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Living the Church

The State Historical Society 5oct20tf

1920



J. J. Saunders

"In Bethlehem of Judea
for thus it is written by the prophet"

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MILWAUKEE, WISCONSIN, DECEMBER 25, 1920

NO. 8





The Christmas Appeal

WE have been reading the appeal of the eight great cooperating organizations for the European Children's Fund. Their request for \$23,000,000 for food and \$10,000,000 for medical service on behalf of three and a half million children in eastern and central Europe seems to us painfully conservative, woefully inadequate. We should much rather have appealed to the nation for another hundred million dollar fund to be expended under the supervision of the American Red Cross. We are jealous for America, not only for the sake of saving some remnant of those millions that have been struck almost lifeless as the result of the colossal sin of the century, but also, for America's own sake, that she be not wiped off the earth as wholly unworthy in the day of the judgment of Almighty God. This much she can do; she can give liberally of money as her part in the restoration of fallen civilization. This appeal has been too long delayed.

The cooperating agencies are the American Relief Administration, the American Red Cross, the American Friends Service Committee, the Jewish Joint Distribution Committee, the Federal Council of Churches, the Knights of Columbus, the Y. M. C. A., and the Y. W. C. A. The call is to the whole American people.

We make no attempt to repeat the colossal figures that represent the woe of the world. Civilization has been wounded, almost fatally. Hatred lives and is growing worse rather than better. The Great War has dwindled into a variety of more petty wars. The former "allied and asso-

ciated nation" no longer pursue a united policy. Suspicion has succeeded to our former sympathy. And the western world is confronted with the unparalleled menace of millions of destitute, starving people.

God, the Church, the great national relief organizations, our own hope of safety here and of salvation hereafter join in this Christmas Appeal for these millions of starving children.

We honor the *Literary Digest* for starting ahead of the formal launching of this fund and appealing to its readers for contributions. They have responded generously, raising already more than a million dollars.

THE LIVING CHURCH now opens a similar fund. Our readers—THE LIVING CHURCH FAMILY—have never ceased to honor us with their benefactions for many purposes. Now we invite them to consolidate for this vast work of relief. We shall feel honored at being permitted to cooperate with a worthy combined contribution, given by Churchmen *as such*. As with all other trust monies sent to us, so with this: whatever is received will be acknowledged, rigidly segregated from all business funds, and will be deposited in a separate trust account that was established more than five years ago, and that is administered each week with the utmost caution.

This is our Christmas message to the readers of THE LIVING CHURCH. They have their part to do in the establishment of peace on earth; they have their duty in the extension of good will among men.

May God bless us and lead us in this great day of distress and of opportunity!



Christmas Uncommercialized

THE message of Christmas is a message of one word, Love; Divine Love that was made flesh and dwelt on earth to show us God. Entering into the secret of that message we are really at peace with everything, with our selves, with God; and the day of its delivery is the wonderful Day of all the year. Love and peace are soul-mates, inseparable. How empty is the day when the message fails to arrive, or its secret is unlearned, or its response of peace unfound! The love and joy and peace of the Day of days are a standing reproach to those who refuse to send or receive the message. They are fingers of scorn for those who steal the heart out of the day by any method of debasement.

Of these methods, commercialization is the robber-chief. This year Christmas merchants are said to be suffering. For them we are sorry; they are a large and deserving group. They did not create the evil condition in which they participate. But it does not follow that Christmas will be less joyful. The merchants' yield is usually very good, running into many millions of dollars. The merchants are not to be blamed for taking it, nor, perhaps, we for giving it, but rather we for the wrong perspective in which we give. The

thoughtless, loveless scurry of Christmas shopping for gifts designed to meet obligations either fancied or real, the frantic distress over their selection, the extravagance often representing more than our charities for the entire year, the shattered hearts when gifts received are found to have cost either more or less than gifts sent, together with the exhausted spiritual state when the day, alas! has finally come and gone, with all acknowledgments written—these things do cheapen a wonderful day by commercializing it beyond recognition.

Indeed, much of our Christmas giving and frolic has become a substitute for Christmas itself. Apparently the giving means more than any possible message of Incarnate Love or any summons contained therein to worship the Giver of Gifts at His Altar-throne. The custom of exchanging gifts, whatever their value, has become the fashionable thing, to many the sole end and purpose of the day. The custom need not be so, for it is founded on the noblest of ideas, unselfish interest in the happiness of friends. With the Saviour it was the Giver that made the Gift a thing of joy worth while; it was the Giver that *was* the Gift; for



whenever He gave He gave Himself, and whenever He gives still He gives Himself.

Self is the true Christmas gift. It is not purchased hurriedly at a crowded, exasperating counter, then despatched and forgotten. Doubtless busy people must purchase their gifts. But there is always time for the love and forethought that fit the season if one really cares and gives himself. Any other giving is not worthy; it has no part with Christmas. And we do learn by experience that an affectionate interest in the happiness of others does outlast the gift itself, however grand; and so, too, does the thoughtlessness that will creep into the package unless we are giving, not ours, but ourselves.



THEN THERE ARE the community Christmas efforts, bountifully planned by "public spirited" merchants but intended really to promote a buying spirit in gullible citizens who somehow are brought to feel that their Christmas religion will be measured by their forgetfulness of values and their liberal purchase of things neither needed nor desired. And unfortunately there are still the Church schools that pauperize the spiritual vitality of boys and girls by conducting exclusively a "getting" Christmas instead of a "giving" one, endeavoring to bring out at a precious season the most valuable of all lessons, that "God so loved the world that He GAVE".

It is the spirit of self-giving that makes it impossible in Christmas week to ignore the urgent calls for food by starving millions in far-off places; or, better yet, by the single Chinese or Armenian or German or Austrian child whose life my gift will save if I really care and send it quickly. Pure religion is still measured by what we learn and practise about giving, not by what we succeed or fail in getting. The Christmas Saviour gave everything. He received almost nothing. Nevertheless His success was a triumph. Our boys and girls are capable of learning wherein lie true worship, true service, and real success. But their learning years are short.

This kind of giving does not commercialize Christmas, for it reflects the symbol of the Cross. It is the fruitless, thoughtless buying and giving that make Christmas metallic and reflect the dollar-sign. Perhaps one of the greatest contributions that sincere Christians can make to the nation in these days is a return to simplicity, especially to the simplicity of giving. A simple Christmas message that comes from the heart, not manufactured at the print-shop by the box, means more than a loveless commodity sent at the last moment. A newsy letter renewing assurances of affection and interest is an evidence of more real Christmas spirit than an entire case of the latest novels. Many of us would be unable physically to write a Christmas letter to each of our friends; the gift that we buy, at whatever cost, is a poor substitute for that greater gift, in which each gives somewhat of himself. So also a present secretly and joyfully made by hand for a father or mother or friend reveals more love than the richest gift begged from the family pocket-book. Let no one say, therefore, that he cannot give at Christmas time, for the cheery word that comes from the heart, and the Christmas letter that means a real thought for a friend, are the truest, most valuable gifts that can be given. And the only acceptable gift that we, the richest or the poorest, can give to the greatest Giver of all, who gave Himself, is the gift of our humbler selves in return.

Friends really do want their friends at Christ-tide. They do cherish some evidence of that friendship. Gifts

may be tokens of it, never substitutes. Gifts can rob that friendship of the very sweetness we want them to bring out.

There is no dollar mark on the Message that emanates from the Manger of Bethlehem, where only love could live and reign.



JUST as we go to press comes the shocking news of the sudden death of Bishop Burch. In his short episcopate he had made many and strong friendships. Sensitive to criticism, feeling the handicap that was his by reason of his coming so late into the priesthood, although his intellectual equipment was entirely sufficient, he disarmed his critics by his friendliness and had given promise of an able administration of his great diocese. In the Church at large he was an active, enthusiastic member of the Joint Commission on Relations with the Eastern Orthodox Churches and was one of the members of the commission appointed in 1919 to meet Congregationalists in the interest of an approach toward unity—a place in which his balanced judgment was of great value and in which he will be sadly missed.

God bless him, as his soul is taken into rest, and grant him increasing light and peace!



AN error in the editorial summary of *The Living Church Annual*, which was reprinted last week as the editorial leader in THE LIVING CHURCH, requires correction. In the paragraph before the last, third line, instead of an increase of 2,920 communicants, that figure should describe the increase in confirmations. The increase in communicants had been correctly stated in a previous paragraph to be 11,827.

The Increase in Confirmations

graph to be 11,827.



Acknowledgments

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

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

107. Miss Clara Burton, Massillon, Ohio	\$ 36.50
377. Alice Clark Cushing Memorial, Cleveland, Ohio	36.50
584. F. LeBaron and Francis LeBaron Drake, Pontiac, Mich.	36.50

Total for the week	\$ 109.50
Previously acknowledged	64,268.22

\$64,377.72

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

32. St. Mary's Altar Guild of All Saints' Church, Pontiac, Mich.	\$ 36.50
Previously acknowledged	3,761.77

\$ 3,798.27

NEAR EAST RELIEF FUND

Mrs. Margaret K. Forsyth, Milwaukee, Wis.	\$ 16.67
Trinity Church, Norfolk, Nebr.	4.60
Girls' Friendly Society, St. Peter's Church, Lewes, Del.	10.00
S. T. R.	5.00
Christ Church, Flint, Mich.	5.00
In memory of H. M. W.	5.00



M. H. H., Christmas 1920 *	10.00
S. K. Smith, Christ Church, Gary, Ind.	10.00
Miss Fannie C. Saunders, Washington, D. C.	5.00
Mrs. Thomas Duck, Cornelia, Ga.*	5.00
Mrs. R. A. DuDomalné, Racine, Wis.	5.00
St. Mary's Church, Park Ridge, Ill.	3.30
Mrs. A. E. Piggott, Rochester, N. Y.*	5.00
A Member of Christ Church, Woodlawn, Chicago, Ill.	2.87
Grace Memorial Church, Chattanooga, Tenn.	6.65
M. L.	2.00
K. M. R.	1.10
Mrs. E. B. Bundy, Eau Claire, Wis.	15.00
Girls' Friendly Society of St. James' Church, Fall River, Mass.*	5.00
St. Mary's Guild Candidate Class, St. James' Church, Fall River, Mass.	1.00
In Memory of Minnie *	10.00
A Member of Trinity Church, New York City	5.00
Miss M. M. Jones, Edgartown, Mass.	1.00
Episcopal Church, Fairview, Mich.*	1.14
R. B. S. and two little boys.	5.00
Calvary Church School, Pittsburgh, Pa.	91.15
Miss M. E. Kaighn, Philadelphia, Pa.	5.00
K. C. F., Marquette, Mich.*	5.00
Pupils of St. Mary's School, Knoxville, Ill.	55.61
In loving memory of G. A. McK. D.	5.00

* For relief of children. \$ 306.79

SERBIAN RELIEF FUND

Mrs. Margaret K. Forsyth, Milwaukee, Wis.*	\$ 16.67
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* For relief of children.

PADEREWSKI FUND FOR POLAND

Mrs. Margaret K. Forsyth, Milwaukee, Wis.*	\$ 16.66
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* For relief of children.

FUND FOR CHINESE MISSIONS

A friend, New York City	\$ 3.00
Anonymous	5.00
Calvary Church School, Pittsburgh, Pa.	9.35

\$ 17.35

BISHOP ROWE FOUNDATION FUND

In memory of H. M. W.	\$ 2.00
St. John's Church, Yonkers, N. Y.—Additional	35.00
Anonymous	5.00
Mrs. Robert Mathews, Rochester, N. Y.	20.00
Miss M. M. Jones, Edgartown, Mass.	1.00

\$ 63.00

FUND FOR THE AMERICAN CHURCH IN MUNICH

L. B.*	\$ 5.00
Calvary Church School, Pittsburgh, Pa.	9.06

* For relief of children. \$ 14.06

EUROPEAN WAR SUFFERERS' FUND

Anonymous	\$ 10.00
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FUND FOR ONEIDA MISSION

A member of Trinity Church, New York City	\$ 5.00
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FRENCH RELIEF FUND

Calvary Church School, Pittsburgh, Pa.	\$ 7.17
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BELGIAN RELIEF FUND

Calvary Church School, Pittsburgh, Pa.	\$ 6.16
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

The Appeal for Europe

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States:

AN appeal to the Churches and the Christian people of America on behalf of the distressed peoples of Europe has been issued by the Federal Council of Churches of Christ to all of the pastors in the country, by arrangement with the European Relief Council, of which Mr. Herbert Hoover is the chairman.

Three and one-half million children in Eastern and Central Europe have no alternative to disaster, between now and next harvest, except American aid. Winter is upon us, economic and crop conditions in the distressed areas are desperate. America saved 6,000,000 European children winter before last, and the response of America now must determine whether 3,500,000 children shall be turned away from more than 17,000 asylums, hospitals, clinics, and feeding stations, dependent on American support.

National organizations working among every race and creed in America have agreed that the plight of these helpless children should have complete priority in overseas charity until the situation it met. The Presiding Bishop and Council endorses this appeal, and urges the members of our own communion to make a most generous and immediate response.

THOMAS F. GAILOR,
President of the Council.



THE PRINCE OF PEACE brings that "peace which passeth all understanding" which consists in harmony between the human will and the will of God. Many are led to that peace through sorrow and strife, through suffering due to their own self-will, through suffering vicariously borne because of others' offense. Wherever the Prince of Peace holds possession of men's hearts a leaven is working to prepare the race for public peace. "When comes the promised time that war shall be no more?" The answer follows: whenever "oppression, lust, and crime shall flee Thy face before". The deadly upas-tree of oppression and injustice is to be hewn down, and the hewers are animated by a faith which finds its fullest expression in the Christmas message.

What is that message? "Glory to God in the highest!" That is its beginning. Not glory to the works and thoughts of man. Not glory to the state of mighty power. Not glory to self as the goal of individual striving. Men have taken these paths. When they learn to put "Glory to God!" over their portals, to consecrate themselves to this object, the rays of that sun which is ever shining above will begin to dispel the earth mists, and "Peace on earth, good will to men" will become a reality of present experience.—*Rev. William Neely Colton.*



Daily Bible Readings

BY THE RT. REV. DAVID LINCOLN FERRIS, D.D.

Immanuel—God With Us

(For Christmas Week)

The Earliest Promise of the Incarnation

Sunday: Genesis 3: 9-21

"He shall bruise thy head, and thou shalt bruise His heel"

MAN was made in the image of God, a spiritual image essential to his being and involving all his nobler endowments and capacities, the capacity for virtue and the capacity for sin. The dawn of history records the act of disobedience through which our first parents lost their home in Eden. But with the expulsion begins the prophecy concerning the "seed of woman". His victory over the forces of evil and His own wounds are foreshadowed in this selection, the beginning of Messianic Prophecy. That prophecy reaches its highest point in Isaiah. The first Adam brought sin; the second Adam, redemption.

The Prophet's Great Vision of the Incarnation

Monday: Isaiah 9: 1-7

"His Name shall be called the Prince of Peace"

To no prophet was it ever given to see more clearly or to express more beautifully the coming of the Son of God, the Prince of Peace, than to Isaiah. These words were written nearly eight centuries before the first Christmas, and now more than nineteen centuries later we commemorate that which he foresaw in one of the great festivals of the Church.

The Gift of the Incarnation

Tuesday: St. Luke 2: 1-20

"She brought forth her first-born Son"

Isaiah's prediction and St. Luke's record express the most momentous truth ever recorded in the annals of human life. The Son of God becomes the Son of Man that the sons of men may become the sons of God. As we were made in God's likeness so God is made in ours. And while the event of the Incarnation carries us beyond the limits of ordinary experience, when it is viewed in the light of the open grave and the Ascension, and the history of the Christian Church, we find its difficulties disappear, and the love and glory of God manifest themselves.

The Revealing Motive of the Incarnation

Wednesday: St. John 3: 16-21

"God so loved the world"

The Incarnation was motivated in love. If we could only realize how deeply God loves us, how He yearns for our answering love, how He is ever waiting to be gracious, we should have in our hearts the most potent indwelling impulse possible to become more worthy of His love. As with the Father, so with the Son, every element of His dealings with men was motivated in love. "The greatest of all is Love", because it is divine.

The Appropriation of the Incarnation

Thursday: I John 5: 1-12

"God gave unto us eternal life, and this life is in His Son"

Our religion is experimental. Others may counsel us, they may reveal to us their consolation and their hope, they may inspire us by their lives. But, no matter how dear these things may be, our religion must be based upon an experience which nothing else can give and nothing can take away unless we will it. The Christ Child must come into our hearts, the glory of Christmas must be repeated, with the manger, the angels, and the adoration.

The Benefits of the Incarnation

Friday: St. John 1: 1-14

"As many as received Him to them gave He the right to become children of God"

We can scarcely estimate what it has meant in human history that year by year the story of Christmas has been repeated wherever the message of the Gospel has been carried. "Immanuel—God with us", is the meaning of the Incarnation. It brings the highest freedom to the individual, as to society; it advances civilization and softens man's dealings with man; it contains the only assurance of the future and weaves a golden halo over every experience of man.

The Extension of the Incarnation

Saturday: Revelation 21: 1-8

"Behold, the tabernacle of God is with men"

The eternal Word deigns to dwell forever in a human Body, in which He is now clothed at the right hand of God. There is more to the Christian life than human eyes can see. Jesus dwells in our hearts by faith. It is the hidden fellowship with the Master, the abiding presence of the Saviour of the world in the heart of every faithful follower, through which "men take knowledge" of the experience. His presence is the ennobling touch to every human endeavor; it is the sustaining power in every temptation; it is the illumined pathway out of every perplexity; it is the guiding star as night closes in. It is our blessed privilege to have a share in the Extension of the Incarnation, and to live with Christ in the Spirit.



Notes on the New Hymnal—E

BY THE REV. WINFRED DOUGLAS

HYMN 545. "All my heart this night rejoices".

This hymn consists of the first, eighth, ninth, and last stanzas of Paulus Gerhardt's notable Christmas poem, which has been called "a glorious series of Christmas thoughts, laid as a garland on the manger at Bethlehem". Miss Winkworth translated ten of the fifteen stanzas for the second series of her *Lyra Germanica* in 1858.

The words were originally set to music by Johann Cruger: but this melody was superseded by Ebeling's fine tune soon after the publication of the latter with another hymn of Gerhardt's in 1666. The second tune, Parker's *Stella*, is graceful and popular, and well adapted to the needs of young children; but it will not for a moment bear comparison with its predecessor for general use.

HYMN 548. "Like silver lamps".

HYMN 552. "Joy fills our inmost hearts to-day".

Of these two familiar modern carols by the author of "As with gladness men of old", the first, widely known as *The Manger Throne*, is newly included in our Hymnal.

HYMN 484. Tune, *Yule*.

It is unfortunate that our book lacks a Christmas hymn in long meter, and consequently affords no opportunity for the timely use of this famous melody, so long and intimately associated with the festival. Although first published in 1539 with the words of Martin Luther's Christmas hymn for children, there is reason to believe that the melody is much older, and was merely adapted by Luther. Here are three of the original stanzas, in the translation of Mrs. Douglas:

"From heaven high I come to you;
I bring you tidings good and true;
Good tidings of great joy I bring,
Whereof I will both say and sing:

"To you is born this day a Child
Of Maid elect and undefiled;
This fair and tender Babe, I wis,
Shall be your everlasting bliss.

"All glory be to God on high;
His Son doth bring salvation nigh;
And peace on earth, good will to men
Whose hearts reply 'good will' again."

The version of the tune here given is taken from the *Christmas Oratorio* of Bach, in which the chorale is used again and again with touching beauty. Bach also composed several chorale preludes for the organ upon the theme, including a set of interesting variations and an easy fugue. In this connection, the comment on No. 549 should have called attention to Bach's two preludes on *In dulci jubilo*. The one in the *Little Organ Book* is as fascinating a work as was ever penned; the other is better suited to the player of moderate technical skill.

Before leaving the Christmas carols, let me plead for their more extensive use both in and out of church, as definite weapons against prevalent false beliefs which have been successfully fought many times before by the same means. The very beginnings of Christian hymnody were efforts to counteract threatening heresies. When the followers of Bardaisan "clothed the pest of falsehood in the garment of musical beauty" in the fourth century, St. Ephraem successfully combated the evil with his vernacular Syriac hymns.

A little later, St. Gregory of Nazianzus arrayed his Greek hymns against the popular Arian songs. It was but a few years later that the main movement of Western hymnody was launched in the Latin hymns of St. Ambrose. So when the great heresy of the Cathari (Puritans) swept through Southern Europe in the twelfth century from their Bulgarian breeding ground, their formal denial of the Incarnation—the very rock foundation of Christianity—was met by a great wave of popular vernacular song, chiefly carols. In the comment on Hymn 115, we have already seen the populace of Sens thronging to a graphic enactment of the Flight into Egypt and hailing in their own tongue the happy beast who carried our Lord and his Mother. But the real carol movement started just a little later. When St. Francis of Assisi and his little company gathered the neighboring peasantry

to the new-built stable and manger beside the altar at the hermitage of Greccio on Christmas Eve, 1223 A. D., and led them with homely songs of joy to realize the truth of the amazing wonder so vividly yet simply enacted before their eyes, the Carol, as well as the Crib, came into the Church to stay. We need them both to-day. We are far too stiff, far too formal, far too little at home in our Father's House. And we have to fight against the essential Arianism, the deeply-rooted Puritan Manicheism, and the profound indifference, that entice away the common folk, who should be the great family of Christ, from the truth of the Incarnation. Apart from God's own appointed means of grace, nothing will be of greater help than the pageant and the carol, if we can unbend enough to use them with loving and humble simplicity.



