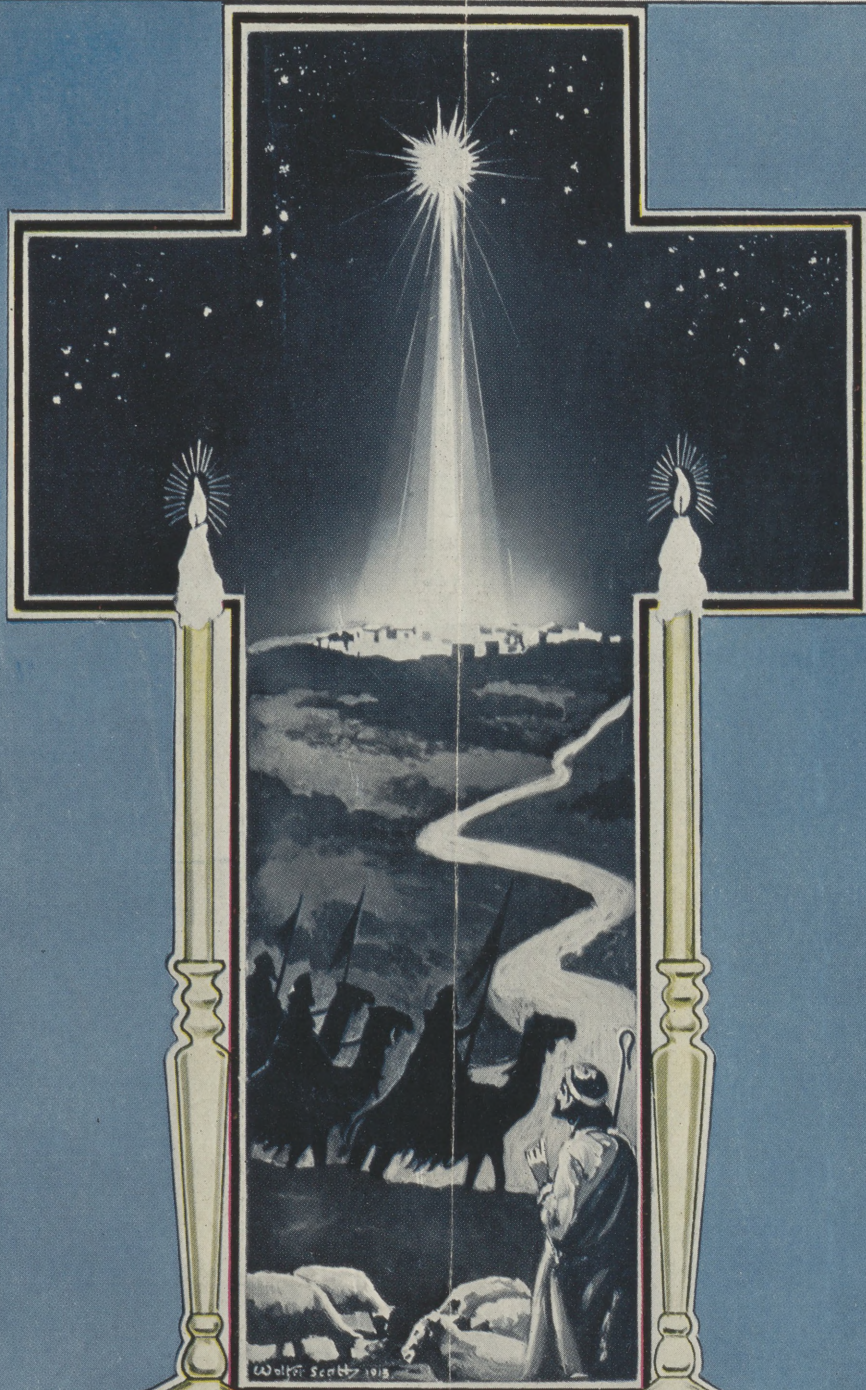


# The Living Church

VOL LXXII No 8

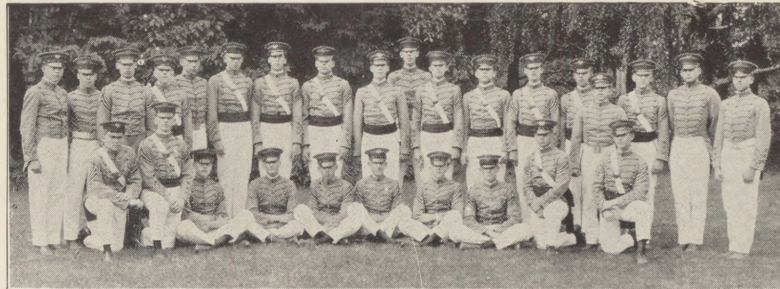
MILWAUKEE, WIS.

DEC. 20, 1924



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MILWAUKEE, WIS.

# The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, DECEMBER 20, 1924

No. 8

## EDITORIALS & COMMENTS

### The Christmas Gospel

SOMETIMES we find ourselves in a group of people singing an endless series of old favorite songs—serenades, battle-hymns, cradle-songs, ballads—just as they happen to occur in the published collections. Perhaps it is mid-summer. It may be that on the next page to *Aloha Oe* is *Heilige Nacht* or *O Little Town of Bethlehem*. One of those Christmas carols, even as we happen on it out of season, never fails to stir us with a peculiar elation, like the first whiff of sea-breeze.

There is nothing like the Christmas music; it has an incomparable air all its own. And when all the rest of the Christmas atmosphere is with it, glistening, crisp, cold snow on the ground and in the branches of evergreens, warm, ruddy lights in the windows, the perfect hush of the peace of nature, occasional clear, ringing voices of children (this may be all too "nordic," but we cannot help it)—then of a surety the tabernacle of God is with men. There is the winter night, vibrant with tremendous mystery, as of the omnipresent God, so that it seems as if a miracle must happen; there is the cozy, warm home to suggest the dear familiarity of the little Christmas scene; the glory to God in the highest and the peace on earth to men in whom He is well pleased unite in a unique and amazing harmony.

Robert Louis Stevenson once wrote a "Christmas Sermon," tenderly pathetic, sad as anything he ever did. The most optimistic view he could take was that we ought to be easily pleased. "Whatever else we are intended to do, we are not intended to succeed; failure is the fate allotted." "And in the midst of the winter, when his life runs lowest and he is reminded of the empty chairs of his beloved, it is well he should be condemned to this fashion of the smiling face." His lamp was indeed turned low that night. But why it should be called a Christmas Sermon is hard to see;



it is appropriate enough to the end of the year, perhaps, a time when resolutions and disillusionments compete in the heart of a man; but if that is all that Christmas means to him, his tragedy is that unspeakable one of not knowing Christmas.

MORE recently, and more theologically, some Christian scholars have argued over the Christmas gospel, thus: St. John did not believe in the Virgin Birth of our Lord, because St. John teaches that Christ was an eternal Person who became incarnate, while the birth-stories speak of Him as an entirely new Being, just coming into existence by being conceived of the Holy Ghost and born of the Virgin Mary; and these two ideas of Christ are incompatible. Well, in the first place, if the Virgin Birth

is incompatible with the Incarnation, surely a natural birth from two human parents would be at least as incompatible; natural birth would bring into existence a new person at least as surely as virgin birth would. But the great point is that what is deemed so incompatible is the very heart of the Christian religion, as known to history. An eternal, divine Person enters upon a new mode of life in being humanly born on earth; God became a baby; that is assuredly so stupendous a meeting of extremes that it might well seem self-contradictory, but that is the Christmas gospel, and we have not in all these years of grace found our Lord's eternity and His birth incompatible.

