



# The Living Church

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VOL. LXIV

MILWAUKEE, WISCONSIN, JANUARY 8, 1921

NO. 10

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THERE is small chance of truth at the goal where there is not a childlike humility at the starting-post.—S. T. Coleridge.

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## EDITORIALS AND COMMENTS

### Catholic Churchmanship—English and American

WE have seldom read an ecclesiastical essay with greater interest than the first paper in the *American Church Monthly* for December. The author is the Bishop of Nassau, and the title, *The Present Position of Catholicism in the Church of England*.

Bishop Shedden was a curate at the representative Catholic parish of All Saints', Margaret street, London, for some ten or more years prior to his consecration to the episcopate in June 1919. He is very young for a bishop, being probably less than forty years old, and scarcely more than a dozen years in holy orders. He represents the best of the younger element among Catholic Churchmen in England, an element of which we in America, more accustomed to the restrained scholarship of Bishop Gore, of Dr. Darwell Stone, and of Mr. Sparrow Simpson, as representatives of the Catholic school, have comparatively little knowledge—unless we cross the water more frequently than most of us are able to do.

Bishop Shedden's comments on the greater unity that there is to-day in what he terms the "Catholic party" in England than there was a dozen years ago. Then, he says, their practice "had been completely congregationalist". Now, he wittily observes, they may "almost be said to have become presbyterians". He hopes that in a dozen more years there will be such episcopal leadership as to make the party "episcopalian".

Again, a dozen years ago the "Tractarian" position, that "they were the true heirs of the Reformation, and that the Protestant interpretation of the Book of Common Prayer was a corrupt following of the first reformers", was that of the Catholic party generally. To-day the "vast majority" of them have "largely departed from that position". In ceremonial the trend has been toward the Roman use, partly as being much simpler than the "dead rite" of the fifteenth century Sarum use, and partly because, "where no real principle is at stake, we should aim at being with Rome rather than against Rome".

A dozen years ago there were "only two or three churches"—he probably means in London—"where the blessed sacrament was reserved". To-day "there are more than one hundred churches in the London diocese which have reservation, many of them in the open church, under the approval of the bishop". Then, "Reservation was not commonly regarded as a thing to be desired, except for the communion of the sick. To-day, even though none of the bishops will yet permit the service of Benediction, it is recognized as quite a normal thing in many dioceses that the reserved sacrament should be the focus of the people's prayers, and a special service of devotions, bearing a character similar to that of Benediction, is tolerated in some of the dioceses." So also there has been within these years a revival of "the great dramatic ceremonies of the Church's seasons".

"Communion are more frequent," "confessions are more regular", "the mass is understood as the central act of Christian worship", "Mary and the saints have become a reality, and the use of the rosary is no longer regarded as a senseless superstition. Thus, in many hundreds of churches now throughout England, the normal Catholic life of western Christendom is being lived."

It is interesting to learn the steps by which, according to Bishop Shedden, the "Catholic party" ceased to be congregational. Twelve London vicars, meeting monthly at one another's houses, resolved to try to work together rather than apart. The initiative was taken by the Rev. H. F. B. Mackay, immediately after his appointment, in 1908, to be vicar of All Saints', Margaret street. He, with two others of the "twelve apostles"—as these were nicknamed—had been a pupil of Dean Randall, "that famous pioneer". These three men started the movement to bring the "Catholic party" together. The idea "caught on". Unbeneficed clergy formed a similar association, while two other groups of incumbents in London did the same. It spread to the larger provincial towns, and the "Federation of Catholic Priests" was formed.

From these beginnings the unity movement in the "party" gained ground until the great Anglo-Catholic Congress of last summer was the result. And one outcome of that Congress, according to the Bishop, was that "we bishops who represented what had generally been known as 'the extreme party' found at Lambeth an atmosphere far more sympathetic than we had ever dreamt of finding". "Lambeth made one feel that the old Protestant spirit was dead forever. One bishop said a significant thing to me, about a certain veteran of that old school,—'There is a certain pathos about the Bishop of M——. He speaks like a man who knows the game's up.'"

So MUCH for the view of the best of junior Catholics in the English Church. Let us compare that perspective with that of Catholic Churchmen as we seem to find it in America.

To begin with, none of us in America speaks of a "Catholic party", unless it be with apologies. We are not interested in building up a Catholic sect in the midst of a Protestant Church. It is curious to us that the best of English Churchmen, men like the Bishop of Nassau, constantly use a term which we Americans invariably repudiate.\*

Now it is easier to build up a "party" than to influence a Church. A party consists of men who think congenially; whoso differs radically from his associates is simply read out of the party. That Catholic principles have obtained such a foothold in the Church of England that the party, once weak, is now strong, is, of course, gratifying to those who believe in the party; just as it is gratifying to members of the Re-

\* Compare the title of Canon Goudge's recent essay: *The Catholic Party and the Nonconformists*.

publican party in the United States to reflect upon the great number of votes that were cast for that party in the recent election—though few men confuse the Republican party with the United States of America, and most of us acknowledge our allegiance to the latter rather than to the former.

But the question will not down: *What kind of Church is that which encloses this Catholic party in England?*

If it is purely a Protestant Church, why build up a Catholic sect inside it? And through what channels does this late congregational, now presbyterian, party have communion with the Catholic Church of the ages? How do Catholic sacraments penetrate into a party?

If we say that, in our judgment, the whole conception of Catholicity which the Bishop of Nassau presents in this paper is wrong, we must not be misunderstood. Neither he nor his associates is anything like as illogical as his article would suggest. When he believes he has been working, with others, to build up a "Catholic party", he has, in fact, been doing something infinitely bigger. He has been helping the Catholic Church of England to realize her own position. He has been enabling the people of that Church to appreciate far more truly than their fathers did the heritage that is theirs, not as members of a brand new party, but as children in the Body of Christ. But it has been rather pathetic to see him, and so many other English Catholics like him, think in terms of *party* when they ought to be thinking in terms of *Church*.

This limitation was reflected in the attitude of bishops in general—and especially of American bishops—toward the Anglo-Catholic Congress. If the appeal had been to bishops as Catholics instead of as partisans most of the American bishops, at least, would have responded. Bishops are ready to be Catholics but most of them feel conscientiously that they ought not to be partisans. Perhaps more of them ought to have seen through the camouflage—the word will be obsolete in a few years and we must get all the use of it that we can before it is no longer in good form—of bad terminology, as a few of the wisest and best of them did, and have participated in spite of the blunder; but among the other things that Catholics, English and American, ought to have learned from the splendid demonstration of the Anglo-Catholic Congress is that the Anglican episcopate is the episcopate of a Catholic Church but not of a Catholic party. A party that is frankly "presbyterian" cannot expect the allegiance of bishops, and presbyterianism is not wholly a Catholic quality. That only eighteen or twenty bishops out of the nearly three hundred who had gathered for the Lambeth Conference participated in the Congress was a serious reflection upon the management of the "Catholic party" in England, and the sooner they recognize their false perspective—that of a party instead of a Church—the sooner it can be corrected. Perhaps this lesson will be sufficiently learned so that the next Anglo-Catholic Congress, be it in England or in America, will be the demonstration of a Church, conscious of its dignity among the great communions of the Christian ages, and not that of a party.

BUT APART FROM THAT, how does the position of English Catholics of the younger school agree with that of American Catholic Churchmen, be they young or old?

We in America do not, on the whole, inquire whether or not we are the "true heirs of the Reformation". We do not care a rap whether we are or not. Those of us who enjoy the study of history enjoy reading about the Reformation, just as we enjoy reading about the American Revolution and the Crusades and the Field of the Cloth of Gold and the victory at Runnymede. All these great turning points of history helped to make us what we are, and such of us as are of English descent—as great numbers of American Churchmen are not—are proud of our Anglo-Saxon heritage of many centuries. But to inquire whether the particular use of the Book of Common Prayer and the particular manner in which the sacraments are administered in this autonomous American national Church accord with any "act of parliament in the second year of Edward VI.", or would have been pleasing to Queen Elizabeth, or to Parker, or Cranmer, or Latimer, or Bonner, or any of their contemporaries—not we! Those excellent worthies did their work according to the

light that God gave them, and they were gathered to their fathers and are at rest, and their works do follow them; but we attribute not one whit more of authority or of sanctity to them than we do to Thomas Becket, or Alcuin, or Edward the Confessor; to St. Patrick or to St. Augustine; to Gregory the Great or the Pope—what was his name?—that consecrated Archbishop Theodore; to Bishop Seabury or Bishop White. We are Anglicans and we are Catholics, but—we are also Americans.

On the other hand we are not particularly enthusiastic over what we may term the Romomaniac school. "Father Mackay's own sympathies", writes Bishop Shedden, "were entirely with the Roman (as opposed to the early English) school of thought in the Catholic party". We Americans admit no such division. As we had no part in making the Baltimore Ceremonial, so we do not propose to be bound by it, although the current use among us is largely an adaptation of that use to the American Prayer Book. Five hundred years ago the Churches of the West did not take their ceremonial from Rome, and we see no reason why they should do it to-day. Some of these days we shall evolve a use of our own. When we do we shall recognize that there are certain racial traits of Latins and Celts that do not come natural to Anglo-Saxons; and, as the great preponderance of Anglicans are of that latter race, we shall seek to give expression to *their* racial traits rather than to those of Latins or Celts. We frankly grant that this is still in the future, but in principle we American Catholics are neither Dearmerites nor anti-Dearmerites, Romans nor non-Romans. We are American Catholics; neither dependent on the Church of England nor on the Church of Rome for our order of worship and ceremonial, and quite competent to frame a use for ourselves—as, sometime, we propose to do.

So also, when we declare that we are not particularly insistent to be the "true heirs of the Reformation", it should not be supposed that we occupy the namby-pamby position of holding that there were no wrongs to be corrected in the sixteenth century or no reforms needed. The whole Church was running on to the rocks as the fifteenth century closed, and a direct interposition of the Holy Spirit was needed to save it—and the interposition came. The "candle" which the martyrs lighted has not been put out and will not be by Catholics who have any sort of sane balance, in any age of history. Not because we are Protestants but because we are Catholics are we something else than Romans to-day, and we shall not permit our junior Catholics to turn us into a sort of weak, amateur colony of the Roman see. Our Anglican Catholicism is not a denatured Romanism. Dr. Arthur Ritchie, for instance, writes distinctly as a Catholic when, in this very issue, he warns Churchmen that they are not to tolerate the substitution of the Blessed Mother for our Lord Himself. We shall not permit Anglo-Catholicism to degenerate into sentimentalism nor to become the vestibule to Rome.

YET, THINKING NOW of our local and temporary problems, we could wish that a Mackay had risen among us a dozen years ago, and had trained up some ardent young Sheddens and other enthusiasts for unity among Catholic Churchmen in this country.

We sadly need a society, or a fellowship, or a federation, or twelve apostles, or something else that will promote unity and courtesy among Catholic Churchmen; that will try to bring them together for the discussion of the problems of the Church; that will stop the miserable divisiveness that prevails among them at times in this country, and will compel them to respect each other, to try to understand one another, to stop denouncing one another as soon as one seems to differ with another; that will end the congregationalism of so-called Catholic parishes such as take no part in the corporate work of the diocese or of the national Church and will let these know how thoroughly the rest of us are ashamed of them; that will urge the Catholic-minded clergy and laity to *do team work* with their associates, with other clergy, and with the Church at large.

The editor of the *American Church Monthly* sadly recognizes this lack when, treating of Bishop Shedden's article, he observes that Catholics in the English Church

"have achieved far greater unity of action than we have. We are still divided by petty jealousies and prejudices and provincialisms and personal animosities, and thereby the progress of the Catholic movement is seriously impeded." He is right in saying that we "must put away all such hateful and unchristian sentiments as envy, jealousy, suspicion, malice, and all uncharitableness." An editor's mail reveals to him during the year much of that sort of pathetic littleness. And as to that condition in and around New York, where, perhaps, it is worse than it is in other cities, we can say now, what we could not have said during his lifetime, that Bishop Greer more than once expressed to the writer his great sadness at the aloofness that Catholic Churchmen in his diocese so often kept from himself and from the affairs of the diocese. Bishop Greer began his episcopate with the enthusiastic desire to bring greater unity to his diocese. He possessed a true humility of character. He realized, more than some of his clergy knew, that he was temperamentally deficient on the Catholic side in his training and his preconceptions, and he longed for a sympathy and help that he did not receive in overcoming that defect. He wanted Dr. Burch as his suffragan in order to supply what he felt that he himself lacked.

New York was the pioneer in the Catholic movement before ever the Oxford movement began, and if Catholic Churchmen in and about New York will respond to the call so bravely uttered by the editor of the *American Church Monthly*, and will begin to instil a new, larger, more truly Catholic spirit into their Churchmanship, and will try to bind themselves together, they will have the most splendid influence upon us, their brethren, in more remote parts of the country, and may sometime be able again to assume a leadership that they maintained through two or three generations—and then lost. Neither are we, in other sections, altogether free from the littleness that has been so well diagnosed by our New York contemporary.

On the other hand we believe that this littleness is not nearly so general among Catholic Churchmen as our contemporary would seem to indicate. If a dozen men or less would seriously start out during this new year to conquer their besetting sin of detraction of others, would meditate seriously upon the view expressed by St. James concerning the man who "seems to be religious and bridled not his tongue", the condition would be cleared away. After all, in Church as in state, "guilt is personal". We do not at all agree that "Nothing like the Anglo-Catholic Congress would at the present time be possible in America", though men embodying the spirit which our contemporary describes would necessarily be held unfit for its leadership. But after all, it took twelve years of preparation in England after Mackay began his work of unification before the Congress could be held, and even yet the Catholic movement in that country is confessedly in its "presbyterian" stage, as the corresponding movement is not in this country. On the whole we believe we have advanced farther in this country than have our fellow Catholic Churchmen in England, in spite of our faults and our littlenesses, and we are certainly working to develop the Catholicity and the spirituality rather of the Church than of a party.

So there is no doubt that the Catholic movement in America is proceeding on somewhat different and, we believe, on much more solid, much less partisan lines than it is in England, but perhaps, for that very reason, somewhat more slowly. The Bishop of Nassau is our near neighbor. We should like him to be one of ourselves. American influence was not invited, on any considerable scale, in preparing for the London Congress. Perhaps we have a contribution to make to our presbyterian Catholic friends in England. Perhaps the Bishop of Nassau will learn to know us and so will sometime interpret us to his fellow Catholics in England, as he has interpreted them to us.

In the meantime we need in both lands to open our eyes, and to perceive that Catholicity is not an exclusive possession of any small group of men in any country, but is the perspective that has thoroughly conquered the Anglican Communion. Catholic Churchmen who are presbyterian in outlook, and Catholic Churchmen who are petty and individual, and Catholic Churchmen who run congregational parishes,

are likely to be swept away from leadership in the advancing tide of Catholic Churchmen who are Catholics.

Let us be sure that we be numbered among these latter.

SEVERAL weeks ago we indicated our expectation of re-publishing in THE LIVING CHURCH the series of papers relating to various movements toward unity in recent years that have been collected and published by the S. P. C. K. with the title, *Documents bearing on the Problem of Christian Unity and Fellowship, 1916-1920*. We now learn that the more important of these will shortly

be published as appendices in a pamphlet for free distribution by the Continuation Committee of the World Conference on Faith and Order, the Lambeth Appeal furnishing the principal contents. It seems unnecessary, therefore, for THE LIVING CHURCH to duplicate material that will thus be made available in more convenient form, and, especially as our columns are always crowded, we shall not begin the publication. Copies of the pamphlet, when ready, may be obtained of the secretary, Robert H. Gardiner, Gardiner, Maine.

We are glad that this material is thus to be made convenient for reference. At the same time, if it is to be bound with the Lambeth Appeal, we shall hope that the distinction between what was sanctioned at Lambeth and what represents purely voluntary efforts of various groups to find a *modus vivendi* will be carefully made. All of the material referred to is valuable for study; but we should feel very sorry to have the supposition inadvertently conveyed that much of it could ever be accepted in its present form by any of the Anglican Churches.

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ATHANASIUS

Battlements of words I build  
Round the Church, opposing sin,  
Not to shut the sinner out,  
But to keep the glory in!

Battlements to guard the faith  
From diffusion and from loss,  
For the message is of God  
Lowly dying on a cross!

Lowly dying, lowly born,  
God incarnate in the race:  
Rising, and by might divine  
Conquering the foes of grace!

For I fear in future days  
Men may lightly hear and hold  
Truth that is not well defined;  
Mixing dross with faith's pure gold.

For I know that men to-day,  
Trampling truth's bright pearls like swine,  
Would drag Christ from God's high throne  
To a loathsome pagan shrine.

For I fear the Church herself,  
Doubting, may give way to sin;  
Battlements I build about  
To defend the faith within.

Let the world against me rage,  
Call me bigot, narrow, mad;  
Say I bicker over words,  
Say I battle for a fad!

Louder, since the world cares not,  
Trumpet I the Church's creed,  
Knowing an unswerving faith  
Will be always man's first need.

Not these fingers, but God's love  
Wrote the creed for which I fight.  
Like a torch to light men home  
Let it shine throughout the night.

Very God of very God,  
Of the Father's substance, He.  
Ah! the truth makes none a slave:  
Truth it is that sets men free.

Battlements of words I build  
Round the Church, opposing sin,  
Not to shut the sinner out,  
But to keep the glory in!

J. H. YATES.

DAILY BIBLE STUDIES

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

January 10—*The Fruit of the Spirit*

**R**EAD Galatians 5:16-26. Text: "But the fruit of the Spirit is love, joy, peace—"

Facts to be noted:

1. The safeguard against sin. (16.)
2. The constant struggle for the mastery. (17.)
3. The victory of those who follow the Spirit of God.

He was not guilty of any of what are commonly known as the lower vices but his ideals were low. "If you haven't the money, you are not in the procession." That was his motto for many years and he was true to it. Years passed. He began to feel the need of a different kind of life. He felt that he had really nothing worth while in his life. Money and all that it meant failed to satisfy his craving for real food. He knew nothing of true peace and happiness. There was no joy in his life, no peace, no happiness. Then he talked it all over with a friend. Together one evening they knelt at the altar of a humble church. The friend prayed and the Spirit of God spoke to the young man and he learned that God is love. Then followed spiritual joy and quiet peace. To-day he is preaching the Gospel of our Lord. He knows the meaning of the text for the day. Be still, then, in the midst of your busy, anxious life and let the Spirit of God speak to you.

January 11—*"Think and Thank"*

Read Isaiah 1:16-20. Text: "Come now and let us reason together, saith the Lord."

Facts to be noted:

1. A call to repentance.
2. The summons to reason.
3. The reward of penitence and the penalty of refusal.

"God reasons with man—that is the first article of religion according to Isaiah. Religion is the reasonable intercourse between one intelligent Being and another—God works upon man first through conscience," but at this time the religion of Israel was a mere empty form, "smoky sacrifices, assiduous worship and ritual . . . but they do not know, they do not consider—to use a better word, they do not think. They are God's grown up children—children like the son of the parable, with native instincts for their God, and grown up—that is to say, with reason and conscience developed. But they use neither." (George Adam Smith.) Stately temples, dignified services, eloquent sermons, and beautiful music all have their place in the religious life; but how much larger is that place when they make us think, awaken conscience, bring us to our knees in penitence and prayer, and cause us to turn to God for forgiveness? There can be no true happiness without a realization that our sins are forgiven. God's invitation stands: "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."

"THE OTHER BEATITUDES"

Few modern stories of a devotional nature have gripped the imagination as Van Dyke's presentation of "The Other Wise Man". The character is purely fictitious and yet scripturally faultless.

Why not "The Other Beatitudes"? Those the Master spake shall always reign supreme. Yet there are others; and in the Bible, too. Shall we not set some down, in order to stimulate our "search" of the scriptures as well as to enhance the matchless beauty of Christ's own "benedictions"?

The unbroken series of studies for the next sixteen days will bring before us "The Other Beatitudes".

January 12—*Blessed are the Whole-Hearted*

Read Psalm 119:1-17. Text: "Blessed are they that keep his testimonies, and that seek him with the whole heart."

Facts to be noted:

1. The Commandments represent God as "jealous".
2. He is jealous for our sakes, and not for His own.
3. He knows that a "whole-hearted" loyalty is our best guarantee of eternal life.

We dare to say, in all reverence, that God has "suffered" in the minds of many—especially of children—because we correctly teach that He is "jealous", and fail to make clear

the meaning of the term. It has at least two meanings. In the first place it signifies that God is "anxiously watchful" as a parent for a child. None can misunderstand this.

In the second place, it signifies that God is "apprehensive of being displaced by a rival". That were indeed an unworthy motive on God's part, if anything happened to God as a result of such displacement. The tragedy of the thing lies in what happens to us when God has a rival in our affections. For reasons of our own eternal interest, God must reign supreme in our affections.

January 13—*Blessed are They Who Fear the Lord*

Read Proverbs 28:11-19. Text: "Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief."

Facts to be noted:

1. "The fear of the Lord is the beginning of wisdom."
2. It is foundation of our love toward Him.
3. It is our greatest incentive to right conduct.

Like jealousy on the part of God, fear on the part of man is not commonly understood to be a virtue. It is one more illustration of the inaccuracy or inadequacy of words in conveying fundamental ideas. Fear, when used as above, signifies "reverence", implies veneration, worship, loyalty.

Be afraid of nothing—not even of fear

Blessed are they who fear the Lord.

January 14—*Blessed are the Obedient*

Read Genesis 22:1-18. Text: "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

Facts to be noted:

1. This text is commonly regarded as a promise of the Messiah.
2. Sin entered into the world because of disobedience.
3. Release from sin is promised because of obedience.

Obedience is one of the fundamental virtues. Without it the designs of God must fail of execution, so far as man is concerned. To learn obedience is to avoid sin. To disobey is to transgress. So fundamental is obedience to all success that the very kingdom of evil is erected on it. To disobey God is to obey the devil. Sin is obedience to the laws of evil.

This is a curious story—this tale of the contemplated sacrifice of Isaac. It is out of joint with the Christian standards of to-day. Such is not surprising, in view of the antiquity of the event. And yet whatever else might be said of the strange transaction in the far land of Moriah, it is a profound commentary on the virtue of obedience. There is question as to what God may or may not have commanded Abraham at that time. There is or can be no question of what He demands of us to-day. The need of our age is implicit obedience to the known commands of God.

January 15—*Blessed are They Who Hear the Word of God and Keep It*

Read St. Luke 11:14-28. Text: "But he said, Yea rather, blessed are they that hear the word of God and keep it."