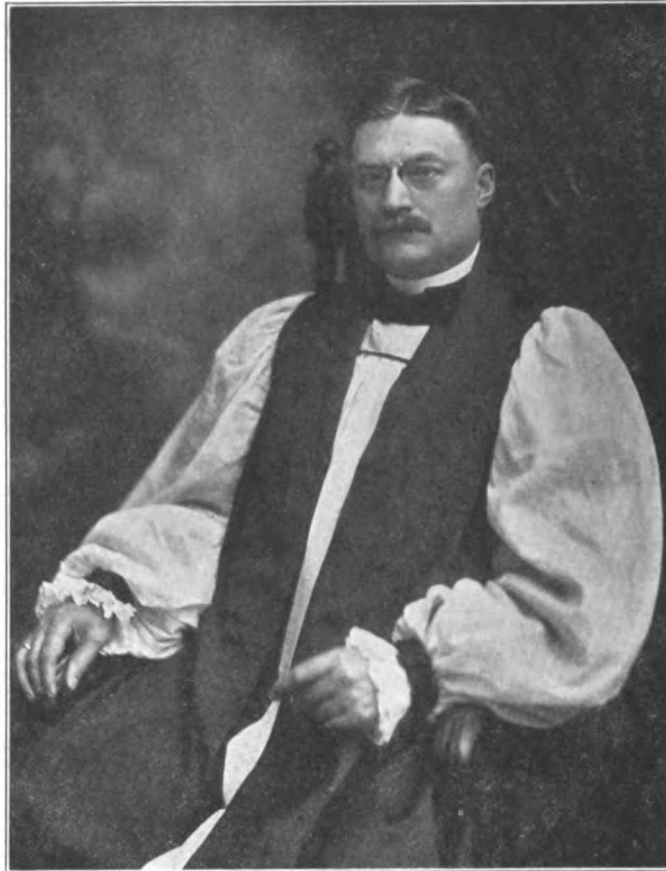
Death of the Bishop of New York

THE news of the sudden death from heart failure on Monday, December 20th, of the Rt. Rev. Charles Sumner Burch, D.D., LL.D., L.H.D., Bishop of New York, came as a shock to all the diocese and to Churchmen throughout the country. Bishop Burch had been suffering for a week from an attack of laryngitis in the home of a friend on Riverside Drive, but no fears had been felt for his safety. There he passed away suddenly as stated above. He was 64 years of age. The funeral service will be held at the Cathedral on Thursday afternoon at 3 o'clock.

Few careers in the Church have been so unusual as that of Bishop Burch. Graduating at the University of Michigan, the state of his birth, in 1875, he had no thought of entering the ministry for some years after. He had specialized in Greek at the university, to which he had returned for post-graduate work, but it was not until more than fifteen years afterward that he entered the Western Theological Seminary, Chicago, for a direct preparation for the ministry, contemplating, even then, the probability of not going beyond the diaconate and continuing in secular work. He was ordained deacon by Bishop McLaren in 1895, at the age of forty. From 1897 to 1905 he was editor and manager of the Grand Rapids (Mich.) *Evening Press*, and was fifty years old when, in 1905, he felt able to divest himself of secular responsibilities and was ordained priest. In his diaconate he had assisted in the ministerial work of the Church as far as he was able to, and after his ordination to the priesthood his advancement was rapid. He became rector of St. Andrew's Church, Richmond, Staten Island, and soon afterward was also appointed Archdeacon of Richmond. In the latter capacity he came into contact with many of the clergy of New York and his ability and sweetness of disposition became generally recognized. In 1910, after a priesthood of less than six years, he was elected Suffragan Bishop of New York and was consecrated on February 24, 1911. In that capacity he repeated the success in making friends that he had accomplished as Archdeacon, and after the death

of Bishop Greer, in 1919, he was elected Bishop of New York.

Bishop Burch received the degree of D.D. from St. John's College, Maryland, in 1908 and from the University of the South in 1913; of S.T.D. from Hobart in 1909 and from Columbia in 1911; of LL.D. from the University of Michigan in 1912; and of L.H.D. from St. Stephen's College in 1913. He was a member of Delta Kappa Epsilon.



RT. REV. CHARLES SUMNER BURCH, D.D.
Late Bishop of New York



A Christmas Message

BY THE REV. WM. PORKESS

SO much received, so little given. This fact of human life is what the powerful searchlight of Christmas makes conspicuous. Most of us have been hungry receivers and pathetically indifferent as givers. We, ourselves, have fed plentifully upon God's best; but how feeble has been our response to the hunger of others! We have still to catch the greatness of the Christ, in spite of the accumulation of the years of progress. There is such a discrepancy between us as recipients and as donors! Never did our troubled world need so intensely interpreters of the Master of men as now. To give, in terms much larger

than money can register, has always been the clear teaching of the Son of God.

How slowly we have learned, if learned at all. Christmas can be, ought to be, and must be one of the greatest awakenings of this rapidly closing year. It is as donors that we need considerably to advance—giving more freely of the best of which we are capable. Then indeed we are following in the path of the Christ, for time has simply served to make Him the world's striking example of generosity—without limit He gave of Himself.



THERE IS a bread line of famine sufferers to-day that would reach around the world, allowing two feet for each victim.—Rev. W. W. Pinson.



BLUE MONDAY MUSINGS

By Presbyterian Ignatius

CHRISTMAS once again; and all our world takes note of the festival of the Eternal Child. Grotesque and silly as some of the observances are (like the shivering blue-nosed figures arrayed in traditional "Santa Claus" costumes and begging on the street-corners), it is doubtless a sign of progress that scarcely anyone survives to cherish the malignant hatred of the Feast which poisoned the Puritan mind. Our present-day "Mayflower" descendants keep Christmas whole-heartedly; and Beacon Hill blazes with candles on Christmas Eve, to light the returning Christ Child's way. Even Jews and Unitarians are touched by the spirit of the Nativity; and who dares jest at their laudable refusal to be consistent? Better any recognition of the One altogether lovely, however inadequate, than none.

And yet there is a real peril, in the reaction on Christians, that we may forget the positive religious significance of the day. The merry-making is because of the Incarnation. The sons and daughters of men shout for joy because the Eternal Son of God is become the Son of Man. Bethlehem is the very *omphalos* of our planet, excelling all noble cities, because there the Mystery was manifest, sixty generations ago. Gentle jollities of the winter solstice or of the Saturnalia, purged of their baser elements, have gravitated to the Birthday of God our Brother and our Flesh; nor need we hesitate to acknowledge it, when "comparative religionists" proclaim a discovery every one else knew long before. But the sacred historical Fact must never be obscured. It is not in honor of childhood in the abstract, but of the Child of Mary, that we jubilate; and the best part of our observance is at the altar, the true Bethlehem, House of Bread.

Childhood was loved and honored before the Incarnation: Cicero's tenderness for his small daughter Tulliola is a case in point. And savage peoples to-day are not lacking in more than instinctive affection for their offspring, even though sometimes dissociated with any clear sense of parental responsibility—as in the Polynesian Islands. But it may fairly be said that a new reverence for womanhood and for childhood came into the world with the vision of Our Lady and her little Son. So it is right that the children's part in the Christmas merry-making should be the largest; and he does not taste the full flavor of the wassail who has no small folk to share it with him. If that seems hard on old bachelors, let it be remembered that temporary adoptions are easily arranged, even at long range, and that the Old World is thronged with orphans, needing our bounty.

Why is there so little good new Christmas literature? Every year we read Irving and Dickens, and some of the old Christmas poems, never forgetting, I hope, Milton's sublimest verses (for which one can pardon him much that came after). But the typical Christmas story nowadays is a rather clumsily constructed ghost-story, with a banal and perfectly material explanation at the end. For Christmas verses, no one has lately equalled dear Louise Imogen Guiney's *Tryste Noel*—her passing, on All Souls' Day last, saddens this Christmas for many of us who loved her. Of carols, as of so much else, "the old is better", *auctori crede*. And, after all, the best writing at the holy season is a letter from a friend who has no other motive for writing than to say, "A happy Christmas and I love you."



PROF. JOHN A. SCOTT, of Northwestern University, has been giving the classical "higher critics" a much-needed lesson with regard to the unity of authorship of the Homeric

poems. "Years of study have brought him over from his early acceptance of the destructive theory to a firm belief that the Iliad and Odyssey are the work of one great poetic genius, Homer, and that we have them essentially as he left them, without expansion, contraction, or expurgation. Schliemann defied the authority of higher criticism, and found Troy; the scholars of to-day are again defying that authority, and are finding Homer." (*Classical Journal*, March 1920.)

Bravo! And why limit that defiance and discovery to classical Greek? Hebrew and New Testament Greek scholars may well take warning and encouragement.



FROM THE *Boston Transcript* I take this little poem of Laura E. Richards', as worth consideration in the presence of the appeals of hungry folk overseas:

"Hoover's Christmas

"Hoover, Herbert Hoover,
Where is my brand-new hat?
I thought to-day my friends would say,
"I'm envying her that!"

"And Herbert Hoover answered,
And smiled, and said,
'Your hat so gay has filled to-day
A starving child with bread!'

"Hoover, Herbert Hoover,
Where is my new silk gown?
I take my way in hodden gray;
My friends all frown!"

"And Herbert Hoover answered,
And thus spoke he:
'Your gown of silk is turned to milk
For hungry babes; d'ye see?'

"But Hoover, Herbert Hoover,
Where is my Christmas feast?
A turkey I, and brave mince pie,
Must have at least!"

"But Herbert Hoover answered,
Both kind and stern:
'See first you feed the sad world's need;
Then take your turn!'"



THIS, BY HARRY KEMP, out of the *Popular Magazine*, seems better worth preserving than some verse from the "high-brow" magazines:

"The Rhyme of the Elder Brother

"I am the Elder Brother; you've heard of the Prodigal Son,
But little of me, I'll warrant, who stuck till the job was done
While he was off carousing at Caesarea and Tyre
With dissolute dancing women to sound of tabor and lyre.

"I am the Elder Brother; I brought the sheep to the fold
When, spite of the wool he carried, the black ram shivered with cold;
When frost gleamed white on the rooftops as thick as a fall of snow
And the great, pale star of evening shone out like a lamp hung low.

"I am the Elder Brother. I worked till far in the night
To see that the cows were foddered and the horses bedded right;
The Boy, he took his portion and scattered it far and near,
But I held on to my wages to buy more farming gear,
And I looked about for a woman, and married, and settled down,
And kept so busy I've seldom gone twice in the year to town.

"I am the Elder Brother—when he came strolling back
I strove to send him packing to follow his former track,
Yea, I who had heaved and lifted along with the other men,
I urged the Old Man blackly to let him shift again.

"And ever I grew more bitter to see that the Right was done
To me, the Elder Brother, *in re* the Prodigal Son,
And each plea knotted me harder, I stood as firm as a rock—
Till one day down in the village I heard a Young Man talk

"(A queer young chap from somewhere—folk said from Gallilee)
Of God—and Love—and Brother—and He seemed to speak to me,
As He told of the lost sheep straying far from the wonted track—
For only that day a fortnight, I brought one in on my back,
And I hadn't stopped to chide it, but I had carried it in—
And I saw I'd treated it better than my own blood and kin;
And I went back home, and was decent, and joined the lad at the fire
And I even laughed at his stories, though I knew he was half a liar!

"But I'd like to know what happened to The Lad who was young as he,
Who talked so plainly to people and who seemed to speak to me!"

The Church Congress—II

EVERY one of the sessions of the Church Congress, held in Rochester, New York, on the four days beginning December 7th, was of a character to hold an audience. Much that was prepared as a part of this report had unfortunately to be deleted, because of lack of space. We continue the narrative begun last week.

WEDNESDAY EVENING

Dean Ladd of the Berkeley Divinity School read the opening paper in discussing the question, "Is Capitalism a Controlling Influence in the Church?" He declared that wealth was not evil in itself; without wealth there could be no civilization. Capital is necessary and good. Where is the menace to the Church in capitalism?

Capitalism in the Church

Speaking of latter developments in the use of capital he said that the guilds were organizations of capitalists in the middle ages. Just prices were fixed by general consent. The relation of the Church to such systems was quite simple. Then, the Church could denounce avarice. It could hold usury in check, or any unfair practice. The mediaeval Church recognized facts. St. Thomas Aquinas treated political economy as a department of Christian ethics.

But capital passed out of the control of the Church. Then the Reformation came and released the control of science, art, literature, etc. With the practice of stewardship and thrift came the increase of capital, and human rights and property rights are put on a level.

The speaker regretted that worthy clergymen will hob-nob with the rich, and many more clergymen deny there is any such problem. But the rich and the poor do not mingle in our congregations and vestries, and we are not satisfied with the verdict of "Not guilty". The power of capitalism is what we have made it. The remedy is a more compelling faith in Jesus Christ and fellowship with Him.

The Rev. Dr. Ernest M. Stires spoke to the question as he understood it—"Is the Rich Man by his influence dominating the Episcopal Church?"—and then by quoting incidents that have come under his observation showed that a number of wealthy men, who would naturally be classed as capitalists, had been generous and faithful members of the Church without any effort to secure control. He said that if every incident of alleged domination by the rich and their effort to control were given thorough investigation, he believed that for one instance, where such proved to be the case, there would be a score or a hundred cases where the influence of the capitalists was quite the reverse.

Mr. Paul Blanchard of Rochester, educational director of the Amalgamated Clothing Workers, was the next speaker. He answered the question, "What is Labor's attitude toward the Church?" by saying that labor had no attitude; there were all kinds of opinions. He described the views of the progressive section.

Professor Nixon of the Rochester Theological Seminary said that the Church should take sides whenever the moral issue becomes clear. He said that capitalism conditioned the life of the Church to-day and was in moral conflict with the ethical Church. Technically capitalism does exert a controlling influence, but in a larger and more prophetic sense he said it did not.

"If the Church can keep a prophetic voice, if it can remain free and searching for the truth we will see the older economic organization gradually pass away, and in its place will come glimmerings of a new order."

The Rev. John T. Rose remarked that selfish socialism was anti-social. The clergy were not influenced by any consideration but that of duty.

The Rev. Thomas L. Cole contended that the capitalistic system too often controls the election of vestrymen, trustees, and other officers, but the heart of the Church is right.

After several young women had spoken the President remarked on the earnestness of the speakers and noticed that all spoke well of the Church.

THURSDAY MORNING

"The Pastoral Office in the Light of the Ministry of Healing" was the topic. The Ministry of Healing was described by the

Healing and the Pastoral Office

Rev. Dr. Edward S. Travers, as one phase of effort of our Saviour Jesus Christ to achieve a great objective, in which His disciples shared. Early Christians formed an estimate of Jesus Christ on the basis of His ministry. From the close of the apostolic age it appears and disappears from time to time. It may be that the Holy Spirit is trying to reveal more and more.

To-day, is the Gospel only for those who are sound in health? The sick have been neglected. Failure to notify the clergy is a poor excuse for this neglect. The deacon is commissioned at ordination to search for the sick. Once a deacon, always a deacon. So the priest and the bishop have the deacon's obligation. The bishop is commissioned to heal the sick, as part of his pastoral office.

The Rev. Dr. Samuel McComb said that we have a new knowledge of the life of Jesus Christ. He lifted the burden of disease. The weapon in the warfare against diseases of mind, body, and spirit is boundless faith in God. In the cure of mental and physical maladies and cases of demon possession faith effects cures where all other methods fail. As in medical science all genuine treatment must be preceded by a careful diagnosis, so spiritual healing has principles.

Dr. McComb referred to the undoubted sincerity and high spiritual character of Mr. Hickson, but deplored his methods, saying that in the present day use should be made of all the aids in the treatment of disease that science or psychology had to offer.

Dr. Elwood Worcester reiterated this thought and added that he believed Mr. Hickson to have unusual psychic powers which would be of great value in treating certain cases of insanity where obsession is present.

THURSDAY AFTERNOON

The Rev. John M. McGann, D.D., was the affirmative essayist in discussing the Principles Involved in the Approach to Church Unity with the Congregational Churches, which was the afternoon topic.

Never since the Reformation period has there been such a wide-spread, passionate conviction that the visible organic union of Christendom is a primary Christian obligation, an article of the faith. But the need for it rather than the way to it has characterized the preachments and literature of the topic.

The Approach to Church Unity

"The first specific proposal for the healing of the breach was the informal recommendations of March 1919 with which we are all familiar, and the signatories conclude their preface with this paragraph, 'While this plan is the result of conference in which members of only one denomination of non-episcopal Churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.'

"Since that document was issued, notable changes of sentiment and, probably, conviction have taken place in all Christian Churches. There has been a General Convention, a Geneva Conference, the meeting of the bishops at Lambeth, and we have at last a fairly accurate knowledge of the attitude of the Eastern Church towards reunion. It is not too much to say that 1920 has furnished the Concordat with a historical context, and it is in the light of this context that it may be studied."

Dr. McGann entered into consideration of the place of Confirmation and Holy Communion under the Concordat, and then devoted some attention to the Congregational minister who might conform to its proposals.

"The way to Rome is smooth and unambiguous and any defense beyond acceptance of the Roman claims unnecessary, but the way of these protagonists of unity will not be smooth and their action will not be so unequivocal as to make explanation and defense superfluous.

"I look to these men for a new contribution to Catholicity, a new mood of inclusiveness. We have been interpreting it mechanically, fingering an ecclesiastical card catalogue. Now we shall deal with living souls manifesting the impulse towards organic union, while preserving, as living things must always preserve, the richness of diversity. To ordain such men is to test the working value of our formularies and the grace of holy orders. As I read the objections which have been formulated against any such plan, I ask myself whether Christ intended that His priests must fulfill all the requirements outlined by Dr. Jenks in his paper on Holy Orders before the Catholic Church can plead before men 'the Lamb of God which taketh away the sins of the world!' There is a subtle irony in requiring from a Congregationalist what the bishops have not yet required of our own candidates."

Bishop Davies followed in the discussion. He expressed strong sympathy with the effort towards reunion and his belief that in so great a cause we must be ready to make some ventures of faith. Being assigned to the negative side, he reviewed constructively the chief difficulties involved. These lie in the approach in particular instances rather than in a corporate way: in the lack of any clear statement of the principle of transmission of ministerial authority from our Lord: in the silence

as to the confirmation of the laity: in a liturgical minimum too small for adequacy: in the loose admission to the Holy Communion: and in the apparent lack of continuity.

The Rev. Stephen E. Keeler said that the present divided Christendom was undoubtedly contrary to the will of Christ, and that there was a wide-spread desire or longing to return to unity. To tell how present conditions have come about is a long task. The speaker declared that "if union depends on any compromise it is impossible", and spoke of a Congregationalist who might be ordained by a bishop as likely to be regarded as a "very much hyphenated Congregational-Protestant-Episcopalian."

Mr. Charles C. Marshall, himself a convert to the Church, said that the nobility of Christian Unity as an ideal is undisputed. There is only one superior to it, and that is fidelity to Christian truth. Facts cannot be denied or overlooked to accommodate unity without disloyalty to truth. There are at least four facts of Catholic and apostolic faith and order involved in the Concordat issue:

(I) That Jesus Christ is God. The Congregational Churches have been and are very tolerant of the denial of this.

(II) That the words of institution express a fact and not a metaphor; express Real Presence and not the mere commemoration of an event. Congregationalism stands for the commemoration only.

(III) That the episcopate is an episcopate of apostolic succession. This Congregationalism denies.

(IV) That the priesthood is something more than the ministry of the Word, and that ordination imparts a unique office and function. This Congregationalism denies.

The present state of the Congregational mind, as declared since the Concordat appeared, shows no change in its attitude toward Catholic and apostolic faith and order touching these four points. The Rev. B. J. Stambaugh, a Congregational minister lately confirmed by the Bishop of Massachusetts and who is said to have accepted a position under the Bishop of Michigan on his Cathedral staff, has just stated over his signature that he repudiates nothing Congregational and yields to no new conviction. He says, "Doctrinally I can see no difference." The Rev. Wm. E. Barton, pastor of the First Congregational Church of Oak Park, Chicago, after he had signed the Concordat, stated in the *Congregationalist* that, if anybody has any apostolic succession, Congregationalists have it. "I do not know," he says, "of any grace which the Bishop of the First Church of Rome could impart to the Bishop of the First Church of Oak Park, Chicago, which the Bishop of the First Church of Oak Park, Chicago, could not impart to the Bishop of the First Church of Rome." The Rev. Dr. Newman Smyth, one of the signers of the Concordat, in his book, *Passing Protestantism and Coming Catholicism*, has suggested that the words of Institution, "This is my Body", are *in pari materia* with the metaphor, "Consider ye the lilies".

It is difficult to see how in the face of such underlying facts as these, Mr. Marshall thought, the Concordat can be made to operate. It would be an experiment of stupendous danger in which nothing of real good could be accomplished for Congregationalism, but in the attempt at which the Protestant Episcopal Church might well lose her Catholicity and her apostolicity.

After a number of volunteer speakers, including the Rev. Dr. B. Talbot Rogers (who spoke on the proposed amendment to Article VIII of the Constitution in the last General Convention), Dean Fosbroke insisted that a recognition of the sincerity and good faith of the Congregational men offering to receive episcopal ordination was a principle governing the approach to unity and that the questions previously brought up were mainly secondary. He argued that they thought they would find something in the continuity of episcopacy and that episcopacy could learn something from their freedom. "There is something immensely valuable," he said, "in their free exploitation of the riches of our heritage and in the self-determination of the group. It has been said here that Episcopalians do what they like and I sometimes think there is an added fillip given that untrammelled action by the sound of the breaking of rubrics. There might be a fertilization of the Church by the immediate experiences of these local Congregational groups." He then denied that the steps toward union were in any sense a perilous "venture."

THURSDAY EVENING

"What is the Judgment of the Christian Conscience on the Relation between Stronger and Weaker Nations?" On this topic the Very Rev. Howard C. Robbins, D.D., said:

"The Christian conscience is not numb to the long agony of Armenia. It is aching with pity and smarting with self reproach.

Stronger and Weaker Nations
Above all, it is taking to heart its own impotence, and reading a plain mandate to bestir itself and to provide machinery which will make the repetition of such a tragedy impossible.

There was Christian sentiment enough in the world to have stopped the Turkish butcheries long ago and saved the bleeding remnant of the Armenian people: the trouble was that it was not organized, it had no political means of expression. There was Christian sentiment enough to have stopped Germany's tiger-pounce upon Belgium and to have saved the youth and joy and promise of our civilization from being trodden underfoot, but again it was impotent and helpless because it lacked the means of political expression. Nations as well as individuals have rights, absolute and relative; the absolute right to life, the relative and qualified right to self-determination. The stronger nations can take care of themselves, but the weaker must be safeguarded; the world must be organized for the maintenance of public right. Without such political organization, the war would have been fought in vain, its sacrifices would have been unavailing, and its victory dust and ashes. But with such an organization for international coöperation, no matter how crude at first, how tentative, how imperfect, a great door of opportunity has been opened for the effective expression of the Christian conscience. If Christian purpose will take advantage of it, allying itself with the forces of political liberalism, the world may hope to enter through it upon a new way of life.