The Fathers used to enlarge upon the antitheses involved in the Incarnation, as we can see in the so-called Athanasian Creed. Christ is of one substance with His Father according to His Godhead, and of one substance with His Mother according to His Manhood, and so on. Fondness for sharp antithetical statement is by no means a monopoly of theologians, but these have certainly been addicted to it. There is

a fine dogmatic ring to these phrases—fine, that is, if you are in sympathy with that sort of thing; otherwise they may exasperate. We can see a redeeming feature in even that; these fiercely accentuated dogmatic expressions, such as “God of God,” “God was born of Mary,” with their almost metallic hardness, “like fine art in metal,” have a use in that they mercilessly make clear what awful contrasts are brought together in the Christian religion. They will not let us think of it as a smooth, soft, easy, and sweet affair, which may mean everything in general and nothing in particular. There is (in particular) the contrast between the Infinite God and a little baby; and yet one Person lives both the life of the Infinite God and the life of a little baby; yes, and in some way the Infinite God is *like* the little Baby. There is the awfulness of the divine majesty in the Holy Trinity, and the sweetness of the little Son of Mary: one Person belongs both to the divine Trinity and to the family of Joseph the carpenter. The same Person is almighty, holding the universe in the hollow of His hand, and utterly dependent, needing to be cared for, fed, clothed, protected, all the time. The same Person is eternal, timeless, above all passage of time, and also newly born, starting at the beginning of a human life. There is the contrast of the Universe and the village of Bethlehem. Contrast is too mild a term for it. But it is not contradiction. These contrasts are united in God Incarnate, and therefore there must be a certain likeness in spite of the contrast: in some respects God is like a baby, divine majesty like the Christ-child’s sweetness, life in the Trinity like life in Joseph’s cottage, almightiness like the helplessness which waits for loving care, eternal life like being born, the Universe like Bethlehem. Are these very hard sayings? At any rate to Christians they ought not to come as *new* sayings.

OUR Lord’s life on earth is a very small bit of history, set in the midst of the whole world’s history, though it was so obscure to contemporaries that it seems almost to have happened in a different world. Now we who believe in Christ find that His brief biography interprets the whole of history; it is an epitome of God’s dealings with man all through the story of mankind. It is, in this regard, something like a drama (which takes, say, less than three hours in the performance) that typifies life as essentially it always is. This drama of the life of Christ reveals how the will of God works and how mankind reacts to it, all along. The first scene, the Nativity of God-made-man, reveals the birth of man, as both a part of nature and a part of the life of God. In that union of God and man, by God’s act and man’s acceptance of it, the Universe speaks its mind, tells something of what it means, in one luminous moment of self-revelation.

But Christ came not only to reveal truth about God and man; His life is not merely an interpretative drama, a myth. He came to “save His people from their sins.” God gave Himself to us, as we so often say. Perhaps giving is not the best expression for it: giving suggests that the one who gives parts with something that belongs to him, and we need not take St. Paul literally when he says that God “emptied Himself” by His coming “down from heaven.” Sharing is a better way of putting it: God shared our life, in order to let us share His life, with no loss on either side. On Christmas there was implanted in humanity a new principle of life, human life, personally and mystically united with God. And this new life, which we may share, grows up as a baby grows up, until it becomes the most real and personal part of us, though it be hidden—“the life hid with Christ in God.” God has made

Himself sharable. And this is the main-spring of our will to share our life with other men, to be with friends in the happiness of this season and of all seasons, to give and receive presents as symbols of our friendship, to give something, if only a greeting of Merry Christmas, to all whom we meet, to express and (so far as we can) to bring what Thackeray liked to call “peace on earth to gentlemen.”

Thus the Incarnation is sacramental: it is “an outward and visible sign of an inward spiritual grace given unto us.” That is, it is a sacrament in the full sense, a sign that not only *says* something to us, but *does* what it says. It is an effectual sign: it tells us that God is with us, and it also communicates God to us. And when we have called it a sacrament, we cannot help being reminded at once of that sacrament which so nearly reproduces it and brings it home to us—the Christmas Eucharist. Every consecration of the Eucharist, it has been said, is a new Christmas, a renewing of the great self-bestowal of God to men; but it seems to us that there is nothing in all God’s universe to compare with the Christ-Mass itself, on Christmas-day. Then, after we have fussed and fumed over the preparations, the decorations, the rehearsals, when the service at last begins we find that the mystery of the Eucharistic action itself takes possession: “O come, let us adore him” . . . “and the Word was God” . . . “and the Word was made flesh” . . . “and was incarnate by the Holy Ghost of the Virgin Mary, and was made man” . . . “This is My body, which is given for you” . . . “Glory be to God on high, and on earth peace.” . . . “The peace of God, which passeth all understanding . . .”

THE LIVING CHURCH can wish for all its friends nothing better than that they may somehow manage, without hurry or impatience or irritation, to slip quietly away from the tying and untying of packages, the hanging of wreaths and dressing of the tree, the planning of dinner, even though these and all similar things are in their way sacramental of our love—slip away long enough to come under the spell of that mysterious, gracious, gentle coming of our God to us.



ACKNOWLEDGMENTS

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Mrs. Murphy’s class, St. James’ Church School, Painesville, O..	5.00
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# The Meeting of the National Council

## THE COUNCIL'S PLEA TO THE CHURCH

IN the December meeting of the National Council the following appeal was made to the Church:

"We, the National Council of the Protestant Episcopal Church, recognizing the responsibility that rests on all of us as followers of One called through all ages the Prince of Peace, ask the bishops and other clergymen of the Church to urge upon their congregations earnest prayer during the Christmas season that methods of achieving World Peace may be successfully consummated, 'That war may be abolished and that the Golden Rule may become the universal law of nations and peoples.'

"And in view of the critical importance of this subject and of the enormous responsibility resting on Christian people, we further ask the whole Church, during the season of Epiphany, or at such other period as may be more convenient locally, to study carefully the methods of establishing peace now presented before the peoples of the world. We recommend the organization of study groups in the parishes throughout the Church, and we designate the Department of Christian Social Service to take charge of this project in the name of the National Council and ask the co-operation of all the Departments of the Council and the Woman's Auxiliary in the promotion of this great effort."

This appeal is timely, for, as the Department of Christian Social Service says:

"Today International Peace is within the grasp of the people of the world. Yesterday it was perhaps an idealistic dream. Today it is a practical need, in response to which there have come codes, written out, definite and practical. The past and the passing generations have been blamed for failure to avert the bloody sacrifices of the Great War. We are anxious that our children shall not make the same bloody sacrifice, and we are anxious that the next generation shall not execrate us for our failure as it writhes in suffering under the lash of a next Great War.

"That we are menaced with this probability nobody can deny. That many millions of people know it and are determined to use their intelligent efforts to escape it is also a flat fact. The primary duty of the Christian Church in the crisis is equally undeniable.