Facts to be noted:

1. The Master had just given demonstration of His Lordship over the realm of the unclean spirits.
2. A woman impressed by His word and deed, and groping for something to say, utters a benediction upon His mother.
3. Christ intensifies and extends this benediction to include all who hear and keep the word of God.

The Divine Son can here intend no disparagement to His blessed mother. The emphasis of the woman was upon that which was purely physical. Who was she? Possibly a starved mother heart, crying out—half envious—to bless the natural pride of a mother in such a Son.

Surely to such a lonely heart—and there have been many such, since Christ came—there is a world of comfort in the knowledge that the physical is not all: that the things of the spirit are fairer and more glorious. There must have been in His words a personal message for her—surely He hinted at a spiritual motherhood. Recall His words on another occasion: "For whosoever shall do the will of My Father, the same is My mother." She must have understood.

As for the others that heard and the millions that have read, in this "new beatitude" of Christ's there is this vast truth. To hear and keep the word of God is more blessed than all the achievements or possessions that human relationships can bring. How few have believed it?

## NOTES ON THE NEW HYMNAL—LII

BY THE REV. WINFRED DOUGLAS

HYMN 376. "Lord, shall Thy children come to Thee".

**H** This is another restoration from the Hymnal of 1874. The three stanzas by Samuel Hinds were published while he was the principal of Codrington College, Barbadoes. Subsequently he became Dean of Carlisle and Bishop of Norwich. The third stanza was added by the Rev. H. J. Buckoll for the use of Rugby School Chapel.

HYMN 377. "Lord, in Thy presence dread and sweet".

This very useful new addition to the group of Confirmation hymns, published anonymously in 1850, should be especially helpful at Confirmation classes. Its rhythm makes possible the inclusion of a favorite tune by Dr. Dykes, composed originally for the Eucharistic hymn, "O Food that weary pilgrims love".

HYMN 380. "Breathe on me, Breath of God".

Dr. Hatch, after several years in Canada, became vice-principal of St. Mary Hall, Oxford, in 1867. Eleven years later he wrote this very spirited Whitsuntide hymn, which was published in the *Congregational Psalmist*, 1886, and is now first included in our book. The simple and fairly melodious setting is by one of the most popular present-day exponents of the Victorian manner, Dr. Lister R. Peace. It must be sung not too slowly, and in a very straightforward style: the least touch of sentimentality in manner would render it banal.

HYMN 382. "O perfect Love".

Miss Dorothy Bloomfield, granddaughter of a bishop of London, wrote this now familiar marriage hymn for the wedding of her own sister in 1883; when it was sung by the author's direction to Dr. Dyke's tune, *Strength and Stay*, No. 280. Its subsequent use at the marriage of the Duke of Fife and the Princess Louise of Wales gave it a wide popularity. The setting on this occasion was by Barnby; but I personally share the author's preference for the Dykes tune.

HYMN 383. "The voice that breathed o'er Eden".

Musical association has its dangers: and we have too often seen young couples approaching the altar for their matrimonial blessing while the choir sang Keble's marriage hymn to the melody of "Brief life is here our portion". The tune by Melchior Vulpius, Cantor of Weimar, beautifully expresses the sentiment of these words, and has no other association to mar the appropriateness of this. It is given in the form adopted by J. S. Bach.

HYMN 388. "Come, ye disconsolate".

The tune *Consolation* might perhaps better be called *Alma*. It is arranged from Samuel Webbe's setting of the famous Antiphon of our Lady, *Alma Redemptoris Mater*. The original was in the key of C, and in that key will this tune appear in the next edition of the Hymnal.

HYMN 393. "Lord Jesus, think on me".

There has been some doubt as to the orthodoxy of Synesius, the Cyrenean, who became Bishop of Ptolemais in 410 A. D. Allen Chatfield, who translated all his odes, and published them in 1876, very plausibly cites the present hymn (the tenth ode) as evidence of his soundness in the faith. It is certainly an admirable penitential hymn in its English dress; and most fitting of all for use after a meditation on the Second Word from the Cross.

The superb melody is by Samuel Howard, who was organist of St. Bride's, Fleet street, London, in 1762; whence the name of the tune. It must be sung with grave dignity, and an extra beat allowed for breath at the close of the third line. Strict time at this point seriously mars the proper effect of the tune.

HYMN 397. "I look to Thee in every need".

This hymn, like No. 373, was taken from the Rev. Samuel Longfellow's *Hymns of the Spirit*, 1864. At the time of its publication, its author, the brother of the poet, was Unitarian minister in Germantown, Pennsylvania. Both poems are welcome additions to the Hymnal.

HYMN 398. "I sought the Lord".

These beautiful anonymous verses, the poetic expression of a soul far advanced in the life of the spirit, add a new treasure to this section of the Hymnal. The tune *Artaria* blends with them ideally. Its highly classic character, its rhythmic originality, the grace and charm of its smooth melodic line, make this one of the finest modern hymn tunes. Dr. Edward Hopkins, its composer, was for fifty-four years organist of the Temple Church in London. He sang as a choir-boy at the coronation of William IV, and as a man at Queen Victoria's diamond jubilee; covering an extraordinary record of faithful service in the praise of God.

## IDOLS

Still the blind heathen bow to wood and stone.

Christians have grown

More clear-sighted in idolatry:

Great calm ideals of worth rule Christian earth.

Moloch, Minerva, Mammon, worship we.

Deploring force, we hold the very bold

Succeed, who force with greater force can brave.

Knowledge the answer seems to all our dreams:

Nature, by knowledge, grows our willing slave.

And gold—be money sordid as it may

Even the churches have to pay their way.

Mammon has cities, argosies, and gold,

Moloch doth hold

The might of armies and all engineering.

Minerva, half-divine, gives clear-cut, fine

And godless science to her ministry.

By transmutation strange they interchange

Their natures. Gold makes knowledge possible;

Knowledge grows power; then Power gives men

To gather gold wizardry terrible.

Moloch, Minerva, Mammon, one in three,

Rule millions who deny God's trinity.

Yet they are false gods. They shall not endure,

For great and pure

The Living God sendeth us life and death.

Our cherished idols be like the false three

Frog-things unclean born of the Dragon's breath.

Knowledge and Force and Gold cannot withhold

The dying from the great uncharted wastes,

Nor stay the flood of souls that pours and rolls  
From the Unknown and to the Unknown hastes.

Death conquers idols; but, by Jesus' love,

Crosses confute the graves they rise above.

Moloch, Minerva, Mammon, all shall die.

No one shall try

To garner pearl and gold within the gates

Of gold and pearl: till force has run its course

God's calm Omnipotence impassive waits:

And Science has no power to rule the hour

When everyone shall know as all are known.

The false gods three shall fall and perish all.

Meanwhile the true God rises from the Throne,

The Living God we did not love nor fear,

The end of His long patience draweth near.

LOUIS TUCKER.

POWER FROM on high can be trusted to few men. All pray for it who covet a large expression of their lives. But power hath within it a great snare. Parade crouches at its door; without an abundant grace of God it finally succumbs to its traducer. Power grasps at greatness, eschews the fashion of a servant, demands privileges, holds the restraints of duty in disdain, and refuses to suffer itself to be reproved. Power in a servant of the Lord dedicated to a ministry of self-sacrifice may become the ruin of the soul. God can only trust it to the man in whom the Spirit of Christ dwells. If it is heaven-born power it will purify itself and be pledged by tears and crucifixions to the honor of God and the service of man. It will be emptied of presumption, fraught with prayer, separated from evil, and identified with all things of Christ.—*Western Christian Advocate*.



**A**MONG the Christmas greetings which fluttered to my desk, one caught my fancy specially. It came from a glorious Baptist preacher whom I first knew in the A. E. F., on the sandy wastes of Gievres. Here it is:

**"FROM MAN TO MAN"**

"Old Man, I send a hearty Christmas greeting,  
I'm mighty glad to send it to you, too,  
And tell you 'bout the many kinds of gladness  
That ought to come to good old scouts like you;  
But since restricted space forbids the telling,  
Just let your old imagination shine,  
And tell yourself, each time you're extra jolly—  
'He wished it on me, that old friend of mine!'"

AND HERE IS AN ORIGINAL New Year's greeting, to serve as pendant. This from Dr. Amos R. Wells, editor of the *Christian Endeavor World*:

"Nineteen-twentieth and one,  
May its days, from sun to sun,  
All in peace and plenty run—  
Only blessed deeds be done,  
Only brightest threads be spun,  
All your battles nobly won,  
All well ended that's begun,  
And your life well spiced with fun,  
In nineteen-twentieth and one!"

THERE IS A BIT of metropolitan slang which is as impertinent as such phrases usually are: "Small-town stuff". (The inventor of the phrase probably came from Christian Hollow or Columbia Cross-roads!) But I happened the other day on a story told of William Allen White, of Emporia, Kansas, which is worth reproducing in that connection. Offered great inducements to go to New York, Mr. White replied: "There is nothing in New York that can compensate me for the loss of the pleasure of watering my own front lawn every evening." How much that conveys to anyone who has ever done it!

A school-girl friend of mine, philosophizing over city life, has published this poem in the *Forum*, the school magazine of St. Agatha's, New York, to prove that she "was breathed on by the rural Pan:

**"TO THE CITY"**

"Whirl on, O City, in your dizzy round;  
In our mad rush to keep apace with you,  
All sorrows, cares, and even joys are drowned;  
Our time is filled with searching for the new.  
We have forgotten that we once were free  
To watch the wonders of a carefree world,  
To dream for hours beside a foaming sea,  
Or view the rosy flag of dawn unfurled.

"Our life is short, O City, great and grey,  
Why should we waste it caged within your walls  
Where only those who love you can be gay?  
And they are only painted feverish dolls.

"But we, so weakly lured by love of thrills,  
Must yield forever to your ruthless will."

THE LONDON *Chronicle* is unkind enough to draw back the veil which ordinarily covers choir-rehearsals from public inspection. The deed being done, some of you may recognize familiar touches:

**"Carollers in the Making"**

"I was listening to the choir boys practising their carols, polishing up those ancient ditties with which they will presently wake the local babies, and cause an outbreak of peace on earth and profanity in the front bedroom.

"Until that moment I had foolishly imagined that the song of the wait was a spontaneous eruption, like that of the lark. He sang, I thought, because he felt like it, because he was bubbling

over with goodwill towards men and couldn't jolly well help it, pouring out his soul in profuse strains of unpremeditated art.

"Alas! it is not so. Nor anything like it. For I put my ear to the crack, and this is what I heard.

"Piano: 'Pom pom pom—'

"Boys: 'While shepherds swotched—'

"Choirmaster: 'No, no, NO! Who said they swotched? Watched!'

"Boys: 'While shepherds watched their flocks by night—'

"Choirmaster: 'Pottinger, can't you blow your nose at the end of each verse instead of in the middle? . . . Now then! Try again.'

"Boys: 'Thus spake the seraph—and forthwith—'

"Choirmaster: 'If you took that lump of toffee out of your mouth, Hopkins, you might be able to say "forthwith" without breaking a blood-vessel.'

"Hopkins: 'Haven't got any cloffee, slir!'

"Choirmaster: 'Well, what is it then? Mumps?'

"Hopkins: 'No, slir! It's Clurkish Glight.'

"Choirmaster: 'Then go outside, and come back when you've got rid of it. . . . Now then! From the beginning.'

"Piano: 'Pom pom pom pom—'

"Boys: 'While shepherds swotched—'

"So much for this unpremeditated art business." And presently, when those same boys come beneath my windows and waken both me and the echoes, shall I receive them in the right Christmas spirit? I'm afraid not. I shall be listening for 'swotched', wondering how Pottinger's cold is and when he is going to perform on it, and whether Hopkins has got his jaws unstuck."

AN R. C. PUBLISHER in Milwaukee, advertising "*Franciscans and the Protestant Revolution in England*, by Fr. F. B. Steek, O.F.M.," allows his proof-reader to pass a new name for the old Church of England, as witness the following extract:

"Fr. Francis, in his exhaustive and authoritative review of the history of the Franciscan Order in England just before and during the great upheaval that brought the Angelical Church into being, has charted his course far from the wearisome path of the ordinary historian. Next to the profound knowledge that characterizes his work stands a facile and absorbing narration. His story progresses on wings. It is dramatic, picturesque.

"The Franciscan history of the period of the Angelican Schism is one of glorious martyrdom, not outshone even by the sufferings and the loyalty of the early Christians. The author draws on Protestant as well as Catholic historians—they agree on this sublime chapter in Franciscan annals. His work is illustrated with rare pictures of the period. It may be said to be the *Summa* of all that can be ascertained on the subject.

"With supreme skill Fr. Francis portrays the change of Henry from a true son, even a valiant champion of the Pope, to the arrogant pretender, not only to temporal authority, but to spiritual infallibility as well. What sympathy the author evokes for the loving and loyal Catherine. What inspiration his pen draws from the heroic death of the Friars, who embraced their martyrdom with joy, some even with a quip that brings a smile of admiration."

THE OLD DOMINION is reclaiming its Catholic birthright step by step. In the *William and Mary Literary Magazine* for October, on page 4, I find a memorial page in honor of the deceased wife of the college President, with "Rest eternal grant unto her, O Lord", at its end. Thank God, men no longer protest at prayers for the dead, as if they were superstitious practices.

I CUT THIS from the London *Post* of December 1st. What a record for one household!

"BRADFORD.—In memory of Brigadier-General Roland Boys Bradford, V.C., M.C., the Durham Light Infantry, killed in action Nov. 30th, 1917, near Hermies, France, aged twenty-five years.

"And of his brothers

"Lieutenant James Barker Bradford, M.C., the Durham Light Infantry, killed on the Somme, 1916; and Lieutenant-Commander George Nicholson Bradford, V.C., Royal Navy, killed at Zeebrugge, 1918."

## The Beginning of a Great Work

By the Rev. James E. Freeman, D.D.

WHEN the Presiding Bishop and Executive Council, by unanimous action, requested the Church over the country to recognize the closing period of the Nation-wide Campaign by conducting a preaching mission, it was clearly realized that the shortness of time for preparation and the limited number of general missionaries would necessarily mean that the mission would have but partial results. It might be well to remind the General Church at this time, in view of certain complaints that have come to us concerning the seeming immaturity of the plans for the mission, of certain facts:

First, the call for fresh accent upon the preaching ministry was imperatively demanded by the exigencies of the present hour. No man who is cognizant of the grave and threatening conditions that confront this nation to-day can be indifferent to the obligations that rest upon him as a preacher of righteousness. The post-war period, here and over the world, has been marked by a distinct decline of interest in the great fundamental things that have to do with our religious life. So grave is the situation that the President's outstanding appeal is for a "return to normalcy". Statesmen and those charged with the conduct of public affairs are startled by the seemingly irresistible tides of lawlessness that are sweeping over the land. Crime waves, juvenile delinquency, moral dereliction in high places, and low, unchecked vice, these and countless other ills are seriously affecting the body corporate and rendering life unsatisfactory and insecure. It would be impossible to over-state the gravity of the situation, and, while we need not be unduly or chronically pessimistic, it certainly would be the part of unwisdom at this time to disclose a blind optimism in the face of these conditions. It was because of all this that the Executive Council felt that the ministry of preaching must be revived in all its power. A secular paper says that what is needed to-day is the "Gospel for an age of sin".

At such a critical time, surely, the Church cannot be over-nice in considering, through weeks and months, what plans or mechanisms must be devised for the correction of ills that are soul and body-destroying. This country was not prepared on the 6th day of April, 1917, to throw its weight of men into the field of action in Europe. But, in the face of an irresistible call, it speeded up its machinery, met the emergency call of the oppressed countries of Europe, and, even with troops whose period of preparation was probably the shortest in history, it stepped into the breach, and at the greatest crisis of the war saved Christian civilization.

Second, the committee in charge of this important preaching mission received many criticisms and observations concerning the imperfection of its plans and the sporadic character of its large and extensive undertaking. The committee appreciated all these criticisms and observations, but it cannot feel that, in view of the foregoing and the failure of diocesan committees, as well as of those to whom appeal was made to act as general missionaries, to answer letters, thereby greatly hindering the progress and development of the plans, it needed to make any apology to the General Church for its seeming dereliction. Repeated emergency appeals sent out from the Church Missions House, setting forth the urgency of the need and the criticalness of the situation, went unanswered for weeks, and sometimes months.

Even in the face of this, however, some sixty or more bishops and priests of this Church left their pressing and important tasks and went, upon assignment, without demur, to the places appointed them. The results that thus far have accrued, so far as the committee is concerned, would seem to indicate the need of a wider recognition on the part of the whole Church of a new sense of its solidarity, and the further imperative need of also recognizing the leadership which, by its action in General Convention, this Church has definitely and clearly assumed. There were those

who felt that this was another "movement" superimposed upon those who were already overburdened with multitudinous tasks and responsibilities. It was in no sense designed to be a movement, but rather a wholly spiritual undertaking. It was hardly expected that, in its inception, this preaching mission would produce far-reaching results, but it was and is believed that it accented, as needs to be accented at this time, the power and usefulness of the preaching ministry.

Even in the face of the shortness of time, the imperfection of plans, and the limitation of missionaries, where reasonable preparation was made, there has followed a spiritual awakening of no mean proportions. One bishop writes concerning a mission in his diocese: "I think it will have abiding results in all that section of the diocese. Due to the awakening of the larger spirit of the people, they have called a strong and consecrated man as their rector." And one of the strong missionaries writes: "I cannot help believing that this Nation-wide Preaching Mission, though of course of unequal efficiency in different places, is going to contribute greatly to the strength of the Church." It is interesting to note that some dioceses, though unwilling to assume the responsibilities of a preaching mission at this time, are making very definite plans for an every-parish preaching mission between now and the close of the approaching Lent. This is being effected largely through an exchange on the part of the rectors themselves.

With reference to the special conferences, which it was hoped would bring together large numbers of the clergy, to consider the vital things of their ministry, the reports in hand would seem to indicate that, either through a misunderstanding of their purpose or from some other cause, the attendance was small and unsatisfactory. Here again it needs to be emphasized at this time that such conferences are indispensable, if the clergy are to act as a unit in pressing the imperative claims of the Kingdom. If our clergy are overburdened with multitudinous parochial cares and the harassing details of administering large parish enterprises, it is high time they were relieved of these burdens, even though some of the enterprises now in hand may fail, in order that the essential things that have to do with the spiritual well-being of the Church may receive their due and proper consideration. It is becoming increasingly evident that many of the instrumentalities we have created, however useful they may have seemed, instead of proving avenues of access to the Church, have come to be doors of exit from it. Institutionalism will doubtless continue to occupy a large place, but the demand to-day is for the revival of those great spiritual truths that underlie and secure the whole fabric of the Church.

The Executive Council will feel that what it sought to accomplish in the Nation-wide Preaching Mission has met with reasonable success, if the clergy over the country resume, with all their power and influence, the office of their prophetic ministry. We are faced with a condition and not a theory, and the whole future life of this nation will be largely affected and determined by the attitude we assume at this time towards those essential things of our ministry that are defined by the terms "priest" and "prophet".

### THE LAWYER'S PRAYER

ALMIGHTY GOD, the Giver of wisdom, without whose help resolutions are vain, without whose blessing study is ineffectual; Enable me, if it be Thy will, to attain such knowledge as may qualify me to direct the doubtful and instruct the ignorant, to prevent wrong, and terminate contention; and grant that I may use that knowledge which I shall attain to Thy glory and my own salvation; for Jesus Christ's sake. Amen.

(From the pen of Dr. Samuel Johnson, September 26, 1765, reprinted from *Case and Comment*.)

## Justice and the Poor.—I.

By Clinton Rogers Woodruff

ONE of the potent and far-reaching causes of the present political discontent has been the inadequacy of existing machinery to administer justice, and the Carnegie Foundation for the Advancement of Learning has done a wise and useful piece of work in having a trained lawyer with social instincts study this whole problem. The results of his painstaking and intelligent efforts are embodied in an elaborate report which has been published under the title of this article.\*

This report began in a study of legal aid societies designed "to secure thorough information and a just value for the benefit of those who are called upon to contribute to their support". It grew into a treatise, or rather into an epoch-marking handbook upon the administration of justice in this country.

To secure justice is a chief end of government, and the courts are an important part of the machinery by which this end is achieved. If that machinery is inadequate, inefficient, or becomes clogged with corruption, then government is in danger. In his striking address at the meeting of the American Bar Association former Justice Charles E. Hughes said: "How do we interpret America to the poor and the ignorant? The question is not of what we promise, it is not one of generalizations about justice, but of the way in which we administer justice. The chief agencies in the interpretation of American justice to the unassimilated are our magistrates and municipal courts. There, and not from speeches, he finds out the extent to which he enjoys the equal protection of the laws."

Mr. Smith's study abounds in instances where the machinery has proved inadequate. Here is a single instance which is typical: The owner of a barn owed a glazier \$6.60 for setting in a barn twenty-two panes of glass. Payment the glazier could not get. For want of the money his children went to bed supperless. He applied to a lawyer, who told him that to bring suit the costs and fee would be \$10; then he applied to the municipal court, "originally known as the poor man's court", which could do nothing for him and advised him that "inasmuch as the expenses would exceed the amount in dispute he had better drop it."

The report adds: "As the man told his story, sitting in the office of the Legal Aid Society, he was an incipient anarchist." No wonder. "Why should he not be?" Dr. Abbott asks in referring to the story. "Of what benefit was law to him?"

Three specific defects are presented in striking fashion. The first of course consists of the proverbial "law's delays". These often operate either to discourage just litigation or to force unfair settlements and compromises, since in many cases promptness is the essence of justice. The remedy is stated to lie in unification of courts and simplification of procedure, of which I hope to write at some future time.

The second defect consists in court costs and fees which "are too low to deter the rich but high enough to prohibit the poor". This, like the first, presents no inherent difficulty, since relief can be effected through statutory provision for proceedings *in forma pauperis* and through the establishment of conciliation and small claims courts. The situation in Philadelphia has been thus set forth by the Bureau of Municipal Research:

"Smith walked into the office of his attorney. The following conversation took place:

"Smith: I have a small bill against Brown which he refuses to pay. He says the work I did for him was of poor quality, and I know there was nothing wrong with it. There is no use arguing with him any longer, so I shall have to sue.

"Attorney: How much is the bill?

\* *Justice and the Poor: A Study of the Present Denial of Justice to the Poor and of the Agencies making more equal their position before the law, with particular reference to Legal Aid Work in the United States.* By Reginald Heber Smith, of the Boston Bar. Published for the Carnegie Foundation for the Advancement of Teaching by Charles Scribner's Sons, New York, 1919.