The Rev. Dr. Symonds of Montreal, after stating that the Christian conscience negatively protests against injustice and positively prescribes justice and helpfulness, proceeded to develop the theology upon which this conscience is based. He traced the rise of the ethical monotheism of the prophets, growing out of the nationalism that preceded it. The teaching of Jesus related itself to the prophetic teaching, which was carried by Him to its ultimate development.

St. Paul is the first to give theological expression to Christian internationalism. In the theory of the Holy Roman Empire (cf. Bryce's well-known book) an attempt is made to elaborate a practical internationalism. This did good service, but broke down towards the end of the middle ages.

The League of Nations is an attempt to revive a practical internationalism. It, too, must rest upon a religious basis.

Dr. James Hardy Diller believed that the question of the relation between smaller or weaker nations and larger or stronger nations turns on the growth of righteousness and can be solved on no lower plane than that of enlightened conscience. It is not impertinent to take note of the contribution of small nations to civilization. A small, compact folk-group fosters a freedom and independence in local ways that make for originality. In originality and variety civilization is enriched. In large nations there is a tendency to imitate and assimilate the ways of some distant center. London, Paris, Berlin, New York, dominate. We lose the variety of local color and initiative. Fear of aggression, rivalry, and struggle for material wealth, along with pride and love of power, are reasons for consolidation. So long as nations accept the principle of an inevitable rivalry instead of the principle of universal brotherhood, this tendency must continue to the oppression and absorption of smaller nations. If the temptation be resisted, it will be due to the spread of the spirit of righteousness, which is hampered by the struggle between the larger nations themselves. Free trade would go a long way toward undoing the cause of international struggle, but we cannot have free trade until the principle of coöperation and brotherhood is acknowledged. The only solution to the question of righteous relations among nations is the spread of the spirit of the gospel which Jesus Christ taught. If good is to come out of the world war it will be through its pressing home the idealism of this conviction.

The Rev. Canon E. A. Burroughs, an English visitor, spoke on this question, saying:

"The great need of the hour is in some way to set free and make visible the world unity that in some senses already exists. The world is economically one and it is, therefore, imperative to find some political expression of this unity or the world will come to suicide. Germany tried to unify the world under her command, but failed. The nations seem more divided than ever now, but if we look back to the war we will find that behind all barriers men are brethren after all."

The speaker said the world must escape from dangerous half-truths, and in this connection spoke of self-determination, which he said was a half-truth that had served the allied side during the war. Any attempt at self-determination must be checked that was not in the direction of the whole. He disagreed with Professor Dillard somewhat on the value of the small nations, and said that when a smaller nation was seeking to assert itself one must ask whether the small nation was selfish. He declared that the multiplication of small nations in Europe was turning the clock back and risking progress already achieved.

FRIDAY MORNING

The Rev. Dr. Charles L. Slattery read an elaborate paper on A More Effective Lent, suggesting a more varied programme

A More Effective Lent

of services and a larger feature of instruction with Bible classes taught by the rector, and lectures on Biblical and other subjects by the clergy of the parish on the same days in successive weeks. Ash Wednesday ought to be a quiet day of meditation. The days of Holy Week, especially Good Friday, might well be the time for direct appeal to the affections, the sense of gratitude, and the duty of loyalty. For use in Lent the rector might recommend selected books for members of families suited to age and power of understanding. It ought to be remembered that the practice of self-denial is the best moral and spiritual training. Lent must be for man, as the Sabbath was said to be.

The Rev. Selden P. Delany, D.D., said: "Two attitudes of mind are possible when we feel dissatisfied with the way in which Lent is observed. One is to turn our backs upon the experience of the past and strike out upon new and untried paths. The other is to return to the ancient and traditional practices of the Church, which have proven so helpful to millions of faithful souls in all ages.

"We have learned the value of preparation if we are to wage war effectively. The same is true of our spiritual warfare during Lent. If everyone in the Church prepared for Lent properly on Shrove Tuesday, not by eating pancakes, but by being shriven from their sins, we should have a more effective Lent."

The Rev. Dr. John W. Suter said that he still believed in Lent as a great institution, but an observance of this season often brought on an attack of spiritual indigestion. Our Prayer Book needs to be greatly relieved of "sad violet". The Litany is penitential and the collects are steeped in sad, Augustinian violet.

The speaker prophesied that the time will come when Easter will be an immovable feast, the second Sunday in April, and Lent will be the two weeks before Easter. Lent must be shortened and the religious life will be intensified. People will live life together, not with an imported minister, but with their own rector.

At this point Bishop Brent remarked that he "disagreed with much that has been said".

There were a number of volunteer speeches on various aspects of the question.

FRIDAY AFTERNOON

"To What Extent Does the Consecration of a Church Building Remove It From Secular Uses?" This was the topic.

The Sanctity of Church Buildings

The Rev. Dr. Gustav A. Carstensen attributed the secularization of religious edifices in this country to three causes: (1) The tradition of the New England meeting-house as school, town-hall, and church all in one. (2) Over-emphasis upon the "Gospel of the Secular Life"—the immanence of God at the expense of the complementary truth of His transcendence. (3) The necessity of adaptation to a new material environment which has obscured idealistic values.

Hope for a proper reverence for the habitation of the Lord where His honor dwelleth lies in the increasing observance of perpetual reservation of the Blessed Sacrament.

The paper by the Rev. Dr. William Norman Guthrie was devoted to the topic as related to the Public Forum, with especial attention to that conducted at the Church of the Ascension by Dr. Grant. Dr. Guthrie had himself conducted such a forum. "Nothing in my ministry was to me so unpleasant an experience, although nothing was more instructive." But he had abandoned it because it became apparent, among other reasons, that there was a "menace to any other work of a totally other character at any other hour, so long as a reactionary press could exploit the forum in ways subtly disquieting to the general public and productive of entirely false impressions among the constituency of the parish."

Dr. Guthrie's presentation of his topic was logical and exhaustive. His conclusion was that the forum was worthy of approbation and should be continued. Its disadvantages were overbalanced by the fact that it was a practical means of presenting the gospel to a class of people who would otherwise not be reached. The down-town churches of New York can only exist if they "discover and invent striking original means of interesting a constituency right along".

The paper of the Rev. Dr. Lyford P. Edwards dealt with the historical side of the question only. It showed the use of consecrated church buildings for many ages as theatres, counting houses, restaurants, meat markets, fortresses, safety deposit vaults, merchandize warehouses, court houses, parliament buildings, etc., and reached the general conclusion that any use of a consecrated church which can be shown to be necessary or advisable for the social welfare can claim the sanction of history.

Several volunteer speakers took opposite sides on the question.

The Rev. Dr. Slattery read a valedictory and Bishop Ferris pronounced the benediction.

Dr. Walter F. Prince, who was quoted last week as saying that he did not know a psychologist who was "volubly opposed"

Misreported

to the idea of communication with the spirits of the departed, corrects the statement. "What I said was: I do not know of one psychologist in this country who is volubly adverse and (note emphasis on the "and") who has investigated enough by reading of the records and by experimentation to avoid falling into elementary and grotesque blunders when he discourses upon the subject."



The Religiousness of Christmas

BY THE REV. THOMAS F. OPIE

IT was Dickens who said, "There's a magic about the very word 'Christmas'!" Indeed there is! And passé and hardened indeed is he who is not moved by the spell of this magical season. Christmas is like music, and he who has none of this season's magic fluid in his soul, and is not moved with the concord of the sweet Christmas spirit, is verily "fit for treasons, stratagem and spoils!"

How glad are the children as they anticipate the ecstasies of Yuletide! How joyous the college boys and girls as they homeward go for the holiday season! How proud and happy the fond father and mother as they greet the returning youths with the thrill of the Christmas kiss! How blissful life seems when the Yule-Log burns and glad Christmas bells chime their gladdest chants! How sweet life is because of the angels' song, "Peace on earth to men of good will"! Ah, how magical indeed is Christmas!

But to those who catch merely the jolly holiday spirit of the season, missing the deeper and grander and sweeter joys of the more serious aspects of the celebration's truest significance—to those who fail to apprehend and to appreciate the sweet reasonableness of the religious festival, Christmas has only a shallow meaning.

It is only to those whose very deepest spiritual emotions are stirred by the "fact of Christ", whose souls have caught the deeper music of the religiousness of Christmas and whose voices echo and re-echo the gladness of a contented spirit, whose life and character show forth the birth of the Christ-life within their own hearts—to these happy souls Christmas carries joy inexplicable.

Only these—and such as these—are capable of realizing the high, glad climax.

And what is a "holiday" but a "holy-day"? It is to religion—to the Church—that the world owes its holidays! Holidays were originally religious celebrations. They were the holy days of the Church. If only the hard worked laboring man, the anemic and sedentary office man—the light-hearted college boy and girl—could realize the holiness of their holidays—what a difference it would make in the temper and disposition of their lives!

What a Christmas this would be if the holiness of the season were made paramount to shallow amusement and noisy display! Our joy would not thereby be lessened—rather would it be heightened, intensified, and made to be an emotion glowing and glorious.

"Behold! I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord!"

"O come, let us adore Him!"



THERE WAS no room for them in the inn—and a manger cradled the King and a stable was His lodging. It is a strange and a very beautiful thing that from unnoticed places, in unexpected ways, often from mean and lowly sources, come life's most treasured blessings. Our Lord in His nativity glorified the common things of life. Christ does not undervalue purple and fine linen, nor condemn place and power. Not that; He has lodged with kings and been at home in royal courts. But neither does Christ despise the weak and humble things of this world; He even uses the simple to confound the wise. Where there is simplicity of mind, sincerity of soul, and purity of purpose, Christ enters in, whether the dwelling be a mansion or a cottage.—*St. Andrew's Cross.*

The Employment Problem

By Clinton Rogers Woodruff

EMPLOYERS' relations in American industry should accord with and express those ideals of justice, equality, and individual liberty which constitute the fundamentals of our national institutions. This is the view of a committee of the National Chamber of Commerce which has recently studied the problem. The terms of employment in its opinion should conform to the essential requirements of economic law and sound business practice. They should, through intelligent cooperation, based on a recognition of mutuality of interest, conduce to high productive efficiency. They should reflect in ever-increasing degree an effort to realize broad ideals of individual and social betterment. In government and public service employment the orderly administration of government must be assured, and the paramount interest of the public protected. With these essential purposes in view, and conscious of the obligation of management to insure their observance and practical operation in industrial affairs, the committee on industrial relations of the chamber (as the committee was called) stated its belief in certain principles that may be said to represent the employers' side of the pressing problem of employment, in many respects the paramount phase of the present industrial situation.

In the first place the committee declares what is generally admitted without debate, that any person possesses the right to engage in any lawful business or occupation, and to enter, individually or collectively, into any lawful contract either as employer or employee, subject of course to the valid exercise of public authority. There is much, very much, less general agreement on the second principle declared by the committee—namely, the right of open-shop operation, that is, the right of employer and employee to enter into and determine the conditions of employment relations with each other. This the committee declares to be an essential part of the individual right of contract possessed by each of the parties, but that position is not only vigorously controverted, but has been at the basis of many of the recent strikes, and it will be many long years before it ceases to be a burning issue. Employees argue that they have the same right to establish a monopoly of labor that producers have to create a monopoly of their product. The public, however, abhors a monopoly whether of labor or product as much as nature abhors a vacuum.

When the committee declares that "all men possess the equal right to associate voluntarily for the accomplishment of lawful purposes by lawful means," and thus, "the association of men, whether employers, employees, or others, for collective action or dealing confers no authority over, and must not deny any right of, those who do not desire to act or deal with them," we must record a gain for collective bargaining as significant as the declaration in its behalf appearing in the republican national platform. Who a decade ago would have prophesied that the leading business body and a great national party would come out flatly for collective bargaining? That such is the case shows how the world is progressing.

In its fourth plank the committee touches upon a phase that bids to assume very considerable prominence as the rights of the public come in for an increasing share of attention. This plank reads: "The public welfare, the protection of the individual, and employment relations require that association or combinations of employers or employees, or both, must equally be subject to the authority of the state and legally responsible to others and that of their agents." This involves another highly controversial question, but in time the right of the state, or *commonwealth* as I prefer to call the aggregate of the people acting in their governmental capacity, to be considered as the final arbiter must be conceded.

One is impressed with the sense of social obligation underlying the declaration that, to develop with due regard for the health, safety, and well-being of the individual, "the

required output of industry is the common social obligation of all engaged therein." The restriction of production effort or of output by either employer or employee for the purpose of creating an artificial scarcity of the product or of labor is an injury to society.

It is a new sensation to read of "common social obligations" in such statements, but a mighty pleasant and reassuring one. Its use marks a milestone of progress.

A similar sense of social obligation is to be observed in the plank that insists that the wage of labor must come out of the product of industry and must be earned and measured by its contribution thereto. That the worker, in his own and in the general interest, may develop his full productive capacity, and may thereby earn at least a wage sufficient to sustain him upon a proper standard of living, it is "the duty of management to cooperate with him to secure continuous employment suited to his abilities, to furnish incentive and opportunity for improvement, to provide proper safeguards for his health and safety, and to encourage him in all practicable and reasonable ways to increase the value of his productive effort." A few years ago such a statement would have been regarded as highly radical. Now it would be looked upon as hopelessly conservative by the radical element, as would the contention that the number of hours in the work day or week in which the maximum output, consistent with the health and well being of the individual, can be maintained in a given industry should be ascertained by careful study and should never be exceeded except in case of emergency, and *one day of rest in seven, or its equivalent, should be provided*. The reduction in working hours below such an economic limit in order to secure greater leisure for the individual, the committee points out, should be made only with full understanding and acceptance of the fact that it involves a commensurate loss in the earning power of the workers, a limitation and a shortage of the output of the industry, and an increase in the cost of the product, with all the necessary effect of these things upon the interests of the community and the nation. "Adequate means, satisfactory both to the employer and his employees and voluntarily agreed to by them, should be provided for the discussion and adjustment of employment relations and the just and prompt settlement of all disputes that arise in the course of industrial operation." This is generalization with which there will be but little dispute. The trouble will come when and where and how to apply it. Here is where the state may have to step in and assert its authority—in the interest of the whole community. It is an open question whether compulsory arbitration or the Canadian industrial disputes system or some other form offers the best experimental effects. There was a time when it was supposed to be necessary for gentlemen to resort to arms to settle their differences. We are in that period now in the matter of industrial disputes.

When, as the committee sets forth, in the establishment or adjustment of employment relations, the employer and his employees do not deal individually but by mutual consent, such dealing is conducted by either party through representatives it is proper for the other party to ask that these representatives shall not be chosen or controlled by, or in such dealing in any degree represent, any outside group or interest in the questions at issue. This it will be seen at once raises another highly controversial point—the right of labor unions to be considered in the settlement of labor disputes. With insistence of the committee that the state is sovereign and cannot tolerate a divided allegiance on the part of its servants, there will be general agreement. While the right of government employees—national, state, or municipal—to be heard and to secure consideration and just treatment must be amply safeguarded, the community welfare demands that no combination to prevent or impair the operation of the government, or of any government function, shall be permitted. There will also be general agreement with this con-

tention that "in public service activities, the public interest and well being must be the paramount and controlling consideration. The power of regulation and protection exercised by the state over the corporation should properly extend to the employees in so far as may be necessary to insure the adequate, continuous, and unimpaired operation of public utility service." There ought not to be much dispute over that point, and yet it is the question involved every time a strike is threatened on a railroad or street railway or in a telephone exchange.

A book that declares "those inevitable partners in the trade and well being of the world brought so close together that no bolshevism can get through" is the way the publishers (The Century Co.) describe Meyer Bloomfield's new book *Management and Men*. Mr. Bloomfield, whom I first knew as a Boston settlement worker some years ago, went abroad in 1918 to report on new developments in the British labor fields. It is generally conceded that what British industry and labor are now doing is of the utmost practical interest to every American employer and workingman, to every thoughtful American citizen. The present interesting volume is the result of that trip. It is a first-hand interpretation of big industrial happenings. The leading minds in the labor and management field of Great Britain assisted. It presents in full the documents, which may almost be considered historic, which underlie the present industrial relations projects of British industry. For this reason the appendix has been made unusually large. The material in it serves as a practical manual of British joint industrial management. Bloomfield has earned a reputation as an authority in the vocational education field and as a labor administrator, so he approached the whole subject from the point of view of an interested and initiated observer. He therefore writes with a degree of assurance, if not always of sympathy.

Sherman Rogers in an article in the *Outlook* quotes a Bridgeport (Conn.) manufacturer as saying that "the shop representative plan is one of the greatest events of the twentieth century". Shop representation, broadly speaking, according to Mr. Rogers, takes in all of the various plans of shop committees, industrial works councils, and other plans too numerous to mention, all of which, however, have the same cardinal and fundamental principles, namely:

1. An equal number of delegates elected by secret ballot in the shop, who meet with a like number of representatives of the management semi-monthly or monthly to discuss various industrial problems with a view to providing effective communication and means of contact between the management and employees on matters pertaining to industrial relations.
2. Affording to employees a voice in matters pertaining to their employment and to their working and living conditions.
3. Maintaining the principles of cooperation and confidence between the management and employees by providing regular facilities for access by employees' representative to the management, and for consultation by the management with representatives of the employees.
4. Promoting the common interests of the management and the employees on matters pertaining to the workers' organization, industrial efficiency, and social well being.

Wm. Leavitt Stoddard has written a brochure on this subject which he calls *The Shop Committee*, with the subtitle, "A Handbook for Employer and Employee". It is intended to present the essential principles and facts of what such committees are, and how they work in a few of the many instances in which they have been established. Like Bloomfield's book it is really a product of the war, resulting from Mr. Stoddard's experience as an administrator for the National War Labor Board, somewhat broadened by research. It presents within brief compass a very considerable mass of interesting detail about an interesting phase of a pressing problem. That it is so is due to the fact, as Mr. Rogers, in his worth while article points out, that one of the outstanding features of the plan as it has worked out during the past eighteen months is that there has never been a single case where the meetings broke up in a wrangle. Managers, according to his article, all over the country have expressed their amazement at the spirit of friendliness and genuine good will manifested by the workers' delegates in all of the hundreds of meetings that have been held throughout the country in plants where the shop committee plan had been

adopted. The very fact that the management has shown a willingness to confide in and meet the workers with its cards on the table has naturally proved to the workingman, "right off the reel", that the management was sincere and actually desired a closer relation and better understanding with the men in the plant, and they have been quick to respond in the same spirit.

This statement and the experience set forth in Mr. Leavitt's book may well be weighed in connection with some of the declarations of the chamber already commented upon.

"How shall we revere the human soul, our greatest undeveloped resource?" is the question Roger W. Babson asked in an address on *The Soul in the Employee* delivered before the Chicago Association of Commerce. Then he proceeded to say:

"Just let us know better the people with whom we work and the people with whom we are surrounded. Let us know them better. Last week I was visiting the home of a famous manufacturer and he took me out to his farm. He showed me his cattle. Above the head of each heifer and each cow was the pedigree. The most careful record was kept on every animal. A blue-print he had in his library at home of every one of those animals, and yet when we began later to talk about the labor problem in his own plant I asked him how many of those people did he know about and he told me—I quote his words: 'Why, they are all alike to me, Mr. Babson. I don't know one from the other.'

"Later in the evening—it was during the Christmas vacation, a few weeks ago—a young fellow came in, drove up to the house in a fancy automobile, and came in and asked for his only daughter to take her to a party. I didn't like the looks of the fellow very well and after they had gone out I said to him: 'Who is that chap?' The father said: 'I don't know—some friend of Mary's.'

"He had every one of his cows blue-printed, but he didn't know the name of the man who came to get his only daughter and who didn't deliver her until two o'clock the next morning, and that man is one of the largest manufacturers in Albany.

"I repeat that we have gone crazy over the structure. We have gone crazy over the things above ground and we are absolutely forgetting the greatest of our resources, the human resource upon which it all depends. How shall we develop it?

"I say first by giving thought and attention to people, establishing points of contact. Do humanly, do individually, do man to man what you are trying to do in a great big way through the printed page. The second way to develop this human resource, to revive in man a desire to produce and a joy in production, is in giving people responsibility."

Surely here is the thought that must not be overlooked in considering all these vexing questions. I cannot sum up better than by quoting again from the same address:

"We have forgotten the latent power in the human soul, in the individual, in the community, in the different parts of the country. We have forgotten those human possibilities upon which all prosperity ultimately depends. I cannot perhaps emphasize that any more than by saying that the foundation of progress is spiritual, not material."

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]



Keeping Christmas

ARE YOU willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the eternal love? Then you can keep Christmas.

And if you keep it for a day, why not always?

But you cannot keep it alone.—Henry Van Dyke.

Balthasar Argues for the Soul

"THOU hast been very good to me, O God," he said. "Give me, I pray Thee, to see the Saviour again, and worship Him, and Thy servant will be ready to go in peace."

The words, the manner, the singular personality of the simple prayer, touched Ben-Hur with a sensation new and abiding. God never seemed so actual and so near by; it was as if He were there bending over them or sitting at their side—a Friend whose favors were to be had by the most unceremonious asking—a Father to whom all His children were alike in love—Father, not more of the Jew than of the Gentile—the universal Father, who needed no intermediates, no rabbis, no priests, no teachers. The idea that such a God might send mankind a Saviour instead of a king appeared to Ben-Hur in a light not merely new, but so plain that he could almost discern both the greater want of such a gift and its greater consistency with the nature of such a Deity. So he could not resist asking:

"Now that He has come, O Balthasar, you still think He is to be a Saviour, and not a king?"

Balthasar gave him a look thoughtful as it was tender.

"How shall I understand you?" he asked, in return.

"The Spirit, which was the Star that was my guide of old, has not appeared to me since I met you in the tent of the good sheik; that is to say, I have not seen or heard it as formerly. I believe the voice that spoke to me in my dreams was it; but other than that I have no revelation."

"I will recall the difference between us," said Ben-Hur, with deference. "You were of opinion that He would be a king, but not as Caesar is; you thought His sovereignty would be spiritual, not of the world."

"Oh, yes," the Egyptian answered; "and I am of the same opinion now. I see the divergence in our faith. You are going to meet a king of men; I, a Saviour of souls."

He paused with the look often seen when people are struggling, with introverted effort, to disentangle a thought which is either too high for quick discernment or too subtle for simple expression.