"The thought and activity of the men of goodwill can avert the next Great War. Peace on earth is the task of the people on earth. It is not only an angels' song; it carries today the proposal of practical action as well as moral obligation."

## SUGGESTED MATERIAL

After careful consideration on the part of all the Departments, the Department of Christian Social Service puts forth the following books as recommended for this study: "The Search for Peace," a text for discussion groups, by Laura F. Boyer, is to be on sale at The Book Store on the 6th day of January (25 cts.). Two other books to be used, also on sale at The Book Store, are "The Christian Crusade for a Warless World," by Sidney L. Gulick (50 cts.), "International Problems and the Christian Way of Life" (Suggestions for Discussion Groups), by the Commission on International Relations of the National Conference on the Christian Way of Life (the Inquiry) (30 cts. each, 12 copies, \$3.00).

New York, December 12, 1924.

PERHAPS the most important item for the consideration of the National Council at its meeting December 10th and 11th, preceded by meetings of all the departments on Tuesday, the 9th, was the plan for the Program to be recommended to the General Convention for the next triennium. The officers had been requested by the Council to bring in a plan for the Council's consideration. This plan was presented and considered with great care.

In preparing this plan full consideration had been given to the resolutions adopted by the Joint Conference between the House of Bishops and the National Council in October. As far as possible these recommendations were embodied in the plan.

The Council appointed a committee of its membership to work with the officers in perfecting the plan in detail and in the consideration of the requests from dioceses for a place in the budget and advance work.

### THE SPIRITUAL CRUSADE

The Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina, reported for the committee appointed at the joint meeting of the House of Bishops and the National Council, to consider the advisability of conducting a spiritual crusade during the early part of the year 1925.

Bishop Darst stated that he had written to thirty representative bishops over the United States, and, in his report, read extracts from answers received. He reported, as chairman of the committee, that he felt that, while it would not be wise to attempt a spiritual crusade early in 1925, the matter should receive serious consideration, and be presented at the next meeting of the General Convention.

By resolution, the Council asked the present committee, with the addition of two other bishops, to accept the respon-

sibility of presenting the matter to the General Convention. The committee now consists of the Rt. Rev. Drs. Darst, Brent, Slattery, Francis, and T. I. Reese.

Minutes on the death of Mrs. Frederick F. Reese, wife of the Bishop of Georgia, of Mrs. James H. Pershing, wife of a member of the Council, and of the Ven. John G. Meem, D.D., a veteran missionary in Brazil, were adopted by a rising vote.

### THE TREASURER'S REPORT

The treasurer announced that a card entitled, What is the Will of the Church, which had been circulated quite freely, had reached the parish of the Rev. George P. Atwater, D.D., of the Church of Our Saviour, Akron, Ohio. Dr. Atwater had responded to the challenge in the card by asking his vestry to allow the Christmas offering to be used toward the amount needed by the National Council before January 1st. Dr. Atwater anticipated this offering by forwarding the church's check for \$900. He asked that permission might be granted him to extend this action to other parishes. Permission was given, and he reported having written to about five hundred clergymen of the Church.

The sum of \$868,086 is required before the first of the year if the books of the National Treasurer for 1924 are to be closed with a balance on the right side. If other parishes took the same action that the Church of Our Saviour, Akron, Ohio, has taken, Mr. Franklin said, this amount could easily be obtained.

### APPOINTMENTS

The Department of Missions reported that it had appointed, subject to the confirmation of the Council, Mr. Homer P. Knapp of the Diocese of Ohio, and Mrs. Charles R. Pancoast of the Diocese of Pennsylvania, as additional members of the Department, and their appointments were confirmed.

The President announced that he had appointed the Rev. Robert F. Lau, D.D., as an assistant secretary of the Foreign-Born Americans Division, to succeed the Rev. Charles T. Bridgeman, Miss Mabel Lee Cooper as Field Worker in the Department of Religious Education, and Miss Dorothea P. Coe in place of Miss Mildred P. Carpenter as Secretary for Church Institutions in the Department of Christian Social Service. All these appointments were confirmed by the Council.

Mrs. George Biller, who had been in charge of Taylor Hall at Racine College since April 1, 1924, had made such a great success of this center of Church work, that the Committee of the Council on Taylor Hall at Racine College recommended that she be appointed as the representative of the National Council in charge of this national center for devotion and conference. This appointment was confirmed by the Council and Mrs. Biller offered her resignation as Organizing Secretary of the Woman's Auxiliary in order that she might take charge of this important work.

The Council had appointed a Committee consisting of the Bishop of Virginia, the Rev. Mr. Casady, and Mr. Wyckoff to consider the question of appropriations for white work, exclusive of mountain work, in the domestic dioceses. The Committee was augmented by the addition of the Executive Secretary of the Department of Missions and the Secretary of the Domestic Division of the same Department, and requested to continue its inquiry and if practicable to hold such conferences with the diocesan and domestic bishops either singly or in groups as will insure a careful consideration of the whole subject.

The Bishop of Idaho having resigned his jurisdiction on the ground of ill-health, the Council expressed its high appreciation of the faithful and effective work done by him in Western Colorado, and Utah, as well as in Idaho.

Miss Emily C. Tillotson, who acted as Executive Secretary of the Woman's Auxiliary during the absence of Miss Lindley during the greater part of 1924, suffered a breakdown and has been obliged to take a complete rest. The Executive Board of the Woman's Auxiliary recommended that Miss Tillotson be given a year's leave of absence, which was granted. While the Council regretted deeply the impairment of Miss Tillotson's health, it felt that it was only just to her that this action should be taken. Miss Tillotson's absence from the office will be a great loss to the work, but it is hoped that at the end of the year she will be back again fully restored in health.

#### REPORTS AND RECOMMENDATIONS

The Committee on the National School for the Training of Colored Women as Church Workers reported, asking for permission to begin the construction of a building to make possible the opening of the school at the beginning of the next academic year; viz., September, 1925. The Committee was authorized to sign contracts approved by the President and the Treasurer of the National Council for this undertaking.

In the report of the Department of Religious Education, it was recommended that the present Commission on the Ministry be continued in office until the new Commission is appointed and organized. The Council approved this recommendation.

The Committee on Summer Conferences of the National Council recommended that the Council make an appropriation to make it possible to bring together representatives of the various Summer Conferences at a meeting to be held some time in the year 1925. This recommendation was made at the request of the representation of the Summer Conferences elected by them to membership on the Council Committee. The Council recognized the importance of such a meeting and made provision in a limited amount to cover the traveling and other expenses of the representatives attending the proposed meeting.

A resolution, recording the following Memorial was adopted:

The Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education, 1913-1924:

Humble disciple of Jesus Christ, faithful servant of the Church, Doctor of Divinity, passionate lover of truth, gifted leader of men, patient and inspiring teacher, sympathetic interpreter of youth, pioneer in the fields of Christian nurture, exponent and exemplar of Christian education, beloved of his associates and honored by the whole Church, to whom the

National Council hereby expresses its appreciation of long and efficient service and upon whom it wishes a continuance of God's abundant blessing.

#### A NEED IN KANSAS

The Diocese of Kansas has a tract of land of about twenty acres in the heart of Topeka, upon which is erected the College of the Sisters of Bethany, the Cathedral, the Dean's house, the Episcopal residence, and other buildings connected with the college. It is possible, unless financial assistance can be secured, that this whole property may revert to the city. A committee was appointed to investigate the present condition and future possibilities of the college, and report to the Council with a recommendation for action.