"Smith: Seven dollars.

"Attorney: I am afraid it won't pay you to sue. It will cost you more than Brown owes you. If you go before a magistrate you must pay out \$3.50 for costs; in addition it will cost you at least \$10.00 for my own fee. If you get judgment before the magistrate, Brown can appeal to the municipal court. You would then have to go through the whole thing again. There would be another fee to pay me, of course. In the end, if you won, all you would get back would be \$7.00 and your costs—plus \$3.00 towards my fee. So the suit would cost you at least \$7.00, and you have to consider the value of your own time.

"Smith: How about bringing suit at once in the municipal court?

"Attorney: There the costs would be at least \$6.00; \$10.00 if either of you want a jury trial. You take a chance on losing whatever you pay for costs; and of course the question of my fee would come in. It wouldn't pay you.

"Smith: I might handle the case without a lawyer.

"Attorney: You can do that if you wish. Have you ever tried it?

"Smith: No.

"Attorney: I thought not. If you can afford the time, go to it. Only don't blame me if Brown's lawyer puts it all over you.

"Smith: Do you mean to say that here in Philadelphia there is no way to enforce the collection of an honest claim for \$7.00?

"Attorney: Theoretically there is. As a practical matter there is not. You had better cross the amount off your books and forget it."

So Smith proceeds to "forget it", and, what is much more likely, he goes out of the office with a sense of indignation at the law; and again, as in the other case, he leaves as an incipient anarchist.

Cleveland in 1912 established a small claims court, with jurisdiction over suits involving not more than \$35. Every effort was made to reduce technicalities, costs, and delays to a minimum. A trial in this court has become simply a meeting before the judge, who endeavors to get at the facts in the quickest and most practical way, disregarding if advisable technical rules of evidence. Lawyers are unnecessary, as the judge cares for the interest of all parties. The total expense of a trial is in the neighborhood of 75 cents. In one case, where a claim was made for the conversion of a pair of shoes, the judge, instead of giving a judgment for money damages, simply ordered the shoes returned. The report of another case is as follows: Defendant admitted he owed plaintiff \$4, but refused to pay it because plaintiff had insulted his wife. Plaintiff denied that he had personally insulted her, but admitted that one of his employees might have done so. The court ordered plaintiff to telephone the wife apologizing for anything that had been said. Plaintiff did so, using the telephone in the judge's room. Plaintiff was then given judgment for \$4.

The success of Cleveland in dealing with this class of cases has led to the establishment of similar tribunals in New York, Chicago, Baltimore, Minneapolis, and other cities. These courts of course differ in many ways, but their guiding principle is the same—speedy and inexpensive justice for the poor. Mr. Smith describes the general course of procedure in this way: The courts unquestionably exercise wide equity powers—wider, perhaps, than can be supported by adjudicated cases. Fundamentally, however, the court is a court of law. Its judges are trained judges, who render their judgments by applying to the proved facts the rules of substantive law. In the now famous mattress case, where a boarder set fire to the mattress by smoking in bed, for which the landlady demanded \$25, the judge by telephoning a department store ascertained that an identical mattress could be had for \$8, which the boarder was quite willing to pay and for which judgment was entered. It would never occur to the judge to dismiss the case because he personally approved of smoking in bed and considered landladies amply paid to insure against such risks, or to give the landlady the desired \$25 on the ground that he thoroughly disapproved

of smoking in bed and desired to give the community an object-lesson.

Fifty-two cents represents the average cost of a case in the Cleveland small claims court. In one year 5,106 cases were tried and the judgments rendered totaled \$32,572.14. When it is remembered that these more than five thousand claimants would probably have been without any remedy but for the small claims court, its value to the community cannot easily be overestimated.

Cleveland is not alone in its need for such courts. The condition is far more serious than most people think possible. Each year there occur in all our cities thousands of cases similar to the one described above where the outcome is a dangerous denial of justice. Theodore Roosevelt, in speaking on this subject, once said: "People of means and leisure have no conception of the amount of misery due to the cruces which lie behind these small suits. They represent in the aggregate an extraordinary amount of bitterness and they ferment into economic unrest, violent social revolt, and much individual crime and failure." The bitterness and unrest, the Bureau of Municipal Research declares, are caused not by the suits themselves, but arise when men of small means are unable to get a fair hearing for their just complaints.

Philadelphia now has its small claims court as a subdivision of the municipal court, and is well started on the way toward solving or helping to solve that particular problem.

Speaking of the municipal court of Philadelphia brings to mind the splendid educational and social work which that body is doing. The former has for its aim the training of the probation staff, who are the social workers of the court, and to develop and discover new and better methods of doing this work in order to attain the maximum of service for the clients of the court. The court is a socialized court which has, beside the civil division, domestic relations, juvenile, misdemeanants', and criminal divisions.

To the domestic relations division the cases of non-support go; wives whose husbands are not supporting them; aged parents seeking support; and children whose parents are evading responsibility. To the juvenile division go delinquent, neglected, or dependent children under sixteen. To the misdemeanor division go the incorrigible boys and girls between sixteen and twenty-one, and women arrested for street walking. Men and women arrested for petty crimes go to the criminal division. Here are also prosecuted the fathers of illegitimate children in order to protect the unfortunate mothers and babies.

There is also a medical department for the respondents and probationers, who need either physical diagnosis, neuropsychiatric, or psychometric diagnosis, or at times venereal diagnosis, in order better to understand the best social treatment for the solution of their difficulties.

All this work requires technique and skill, and necessitates training for the staff members who handle the problems, also constant acquaintance with new developments in the field of social service. One important function of the social service department is to supply training helps for the social service staff of the court. This task presents peculiar difficulties because public social service is new and must be built up, and principles must be laid down. Even the worker with previous training must be given the information to adapt it to the special requirements of the public social service. Therefore the municipal court has developed a special plan of training for these workers. This is accomplished as follows:

1. There is the interne-ship of the worker under supervision of his or her case-supervisor—juvenile, domestic relations, misdemeanants, medical, etc. Case conferences are part of the staff work.

2. A number of workers, probation officer, and supervisors joined in a plan to take training at the Pennsylvania School for Social Service in case work, children's work, work with adolescent girls, and psychiatric work. These courses are made financially possible by the cooperation of public spirited citizens. The probation officer in charge gave a course in the legal aspects of case work in connection with the course.

3. For the year 1919-1920 the court inaugurated a series

of addresses concerning the public service. Leaders addressed the staff, and Philadelphia social workers engaged in similar work, on the subjects that deal more largely with the field of public service. For the year 1919-1920 the addresses were as follows: Opening address, The Human Costs of the War, by Homer Folks, lieutenant-colonel in the American Red Cross; Public Service in America, Dr. Charles Austin Beard, director New York Bureau of Municipal Research and of the New York Training School for Public Service; The Administration of Public Institutions, Burdette C. Lewis, Commissioner of Institutions and Agencies of the State of New Jersey; American Americanization, Allen T. Burns, director of Methods of Americanization of the Carnegie Corporation, New York; The Community's Responsibility for Safeguarding Girls, Maude E. Miner, secretary, New York Probation and Protective Association; Children and Reconstructions, Owen R. Lovejoy, president, National Conference of Social Work; Work of the Russell Sage Foundation, John M. Glenn, General Director of the Foundation; Reducing the Cost of Justice, Reginald Heber Smith, author of *Justice and the Poor*; Conciliation as a Method of Obtaining Justice, Herbert Harley, of Chicago, secretary of the American Judicature Society. The meetings were presided over by President Judge Charles L. Brown. Discussion followed the meetings and announcement was made concerning the progress of the students attending.

4. There was also compiled for the use of the court staff a social service directory. Here are listed all the social service agencies in the city and all the public agencies both in the city and the state with which the probation officer must cooperate. A brief description of each of the 1200 agencies listed is given, so that the directory becomes a working handbook in probation cooperation. This directory is also used by the social service agencies in Philadelphia. It is in loose-leaf form to make easy up-to-date revision.

5. A library of sociological and law enforcement literature has been collected so that it is possible for the court official to have at hand all the latest scientific and general books to help guide the worker. This library also collects pamphlet literature and is open for research to all interested in the socialization of court and law enforcement processes. A librarian is in charge whose function is to keep in contact with the court staff, to suggest and supply the reading necessary for the particular work in the different departments, and to collect information for the development of new and better methods.

6. Another educational task is to make studies of the actual operation of the court in order to supply information as to new needs. This work is similar to commercial research, in factories and business, into scientific processes and methods of operation. For example, a study was made of the collection of the court orders for unmarried mothers. A study was also made as to whether the civil division could use the methods of the domestic relations division workers and settle disputes involving small sums of money by conciliation rather than by litigation. As a result such a plan will be put into effect. To this end information was collected from all over the country to be used by the staff members that will operate the new procedure.

7. There has been about completed a *Probation Manual* giving a digest of laws and a summary of social procedure and outlining technique for the use of the staff in the different divisions of the court.

8. As new methods are applied and found successful, the information is passed on to the other courts and agencies. There is also a constant effort to obtain new and successful methods used in public social service so that they can be passed on to the staff.

In the work outlined, President Judge Brown had in mind, when the educational work was begun, the ideal presented by Dr. Beard in his opening address in the series.

Surely this is a remarkable record of social service activity for a court. I doubt if it has been surpassed. It represents a definite facing of court work as a social problem with far-reaching implications.

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

**AMONG THE TREES OF MAINE**

Here in this wind-impassioned wood,  
 Along the stony coast,  
 The Peace of God is on the sea,  
 And on this heavenly host  
 Of trees that thrill and shelter us,  
 And set our souls astir.  
 The balsam crowned with russet cones,  
 The great blue-burnished fir,  
 That rise among the granite rocks—  
 Each rock an altar stone—  
 Are like the splendid Seraphim,  
 Who stand about His Throne.

The pines, with mighty wings outspread,  
 Are angels dark and strong,  
 Serving the silent needs of men,  
 The wild-bird's need of song.  
 The maple is a Burning Bush  
 Where He will speak again,  
 If we but listen, hushed in heart,  
 To hear His meaning plain.  
 And, glistening through the seaward aisles,  
 The birches glimmer white,  
 Like little Cherubim, who shine  
 All-pleasing in His sight.

God grant that we may find again,  
 Beside the Heavenly Seas,  
 The peace and passion of a wood,  
 And tall eternal trees!

AGNES KENDRICK GRAY.

**THE UNEMPLOYMENT SITUATION**

*A Statement by the National Secretaries for  
 Social Service*

**T**HE Commission on the Church and Social Service has been making inquiries to ascertain the probable increase and continuance of the present unemployment and what preparations are being made to meet it. Its findings are as follows:

It can discover no concerted action as yet to meet the problem. "The United States alone of all the industrial nations of the world," says Secretary Wilson, "is without any centralized public agency to direct concerted action toward the solution of unemployment problems. More unfortunate still, it has collected no information and has no body of facts upon which sound concerted action can be based."

The general situation is expressed by the New York State Industrial Commission. The Commission estimated a net abnormal unemployment in the state of New York November 10th of twenty per cent. or approximately 200,000 idle men above ordinary conditions in the industries of the state. This is being increased by labor troubles, such as those in the garment trades where from seventy-five per cent. to eighty-five per cent. were out the second week in December, and by shutting down of factories. The seasonal unemployment in the state of New York in the winter usually approximates 250,000, much of it unavoidable. There is always, under any circumstances, an unemployment of from 7 to 10 per cent., due to such causes as changes of employment, voluntary days off, and a certain amount of shiftlessness. These causes would account for from 70,000 to 100,000 idle persons in the state of New York at any given time. At present unemployment is substantially in excess of this amount, and is increasing. The Department of Labor, Washington, considers these figures substantially accurate.

The officials of New York State Industrial Commission are of the opinion that the present abnormal unemployment will be comparatively temporary. This conclusion is based on the following reasons: Under normal conditions there

would be just now a shortage of labor, and there is real under-production. As soon as all concerned, especially retailers, take their losses as the farmers have had to do, business will revive. We shall know better what to expect by the middle of January or the first of February, and whether drastic action to meet unemployment will be necessary. If the present unemployment should continue through the winter, nothing of greater immediate importance will be faced by federal, state, and municipal governments.

There seems to be, therefore, no occasion for setting up relief organization on a large scale at the present time. The Secretary of Labor writes: "This is excellent advice."

Employers should be urged rather to do their best to take care of their employees, by going ahead with production if they are able or by part time work. It is a good time to clean up plants, thus giving a certain amount of productive work to the unskilled. It is also unfortunate just now to start labor troubles over the open shop or to seek to break up labor unions by discharge, lowering of wages without consultation, and reemployment on an individual basis. What the country now needs is goodwill and coöperation between employers and employees, with resulting stability, confidence, and cheerfulness, and not a precipitation of bitter industrial conflicts.

A period of unemployment such as now exists, and may be intensified, offers opportunity for the expression of the Christian spirit by Churches and demands intensified pastoral visitation. Homes in which the bread winners have been long out of work are sorely tried. The friendship of the Church is then a great comfort and strength. A Church is also strong enough to tide over any of its families known to be in actual need. If it does not do so its religion is but skin deep. Under ordinary circumstances, men whose families are in actual distress can be secured enough work to keep them going if pastors will call up factories and stores for partial employment, or if they will organize to find odd jobs about homes. The men's club or brotherhood might assume the responsibility.

The State Employment Bureau of New York would be glad to have pastors in that state advise such unemployed as they meet that its offices are at their disposal, and that the bureau will make every effort to find suitable and congenial occupation for them. Doubtless like agencies in other states will be glad to do the same. The Secretary of Labor considers it very important to keep in touch with centralized employment bureaus where they exist.

A loan fund, judiciously administered and not available for unknown transients (the city or the Associated Charities should take care of them), is great help. It goes without saying in most communities that relief work by churches should be kept in touch with the charity organization society of the community.

The secretaries realize that these are temporary expedients. What is needed is an adequate centralized agency in the Federal Department of Labor, strong state employment bureaus, a control of seasonal work, and preparation for unemployment when employment is normal. These and other measures growing out of a study of unemployment, which makes it possible to know what to do and in what direction unemployment is tending, lie at the bottom of a sound national policy. But meanwhile families are suffering; therefore let us do what we can.

[The above statement is signed by the national social service secretaries of the Baptist, Methodist, Congregational, Presbyterian, Reformed, and Disciples' organizations, as well as by the Rev. Charles N. Lathrop for the Church and the Rev. F. Ernest Johnson and the Rev. Worth M. Tippy for the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.]

"RESIST BEGINNINGS." You cannot curb the power of the river; choke its source. You cannot arrest the fury of the conflagration; put out the spark. It is almost impossible to check hatreds that have been allowed free course; never let them begin. An animosity will sometimes spring up before one knows it; make its life a brief one. Animosity grows into ill will and malignity and rancor, and these are far more hurtful to ourselves than to those against whom they are directed. Subdue them by the spirit of Christ, without which we are none of His.—*Watchman-Examiner.*

## Christian Education and the Moving Picture

By J. Ray Johnson

**W**ITHIN late years, a new factor has appeared in the world-wide dissemination of ideas, knowledge, and information. For the most part, it has been developed along entirely wrong lines, but nevertheless it is a factor that may be turned into a powerful agency for good, and may be made to serve the high ideals of Christianity as certainly and as effectively as did the discovery of the fundamentals of printing by Johan Gutenberg nearly six hundred years ago.

I refer, of course, to the motion picture, without question the most popular form of amusement ever devised. Since the first crude films about a generation ago, the moving picture has grown in favor until now the screened drama and comedy are enjoyed by millions on every continent, appealing as insistently to the unlettered savage, on the fringe of the African jungle, as to the cultured resident of a Continental or American city.

It is natural, of course, that an amusement medium appealing so powerfully and having within it the possibilities of tremendous gain should be commercialized. This is exactly what happened. Small groups in this country and in Europe saw bright visions of great wealth and lost little time in gaining control of the screen. These pioneers in one of the greatest industries in the world's history were not moved by altruistic motives. They had no thought, nor did they care, for the vast educational possibilities contained within the idea. They were not Churchmen and had no conception of the great part the film might play in the glorious task of spreading the teachings of Christ. In a word, the moving picture did not come into being as a theatrical agency *per se* but was made part of the theatre by far-seeing financial minds. Here was an opportunity to reap immense fortunes and restore the rapidly falling glory of the theatre. And, incidentally, here is a great step forward in civilization, for the age-old barrier of language is now broken down and widely divided peoples are in position at last to learn of each other's aims, ideals, and customs.

To the Churchman, or the average citizen imbued with high ideals, the history of the screen has been a disgraceful one. The most sordid motives of mankind, sex stories of the most lurid type, the rewards of greed and avarice, have been spread upon the screen. The vampire came into being and the thief in evening clothes was glorified. Producers attempted to outstrip each other in a perfect orgy of filth. Men and women representing the better elements protested vigorously and tried by legislation and otherwise to control the screen, but the more sharp the protest the more luridly the producers advertised, and the greater the throngs.

But development was strictly along logical lines. Picture producers had their eyes on the pocketbooks, not the morals, of their patrons. In business for profit and not for love, they could not be expected to produce anything beyond "box office attractions", and they soon decided that "box office attractions" meant Sex with a capital S. But in making their huge fortunes the pioneers developed and perfected the machinery and appliances that go with the film and studio of to-day, and in doing so they were building far better than they knew. The screen is slowly emerging from the ruck. Everywhere recognized as potentially a powerful factor for good, the screen is entering upon a new era, and within the next generation it will carry the message of the gospel to the four corners of the earth. It will be a mighty weapon against the destructive forces that are now abroad.

Who will say that the screen, once consigned to the theatre, must remain there? Who will say that it is destined always to be a purveyor of tawdry tales and slapstick comedies? No student of history can come to this conclusion. Even before the development of articulate speech, our primitive ancestors scratched pictures on the walls of their cave-dwellings. Modern alphabets developed from ancient picture writings. In the middle ages the most brilliantly illuminated testaments were most popular with the herd. Throughout all history the picture has been the simplest and surest

method of fixing attention. And times have not changed much, as billboards, magazines, and street car advertisements will prove.

Hundreds of clergymen use the screen to-day to good effect, and the number is constantly increasing. But a serious drawback in development of the motion picture along this particular line has been the inability of clergymen to obtain a constant supply of safe film. Producers, concerned with the theatrical field, have had little time and less inclination to cater to the clergy. But lately a group of men—The International Church Film Corporation—is producing regular programmes for churches, made up of one religious picture, a drama, a comedy, a travelogue, a news weekly, and educational films, all produced under supervision of men who know what the Church wants.

The Church has taken hold slowly because of its leaning toward conservatism. But the mid-December meeting of the Presiding Bishop and Council authorized the use of films for Church propaganda.

Religion has always grown by taking full advantage of the best means available for the dissemination of ideas and truths. Before the Jews took upon themselves the culture and civilization of their Babylonian captors they were wandering tribes worshipping Jehovah and Baal alternately, but after the captivity they put their sacred books in concrete form. From that time on we find Israel well established. These written records formed the groundwork upon which Christianity was later to build.

In the last half century we have all been accustomed to the advance man who prepares communities for the coming attraction and assures an audience. But the advance man is nothing new. It was John the Baptist, "the voice of one crying in the wilderness", who said: "But He that cometh after me is mightier than I." And Jesus came as it had been ordained, finding many expecting Him and many eager to follow in His steps.

As early as 140 A. D. the New Testament was in written form and we learn from the Shepherd of Hermas, a Roman layman, that many persons gathered probably daily to study and discuss the sacred writings. Many Bibles were painfully copied by hand and distributed among the Christians, but some centuries later this powerful instrument for spreading the gospels was withdrawn from public use. A great Churchman proclaimed that "if a layman touch the Bible he is guilty of sacrilege and should be stoned or shot through." In the later middle ages the prohibition against reading the Bible was rigidly enforced.

When Johan Gutenberg struck upon the happy idea of carving letters on a block of wood, thereby producing many copies of a book at one time, he took the Bible as the first book to be printed. An edition was run off, but Gutenberg did not receive support from the Church. Instead, his creditors seized his type and he found himself without money or support. Laboriously he made another set of type and printed a series of secular books to obtain the money necessary for operation. But he did not lose faith, and soon afterwards we find Gutenberg printing a second edition of the Bible. The use of the printed scripture spread slowly, but now millions of copies of the Holy Bible are printed every year and it has achieved the distinction of having by far the greatest circulation of any book in any tongue.

To many who are not much beyond the mark of middle life, the sharp fight against the organ in the church is a vivid memory. Described as an instrument of the devil, it was unclean because it was part of the theatre: I am not quite sure that the battle isn't still being waged in some sections of this great country.

The question of Church advertising in the newspapers is one of yesterday. Advocates of this new method maintain that if advertising could sell Battle Creek breakfast food, and Detroit motor cars, it would certainly be a great help in presenting the greatest idea that ever dawned upon the world. In its early stages the fight was sharp, but to-day

scarcely a newspaper in the country fails to carry its share of Church advertising.

The opposition to the motion picture in the church—or in the parish house—is not as deep-rooted, but it exists. The conservative element declares that the use of the motion picture is undignified, yet the steady stream of their young people files past the church and fills to capacity the picture theatres where they frequently witness spectacles that just scrape the edge of the police ordinances.

The Church will recognize the film as a necessary adjunct to modern Christian teaching. The picture will not displace the sermon, but it will send its Christian message directly to the hearts of millions who have missed the story as entangled in the spoken word.

### WITH THE MASTER

I had promised to walk with the Master all the day,  
 And wherever He called me to go to make haste to obey;  
 I believed I should find it easy to follow Him  
 And that my path would no longer be doubtful or dim,  
 Since my loved Lord would show me the way.

But soon I was mazed in a bog of black pools and black mire,  
 And then I was blind in the haze of a forest afire;  
 And then hail and snow driving thick from my eyes shrouded  
 all,  
 And the landmarks lay deep underneath the pale, heavy pall;  
 Dazed, bewildered, I groped for the way.

Struggling painfully onward, with many a wondering sigh,  
 And "Why hast Thou left me, my Master?" my heart's  
 anxious cry,  
 I came to a glade sunshine-gladdened where white lilies grew;  
 From their midst spoke a Radiant One, with the voice I well  
 knew,  
 "All the time, Child, I've guided your way."  
 SUSANNE ALICE RANLETT.

### HIGH SCHOOL BOY AND GIRL PROBLEMS

SOME progress in meeting the above-named problems has been made at Grace Church, Grand Rapids, Mich. (Rev. G. P. T. Sargent, rector).

Why, the Church has asked, has juvenile crime increased 38% in four years?