"Let me try, O son of Hur," he said directly, "and help you to a clear understanding of my belief; then it may be, seeing how the spiritual kingdom I expect Him to set up can be more excellent in every sense than anything of mere Caesarean splendor, you will better understand the reason of the interest I take in the mysterious person we are going to welcome.

"I cannot tell you when the idea of a Soul in every man had its origin. Most likely the first parents brought it with them out of the garden in which they had their first dwelling. We all do know, however, that it has never perished entirely out of mind. By some peoples it was lost, but not by all; in some ages it dulled and faded; in others it was overwhelmed with doubts; but, in great goodness, God kept sending us at intervals mighty intellects to argue it back to faith and hope.

"Why should there be a Soul in every man? Look, O son of Hur—for one moment look at the necessity of such a device. To lie down and die, and be no more—no more forever—time never was when man wished for such an end; nor has the man ever been who did not in his heart promise himself something better. The monuments of the nations are all protests against nothingness

after death; so are statues and inscriptions; so is history.

"The greatest of our Egyptian kings had his effigy cut out of a hill of solid rock. Day after day he went with a host in chariots to see the work; at last it was finished, never effigy so grand, so enduring: it looked like him—the features were his, faithful even in expression. Now may we not think of him saying in that moment of pride, 'Let Death come; there is an after-life for me!' He had his wish. The statue is there yet.

"But what is the after-life he thus secured? Only a recollection by men—a glory unsubstantial as moonshine on the brow of the great bust; a story in stone—nothing more. Meantime what has become of the king? There is an embalmed body up in the royal tombs which once was his—an effigy not so fair to look at as the other out in the desert. But where, O son of Hur, where is the king himself? Is he fallen into nothingness? Two thousand years have gone since he was a man alive as you and I are. Was his last breath the end of him?"

"To say yes would be to accuse God; let us rather accept his better plan of attaining life after death for us—actual life, I mean—something more than a place in mortal memory; life with going and coming, with sensation, with knowledge, with power and all appreciation; life eternal in term though it may be with changes of condition.

"Ask you what God's plan is? The gift of a Soul to each of us at birth, with this simple law—there shall be no immortality except through the Soul. In that law see the necessity of which I spoke.

"Let us turn from the necessity now. A word as to the pleasure there is in the thought of a Soul in each of us. In the first place, it robs death of its terrors by making dying a change for the better, and burial but the planting of a seed from which there will spring a new life. In the next place, behold me as I am—weak, weary, old, shrunken in body, and graceless; look at my wrinkled face, think of my failing senses, listen to my shrilled voice. Ah! what happiness to me in the promise that when the tomb opens, as soon it will, to receive the worn-out husk I call myself, the now viewless doors of the universe, which is but the palace of God, will swing wide ajar to receive me, a liberated immortal Soul!

"I would I could tell the ecstasy there must be in that life to come! Do not say I know nothing about it. This much I know, and it is enough for me—the being a Soul implies conditions of divine superiority. In such a being there is no dust, nor any gross thing; it must be finer than air, more impalpable than light, purer than essence—it is life in absolute purity.

"What now, O son of Hur? Knowing so much, shall I dispute with myself or you about the unnecessary—about the form of my soul? Or where it is to abide? Or whether it eats and drinks? Or is winged, or wears this or that? No. It is more becoming to trust in God. The beautiful in this world is all from His hand declaring the perfection of taste; He is the author of all form; He clothes the lily, He colors the rose, He distils the dew-drop, He makes the music of nature; in a word, He organized us for this life, and imposed its conditions; and they are such guaranty to me that, trustful as a little child, I leave to Him the organization of my Soul, and every arrangement for the life after death. I know He loves me."—*Ben Hur*.

Poems of Christmas 1920

White Gifts

What shall I bring
As a gift to the King,
On this white day of the year?
Let me give the gold of a heart of love,
And a task for Him, as the fragrant myrrh,
And the frankincense of a prayer.

MARY ARONETTA WILBUR.



Co-day's Noël

Good cheer! Good cheer!
The time draws near
When God made all His purpose clear.
Noël! Noël!
God's plans prevail.
The Christ Child, God made Man, we hail.
Believe! Believe!
God's Gift receive.
Of doubt and unbelief take leave.
Adore! Adore!
For God doth pour
His Promise through this open Door.
"Peace!" angels said,
And, o'er Christ's Head,
For good-will among men they plead.
Be strong! Be strong!
Though years seem long,
Still holds the promise of that song.
Attend! Attend!
Earth's woes shall end,
When man, through Christ, becomes God's friend!

CARROLL LUND BATES.



The Christ Light

To the shepherds in the darkness
Round the embers of their fire,
Came the tidings of the Saviour,
Came the flaming Christmas choir.
Radiant fell their dazzling glory;
Wondrous music filled their story;
Singing of God's Offertory,
"Peace, good will to men on earth."
In the light that ever lingers
On the way to Bethlehem,
Let us hasten like the shepherds
When the message came to them.
Bringing joy and purest pleasure;
Bringing love in fullest measure;
In Himself, earth's greatest Treasure,
Light the Christ Child brought to earth.
Holy Christ Child, grant, we pray Thee,
As we share that blessed light
With the angels and the shepherds,
We may know the end of night.
May Thy Presence now attending
While our prayer and praise are blending,
Speed the Word in fulness sending
Light to every life on earth.

MALCOLM SANDERS JOHNSTON.

The Call of Christmas

Unto us a Child is born;
In your hearts, while joys abound,
Christians on this blessed morn,
Let a place for Him be found;
His dear Name is in the greetings
Friends with friends exchange to-day;
Let not gifts or festive meetings
Steal from Him your thoughts away.

Unto us a Son is given,
God's Eternal only Son;
Bonds of sin by Him are rivet;
Grace for man by Him is won:
He in love becomes our Brother,
Virgin-born of Adam's race;
Truth and mercy meet each other;
Righteousness and peace embrace.

Unto us a Child is born;
Unto us a Son is given;
Church and home with boughs adorn,
From our hearts all ill be driven:
Go we forth with joy to meet Him,
In His temples here below,
As the Shepherds went to greet Him,
Nigh two thousand years ago.

MARY ANN THOMSON.



Where Earth and Sky Came Together

Once some shepherds, stoutly watching
O'er their flock on Judah's plain,
Saw angelic forms descending
With God's glory all aflame.

Once the midnight skies were parted
O'er the fields of Bethlehem,
While through Heaven's high arches sounded
"Peace on earth, good will to men."

Once a tiny Babe was nestled
In a stall where cattle fed;
Once some wise men came to worship
One to whom a star had led.

Once for all the skies are parted,
Never more to close again:
Heaven and earth are re-united,
God in Christ, and Christ in men.

WILLIAM LAWRENCE DAVIS.



Croix de Guerre

"A cross of bronze is all I have to mark
The road that means a mother's Calvary!"
"Nay, Mother, see your dear son's palms, and say
Hosanna for the world he died to free!
Behold, again, the cross. Lo, for your tears,
Rises the crucifix of ages far!
The cross of bronze and crucifix seem one,
And in the sky there shines His blessed star!"

MARY LIVINGSTON BURDICK.



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 Church's Ministry

To the Editor of *The Living Church*:

I HAVE just been reading that excellent little paper, the *Church's Ministry*. The problem of recruiting the ministry of the Church would be solved "over night" if only we could, by some means, attack it in the spirit (or shall we say Spirit?) of the early Church.

The Apostolic Church had the immense advantage of being free to meet emergencies quite unhampered by precedent. This freedom from the restricting fence of precedent is the glory of every new enterprise and its loss is the chief weakness of every old institution. I am not writing in the spirit of a radical, but in the spirit of an ultra conservative, for I do not so much seek innovation as restoration of the very old. However, this is neither here nor there, for what the Church needs to-day, in facing present problems, is courage. Courage to break down every wall which may restrict the free operation of the Spirit. To the over-cautious, who cry out that we will surely go wrong if we dare attempt to go at all, the answer is: "The freedom of the Spirit". If we have the right spirit—if we work under the leadership of the Spirit of God, who directed the work of the Apostles—we can not go wrong. The Spirit is making all things new. There is sometimes a danger that the leaders of the Church, as well as those who follow, may, in their extreme loyalty to tradition, be, unknowingly, hindering the work of the Spirit.

The world is to-day moving ahead very fast. This statement is trite. The trouble is not, however, the fast rate of motion; the difficulty is that the world does not clearly know where it is moving to. The Church, on the other hand, knows the goal, but moves too slowly to serve as guide to the world. Young men feel that the Church is a back number—not the Gospel, but the Church. Why is this? The answer to this question is vital to the whole problem of recruiting the ministry. God forbid that we should follow the lead of those denominations who seem to think that moving forward means preaching everything but Christianity! At the same time, a willingness to make such adjustments as are needed, to make the Church more intelligible to the age, is commendable. It is with the Church much as it is with poetry of the old school. Nobody is interested in it who is not educated to understand it. The spirit and the beauty of the old must somehow be enshrined in modern dress to be understood.

Perhaps we are a trifle too exclusive regarding the ministry and have removed it too far from the people. It has become a profession set apart and is too often out of touch with other men. I would not see the requirements for admission to the priesthood lowered one whit. Let them be raised, rather. But can we not restore and revive the lower orders of the ministry? In the last issue of *THE LIVING CHURCH* appeared an interesting letter under this head: On a Popular Diaconate. I hope the suggestions of this letter will not pass entirely unnoticed. But why stop with the diaconate? Why not revive sub-deacon and all the rest? Why not create new orders, if necessary, to meet the situation? A Church which cannot create new means of meeting new situations is dead. Seize the young men, and the old—provided only they be fit persons—and set them to the task. Many of them will not work long before they will themselves be seized with the desire to go up higher. This is the same problem which confronts an army when it finds itself without a sufficient number of trained officers. Men are then promoted from the ranks; men who have proved themselves fit. Is the Church less flexible, less resourceful, than the army?

If the Church (as at Lambeth) recognizes the spiritual effectiveness of ministers of other Christian bodies, it is time for her to recognize the spiritual effectiveness of Church-trained laymen. Let such exercise a recognized ministry, though not, of course, in those matters which pertain exclusively to the priesthood. But let them preach and let them be, God willing, as was Stephen. The title "lay reader" might well be discarded as a most unpoetical, uninspiring designation. Let these men be set apart and ordained, and give them a distinct badge of office. The higher orders of the ministry will not be degraded by so doing, rather they will be exalted, resting upon the sturdy foundation of the loyalty of men whose love for the Church

will make them content to serve in humbler, but not less effective, ways. In this way also will the gap be bridged between the clergy and the laity.

Waterville, Maine, December 7th.

Sincerely yours,

JOHN H. YATES.



The Supply of the Ministry

To the Editor of *The Living Church*:

THE Third Sunday in Advent has been selected for a special effort of the pulpits to appeal for a larger response of young men to the call of the ministry of our Church, the appeal being based upon certain facts set forth by the deans of our theological seminaries.

These facts are not pleasant. For ten years there has been a falling off, particularly during the past four years. Upon the basis of the figures the deans furnish, there is but 56 per cent. of the number of postulants to-day as compared with 1916.

By the logic of events and a theology of a determining Providence this may be taken to mean that God is letting His Church die out and that this is an early indication of this His will and purpose. Were it not for the fact that all the Churches are facing the same problem we might conclude that it was the divine will for the Episcopal Church. But if all suffer together it is evident that it is a general rather than a particular divine determination. Is God letting His Church die out?

Rejecting this terrible conclusion as heresy, we may look close at hand for the remedy for the fault that is with us as Churches, since there can be no fault with God.

The epistle for the day is enlightening.

Are we ministers of Christ, or of the vestries and people, accountable most of all to our divine Lord or, perhaps with a somewhat under-the-surface understanding, to those whose subscription, in the same providence of God, happens to be large? Is the parish run commercially or spiritually? Do we undertake to give our congregations what they want or what we feel and know the Christ of God desires? Are we exhorted to say little of mysteries, ignoring what the age seems to demand? With all sorts of pseudo-mysticism in the air, stress is brought upon some pulpits to avoid even the use of the word. Are we "stewards of the mysteries of God"? And in this as in other things do we speak with a conviction evidencing that we are judged of the Lord and not by others, or even ourselves?

Referring to the gospel for the day:

The evidence of divine ministry is ever the same. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who (because of these things) shall not be offended in Me."

Healing missions do give offence. Other organizations attempt to heal the sick, making this partial gospel a complete gospel in their enthusiasm. And they get the crowds.

All this is but suggestion, and scholarly criticism may be expected to protest each point and render it innocuous. But nevertheless: When the Church shall preach most of all to the poor, raise the dead and heal the sick, account its ministers as stewards of the mysteries of God in response to the demand of the age, not to be judged of vestries in their giving the people what the Christ desires, there will be no lack of response to the call of the ministry.

It will not be 56 per cent. or possibly less for next year, but 100 per cent.

Harlan, Iowa.

GEO. R. CHAMBERS.



"Support of Church Schools"

To the Editor of *The Living Church*:

ONCE again Father Sill brings before us very forcibly the great value of our Church schools, and their lack of support. This is true more especially of boys' than of girls' schools, which for some reason have flourished better than those for boys.

It is amazing and disheartening that men and women of

our Church who have means should have overlooked Church schools for boys. The education of boys during these years for which the Church schools provide education is more important than the college education. Schools for boys under control of the Church are most of them poorly supported. Those which are most successful in point of numbers have prestige, appeal to wealthy persons not all of whom are attached to our Church. Schools for boys of parents of poor or moderate circumstances are few indeed. But they are very good. In saying this I know whereof I speak, for I have personal knowledge of such schools.

Sound Churchmanship as well as sound pedagogy calls for education of all parts, physical, mental, and spiritual—and the latter cannot be adequately taught in non-religious or non-sectarian schools.

Our Church schools ought to be better known. I believe if they were better known far more boys would be sent to them. They are satisfactory to the parents of those who do send them. Right here I would offer the suggestion that the Commission on Religious Education collect definite data of Church schools for boys and make them widely known throughout the Church.

Only very recently the whole matter was discussed by Dr. Thayer, headmaster of St. Mark's School. He indicated that a large number of boys who are sent away to school are not sent to Church schools. I quote Dr. Thayer's words in THE LIVING CHURCH of recent date:

"Between 1916 and 1919, there was a falling off of more than 25,000 in the attendance at Sunday schools throughout the country, and religious training at the mother's knee has become almost only a tradition.

"There are ten thousand boys and girls in Church boarding schools throughout the country, Dr. Thayer stated, and there are twenty thousand boys and girls of the Church in schools of other Churches. This condition cannot but be a potent factor in leading the rising generation away from the Church of its fathers.

"The Church, the speaker declared, has always stood for religious education. It has always taught that a child at baptism enters into the Father's family, and, until the last word has been said over the body, remains in its care.

"Public schools cannot adequately give religious denominational education."

Let the Department of Religious Education look into the matter. Let them keep it before the attention of the Church until some adequate and definite working plans are adopted whereby our Church schools for boys may be adequately supported and endowed and whereby their value may be in an attractive way set before the parents of our Church boys.

Very truly yours,

Pittsburgh, December 9th.

THEODORE DILLER.



To the Editor of The Living Church:

IN his letter to THE LIVING CHURCH of December 4th on The Support of Church Schools, Father Sill puts the case mildly. We have lost most of our colleges through indifference and neglect. But we still have a large number of "prep" schools for boys and girls, though some of these are either on their last legs or very sick. Why? Indifference and neglect. We are helping to endow Presbyterian, Congregational, and even Unitarian schools and colleges, and letting our own go to the wall. We are throwing our corn to our neighbors' chickens and starving our own.

You do not see this among Roman Catholics. Schools are part of their propagandism. There are many strategic towns in the States that were once weak in Roman population; but a girls' school, with saintly Sisters in charge, supported with money and patronage, was started in each town, and soon there was an influence that could be felt, a growth that could be seen. And now there are strong congregations in those towns. Some of our bishops decline schools when offered to them; and as for hard-working self-sacrificing Sisters—well, they "pass by on the other side" when they see a Sister. And so the Church suffers.

J. S. HARTZELL.



Religion and Organization

To the Editor of The Living Church:

THE force of your editorial on Preaching Missions is being made manifest, even from the beginning of the course the Church has adopted. We forget that religion, our relationship to God, is a matter of the heart and not of the head; and much that is to be criticized in the "world-movement" of the Protestant Churches is found, in principle at least, with us.

The opinion of the world as to secular methods in Church

work is forcibly expressed by an article in the current number of the *North American Review*, from which the following extract is taken:

"After all, what I am thinking about is that religious revival which some maintain is so near us, or is, indeed, now among us. What signs are there of its presence or of its approach? Does religious awakening ever come by way of a desire to organize, by the modes of business or of politics? Does it come through advertising, even by the latest hypnotic methods? World-Religious-Movement, how it has been dinned into our ears; and the people who do the shouting are possessed of most familiar faces; we have seen them before, but not as distinctly religious persons—their countenances wear the light or the dimness of other than religious dawn. 'Art is anarchic,' says some one, 'and resistant to organization.' So is religion. Religion comes in the throes of deep, deep experience. There is no talking it up. Movies, headlines, finding what the people like—none of these things comes into the remotest contact with religion. Rather the reverse. If one were to ask what all this clamor were not, I should say it is essentially not religious. Religious people often organize, are rather prone to, it seems; but religion on the whole frets under organization. Like art, it likes to breathe the free air. When a movement is on to organize religion, the signs are pretty plain that no revival is imminent."

To this it should be added that the attempt to put life into the Church by secular methods is an express denial of faith and trust in the power of God in whom we profess to believe. When our Lord commenced His ministry on earth He did not begin with organization, but with His message to the Church, "Repent ye; for the Kingdom of Heaven is at hand." (St. Matt. 4:17.) As to world-wide conversion, this is a matter which has been hindered by schism and heresy, until now the world will not listen. Nevertheless, in God's own time He will send His Messenger to do the work which we have failed to do. There is a work, however, for our branch of the Church in bringing herself back to the faith once for all delivered to the saints, to the Catholic faith, the immutable religion of God through our Lord Jesus Christ. This is no time for expansion. Let us first establish the things that remain, that are ready to die, largely from strangulation by criticism and doubt as to the veracity of the Word of God.

Very truly yours,

Pittsburgh, December 9th.

JAMES K. BAKEWELL.



Star and Cross

Hold fast the Faith!

God's angels sing

Above the ripened fields of earth,

The carols of triumphant birth:

He lives! He reigns! Their echoes ring.

While at the crossing of the way

His path shines to the perfect day.

Hold fast the Faith!

Hold fast the Faith!

Where gleams God's star

Beyond the narrow little hill

Of human credence, wise men thrill

To carry His glad tidings far:

For at the turning of the road

The Cross uplifts to Love's abode.

Hold fast the Faith!

Hold fast the Faith!

Our Lord has come

In lowly need, in loving way

To teach His children how to pray,

And lead us to our Father's Home.

'Tis in the valley of His strife

We gain our entrance into Life.

Hold fast the Faith!

ALICE CRARY SUTCLIFFE.



THE INTERNATIONAL responsibility of the Church is so vast, so difficult, and so urgent that nothing less than united plan and action will avail.—*John R. Mott.*



Red Cross Literature

THE RED CROSS was one of the institutions of which all of us were justly proud during the war. It responded to our earnest desire for the protection of our boys over seas, especially when they were in hospitals, it cared for their families at home in the midst of many problems, and it befriended the boys themselves on their return. Alas, if government bureaus could have shown a like measure of adaptability and efficiency!

Henry P. Davison, whose name will always be linked with that of the war-time American Red Cross, has written *The American Red Cross in the Great War*. It is the story of what the "Greatest Mother" was able to do both in the home chapters and in the war-torn countries on the other side. It is difficult to say which half of the picture is the more thrilling. Together they brought mothers at home and boys across the ocean into touch with one another, and accomplished perhaps the noblest and best of all the war-time work of America. Mr. Davison's history will be welcomed by great numbers of the workers.

The present edition is a reprint in cheaper form of that issued a year ago. It is noted that "all author's royalties on this book go to the Red Cross." [Macmillan Co., \$2.00.]

The story of the American Red Cross in its work in England is told in *The Passing Legions: How the American Red Cross met the American Army in Great Britain, the Gateway to France*, by George Buchanan Fife. This was one great branch of the world-wide activity of the organization, and from the time of the *Tuscania* disaster there were few of our boys in France who did not, in some way, come into touch with the Red Cross work in England. The stories of the wrecks of the *Tuscania* and of the *Otranto* are graphically told, and Americans may well take pride in the manner in which first their boys, and then the Red Cross, "levelled up" on both occasions. [Macmillan Co., \$2.00.]

So also the work of the organization in Italy is detailed in *The Story of the American Red Cross in Italy*, by Charles M. Bakewell. It began, on any considerable scale, with the vast need created by the overwhelming Italian defeat in the summer of 1917, when, in response to a cabled appeal from Ambassador Page, the American Red Cross placed \$250,000 at his disposal for relief purposes. From this beginning a large work resulted which continued throughout the months of horror. The story as told in this volume is one of absorbing interest. [Macmillan Co., \$2.00.]

Perhaps it may not be out of place here to recognize also the *War History, Milwaukee Chapter of the American Red Cross*, which has been published in pamphlet form. With the chapters in other cities, the Red Cross in Milwaukee made a magnificent record. It will ever be the crowning honor of the editor of THE LIVING CHURCH that he was privileged to be chairman of the chapter during the entire period of the war. [Published by the chapter.]



For Children

Three delightful publications of A. R. Mowbray & Co., for children, have, unhappily, been received too late to notice in time for use as holiday gifts. In *Our Father's House: Talks to Boys and Girls about their Church*, by the Rev. G. R. Oakley, we have the architecture and the principal "ornaments" of the church simply described, together with illustrations showing good examples of each. [Morehouse Pub. Co., \$1.80.] *Some Children of the Bible*, by Katherine Kennedy, builds each story about a handsome picture in tones of each subject. There is no better Bible book for children of ten or twelve. [Morehouse Pub. Co., 8vo. boards, \$2.25.] Finally, *A Little Princess*, described as "An Allegory on the Eucharist for Children", and written by A. M. Tennant, describes, in story form, each stage of the Communion service and what it means. It is well illustrated with outline drawings. [Morehouse Pub. Co., \$2.25.]