#### CHURCH PUBLICATIONS

The Department of Publicity reported that its effort to put *The Church at Work* on a subscription basis has been largely successful. Out of eighty-seven dioceses and districts, fifty have followed the plan proposed by the Department. In the recent Every-member Canvass twenty-seven of these dioceses used pledge cards containing a subscription for *The Church at Work* and the diocesan paper, and twenty-three used pledge cards containing a subscription for *The Church at Work* alone.

While exact reports will not be received for some time, it is estimated that in this way more than 250,000 subscriptions for *The Church at Work* have been obtained. This means that probably half of each issue of *The Church at Work* can be mailed at second class rates, producing a considerable saving in the cost of distribution.

In the case of twenty of these dioceses mailing lists will be provided so that *The Church at Work* can be mailed in single copies to all the families of these dioceses. The last edition of *The Church at Work*, based strictly on requisitions from the field, was 580,000 copies.

It was reported that *The Spirit of Missions* has been enjoying a prosperous year, the receipts for the first eleven months being about \$2,400 larger than in the same period last year, and the expenditures about \$2,600 less. An effort is being made to secure representatives of *The Spirit of Missions* in all the parishes, and the Woman's Auxiliary has undertaken to assist in this effort.

#### THE FIELD DEPARTMENT

The Field Department reported that the acceptance of the Rev. J. I. B. Larned, rector of St. John's Church, Yonkers, N. Y., had been received. Mr. Larned was elected at the last meeting of the Council as a General Secretary of the Field Department. He had already been serving as an Associate Secretary and did most effective work.

The Executive Secretary of the Field Department reported on the work done in the field since the last meeting of the Council. His report brought the greatest encouragement to the National Council. It indicated that the Church was coming to a better realization of the necessity for supporting the entire Program of the Church.

The Associate Secretaries, who serve without salary, had given generously of their time, in addition to the regular members of the field and office staff. The Council recorded its appreciation of the service of the Associate Secretaries.

#### A LEGACY OF FOUR MILLIONS

An interesting report was made by the Treasurer on the estate of Helen F. Massey, late of Philadelphia, Pa., which came to this Society. The total amount received on account of this legacy to December 1, 1924, is \$3,987,238.21. Under the wise management of the Philadelphia Trust Company and the services freely and generously rendered by the firm of which the Hon. George Wharton Pepper is a member, and by our counsel, Davies, Auerbach, and Cornell, the value of the legacy has increased from the estimate given in October, 1921, of \$2,700,000 to the above mentioned amount.

#### THE JAPAN FUNDS

The Treasurer reported that there had been received to November 1, 1924, on account of the Japan Emergency Fund \$531,397.51. That on account of the Japan Reconstruction Fund there had been received to December 1, 1924, \$425,545.66. This did not include unpaid pledges amounting to \$257,162,

and the more than \$250,000 raised in the city campaign in Philadelphia, nor the gift just received from Mrs. Harriman for a building in connection with St. Paul's College amounting to \$40,000, and a gift of \$5,000, made to Dr. Teusler by a friend for use at his discretion in the work of reconstruction.

Dr. Teusler was present at the meeting and he, with Dr. Wood, gave the members of the Council exact information about conditions in Japan.

Mr. Wood reporting on reconstruction work now under way in Japan, stated that repairs had been, or are being, carried out on all the damaged buildings of St. Paul's University with exception of the chapel. Insufficient funds and the pressing character of other needs necessitated delay in repairing this very badly damaged building. New sites have been purchased for St. Margaret's School for Girls and for St. Paul's Middle School for Boys. On the St. Margaret's site buildings are being erected that will serve temporarily for class room and dormitory purposes and that can later be converted to other uses in connection with the school. It has not been possible as yet to begin work upon the new buildings for St. Paul's Middle School because of insufficient funds. About \$60,000 is available for the purpose. A gift just received from Mrs. E. Henry Harriman of \$40,000 will bring the total up to \$100,000, leaving only \$50,000 to be secured to meet the cost of the steel and concrete academic building which will be the chief feature of the new Middle School equipment.

All of the eight Tokyo congregations which lost their churches have been supplied with barrack buildings so that their services can go on, though the temporary character of the buildings and the cramped quarters prevent aggressive parish work.

Land has been secured immediately opposite the grounds of the Aoyama Palace as a site for the church that will replace Trinity Church, Tsukiji, and will be used by both Japanese and English-speaking congregations. This church with its parish house will cost \$50,000, and is to be a memorial to Miss Elizabeth R. Delafield of New York City.



#### DEPARTMENT OF MISSIONS AND CHURCH EXTENSION

AT the meeting of the Department of Missions, which met on the Tuesday before the Council meeting, December 9th, the Department was able to appoint nine new missionaries of whom eight were women. Four missionaries went to the Domestic Field, one to Latin America, and four to the Foreign Field. Three were also employed in the field.

The Secretary for Latin America in making his report called attention to the following encouraging news in his field:

St. Andrew's Church, Mayaguez, Porto Rico, has been completed, and its title given to the Domestic and Foreign Missionary Society; this building was made out of concrete and is a handsome addition to the properties of the Church; it has cost the Department virtually nothing, having been built out of the profits of the industry conducted by the Rev. F. A. Saylor, plus gifts to his work from friends.

Friends of Bishop Morris have underwritten the Panama Priority and authorized Bishop Morris to have plans drawn up for the house for Archdeacon Sykes, called for by the Priority.

Two Cathedrals have been consecrated, one in Cuba, and one in the Canal Zone; funds for the completion of the former having been contributed entirely by the congregation in Havana.

A new church has been given to the Bishop of the Canal Zone in consideration of the sum of \$75, the said church to be used for the mission work at Cascades.

Work among the large colony of Japanese in Sao Paulo, Brazil, has been successfully started.

The Department heard with great regret of the death on November 20th, of Archdeacon Meem. A committee composed of the Bishop of Virginia and the Rev. Dr. Stires, both of whom were classmates of Archdeacon Meem in the Virginia Seminary, and the Bishop a co-worker with the Archdeacon in Brazil, was appointed to bring in a memorial for adoption by the National Council.

The Executive Secretary called attention to the death of Dr. Brandreth Symonds who, for more than a quarter of a century, acted as Chief Medical Adviser of the Board of Mis-

sions, later the Department of Missions. A record of the appreciation of the Department of Missions was made.

The Executive Secretary also announced the death on November 21, 1924, of Mrs. Arthur S. Kean. Mrs. Kean was the wife of one of our missionaries at Wuchang in the District of Hankow.

Word was received from the Presiding Bishop that he had placed the Bishop Suffragan of Montana in charge of the Missionary District of Idaho until a bishop has been secured for that field.

The resignation of Dr. C. McA. Wassell from the Church General Hospital, Wuchang, was received and accepted with regret.

The Executive Secretary reported that he had been informed by Bishop Roots that he had appointed the Rev. A. M. Sherman as President of Boone University, now included as a unit in the Central China University. Mr. Sherman will take the place of the Rev. Dr. Gilman, who was elected Suffragan Bishop of the District of Hankow. The Department extended to Mr. Sherman its hearty congratulations and assurance of its desire to do everything to further the important work of Christian education of which he had been placed in charge.