Sixty per cent. of the young people from 14 to 25 years of age in Kent county, Michigan, are not reached in any way by any of the Christian religious bodies. Of the tremendous loss of Church school scholars during the last few years, the percentage of loss in the high school department is the most alarming. One of the greatest problems facing the Church to-day is how to hold young people during this period.

We wonder why there are so few young people actively engaged in the Church's work. In the average parish, the proportion of young married people and young people between the ages of 15 and 35 is very low. This may be visualized by the outline of an hour glass, the large proportion of children in the primary department represented by the base, the numbers through the grades gradually decreasing until the high school age is reached, which compares with the neck of the glass; then there is gradual increase until we come to the older people who form the majority, and who really support and carry on the Church's active work to-day.

What is the reason? Are young people responsible for this condition? Can the Church afford to overlook this vital period in the life of her young Churchman? The Church works hard to bring them to confirmation, then drops all active interest in them, and before long they are gone.

The following is a brief outline of how the condition is being met in Grand Rapids.

The Young People's Society for high school and older boys and girls (none younger), organized in 1918, resumed its fall meetings the first Sunday in November. Previous to the first meeting the board of advisers met with the president and planned the details of the first meeting. The rector sent out a personal letter to the boys and girls of high school

age, asking them to meet him at the parish house the first Sunday night at 5:30. At that meeting, after election of officers, it was proposed and adopted by vote of the young people that they divide into four teams. A box was passed containing red, green, white, and purple slips in equal number. Each drew a slip and the group were thus divided into four teams called by their respective colors.

The four captains previously appointed drew slips to see which teams they would lead. The young people decided that each team would be responsible for a Sunday night meeting in each month. The programme includes a social hour from 5:30 to 6:30; then service in the parish house from 6:30 to 7:30. The team in charge is responsible for every detail of the evening. The social hour consists, first, of short games, then simple refreshments, prepared and served by the girls on the team. The team is limited to three dollars an evening, and the loose collection covers the expense.

In some part of the hour a brief business meeting is held, with roll call by teams. The rest of the social hour is spent in well planned, interesting games and events, chosen and led by the team which is host. All members of the parish, young or old, are welcome to the young people's service at 6:30, which is conducted by a member of the team in charge, who conducts the service, calling on the rector for assistance, and introducing the speaker of the evening. The speaker is secured by the responsible team, and is generally a local man, prominent in his chosen line, who speaks on a serious topic not necessarily religious.

At the end of two months' time the members vote on the best programmes given. The two teams that have the most votes are given a dinner by the other two teams. The parents are urged to attend the service at 6:30. It is over at 7:30, and all can be at home at 7:45, and have an evening at home as a family. Grand Rapids is afflicted with Sunday movies; the two evening performances begin at seven and nine o'clock. The service keeps the boys and girls from the first, and if the parents coöperate, and make the home evening something worth while, the later movie is also defeated.

Not only the social side is before us, but the various Christian Nurture principles are stressed. For example: On Sunday morning thirty per cent. of the actual attendance at the Church school consists of high school boys and girls. On a recent Sunday, out of 338 in attendance, 111 were high school young people. This means a thirty-minutes' service in the church (worship), every Sunday from 9:30 to 10:00, with full vested choir and address by the rector, followed by a forty-minutes uninterrupted lesson period (information). Some are choir members or members of the Acolytes' Guild ("Christian Service") and many stay through the morning service. The high school boys have two teams in the city basket ball league (Sunday school), which means practice two afternoons and one evening a week in scheduled games.

These same boys and girls, as soon as confirmed, become members of the Junior Communicants' League. This requires a corporate Communion at the early service on the Third Sunday of each month (devotional life). This is followed by an instruction, and then, because they would be unable to reach their homes and get back in time for the Church school at 9:30, breakfast is served; 10 cents for children, 25 cents for adults.

The interest of these high school boys and girls is evident from the time spent in church, and they have already come to feel a sense of loyalty and personal responsibility. Every normal parish has, or *can have*, a nucleus of young people around which may be built a young people's society along these suggested lines. This brings them into closer touch with the Church, and makes them realize that they are important factors in the Church of to-day, in training to be the leaders of to-morrow.

THE SHEPHERDS and the Wise Men came away from Bethlehem very sure of God. They had not been unbelievers or atheists, but the sight of the little Jesus brought to them a fresh and mighty consciousness of God's continual presence. Even the anticipation of God's coming in Jesus put a new song on the lips of Zachariah and Mary, and one sight of the Child was enough to open all the fountains of gratitude in the heart of the aged Simeon.—*Congregationalist and Advance*.



## 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.

### SHALL AMERICA CONTINUE TO THRUST OPIUM UPON CHINA?

To the Editor of *The Living Church*:

I WRITE to you to reach the people of our Church to assist in saving China from the perils of the opium traffic. Having recently seen the growing trade that enters China from our western nations, and having talked with leaders of the Christian faith, I feel that this matter has a very close bearing on Chinese welfare. It is strange that after China herself with one blow did away with the growing of the poppy and the trade in opium, it was left for the United States and Great Britain to revive this iniquitous traffic.

The matter is of present moment because a bill (known as the Jones-Miller bill) has been introduced in both the Senate and House of Representatives at Washington to prohibit traffic in the raw material of morphia, heroin, and cocaine, except what the United States Health Service declares necessary for its legitimate use.

It has been impossible to interfere with this growing traffic because we have no laws in the United States to prevent the same. The present bill makes it unlawful for any person subject to the jurisdiction of the United States to export or to cause to be exported from the United States, or any territory under its control, opium, cocaine, etc.

The bill seems to be carefully drawn up and includes all transit in bond of these drugs. The Secretary of State will, according to the terms of the bill, request all foreign governments to communicate through the diplomatic channels copies of the laws in their respective countries which prohibit the importation of the aforesaid drugs, and the Secretaries of State, Treasury, and Commerce will be instructed to make and publish all such rules and regulations for carrying these provisions into effect.

It will be of invaluable aid if those who wish the welfare of China will act immediately, stating their personal conviction by letter, telegram, or telephone to their U. S. Senators and members of Congress, asking them to support the bill. Any other method of rousing public interest in the passage of the bill will be a step forward in the saving of our brothers in China from a great peril.

Very sincerely yours,  
A. B. PARSON,  
New York, December 28th.  
*Assistant Foreign Secretary.*

### THE CHURCH'S MINISTRY

To the Editor of *The Living Church*:

ONCE met an old friend whom I had not seen since boyhood. I found he had come over from Presbyterianism into the Church, and been confirmed and was a loyal Churchman. "How did it come about?" He said: "From two things: seeing my younger brother when 12 years old being confirmed all alone in a large city church one week-day; and from coming to realize that you, a priest, can do things that I cannot!"

I have just read through the latest copy of *The Church's Ministry*, issued by the deans of five of our seminaries, urgently appealing for more men to enter the ministry; and, if I am not mistaken, the term "priest" does not once occur in it!

It is "priests" we need, who can celebrate the sacred mysteries and anoint the sick; who can give us God's blessing and pardon; who thereby give us water out of the wells of salvation to drink.

And it is by emphasizing and exalting these supreme spiritual privileges and powers, that we shall win young men to the sacred ministry of our American Church. These are the powers and privileges which Protestant ministers (I speak the truth in love) do not possess, and a mere call to leadership is not sufficient to evoke and elicit enough love for Christ and sin-sick souls to win men to take holy orders.

As I said to my people on the Third Sunday in Advent, "The priesthood is the highest but hardest vocation there is; it is also the happiest and the most harrowing." "Pain is the essence of romance," Bishop Brent once said. Tell young men this, and I believe they will respond to the call of the Holy Spirit to become priests in Christ's Church.

May I add, in reference to a letter of mine a month ago about the text St. Matt. 16: 18, that changing the term "prevail" to "avail" would exactly fulfil my contention?

East Providence, R. I. HENRY M. SAVILLE.

### THE EPISCOPATE AND THE PREACHING FUNCTION

[ABRIDGED]

To the Editor of *The Living Church*:

URING my latter and more mature years I have formed the opinion—an opinion greatly strengthened since the Presiding Bishop and Council has organized its "Publicity Department"—that however far off the time may be, perhaps in the life time of our grandchildren, the Church will, through a college of bishops, furnish the teachings she would impress upon her children with apostolic authority; when the rector of a parish, if parochialism still prevails, will confine his labors more to personal exhortation in connection with his pastoral work and the administration of the sacraments. Under the present system the Church not only weakens her own force but stunts her very growth; for any congregation, yes, any individual member thereof, has the inherent right to question the teaching received. And why? because the teachers themselves are not agreed and oftentimes do not altogether believe that which the Church believes in whose name they teach.

I do not mean, in this, that the bishops of the Church should do all the preaching; but I do mean that the bishops of the Church, in whom centres the progressive life of the Church, should be the ones to determine with apostolic authority what is fit spiritual food for her children; let that spiritual food originate where it may, even from the humblest walks of life. Many a great truth may be taught and exemplified over the wash-tub or while wielding the pick; but let the Church which in the first decided for us the Sacred Canon decide for us also the interpretation and teaching thereof.

Birmingham, Ala.

J. JONES.

### WORSHIP OF THE BLESSED VIRGIN

To the Editor of *The Living Church*:

I DO not love controversy, and I have no wish to provoke it; but there are times when one must speak to deliver his soul. I view with foreboding the movement, now gaining strength, to develop among us worship of the Blessed Virgin. We cannot exalt the Mother of God too highly in comparison with other creatures, but we may not lose sight of the infinity which separates the being of the loftiest creature from that of the Creator. Humanity is ever ready to accept demigods, but demigods are hateful to the Almighty.

There is the feeling that because the Blessed Virgin is a woman she has a tenderness for misery which only woman is capable of. Given this, her unique personality adds a quality to the divine religion which perfects its appeal to our forlorn race. But the implication is blasphemous. Our Lord's humanity has in it not only every perfection of our nature, but also every perfection in a degree exceeding infinitely the capacity of any creature. His mother cannot rival Him in any excellence even of her own sex.

We gain nothing by magnifying Mary as half divine. In the faith of the Blessed Trinity we have everything to call out the exuberance of devotion, and in the sacrament of the altar an appeal more moving than any thought of the love which unites the hearts of our Lord and His mother.

Let us pause before we accept devotions which detract from the glory which belongs to God alone.

ARTHUR RITCHIE.

### AN ERROR IN REPORTING THE CHURCH CONGRESS

To the Editor of *The Living Church*:

IN your report of my address at the Church Congress you say: "The speaker regretted that worthy clergymen will hobnob with the rich." What I said was: "Doubtless there are worldly clergymen who hobnob with the rich and see all social problems from the capitalistic point of view . . . but that does not prove that capitalism is a controlling influence in the Church." I should regret to have your report stand uncorrected.

Middletown, Conn.,  
December 29th.

Very truly yours,  
W. P. LADD.

**"THE SUN IS SINKING FAST"**

To the Editor of *The Living Church*:

THE hymn, "The sun is sinking fast", is spoken of in all the hymn-books as a translation by the Rev. E. Caswell of an unknown Latin original. To-day I have seen that hymn. The Rev. L. B. Cholmondeley, M.A., an Oxford graduate who has been a missionary in Tokyo for thirty-three years, this afternoon put into my hands a book compiled for the use of Religious of La Trappe, in Latin and French, published in London in 1813.

There is among other devotions a very beautiful Office of the Most Holy Will of God (*Officium Sanctissimæ Voluntatis Dei*), in which the hymn is found. No author's name is given.

I here set down the hymn—which reads like a translation of Caswell's lines into Latin:

*"Sol praeceps rapitur, proxima nox adest,  
Ne divinus amor pectore languat,  
Hæc complenda dies est  
Dignâ vesperis hostiâ.*

*"Ut Christus moriens in cruce spiritum  
Commendans, patrias tradidit in manus  
Totam mens mea summo  
Se vult tradere numini.*

*"Ejus sub placito nil aliud volens,  
Curans, vel meditans tota reponitur  
Et tranquilla quiescit  
Cunctis et sibi mortuâ.*

*"Vivam, non ego jam; sed Deus omnino  
In me vivat amans, regnet et imperet  
Et me Sancta Trîas sit  
Totum semper in omnibus. Amen."*

This book appears to be, so far as I can judge from a hasty examination, one of the best devotional books I have ever seen. The title on the cover outside is *Mayen Efficace*, and the whole title page is worth translation:

*"An Effectual Means  
of  
Sanctifying the Day  
and of  
Assuring One's Salvation,  
for the use of  
Religious of La Trappe*

*But so arranged that it is perfectly suitable for  
Persons of the world, of whatever state they may be.*

*Printed by Order of the  
Most Reverend Father Dom Augustin  
Abbot of La Val Sainte de Notre Dame de la Trappe  
Father of the whole Reform."*

Most of the book is in French, but whole offices are duplicate, first Latin, then in French. It bears marks of having belonged to a nun of a convent in England, at Salford.

Bound in the same cover is a little piece which is so quaint and pious that it should be seen. I give it line by line.

*"The Little Book  
of 33 pages  
In the honor of the 33 years  
of the life of  
O. L. J. C. (N. S. J. C.)  
and which is worth more  
than 33,000 volumes  
and as much  
as all the libraries  
of the universe together  
at the least for  
The great and unique business  
of Salvation."*

Now who can trace the author of our hymn?  
Tokyo, November 22nd. CHARLES F. SWEET.

**WHY NOT ANSWER THE CALL?**

[ABRIDGED]

To the Editor of *The Living Church*:

THE letters On a Popular Diaconate, and Man Power Not Utilized, published December 4th and 18th respectively, have attracted my attention, and I can't quite understand why there isn't work enough in the Church to keep such men as these busy.

Lay services are very good to help the rector out when he has to absent himself from his parish; or if he has the care of a mission, then a lay reader can be of service.

It is true that the Catholic Church does not have so many places for the laity to do personal work. And most of the Protestant Churches, and our clergy, accustomed to doing all the work, are startled when a devout Churchman offers himself for service.

The Church is in need of young men to-day as never before. One can find vacant parishes and missions in nearly every diocese.

Why Popularize the Diaconate? and why Man Power Not Utilized? when the Church faces these conditions, and is calling to-day as she has never done before for recruits?

December 20th. R. IRVINE C. HAWLEY.

**"HISTORY IN THE MAKING"**

To the Editor of *The Living Church*:

I WISH to thank you for your editorial in THE LIVING CHURCH for November 20th, under the heading, History in the Making. I am wondering how the great majority of the Christian people of this nation can heartily and conscientiously celebrate Christmas this year. After . . . turning their backs upon the League of Nations at the first opportunity that the nations of the world have had since the birth of the Prince of Peace to unite in an effort to prevent war and bring about universal peace, it seems to me, in order to unite heartily in the Song of the Herald Angels, they will have to amend it: "Peace on earth," with reservations; "good will to men", with reservations.

It seems to me, also, that the Golden Rule will have to be amended to meet their wishes. "Do unto others," with reservations, "as you would that they should do unto you" without reservations.

December 1st. EDWIN J. BROWN.

**REVISION OF THE PRAYER BOOK**

To the Editor of *The Living Church*:

I WISH to thank the Rev. Mr. Saville for his letter in the issue of December 11th, especially with reference to the inaccuracy of the Fourth Commandment in the Communion service. If the Church had a right to change the day of worship from the Sabbath (Saturday) to the Lord's Day (Sunday), she has a right also to change the Commandment. Evidently our Lord and the apostles commanded the day to be changed to observe our Lord's Resurrection from the tomb on the first day of the week. Mention is made in a number of places in the New Testament where the early Christians met on the first day of the week to worship God. I inwardly rebel every Lord's Day when I repeat the Fourth Commandment. Has the Church a right to compel the priests to teach error and falsehood?

HOWARD GLISAN ENGLAND.  
King George Parish, Diocese of Washington.

To the Editor of *The Living Church*:

I FEEL impelled to express my sympathy with your opinions in regard to the proposed Revision of the Baptismal Office, as expressed in the leading article of your paper of December 11th. In the proposed revision I consider that the "rashness of Uzzah" is greatly surpassed. The contents of the "ark of the covenant" would not have been safe in such hands.

If "stir up the wills of Thy faithful people" is obnoxious to one of your correspondents, could he not be satisfied with just dropping out the word *faithful*? Many faithful ones might be even better for the prayer.

Austin, Texas. F. B. LEE.

**"FRIEND OF THE POOR!"**

Friend of the poor who wait for thee in vain!  
How shall we bear the bitter grief and pain  
Of passing years without thee, dearest friend?  
God in His mercy comfort true shall send.

Noble and true, none turned for help to thee  
In vain; it was thy mission great to be  
The friend of all mankind, and those in need  
Shall ever miss thy kindly word and deed.

True priest and Bishop, for the Church thy life  
Was spent in toil, the ceaseless weary strife  
With evil; now at last how sweet thy rest  
Among the ransomed spirits of the blest!

Father in God, be it our life each day  
To follow thee upon the narrow way,  
Until at last in triumph we shall meet  
Where faith is lost in sight, at Jesus' feet.

MARTHA A. KIDDER.

IT REQUIRES the tender heart and fresh susceptibilities before you can read the great lessons of natural religion in the outward and visible universe, and look up through nature to nature's God.—*H. R. Havocis.*



### NEW TESTAMENT FAITH AND CRITICISM

*The Faith of the New Testament.* By Alexander Nairne, Fellow of Jesus College, Cambridge, and Canon of Chester Cathedral, Longmans: London and New York.

It would be difficult to find anywhere a plea for Christian dogma more strongly stated in one compact paragraph than in these closing words of Canon Nairne's preface:

"To believe what Jesus Christ taught and to be like Him—that is the narrow and blessed way of the Gospel. Who dare add lesser tests to that supreme one? But can we rest there? It seems that the Galilean disciples could not be thus content. Their Lord claimed nothing for Himself. They found themselves constrained to render all to Him because they found that from Him they drew all. No one of set purpose developed doctrine. Life went on; first by His side in Galilee, then with His Spirit guiding them in many climes; and as life went on they learned more certainly that He was the fount of all their living, the light of all their seeing, their Saviour. My Lord and my God: they could not but say it. But if they said it, they must say it reverently and honestly: they could not but learn theology."

It was to show how this theology developed naturally in the New Testament writings, that Dr. Nairne gave the lectures which form the substance of this book. It is indeed a valuable contribution to faith. He uses the fresh light which has been shed upon the study of the New Testament documents by the criticism of the last twenty years. He is fearless of such criticism. He shows how it has revised some of the hastier judgments of the less reverent criticism of the past. He points out that there has been a steady return to the earlier tradition and indicates how common sense sweeps away many of the difficulties which led to the rejection of that traditional view. And yet he has not feared to accept many critical conclusions, nor to modify not only the traditional claims but the traditional interpretations of New Testament truth in the light of assured critical knowledge.

There is a remarkable freshness and naturalness in his whole treatment of the development of Christian doctrine. He begins with the earliest evangelist, St. Mark (with "an apocalyptic view of the Gospel which is intense and penetrating", yet with "an apprehension, from the very moment of the baptism, of the Christhood, and therefore the more than manhood, of the Lord"), and shows how further thought of the divinity, felt simply but really in the earlier narrative, is rounded into a more liturgical setting in St. Matthew and stated with its social and world wide implications in St. Luke. The striking feature of the first lecture is the clearness with which the author shows that the position given St. Mark as the earliest of the Gospels makes the person and claim of Christ the core of the Gospel story, with the teaching (as in the Sermon on the Mount) taking its force and guarantee from the Divine Teacher—not, as the undogmatic modern would put it, the moral teaching being the essence of the Gospel and the person of the Teacher of minor importance.

In the treatment of the Pauline Epistles, there is full acceptance of the readjustments demanded by modern criticisms, though always with the corrective of conservative common sense. Here the reader is shown with singular lucidity the growth of the Pauline Christology, as the apostle's faith draws nourishment from the ever widening experience of his life. No less thorough is the careful summary of the Johannine writings and a modified defense of the traditional authorship of the Fourth Gospel, conspicuous not simply for its claim of deity for Christ, but for the inclusive character of that claim ("The Word became flesh that man might become divine")—a claim, as we now understand it, "highly primitive in tone when we compare it with the Galilean preaching or with the apostolic theology." We could wish, indeed, for a less cautiously balanced decision on the apostolic authorship of the Gospel. It is not altogether satisfying to be told that it gives us St. John's thought, though the form and words may be those of his amanuensis. It seems to us that Dr. Nairne's argument establishes more than he claims and we prefer with Bishop Gore (see his introductory chapter in the commentary on St. John's Epistles) to go all the way in the full acceptance of the traditional account of the Johannine authorship. Westcott's and Lightfoot's judgment, too, seems justified; they were right in "obeying instinct". Tradition is indeed "generally worth much more than was allowed in the reaction of fifty years ago." A half-way acceptance of the apostolic authorship has some of the

difficulties both of acceptance and rejection of the claim and at the same time gives no real solution of the objections urged against the early date and authorship.

But questions of criticism sink into lower place and have minor importance as we read the lectures. The clearness of faith is never dimmed; the essentials are always set forth with eloquence and force. Moreover, the lectures are not only a sound contribution to theological thought; they are of real practical worth as a guide to the consecutive study of the New Testament in chronological order, and as such they succeed admirably in helping towards the reading of the story in such way as to bring it before us vividly, with something of the freshness of a first reading and so seizing the attention and moving the heart. The book is well described by the publishers as "a sketch of Catholic doctrine before definition" and as such having a bearing on problems of the present day. F.

*Socialism vs. Civilization.* By Boris Brasol. New York: Charles Scribner's Sons. \$2.00 net.

We have in the first part of this volume a clear and concise statement and analysis of Marxian socialism, which makes it an excellent one for reference. The latter part is devoted to current day socialistic and revolutionary movements, and, while by no means so satisfactory, is most interesting. It is written with a view to offsetting the wide-spread but insidious preachings and teaching of socialism in its various forms in factories, schools, and other places where numbers congregate.

Professor Thomas N. Carver (of Harvard), who contributes an introduction, is of the opinion that Brasol, who has written a number of Russian books, has performed a useful service by bringing his lesson home to the American people. "He comes to his task with an unusual equipment," Prof. Carver asserts, "having studied the literature of Marxism and the propagandist methods of Marxism in several different countries. He shows himself a master of the subject."