In *The Young Citizen's Own Book*, by Chelsea Curtis Fraser, we find narrated the story of how America is governed, with much useful and interesting detail; but unhappily expressed, very often, in faulty English and with many grammatical errors (*e. g.*: "There was a time when practically all of the powers of the government of the city was held by the council", p. 122; "Manual and vocational training for boys, and domestic science for girls, has been one of the greatest assets", p. 141). One wonders how

so faulty a manuscript could ever have been placed in the hands of the printer—a mistake not often made by the publishers of this work. [Thomas Y. Crowell & Co.] Custer and his men live again in *The Threat of Sitting Bull*, by D. Lange, in which the story hinges about the adventures of a couple of boys among the Indians in the seventies. [Lothrop, Lee & Shepard Co., \$1.50.] *The Enchanted Forest*, by William Bowen, brings kings and queens and knights, and sea-children, and other delightful people, into the bright light of to-day. [Macmillan Co., \$2.50.] *Mehitable*, by Katharine Adams, is a story of school days just outside of Paris, with holidays in Ireland and in Belgium, and the pleasant things that happened in them all to the American heroine of the story. [Macmillan Co., \$2.50.]



The Spiritual Exercises of St. Ignatius of Loyola. By W. H. Longridge, of the Society of St. John the Evangelist, Cowley St. John. London: Robert Scott. Milwaukee: Morehouse Publishing Co. Price \$4.20.

It is fitting that this book on the *Spiritual Exercises* of St. Ignatius should proceed from a member of the Cowley community, which from its foundation in 1866 has done so much to spread the practice of retreats in the Anglican Communion. The writer remembers a retreat for laymen held in the old Iron Church at Cowley St. John in 1867, before the first Mission House was built, at which Father Benson as conductor strictly adhered to the Ignatian exercises and gave to the retreatants "multiplied" outlines of the meditations. The annual retreat of a month, only broken by the Sundays, which was maintained at Cowley so long as Father Benson remained Superior, always had the Ignatian method for its underlying structure, however varied the special subject of the meditations. Retreats in recent times have become much more free in their methods, sometimes (and as the writer ventures to think very helpfully) being based on some particular book of Holy Scripture, for instance one of the Epistles. But any who are called to conduct retreats should make a study of this book, which will tend to correct common faults that are apt to diminish the profitableness of these exercises. Prominent among these mistakes may be mentioned (1) the overlong addresses by which the retreatant is wearied, and the conductor's own personality becomes unduly prominent; (2) the disregard of proper order and system, by which the intended effect of contrition is forfeited; (3) the introduction of too much discursive matter. St. Ignatius says: "It will be sufficient to point out as it were with the finger a vein of ore which the retreatant may afterwards dig out for himself." The retreatant must not be allowed to become a passive listener rather than a real participator in the exercises. . . . "quiet days"—or afternoons, or hours—may have their profitable use; but they must not be confounded with retreats, where entire seclusion is of the essence of the plan of approach to God.

Knowledge of human nature, and readiness to consider the varying capacity of different persons and classes of persons, are no less conspicuous in this manual of ascetic theology than its absolute insistence on a whole-hearted and generous surrender of self to God in whatever state or stage of life any may be. *Deformata reformare, reformata conformare, conformata transformare*, describes what is to be sought in the three stages (or phases, for to a certain extent they may overlap) of the Purgative, the Illuminative, and the Unitive Way.

The Church is deeply indebted to Father Longridge for his most painstaking work, both in the fresh translation from the Spanish and in his Commentary. The book is known to be highly prized by Jesuits, who might well wish that one of their own company had produced the volume. A. C. A. H.



How to Pray. A Study of the Lord's Prayer. By the Rev. Charles Lewis Slattery, D.D., rector of Grace Church, New York City. The Macmillan Co. \$1.50.

This admirable little book is an introduction to and an exposition of the Lord's Prayer for lay people. Line by line it shows a deep appreciation of the wealth of meaning stored in the prayer. If there is no opportunity for a strikingly original line of treatment, at least we know of no work in which the matter is better treated for popular reading.

Church Kalendar



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

CALENDAR OF COMING EVENTS

- Jan. 21—Wyoming Dist. Conv., St. Thomas' Church, Rawlins.
 " 25—Southern Virginia Dioc. Conv., St. Paul's Church, Newport News.

Personal Mention

THE address of the Rev. CHARLES MORRIS ADDISON, D.D., formerly rector of St. John's parish, Stamford, Conn., is 28 Hubbard Park, Cambridge, Mass.

THE Rev. E. J. BATTY, late chaplain of Howe School, became priest in charge of St. Lawrence's, Libertyville, Ill., on the Fourth Sunday in Advent and should be addressed there.

THE Rev. VINCENT V. M. BEEDE should be addressed at West Park, New York.

THE Rev. J. KNOX BODEL, civilian chaplain for the Church in Hawaii, has been appointed a chaplain in the regular army and is serving with the Thirty-fifth Infantry at Schofield Barracks, H. T.

THE Rev. RALPH BRAY leaves St. John's Church, Auburn, N. Y., to take up work in Rhode Island.

THE Rev. E. H. CLARK has been appointed chaplain of St. Helen's Hall and vicar of St. Matthew's mission, South Portland, Oregon.

THE address of the Rev. ARTHUR CLEVELAND CLARKE for the next few months will be 504 North James street, Rome, N. Y.

THE Rev. WILLIAM COOKE has resigned as assistant rector of Grace Church, Utica, N. Y., to take effect January 1st, and will retire from the active ministry after forty years service. He will continue as secretary to Bishop Olmsted.

THE Rev. RICHARD COX, rector of St. Paul's Church, Manhattan, Kans., has been put in charge of the mission in Herington.

THE Rev. WILLIAM BELL DENT, for nearly four years rector of All Faith parish, St. Mary's county, Maryland, has recently accepted a call to be assistant in Rock Creek parish, District of Columbia. After January 1st his residence will be Washington, D. C.

ARCHDEACON DODSHON'S address over the Christmas holidays will be Langdon Hotel, East Fifty-sixth street, New York City. He is taking a much needed rest after an extended series of parochial missions.

THE Rev. HOMER A. FLINT, Ph.D., is administrative secretary of the diocese of Pittsburgh. Address, Church Rooms, 317 Jenkins Bldg., Pittsburgh, Pa.

THE Rev. S. W. FRISBIE with his wife will spend the winter in St. Petersburg, Fla.

THE Rev. ROWLAND K. GIMSON, now rector of the Church of the Mediator, should be addressed, Adelalde place, Edgewater, New Jersey.

THE Rev. FREDERIC W. GOODMAN has become minister in charge of St. George's Church, Newburgh, N. Y.

THE Rev. A. GEORGE E. JENNER should be addressed after December 30th at St. John's Rectory, Royden street and Broadway, Camden, N. J.

THE Rev. JAMES T. KERR has resigned the rectorship of St. Andrew's Church, New Berlin, and accepted that of Christ Church, Troy, N. Y.

THE Rev. DOUGLAS MATTHEWS was installed by Bishop Wise as rector of the Church of the Covenant, Junction City, Kansas, on November 28th, at the opening service of a two-weeks' mission.

THE address of the Rev. JOHN BRIAN McCORMICK is 1295 East Thirty-ninth street S. E., Portland, Oregon.

THE Rev. MEDVILLE McLAUGHLIN is in Salt Lake City, Utah, during the winter, as chaplain at Emory Memorial House.

THE permanent address of Bishop OSBORNE is now 3915 Falcon street, San Diego, Calif.

THE Rev. B. J. OSBORN has been elected president of the Aéro Club of Massachusetts, which includes some four hundred ex-fliers of the army and navy.

MAJ. CHARLES C. PIERCE, who had been retired and awarded a distinguished service medal, has been re-appointed a chaplain in the regular army, with the rank of lieutenant colonel.

THE Rev. STEPHEN F. READE of St. Andrew's Church, Fort Pierce, Florida, has recently been appointed one of the examining chaplains of Southern Florida.

THE Rev. MARCUS J. SIMPSON has resigned the rectorship of St. Peter's Church, Cheshire, Conn., to take work in another diocese.

THE Rev. WILLIAM G. THOMPSON, recently resigned from the New York City Mission Society after service of some seven years, has been appointed acting chaplain of St. Luke's Home for women at 114th street and Broadway, and should be addressed at 126 Manhattan avenue, New York City.

CAUTION

DUFFY.—Caution is suggested in connection with a young man, representing himself to be an engineering graduate from Wales or elsewhere, born in this country, railroad connections, and last passing under the name of FRANK DUFFY, under which name he seems to have held some position with the Illinois Central & New York Central R. R. Supposedly a Churchman. Should be received with caution by all. Information given by the Rev. Dr. F. J. BARWELL-WALKER, 1006 Michigan avenue, La Porte, Ind.

ORDINATIONS

PRIESTS

MASSACHUSETTS.—On Sunday, December 12th, at Holy Trinity Chapel, St. James' parish, New York, the Bishop of New York, at the request of the Bishop of Massachusetts, advanced to the priesthood the Rev. HAROLD BELSHAW. The Rev. Samuel Dorrance was the preacher.

PENNSYLVANIA.—The Advent ordinations were held in the Diocesan Church of St. Mary, Philadelphia, on the Fourth Sunday in Advent. The Rev. Messrs. SIDNEY THOMAS COOKE, JAMES CORNELIUS CROSSON, and BENJAMIN HORTON, deacons, were advanced to the priesthood by the Bishop of Pennsylvania. The Rev. A. J. Arnold was the preacher.

BOOKS RECEIVED

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

Henry Altemus Co. Philadelphia, Pa.

The Cock, the Mouse, and the Little Red Hen. An Old Tale Retold. By Fellicte Lefevre. With 30 illustrations in color from original drawings by J. L. G. 50 cts. net.

The Little Puppy That Wanted to Know Too Much. By Kenneth Graham Duffield. Author of *Little Black Rabbit*, etc. Thirty illustrations. 50 cts. net.

Little Mousie Mousiekin. A Tale for Wee Folks, with numerous illustrations in color from original drawings by M. C. H. 50 cts. net.

Little Bunnie Bunnickin. A Tale for Wee Folks, with numerous illustrations in color from original drawings by M. C. H. 50 cts. net.

Gruntly Grunts and Smiley Smile Indoors. By Bertha E. Felst. With illustrations by M. P. Brater. 50 cts. net.

George H. Doran Co. New York.

The Paternity of Abraham Lincoln. Was He the Son of Thomas Lincoln? An essay on the Chastity of Nancy Hanks. By William E. Barton, Author of *The Soul of Abraham Lincoln*, etc.

The Macmillan Company. New York City.

Church Finance and Social Ethics. By Francis John McConnell, Bishop of the Methodist Episcopal Church. Price \$1.50 net.

Labor's Crisis. By Sigmund Mendelsohn.

Taft Papers on the League of Nations. By William Howard Taft.

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

Sketches of English Church History. By Elizabeth Grierson. Price 4 s.

A. R. Mowbray & Co. Ltd. London, England. Morehouse Publishing Co., Milwaukee, Wis., American Agents.

Present Day Problems in Christian Morals. By Francis George Belton, B.A., F.C.S. Vicar of St. Patrick's, Highgate, Birmingham. Author of *A Manual for Confessors*, etc. Price \$2.55.

Further Letters of Richard Meuz Benson. Student of Christ Church; founder and first Superior of the Society of St. John the Evangelist, Cowley. Edited by W. H. Longridge of the same society. Price \$3.15.

Our Father's House. Talks to Boys and Girls about their Church by the Rev. G. R. Oakley, M.A., B.D. Vicar of S. Andrew's, Dearnley. Author of *The Children's Heritage*, *The Children's Year*, etc. With twenty illustrations. Price \$1.80.

A Little Princess. An Allegory on the Eucharist for Children. By A. M. Tennant. Author of *I Serre* and *Earthen Vessels*. With sixteen illustrations by Dorothy I. Adamson. Price \$2.25.

The Coming of the Lord. Being Meditations on the Advent and Kindred Topics. By B. W. Randolph, D.D., Canon of Ely, formerly principal of Ely Theological College. Price \$1.05.

Some Children of the Bible. By Katherine Kennedy (Mrs. Alfred Shirley). Author of *The Crucifix* and *Christian Symbols*. Price \$2.25.

PAPER COVERED BOOKS

A. R. Mowbray & Co. Ltd. London, England. Morehouse Publishing Co., Milwaukee, Wis., American Agents.

A Child's Religion. By E. Sanders. Mistress in charge of the Preparatory, King Henry VIII School, Coventry. With a Preface by the Rev. Canon A. A. David, D.D., Head Master of Rugby School.

PAMPHLETS

S. P. C. K. London, England.

The Macmillan Company, New York City, American Agents.

The Ordination of St. Paul. Biblical Studies. By W. J. Sparrow Simpson, D.D. Price 6d net.

The Society of SS. Peter and Paul. 32 George St., Hanover Square, W. London, England.

Saint Nicholas. A Plainsong Communion Service. Organ Accompaniment. By J. B. Croft, M.A., of King's College, Cambridge. Plainsong Works, No. 13.

MAGAZINES

S. P. C. K. London, England.

The Macmillan Co., New York City, American Agents.

Theology. A Monthly Journal of Historic Christianity. Edited by E. G. Selwyn, M.A. Vol. 1. No. 1.

LEAFLETS

The Witness Publishing Company. 6219 Cottage Grove Ave., Chicago, Ill.

Me and God; The Relation of Money to Grace; The Rules of the Game. Three Leaflets. By Irving P. Johnson, Bishop of Colorado and Editor of the *Witness*. Price \$1.00 for 100 copies.

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Rates for advertising in this department as follows:

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

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

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

DIED

ZANNER.—Mrs. M. A. ZANNER, widow of the late George Zanner, and sister of the late Rt. Rev. Frank R. Millspaugh, died on November 30th at her home in Council Bluffs, Iowa. The funeral was from the Cathedral of Our Merciful Saviour, Faribault, Minn. She is survived by her only son, Frank M. Zanner, and by her brother, E. K. Millspaugh.

May perpetual light shine upon her!

MEMORIAL

LAURA HAZARD CARPENTER

At the "Pines", Arlington Heights, Massachusetts, LAURA HAZARD CARPENTER, daughter of the late Rev. James Helme and Mary Hoxie (Hazard) Carpenter, on the morning of Thanksgiving Day after a long and patiently borne illness, entered Life Everlasting.

She, by her cheerfulness and unselfishness, with always a thought for others, through the several years of suffering, preached an eloquent sermon to those about her. The daughter of a priest, she was brought up in the atmosphere of Holy Church and was always loyal and devoted. When in health she was a faithful worker in the parish of the Church of the Ascension, Wakefield, Rhode Island, where for eight years she was the librarian of the Sunday school. In all that time she was never absent a single Sunday.

On Saturday morning, November 27th, a requiem mass for her was celebrated by Dr. Penfold, at St. Stephen's, Providence. Interment was in the family plot, at Riverside cemetery, Wakefield, R. I., the committal, with the blessing of the grave, by the Rev. W. F. Parsons, rector of the Church of the Ascension, Wakefield, Rhode Island.

May light perpetual shine upon her!

POSITIONS OFFERED

CLERICAL

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

HARD WORK, SMALL PAY, NO RECTORY, no chance for personal advantage or promotion: Vicar (unmarried and under forty) wanted for Church in isolated, dying, New England village where people still need Christ's Gospel. This is a call to difficult and important service, and no priest seeking an easy and comfortable life need apply. Address RECTOR-280, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, WHO likes to work with boys. City of good opportunity for teaching. Single man preferred. Address G. C. F-292, care LIVING CHURCH, Milwaukee, Wis.

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

AN INTELLIGENT WOMAN OF Experience or a graduate nurse to care for an invalid woman in her own home. Permanent position and a good home. DR. N. A. PENNOYER, Kenosha, Wis.

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WANTED JAN. 1st. COUNTRY PARISH by experienced clergyman—Seminary graduate and post graduate (Paris). Single. East or South preferred. Address M-284, LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, ENERGETIC, single, available immediately for rectorship, long term locum tenency, or curacy. Highest recommendations. Address R-1278, care LIVING CHURCH, Milwaukee, Wis.

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SUNDAY DUTY DESIRED FOR ANY, OR all, of Sundays, January 23rd to March 13th. Box 765, LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SINGLE Sundays; will act as locum tenens. Address ALBERT FARR, Whippany, N. J.

MISCELLANEOUS

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

THE BOARD OF TRUSTEES OF A Church School for Girls, that occupies a prominent place in the historical institutions of the South, desires to engage a worthy Principal for next fall. Application should be made without delay. Address Box 87, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, EXPERIENCED IN Community welfare work, would like social service position under the Church. Could direct neighborhood activities or handle case work or problems of family rehabilitation. Address D-289, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN TRAINED IN stenographic work, desires position as secretary in Chicago or suburbs. Part time if desired. Best references furnished. Address R-287, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

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

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ALTAR AND COMMUNION WAFERS, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain sheet bread, unscored or scored. See Pricelist in LIVING CHURCH, December 4th, page 160, column 2. CARL STOHLMANN, 3001 Liberty street, Erie, Pennsylvania.

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE S 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.

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ST. JAMES' CONVALESCENT AND REST Home, Norwalk, Conn., for working women. Young children admitted with mothers. Board \$6.00 per week. Apply to St. JAMES' CHURCH, 31 East Seventy-first street, New York.

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CHILDREN BOARDED BY MONTH. IN- struction, riding, swimming. Southern country home. References. Advertiser 79, care LIVING CHURCH, Milwaukee, Wis.

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

HOSPITAL—NEW YORK

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

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

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

CHRISTMAS GIFTS

Exceptionally fine stamps for beginners—all different.
75 U. S. for \$1. 75 British Colonial \$1.
75 Foreign \$1. 100 Precancelled \$1. VILLIERS, 301 North Fay, Tacoma, Wash. Hand made Christmas Cards 25 cts each.

INFORMATION WANTED

A CLERGYMAN'S WIDOW HAS compiled a book of soldiers' letters from every state, written from overseas. Can any one suggest a way of getting them published without much expense? Address A. B. H-293, care LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address **BROTHER SUPERIOR, Gibsonia, Pa.**

TESTIMONIALS

READ WHAT BISHOP BRENT SAYS

BISHOP'S HOUSE
662 Ellicott Square,
New York

The Rev. Francis H. Richey,
St. George's Parish,
Maplewood, N. J.

My dear Mr. Richey:—

I have looked through your pamphlet relative to the Redemption Certificate Plan. It seems to me of value. I am much obliged to you for sending it and if occasion to make use of the system arises I shall appeal to you for help.

Yours very faithfully,

C. H. BRENT,
Bishop of Western New York.
For particulars, apply to Box 336,
MAPLEWOOD, N. J.

MISCELLANEOUS

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

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

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

Week-days, Holy Communion, 7:00 A. M.
Preacher, Dec. 25th, (Christmas) Rt. Rev. C. P. Anderson.
Dec. 26th, Rev. E. A. Bazett-Jones.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.

The Rev. HARRISON ROCKWELL, rector.
Sundays: the Eucharist at 7:30 and 11.

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.

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

ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago.

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

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

Special Preacher: The Rev. Robert B. Kimber.

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(Holy Eastern Rite in English)

233 East Seventeenth street, Manhattan,
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The Russian Tones Chanted in English by the Choir of the Russian Orthodox-Catholic Seminary.

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

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Key West, Florida.

Only city in U. S. which has never seen frost.
Sundays: 8 and 11 A. M., 7:30 P. M.
Rev. C. R. D. CRITTENTON, rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

APPEAL

ST. LUKE'S HOME FOR AGED WOMEN, NEW YORK

Last year the Committee on Ways and Means placed before you the work and needs of this Institution, and it resulted in four new annual subscriptions from South and West—even so far as Tacoma, Washington. May we hope there are other readers of **THE LIVING CHURCH** who will help this year by becoming subscribers of \$5, \$10, \$25, or more?

We still care for 82 aged women, communicants of the Church, and there are still those waiting to enter. A recent applicant said to us, "I dare not talk of it, if I do I shall lose my grip; but I have not a cent in the world or a place to turn to except St. Luke's". It took courage to say even that.

They are women of gentle birth, they are old and lonely, and poor. Will you keep them?

Checks should be sent to Mrs. MORRIS WILKINS, Treas., 320 W. 83rd street, New York City.

INFORMATION BUREAU



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

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

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

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

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, Milwaukee, Wis.*

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.
Sunday School Commission, 73 Fifth avenue.
Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

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

PHILADELPHIA:

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

CHICAGO:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

The Magazines

A NEW QUARTERLY magazine entitled *The Pilgrim*, and described as a review of Christian politics and religion, has appeared under the editorship of William Temple, son of the late Archbishop of Canterbury. The publishers are Messrs. Longmans, Green & Co. The first volume issued, for October, contains a thoughtful editorial on *The Theological Background of Christian Unity*, in which the editor says some very sane things, such as: "The peril attendant upon rough-and-ready schemes for re-union is that they tend to encourage the prevalent contemporary notion that there are no specific modes of the divine activity, and that while God does everything in general He never does anything in particular." "What is at stake in religious thought to-day is the question whether God is a passive cistern of blessings always ready to flow when we are pleased to turn the tap, or the All Ruler who has once for all revealed Himself through His Messiah in a particular place at a particular time, and now actively seeks to unite men to Himself, and in Him to one another, by the particular instrumentality of a Church which is the very Body of that Messiah." Principal articles in this first number include *The Spiritual Basis of Civilization*, by A. W. Pollard, *The Divine Mission of Government*, by Lord Eustace Percy; *Christianity and International Problems*, by Maj.-Gen. Sir Frederick Maurice; *The Primitive Church in the Twentieth Century*, by Barclay Baron; *Universities and Social Progress*: 1. Oxford and Cambridge, by J. L. Stocks; *Mysticism in Relation to Philosophy and Religion*, by the Dean of St. Paul's; *The Alleged Irrationality of Miracles*, by the Rev. C. E. Hudson; *God in Action*, by the Rev. O. C. Quick.