Owing to conditions in Japan it had been found necessary for the Rev. R. W. Andrews and family to remain temporarily in this country. At the request of the Province of the Pacific and with the consent of Bishop McKim, Mr. Andrews was assigned temporarily to work among the Orientals in that Province.

Many of our Christians in China have suffered the loss of practically everything they possess as a result of the looting of stations by Chinese soldiers. In the case of our Church workers their service to the mission was seriously impaired because of this. Bishop Graves felt that it would be necessary to provide some measure of equipment for these workers in order that they might continue their effective service. He was authorized to care for such necessary cases in such way as seemed to him wise.



#### BISHOP TUTTLE

BISHOP TUTTLE was a great man. His quick and keen intelligence, his physical and moral courage, his wise judgment, made him a natural leader: and his simplicity and sincerity and unselfishness, his sturdy honesty and force of character, were real qualities of greatness. "His strength was gentle and his gentleness was strong." He was also a great Christian bishop. He represented the catholicity of the Episcopate—its superiority to partisanship, its independence of parties. His vision was wide, his judgment tolerant, and his soul was on fire with God. The twenty years he spent as a missionary on the frontier, in journeyings oft, in peril and hunger and thirst and cold and heat, were as full of adventure and romance as the career of the Medieval Knight of the Holy Grail. He was one of the pioneer builders of the West, and he built on truth and righteousness. And, finally, Bishop Tuttle was a great American. He loved his country and his country's flag. He never lost an opportunity to express his patriotic devotion to it.

But his was no superficial and boastful patriotism. The growth of American institutions, the problems of government, the development of commerce, the accumulation of wealth, were always in his mind and thought and speech subordinated to the integrity of national character. He was not so much interested in the material prosperity of the community as in its moral force—not so much in its military or commercial triumphs, as in its appreciation of man's duty towards God and his neighbor. He was not a pessimist, but he was opposed to unthinking optimism. He faced things as they are, and to him God's law covered trade and politics and the whole of life.

I can see and hear him now—as he so often stood in the days of his strength and power—appealing to the young men of the nation—with his great voice, his flashes of humor, his deep emotion, his overflowing sympathy, and saying, "Remember the manliness and courage of Jesus Christ."—From an address by Bishop Gailor at Christ Church Cathedral, St. Louis.

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## December 21: Fourth Sunday in Advent

READ Exodus 33:12-17.

Facts to be noted:

1. God gives to Moses his special task.
2. He promises the supporting power of His presence.

CURRENT philosophy, especially in the field of psychology, has been telling us that, back of human life and endeavor, there is a reserve of energy which is available for our use, if we discover the secret of tapping it. This reserve Janet calls "mental energy," Jung, the *libido* or "urge" of life. Bergson speaks of it as the *élan vital*. Power is not so much resident in us, as it courses through us. But this is what the Bible has always been teaching us. God is not only the source of life and power. He *is* power, and He *is* life. He is the creative energy from which all our lives draw. Man, as he faces life, does not stand alone, or depend for the accomplishment of his tasks upon his own resources. God is waiting to give him of the riches of His own strength. As soon as God sets a task before him, He promises him the supporting power of His presence.

## December 22: St. Thomas, Apostle

READ Isaiah 43:1-7.

Facts to be noted:

1. "Fear not."
2. "I will be with thee."

THE result of working without God is that we often feel the paralyzing sense of inadequacy or dismay as we measure our strength with the task to be done. "Confidence removes this paralysis and turns belief into a mighty impulse to act. It fills men with the strength which makes the soul master of its fate. It possesses the timid who cling to the shores of life, who have toiled all night and caught nothing, and bids them launch into the deep, where endeavor is crowned with overwhelming success. Want of belief in its possibility is always the main obstacle to the performing of any mighty work. Faith in its possibility is the greatest asset to any task. 'If thou canst?' 'All things are possible to them that believe.'" —J. A. Hadfield.

## December 23

READ Acts 1:1-11.

Facts to be noted:

1. Jesus sends His disciples out to win the world.
2. He promises them the help of the Spirit.

THE task which Jesus set before His disciples seemed impossible of accomplishment. It was no less a task than that of persuading the intellectual Greek, the proud Roman, and the rough barbarian to accept the Gospel of a crucified Saviour. The disciples themselves seemed to have few qualifications to carry it out; and yet, within a few years, the impossible was so far done that every great city of the Roman Empire had its body of Christian believers. What was the secret of these men's power? It lay in their conviction that they were in the grip of an irresistible force which they called the Spirit, they were filled with an energy which nothing could withstand. In contrast to this stupendous confidence and vitality, our modern Christian living appears singularly powerless. We shall not recover the power of the first Christian century till we recover its belief—that the Holy Spirit is a reality.

## December 24

READ Acts 3:1-16.

Facts to be noted:

1. Jesus is the Prince of Life.
2. Faith in His Name heals.

STRENGTH can be had only from one source. Only let the needle of life's compass be magnetized and free to move, so that it points always toward the Pole. Steer straight ahead,

'Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross'—courage victorious and triumphant. Let prayer and meditation center always around the thought of the Love and Power of that infinite and all-pervading Spirit of whom Christ is the portrait, and it will be possible to rise above the consequence of evil happenings, to make of suffering an opportunity, of loss a stepping stone to gain, and to find in failure retrieved and pain conquered the secret of power."—Streeter.

## December 25: Christmas

READ St. John 1:1-14.

Facts to be noted:

1. God gives us power to become His sons.
2. We must believe in Him.

THE world is skeptical upon the subject of character. It believes that man will be very much as he has been. It has little hope of his turning out to be a saint, or exhibiting any great degree of holiness. If the possibility rest with his own personal resources, the world's scepticism is justified enough, but it does not. It rests with God. God's power is never exhibited more really than in His conversion of character. He can lay hold of a man and transform him. The Gospel is the most hopeful message in the world, and the most needed message, for it never suffers man to acquiesce in his condition, or allows him to despair. "Man's extremity is God's opportunity." Where all else has failed God can appeal to the motive of love, and win man's response by the exhibition of His own love.

## December 26: St. Stephen, Martyr

READ Hebrews 11:32-40.

Facts to be noted:

1. Faith gives the power of endurance.
2. Endurance is crowned by God's gift of life.

THE power to carry on when things are against us, to be brave and courageous under trial, to persist against difficulties, these are the qualities of manhood for which God looks in us. The secret of this staying power is faith. When we have lost ourselves in loyalty to something which is greater than ourselves, pledged ourselves to an allegiance, or given ourselves to God, we forget the self-interest and self-concern which betrays to weakness, vacillation, or cowardice. Look at any life which has been conspicuous for endurance, and you will find it a life in which the center of interest has lain outside the self. It is always so. Life calls for courage; it demands hardihood, and therefore it calls for a faith which can dominate and control. No lesser faith will give Christian hardihood than faith in the Christian God, for no other belief will enable man so completely to lose himself.

## December 27: St. John, Evangelist

READ Romans 13:1-14.

Facts to be noted:

1. "Love worketh no ill."
2. "It gives the power to build up the lives of others."