In his concluding chapter, Mr. Brasol makes this striking statement which should be particularly borne in mind at the present critical juncture: "At the very moment when only one principle can save civilization from these mortal dangers—one great principle which was formulated by Clemenceau in a single word—*work*—the international enemy exclaims: 'Strike!' But Clemenceau's battle-cry applies by no means to labor alone. Doubtless, labor must work. Labor without work is a social nuisance. Labor in a state of constant strikes is no more labor. But all the other social groups are useless and harmful in the same degree provided they do not exert their energies and their social ability to the fullest extent. Now is not the time for meditation. The technical man, the financier, the workman, the legislator, the merchant, the scientist—all of them must exert their energies and must find a way, first, to counteract the growing danger of international socialism and, secondly, to work out, by mutual consent, a social scheme which will result in a general readjustment and in a general social peace."

After his chapters on Marxian socialism, we have one dealing with great socialistic experiments in Russia and one on socialist explanations of the failure there, and another on socialistic agitation in Europe and America, full of interesting information concerning such matters as the Seattle strike; the epidemic of strikes; the steel strike; the Bethlehem strike; the Boston police strike; the practical socialism of Mr. Plumb, his plan and its analysis; and socialistic propaganda in the United States.

Under the head of Social Revolution or Social Reconstruction, we have a discussion of some of the advantages and disadvantages of the capitalistic system; counter propaganda; educational campaign against the fallacies of socialism; deportation of Red leaders; laws against communism; anarchism and communism; coördination of industrial efforts and industrial and financial capital; Mr. Ferguson's project for a federal institute of production; private and governmental initiative; the technical expert as a leading power in modern industry. C. R. W.

A PAGEANT, *Christ for the World*, written by the Rev. Edward Henry Eckel, rector of St. Andrew's Church, Fort Worth, Texas, for use in connection with the Nation-wide Campaign, is published in pamphlet form by the author and is sold at 50 cents. The pageant seems to us quite out of the ordinary and an admirable dramatic portraiture of the Church's call. It is more elaborate than most of those that have preceded it, but could easily be enacted in any normal church.

# Church Kalendar



- Jan. 1—Saturday. Circumcision. New Year's Day.
- " 2—Second Sunday after Christmas.
- " 6—Thursday. Epiphany.
- " 9—First Sunday after Epiphany.
- " 16—Second Sunday after Epiphany.
- " 23—Septuagesima Sunday.
- " 25—Tuesday. Conversion of S. Paul.
- " 30—Sexagesima Sunday.
- " 31—Monday.

## KALENDAR OF COMING EVENTS

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

# Personal Mention

THE REV. GEORGE DUDLEY BARR has resigned as vicar of St. Luke's, Delta, and St. Michael's, Paonia, Colo., and has accepted a call to be vicar of All Saints' Chapel and assistant at Grace Church, Lockport, N. Y.

THE REV. HOWARD R. BRINKER has been appointed Rural Dean of the Douglas deanery, having under his jurisdiction the counties of Natrona, Converse, and Niobrara, Wyoming.

THE REV. ALWYN E. BUTCHER, for a year in charge of Idaho Falls, Idaho, becomes rector of St. John's Church, Marysville, Calif., on February 1st.

THE VERY REV. G. D. CHRISTIAN and Mrs. Christian, after five years' service at Juneau, Alaska, have returned to their home, 627 N. Thirty-third street, Richmond, Va.

THE REV. C. E. COLES, Ph.D., has accepted a call to become rector of Trinity parish, Pierre, and priest in charge of St. Peter's Chapel, Fort Pierre, S. Dak., where he began his duties on December 19th.

THE REV. HERBERT C. DANA is chaplain at the Metropolitan Hospital, Blackwell's Island, New York City.

THE annuals report the Rev. R. PERCY EUBANKS as resident in Nevada City, Cal. This is erroneous. Mr. Eubanks was called to California, but declined, believing that he had not completed his present work in Montrose, Colo.

THE permanent address of the Rev. HORATIO GATES, general parochial missionary, is 355 Oakland avenue, Milwaukee, Wis. All mail should be sent to him there.

THE REV. RUDOLPH J. GUNKEL, lately connected with the associate mission in the diocese of Long Island, has resigned.

THE address of the Rev. J. W. GUNN, of 717 S. Division street, Kellogg, Idaho, is now St. Peter's Church, La Grande, Oregon.

THE REV. PAUL B. HOFFMAN is now rector of St. Mary's Church, Salamanca, N. Y.

THE REV. VINCENT C. LACY, rector of St. Mark's Church, Mystic, Conn., expects to take up work in the diocese of Quincy early in the new year.

THE REV. GEORGE W. LAY, D.C.L., has accepted election as chaplain and superintendent of the Seamen's Mission in Charleston, S. C., and will enter upon his work on February 15th.

THE address of the Rev. J. GOODRICH LITCH is Titusville, Fla., where he is priest in charge of St. Gabriel's Church.

THE REV. DR. A. A. MUELLER, Professor of Philosophy and Latin at St. Mary's, Knoxville, Ill., has accepted a call to the rectorship of the Church at Sussex, Wisconsin, and will enter upon his duties the third Sunday in January.

THE REV. FRANK NIKEL has resigned as assistant to the Dean of St. Paul's Cathedral, Fond du Lac.

THE REV. WILLIAM CARSON SHAW, rector of the Church of the Ascension, Sierra Madre, Cal., has been elected president of the Los Angeles clerics.

THE REV. HOMER W. STARR, Ph.D., rector of the Church of the Holy Communion, Charleston, S. C., was surprised on Christmas Day by the presentation of a gold watch from his congregation. It had originally been intended merely as a Christmas gift, but since it had become known that he had recently declined an important call to another work, it was explained as also a thank offering in gratitude for his decision.

## ORDINATIONS

### DEACONS

FOND DU LAC.—On December 23rd, Mr. BAXTER NORRIS was ordained deacon in the Chapel of St. Mary the Virgin, Nashotah House, by the Bishop of Fond du Lac. The Rev. E. A. Larrabee, D.D., Dean of Nashotah House, presented the candidate and read the Litany. The Bishop as celebrant was assisted by the Rev. Messrs. A. E. MacLaughlin and George W. Parker.

### PRIESTS

NEW YORK.—In St. Paul's Church, Baltimore, Maryland, on December 21st, the Rev. HENRY PERCY VEAZIE was ordained priest by the Bishop of Maryland. The Rev. Dr. Arthur B. Kinsolving was the preacher, and the Rev.

Dr. William A. McClenthen presented the candidate. Other clergy assisting were the Rev. S. Tagart Steele, Jr., and the Rev. Henry H. Marsden. Mr. Veazie is now on the clergy staff of Trinity parish, New York, with duty at old Trinity.

NORTH CAROLINA.—On December 19th, in St. Ambrose Church, Raleigh, the Suffragan Bishop of North Carolina advanced to the priesthood the Rev. ARTHUR MYRON COCHRAN, rector of St. Ambrose Church. The Rev. Julian C. Perry preached. The candidate was presented by the Rev. Walter J. Smith, who with the following clergy assisted in the laying on of hands: the Rev. Messrs. R. Bunn, J. E. G. Small, James E. King, Joseph Hudson, and E. H. Gould.

In coming from Charlotte to Raleigh to assist in the ordination the Rev. James E. King had the misfortune to have his travelling case stolen, with a silk cassock presented to him some years ago, two stoles, a surplice, and a few other articles.

PENNSYLVANIA.—On the Fourth Sunday in Advent Bishop Rhinelander, in the Diocesan Church of St. Mary, Philadelphia, advanced to the priesthood the Rev. SIDNEY T. COOKE, in charge of St. Andrew's Mission, Oxford; the Rev. JAMES C. CROSSON, in charge of Trinity Church, Collingdale; and the Rev. BENJAMIN HORTON (ordained for the Bishop of Missouri), curate at St. Mary's Church, West Philadelphia. The Rev. A. J. Arnold preached and the Rev. John A. Richardson, rector of St. Mary's Church, West Philadelphia, said the Litany. An interesting feature of the ordination was the presence of the Rev. Morton Tsao Yun Chu, a Chinese priest of Hankow, who read the epistle and participated with the Bishop and other priests in the ordination, thus uniting the Churches of America and China, the East and the West, in a striking and symbolic way. The Rev. Dr. Richardson, vicar of the Diocesan Church, and the Rev. A. H. Hord, the Bishop's secretary and chaplain, also took part.

SOUTH CAROLINA.—The Rev. MORTIMER W. GLOVER, who, since his ordination to the diaconate has had charge of the Church's mill work at Graniteville, was ordained to the priesthood by Bishop Guerry in St. Paul's Church, Graniteville, on December 18th.

VIRGINIA.—On December 20th in St. Timothy's Church, Herndon, Bishop Brown advanced the Rev. WILLIAM CLAYTON TORRENCE to the priesthood. The Rev. B. J. Rudderow presented the candidate, the Rev. Noble C. Powell read the Litany, the Rev. Paul D. Bowden said the Ante-Communion, the Rev. T. D. Harari read the epistle. The Bishop was the preacher. The priests present joined in the laying on of hands. Mr. Torrence continues his present work, becoming rector of Upper Truro parish, with residence at Herndon.

## 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.*

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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

**FINLEY.**—At Troy, N. Y., on December 24th. FRANCES A., daughter of David and Susan B. FINLEY. Burial office and requiem at St. Barnabas' Church, Troy, on St. John's Day. Committal at Champlain, N. Y.

**GOODYEAR.**—Miss SARAH ATWATER LATOUR-ETTE GOODYEAR of King Ferry, N. Y., passed away peacefully on December 22nd at the Inn, Sherwood, Aurora, N. Y., in her 81st year. Funeral service in Calvary Church, King Ferry, on Christmas Eve. Archdeacon Foreman reading the burial office and the Rev. Edwin G. White celebrating the Holy Eucharist. Interment in the King Ferry cemetery. A devout Churchwoman, given to hospitality, giving of her means to the work of the Church without stint, bright and cheerful at all times, her memory will long be cherished.

May she rest in peace, and may light perpetual shine upon her!

**RADEBAUGH.**—In Pasadena, California, December 15th. JOHN M. RADEBAUGH, M.D., a beloved physician for thirty-nine years, faithful in Church work in Southern California. Funeral service at All Saints' Church, Pasadena, on December 17th, the Bishop of Los Angeles officiating, assisted by the rector of the parish and the rector of St. James' parish, South Pasadena.

**REYNOLDS.**—CORNELIA ELIZABETH (Kelly) REYNOLDS died at Trinity Rectory, New Castle, Pa., on December 22nd, after a brief illness. Mother of Mrs. Charles H. Lang, Mrs. Lewis A. Seltz of Baltimore, and the Rev. William T. Reynolds of New Castle, Pa. Requiem and absolution of the body on Friday morning, December 24th, by the Rev. Jay Russell Vaughan assisted by the Rev. Dr. R. G. Rosecamp, who read the office of the dead. The vestry and wardens acted as pall bearers. Burial was made at Loudon Park, Baltimore, on Monday, the Rev. Theodore C. Foote, Ph.D., officiating.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her!

### MEMORIAL

EDWARD STILES ELLIOTT

**ELLIOTT.**—Entered into Paradise on December 11th, 1920, at Savannah, Ga., in his fifty-sixth year. EDWARD STILES ELLIOTT, son of the late Dr. William H. Elliott and Sidney Stiles Elliott. For nearly thirty years Mr. Elliott had been a vestryman of Christ Church, Savannah, and was junior warden thereof at the time of his death. He had served many times as a deputy to the General Convention and had been Secretary of the Standing Committee and Secretary and Treasurer of the Board of Officers of the Corporation of the Diocese of Georgia since 1908. His delight at all times was to serve his Church in parish, diocese, and nation with loyalty and great faithfulness. He is survived by his widow, who was Miss Mary Constance Mallet, daughter of Prof. John W. Mallet of the University of Virginia; his mother; his brother, William H. Elliott, Jr.; and two sisters, Mrs. Clifford Carleton and Miss Phoebe Elliott.

"Be thou faithful unto death and I will give thee a crown of life."

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**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.

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#### MISCELLANEOUS

**WESTERN BISHOP NEEDS YOUNG OR** middle aged deacon or priest, preferably unmarried, as secretary. Must be able to operate typewriter. Stenography desirable but not essential, if willing to learn to use dictaphone. Plenty of interesting work. Opportunity also for frequent Sunday duty. Address SECRETARY-301, care LIVING CHURCH, Milwaukee, Wis.

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BOOKS RECEIVED

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

*Christian Century Press.* Chicago, Ill.

*Wanted—A Congregation.* By Lloyd C. Douglas. \$1.75 net.

*E. P. Dutton & Co.* New York.

*Manpower.* By Lincoln C. Andrews.

*Longmans, Green & Co.* New York City.

*Some Principles of Moral Theology and Their Application.* By Kenneth E. Kirk. Price \$5.00 net.

*Macmillan Co.* New York.

*California Trails.* An Intimate Guide to the Old Missions. By Trowbridge Hall. With many illustrations. \$5.00 net.

*Fleming H. Revell Co.* New York.

*The Glory of Going On.* By Edwin Lincoln House, D.D. \$1.75 net.

*Lest We Forget.* By Hugh Black, D.D. \$1.50 net.

*The Common Creed of Christians.* By William Pierson Merrill, D.D. \$1.25 net.

*Everyday Religion.* By James E. Freeman, D.D. \$1.50 net.

*Robert Scott.* London, England.

*Morehouse Publishing Co., Milwaukee, Wis., American Agents.*

*Church Music.* By A. S. Duncan-Jones, M.A., Perpetual Curate of S. Mary the Virgin, Primrose Hill, and Examining Chaplain to the Bishop of Lincoln. *Handbooks of Catholic Faith and Practice.* \$1.35 net.

BULLETINS

*Church Library Association.* Cambridge, Mass.

*A List of Books Recommended for Sunday School and Parish Libraries by the Church Library Association.* Advent, 1920.

*The Arthur H. Crist Co.* Cooperstown, N. Y.

*Marriage and Divorce.* Bulletin of the Association for the Sanctity of Marriage. November 1920. No. 1. By the Rev. Walker Gwynne, D.D. Issued quarterly in February, May, August, and November.

*General Theological Seminary.* Chelsea Square, New York.

*The Bulletin of the General Theological Seminary.* December 1920. Volume 7, No. 11. Catalogue Number 1920-21. Published in February, May, October, and December.

*Church Missions Publishing Co.* Hartford, Conn.

*A Round Robin.* September 1920. No. 120. Plays and Recitations for the Juniors. Price 25 cents.

PAMPHLETS

*Church Missions Publishing Co.* Hartford, Conn.

*A Round Robin.* March 1920. 2nd Edition. No. 118. Price 10 cents.

WYOMING SHARES IN ANGLO-EASTERN RAPPROCHEMENT

ON THE Sunday next before Advent a service of historic importance was held in the Church of the Holy Communion, Rock Springs. By invitation of the rector, the Rev. Morten Joslin, and with the sanction of the Bishop, the "protopresbuteros" of the Eastern Orthodox Church in Idaho, Montana, and Wyoming gathered his people to the Eucharist of the Greek Church, "with the preaching of the Gospel". The congregation of the Church of the Holy Communion also gathered to show their interest and to extend a welcome to the great Eastern Church. Greek and Anglican bowed before the same altar, and for three hours, reports the *Wyoming Churchman*, the church remained crowded with a congregation which felt the Presence of a common Lord, although one-half of it could not understand the tongue of the other.

"At the close of the celebration Father Liacopoulos, the officiating priest, urged the Greeks in Rock Springs to contend earnestly for the ancient faith, and to see to it that their children were well instructed in the teaching of the Orthodox Church. To this end he urged them to send their children to the Sunday school of the Protestant Episcopal Church. He also urged them to call upon 'Father' Joslin whenever they needed spiritual ministrations and no Greek priest was available. Then through an interpreter he told the Americans present that on behalf of the Orthodox Church he sincerely thanked them for their kindness in giving them the use of their church and holy table; that he was happy in the thought that, after years of effort at union by the Eastern Church, the possibility of a united Christendom was visible on the horizon of human events. He hoped that the time would arrive sooner than they expected when the two great bodies of the Holy Catholic Church, the Eastern and Anglican, would be really and thoroughly one in Christ Jesus.

"The rector of the parish, speaking through an interpreter, greeted the Greeks as brothers in Christ, assured them of his delight at the possible healing of the disruption of centuries, and of his readiness to serve them as a minister of our Great Redeemer in any way they might need. . . .

"Previous to the service, Bishop Thomas sent his greetings to Father Liacopoulos, expressing his delight at the approaching reunion of the two great Christian bodies, and offering the use of any church in the missionary district of Wyoming for the services of the Eastern Orthodox Church."

## DETAIL PLAN FOR FELLOWSHIP OF THE SERVANTS OF CHRIST

### Follows Criticism of Earlier Statement of Committee—Life and Liberty Movement—Triumph of Plainsong

The Living Church News Bureau }  
London, December 17, 1920 }

THE criticism to which the scheme of the continuation committee of the Anglo-Catholic Congress has been subjected has had the effect of drawing from the chairman, the Rev. M. B. Atlay, an explanatory statement. It may be remarked that had the committee put their reasons before the public at the outset, they would have been spared much criticism and correspondence. At the same time, such criticism was perfectly justified, and it may be hoped that the confidence of Catholics generally will be restored by removing from the proposed "Fellowship of the Servants of Christ" all appearance of a guild or a society binding its members to nothing more than their elementary Christian obligations.

Mr. Atlay, in his statement, says that it had been objected by some that the committee had not made sufficiently plain what the plans of the Fellowship are with regard to conversion. He therefore proceeds to elaborate the scheme of the committee, as follows:

"(a) The formation of a body to be called 'The Congress Preachers', who shall submit themselves to discipline and training for this purpose, and whose office it shall be to carry the message of the Congress into every corner of the United Kingdom.

"(b) The promotion and encouragement of parochial missions and retreats.

"(c) The inauguration of a campaign for the extension of the knowledge of Catholic Faith and Practice by means of meetings to be held in public buildings in towns and villages all over the country, to be addressed by carefully selected speakers.

"(d) A committee has already been formed to consider the question of religion in public schools, and it is hoped that similar committees may shortly be set on foot to approach the same question in secondary, elementary, and other schools throughout the country.

"(e) Committees have also been appointed to review and report on both moral and ascetic theology, and to devise means for putting into operation the Ignatian method in popular retreats."

The committee wish to controvert the view (says Mr. Atlay) that the Fellowship is a new society. They suggest that their aim is, rather, to inaugurate a new movement within the Church or England; a movement to assert the evangelical side of Catholicism. Regarding the title, they say it has been suggested that, if the Fellowship was to be the outcome of the Congress, it would have been wiser to have called it an "Anglo-Catholic Fellowship". But the committee were desirous, above all things, not to emphasize party distinctions within the Church, and they felt that such a title might not inconceivably tend to encouragement of that sectarian spirit which is so justly and rightly to be deprecated.

Mr. Atlay goes on to say that a further difficulty has been brought to the attention of the executive with regard to the terms of membership. After much consideration, it has been decided that membership will be open to all who declare themselves in gen-

eral sympathy with the aims and objects of the Fellowship. This step, again, has been taken that it may be made manifestly plain to everyone that the aim of the Fellowship is not to create a new society of those who call themselves Catholics in the strictest sense of the word, but rather to gather in all those who desire the extension of Catholicism, in one great movement for evangelization of humanity everywhere through the Person of our Lord Jesus Christ.

This statement on behalf of the committee should go far to disarm some critics, and, as I have said, to restore confidence in the scheme. The formation of the Fellowship must not be regarded, after all, as the final outcome of the Congress—it is but one result of it, a means, rather than an end. Meanwhile, plans for developing the Fellowship appear to be well advanced, applications for membership are rapidly coming in, and the much-discussed badges will soon be ready.

#### LIFE AND LIBERTY MOVEMENT

Canon Temple, Bishop-designate of Manchester, evidently does not contemplate resigning as leader of the Life and Liberty Movement on his elevation to the episcopate. On Monday next he will address a meeting of the clergy on the great effort which the Life and Liberty Movement is putting forth next February to make known the recommendations of the Lambeth Report. The new phase of the Movement will be inaugurated by a series of meetings in the Queen's Hall, London, during the week commencing Monday, February 7th. Bishop Temple (as he will be by that date) will preside, and the list of speakers includes the Archbishops of Canterbury and York, the Bishop of London, Principal Selbie, the Rev. W. Studdert-Kennedy, Lord Robert Cecil, and Mr. Walter Runciman, M.P.

#### PLAINSONG AND PLAINCHANT FILL ALBERT HALL

If anyone had been bold enough, twenty years ago, to assert that it would be possible to fill any large building in London for a recital consisting mainly of Plainsong, he would certainly have been laughed to scorn. Yet, so far have we advanced since then in our appreciation of the Church's ancient music that on Thursday of last week the Albert Hall was crowded to its utmost capacity (and it seats ten thousand!) by an audience desirous of listening to liturgical organ music and to the liturgical plainchant, while many hundreds of equally interested folk were unable to gain admittance.

The occasion was the visit of M. Marcel Dupré, organist of Notre Dame, Paris, who is noted for his wonderful powers of improvisation. He was supported by the Festival Choir of the Gregorian Association, numbering six hundred and fifty voices, under the conductorship of Captain Burgess, the musical director of the Association. The recital was organized on behalf of the Officers' Association. It opened with a brilliant rendering of Bach's Fantasia and Fugue in G minor, played by M. Dupré, and then followed a majestic rendering of *Adeste Fideles*, by the choir, with symphonies interposed by M. Dupré on the grand organ. Among other items in the first part of the programme was *Adoro Te Devote*, as sung at Notre Dame during processions of the Blessed Sacrament.

The second part was devoted mainly to a reproduction of the music of Vespers of the Blessed Virgin, as sung at Notre Dame. The antiphons and psalms were, however, sung in English. The *Magnificat* was sung in groups of three verses, interspersed with symphonic interludes.

The Prince of Wales was present, with Lord Haig and many representatives of the army and navy. The recital proved an extraordinary success—so much so, that the hope was freely expressed that it might become an annual function, like the Gregorian Festival itself. As an educational factor, the value of such recitals can hardly be overestimated.

#### LEASE CHAPTER HOUSE TO BANK

Arrangements have been completed for granting a lease of the chapter house of St. Paul's Cathedral to Lloyd's Bank for a period of twenty-one years. This means, doubtless, that the authorities of the Cathedral are so hard hit by prevailing conditions that they have been forced, for a time, at any rate, to relinquish the use of their chapter house. The transaction will bring to mind an address to City men delivered quite recently by Canon Alexander, in which he said that it was a common delusion that St. Paul's was very rich, or, in some mysterious manner, was maintained by the government, the tax-payer, or the ecclesiastical commissioners. But the facts are that its income was fixed fifty years ago, that only the utmost care and foresight has enabled it so far to meet the rise of wages and prices, and that every penny now being spent on the preservation of the fabric has been raised from voluntary sources.

