bishop can more effectively develop the work of the diocese.

AN IMPORTANT meeting of the diocesan Board of Religious Education was held in the office of the chairman, St. Paul's parish house, New Haven, on December 22nd. Up to the present the board has refrained from dictating a policy in diocesan religious education, rather making its work suggestive and helpful as opportunity presented itself. The board now feels that the time has come to take a forward venture, and unanimously adopted at this meeting a policy or programme for the diocese, which is outlined under nine heads: 1. Recognition of responsibility as members of the board, using every opportunity to learn facts pertaining to religious education; 2. Recognition of the need of personal and corporate intercessions; 3. The need of voluntary work in spreading information; 4. Use of the central office as a point of contact; 5. Encouragement of use of the

The Future Life in the Light of Modern Inquiry

By REV. SAMUEL McCOMB, D.D., Canon of the Cathedral of the Incarnation, Baltimore, Md.



HIS book is an attempt to answer some of the spiritual questionings provoked by the Great War. Wives, mothers, sisters, brothers, friends are asking about their loved ones suddenly snatched from them. Where are they? And how do they fare? The writer has these in mind throughout the entire work. It is a book of reassurance based not on emotional or sentimental considerations but on the teaching of Christ, the conclusions of idealistic ethics, and the experiments of modern scientific research.

While opposed to spiritualism, the author believes that Psychical Research has a message to the modern Christian. In brief the book sums up the arguments which may convince thoughtful persons that death is not the end, and that to-day more than ever there is abundant ground for hope about the fate of those who have passed from mortal vision. The method of treatment is scientific, but the aim is practical. Its purpose is to remove doubts, strengthen faith, encourage and console the sorrowing.

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THE PARISHIONERS of Trinity parish, Portland, presented to their new rector and his wife, the Rev. and Mrs. George Henry Heyn, the Christmas gift of a touring car.

THE INCREASINGLY numerous Orthodox Greeks in New Haven—now nearly six hundred—are making an earnest effort to secure a religious edifice. They have been holding services in the basement of Christ Church and through the courtesy of that parish the parish house has been allowed for the use of their Sunday school.

THE WORK undertaken under the direction of the diocesan educational secretary of the Woman's Auxiliary bears this year the special endorsement of the Bishop. The subject to be studied, Christian Americanization, has an all important meaning to the Church where an ever increasing foreign population is bound to play an important part. Study classes under local leaders will be held throughout the winter months in the larger cities.

THE ANNUAL Christmas party of the New Haven branches of the Girls' Friendly Society candidates' classes was held again this year in St. Paul's parish house, New Haven, on December 31st. The attendance and spirit spoke well for the efficiency of the work being done by the branch secretaries.

YOUNGER CHURCHMEN of New Haven and vicinity met in Christ Church parish house, New Haven, on December 30th, for a dinner followed by speeches the attendance being about one hundred and fifty. The Rev. George Weed Barhydt, chairman of the work among young men in the diocese growing out of the Nation-wide Campaign, presided. The speeches and the general spirit prevailing the gathering spoke well for a larger work of construction along this line. Mr. Clifford Foote spoke on Church Loyalty; Mr. Kenneth Miller on The Knights of Washington; Mr. Lawrence Choate on The Work of the Brotherhood of St. Andrew; the Rev. A. W. Kinney, on Camp Washington, the Diocesan Summer Center for Men and Boys; the Rev. F. H. Sill, on The Call to the Ministry; and the Suffragan Bishop upon Fidelity to the Church, the Nation, and to the Anglo-Saxon Race. It is hoped that the result of this meeting may be the organization of a diocesan club for the young men of the diocese.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

The Church among the Movies—A Christmas Fire

LOS ANGELES papers are giving considerable publicity to the efforts of the Rev. Neal Dodd, priest in charge of the Mission of St. Mary and the Angels. East Hollywood, toward erection of a "motion picture people's church". On January 1st an elaborate campaign will be launched to raise \$100,000 for the erection of a church and community center on Hollywood Boulevard in the midst of the moving picture studio section. Preliminary plans for a plant in Neo-Spanish architecture have already been completed by Carleton M. Winslow, recently supervising architect for the San Diego Exposition. Within a year's time in his present field the

Rev. Mr. Dodd has become known as the unofficial chaplain of the "movie" colony.