ANGLO-CATHOLIC CONGRESS MAY DEVELOP WORLD FELLOWSHIP

If Committee's Recommendation Receives Favor — The Scandal of Advowsons—Canon Temple — The Bishop of Gibraltar

The Living Church News Bureau }
London, December 3, 1920 }

THE eagerly-awaited announcement of the continuation committee of the Anglo-Catholic Congress respecting the "outcome" of that great gathering has been published this week. The committee have come to the conclusion that the best means by which the spirit of the Congress could find due expression is what they have named a "Fellowship of the Servants of Christ". One thing, they say, on which the Congress was unanimous, was the desire to foster and deepen the spirit of fellowship among Anglo-Catholics.

Conversion is to be the primary aim of the new organization, which will be open to all who accept the Catholic Faith and endeavor to practise the Catholic religion, including communicant children. It will ask for no subscription (beyond an initial sum for a badge), but will invite members to contribute according to their means to the necessary expenses of organization. Members will also be invited to support the executive committee in such means of conversion as parochial missions, the holding of retreats and public meetings, and in the propagation of the Faith abroad. To these ends committees have already been set up to consider the use of literature (especially the press) as a means to conversion, and to investigate the whole question of work among children.

The second object of the Fellowship is the maintenance of the spirit of fellowship; and, as regards the clergy, in this particular matter the coöperation of the Federation of Catholic Priests has been invited. Among the laity it is hoped that a similar spirit may be fostered by means of the badge, which will be issued in the form of a medal or brooch. Members will be expected to wear their badges and to consider them a reasonable basis of introduction. It is also hoped to develop the spirit of fellowship among the laity by enlisting them in some form of personal service.

The committee recognizes objections to the creation of yet another organization within the Church of England, but expresses the conviction that the Fellowship need not clash with any existing society. The English Church Union exists chiefly for the defence and maintenance of the Faith; the Confraternity of the Blessed Sacrament seeks in the main to promote the honor due to our Lord in the Holy Mysteries, the Fellowship exists, as the committee points out, above all for the conversion of souls.

The committee appeals to Anglo-Catholics throughout the world to join the Fellowship, and expresses the conviction that the whole human race "is waiting at this moment for that which our Lord alone can give"; and, in conclusion, they urge all Anglo-Catholics "to take their part in the conversion of humanity to the Person of our Lord".

THE SALE OF ADVOWNSONS

The Bishop of Southwark (Dr. Garbett) has recently been criticising the sale of advowsons in the open market, which he

stigmatizes as "a scandal to the Church of God". His lordship was referring particularly to the announcement of the advowson of a large parish for sale—a parish with a population of 25,000, which has been understaffed and under-worked for years, and has been described as being in a state of spiritual destitution.

Mr. Clifton Kelway, secretary of the Church Reform League, in an interview with a press representative, says:

"The Bishop's criticism draws attention to what is admittedly an ancient and terrible blot upon the Church's system. More than twenty years ago Dr. Gore openly stated that 'it is a scandal that the cure of souls should be bought like common merchandise in the open market—souls for whom Christ died'. But, in spite of many efforts on the part of the Church to deal with it, the evil still remains. Advertisements of advowsons for sale are frequently to be found in the newspapers."

Mr. Kelway went on: "The leaders of the Church are fully alive to this scandal, and great efforts have been made to limit the evil. The Archbishop of Canterbury, speaking in the House of Lords when introducing the Enabling Bill, reminded the House that the evils of patronage and the tenure of benefices had been admitted for very many years. In 1886 Archbishop Benson introduced a bill upon the subject. It failed, however, to get through the House of Commons, in spite of seven or eight attempts, and Archbishop Benson died ten years afterwards, with the object still unaccomplished. It was only in 1898, two years after his death, that the bill was at last passed through Parliament."

The matter was considered and reported upon by the Archbishop's Committee on administrative reform of the Church. This committee, reporting in 1918, made the following statement: "That it should be possible to buy for money the right to appoint a man to the cure of souls in the parish is a gross scandal. But an advowson is a form of property which has been legally recognized for centuries, and its value cannot be merely confiscated without injustice. What we need is to secure that in case of a sale the advowson is obtained by some proper Church authority."

The recommendation of the committee was that the sale of advowsons should be entirely abolished except to Church bodies, which should be archbishops, bishops, deans and chapters, and diocesan trusts. They also strongly urged the establishment in every diocese of a patronage board, empowered to purchase advowsons to be held by a diocesan trust.

The Bishop of Southwark's indignation will be shared by many Church people, and quite rightly. It is to be hoped, now that attention has been once more drawn to this scandal, that the scheme of reform outlined by the Archbishop's Committee (which is the only constructive system at present before the Church) may be speedily adopted. It might also be found possible, while agitating for clean appointments to livings, to devise some more satisfactory method than now exists of appointments to bishoprics. The present method appears to be that appointments are made by a Prime Minister, who is not a Churchman, and by a bishop who is "unknown and yet well-known". This savors too much of "secret diplomacy", and the Church of England ought to refuse to submit to methods which any self-respect-

ing trade union would repudiate. Why not have open appointments to bishoprics? Even if the dioceses are not to be consulted, the Prime Minister might at least have the official coöperation of the Archbishop and a committee of bishops.

THE SELECTION OF CANON TEMPLE

What has been said in the preceding paragraph will in no way detract from the satisfaction which will be felt on all sides at the selection of Canon William Temple as the successor of Dr. Knox in the see of Manchester. Dr. Knox, as I have previously informed you, will retire at the close of the year.

Canon Temple, a son of Archbishop Temple, has been aptly described as "the live wire of the Church". He will be the youngest among the bishops, being only thirty-nine years of age. Born at the Palace, Exeter, when his father was bishop there, he won a scholarship at Rugby, and an exhibition at Balliol, Oxford. He took a first-class in Mods. and in *Lit. Hum.*, and was president of the Union in 1904. For six years he was fellow and lecturer in philosophy at Queen's College, Oxford, taking orders in 1908. Two years after his ordination he became headmaster of Repton (the youngest headmaster of a public school), where he stayed four years, thence going to St. James', Piccadilly, as rector. He resigned this in 1918 in order to devote himself to the Life and Liberty Movement, of which he is president. Last year he was appointed to a canonry at Westminster.

Canon Temple is said to be the best elocutionist in the Church of England, and is entirely free from mannerisms and oratorical tricks. His speeches and sermons are delivered in a measured, academic style, but he is entirely human and warm-hearted. The Manchester diocese should furnish excellent scope for the exercise of his gifts and energy. He is likely to recall the characteristics and methods of Bishop Moorhouse rather than those of Dr. Knox.

DEATH OF BISHOP KNIGHT OF GIBRALTAR

On Saturday last, at Hitchin, there passed to his eternal rest, after a fortnight's illness, the Right Rev. H. J. K. Knight, Bishop of Gibraltar. Dr. Knight was appointed to the see in 1911, in succession to the late Dr. W. E. Collins. Shortly after the armistice he made an adventurous journey in the Balkans and South Russia, which were part of his diocese. He did much to promote a spirit of fellowship among the English communities scattered throughout southern Europe and the Near East, over which he had episcopal oversight, and his death will be lamented by people of all classes. He was a brother of Bishop Arthur Knight, of St. Augustine's College, Canterbury, formerly Bishop of Rangoon.

THE AMERICAN RITE IN OXFORD

On Thanksgiving Day, there was a celebration of the Holy Eucharist according to the American rite, by permission of the Bishop of Oxford, in St. Mary Magdalene Church. The Rev. Philip Nelson, of Meeker, Colorado, now a resident of St. Stephen's House, celebrated, and there was a good attendance.

WESTMINSTER ABBEY

The total amount received to date for the Westminster Abbey Restoration Fund is £142,887.10s. GEORGE PARSONS.

WE MUST believe that there is such a thing as Christian perfection. Our Lord Himself has told us so, instructing us how a man might be perfect, and lay up a rich treasure in heaven.—*Keble*.

THE NEW YORK NEWS LETTER

New York Office of The Living Church
11 West 45th Street
New York, December 20, 1920

COMMISSIONS CONFER

THIRTY-SEVEN members of the Social Service Commissions of the dioceses of Long Island, Newark, and New York met for dinner at the City Club in New York on December 14th, as guests of the New York Commission. There was no speechmaking. The evening was spent in informal discussion, under the effective leadership of Dean Fosbroke, chairman of the New York Commission. All present shared in a free and helpful exchange of views as to various practical and specific methods for furthering the Church's social service work in the metropolitan area.

The topics considered dealt with specific measures for enlisting parish interest and support, training and equipping parish leaders, and the encouragement of more earnest study and thought upon social problems and the Church's responsibility. There was frank discussion and some difference of opinion as to practical measures to be taken by the Commissions, in the light of pronouncements of the Lambeth Conference, with respect to the present industrial crisis. Definite steps were taken to establish an inter-diocesan speaker's bureau, and a committee was appointed to prepare plans for closer cooperation.

About thirty diocesan leaders from the five provinces east of the Mississippi met at the Church Missions House on December 7th to work out a programme for religious education that will be generally acceptable to the several educational agencies and diocesan boards. A list of possible and probable activities was drawn up. Among the phases of the work discussed were provision for religious education for students away from home, religious training for adults, recruiting and training for life work in the Church, and a definite programme for extension.

WORLD FOR CHRIST CONFERENCES

The series of conferences recently held at the Church of the Incarnation (under the motto, *The World for Christ*) were remarkably well attended. The rector, the Rev. H. Percy Silver, arranged the elaborate programme of the meetings and services beginning on Monday morning and ending Friday afternoon. Experts spoke on Medicine, Religion, Education, and Commerce and Trade as Ministries for the Master. The lists of vital subjects and notable speakers amply show that the conference was one of the most notable happenings in the life of the Church in New York for many a day.

ALUMNI LECTURES

Two special lectures will be given at the General Theological Seminary on Tuesday afternoon, January 18th, in connection with the mid-winter alumni reunion on that day and evening. The Rev. Professor Easton will have for his subject, *Recent Results in the Study of St. Paul's Thought*, and the Rev. Professor Pomeroy will speak on *Some Fundamental Principles of Early Church Organization*.

ADDRESS TO THE JUNIOR CLERGY

The Junior Clergy Missionary Association, at the invitation of the rector, the Rev. Dr. Henry Mottet, met at the Church of the Holy Communion on December 14th. There was a missionary intercession service

after the usual parish noon-day service. Luncheon and a business meeting were held in the parish house.

The address was made by the Rev. Charles B. Ackley, who proposed the formation of The American Churchmen's Association, which should be national in its scope and character; its activities to be larger and broader than those of several existing organizations of laymen, and its effort to be the amalgamating of parochial and diocesan societies.

FRANCIS LYNDE STETSON'S BEQUESTS

The will of the late Francis Lynde Stetson was filed in New York on December 14th, and leaves the residuary estate to Williams College, which will probably receive between \$1,000,000 and \$1,500,000. Among other bequests are \$25,000 each to

the Church of the Incarnation, the Domestic and Foreign Missionary Society, the Diocesan Missionary and Church Extension Society, the Church Pension Fund, the Cathedral of St. John the Divine, and St. Luke's Hospital. Trinity Church, Plattsburg, receives \$10,000.

ILLUSTRATED HISTORY OF CHRISTIANITY

On the four Sunday evenings in January, at 8 P. M., there will be a series of illustrated lectures on the History of Christianity, at St. Mary's Church, 101 Lawrence street. The lectures, given by the rector, the Rev. Charles Breck Ackley, will include the Early Church, the Founding and Growth of the Church of England, and the Church in America. Mr. Ackley has an exceptional collection of colored slides illustrating the great events of history and also historical scenes and cathedral views from photographs taken by himself in England and America.

APPROACHING DEDICATION OF PARISH HOUSE AT LYNN, MASS.

Which Will House Efficiency—Why Do the Clergy Lack Recruits?—Christmas at the Cathedral

The Living Church News Bureau
Boston, December 20, 1920

ST. STEPHEN'S CHURCH, Lynn, has built a real parish house! It is more real to me than most parish houses because it has two features that are usually absent—permanent Church school classrooms and open fireplaces.

St. Stephen's Church, I think, has the largest school in the diocese, 625 pupils.

The remodelling entails a cost of \$55,000. The first floor contains twelve separate classrooms—each with a seating capacity of thirty-five pupils—and an office for the superintendent. Two of the rooms have folding doors, to convert them into a banquet hall. A special room for the Sir Galahad Club on the first floor is a memorial by Archdeacon Ernest J. Dennen, a former rector, in memory of his son, William Ives Dennen. It has a large, open fireplace, with a dome, and is finished in old English style, with mahogany paneling. A border around the room is a replica of the world-renowned Abbey pictures in the Boston Public Library.

A hall runs the entire length of the second floor, with seats on each side built into the walls. It will be used for large meetings and indoor games. At the westerly end is a large room to be used by the choir, with steel lockers, and connected with a small music room. At the easterly end is a handsomely appointed serving-room, with two dumb waiters.

In the basement at the east end is a very large kitchen, with all the most modern appointments. A room, seating one hundred, for smaller banquets is contiguous to the kitchen. It is possible to divide this room into sections for Church school or other purposes by the use of curtains. In the westerly end is a ladies' room, with a big, open fireplace, and window seats finished in mahogany, with the ceiling adorned with English beams.

The house will be dedicated on New Year's Eve with a house warming. The usual watch-night service will follow.

The emphasis which St. Stephen's Church has placed on the worship and activities of

its young people is not a poor illustration of what a parish can do in leading young men into the ministry. During the past fifteen years, under the rectorates of the Very Rev. E. J. Dennen, now archdeacon of Boston, and the Rev. W. Appleton Lawrence, the present rector, St. Stephen's Church has been noted in the diocese of Massachusetts for its young men who have gone into the ministry. Young women, too, have been led to some form of service in the Church, such as that of parish visitor or director of religious education or parish secretary. The St. Stephen's label spells efficiency with enthusiasm. Perhaps if this label could be used in deed as well as in word in other parishes, the problem of recruits for the ministry would not be so acute. Volunteers from St. Stephen's participate in the service of the Church as young people, and so some are naturally led to continue the good work.

WHY THE LACK OF RECRUITS FOR THE MINISTRY?

At least the acute lack of recruits is not due, as a correspondent in the *Herald* last week feels, entirely to economics. The letter was written by Mr. Chester F. Prothro, of Somerville, as follows:

"The perturbation of the most worthy Bishop Lawrence because of the falling enrolment in divinity schools is a perfect example of the faulty perspective of successful men. The Bishop's circumstances are probably now such that money matters give him little concern. He is free to carry on his mission in the Lord's vineyard as his conscience guides him. The financial where-withal is furnished by others.

"It is not surprising that he should apparently fail to understand the failure of modern youth to rally to their Father's standard. May I assure him that many would do so if the pressing demands of the physical being for food, clothing, and housing were not so omnipresent and powerful? There are thousands of young men to-day who long for the freedom from such slavery, that they might express in prose, verse, or picture the deepest dreams of their natures.

"Perhaps I fail to recognize the quality of self-denial that has characterized the masters in religion and the arts. I do not forget this, but merely wonder how much more might be given to mankind if dream-

ers could dream, without the trials attendant upon wrenching a crust from the greedy world."

Two days later Mr. A. E. Benson, of Boston, wrote an interesting reply to Mr. Prothero's letter, saying:

"Your correspondent who wishes that dreamers could dream without the vulgar necessity of earning their daily bread does not seem to adduce very convincing argument against the ministry as a vocation. It would be tedious and superfluous to point out the very first requisite in a candidate for the ministry of Christ—which, by the way, does not need dreamers. But it is evidently necessary to point out that there are men who meet the test, and that Bishop Lawrence's regret that there are not more may perhaps arise from his own purity of purpose as conceivably as from his financial independence. There are not enough men in the ministry because there are not enough men in the world who are willing to leave all else and follow Christ; and in no more convincing manner could this be shown than by pondering over the words of a man who says that there would be more men in the ministry if there were more money in it."

CHRISTMAS AT THE CATHEDRAL

Christmas will as usual receive special recognition at St. Paul's Cathedral, where services will begin at noon on Friday, when at 12:10 there will be a brief period of Christmas music.

At 11:15 P. M., the quartette of trumpeters will lead in carol music from the porch of the Cathedral. The trumpeters will play for fifteen minutes. Then will follow the Holy Communion inside the church and a choir or men will lead in the hymns and carols. All the clergy of the Cathedral will be present.

Other celebrations will be held on Christmas morning at seven, eight, nine, ten, and eleven. The organ, in process of installation for several months, will be used on Christmas Day for the first time. At all these celebrations the offerings will be given to the European Children's Fund.

Archdeacon Russell of the St. Paul School for Negroes, Lawrenceville, Va., will be the speaker at the monthly meeting of the diocesan branch of the Woman's Auxiliary on Wednesday next, in the Cathedral rooms at 2 P. M.

FOR CHRISTMAS GIVING

Bishop Lawrence has sent a circular letter to the clergy, suggesting two objects for Christmas generosity. One is the starving children of Central Europe, and the other the endowment to carry on the work of Bishop Rowe, a fund in recognition of the completion of twenty-five years of such heroism as has hardly been exceeded in the missionary annals of the Christian Church.

TRINITY NEARS ITS QUOTA

The rector of Trinity Church made the following announcement last Sunday relative to the collected pledges for the Church's Call:

"Trinity has now passed the \$40,000 mark on the Church's Call for this year. The parish pledged \$41,553, which leaves only about \$1,500 still to be given. It is a great showing, and I am both proud and thankful. I am confident that the outstanding pledges will be paid before December 30th."

RESIGNATION

The Rev. A. George E. Jenner has written a remarkably touching letter of resignation as rector of St. Anne's Church, Dorchester. After recounting the usual statistics he writes that "perhaps he has held the rectorship long enough, or too long, and

that the time is ripe for a change. A younger man, full of zeal and abreast of the new conditions in the Christian as well as in the political world, and imbued with an ardent missionary spirit, will find a good foundation at St. Ann's for a vigorous forward movement. He will find a loyal, teachable spirit, and a disposition to make his life and work amongst them pleasant. The present incumbent leaves his beloved people and children with a heart full of heaviness, but confident that they will be as loyal and faithful to the incoming priest as they have been to him. Dear people, and dearer children, your rector for eight and a quarter years loves you, and you know it. God bless you always! Be true and steadfast and as loyal to him who is to minister to you in the future as you

have been in the past to him who has been your minister in the past.

NOTES

The parish house at St. Mark's, Fall River, Mass., is nearing completion, and about \$21,000 has been raised of the \$30,000 required.

Grace Church, Everett, has reduced its mortgage in three years from \$10,500 to \$2,800, and will pay off the balance during the winter so that the church may be consecrated on May 1st. On October 31st, a memorial reredos and an altar cross were dedicated.

At Smith College this year, Church students outnumber those from any other religious organization.

RALPH M. HARPER.

PROSPECTIVE WORK OF THE BROTHERHOOD OF ST. ANDREW

Conventions and Campaigns - Mr. Finney Will Resign - The Church Forum - At the Diocesan Church

The Living Church News Bureau Philadelphia, December 20, 1920

I DROPPED into the national headquarters of the Brotherhood of St. Andrew in the Church House to-day. The General Secretary, Mr. G. Frank Shelby, was preparing to start on a trip to Denver, but he found time to tell me of the interesting plans of the organization. According to the policy of the Brotherhood, to plan its work well in advance, the dates of the next three annual conventions have already been set.

The next convention will be held in Norfolk, Va., from October 12th to 16th.

The following year will be the year of the General Convention, which will open in Portland, Oregon, on September 6th. The Brotherhood Convention will be held in Seattle, Wash., from August 30th to September 3rd.

It might at first seem favorable to a large attendance to hold the convention during the summer—before the opening of the busy season. But experience shows that men are more willing to leave their business to attend a convention than to leave their recreation. Nevertheless the date of the General Convention forces that of the Brotherhood forward in 1922.

Looking still further into the future—in 1923 there will be a great international convention. Churchmen will be invited from all parts of the United States, from Canada, England, the West Indies, New Zealand, Scotland, and Japan.

This will be the third international convention during the forty years of the Brotherhood's history—for it will then be forty years old. The first was held in Seattle and Canon Gore (as he then was) was among the speakers. The second was in Washington and was graced by the presence of the Bishop of London.

This great international gathering of laymen has no parallel in other communions. It should mean much not only in the life of the Brotherhood but in that of the whole Anglican Communion.

The Brotherhood is about to sustain a great loss when Mr. B. F. Finney, associate general secretary in charge of field work, relinquishes his post. Mr. Finney is withdrawing from Brotherhood work to keep a promise made years ago to his son that

when the boy came of age he would go into partnership with him on the plantation. The plantation in North Carolina is of some four thousand acres in extent and embraces the town of Kingsboro. Father and son will devote themselves to its development.

The Brotherhood will continue to avail itself of Mr. Finney's advice and counsel in the development of its important plans. He has achieved notable results as a director of the field work.

In recent years new chapters of the Brotherhood have only been organized after careful preliminary training of the prospective members by the field secretaries. One of these training campaigns has just been completed in the dioceses of Olympia, Oregon, Chicago, and Dallas.

Beginning January 5th a similar campaign will be conducted in the dioceses of California, Los Angeles, Washington, Maryland, Virginia, West Virginia, South Virginia, North Carolina, and East Carolina.

Gradually these training campaigns will cover the whole Church, training picked groups of Churchmen in a manner similar to that of summer conferences.

No successor to Mr. Finney will be appointed for the present.

THE CHURCH FORUM

The largest attendances at the forum meetings in the Inasmuch Auditorium thus far this season have been at the two successive meetings when "The Church and Labor" was the theme. At present the subject under consideration is "Collective Bargaining", which was presented last Monday night by Mr. John A. Voll and will be discussed next Monday night under the leadership of Miss Frieda Miller.

On January 3rd the Moving Picture Situation will be presented by the Rev. Mr. Twombly of Lancaster. Mr. Twombly and the Rev. Dr. Grammer have been leading a crusade against the threatened lowering of censorship standards in Pennsylvania.

The two Mondays following January 10th and 17th, will be devoted to "Experiments in Industrial Democracy".

Mr. Robert Bruere of New York will be the speaker on the first night and on the second night the Rev. Richard W. Hogue, secretary of the Church League for Industrial Democracy, will lead the discussion.

Unusual interest attaches to the meeting announced for January 24th. The forum that night will be under the auspices of the Church Club, a group of some five hundred laymen. The subject to be considered is

the "Admission of Women as Delegates to the Diocesan Convention".