The chapter house, which was designed by Sir Christopher Wren, does not form an actual part of the Cathedral, but is a large detached square building on the north side of St. Paul's churchyard. For the last thirty-six years it has been partly used as a residence for the Archdeacon of London, and the present occupant, the Ven. E. E. Holmes, will now take up his quarters in Amen Court, which is close by.

St. Paul's chapter house has in the past been placed at the disposal of many small but excellent Church societies. Some have been founded there; the Christian Social Union, St. Paul's Ecclesiological Society, and the Wayside Cross Society among them. The Gregorian Association, already referred to, also holds its meetings and some of its rehearsals there. It will mean a sad scattering, for the chapter house was a veritable centre of light and warmth in the cold materialism of the City of London.

#### SALE OF JEWELRY GIVEN AT CONGRESS

The amount realized by the two days' sale of jewelry and other valuables presented at the Anglo-Catholic Congress for the benefit of foreign missions was £6,688. The principal purchases were made by dealers, although in some cases persons who had given jewelry at the Congress attended in order to buy back specially-treasured family souvenirs. This sum, added to collections from various congregations, and not yet notified, with the cash given at the Congress itself, should bring the total within measurable distance of the £50,000 which was aimed at.

GEORGE PARSONS.

#### NEW BUILDING AT ST. STEPHEN'S

THE NEW GYMNASIUM BUILDING at St. Stephen's College, Annandale, New York, erected as a memorial of the service rendered by alumni and students in the world war, will be opened on Sunday, January 9th, Bishop Gailor preaching the sermon and blessing the building.

# CANADIAN SOCIAL SERVICE

## WORKERS ON UNEMPLOYMENT

*They Offer Suggestions to Employers, Employees, Communities, and Government — Missionary Studies Chinese Successfully*

The Living Church News Bureau }  
December 31, 1920 }

THE Christmas season in Canada passed off quietly, perhaps more quietly than usual, due to widespread unemployment, in the larger centres, and the uncertain outlook in the business and industrial world.

The executive committee of the Council for Social Service of the Church of England in Canada has been giving careful consideration to the unemployment question and at its last meeting adopted the following statement submitted by its special committee on the subject:

"In view of the fact that there is a large amount of unemployment both among men and women, especially in the larger centres of population, and that unemployment is on the increase;

"And further, that widespread unemployment is the cause of distress and suffering to individuals and of economic loss to the nation, and is likely to lead to an increase of unemployment:

"And further, that unemployment is bearing heavily upon many who fought in the great war, and especially upon those whose efficiency has suffered as a result of the hardships therein incurred;

"The Executive Committee of the Council for Social Service of the Church of England in Canada desires to place on record its conviction that the whole problem must be considered, thought out, and dealt with along the lines of the great principle of Human Brotherhood, as taught by our Blessed Lord, involving as it does, responsibility on the part of every member of the community for the welfare of every other member, and service on the part of each in the interest of all.

"The committee would, therefore, respectfully suggest for the consideration of the groups most directly concerned the following as possible lines of action.

"1. For the Consideration of Employers: The recognition of the principle of Human Brotherhood requires that every effort should be made to prevent the laying off of employees, except when absolutely necessary, and that when some reduction is inevitable every effort should be made to provide part time employment; that when the working staff is reduced, care should be taken to retain as far as possible those whose unemployment is likely to cause the greatest distress to dependents, and to give special consideration to those who fought our battles and in many instances did so at great sacrifice both of health and resources.

"2. For the Consideration of Those Employed:

"The same principle of Human Brotherhood requires that all who are employed in the labor of industry should always seek to regard this labor not only as a means of livelihood but as service to God and for the community. Moreover the permanent success of the industry in which they are engaged, and from which the means of living both for themselves and their families is secured, depends on faithful and adequate service upon the part of employees, as well

as upon the investment of the necessary capital, careful management, and the existence of an adequate market for the output. The Christian workman will always consider the interest of his less fortunate and less skilled fellow workman as well as his own.

"3. For the Consideration of the Community:

"The principle of Human Brotherhood suggests both to organizations and individuals that in times of unemployment they should endeavor to have work, which may be done at any time, carried out at once, with a view to remedying the existing distress, remembering always that, whenever possible, it is better to provide work than to give relief. The same principle of Human Brotherhood demands a Christian and sympathetic outlook upon the whole problem.

"The Executive would suggest to the clergy the desirability of emphasizing this principle of Human Brotherhood and its practical application.

"4. For the Consideration of the Federal, Provincial, and Municipal Governments:

"1. The Council for Social Service of the Church of England in Canada desires to unite with all other interested bodies in respectfully urging the federal, provincial, and municipal governments to do all in their power to provide immediate work for the unemployed by having as much public work as can be arranged done at once.

"2. The Council desires to suggest to the federal government the possibility of extending the policy of vocational training (found so helpful in the case of returned men) to others who, because of accident or health conditions, are not now able to engage in such labor as will utilize their powers in their own best interest or for the common good.

"3. The Council would respectfully ask the federal government to give careful consideration to the question of unemployment insurance as approved by the Labor convention of the League of Nations."

### *Can Chinese Be Learned in Canada?*

"Can the Chinese language be learned in Vancouver?" This question has been answered in the affirmative by Miss Hellaby, who is in charge of the Anglican Chinese Kindergarten. Miss Hellaby, who is 22 years of age, started learning Chinese last January. For nine months she studied the language, some days from ten to fourteen hours. In these nine months she memorized some thousands of Cantonese sentences: memorized parts of the Anglican Chinese Prayer Book, and also memorized in Cantonese colloquial the whole of the Sermon on the Mount. In addition she learned enough Chinese characters to be able to read the Cantonese colloquial version of the New Testament. Miss Hellaby is now busy developing her powers in conversational Chinese, and in another year will be a valuable worker of the Provincial Board of Missions to Orientals in British Columbia. The Rev. N. L. Ward hopes to be able to train others in the same way.

### *Miscellaneous Items of Church News*

The Right Rev. J. C. Farthing, Bishop of Montreal, has been appointed chaplain of the Victoria Rifles of Canada, with the rank of honorary major.

St. Timothy Mission, the first Anglican church to be erected in Agincourt, Ont., has

just been dedicated by Bishop J. F. Sweeney of Toronto.

In memory of the late Mrs. Wilkinson, widow of the Rev. Fred Wilkinson, rector of St. Peter's, Toronto, Bishop Reeve dedicated a stained glass chancel window portraying "Martha at the feet of Jesus". The Rev. Dr. Hague preached the sermon.

Miss Kate Halson, Dorcas secretary of the Woman's Auxiliary, has recently returned to her home in Toronto after an extended trip to the different Indian schools. In August she travelled 900 miles by canoe, and after attending the centenary celebrations in Winnipeg started out on another visitation. Miss Halson has just completed twenty-five years of devoted service in the Dorcas work of the Auxiliary. The Rev. Percival Mayes, recently of Hamilton, was lately inducted into the pastorate of St. John's Church, Georgetown.

A reredos of hand-carved oak, the gift of the Rev. Canon S. Daw, for twenty-six years rector of the church, was formally presented and dedicated at St. John's Church, Hamilton. The dedication ceremony was performed by Bishop Clarke in the presence of practically the entire congregation and nearly all the Anglican clergy of the city. Canon Woodcock of Oakville preached the dedication sermon. The reredos is a memorial to three members of Canon Daw's family who made the great sacrifice overseas, two sons and a nephew. At a reception given to his congregation by the Rev. Fred Graham, rector of Nelson, B. C., in celebration of the twenty-fifth anniversary of his ordination, the warm sentiments of the congregation toward their rector were expressed in an address presented to him by the wardens and in the presentation made to him by the mothers' club.

In order to return to the diocese of Athabasca as a mission priest, the Rev. H. W. Trickett, rector of St. Paul's Church, Fort William, Ont., is retiring from that parish at the end of the year.

At a special service on St. Thomas' day, a memorial pulpit and brass lectern were dedicated at St. Bartholomew's Church, Toronto, in honor of the Rev. George Irwin Taylor, for forty-two years rector of the church, and his wife Alicia Taylor. The ceremony of dedication was performed by Bishop Reeve. The pulpit was the gift of the congregation and old friends, while the brass lectern was the gift of the family. There were also dedicated on December 20th, two sanctuary chairs, a Litany desk, and a baptistry, all in memory of old members of the congregation; and a confirmation service was held, when about twenty new members received the rite, and a lay reader was admitted to office.

The seventieth anniversary of Trinity Church, Durham, Ont., was celebrated with joy and thanksgiving on December 12th and 13th. The guest of honor and preacher on Sunday was the Bishop of Montreal. Bishop Farthing began his ministry in Durham thirty-five years ago.

Archbishop Worrell confirmed forty-five candidates in Trinity Church, Halifax, on December 19th. Previous to this ceremony the rector, the Rev. L. J. Donaldson, mentioned that this church had made an offer to the M. S. C. C. to pay the yearly salary of its own missionary for work in the far North. This offer has been accepted and the Rev. W. A. Geddes, of Herschell Island, Y. T., a former member of Trinity congregation, has been chosen as the representative.

The Rev. Dr. Frere, C.R., of Mirfield, Yorkshire, will preach one of the Toronto University sermons during the coming Easter term.

*Everyman*, a fifteenth century morality

play, was excellently rendered by the St. James' Cathedral community players, Toronto.

The Girls' Friendly Society club house at 88 St. Charles street E., Toronto, was open Christmas afternoon and evening, with music, refreshments, and general holiday festivities. All lonely girls and women in the city were invited to enjoy the good cheer, being assured of a hearty welcome and a merry Christmas.

The Rev. A. W. Reeves has recently left the Magdalen Islands to resume a course of reading at Oxford, which he began in 1919, previous to his discharge from the army.

The Bishop of Toronto, who laid the cornerstone of the present edifice, preached at the jubilee service of Christ Church, Deer Park, Toronto, reviewing the history of the parish and remarking on the rarity of a church having only three rectors in fifty years. Canon Paterson preached at the evening service, recalling old times and giving a word for the future. Under the Rev. H. A. Brook, the energetic vicar, the parish is rapidly advancing in growth and in useful service.

The old log Church of St. Luke, Pembina Crossing, in the diocese of Rupert's Land,

was pulled down this year and replaced by a very pretty little frame building. The old church was first used as a store in the early days when a village at the ford of the Pembina River was a stopping place for settlers en route to southwestern Manitoba.

The colors of the 208th Canadian Irish battalion, deposited for safe keeping in St. Anne's Cathedral, Belfast, during the war, were formally deposited in Trinity Church, Aurora, Ont., on December 18th. The 208th standards, worked entirely by hand by the sisters of St. Joseph's convent, were generally regarded as the most beautiful colors that left Canada during the war.

On December 11th, in the tapestry room at the Hudson Bay Co., Calgary, a happy party gathered as guests at a luncheon given by two genial hosts, Mr. Sidney Houlton, secretary-treasurer of the diocese of Calgary, and Herbert J. Akitt, Esq., in celebration of the birthday of Archdeacon Tims. The birthday gift consisted of a handsome coon coat, coon gauntlets, gloves, and muffler, subscribed to by many friends and admirers of the splendid work done by the Archdeacon during the past thirty-eight years in Indian missionary work in Calgary.

day, by the Rev. Frederick S. Penfold, D.D. These lectures are open to the public.

#### THE REPORT FROM BEDFORD REFORMATORY

Sunday, December 19th, was a great day at the Bedford Reformatory, for it was the first Confirmation service ever held in that institution, and, as one of the board members remarked, "Bishop Burch surpassed himself" in his helpful words to the eleven young women candidates so carefully prepared by Chaplain Young. No one dreamed it was the well-loved Bishop's last official act, yet the impression was deep, and those women will never forget that service.

The next evening the girls had assembled to enjoy their regular weekly moving pictures, and only those living in an institutional routine can appreciate the pleasure of such a change, once a week! Yet, when the superintendent, Mrs. Talbot, announced the sudden death of the Bishop, they at once decided to forego the pleasure of their "movies", asked to be allowed to send flowers, and quietly passed out of the auditorium to their cottages.

On Tuesday nearly all the girls and officers attended a memorial service, impressive and beautiful, conducted by Chaplain Young. Confessions were heard, and a great many girls made their peace with God, and received the Holy Communion early the following morning.

#### FIRE AT NYACK CHURCH

The Sunday school building of Grace Church, Nyack, was recently completely gutted by fire of unknown origin, which also damaged the slate roof. The church, which was filled with smoke, would also have been ruined but for the efficient manner in which the fire was fought.

#### VIRGINIA COURT HOUSE CONSECRATED AS CHURCH

BISHOP BROWN on December 26th visited Christ Church parish, Middlesex county, Va. (Rev. F. E. Warren; rector), for confirmation at old Christ Church, the mother church of the parish, and for the consecration of Epiphany Church, Urbanna. The consecration was held on the morning of St. Stephen's Day, the Bishop preaching the consecration sermon.

The church building, now consecrated as Epiphany Church, was originally erected before the American Revolution as the court house of Middlesex county. When the court was removed from Urbanna to a more central location in the county, this building was used for irregular services by various denominations. The growth of Christ church parish in recent years has required the establishment of Church services in the village of Urbanna, which is several miles distant from the two-hundred-year-old parish church. The old court house building was purchased, and after alteration has been remodelled into a most attractive church. It is especially noteworthy for a mural painting of the Wise Men, covering the rear wall of the chancel, which is one of the most beautiful mural paintings in the diocese.

#### CONSECRATION OF CHURCH IN SAVANNAH

ST. MICHAEL AND ALL ANGELS' CHURCH, Savannah, Ga., was consecrated on Sunday morning, December 26th, by the Bishop of Georgia. The instrument of donation was read by the senior warden, Mr. R. L. Cooper, and the sentence of consecration by the rector, the Rev. J. D. Miller, appointed by the Bishop. The Bishop preached. Special music made the service very beautiful.

## CHRISTMAS CAROL SERVICE IN METROPOLITAN CATHEDRAL

*Attracts Crowds — Bishop Lloyd Will Temporarily Fill Bishop Burch's Appointments—Bishop Gailor and Bishop Webb*

New York Office of The Living Church )  
11 West 45th Street  
New York, January 3, 1921 )

THE Cathedral of St. John the Divine was crowded in every part, with people sitting or standing, during the annual Christmas carol service on the afternoon of the day after Christmas. A superb programme was beautifully interpreted. Ten carols—some new and some well known and popular—were so beautiful and so instructively presented that they forcibly reminded one of that era in the Church when art and ritual bound the humblest and most needy of Christ's poor ones to great cathedrals and parish churches, and made them feel at home in Christian temples. What good things might be accomplished if this choir could visit centres of population and allure men and women to the service of Christ by such a service of song beautifully rendered!

#### BISHOP LLOYD WILL ACT AD INTERIM

With the consent of the vestry of St. Bartholomew's Church, White Plains, its rector, the Rt. Rev. Dr. Arthur S. Lloyd, has accepted the invitation of the ecclesiastical authority of the diocese of New York to perform episcopal duties until the election and consecration of a bishop for the vacant see.

Such business as is canonically put in the hands of the Standing Committee, now the diocesan ecclesiastical authority, will be attended to from the office of its President, the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church.

Bishop Lloyd's office will be in the new Synod House on the cathedral grounds.

#### BISHOP GAILOR CONFIRMS

On the Sunday after Christmas Bishop Gailor held confirmation services in the two parish churches that the late Bishop

Burch had purposed to visit on that day. In the morning service at St. Mary's Church, Scarborough, Dr. Gailor prefaced his sermon with sympathetic remarks to the clergy and people of the diocese in their bereavement.

In the evening at St. Peter's Church, Westchester, Dr. Gailor eulogized Bishop Burch.

#### BISHOP WEBB ADDRESSES CLERICAL UNION

The monthly meeting of the New York branch of the Clerical Union was held in St. Luke's Chapel of Trinity parish on Wednesday, December 29th. After a service in the church, luncheon was served in the guild hall.

The Rev. Professor Jenks presided at the business meeting. The Bishop of Milwaukee gave his impressions of the Lambeth Conference. He graphically described the meetings and scenes in and about London during the great gathering of the bishops and archbishops of the Anglican communion. The evidential value of the Anglo-Catholic Congress was strongly emphasized in Dr. Webb's address, which was convincing and impressive.

#### LENTEN LECTURES

A course of lectures and addresses will be given in New York City, at the Church of the Transfiguration on six Monday evenings in February and March, beginning with February 7th, the Monday before Ash Wednesday, under the auspices of the Churchmen's Alliance. The general subject will be The Catholic Faith and the Religious Situation To-day. The sub-topics and the lecturers are: February 7th The Lambeth Conference on Church Unity, by the Bishop of Long Island; February 14th, The Theology of the Anglo-Catholic Congress, by the Rev. Arthur W. Jenks, D.D.; February 21st, Anglican Catholicism To-day, by the Rev. Simon Blinn Blunt, D.D.; February 28th, The Characteristic Positions of Modern Protestantism, by the Rev. Lucius Waterman, D.D.; March 7th, The Full Catholic Faith and the Need in the Present Unrest, by the Rev. George Craig Stewart, D.D.; March 14th, The Duty of Catholic Churchmen To-

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Church Club Forum — At St.  
Mary's, West Philadelphia**

The Living Church News Bureau  
Philadelphia, January 3, 1921

THE Anglican and Eastern Association holds its annual meeting in Philadelphia during the current week, with an opening service in Grace Church, Mt. Airy, on Sunday, January 2nd. The Rt. Rev. E. M. Parker, D.D., Bishop of New Hampshire and president of the Anglican and Eastern Association, was celebrant and preacher. The Rev. Father Duropoulos of New York City, a priest of the Eastern Orthodox Church, assisted the Bishop.

A second service occurred at St. Mark's Church, Philadelphia, on the same day, in which Bishop Parker and Father Duropoulos participated. These services are in accordance with the action taken at the recent session of the House of Bishops at St. Louis. The letter addressed to Archbishop Alexander of the orthodox archdiocese of North America by the Presiding Bishop, Dr. Tuttle, stated: "We gladly agree to appoint the first Sunday in the New Year 1921, January 2nd, as a day on which we will unite with our brethren in prayer for God's healing grace for His whole Church, and to make such exchange of pulpits as may be practicable, as a sign of Christian comity, and as a step to that unity of the Church of God for which we all pray."

A service occurs under the auspices of the Anglican and Eastern Association in the Church of the Advent, Philadelphia, on January 4th, Bishop Parker again being the speaker. And at a celebration of the Holy Communion in St. Mark's Church, January 5th, the Bishop of Milwaukee will be the preacher. On the same day the association holds its business meeting at St. Mark's Church. Among the speakers are the Bishop of Harrisburg, vice-president of the Anglican and Eastern Association, who talks of his recent mission to the Eastern Churches.

## HEROIC MISSION TO ITALIANS

A new mission among the Italians in Richmond, Philadelphia, it attracting much attention and has promise for the future. This work was organized a few years ago under the leadership of an Italian, Mr. Silvio Guido Biagini, then a layman. Mr. Biagini found a great field for missionary work among the 2,500 Italians of that part of Kensington. Many of these people had been alienated from the Roman Catholic Church and were disposed to look to us for ministry. Seventy-five per cent. of them were entirely unchurched.

The Bishop ordained Mr. Biagini deacon and put him in charge of the mission. Mr. Biagini's history is interesting. He had been a young schoolmaster in Rome. He belonged to the Garibaldi or "Red" Party in Italy, which is antagonistic to the Church. One day, soon after he had settled in Philadelphia, he went to the Italian Mission of L'Emmanuello, and became deeply interested. Later he and his wife were confirmed there and he was made a lay reader under the Italian priest in charge, the Rev. Thomas Della Cioppa.

Last February Mr. Biagini was advanced

to the priesthood and became priest in charge of the Richmond Mission. Since that time the work has grown rapidly and gives every promise of being permanent. Until it is well established, however, it has not seemed wise to the diocesan authorities to include its support as an item of the missionary budget.

Consequently it has depended upon the support of friends.

Refusing to accept calls at a distance Mr. Biagini offered to earn his own living and support his wife and three children by working in a mill in Kensington. He has done this now for the greater part of a year with much cheerfulness and has won a great place in the hearts of his people.

The Bishop of Pennsylvania, who is interested in this heroic and persistent work, says: "Of course this condition of things cannot be allowed to go on and in the near future it is hoped to include its support in the regular budget.

"We as a Church are likely to have an increasing responsibility towards our Italian fellow citizens, and we are gaining much useful experience which is teaching us how to do the work in the best way."

## SUNDAY OBSERVANCE AT CHURCH CLUB FORUM

The Church Club, in order to assist in developing a fully informed and conscientious consensus of opinion among Church members on the legal aspects of Sunday observance in state and city, has decided to hold an open forum with this topic: Sunday—How Should its Observance be Regulated by Law?

The forum occurs at the Inasmuch Auditorium on January 5th.

The discussion is opened by George Wharton Pepper, Esq., and one or two other leading addresses will thoroughly present the subject, after which the meeting will be thrown open to speeches not exceeding three minutes in length.

Mr. Edward H. Bonsall, president of the Church Club, presides.

## EPIPHANY SPEAKERS AT ST. MARY'S, WEST PHILADELPHIA

The octave of the Epiphany has been set apart in an endeavor to arouse the members of St. Mary's parish, West Philadelphia, to the Church's Mission. Meetings will be held each evening at 8 o'clock. The speakers:

Thursday, the 6th, Bishop Rhinelander.  
Friday, Dr. Jeffreys of the City Mission.  
Saturday, Dr. G. L. Richardson, who will also preach at 11 o'clock the following day.  
Sunday evening, the Rev. A. J. Arnold, a former rector.

Monday, Mr. A. J. County at the men's supper.

Tuesday, the Rev. Dr. Potts, of Shanghai.

Wednesday, Dr. John W. Wood.

On Thursday, the 13th, there will be a general meeting of the parishioners.

## PLANS FOR MISSION STUDY

Mission study is well organized in the diocese under the leadership of Mrs. Henry A. Pilsbry. Normal classes for parish leaders begin on January 3rd at 2:30 P. M. in the Church House. The subject this year is: The Church and Her Task. The text book is *The Survey*.

Missionary Educational Day has become a feature in the life of the diocese. It has just been announced that the date set for the observance this year is January

20th, when the Holy Communion at 8:30 A. M. will be followed by a breakfast.

Classes will assemble at 10:30. At high noon the Bishop will conduct intercessions and give an instruction.

The afternoon conference will begin at 2. Unfortunately, Mrs. Pilsbry has been taken ill at this writing, and her duties will devolve upon one of her assistants.