CHRIST CHURCH, Ontario, was visited by a disastrous fire the afternoon of Christmas Day, resulting from crossed wires in the creche standing near the chapel. The high altar was completely destroyed along with the entire chancel. Many vestments, of which the parish has several valuable ones, were damaged by water. The loss is fairly well covered by insurance.

CHRISTMAS DAY in Southern California, with the mercury ranging above 70 degrees, proved splendid for church attendance. St. Paul's Pro-Cathedral Los Angeles, with two Eucharists, had over 800 communions. St. John's, the other large parish, had several large congregations. St. James', South Pasadena, reports inauguration of the Mid-night Eucharist, with more in attendance than at either of the later Eucharists.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Free Pews at Trinity

THE PEWS at Trinity Church, New Orleans, are now free to all. The question of abandoning rented pews was first discussed at the annual parish meeting last spring, and so great was the demand for the change that a special meeting was held October 27th to take action, when the rector and vestry presented both sides of the question. The meeting without a dissenting vote, approved the change and instructed the vestry to make it effective, pledges for parish support promising adequate revenue. So the vestry authorized the statement that, effective January 1st, all seats will be free. Trinity gives up a system under which she has been operating for seventy years.

MILWAUKEE

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

Approaching Church Club Dinner

THE CHURCH CLUB of Milwaukee has arranged its annual dinner to the clergy and



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lay members of the diocesan council for the evening of January 20th at the Milwaukee Athletic Club. Ladies will be invited. The speakers will be the Bishop of the diocese, the Bishop of Fond du Lac, the Rev. James Craik Morris D.D., and the Rev. Frank E. Wilson. Bishop Weller, who as a member of the sub-committee of the Commission on Faith and Order visited the near eastern countries in the interest of Church Unity, will tell of his experiences. At a short business meeting the annual reports of president and treasurer will be read and election of officers will follow. Invitations may be secured by addressing Secretary Frederick P. Jones, 80 Wisconsin street, Milwaukee, Wis.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop
Sunday School Institute

AT THE business meeting of the diocesan Sunday School Institute which meets in St. Clement's Church, St. Paul, on January 15th, the Rev. C. E. Tuke will deliver the address of welcome, and Mr. Winthrop T. White the president's address. At the evening session, sectional conferences will be led by Miss Waite, Miss Healy, and the Rev. Addison E. Knickerbocker. Miss Elizabeth E. Yardley will present the Church School Service League and Bishop McElwain will deliver an inspirational talk.

NEBRASKA

ERNEST VINCENT SHAYLER, D.D., Bishop
Long Service in Omaha—Bishop Shayler at Gaiety Theater

THE REV. THOMAS J. MACKAY, rector of All Saints' Church, Omaha, recently tendered his resignation, on account of ill-health, to take effect January 1st. The vestry declined to accept, but expressed willingness to grant indefinite leave, or to accept such services as he felt able to give, looking to his assistant, the Rev. Carl M. Worden, to carry on the parish. As a mark of affection and appreciation for his services of more than a quarter of a century he was presented with a purse of \$7,500. The *World-Herald*, a leading daily, had an appreciative editorial on Mr. Mackay's services to the community and the vestry's action. Speaking recently editorially on pioneer pastors in Omaha the *World-Herald* gave a list of five clergymen whose pastorates exceeded twenty-five years. Three of the five are priests of the Church, viz.: the Rev. John Williams, former rector of St. Barnabas', who has resided in Omaha for forty-two years, and was for thirty-eight years rector of St. Barnabas'; and the Rev. Thomas J. Mackay and the Rev. John Albert Williams, who have been in their respective cures, All Saints' and St. Philip the Deacon, for twenty-eight years. The two others are Presbyterian ministers, the Rev. Robert L. Wheeler and the Rev. Edwin Hart Jenks.