THE real test of a man's power is his ability to help. He may be wise, blameless, clever, or a thousand things, but socially he is useless unless others benefit by what he is. It is not enough that he should be merely harmless. The world is full of negative characters, whose only virtue is that they work no ill to anybody. There are plenty of clever people whose wit creates nothing, and builds nothing. It is not sufficient merely that it should not destroy. God looks for returns for His talents. He asks for whose benefit they have been used. The secret of power is love. We cannot help those for whom we have no sympathy, or give ourselves to those for whom we have no love.



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

## IN STABULO

Christian folk, good news I bring  
Of the new-born Infant-King.  
Hear ye not the angels sing  
O'er the Bethlehem Stable?  
For the Prophet's word is true,  
And the Maiden witnessed to  
Hath a Saviour borne for you  
In the Bethlehem Stable.

Mary, child of David's race,  
Hallowed wholly by God's grace,  
Doth God's Son and hers embrace,  
In the Bethlehem Stable.  
Virgin when the *Ave* came,  
Virgin-Mother without shame,  
Ever-Virgin we acclaim,  
In the Bethlehem Stable.

Mankind fell by woman's sin,  
When the Serpent entered in;  
Now redemption doth begin  
In the Bethlehem Stable.  
Eva's name was held accurst,  
But our Lady hath reversed  
Woman's blameful sentence first,  
In the Bethlehem Stable.



Mary's Babe the head shall bruise  
Of the Serpent: joyful news  
Eke for Gentiles and for Jews  
From the Bethlehem Stable.  
God and man are made at one  
In the form of Mary's Son,  
Marvel past comparison,  
In the Bethlehem Stable.

Vain the sceptred show of kings;  
Crowns and thrones are tawdry things,  
Ah, what need of signet-rings  
In the Bethlehem Stable?  
Here the Lord of all doth lie,  
Naught of purple empery;  
Only cattle standing by,  
In the Bethlehem Stable.

Ox and ass revere the Child;  
And the Mother undefiled  
Hath upon the Shepherds smiled,  
In the Bethlehem Stable.  
Countless angel-hosts adore  
Him that made them, and outpour  
Their laudation evermore  
In the Bethlehem Stable.

Holy Mother, Mary, pray  
For us sinners every day,  
That we never lose the way  
To the Bethlehem Stable.  
When the hour of death draws near,  
And the world has lost its cheer,  
Show thy Son, to calm our fear,  
Born in Bethlehem Stable.

God Incarnate, Baby-King,  
What for worthy offering  
May I to Thy manger bring,  
In the Bethlehem Stable?  
Jesu, wrapped in swaddling-bands,  
All I have Thy love demands:  
Take my heart within Thy Hands,  
In the Bethlehem Stable.

SOME one (Mr. Chesterton, I think) comments on the singular fact that nobody keeps George Bernard Shaw's birthday with what it distinguished as "pagan joy," and earth-shaking revels. It is true that Bolshevism, *simile Dei*, has ordained such an observance of Lenin's entrance into this world; but only a small part of Russia obeys that behest, coming, though it does, from "the dictatorship" (why they add "of the proletariat" passes me, since all the dictators are emphatically *not* working people). If only the advocates of "pagan joy" could illustrate a little more specifically what they mean by it, one might perhaps hazard a judgment as to the validity of the arguments they urge. For myself, paganism seems essentially cold and cruel and utterly unfeeling, in so far as it is a religion, or dominates a part of society.

But it is a blazing fact that, wherever Christianity has been established, there the world makes merry because a Child is born of Mary free. The Puritans could not crush out that essentially Christian instinct of merry-making at Christmas: even their own descendants have altogether renounced the Puritan gloom and rejoice with the rest of us. The eldest born of that stern old nurse, whose first American representatives cut out the cross from the colonial flag, keeps the feast his ancestors utterly rejected. Say what you will about the precise form that Christmas joy assumes; fault the commercialism, deprecate the heedlessness; still, if you go around and through the crowded streets of a great city, asking as you go, you will find that a Baby's Birthday lies at the root of the gladness, and that young and old rejoice in the new era which the civilized world dates from that time.

IN THE Christmas number of *Success* two answers are offered to the question as to what the Cross means. (The editor chooses a strange season for that question, which would have been more appropriately asked in Lent.) Here they are, one from a United States Senator, and one from a priest. Would that all the crowd of Christmas shoppers understood what these answers imply!

"THE CROSS is the symbol of that thing in the heart of man which makes him willing to lay down his life for somebody else.

"People have given various names to this thing, but everybody recognizes that human happiness would be impossible if the thing for which the Cross stands were to be eliminated from life.

"This is a troubled sea which we are trying to navigate. We need more than a lighthouse to direct our course. We need an attractive power which will neutralize the contrary currents and draw us into the open channel.

"As I apprehend Christ, He is a Sun set in the firmament of history. He not only illuminates but He exercises a power of attraction which any one can feel if he cares to do so. The source of the power is His attitude toward people and the limit to which He was willing to go in order to make His attitude understood.

"This is what the Cross symbolizes. Like Him, therefore, it is the same yesterday, today, and forever.

"GEORGE WHARTON PEPPER,  
"United States Senator from Pennsylvania."

"THE CROSS means to me the life and sacrifice of Jesus Christ, and upon Him rests the question whether we are to live again after the Great Adventure.

"If He were not, and is not, God, now, the chance of any life to come is less than one in unnumbered millions.

"The voice of the latest and most profound learning is that everything dies—flowers and tree, little child and strong man alike go down to death and nothingness.

"Who can save us and the whole world from falling into the depths of immensity? Only God, of course. If Christ were not God, death ends all.

"In the gray dawn of history Job asked the supreme question: 'If a man die shall he live again?' And until Christ came on earth at Christmas time there was no answer. Every day and every night for long centuries, untold thousands of men, women, and even helpless children have gone forth to grapple with sickness, misfortune, and disaster of every kind.

"It was a most natural thing that, facing the sorrows and desolation of life, the man said: 'Where is now thy God? Does God really care what happens to any of us?'

"The answer to this question is *the Cross*—that God Himself has been here and still is here in the midst of it all.

"DR. FRANK M. CLENDENIN,  
"Author of *The Comfort of the Catholic Faith*"

# The Gospel of the Infancy\*

A Sermon Preached in Grace Church, New York, on the First Sunday in Advent

By the Rector, the Rev. William Reed Huntington, D.D.

**F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.—St. Luke 1:1-4.

**I**N every line of this preface to the third Gospel, we observe a love of accuracy. The tone is that of one who abhors cunningly devised fables, and who has a profound reverence for historic fact. His friend Theophilus, God's friend also, as the name denotes, is not a person wholly ignorant of the Christian religion. To a certain extent, though not to a sufficient extent, he has been already instructed. St. Luke now proposes to take Theophilus in hand and to supplement his partial knowledge by further and fuller information. There follows at once, without break, the marvellous story known as The Gospel of the Infancy, which begins in the Temple with the vision granted to Zacharias the priest, standing by the altar of incense, and ends also in the Temple with the far wider vision vouchsafed to the man named Simeon, just and devout, who was waiting for the consolation of Israel. This Gospel of the Infancy is full of great marvels. It records happenings the like of which are without parallel, either in the years that went before the birth at Bethlehem or in the years that have followed since. What are we to think about it? There are those who tell us that the story is a poem, conceived and executed in the realm of the imagination, beautiful no doubt, but no more to be taken literally than we take the first chapter of Genesis literally.