## DIOCESAN STANDARD FOR CHURCH SCHOOLS

The Department of Religious Education created by the Executive Council of the diocese is organized with four commissions, (1) on Church Schools, (2) on Week-day Religious Instruction, (3) on College Students, and (4) on Theological Education.

The Commission on Church Schools has adopted a "Diocesan Standard for Church Schools", towards the attainment of which every parish is asked to strive.

The following is the "standard", which should prove both suggestive and stimulating.

1. Average attendance of 75 per cent. of active roll, exclusive of Home Department and Font Roll, during nine months of the year.

2. Graded lessons where the subject is graded as well as the material. There should be annual promotions with recognition of the pupils who have done the required work.

3. At least one organized adult class meeting either on Sunday or during the week.

4. The Church School Service League organized with at least one cycle.

5. Teachers' training in one or more of the following methods:

- a. Correspondence course.
- b. Class meeting at the school hour for prospective teachers.
- c. A teacher's class meeting on a week day.
- d. Reading course.

7. Representation at Church school institutes, diocesan or district.

8. Home Department and Font Roll organized.

9. A campaign for increased membership in every department once a year.

10. Follow-up methods through regular meetings of parents and of young people.

The commission announces that a certificate suitable for framing will be given by the Commission on Church schools to each school that attains to this diocesan standard.

## DR. CALEY BECOMES RECTOR OF ST. MARTIN'S

On Sunday, January 2nd, the Rev. Llewellyn N. Caley, D.D., becomes rector of St. Martin's Church, Oak Lane, succeeding the late Rev. Walter Jordan.

Twenty-eight years ago Dr. Caley came from New York to become rector of the Church of the Nativity, Philadelphia. In 1909 St. Jude's Church combined with the Church of the Nativity.

Dr. Caley has always manifested an enthusiastic interest in the work of the diocese, which has recognized his services by electing him deputy to the provincial synod, deputy to the General Convention, and member of its executive council. He has been for several years Dean of the Convocation of North Philadelphia.

## CHRISTMAS CAROLS AND CHARITY

The charming old English custom of singing carols about the streets on Christmas Eve seems to be reviving in Philadelphia.

This year in Germantown, West Philadelphia, Kensington, and other localities, Church choirs or groups of men walked through the streets singing, God Rest You Merry Gentlemen, It Came Upon the Mid-

night Clear, Good King Wenceslaus, and other appropriate songs.

Philadelphia manifested its Christmas spirit in other and far reaching ways.

In response to the appeal for the children of the East, the people of the "City of Brotherly Love" have given definite assurance that 100,000 of those children will be fed and clothed for the year.

And while trying to make Christmas happy for the children abroad Philadelphia was not forgetful of her own. Bounteous gifts were sent to the charity organizations to care for the needy families of the city.

#### PHILADELPHIA CATHEDRAL IS GRANTED CHARTER

Historical interest attaches to the announcement that the future Cathedral Church of Christ was granted a charter in the Common Pleas Court, Wednesday, December 22nd.

Opposition to the Cathedral project has led to litigation lasting more than a year. The decision of Judge Staake who has reviewed the report of the master, Mr. John C. Hinckley, favoring the charter, sustained him *in toto*.

The judge dismissed the objections to the charter and gave the application the stamp of legal approval. Of the thirteen exceptions presented against the application the first five were to the form of the same as compared to the statutory requirements and the remaining to the allegation that the charter "is not lawful because it does not conform to the canons of the Protestant Episcopal Church, and that it is injurious to the community in that it might create confusion should some other institution having connection with the diocese of Pennsylvania be founded at some later date."

The testimony showed the exceptions were not filed by the diocese of Pennsylvania, or by anyone acting on its behalf, but by a group of individuals—Messrs. Henry Budd, Francis A. Lewis, William Drayton, Harold Goodwin, and George B. Hawks, the latter two being the counsel for the objectors.

The court says: "The purposes of the proposed corporation are within the terms of the corporation act of 1874 and are not unlawful nor injurious to the community." The civil authorities are not concerned with any alleged infringement of the canons or law of the Church until action is taken by the properly constituted authorities of that Church. Such questions are to be determined by the tribunals established by those bodies; and the civil authorities are only concerned where action by such tribunals deprives the complainant of some civil right."

The application for the charter was endorsed by the Bishop of Pennsylvania. The subscribers to the petition in addition to the Diocesan were: the Bishop Suffragan, the Rev. Dr. George Lynde Richardson, the Rev. Samuel Babcock Booth, Messrs. Charles Biddle, John J. Collier, Eli Kirk Price, Benjamin Rush, Wm. Ellis Scull, Andrew L. Wheeler, Sydney L. Wright, and Charlton Yarnall.

#### ST. ANDREW'S CHAPEL, MCKINLEY, REOPENED

It is encouraging to see the revival of interest in the Church in the community of McKinley, near Jenkintown. St. Andrew's Chapel, closed for some time, has been reopened, the Rev. Dr. George H. Toop taking this first service, while others of the clergy have gladly assisted in building up the mission at later services. Among them have been the Bishop of the Canal Zone, the Bishop of Pennsylvania, Dean Vernon, the Rev. Dr. Mockridge, the Rev. Dr. Washburn, and the Rev. Dr. Yerkes.

## THE CHICAGO NEWS LETTER

The Living Church News Bureau  
Chicago, January 3, 1921

#### DEATH OF MRS. YUNDT

MRS. SAMUEL J. YUNDT, wife of the rector of Galena, died on Thursday night, December 23rd, in her 73rd year. The funeral was on Sunday, December 26th, and the Rev. F. E. Bernard and the Rev. E. H. Merriman were present. A requiem was celebrated in the morning, and the burial office said in the afternoon. Her son, Reynolds Yundt, of New Orleans, took the body to the old home at Chippewa Falls, Wis., on December 27th, for interment.

#### POST CHRISTMAS REPORTS

At St. Paul's-by-the-Lake the Christmas services were well attended and the number of communions was the largest in many years. After the recessional at the principal service the rector was presented by the vestry with an address of appreciation. A gold watch was a Christmas present from the vestry in token of their personal appreciation, loyalty, and regard.

The midnight Eucharist on Christmas Eve has become very much an institution in this diocese. Here is a list of only some of the city parishes that your correspondent knows of where the midnight celebration was held: St. Luke's, Evanston; Grace Church, Oak Park; St. Chrysostom's, St. Paul's, St. Peter's, All Saints', Church of the Atonement, St. Simon's, St. Paul's-by-the-Lake, Church of the Redeemer, St. Mark's, St. Ann's, Church of the Advent, and the Church of the Holy Nativity.

Several of the parishes and missions on the "Q", and in the northern and southern suburban churches also had the midnight service. The attendance and the proportion of communions was generally large. The Church of the Atonement, Edgewater (Rev. F. S. Fleming, rector), may be considered a representative congregation on the North side among the larger parishes. Nearly 600 people attended the midnight service there; and the total communions at this service and on Christmas Day were 522, an excellent proportion of a communicant list of not quite 700. The Christmas offering was \$4,000.

St. Luke's, Evanston, was crowded, and 350 communions were made. The offerings amounted to \$3,100.

On the South side the Church of the Redeemer, Hyde Park (Rev. Dr. Hopkins, rector), was crowded at midnight. There were sixty in the choir alone. The number of communions was 386, and over \$1,000 was given for the organ fund. A new instrument to be installed during 1921 will cost between \$5,000 and \$6,000.

Lawrence Hall (Home for Boys, Rev. K. O. Crosby, director) also had its midnight celebration, thirty of the old boys attending. Afterwards the old boys joined the boys in residence in a happy reunion. Many say the director, had not seen each other since their return from France. Over \$2,000 was received by the Hall in gifts from friends, \$375 from the Church of the Atonement. The boys' offering was \$190, which they voted to divide among St. Andrew's School, Tennessee; the bishop Rowe Endowment Fund; and Mr. Hoover's Fund for relief of children in the Near East. The boys also presented the Chapel at Camp Hardy with a memorial chalice and paten. Fifteen of the boys are now singing in the choir at the Church of the Atonement.

#### NOTES FROM ST. LUKE'S CHURCH, EVANSTON

The Rev. Francis R. Nitchie, rector of St. Matthew's parish, Seat Pleasant, Maryland, diocese of Washington, has accepted a call to be assistant at St. Luke's, Evanston, and entered upon his duties on January 1st. Brought up in Evanston, where his father and mother still live, Mr. Nitchie was graduated from college intending to become a civil engineer, but shortly afterwards decided to enter the ministry. Entering the Berkeley Divinity School, he was graduated there five years ago. He has been assistant at St. John's, Georgetown, and during his incumbency at St. Matthew's, Seat Pleasant, the mission has become a parish.

At noon on Holy Innocents' Day a fire was discovered by one of the sextons in the north transept of St. Luke's Church, where the Christmas creche was as usual erected. The prompt and efficient service of the Evanston Fire Department confined the blaze to the transept, where the stone, however, ceiling, pews, and floor were badly damaged.

On the Sunday after Christmas, Dr. Stewart presented the needs of the starving children in Europe, the Near East, and the Orient. Pledges and gifts were made amounting to about \$1,500.

On Holy Innocents' Day the junior choir sang the Eucharist at 9:30 and the Suffragan Bishop in cope and mitre assisted at the service. The rector was celebrant and preacher.

#### ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Robert Herbert Mize, Bishop-elect of the missionary district of Salina, as follows:

Time: Wednesday, January 19th.

Place: Grace Cathedral, Topeka, Kansas.

Consecrators: The Presiding Bishop, the Suffragan Bishop of Chicago, the Bishop of Western Nebraska.

Preacher: The Bishop of Wyoming.

Presenters: The Bishop of Kansas, the Bishop of Nebraska.

Attending Presbyters: The Rev. Francis S. White, the Rev. H. S. Sizer.

Master of Ceremonies: The Rev. R. K. Pooley.

Deputy Registrar: The Rev. J. P. deB. Kaye.

#### BLACK OUTRAGES DENIED BY FOCH

ALLEGATIONS of atrocities by native black troops serving with the French army of occupation on the bank of the Rhine are denied in a communication from Marshal Foch to O. L. O'Boyle, printed in the Milwaukee *Journal*. The denial reads:

"1. All the allegations of outrages committed by black troops have, until now, after inquiry made by the interallied commandant, proved to be utterly untrue.

"2. Since more than four months, there has not been a single Senegalese or black in the occupied territories of the Rhine.

"3. The only native troops still on the Rhine are Algerians and Moroccans. They are all Arabs and there is not a single black among them. Moreover, they are all in barracks or camps and are not mixed with the civilian population."

The communication forwarded to Mr. O'Boyle by Stephane Lausanne, editor in chief of *Le Matin*, the Paris daily, is in reply to questions addressed to Marshal Foch by the Milwaukeean. The editor sent two corrob-

oratory articles written by Mrs. Karen Bramson, a Norwegian novelist especially engaged by *Le Matin* to make inquiry into the alleged atrocities.

"When I returned from Europe, where I had gone with the Knights of Columbus delegation to attend the dedication of the Lafayette statue at Metz, a number of Americans asked me what I knew about atrocities committed by French black troops against German women," said Mr. O'Boyle.

"Inasmuch as many of us went into Germany and heard nothing of these allegations either in the occupied territory itself, in France, Italy, or any other European country, I was a bit puzzled. The stories were being printed in American papers.

"Although none of my companions on the European trip knew anything about any of the alleged atrocities, I determined to make further inquiry to satisfy myself."

**AMERICAN CLERGY ASSIST IN GREEK ORDINATION**

On Wednesday, December 15th, at St. Constantine's Greek Orthodox Church, Rockford, Ill., Mr. Stylianos Trahadreas was ordered deacon. The day following he was ordained priest and Mr. George Pappastephanou was made deacon. Both men are students at Nashotah House. Bishop Alexander Rodostolou, head of the Greek Orthodox Church in America, presided at the rites and was assisted by the Rev. Father Demetry of Chicago, the Rev. Father Philaretos of Chicago, the Rev. Father Symon of Milwaukee, the Very Rev. E. A. Larrabee, D.D., and the Rev. Canon St. George of Nashotah House, and the Rev. E. W. Wood of Camp Grant, Ill. The preachers were Father Philaretos and Dean Larrabee. The theme of both sermons was The Approaching Unity of the Eastern Orthodox and Anglican Communions.

Father Trahadreas, a student most of his life, has travelled extensively in Europe and the Holy Land, is a graduate of the college of Jerusalem and the Pythagorean College of Samos, and will take charge of the Rockford parish immediately. Deacon Pappastephanou will be assistant to Father Symon in Milwaukee. Both men will continue with their work at Nashotah.

The presence of Dean Larrabee, Canon St. George, and the Rev. E. W. Wood is indicative of the friendly relations between the Greek Orthodox and Anglican Communions.

**MILWAUKEE NEWSPAPER TESTS CHURCHES**

FIVE CITY CHURCHES of as many different names were visited by seedy looking, shabbily dressed reporters from a city paper on the Sunday following Christmas for the purpose of discovering how such a person, entering a church, would be treated. Each of the churches "made good" on the test. All five men were cordially received and properly seated. Two of them were invited by worshippers to dinner. One of the churches was St. James'. The following is the account of the manner in which the assignment to that church was fulfilled:

"The first timidly entered St. James' Episcopal Church, Grand avenue and Ninth street. One of the ushers approached him with a smile of welcome and kindness on his face and inquired whether the stranger would like to be seated, and took him to a pew near the front. As he took the place given him a flush mounted his cheeks. He was conscious of inquiring glances by the congregation. Those who looked seemed to feel sorry for this lonely youth whose Christ-

mas seemed without home or friends. A whisper of 'the poor fellow' came from the lips of a kindly old lady near him. The kindness made him feel better and more at ease as the services progressed. People forgot him until the collection was made, when several glanced in his direction to see whether he would contribute. The gray-haired lady behind again whispered 'the poor fellow'."

Some day, we trust, the churches will rig up a like number of tough looking cases, send them to the newspaper offices in search of work—and see what happens.

**NEW DEAN OF QUINCY CATHEDRAL**

THE CHAPTER of the Cathedral of St. John, Quincy, Ill. met on December 11th and elected the Rev. George Long to be Dean of the Cathedral vice the Rev. W. O. Cone, resigned. Dean Long is already in residence.

Mr. Long has been rector of St. Paul's Church, Warsaw, Ill., since 1914, and also Rural Dean of Quincy. Born in England in 1871, and educated and ordained there, he was transferred to the diocese of Quincy in 1910 and has also served at Jubilee and Quincy in that diocese. He was a deputy to the General Convention of 1916 and chosen an alternate in 1919. On the former occasion he came into wide prominence through designing and producing the Church Pageant there presented. He has also been a member of the Standing Committee.

**HEALING MINISTRY IN WEST TEXAS**

MR. HENRY C. BLANDFORD has just concluded his first mission of healing in Texas at the Church of the Redeemer, Eagle Pass (Rev. A. J. Gayner Banks, rector). The mission is described by local Churchmen and by the press as the greatest religious event in the thirty-two years' history of the parish. Like Mr. Hickson, Mr. Blandford is an English layman, but has spent many years in the United States and has done nothing else but teach and practise Christian healing as taught in the New Testament. Many in Eagle Pass testified to complete healing, and one cripple who came fifty miles left his crutches in the chancel and walked unaided to the altar for further treatment on the following day, declaring that he was healed. Nevertheless the rector insists that the permanent result to the parish was in the remarkable revival of spiritual life and the creation of a new belief in the value and efficacy of prayer. Three prayer circles have been organized, one composed entirely of men, who are organizing themselves into a chapter of the Brotherhood of St. Andrew.

**APPROACHING CONSECRATION OF BISHOP COADJUTOR-ELECT**

ANNOUNCEMENT has been made that the consecration of the Rev. Kirkman G. Finlay as Bishop Coadjutor of the diocese of South Carolina will take place in Trinity Church, Columbia, S. C., on Thursday, January 20th.

**ACTIVITIES AMONG COLORED CHURCHMEN**

"THE EPISCOPAL CHURCH could solve the negro problem if it would."

This assertion came out of the National Bureau of Education some time ago. Splendid work being done in mission churches, in parochial and industrial schools, and along social service lines, indicates the willingness of the Church to meet the challenge.

Mission schools in South Carolina reach

nearly two thousand children. The St. Paul Normal and Industrial School at Lawrenceville, Virginia, has over five hundred enrolled this year. St. Augustine's School, Raleigh, N. C., had four hundred enrolled early last fall, with the expectation of many more after the harvest was gathered in, and also with a long waiting list of would-be students whom the dormitories could not receive. Through large sections of the South the Church is ministering to negroes who would otherwise be deprived of all their natural rights of education.

Archdeacon Baskervill, in a pamphlet telling of the urgent needs of his work in South Carolina, says that ten dollars per capita is given to support of the work by the colored people themselves; but the critical conditions of all present-day enterprises justify a special appeal for aid from without. Nearly \$150,000, part of which is included in the Nation-wide Campaign budget, is needed for teachers' salaries, scholarships for deserving pupils, and for the purchase of land, buildings, and equipment. A diocesan industrial high school is included in the plans, and a parish house in Charleston for community work among the 40,000 negroes of the city.

Aside from the technically religious element in this work the schools are practically of great value. Some of the mission schools referred to teach canning, laundry work, and the scientific aspects of farming, stock-raising, building, tool-making, etc.

**DEATH OF REV. C. A. POOLE, D.D.**

THE REV. CHARLES AUGUSTUS POOLE, D.D., professor of ethics at Seabury Divinity School, Faribault, Minn., died at Faribault on December 31st, after a lingering illness which had incapacitated him for active work since last May.

Dr. Poole was born at Cape Vincent, N. Y., seventy-one years ago. He took his B.A. from Hobart College in 1872 and his M.A. in 1875. He was graduated from the Seabury Divinity School in 1876, was ordained deacon and priest by Bishop F. D. Huntington, and served under him from 1876 to 1883, first at Camden, N. Y., then at Turin and New Berlin.

In 1883 he returned to Minnesota as rector of St. Paul's Church, Duluth, and in 1888 was made assistant professor of divinity at Seabury, later becoming associate professor. In recent years he had occupied the chair of ethics.

Dr. Poole received the degree of S.T.D. from Hobart in 1895, and was a deputy to the General Convention of 1901 from Minnesota. He was author of *The Book of Common Prayer, according to the use of the American Church, known as Protestant Episcopal*.

Surviving relatives include four daughters: Mrs. Elizabeth E. Placett of Faribault, Miss Katherine Poole of Minneapolis, Mrs. Frank Zoubek, wife of the Dean of the Cathedral at Faribault, and Mrs. Ed. M. Hay, of Seattle, Wash. A sister, Miss Mary E. Poole, lives at Faribault, and a brother, George C. Poole, in San Francisco. The burial was held from the Cathedral in Faribault on January 3rd, the Bishop of the diocese and several of the clergy participating.

**ADVENT PREACHING MISSIONS**

A PAROCHIAL mission conducted by the Rev. Karl L. Wiedemann, O.H.C., during the third week in Advent at St. Peter's Church, Bainbridge, N. Y., seems to have greatly increased the devotional life of the parish. Many made their first confession,

and the Blessed Sacrament will hereafter be perpetually reserved.

The Mission by the Rev. H. Baxter Liebler in Grace Church, New Haven, Conn., closed on December 18th with a children's Eucharist.

The Rev. J. A. Schaad conducted three consecutive missions in Advent, one at the University of Illinois and one at the state normal school parish, St. Luke's, Ypsilanti, Mich.

The preaching mission was carried out in New Hampshire very thoroughly during Advent in accordance with plans made by the Bishop and Council of the diocese and especially in charge of the department of intensive work and its vice-chairman, the Rev. Charles le V. Brine. Missions were planned in thirty-six parishes and missions and with two exceptions due to illness the plans were carried out. The missions with three exceptions were conducted by the clergy of the diocese and were prepared for by three sectional conferences before Advent.

The Ven. J. H. Dodshon, Archdeacon of the Dayton and Columbus Convocations in Southern Ohio, conducted a preaching mission in Trinity Church, London, from December 6th to 12th. This was his fifth and most successful mission in this parish. Many non-Church people attended. The Archdeacon addressed meetings of the local high school and the men of one of the factories. The Rev. Sidney E. Sweet preached on one evening of the mission.

A good many short "preaching missions" were held about the diocese of Vermont during Advent by clergymen from neighboring parishes in connection with the Nationwide Campaign. The Bishop Coadjutor held a week's mission at Newport.

Bishop Mann conducted a preaching mission in St. Luke's Church, Charleston, S. C., during the first week in Advent, with a quiet day for the clergy of Columbia on Monday and for those of Charleston on Tuesday. Several of the local parishes united with St. Luke's.

A fifteen-day teaching mission was conducted by the Rev. McVeigh Harrison, O.H.C., in the Church of the Holy Communion, Charleston, S. C., on the days following December 5th. Outstanding features were numerous requests for intercessions and thanksgivings for answered prayers.

Bishop Guerry conducted a quiet day for the clergy of New York City on December 7th in the Church of the Heavenly Rest; and held a week's preaching mission in Synod Hall.

#### CONSECRATION OF CALIFORNIA MISSION CHURCH

THE MISSION Church of the Good Shepherd, Hemet, diocese of Los Angeles, erected in 1911 at a cost of about \$4,000, was consecrated by Bishop Johnson on the Fourth Sunday in Advent, December 19th, in the presence of a congregation assembled from the city and different communities in the surrounding San Jacinto mountains. Hemet is the headquarters of the Rev. Mortimer Chester, whose field includes four other nearby mission stations. The Instrument of donation was read by Mr. W. H. Fricker, the lay reader of the mission, and the sentence of consecration by the Rev. Mr. Chester. The Rev. Arthur L. Walters, priest in charge at the time of the erection of the church, read morning prayer. The Holy Eucharist was celebrated by Rural Dean R. A. Kirchoffer, assisted by the Rev. Charles E. Maimann, another

former priest in charge. Bishop Johnson preached the sermon, dwelling on the value of consecrating a church and separating it from all casual and social uses. The offering went to the fund for building a rectory.

#### GREEKS AT MILWAUKEE CATHEDRAL

AT THE EVENING SERVICE at All Saints Cathedral, Milwaukee, on Sunday, January 2nd, the nave of the church was compactly filled by Greeks, all men, who, bidden by their priest, had come to attend the joint service held in accordance with the recommendation of the House of Bishops and the Greco-American archbishop. Solemn evensong was sung by Dean Hutchinson, a short greeting was given from the pulpit by the Greek priest in Milwaukee, Father Symon, and a Greek hymn was chanted by a group from the congregation. In his greeting the Greek priest expressed the love felt by his community for the "episcopal bishop".