THE BISHOP held a watch-night service upon the stage of the Gaiety Burlesque theater in Omaha on New Year's Eve. Two thousand hilarious people composed the audience in front of the curtain, chorus girls, comedians, and stage hands crowded the entrance upon the stage. All listened with greatest respect and it is safe to say that no act upon the bill received such enthusiastic applause as did the Bishop's sermon.

THE BISHOP has appointed an executive committee of twelve active laymen who will serve as his cabinet, in all non-canonical requirements. Matters of propaganda, forward movements, erection of new diocesan

structures and institutions will be developed by this body. They too will be the central body through which all men's clubs will be united into a diocesan body known as the Nebraska Laymen's Church League.

THE DIOCESAN PAPER, the *Crozier*, becomes the Bishop's official organ on January 1st. It will be issued twice each month and will be sent to every home and to every isolated Churchman.

NORTHERN INDIANA

JOHN HAZEN WHITE, D.D., Bp.

Emergency Literature Produced in Indiana

A GREAT DEAL of the Nation-wide Campaign literature was printed in Northern Indiana. When the literature campaign was about to break down through the printers' strike in New York, a publishing company of Hammond came to their assistance; and, late though it was, they published over 7,000,000 pieces of literature.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.
WILLIAM P. REMINGTON, Suffr. Bp.

New Unit of Student Council—At All Saints' School

"THIS MONTH," writes the Rev. Graeme Davis of Vermilion, "I have formed an organization of the University students of the Church, with a charter membership of forty-one, and application has been made to be admitted as a 'Unit' of the National Student Council. Within this organization which is to be known as St. Paul's Union, will be chapters of the Brotherhood of St. Andrew and the Daughters of the King, as well as the altar guild and the choir. There are sixteen students in the choir this year. We also hope to have a small Sunday school started before long, as well as a Bible class for students. We are, you see, beginning to recover from war conditions."

A NEW DEPARTMENT for Church schools is suggested by the request of a young woman who entered All Saints' School, Sioux Falls, from a business position, to fit herself for matrimony. A course in the department of domestic science was arranged. The school physician, Dr. Augusta Camp, gave her instructions in hygiene, wifehood, and care of children. She will go out to make a Christian home, prepared in the atmosphere of Church teaching under earnest Church teachers.

SOUTHERN OHIO

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

Two Building Sites

BY THE KINDNESS of a friend the mission of All Saints', Pleasant Ridge, Cincinnati, a fine lot has been secured on the main thoroughfare, with a house, which can be turned into a place of worship, and a flat for the use of the missionary. The lot has a frontage of sixty-five feet and cost \$4,500.

ST. JAMES' MISSION, Westwood, Cincinnati, has made the final payment on a fine site for a new church in the center of that suburb on an important thoroughfare. It is hoped to secure a resident clergyman.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Bp. Coadj.

The St. Paul School

THE BRUNSWICK *Times-Gazette* of December 19th has an industrial section with an extended description of the work being done at the St. Paul Normal and Industrial

School, Lawrenceville. A quotation follows: "St. Paul has turned out six hundred graduates, and more than forty-five hundred undergraduates. The possessions of the school consist of sixteen hundred acres of land and a plant valued at over \$250,000. . . . To its maintenance can be attributed a complete revolution of moral, material, and educational conditions in Brunswick county. When the school began its work the log cabin reigned supreme, a majority of the colored people being renters and tenants of land. To-day the log cabin is a thing of the past. Frame houses of two, three, four, and even six rooms have taken their place. Instead of, as formerly, owning 10,000 acres, all told, the colored citizens'

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taxable property will exceed 63,000 acres valued at approximately \$540,000, the greatest valuation of negro-owned farm land in Virginia, and, with one exception, the greatest number of acres owned by negroes of any county in the state. The total personal and real property of negroes in Brunswick, including town lots, has the assessed value of \$938,000. Aside from these material results, the criminal expenses are the lowest in Virginia.