Last spring the Churchwoman's Association sent a petition to the convention requesting this privilege for women. The Church Club suggests that the matter be now publicly debated, and that the women be given opportunity to present their arguments. This they cannot do on the floor of the convention, but the forum offers a suitable opportunity. The resolutions of the Lambeth Conference have given the women fresh hope of victory.

The Church Club will invite not only its members but also the clergy of the diocese. The Churchwoman's Club will invite all the women's organizations of the diocese. In this way it is hoped to assemble a representative group of Church people to discuss the matter.

AT THE DIOCESAN CHURCH

The services of intercession for the sick and the laying on of hands for the healing of the sick are continued regularly at the Diocesan Church of St. Mary, under the direction of the Rev. Sidney W. Creasey.

Mr. Creasey's classes in Personal Religion, held during the Teaching Mission,

will be continued Sunday afternoons at four.

On the evening of Sunday, January 9th, a service in the interest of the Italian work of the diocese will be held at St. Mary's. Addresses will be made by the vicar and by the Rev. Thomas E. della Cioppa.

Canon Talbot of the Washington Cathedral is to speak on the evening of the Feast of the Epiphany in the guild house. He will speak under the auspices of the Cathedral League and will show by lantern slides the progress of the Cathedral.

The week-day classes for religious instruction and the work of the Church School Service League, held every Tuesday afternoon under the direction of Deaconess Truesdell, are making excellent progress. Sixty-one children are now enrolled. Deaconess Truesdell is assisted by four students from the Church Training and Deaconess House.

It is expected that the Rev. Dr. Samuel McComb of the Baltimore Cathedral will give three talks on Prayer at the Diocesan Church during January, under the auspices of the St. Barnabas' Guild for Nurses. Nurses in training in the hospitals in the neighborhood will be especially invited.

THOMAS S. CLINE.

Sixty-six girls live at the G. F. S. Lodge, a large and homelike building on the North Side within easy walking distance of the Loop. The G. F. S. have undertaken to raise \$5,000 towards payment for this happy home. Each branch is allotted its quota, and all are working enthusiastically. Mrs. Robert B. Gregory has offered \$5,000 toward the purchase price of the lodge (\$35,000) if the members raise a like amount, and a further amount of \$5,000 has been secured from other sources, the balance to be fittingly arranged for. The work has been entrusted to the Diocesan Senior Members' Club (Miss Margaret Crawford, Secretary). On December 12th \$2,000 had already been secured, in addition to a few gifts, from sixteen of the thirty-four branches. The entire \$35,000 must be in hand by May 1st.

RELIGIOUS EDUCATION

The six Church school institutes held their expected meetings on December 14th and 15th. An excellent plan outlined by the diocesan chairman, the Rev. C. M. Andrews, was read by the different secretaries, and resolutions embodying opinion were passed and forwarded. The plan referred to is known as The New York Plan for Church School Normal Work. It is, says Mr. Andrews, very similar to the Chicago Plan, with this distinctive difference: The New York plan stresses the institute or district teaching idea. A brief sketch of the organization and working system was made in the report sent out by Mr. Andrews.

CHURCH SERVICE LEAGUE

At a recent meeting in Trinity Church parish house plans for the work in Block Two were given, and instruction was delivered to the directors present.

A service of intercession was held in St. Barnabas' Church, Chicago, on St. Andrew's Day, beginning with Holy Communion. Bishop Griswold was the conductor. It was a helpful day for many Church women.

The social service committee announces an unusual course of five lectures on Child Problems to be held in Fullerton Hall, Art Institute, on the Tuesdays of January and on the first Tuesday in February, at 2:15.

NOTES

A series of evening mission services in connection with the Nation-wide Campaign was held at St. Barnabas' Church beginning Sunday, December 5th. There was Holy Communion each day. Inspirational addresses were given by the Rev. W. B. Stoskopf, the Rev. Samuel A. B. Mercer, D.D., the Rev. Frederick S. Fleming, and the Rev. George Craig Stewart, D.D.

St. George's Church (Rev. William B. Spofford, priest in charge), formally opened its new guild hall on December 9th with a supper and addresses by Bishop Griswold, the Rev. E. H. Merriman, the Rev. Dr. Hopkins, and the Rev. Dr. Roland.

The priest in charge announced that an open forum will be inaugurated, beginning with the new year, when religious, social, and economic questions will be discussed following an address by an invited specialist. Mr. Spofford has served as labor manager for one of the downtown business firms during the last year in order to become acquainted with labor conditions and the application to them of Christian principles.

H. B. Gwyn.

BISHOP MORRIS PRAISES MARINES

UNITED STATES MARINES have done anything but disgrace themselves in Haiti, where they have done a commendable work at great sacrifice. So declared Bishop Morris of the Canal Zone in an address at the

BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF CHICAGO

Holds Special Meeting to Hear Reports — G. F. S. Campaign — Other Organizations.

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

A SPECIAL meeting of the Chicago diocesan assembly of the Brotherhood was held at St. Chrysostom's Church, on December 14th, the field secretary, Mr. Lawrence Choate, presiding, and nearly two hundred men and boys attended. Special training work is being done here, and about twenty-five groups of men are at work under direction of a field secretary or a diocesan leader. These groups finished their training early in December, and met with the old chapters on Tuesday evening to make reports. A devotional service in the church was conducted by the rector, Dr. Hutton, and the chaplain of the assembly, Dr. Hopkins. An inspiring address was given by Mr. F. C. Du Moulin of Brooklyn, N. Y. Mr. Choate was chairman at the meeting in the parish hall at 7:00 p. m., when five-minute talks by leaders from different chapters told particularly of the remarkable results obtained by campaigns for church attendance. The climax of one of the most enthusiastic gatherings held in Chicago for some time came when the Bishop spoke on Christianizing Chicago, urging first, the cultivating of a civic consciousness; second, doing all possible to strengthen the churches; third, doing all possible for the homes; and last, doing all possible for the Brotherhood.

It was a great satisfaction to hear that Camp Houghteling, such a success last summer, would be continued as a regular institution of the Brotherhood.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society has initiated a course of study classes for its secretaries, associates, and the older girls, the classes being held at Grace Church on the first Tuesday evening of each month from November to March. The subjects for the re-



LODGE OF GIRLS' FRIENDLY SOCIETY,
54 Scott Street, Chicago

maining meetings are: January 4th, Branch Management, Psychology, Religious Help; February 1st, Diocesan Organization and Church Service League; March 1st, National Society and Mission or World Wide Work. The registration fee of fifty cents pays for postals and class books.

Early in December fifty-five were attending, from sixteen branches. The interest was keen, judging from the free discussion. The remark of one of the girls to the secretary afterwards is significant: "These friendly meetings are so nice, and they are about the only recreation that I have."

Church House in Philadelphia on December 8th.

During a two months' tour the Bishop neither saw nor heard of a single atrocity committed by a marine. He heard nothing of the bitter discussion of the marines until he returned to this country.

"I traveled through much of the country with Colonel Fuller, commandant of marines there, and he showed me every courtesy. There is no doubt that he is improving the country and that it has undergone a wonderful and profitable change since the marines were sent there. I think we may feel satisfied with the policy in Haiti, and the seriousness and earnestness of the marine officers.

"All the while I was there, I did not hear one complaint; and I was in contact with many Haitians. We have thirty congregations in Haiti, and all are proud of their association with the United States."

The Bishop was addressing a committee of the Woman's Auxiliary.

PRAYER FOR CHURCH UNITY

THE PRELIMINARY World Conference at Geneva marked a great step forward, and the continuation committee there appointed, with Bishop Brent as chairman and Robert H. Gardiner as secretary, has begun its work of further preparation.

The most important preparation is that of prayer. The committee makes two requests: (1) That every church in manner accordant with its customs, secure that the unity of Christendom be a regular subject of prayer in the ordinary services and meetings; and (2) that from time to time special prayer be made that the Spirit of God guide the preparations.

To emphasize that request, the committee asks the observance of eight days ending with Whitsunday (May 8th to 15th—April 25th to May 2nd in the Eastern Calendar), as a special season of prayer, and offers a leaflet of suggestions.

It seemed better to select this week, with its special reference to God the Holy Spirit, rather than to continue the octave (January 18th to 25th) suggested by the Commission of the American Church for some years past, but the committee hopes that prayer will not be confined to Whitsunweek, and would rejoice to hear that the Churches throughout the world are offering prayer for unity at all public services, and that all who have been observing January 18th to 25th will continue to do so. It will be gratified also to hear of observance of the first week in January, for years suggested by the World's Evangelical Alliance.

It should be remembered, the committee adds, that prayer for unity must be truly comprehensive, including all Christians of every name.

FAMINE, THE CHURCH, AND DRAMATICS IN CHINA

A LARGE SECTION of the north of China, comprising parts of five provinces, is in the grip of the most terrible famine of many years. Thousands of people are starving. Fathers are poisoning their children in large numbers, rather than see them suffer. The extent and acuteness of the famine is shown by such facts as these: The Chinese Government Railways are all levying a surtax on every ticket sold: the Maritime Customs has secured the consent of the Powers (America was the first to agree) to the raising of customs duties; bazaars and fairs are being given everywhere. Committees of Chinese and foreigners have been

organized in all large cities, and are hard at work raising funds; the American Red Cross has given \$500,000. Millions are being raised, but millions more will be needed if whole communities are not to be wiped out this winter by cold and starvation.

The S. P. G. diocese of North China (see city, Peking) has work right in the heart of the famine area, and Bishop Norris sent an urgent plea to Bishop Roots, asking whether, in the brotherhood of the Chinese Church, the Hankow diocese could not temporarily lend some priests and other workers to aid in the distribution of relief. The situation is described as "a desperate race for the lives of thousands." All of the Wuhan (Hankow, Wuchang, Hanyang) clergy, Chinese and foreign, have volunteered to go, and Bishop Roots is sending them in turn two at a time for periods of six weeks.

The way our Chinese Christians are learning to apply their Christianity in such a crisis was well shown in an effort of some members of St. Michael's parish, Wuchang, to raise money for the famine. On Sunday, October 10th, the "Anniversary of the Establishing of the Chinese Republic", it was decided to give the offering at both Eucharists to famine relief, it being felt that this great need presented a practical method of showing one's love of country on the National Day.

Although the response was generous, a number of the young men and women felt that something more ought to be done. They thought they might give a play, the proceeds to go to the famine sufferers. It was Wednesday, however, before it was finally decided to give a play on Saturday of that same week! Three hundred tickets printed on Thursday were all sold by Friday. A hundred more all went before the doors opened on Saturday night. No rehearsals were held, and the writer knows for a fact that the actors went on the stage with nothing more than a general idea of how the plot was to be developed. And yet, with that remarkable histrionic gift of the Chinese, the whole programme was carried out with a smoothness and success that would have required months of careful preparation among foreigners. Much of it was exceedingly clever, and a number of the actors performed quite literally with the air and grace of professionals. Most of the talent was provided from among the young men of St. Michael's, but some Roman Catholic friends of one of our boys offered to help, and one of them proved the star comedian of the evening.

PROVINCIAL G. F. S. DISCUSSES THIRD CENTRAL RULE

THE CONFERENCES of the G. F. S. during the synod of the Third Province in Norfolk, Va., November 16th to 18th, were attended by about forty persons, nineteen of whom were delegates to the synod. For the first time a member from each diocese was invited to come as a delegate, and six out of thirteen dioceses sent members. Heretofore only associates have been sent.

The topics for informal discussion bore largely on work in the branch, as strong branches make successful diocesan organizations.

Mrs. Pease, executive secretary of the Church Mission of Help, spoke at one of the sessions and was able to bring out points helpful in preventive work.

On Wednesday evening at a bountiful supper served by the diocesan branch in St. Luke's parish house, addresses were made by Miss Lukens, provincial vice president, and Miss Viney, extension secretary.

This preceded a missionary service in St. Luke's Church.

The last session was largely given up to discussion of proposed changes in the Third Central Rule. It was resolved:

"That the G. F. S. Conference meeting in connection with the Synod of the Third Province, in Norfolk, Va., November 18, 1920, go on record as being in favor of re-wording the Third Central Rule to read as follows: Women and girls who accept the Christian standard of purity in thought, word, and deed, and pledge themselves to uphold it by their life and example, are eligible as Associates and Members. Be it further resolved that it is the hope of this conference that this question be fully discussed in the dioceses."

Miss Cunningham, diocesan president of Maryland, said that the action of the Lambeth Conference in breaking down barriers to Christian unity, without changing the doctrine, might well be an example for the G. F. S. to follow in re-wording the rule to make it conform to the law of Christ.

DESTRUCTION OF MISSISSIPPI CHURCH

ONE OF THE oldest church buildings in the diocese of Mississippi was destroyed when the Church of our Saviour, at Osyka, burned to the ground on November 30th. The insurance, \$1,000, is entirely inadequate.

WAR COMMISSION WILL BE CONTINUED

THE CHURCH WAR COMMISSION, organized in 1917, which was of such service to the chaplains of our communion during the great war, held its annual meeting in December 1st at the offices of the National Cathedral in Washington. It was decided that the soldier in peace needs spiritual ministrations as well as in war, so the commission will be continued, the next meeting to be in New York.

DEATH OF REV. C. W. MacNISH

THE REV. CHARLES W. MACNISH, a retired priest of the diocese of Central New York, entered into eternal rest at his home in Ovid, N. Y., on December 16th. He was fourth on the list of the clergy and had spent his entire ministry in the missionary fields of the diocese.

Educated at Alfred Academy and University and at St. Andrew's Divinity School, Syracuse, he was ordered deacon by Bishop Huntington in 1877 and advanced to the priesthood in 1881. He was missionary in charge of St. Andrew's, Kendaia (formerly Dey's Landing), and St. Thomas' Church, Slaterville, for a number of years, after which he became rector of Christ Church, Willard, with care of Calvary Church, Hayt's Corners, and St. John's, Interlaken. Several years ago he retired from active work, although he has since conducted services, so far as his strength would permit, in his home at Ovid. He spent his entire life as a clergyman in rural and village work in Seneca and Tompkins counties, and four church buildings remain as monuments to his faith and devotion, viz., St. Andrew's, Kendaia; St. Thomas', Slaterville Springs; Christ Church, Willard; and Calvary Church, Hayt's Corners. He was a quiet, modest, self-effacing man, content to do the Master's work in an unassuming way, never seeking personal advancement. Only a few months ago he gave \$500 to Bishop Fiske

as a special fund for rural work, in Liberty bonds which represented his earnings in supply work since his retirement. He leaves a widow, and one son, the Rev. George H. MacNish, missionary at Cleveland and Constantia. Burial was made at Ovid, N. Y., on December 20th, a number of the clergy attending.

REOPENING OF LAGRANGE SETTLEMENT WORK

ANNOUNCEMENT was made a few months ago that the valuable work of the LaGrange Settlement in Georgia was to be taken over largely by the mill corporations of the village, and that the Settlement itself was to be closed pending readjustments. These have now been made, and the Rev. J. W. Fulford is in charge as vicar of the two churches—the Good Shepherd and the Holy Comforter. He has two workers to cooperate with him, and Sunday services with Sunday school will be held in both churches every week. Extension kindergarten work five days in the week, afternoon visiting, and evening club and class meetings and entertainments, will help to fill the programme of the workers.

So the Church does not withdraw from its task among the mill people, as many feared, but instead shifts its mode of attack to the problem of community evangelization.

"I am anxious," writes the vicar, "that all friends of the work here shall know that we are still doing a good work and that here is a field for their missionary interest. We need clothing. I cannot tell you just how much we do need clothing, especially children's clothing. We had a fund turned over to us by the former warden of the Settlement which has already been spent in the relief of families who are almost starving. The mills are running three and four days to the week and are not employing any but their old hands, those who have been with them three to five years. The others are out of work and there is much suffering here. I want to be able to give clothing to the children at least."

BEQUEST

MR. SAMUEL L. PHILLIPS, who left an estate estimated at \$2,000,000, directs that after certain legacies are paid the remaining half of the income is to go to the convention of the diocese of Washington. In the event that the convention cannot legally receive the money it shall be paid to the state of New York, which is requested to turn it over to the New York diocese. Mr. Phillips stipulates that the funds going to Washington shall not be used for the erection of a Cathedral or for foreign missions. He wants to aid home missions and rural churches.

MEMORIALS AND GIFTS

TWO EUCHARISTIC candlesticks were presented to Grace Church, Medford, Mass., on Whitsunday, by Mrs. Frank G. Kelsey in memory of her father and mother, Mr. and Mrs. Enoch Marsh.

A PROCESSIONAL cross used for the first time in St. Andrew's Church, East Onondago, N. Y. (Rev. Ray Wootton, rector), on November 28th was given by the congregation as a memorial to Archdeacon Hegeman.

THE CHURCH OF THE GOOD SHEPHERD, on the Onondaga Indian Reservation in New York, recently received a set of purple hangings from the people of Emmanuel parish, East Syracuse. At Emmanuel Church, at his visitation, Bishop Fiske blessed an

altar book presented to the parish by the Junior Girls' Club.

TRINITY CHURCH, Asbury Park, N. J., has a massive window in the north transept, in memory of the late Mrs. Margaret A. Greene, long a communicant. The window, representing the Ascension, was made by Mayer & Co., of Munich, before the war, but owing to international difficulties was not delivered until a few months ago.

A COPE AND MITRE, once the property of the late Rt. Rev. George F. Seymour, D.D., first bishop of Springfield, was recently presented by his widow, Mrs. Harriet G. Seymour, to the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey. The cope is purple, with cloth-of-gold orphreys, and the mitre is entirely of cloth-of-gold.

ALL SAINTS' parish, Fulton, N. Y. (Rev. Geo. T. Gruman, rector) has received a set of black Eucharistic vestments, which were blessed and used for the first time on All Souls' Day, given by Mrs. Martha P. Bruce of Elmira in memory of departed members of her family buried in the Fulton cemetery. From the same source the parish has received a sterling silver chalice, executed by Gorham. The inscription reads:

"To the Glory of God
and in loving memory of
SISTER LOUISE LUCAS,
November 1920."

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CHURCH GOODS

As fast as conditions (which have seriously embarrassed us during the recent unsettled period) return to normal, we will again resume the manufacture of Church vestments and supplies with our entire equipment, at prices based upon new cost levels for materials.

USED VESTMENTS

During the existing conditions we have organized a *Used Vestment* campaign, which has secured for us a large variety of beautiful vestments, including Chasubles, Surplices, Albs, Copes, Cassocks, Stoles, etc., and many articles in Church Furniture which will assist in "tiding over" those in need until materials are again available, which is bound to come before long.

Let us assist you in supplying your present needs during this period from our stock of both new and used until this crisis has passed, and dependable materials are again obtainable at reasonable prices.

CENTRAL SUPPLY CO., Gary and Front Sts., Wheaton, Ill.

THE PARISH CASH BOOK

Resolution of the General Convention of 1919:

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

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

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The chalice will be used for the first time at the midnight Eucharist on Christmas Day.

ON THANKSGIVING DAY a pair of Eucharistic candlesticks were dedicated in St. John's Church, Idaho Falls, Idaho, the gift of Mr. and Mrs. E. Hertell and their son Edgar Sinclair, of Poughkeepsie, New York.

"To the Glory of God
and in loving memory of
MATILDA HALES."

Mrs. Hales was the mother of Mrs. Hertell.

A pair of seven branch candlesticks since presented by Mrs. Wm. Lurton and the ladies' guild of the parish will be dedicated soon.

THREE MEMORIAL WINDOWS have been recently placed in St. Stephen's Church, Oxford, N. C., over the reredos, in loving memory of the late Miss Bennette Hester Gregory, a lifetime member of the parish, and ardently interested in its welfare. The memorials are erected by members of her family, the parish having previously placed an Oxford lecturn Bible in her memory. The windows represent the Ascension. The middle window holds the rising figure of Christ with the ambient clouds and each of the side windows holds an attendant angelic figure.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Parish Anniversary—Girls' Friendly Society—
A Confirmation Association—Clericus—
Auxiliary

GRACE CHURCH, Utica (Rev. H. G. Coddington, rector), began the observance of its fiftieth anniversary with a concert on December 3rd in the parish house. Bishop Olmsted preached on Sunday morning, December 5th, and Bishop Fiske in the evening. At a parish reception on Monday night the Rev. J. T. Rose, a former rector, and the present rector made short addresses.

A BRANCH of the Girls' Friendly Society has been organized in Grace parish, Carthage. At Watertown 125 members of the society participated in a joint meeting in St. Paul's parish house on November 30th, when Miss Frances Lansing gave a missionary address and Miss Ruby Howk showed stereopticon views of the Philippines.

THE FIRST visit—at least, the first official visit—ever made by a bishop to the village of Ludlowville occurred on November 23rd, when Bishop Fiske administered confirmation to three persons. This was the result of some months of services conducted by the Rev. E. G. White of Aurora, at the request of the Church families.

TOPICS OF live interest were chosen for the December meetings of the Syracuse, Binghamton, and Utica meetings of clerics. At Syracuse the Rev. Dr. Henry Harrison Hadley read a paper on The Selection of Sermon Topics, emphasizing the importance of the prophetic side of the ministry, and stressed the importance of courses of sermons, many useful suggestions for such series being given. At Binghamton the Rev. H. D. B. MacNeil read a thoughtful paper on The Treatment of the Divorced. In the discussion that followed concrete problems and illustrations were brought forward showing how seriously the life of the Church is affected at times by the commonness of divorce and remarriage. The general conclusion reached was that more and more definite teaching as to the sanctity of marriage and its indissolubility

should be given, especially to the young. At Utica the Rev. H. W. Crydenwise of Richfield Springs read an able paper on The Present Chaos in Religious Education. The writer said he was concerned not with the large and well to do parishes which could employ curates, secretaries, etc., to carry out modern systems, but with the problem of the average parish in the average community. He pointed out the evidence of statistics that Sunday schools and Church schools were declining everywhere, and that this decline was largely parallel with the introduction of so-called modern methods, though not to be attributed to this as a cause. He found the new system too complex for the average teacher, needing more time than could be given, and tending to obscure the place and responsibility of the priest for the instruction of the children. He advocated "laying violent hands on the Sunday school" and a return to the public participation by the children in parochial worship, with public catechizing. Most of the parishes are using "Christian Nurture", but in the discussion it was generally admitted that the series is yet in an experimental stage, and the results can not be measured for perhaps twenty-five years. One radical stated that the question and answer method of education had been generally abandoned by secular educators, and that the Department of Religious Education should put forth a syllabus, topical text books, and possibly issue uniform examinations.