#### BEQUEST

A BEQUEST of \$500 is made to All Saints' parish, Orange, N. J., under the will of the late Dr. A. J. Harrison of Orange, a former vestryman.

#### MEMORIALS AND GIFTS

THERE HAVE recently been placed in All Saints' Church, Orange, N. J., eight statues of the Apostles, also two large statues, one of our blessed Lord and one of His mother. A crucifix has been placed on the outside of the church.

AT THE midnight Eucharist on Christmas Day two five-branched candlesticks were blessed at the Church of the Intercession, Stevens Point, Wis., given by Mr. and Mrs. C. G. Macnish, in memory of their son George, who died in France. The following inscription appears:

"In memory of  
Lieut. GEORGE G. MACNISH,  
Co. I, 161st Inf., 41st Div.  
Died in France July 2nd, 1918.  
Church of the Intercession,  
Stevens Point, Wisconsin."

ON SUNDAY AFTERNOON, December 26th, a memorial tablet was unveiled in the Church of the Ascension, Bloomfield, N. J., bearing this inscription:

"In loving memory of  
WILLIAM THOMAS LIPTON, M.A.,  
Rector of this Parish, 1908-1919.  
A Friend of Man and Priest of God.  
Placed by the Woman's Auxilliary."

The dedication was made by Bishop Lines, who made an eulogistic address. The Rev. Hugh D. Wilson assisted and spoke feelingly of his predecessor's fruitful ministry in that parish. The tablet, beautifully executed in bronze, is placed on the easterly wall of the church.

AT THE midnight service in Grace Church, Defiance, Ohio (Rev. D. H. P. Selinger, Ph.D., rector), the rector blessed and used for the first time a set of white brocade, gold embroidered, Eucharistic vestments, consisting of chasuble, amice, stole, maniple, burse, and veil. They are gifts to him from his friends, in memory of his mother. At the same service the new altar was used for the first time. It is hand carved of dark oak, with fluted Corinthian columns, with the *Ter Sanctus* at the base of the retable and the sacred monogram in high relief in the center panel. A brass plate at the base bears the inscription:

"To the glory of God  
and in Loving Memory of  
MINETTE C. HOUGHTON  
1886-1919  
Erected by  
Mr. and Mrs. Charles Henry Kettenring."

The altar was executed from architects' design in consultation with the rector by the Meiselin Studios of Baltimore, Md.

Mrs. Kettenring also defrayed the expense of a new superfrontal, made by Miss Houghton's aunt, Mrs. Emma Carter, in her memory. It is of heavy ribbed silk, with the sacred monogram in raised Japanese gold, and was also used for the first time at this occasion. The consecration of these articles awaits the Bishop's forthcoming visitation.

#### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
EDWIN W. SAPHORE, D.D., Suffr. Bp.  
EDWARD T. DEMBY, D.D., Suffr. Bp.

#### At Batesville

THE GUILD of St. Paul's parish, Batesville, (Rev. Verne Stover, rector), rejoices in the liquidation of the indebtedness on the organ fund this week. When the new church was built, borrowed money bought a beautiful Pileher pipe organ, the last thousand dollars on which has now been raised by the guild. The men's Bible class gave the rector as a Christmas present a rocking-chair for his study; and, with other men of the parish, a substantial purse. The rectory also recently received the attention of friends, resulting in a beautiful new breakfast room. The dining room, kitchen, pantry, and bathroom received new paper and paint.

#### CENTRAL NEW YORK

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

Bishop Fiske at Williams College—Girls' Friendly Society

BISHOP FISKE, special preacher at Williams College, on December 19th, also addressed the college Y. M. C. A. and held a conference with Church students.

THE GIRLS' FRIENDLY SOCIETY of St. Paul's Church, Syracuse, nearly doubled its membership last year. It is now furnishing a rest room for its members in the parish house.

TWELVE YOUNG men, constituting the Bible class taught by Mr. Wharton Miller in St. Paul's, Syracuse, gave him a farewell dinner in the parish house on Sunday morning, December 19th, before he left to take up work as librarian in Union College. Dr. Hadley was guest of honor. The class made a corporate Communion.

THE CHURCH SCHOOL of Trinity Church, Seneca Falls, has reopened for the third time since summer, having twice been closed by quarantine, although the public schools were allowed to continue in session.

#### CONNECTICUT

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

The Bishop's Addresses on Lambeth Conference—Campaign Quota

THE BISHOP'S CONFERENCES and address in each archdeaconry on the Lambeth Conference and his experiences in England last summer have been much appreciated by large numbers throughout the diocese. The personal touch has added greatly to understanding of the Conference and the position of the Church of England. Out of these gatherings has grown the wish that the Bishop might meet his people in this way each year.

THE PARISHES and missions up to December 1st have contributed \$71,046.91 towards the diocesan quota for the Nationwide Campaign. This is far short of the quota.

but does not express Connecticut's interest in the movement, into which we only enter fully next year. Late entrance into the Campaign caused the relatively small contribution.

**FOND DU LAC**

**REGINALD H. WELLER, D.D., Bishop**

**Stevens Point Church Reduces Indebtedness**

AT THE Church of the Intercession, Stevens Point, the indebtedness on the parish house has been reduced by \$1,750 in 1920, and nearly its full quota has been given to the Nation-wide Campaign. The rector has recently been elected chairman of the Portage county chapter of the Red Cross.

**IOWA**

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

**Girls' Friendly Society—Old Rector Visits Cedar Rapids**

TWENTY NEW BRANCHES of the Girls' Friendly Society have been organized in Iowa by Miss May Case Marsh since October 12th. Three hundred and two young women have joined the new branches. Iowa now has twenty-four branches.

THE REV. THOMAS E. GREEN, D.D., and Mrs. Green spent the Christmas holidays in Cedar Rapids after an absence of seventeen years. Dr. Green was rector of Grace Church for fifteen years. The large stone church was built while he was rector and the parish had a notable choir in his time. Dr. Green preached in Grace Church on December 26th and gave the St. John's Day address before the Masonic fraternity. The Rotary Club, the Knights Templar, and Grace Church each gave Dr. and Mrs. Green a reception. Dr. Green also spoke in St. Paul's Methodist Church in the interest of Near East Relief. Dr. Green, at present lecturing for the Red Cross, makes his home in Washington, D. C.

**LONG ISLAND**

**FREDERICK BURGESS, D.D., Bishop**

**Campaign Results**

ONE OF the most remarkable instances of success in the Nation-wide Campaign was exhibited by the congregation of St. Thomas' Church, Farmingdale. The every-member canvass resulted in oversubscription of the quota. They have decided to separate from the associate mission.

**LOS ANGELES**

**JOSEPH H. JOHNSON, D.D., Bishop**  
**W. BERTRAND STEVENS, Ph.D., Bp. Coadj.**

**Japanese Mission Entertainment—New Church Site at Hollywood—Convocations of Social Service**

ST. MARY'S JAPANESE MISSION, Los Angeles, held an unusual Christmas entertainment at its parish hall on the evening of December 27th. Invitations, printed in English and Japanese, were sent not only to members of the mission, but to the clergy of the vicinity and to interested laymen. The address of welcome was made by the priest in charge, the Rev. John M. Yamazaki, who has just returned from a visit to his parents in Japan. A comprehensive programme of twenty-one numbers was rendered by all members of the mission except for the address by the Bishop Coadjutor.

ST. STEPHEN'S CHURCH, Hollywood (Rev. P. A. Easley, rector), was forced by the commercial expansion of the community, with its resultant noisy conditions, to sell the old site for \$61,000, and the vestry has

purchased a site twice as large and equally central, at the corner of Vine and Yucca streets. The plant will eventually include church, parish house, and rectory. It is hoped that ground may be broken for the parish house, which will be three times the size of the old one, by the middle of January, and its construction will then be rushed. Pending its erection, services are being held at the Woman's Club of Hollywood. The last services in the old church were held on Sunday, November 28th. The Rev. W. F. Hubbard, retired chaplain U.S.A., long a member of St. Stephen's, celebrated the early Eucharist. The Rev. J. Arthur Evans, for fifteen years rector, was celebrant of the later Communion, and the rector preached. At the evening service Bishop Stevens deconsecrated the building, addresses being made by him and the rector. The new church will be in fourteenth century gothic, the plans being drawn by Walker and Eisen of Los Angeles. The consulting architects are Frohman, Robb, and Little of Boston. The church will seat six hundred.

THE CONVOCATION of San Diego held its winter meeting at St. Paul's Church, San Diego, on December 16th, Rural Dean Charles L. Barnes presiding. Both Bishops shared in the sessions. Discussions centered largely on plans for Church extension in the smaller communities of the convocation. Dean Barnes was re-elected for two years, thereby continuing *ex-officio* member of the Board of Missions and Executive Council of the diocese. The Rev. Alfred R. Taylor was elected secretary.

THE SOCIAL SERVICE commission of the diocese (Rev. T. C. Marshall, chairman) is one of a number of social agencies working toward a bill to be presented to the state legislature in January, allowing counties of a certain size to establish industrial farms for detention of petty offenders. The basis of this proposed bill is one framed by our commission several years ago, which failed of passage because calling for a large state appropriation. The new bill leaves the decision with the counties, and also permits municipalities to utilize the farms when established. Such a bill would permit using existing jails merely as places of detention for men awaiting trial, who would thus be kept away from convicted men.

CHURCHMEN in the diocese anticipate the football game at Pasadena on New Year's Day between Ohio State University and the University of California, not merely because of its athletic interest, but because one of the California players is Stanley N. Barnes, son of the Rev. Charles L. Barnes, for eighteen years rector of St. Paul's Church, San Diego. Young Barnes is president of the junior class at the University.

AT CLAREMONT, seat of Pomona College, for a year or more visited monthly by the Rev. Stephen C. Clark, Jr., rector at Pomona, six miles distant, attendance has so increased that the Rev. Mr. Clark must now provide a communion on both first and third Sundays. There are a number of Church students at Pomona College, of whose board of trustees Bishop Johnson is vice-president.

THE CONVOCATION of San Bernardino held its fall rally for Church schools at St. John's Church, San Bernardino (Rev. W. A. Cash, rector), on the afternoon of Sunday, December 12th. About 160 attended, many coming from small mission schools to rejoice in the inspiration of group enthusiasm. Rural Dean Kirchhoffer was in charge, being assisted in the service by the Rev. Bert Foster, D.D., and the Rev. Mortimer Chester. The address was made by the Rev. Charles E. Maimann.

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## MARYLAND

JOHN G. MURRAY, D.D., Bishop

St. James' First African Parish, Baltimore

ST. JAMES' FIRST AFRICAN CHURCH, Baltimore (Rev. George F. Bragg, D.D., rector), has just closed its most successful financial year. Not one word about money has been said in the regular church notices during the entire year, and yet more money has been contributed, by far, than ever before. The parish quota of \$600 for the Nation-wide Campaign has been paid in full, a number of debts paid, and improvements made. At Christmas a devoted communicant, one of the very few connected with the parish twenty-nine years ago, when the present rector took charge, presented two massive candelabra, of fifteen lights each, and standing five feet from the floor, in memory of her mother and the mother of her husband, an honored vestryman. The basis of contributions in this parish is so many cents for each day, for all purposes. The first year of this plan has really exceeded the expectations of the authorities. The parish, which has two candidates for holy orders in the Philadelphia Divinity School, one in the senior class, the other in the junior class, was founded in 1824.

## MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Christmas in the Twin Cities—Week-Day Religious Instruction

IN SPITE of the fact that Christmas came at the end of the week, there was no falling off in religious observance of the day in Twin City parishes. In most Minneapolis churches the principal service was an early morning celebration with more or less elaborate music. In the larger St. Paul parishes, however, the principal service was the Midnight Eucharist, preceded in most instances by carol-singing.

ACCREDITED week-day religious instruction is now a part of the public school systems of Faribault and Northfield. The pupils are dismissed from school one hour a week and repair to their respective churches. A very large proportion of the pupils are taking advantage of this opportunity, and reports are very gratifying. The Department of Religious Education of the Bishop and Directorate is fostering a campaign of preparation for week-day religious instruction throughout the diocese.

## NEWARK

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

Reopening of St. John's Church, Newark

ST. JOHN'S CHURCH, Newark, was formally reopened on Christmas Eve with a midnight service at which the rector, the Rev. J. Fred Hamblin, was celebrant, assisted by the Rev. John Keller, secretary of the diocese, who also made the address. The Church had been closed for about six months for extensive alterations and improvements costing about \$18,000. The entire building was raised and a complete new foundation built, giving use of the basement for Church school and meetings, the chancel was extended and a new porch gives added seating capacity, the interior being rebuilt and re-decorated. New electric lighting and steam were installed, and seventeen new windows built by Sharpe Bros. Co. of Newark, several being memorials to deceased members and others the gifts of living members. A service of dedication and memorial was held on the Sunday after Christmas, the rector being the preacher. St. John's old building, erected in 1873, had stood the test of the

years well. The enlarged and beautified church answers the purpose of a new church. Of the cost of these changes \$5,000 will be carried as a mortgage to the American Church Building Fund Commission.

MR. CHARLES K. FARRINGTON of Orange has accepted the appointment by Bishop Stearly as warden of St. Alban's mission, Newark. Mr. Farrington has served St. Alban's as treasurer for the past year and has also worked there as a lay reader.

## NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Industrial Depression—A Service by Wireless

INDUSTRIAL DEPRESSION has struck New Hampshire's manufacturing towns. Results are already seen in the large number of unemployed and in a decreased ability to support the Church. This depression arrived at about the time of the Nation-wide Campaign renewal pledges, and results show a decreased ability to give.

THE INTERNATIONAL RADIO (Westinghouse) tried an interesting experiment on Sunday night, January 2nd. They installed their wireless telephone with three transmitters in different parts of the chancel and sent out to a radius of 2,000 miles the complete service from the prelude, hymns, carols, prayers, sermon, and offertory, to the recessional. This is the first time in the history of Church services that such a thing has been done. The Rev. Lewis B. Whittemore, associate rector, preached the sermon. Harvey B. Gaul is choirmaster.

## OREGON

WALTER T. SUMNER, D.D., Bishop

Church Funds Not Affected

THE FACT that the diocesan chairman of the Nation-wide Campaign has been arrested in Minneapolis and brought back to Portland for trial on a charge of embezzling large sums of money is, necessarily, a great blow to the morale of the Church in Oregon. No Church funds, however, are involved in the alleged embezzlement.

## SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

Masons Will Honor Bishop Guerry

IT IS REPORTED that Bishop Guerry will have an unusual honor conferred upon him by the masons of the state on January 18th, when he will be made a "mason at sight".

## SOUTHERN FLORIDA

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

Convocation at Orlando—Episcopal Endowment—Men's Club Formed

BECAUSE OF the very recent coming of the new rector of Trinity Church, Miami, the Rev. R. T. Phillips, the Bishop has transferred the meeting of convocation from Miami to St. Luke's Cathedral, Orlando, for January 11th, and two days following.

THE MEETING of convocation in Orlando next week will be happily marked by the confident expectation that ere the close of another year the \$100,000 diocesan endowment will have been completed. The half is already given, with a good start promised on the second half, and Church-folk of this district are looking forward to favorable action from General Convention in 1922 on a request for admission of the diocese of South Florida.

AN ENTHUSIASTIC "get-together" meeting of the men of the Cathedral parish, Orlando



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(Rev. James G. Glass, Dean), was held on the night of December 22nd, when a banquet was served by the Cathedral Service League. The Rev. Arthur S. Peck, in whose parish at Sanford much work for men and boys is done, was the invited speaker. The meeting resulted in the formation of a men's club, of which H. M. Beardall, M.D., was elected president. Besides the Dean, the clergy present were the Bishop, the Rev. Arthur S. Peck, and the Rev. Dr. Johnson.

**VERMONT**

ARTHUR C. A. HALL, D.D., Bishop  
GEORGE Y. BLISS, D.D., Bp. Coadj.

On the Ministry—Bishop Hall Completes Half Century in Holy Orders—Week-Day Religious Instruction

THE BISHOP preached on the Ministry, its idea, call, commission, and the hindrances that keep men from seeking holy orders, at St. Paul's Church, Burlington, on the Third Sunday in Advent, to a large congregation, including many men from the university. Some literature was distributed among the clergy in preparation for this appeal throughout the diocese.

DECEMBER 18TH was the fiftieth anniversary of Bishop Hall's ordination.

THE BISHOP has been giving considerable attention to a scheme for week-day religious instruction in connection with the public schools which it is proposed to present to the legislature at its approaching session. The plan is supported by a number of citizens representing different religious communities, ministers, schoolmen, and others. An essential feature of the plan is that every religious body shall have entire freedom to give its own teaching to its own children in its own way. Its use for and by the Church will depend on our ability to care for our own children.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

Life Service Conferences

THE DIOCESAN Board of Religious Education is arranging a series of Conferences on Life Service for important points in the five convocations. The clergy of parishes adjacent have been asked to select groups of representative boys to attend. Arrangements have been made so far for a conference at Christ Church, Charlottesville, on January 13th, with the Rev. W. Page Dame, D.D., and Mr. Douglas Neff, of the Virginia Theological Seminary, as the speakers; and for a second conference at St. Paul's Church, Richmond, on January 14th, the Rev. W. R. Bowie, D.D., the rector, and Mr. Douglas Neff being the speakers. Conferences in the other convocations will be arranged shortly.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

Bishop Ferris' Successor Leaves Former Parish

ON DECEMBER 13th a farewell reception was given by the people of All Saints' Church, Worcester, Mass., to the Rev. Lewis G. Morris, D.D., who has just resigned to go to Christ Church, Rochester, New York. The senior warden, Mr. F. S. Pratt, in the name of the parish, presented to the rector a purse of \$1,000 as a token of love and appreciation. The Wednesday Club also presented him with a handsome clock. During the eight years of Dr. Mann's rectorship a new parish house has been erected and the renting of pews abolished. Dr. Mann took up his duties as rector of Christ

Church, Rochester, in succession to the Rt. Rev. Dr. Ferris, Suffragan Bishop of Western New York, on January 1st.

**The Magazines**

THE UNIVERSITY OF LOUVAIN, previous to the German invasion of 1914, published a quarterly review of ecclesiastical history. Since the burning of the library, with its priceless contents, publication has been suspended, but efforts are now being made to revive it, on the repeated requests of old subscribers. The *Revue d'histoire Ecclesiastique* treats of the history of all Christian nations from Jesus Christ to our own time, the vicissitudes of the Church, its constitution, literature, dogma, worship, and discipline; its relations with the civil power, and its influence on civilization. Every edition contains leading articles on various questions of Church history; critical reviews, news, bibliography, etc. [Comité de Redaction, rue de Namur, 40, Louvain, Belgique. 30 francs per year.]

**LABOR LEGISLATION FOR 1920**

PROTECTIVE LABOR LEGISLATION in 1920, particularly in the field of social insurance, shows continued advances despite the small number of states holding regular legislative sessions, and scattering set-backs due to "a wave of reaction", according to a summary issued by the American Association for Labor Legislation.

With the adoption of workmen's compensation by Georgia, forty-two states, besides Porto Rico, Alaska, and Hawaii, have compensation laws, and the federal government has a model act for its half million civilian employees. The six states still without this form of social insurance are largely in the non-industrial South. Missouri in a referendum at the recent election overturned the compensation law, despite the organized support of employers and the federation of labor.

The trend is steadily toward more liberal cash payments and adequate medical care for injured workers. Rapid progress has

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been made in providing for vocational rehabilitation of industrial cripples through federal-state cooperation, under a law recently enacted by Congress. Old age assistance laws in the states were given impetus through enactment by Congress of a law for compulsory contributory old age and disability insurance for the government's 300,000 employees in the classified civil service. New York worked out a pension system covering old employees of both city and state.

Massachusetts forbade children under sixteen to clean or repair freight elevators, while Virginia granted children permission to work in canneries during school vacations. Oregon enacted a safety code, Maryland created a board of boiler rules, and Kentucky required mines, steel mills, foundries, and machine shops to provide wash-rooms. Maryland, Kentucky, and New York authorized appointment of commissions, in the former to revise industrial laws and in the two latter to revise child labor welfare legislation. Hours of children in factories, workshops, and mercantile establishments were reduced from ten to eight a day in Virginia.

A railway labor board was established by Congress to settle disputes in transportation industries, and laws were enacted forbidding policemen or firemen in the District of Columbia to join labor unions. Kansas established an industrial court. Texas declared it to be state policy that to interfere in any way with persons engaged in transporting commerce, by intimidation or violence, is unlawful, and provides heavy penalties. Thus both Kansas and Texas attempted to control strikes.

**CHILD LABOR INCREASES DESPITE ADULT UNEMPLOYMENT**

IN ANNOUNCING Child Labor Day to be observed on January 22, 23, or 24, 1921, in churches, synagogues, schools, colleges, and clubs throughout the country, the National Child Labor Committee calls attention to the fact that, in spite of increasing adult unemployment, more children have left school to go to work in 1920 in many industrial centers than in 1919. Fourteen states report an increase in child labor during the first six or eight months of 1920. In New York City 5,283 more children applied for work permits in the first six months of 1920 than in the same period last year, but in the last three months there has been a decrease in applications so that the total increase is only 2,353. In Baltimore county, Maryland, there were 4,064 more applications for work permits up to October 31, 1920, than in 1919, while during the summer the Chicago authorities reported an increase of 13,000 in that city, and in Minnesota there has been an increase of 193 per cent. since 1915.

"But it is not only because of adult unemployment that children should be taken out of industry. The place for every American child up to 16, at least, is in school, and we have proved that by mothers' pensions, child labor scholarships, and other devices for public aid, even poor children may be kept in school. The child who goes to work at 14 has an earning capacity at 25 just half as great as the child who stays in school until he is 18; and the child who goes to work at 14 is twice as liable to sickness and disability as the child who stays in school. In fact the loss to the nation in health, efficiency, and happiness, created by premature employment, is incalculable. As Mr. Hoover puts it, child labor is 'poisoning the springs of the nation at their source.'"

**THREE KINDS OF GIVERS**

SOME WITTY person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—*London Christian.*

**Memorial Windows**

When the night comes as sunset glass is better for color than day, you will be greatly interested in seeing photographs of my recent windows—some of them are in the form of color-photographic transparencies.

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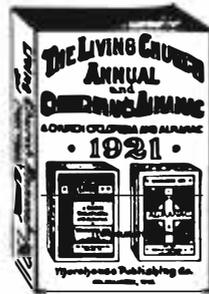
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