"The school is not an endowed institution, but lives through generous donations from those interested in the great work undertaken and promoted by Archdeacon Russell."

TENNESSEE

THOS. F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

Cathedral Plans

To COMPLETE the construction of St. Mary's Cathedral, Memphis, the \$200,000 necessary will probably soon be raised. On the Sunday after Christmas the plans were indicated to the congregation in a talk by Mr. A. S. Caldwell as well as in the sermon by Bishop Gailor. It was stated that the Nation-wide Campaign budget would be provided for by the middle of the week, and that the Cathedral project would come next. Money is expected even from outside the borders of the Church, for many will desire to make of the Cathedral a token of honor to the Presiding Bishop of the National Council. The Cathedral chapter met on the following Friday evening to consider in detail the plan of campaign for the building fund. In an editorial the *Memphis Commercial-Appeal* says: "The effort to complete the Cathedral should command the support of every citizen regardless of Church or political affiliations."

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

A Christmas Offering—Developing a Rural Center—Principle and Problem—Campaign Apportionment

OFFERINGS amounting to \$7,000 were presented on Christmas Day at Trinity Church, Rutland, to clear off all old debts and pay for the improvements in the rectory. The Rev. Morgan Ashley has been in residence since All Saints' Day.

THE REV. JOHN WHITE, for the last few years Dean of the Cathedral at Indianapolis, has taken up the work connected with the Church of Our Saviour, Sherburne, half way between Rutland and Woodstock, which is intended to minister to the towns of Bridgewater and Plymouth as well as Sherburne. Mr. White plans to develop the farm which is a part of the endowment of the mission, and also by degrees to establish various features of social service for the valley.

SEVERAL PARISHES in the diocese this year, including St. Paul's, Burlington, had a midnight Eucharist on Christmas Eve. It is by no means certain that this is a wise plan. Many churches both in this country and in England after experience have dropped the custom.

THE BISHOP, as usual, preached and celebrated the Holy Communion at St. Paul's, Burlington, on Christmas Day. Speaking of the application of Christian principles to various problems of industrial and national life, he said: "Difficult problems of course there are, such as how to adjust the scale of wages to the cost of living without putting the thing sold out of the reach of ordinary folk, or concerning the share to which workers can be admitted in the management

of business enterprises. But where there is a real desire to do the right thing, where there is honest presentation of each side of the case without any pretence or subterfuge; where there is mutual consideration and a common care for the common good, the problems are by no means insoluble. The application of Christian principles gives the key and the only key, to social and industrial and political problems. Problems there are; programmes may vary; Christian principles must rule."

THE BISHOPS have held conferences with several of the clergy about the course to be adopted in the diocese with reference to the Nation-wide Campaign. It has been determined to prosecute the plan distinctly as a religious and spiritual effort, disregarding the financial quota assigned to the diocese, which is considered entirely unreasonable, and to be explained only by unfamiliarity with rural conditions. A pastoral letter has been issued on the subject to be read in each congregation on the first and second Sundays of the new year, and a conference of the clergy is to be held in connection with the convention on February 4th, to discuss practical means of carrying out the mission.

ON THE Sunday after Christmas, Holy Innocents' Day, the Bishop Coadjutor dedicated a pulpit in Trinity Church, Poultney, given by Dr. Edward Randall of Waterville, N. Y., and George Herbert Randall of the Brotherhood of St. Andrew, in memory of their father, the Rev. Edward Herbert Randall, for many years rector of the parish at Poultney, who died on Holy Innocents' Day a year ago.