There are others who insist that the story is a fragment of folk-lore, similar in general character to what we find in the early Teutonic and Scandinavian literatures, and as completely untrustworthy from an historical point of view as the legend of the birth of Arthur.

It is sufficiently evident from his preface, to which we have just listened, that St. Luke, the author of the Gospel, held neither of these opinions. In fact, had he been bent upon directly and definitely disavowing such a view of the matter, he could scarcely have chosen his words more carefully: "things most surely believed"; things delivered by them "which from the beginning were eye-witnesses"; "the certainty of those things wherein thou has been instructed"; this is not the language of a man who is presently to give loose rein to his fancy and dash off a cluster of lyrics; neither is it the language of an historian so indifferent to truth as to accept for trustworthy tradition the gossip of peasants' huts. We must remember that St. Luke was the contemporary of St. Paul and for a good part of the time his companion. If what he gives us is folk-lore, it is perfectly evident that he did not himself so regard it, and that he did not intend his readers so to do. Equally evident is it that the Church to which you and I belong means the Gospel of the Infancy to be taken seriously. The narrative is ordered to be read publicly at divine service during the season of Advent, a third of it at a time, and clearly for the pur-



THE MADONNA OF ST. LUKE

pose of preparing the listeners for the holy solemnities of Christmas, the feast of the Nativity. We have no right to question the Church's good faith in doing this. If we suspected the Church of trying to feed our souls upon fairy stories and idle tales, we should have a perfect right, as intelligent men and women, to rebel, a perfect right to cry, in the phrase of the disheartened Israelites in the wilderness, "Our soul loatheth this light bread." Substantial nourishment is what the mind and heart must have; truth is their normal diet, reality their staff of life.

**T**HE attitude taken by the Church of England at the time of the Reformation, with respect to Holy Scripture, was something like this. The old-time tradition with respect to Christ's birth, life, death, and resurrection is in the main trustworthy. We need not propound a theory of verbal inspiration. The New Testament can stand without any such artificial support. That document reports the facts with sufficient accuracy for all practical purposes, and by that we will abide. Our quarrel with

Rome has not grown out of her having set a high value upon tradition, but because of Rome's having put oral on the same level with written tradition, thus confusing hearsay and record, two things that ought by all means to be kept apart.

In accordance with this decision, there was woven into the devotional fabric of the Church of England, in one shape or another, pretty much all that the Gospels and almost all of what the Epistles have to tell about the person of Christ. It did not occur to the Reformers to choose between things that seemed upon the face of them probable and things that on the face of them seemed improbable. They took what they found in the sacred writings and worked it up for liturgical use, into lessons, anthems, prayers, and the like, according to their best judgment.

The question arises, Were the framers of our Book of Common Prayer justified in doing this? Ought they not rather to have discriminated between things hard to be believed and things easy to be believed, rejecting the one sort and admitting the other? As a step toward answering these questions, we can scarcely do better than to take the concrete instance of the Gospel of the Infancy, and treat it, so to speak, as a test case.

There are two suppositions, either one of which, if sound, would be fatal to our confidence in the Gospel of the Infancy. The first of these suppositions has to do with the integrity of the narrative. If it can be shown that the first chapter of St. Luke is an interpolation, not written by that Evangelist but the work of a later hand, why then, of course, its value as an account of things "most surely believed" among the early Christians must at once drop to zero. Again, if it be taken for granted, to start with, that no narrative which contains what we know as a miraculous element can possibly be credible, in that case also the Gospel of the Infancy, inwrought as we see it to be, from first to last, with miracle, must go by the board *instanter*. But are these suppositions sound? Does

\*Reprinted from THE LIVING CHURCH, December 22, 1906.

enough probability attach to either one of them to cause us serious disquietude? Let us look at it and judge.

Take the first supposition, namely, that St. Luke's initial chapter stands on a different footing as to authenticity from the rest of his chapters, and try it by a very simple test. The Authorized Version of the New Testament has been officially revised twice during the last forty years. As a result we have two revised versions, the one known as the Westminster Revision and the other known as the American Revision, the latter differing from the former in no very important respect, though possessing the advantage of a somewhat more recent touch. The men who conducted these revisions were especially selected for their competency. They were the best scholars who could be found in England and America for this important undertaking. They were experts and widely recognized as such. In their knowledge of New Testament Greek and in their acquaintance with the history of manuscripts they confessedly stood unsurpassed. Now, then, what did these scholars do? They put in brackets the first eleven verses of the eighth chapter of St. John's Gospel, a passage than which none other, perhaps, in the whole New Testament is more dear to loving hearts, and they wrote in the margin, "Most of the ancient authorities omit this." Do you suppose that the men who had the honesty and the courage to bracket the story of the woman to whom Christ said, "Go, and sin no more," because the evidence of its authenticity was defective, do you imagine that these men would have lacked the honesty and the courage to bracket the story of Elisabeth and Mary, had there been, in their judgment, any serious grounds for questioning the authenticity of that? No. St. Luke's Gospel is not a patchwork; it has continuity and integrity; and when we hear discredit cast upon the first chapter we may be very sure that it is a case where the wish is father to the thought.

**B**UT why should the wish be father to the thought? Could anything possibly be more beautiful than this marvellous narrative, whether we judge it by the literary or by the spiritual standard? Its purity is as the purity of driven snow, its simplicity is the simplicity of lips that know not how to frame a lie. The smoke rising from the altar of incense moves not more directly heavenward than does the soul which yields itself believingly to the story's power. Two of the great hymns of the Church, the *Magnificat* and the *Benedictus*, find here their origin and warrant. Nowhere in all literature, Hebrew or Gentile, has such a sacred glow been thrown over motherhood as in this precious idyll of the Incarnation. No wonder that, in the days before Art had divorced Religion, the painters found their highest thought of woman and their fairest dream of childhood given embodiment and form in this same Gospel of the Infancy. Whence then such an eagerness on the part of some to bring discredit upon the narrative? Pictures of surpassing beauty are not so numerous in the gallery of the soul that we can afford to blot the most surpassingly beautiful of them all. There must be some explanation of this destructive mood. Men do not take to image-breaking without cause. It cannot be that those who are seeking to destroy our confidence in St. Luke's story are doing so out of mere wantonness, sheer love of mischief. No, the issues are too grave, the consequence too serious to allow of our thinking that. What then? Is there a conscientious, an honest motive that can be attributed to the iconoclasts? I think there is, and I find it in their conviction that any narrative which exhibits miraculous features is for that very reason inherently incredible. The scholarly misgivings as to the manuscript authority for St. Luke's story of the birth of Christ would quickly fade away, were it not for the far deeper misgiving veiled under the now familiar dictum, "Miracles do not happen."