THE BINGHAMTON CLERICUS recently met in Trinity parish, and heard a paper by the Rev. H. D. B. MacNeil on Treatment of the Divorced.

THE WOMAN'S AUXILIARY of Utica at its monthly meeting in Holy Cross Church was addressed by the Rev. Thomas T. Butler on Some Aspects of Ethical, Social, and Religious Progress.

AS EVERY child in the school of the Church of the Evangelists, Oswego (Rev. G. M. Brewin, rector), has a Christmas tree at home, the parish tree will be for others and each child is invited to bring forward at the offertory on Sunday, a gift of food or clothing, or a "joyful" gift, so far as possible, wrapped in Christmas fashion, and designated for the Orphans' Home, etc. This Church has organized a parish council of twenty-two men, women, and young people to act as an auxiliary vestry. Emmanuel Church, East Syracuse, is about to take similar action. Recently the rector was enabled to catch and turn over to the police a thief who had been pillaging the Church boxes, by wiring the boxes to an alarm bell in the rectory.

THE PARISH HOUSE FUND of St. John's Church, Oneida (Rev. S. R. MacEwan, rector), has now passed the \$10,000 mark.

THE VESTRY of Zion Church, Rome, has increased the salary of both rector and curate and also voted to replace the rector's automobile, recently appropriated by thieves. Parish deficits of two years have been wiped out, and many important repairs made to church, parish house, and rectory. The amount of insurance has been increased, more paid members have been added to the choir; a larger number of communions have been made, and the largest confirmation class presented in the history of the parish. The rector, the Rev. Eugene S. Pearce, attributes these results to the Nation-wide Campaign.

"RELIGION is simply a form of evolution of the beliefs of man." So the Utica Press quotes the Rev. T. T. Butler in one of his Bible class talks at the Y. M. C. A., in

which he traced the beliefs of man through fetishism and magic up to the present religious belief of Christians.

MISS EMILY TILLOTSON addressed the Church Service League and the parishioners of Zion Church, Rome, on Missions and Mis-



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sionary Work, during the week of November 28th.

AT A "GET-TOGETHER MEETING" of his new parish, Trinity Church, Utica, the Rev. T. T. Butler outlined plans for the coming year, including formation of a Trinity Confirmation association, with an annual reunion and frequent class meetings.

AT ZION CHURCH, Pierrepont Manor (Rev. L. T. Scofield, rector), the parish buildings have been painted, and a new cement walk laid before the rectory, and at St. Peter's Church, Cazenovia (Rev. J. T. Rose, rector), extensive repairs were recently made.

THE DIOCESAN COUNCIL has authorized employment of an auditing committee and counsel to make recommendations as to a possible consolidation of trust funds and their administration.

ON THE EVE of his retirement from the rectorship of Grace Church, Carthage, the Rev. F. S. Eastman was presented with a large gold piece by the Boy Scouts of the village. After supper in the village hall the boys marched to the church, where the rector showed a series of pictures illustrating the life of Moses.

AT THE dedication of the new Salvation Army hall in Carthage, the Rev. F. S. Eastman was one of the speakers.

FIVE THINGS that a Child of God Must Do were the subjects of instructions by the Rev. F. T. Henstridge at a mission in St. Peter's Church, Auburn.

ALTHOUGH THE rector had just resigned and removed from the parish a largely attended parish meeting was held at St. John's Church, Auburn. C. L. Dumm, Boy Scout commissioner, gave an address on Boy Scouts, and offered to assist in forming a troop, whenever the congregation wished. Reports of the parish and its societies showed a financial gain over the previous year.

Mrs. JOHN M. GLENN of New York City, president of the Church Mission of Help, recently spoke before members of the Woman's Auxiliary of the second district in Zion Church, Rome, on problems connected with the wayward girl.

TO STIMULATE Prayer Book research in the diocese the Bishop Coadjutor has offered through the department of Religious Education to give one of his books to any Church school pupil who correctly answers a list of questions printed in the last two numbers of the *Gospel Messenger*.

CONNECTICUT

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

Girls' Friendly Society—Priests' Fellowship

GIRLS' FRIENDLY SOCIETIES and candidates' classes of New Haven and vicinity are starting a series of mass meetings to be held in different parishes during the winter and spring. The first of these was held in Christ Church parish, West Haven, on December 10th, when an address was given by Mrs. Clifford D. Perkins of Hartford, long identified with work among young girls. This was followed by a service in the church at which the special preacher was the Rev. George Weed Barhydt.

ON THE four Wednesday evenings of January Father Huntington, O.H.C., will give a series of addresses in Christ Church, New Haven, under the auspices of the Priests' Fellowship of the diocese, an organization under the presidency of the Rev. F. H. Sill, O.H.S. The organization now has thirty-three members. Its objects are

three-fold: first, to restore the Holy Eucharist to its proper place as the chief service on Sunday, and to promote an increase of devotion to the Presence of our Lord in the Blessed Sacrament; secondly, to promote fellowship among the Catholic-minded clergy in the diocese; third, to secure representation of Catholic-minded Churchmen on the diocesan councils.

ST. MICHAEL'S PARISH, Naugatuck (Rev. Philip C. Pearson, rector), has recently succeeded in reducing its debt by \$3,373.34, and has a further balance on hand of \$246.17. available for the same purpose. Through the summer activities of Church Helpers, a local organization, the interior of the parish house has been much improved.

A WEDNESDAY evening service consisting of the Litany and a simple Bible talk has been started at the Cathedral at Hartford. Although the response at present is small it is felt that as soon as it becomes generally known the attendance will increase.

OF TWELVE students registered at the Berkeley Divinity School for the current term four are new men. The resident staff of professors consists of the Dean and the Rev. Messrs. Hedrick, Norwood, and Lauderburn. Two courses of lectures are also being given by visiting lecturers.

THE MEN'S SERVICE LEAGUE, formed some months ago in the Fairfield archdeaconry, is functioning splendidly and merits attention from other parts of the diocese.

ALL SAINTS', Oakville (Rev. Leonard E. Todd, rector), recently become self-support-

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ing, is working for a new church building, and with some help from the Nation-wide Campaign hopes soon to realize its aspirations. The present wooden church erected in 1888 is wholly inadequate. By purchase of an adjoining lot the parish now owns property 100 by 175 feet right in the center of the village, on the main thoroughfare from Waterbury to Watertown.

THE CHOIR of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), will sing the major part of Handel's *Messiah* at the hour of the usual evening service on Sunday, December 26th.

THE STATE of the Church in the rapidly growing suburb of East Haven is most encouraging. This parish, which existed for fifteen years on an evening service, is under the wise guidance of a permanent rector giving three times as much for its own support as it ever did before and is also quadrupling its gifts to external objects. The church property has been much improved during the past year and it is hoped that a processional cross will be blessed and used for the first time on Christmas day.

COLORADO

IRVING P. JOHNSON, D.D., Bishop
Denver Clericus

THE CLERICUS met in Denver the first Tuesday in November at St. Barnabas' Church (Rev. Charles Brady, rector). Mr. James H. Pershing, chancellor of the diocese, addressed the clergy on the new organization of the church. Upon the first Tuesday in December the clergy met at St. Thomas' Church (Rev. R. B. H. Bell, rector). The Rev. Harry Watts made an address upon impressions received upon a recent visit to England. The clergy discussed the election of a coadjutor in February. The January meeting will be held at St. Mark's.

DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

A Campaign Pageant

ST. ANDREW'S CHURCH, Fort Worth (Rev. Edward Henry Eckel, rector), was crowded on Sunday night, December 12th, when *Christ for the World*, an elaborate Nation-wide Campaign pageant in verse, composed by the rector, was presented. Nearly one hundred persons took character parts, besides the congregation. The bidding-prayer and offertory preceded the pageant, which ended with a long and imposing recessional. Service and pageant together occupied less than one hour. The costumes were brilliant and the lines eloquent. One of the churchwardens and three vestrymen, speaking from their pews, brought the vestry and congregation into active participation. While all the participants are at some point brought to reverence the altar, no part of the action takes place within the sanctuary.

DELAWARE

PHILIP COOK, D.D., Bishop

Executive Council—Clerical Brotherhood

AT A PRELIMINARY meeting of the Executive Council, at Bishopstead on December 8th, plans for permanent organization were discussed and a committee formed to draw up by-laws. The council will meet again at Bishopstead on January 11th when the personnel of the departments will be selected.

THE CLERICAL BROTHERHOOD met on December 14th at Claymont (Rev. Charles A.

Rantz, rector). The Rev. Richard W. Trapnell led a discussion of the Lambeth proposals for reunion. The clergy were guests at luncheon of the rector and his wife, after which they inspected improvements recently made to the Church property.

SOCIAL FUNCTIONS in honor of the Bishop and Mrs. Cook continue, and the parishes are eager to welcome him. A very large reception was given in St. Andrew's parish house, Wilmington, on December 11th.

DULUTH

JAMES D. MORRISON, D.D., Bishop
GRANVILLE GAYLORD BENNETT, Bp. Coadj.

Bishop Bennett in Residence

THE BISHOP COADJUTOR has taken up his residence in the Bishop's House, 2131 Superior street, Duluth, which has now become the property of the diocese.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

The Men's Club at Waycross

THE MEN'S CLUB of Grace Church, Waycross, has decided to form a Bible class to be conducted by the priest in charge, the Rev. C. Baird Mitchell, a permanent Boy Scout committee to further the work of this organization in the parish and in the town, and a bowling team to enter a town league. The January meeting will be a reception to the Rev. Mr. Mitchell and his wife, when the women as well as the men will be invited.

THE REV. J. HENRY BROWN, Archdeacon for the colored work of the diocese, has issued a call to the colored clergy asking them to meet in his office in Savannah on January 11th, to discuss plans for the next annual council, which will be held in Brunswick on April 19th, 20th, and 21st. The Archdeacon has asked the clergy to consider programmes of former councils and from personal experience determine if the communities in which the councils have been held were benefited.

HANKOW

LOGAN H. ROOTS, D.D., Miss. Bp.

Woman's Auxiliary

THE ANNUAL meeting of the diocesan Women's Auxiliary was held in Hankow on October 23rd, an unusual feature being the presence of Mrs. R. H. Soule, originator of the United Thank Offering, who spoke to the women through an interpreter. Bishop Roots, just back from England, preached in the Cathedral to 330 women, speaking of the privileges and opportunities of women in this new age, especially as dealt with in the Lambeth resolutions. The offering was the biggest ever presented at the annual meeting—\$878.22—one quarter of which was voted to famine relief in the North. The service for Wuchang women was held at St. Michael's, as were also the annual meetings of the Junior Auxiliary and the Babies' Branch.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Brotherhood District Assembly—Death of Active and Beloved Churchwoman

THE NORTHEAST IOWA district assembly of the Brotherhood met in Grace Church, Cedar Rapids, on December 8th. A constitution was adopted and it was decided that, pending further district organization, all Brotherhood chapters of the diocese be invited to the meetings, which will be held

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5. **The Helmets of God**
6. **To the Top of the World**
7. **"No Accidents To-day"**
8. **The Marred Face of Christ**
9. **The Soldier Who Forgot Himself**
10. **Sunny Windows**

Dr. Bowie has the happy art of being able to amuse and instruct at the same time. His articles will add much to the value of *The Young Churchman*.

A SERIAL

by a Canadian writer, Miss Blanche Gertrude Robbins, will begin in January. As it describes the adventures of a boy who is cast ashore on a remote island on the Bay of Fundy, and who solves the mystery of the lighthouse keeper's niece, it will appeal to both boys and girls.

The first number in each month is a special *Missionary Magazine*—well written, well illustrated, well calculated to interest children in Missions.

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quarterly, the next meeting being in Keokuk during the diocesan convention.

Reports of the national convention in St. Louis were given by Messrs. Russell Lamson, F. R. Lacy, and G. J. Ottsen; chapter representatives reported special work; and there was general discussion of Brotherhood and Church work. Mr. T. H. Thomas of Grace Church, Cedar Rapids, was elected president and Mr. Rodney F. Cobb of the State University of Iowa chapter, Iowa City, secretary-treasurer.

After supper, talks were given by Mr. E. N. Coleman of Davenport, and the Rev. Paul B. James.

THE ENTIRE town of Garden Grove mourns the late Mrs. Charles D. Mallette. Forty years ago Mrs. Mallette came to Garden Grove as county superintendent of schools. She helped found St. John's parish, for years conducted a community Bible class, and was a leader in religious and community Bible class, and was a leader in religious and community life. Mrs. Mallette moulded the life of Garden Grove and was universally loved. The burial service was said by the rector, the Rev. W. N. Wyckoff, assisted by the Rev. Wm. Hengen and the Rev. C. A. Taylor.

KANSAS

JAMES WISE, D.D., Bishop

Deaneries—A Parish Automobile

ON DECEMBER 2nd, the northwest deanery met in Junction City when the Nation wide Campaign was one of the chief topics. A deanery council of the Church Service League was also formed.

THE PEOPLE of the Church of the Covenant, Junction City, have presented the Rev. Douglas Matthews with an auto to facilitate his work in the parish and at Fort Riley.

A COUNCIL of the Church Service League in the southeast deanery has been formed and it is hoped that very soon all four deaneries will be similarly organized.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

At St. Mark's Church, Augusta

ON ALL SAINTS' EVE, in St. Mark's Church, Augusta (Rev. Edward M. H. Knapp, rector), a service in commemoration of the founders and benefactors of the parish was held. It was the first service of its kind held in this historic church, in which are many memorials, among them a window given some years ago by the parishioners in memory of a former Bishop of Wisconsin, the Rt. Rev. Dr. Armitage, one time rector. On December 14th, a men's association of the parish was organized with forty charter members, at an enthusiastic gathering in the parish house, at which the rector was the guest of the men of the parish.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WM. MERCER GREEN, D.D., Bp. Coadj.

Institute for Religious Education

ALL COMMUNICATIONS for the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor, should be addressed to 1514 Twenty-third avenue, Meridian.

DURING THE first week in Advent, Miss Mabel Lee Cooper of Memphis, field secretary for the Board of Religious Education of the province, held institutes, each of

three days' duration, in Vicksburg and in Meridian. Miss Cooper some little time since spoke at a convocation meeting at Brookhaven, and made so great an impression that by unanimous consent the remainder of the programme was set aside, and the time devoted to a religious education conference under Miss Cooper's leadership.

NEWARK

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

A Methodist Accession

THE REV. GEORGE P. DOUGHERTY, D.D., until recently pastor of St. Paul's Methodist Episcopal Church, Newark, has resigned his charge and has been confirmed. Dr. Dougherty is acting lay reader at Christ Church, Bloomfield, and Archdeacon Carter is acting rector.

OREGON

WALTER T. SUMNER, D.D., Bishop

Church School Institute—Brotherhood Supper

UNDER THE lead of the Rev. Thomas Jenkins, the Church School Institute has met every week. On January 4th the new series opens when the Bishop, other clergy, and members of the laity will take up the syllabus.

ON ST. ANDREW'S EVE forty men of the Brotherhood of St. Andrew sat at supper in St. David's parish house, Portland. The Bishop warmly commended the Brotherhood, and especially bore witness to the work of Mr. John D. Alexander, the field secretary in Oregon. Mr. Alexander himself reported good prospects at Eugene, Corvallis, Astoria, Salem, and also in Portland. Dr. H. C. Fixott was elected president and Mr. F. H. McMahon secretary.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Sunday School Institute

THE SUNDAY SCHOOL INSTITUTE of the diocese was held on December 14th at St. Stephen's parish hall when the rector, the Rev. George F. Dudley, gave an address on The System of Organization of St. Stephen's Sunday School. The second topic, The Influence of the Santa Claus Myth on the Christ Child Story, was opened by Miss Catherine R. Watkins.

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Seamen's Church Institute of New York, 25 South Street

Officers: Rt. Rev. Charles S. Burch, D.D., Honorary President; Edmund L. Baylies, President; Frank T. Warburton, Secretary-Treasurer; Rev. Archibald R. Mansfield, D.D., Superintendent.

Summary of Budget for 1920
for this
Seamen's Co-operative Community
Service

Budget for 1920.....\$581,597
Estimated Receipts from Seamen
for services rendered.....\$405,725
Co-operating business
agencies..... 35,872 **\$441,597**

Necessary to be secured during
1920 from interested business
and philanthropic friends to pay
for services we cannot charge
the seamen, about.....\$140,000

The Officers and Seamen pay for the various things they order (meals, lodging, storage of baggage, etc.) which aggregates about three-quarters of the total annual expense of operating the Institute. With every bedroom (430) and every bed (714) taken nightly, and thousands of men thronging this Seamen's community center daily, a priceless opportunity is yours and ours in co-operation to develop higher ideals, making better men, physically, mentally, morally and spiritually, and to aid the cause of Americanization.

Nation-wide Campaign does not cover an appropriation toward our current expenses.

Needs: We need \$50,000 by December 31, 1920, to meet the present needs of this expanding work. While we prefer thousands of contributors of small amounts, we need **RIGHT NOW** several checks for \$1,000, \$500, \$250 and \$100 to meet this exigency. This is one of the most successful experiments in co-operative Christianity in modern times.

Remittances: Please make check payable to Frank T. Warburton, Treasurer, and mail same to

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Your Contribution Helps to Pay for

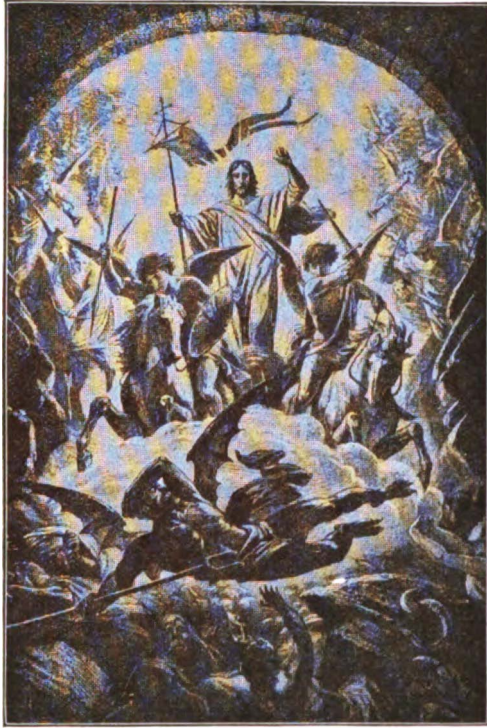
Our multiform religious work, Chaplains, House Mother, Religious Services of all kinds, Sunday "Home Hour" and Social Service

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And a thousand and one little attentions which go to make up an all-around service and to interpret in a practical way the principles of Christianity in action.

PEACE ON EARTH



Christ the Conqueror

The Prince of Peace

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, **The Prince of Peace.** *Isaiah 9:6.*

Glory to God in the highest, and on earth peace, good will toward men. *St. Luke 2:14.*

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *St. Luke 1:79.*

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. *St. Luke 19:41-42.*

If ye love me, keep my commandments. *St. John 14:15.*

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *St. John 13:34.*

And he said unto them, Go ye into all the world, and preach the gospel to every creature. *St. Mark 16:15.*

And he came and preached peace to you which were far off, and to them that were nigh. *Ephesians 2:17.*

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Romans 14:17.*

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. *Revelation 12:9-10.*

Seeking Peace

We are celebrating again the birth of the Prince of Peace. "Peace on earth" the angels sang when He was born. He came "to guide our feet into the way of peace".

There was so-called peace on earth when He was born, but it was a peace of fear under the cruel hand of imperial Rome. To this day there has been no real peace and there have been many wars. The world is now in the misery of the aftermath of the most terrible war of all history.

We can imagine the Prince of Peace weeping over the world to-day, as once He wept over Jerusalem, and saying, "If thou hadst known the things which belong unto thy peace."

Whose business has it been to tell the world the things which belong unto its peace? The business of His Church, to which He gave command to go into all the world and preach the Gospel to every creature.

Read again the noble Prayer for Missions:

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Is it possible to escape the conviction that the ideal of peace is bound up in the mission the Prince of Peace gave to His Church?

Men cannot create peace by force or law or agreement. Peace is the Gift of God, the reward of obedience to the commands of God.

There will be peace when all men recognize the Prince of Peace as their King, when His Church, in His name and power, shall have conquered ignorance and sin and evil.

When we are urged to play our full part in prosecuting His mission, shall we hold back or shall we respond loyally and joyfully?

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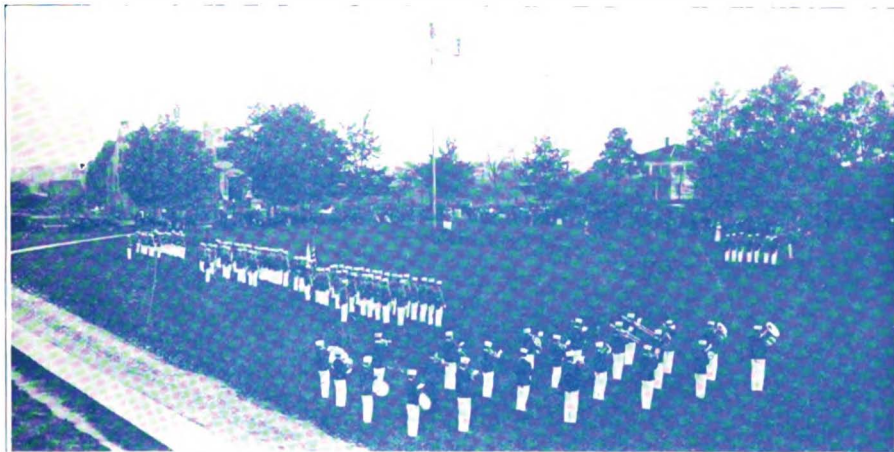
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YOUR Christmas will be filled with joy—that soul-stirring happiness in the knowledge that “unto us a king is born”. The blessedness of having given will enrapture you. BUT there are hundreds of thousands of others here in our own country who will not know this joy. They are Hebrews—many with no religious faith, and others with a prejudice against belief in Jesus. They will continue in the darkness unless you help us show them the light NOW.

Bishop Burch, President of this Society, writes “For seven years the Society has been seeking to reach the Jewish people through the printed page. The Hebrew race is conspicuous for its love of reading; and the leaflet kindly tendered is sure of a tolerant reception where the spoken word often arouses antagonism.

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