WASHINGTON

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

Improvements at Christ Church

CHRIST CHURCH, Washington parish (Rev. William Curtis White, rector), has recently made extensive improvements, aggregating \$5,000. Electric lights have been installed and cement walks laid, and other work has been done to make grounds and buildings attractive. A stained glass window as a testimonial to the men of the parish who served in the great war is now under construction, but labor conditions have de-

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WEST TEXAS

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New Rectory and Organ for St. Mark's, San Antonio

ST. MARK'S CHURCH, San Antonio (Rev. W. B. Stevens, Ph.D., rector), has purchased a new rectory, on East Park avenue in the Tobin Hill district. On the evening of December 18th, when a new organ was dedicated at St. Mark's Church, a recital was given by Mr. Walter Dunham of Philadelphia, and the cantata, *The Daughter of Jairus*, by Rheinberger, was sung by the St. Cecilia choir. The organ, made by the Austin Company, is very complete and includes a set of beautiful chimes.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

The Clergy and Christmas

THE CLERGY of Lockport were generously remembered by their parishioners on Christmas Day. The Rev. Henry F. Zwicker was given an enclosed motor-car and a cheque. The Rev. H. H. G. Lewis, rector of Christ Church, was given a cheque for \$500.

The Magazines

THE *Constructive Quarterly* closes its seventh volume worthily, though, owing to the printers' strike in New York, with a delay of nearly a month in the issue. Most of the papers are of a kind always timely and lose nothing of their worth from the

brief delay. Possibly the same might be said even of Archbishop Platon's earnest appeals for instant help to the persecuted Russian Church, for, while sympathy cannot but be universal among us, it is hard to know even what were good to do in such a case and in the present vexed condition of Eastern Europe harder still to give any direct effect to good will. The Archbishop's tale of martyrdoms is alike a warning and a reproach to the political and ecclesiastical jealousies of Christendom. From Russia it is natural to turn to the papers of the most remarkable of her missionaries, Archbishop Nikilai of Japan, around whom, though not yet eight years dead, legend is already gathering in the country of his adoption. The story is well told by our own Bishop Tucker of Kyoto, and is supplemented by Dean Turkevich of the Russian Cathedral in New York. For many of us the high light of the number falls on Dr. Francis J. Hall's appreciative and judicious paper on Dr. DeKoven of Racine. Dr. Hall writes as a former pupil of a loved master but he does no more than justice when he says that "to Dr. DeKoven more than to any other human agent is due the fact that what has been called the 'Catholic' movement of the American Episcopal Church—a movement for greater emphasis upon priesthood and related principles—has triumphed over fierce opposition, has permeated and to a degree transformed this Church, and is now gradually losing its 'movement' aspect in what appear to be abiding results and static conditions." And again: "If this Church ever canonizes its own saints, it will surely canonize James DeKoven." Indeed, what need to go so far afield for our Martyriologium? In DeKoven's life Dr. Hall finds *quand memo*. "Mutual education must come a warning for the present advocates of unity

first," he says. Without this "immediate" schemes and "steps" toward reunion are "calculated to delay rather than promote the consummation for which they pray."

A curious piece of Roman apologetic is Mgr. Batiffol's "Pope Leo XIII on Unity", an analysis of the encyclical *Satis Cognitum* and a plea for reunion by absorption, with the lamb inside the lion. Other aspects of this ever present problem are presented by Bishop Palmer of Bombay and by Dr. Patterson, the moderator of the Church of Scotland. Some practical aspects of reunion from a distinctively American point of view are presented by Professor Mackenzie of Hartford. There is a suggestive paper by Professor Ackerman of Nashotah on the relations of love and truth as factors in unity. "Love," he feels, "may not be deferred in the interest of truth without grave danger to the former. We should be more trustful . . ." Mr. Best, editor of the *Continent*, upholds the Congregational thesis that unity is to be sought through liberty in all matters individual and in all matters corporate through "loyalty to whatsoever, through the voice of the more part of the brethren, may be revealed as the present mind of the Divine Spirit." The Dutch Professor van der Sprenkel contributes a paper on Faith and Illusion, Dr. Tennant, of Trinity College, Cambridge, in searching "The Trial of Faith Involved in Theological Reconstruction", suggests that "in this life it is perhaps our seeking rather than our finding that is God's purpose for us." Finally Professor Easton of the G. T. S. contributes an emancipating paper on the unfolding in the mind of St. Paul of the idea of Redemption and its progressive presentation in the Epistles, which exhibit therefore not a doctrine but "Doctrines" of the Atonement. B. W. W.

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