There is no use, my friends, in shutting our eyes to the fact that a serious movement is on foot to formulate a non-miraculous Christianity. God forbid that I should speak harshly or bitterly of those who are engaged in this attempt. Their motive is a perfectly intelligible, and, from their point of view, an entirely praiseworthy one. Convinced, somewhat prematurely as many of us venture to think, that modern science will speedily make an end of ancient faith unless something be done and quickly done to prevent it, they are bent on saving the ship of the Church by the process known in admiralty law as jettisoning the cargo. A ship's crew jetti-

sons the cargo when it throws overboard so much of it as may be necessary to lighten the craft and thereby save it from foundering. But sailors who, under stress of a panic, cast away the very most valuable portion of the ship's contents, though they may be acquitted of an evil conscience, cannot be rightly credited with either coolness or discretion. Granting that the Church of Christ is tossed with tempest, as undoubtedly it is, buffeted by adverse winds, threatened by lightning, the proposal to jettison those articles of the Creed which tell of miracle is not likely to help matters. If the Church's hold on life can only be maintained by its losing hold upon the great affirmations that have made our own life enduring, there are not a few of us who would mournfully ask, Is then the Church itself worth saving? If so much must go, why not let the rest go, too?

But is there any real reason why so much should go? If there be, I confess I cannot see it; I know not what it is. Modern discovery has, no doubt, thrown a great deal of light upon some of the subjects dealt with in the Apostles' Creed. It has greatly enlarged our conceptions as to the extent of the material universe, and has correspondingly modified our estimate of the relative position which our own earth holds in the cosmos. It has added new planets to the old list and enormously multiplied the census of the stars. Moreover, we have learned, through the study of animal life, much more than used to be known concerning the human body and the interdependence of the material and immaterial elements which unite to make it what it is. But when you have said that much, you have said about all there is to say. Two or three of the articles of our belief have been illuminated by the larger light thrown upon them by what we call scientific research; not a single one of them has been invalidated.

**M**UST I count my faith in God as "Maker of heaven and earth" in the least degree affected for the worse by my having learned that the earth is spherical rather than flat, and heaven an illimitable stretch of ether instead of being, as was supposed, a huge, star-lit dome, arching the world? I say, No; my faith has not by these discoveries been affected for the worse; it has been affected for the better. I have exchanged a petty notion for a sublime vision. My interpretation of the first article of the Creed has gained in length and breadth and depth and height, but the article itself calls for no revision, demands no restatement. What it said a thousand years ago, it says today. Not a syllable of the majestic affirmation is outworn. Were we given the opportunity to rewrite the sentence in the light of modern knowledge, we should find it impossible to improve upon it in the slightest particular. By nothing that we could say should we add aught either to its dignity or to its significance. "I believe in God the Father Almighty, Maker of heaven and earth"; so said the Christians of the primitive age; so say we. Our new knowledge has not necessitated a contradiction of the statement, a denial of the doctrine; it has simply made our present-day interpretation an ampler thing than was their ancient one. And may I urge that this distinction which I have just drawn between an interpretation of an article of the faith and a flat denial of such article is the touchstone by which to test the genuineness of one's own loyalty to what the Church would have us believe. Take, for instance, the statement, "On the third day, He rose again from the dead." That opens to enquiry a whole range of questions as to the relation between the natural and the spiritual body of the Lord, the body that was taken down from the cross and laid in Joseph's tomb and the body in which the risen One appeared to Mary Magdalene, to Simon Peter and to the two at Emmaus. There is room for endless theorizing here; one theologian may hold one hypothesis and another theologian another. But this theorizing and these hypotheses must in every case be reconcilable with the record; they must frankly take account of the empty tomb, if they are to be reckoned legitimate interpretations of what the Creed affirms. If a man says, "I accept the doctrine of Christ's resurrection, but I accept it simply in the sense of His having survived death, as we all of us hope to do. That anything happened to His body after His decease different from what usually happens, I distinctly do not believe": if a man say this, he is not "interpreting" the fifth article of the Creed, he is de-

nying it. His hypothesis has passed beyond the Creed limit. He no longer construes, he rejects. And so also of that article of the Creed which compresses into a single sentence the Gospel of the Infancy. To say that it cannot be believed because it alleges an impossibility is simply to beg the question. Who shall say what is possible or what is impossible, when it is a Son of God who is making either His entrance into or his departure out of the earth life? If we take the ground that Almighty God cannot, under any circumstances, "do a new thing,"\* of course the wondrous birth must disappear and all else with it in the Gospels that has the look of being unparalleled and strange. But this is a position which modern science is showing an ever-increasing reluctance to assume. Too many "new things," unaccountable under old theories, have been coming to light of late to make such dogmatizing safe.

No, dear friends, we may keep our Christmas, when it comes, with a clear conscience, saying the old prayers and singing the old songs. The central feature of the Gospel of the Infancy has not been made incredible by science, nor is there the least likelihood that it will ever be.

ADDENDUM †

My dear X: I cannot refuse a plea for counsel based on such grounds as those that make the beginning and ending of your letter, and I will try to tell you frankly just how I feel about this whole unhappy business. First of all, let me say that, in my judgment, it would be difficult to overstate the seriousness of the crisis that is upon us. The questions involved in the controversy go down to the very roots of the Christian religion, and beside them all the other issues that have been under debate in the Episcopal Church, since its colonial days, seem inconsiderable.

I take it that what we are trying to find out is whether there be room in the ministry of this Church for men holding to a "non-natural" understanding of the Apostles' and the Nicene Creeds; whether, for example, a man who believes with Matthew Arnold that, if anything be still left of the sacred body which Christ wore on earth, it lies mouldered where it was laid

"In the lone Syrian town"

can, with a clear conscience, stand up in church and say "On the third day He rose again from the dead"; or whether, again, believing that Jesus was the son of Joseph, born as all other children of men are born, he can without reproach, on the Sunday mornings in Advent, read to the people, knowing that they will receive it as authentic history, a story which to his own mind is folk-lore and only that. I confess that, with my present light, I cannot see how such a course is possible for an honest man. You meet this, perhaps, with the *argumentum ab silentio*, and remind me that SS. Mark, John, Paul, and Peter "know nothing" of the Virgin Birth. I acknowledge that I am sadly out of fashion in not attaching weight to this "know-nothing" argument; and yet it does not strike me as conclusive. If these writers had said anything that conflicted with the Virgin Birth, it would indeed mean a great deal; but inasmuch as they say nothing that is out of harmony with that doctrine, and do say some things that are singularly consonant with it, their reticence does not disturb my faith.

When the Bishops, some years ago, in a Pastoral Letter, found "fixity of interpretation" to be "of the essence of the Creed," they stated what, in my humble judgment, is the opposite of the fact; but surely there must be a middle ground between a bald literalism, and a wild liberalism, between, in other words, a legitimate interpretation and a sort of interpretation which it is next to impossible, if not quite impossible, for an unsophisticated mind to distinguish from blank denial. To illustrate: Latham's book, *The Risen Master*, propounds a theory of our Lord's Resurrection quite unlike that which has been commonly received in the Church, and yet he says nothing that cannot be construed in strict harmony with the narrative as it stands. He avails himself of all the light thrown upon the subject by modern science, and at the same time is loyal to the record; in other words, he interprets without denying. *Per contra*, I heard the other day of a clergyman of our Church beginning an extemporaneous prayer, publicly offered in the presence of a congregation, with these words, "O God, if Thou art." Doubtless the author of this extraordinary supplication would defend himself by saying that he had merely "interpreted" according to the wisdom given unto him, the first article of the Creed; but to my mind, he appears to have enunciated what logicians call the contradictory of it. . . . And now, to come directly to the Creed as having a somewhat different *status* from the other portions of the Prayer Book, I understand the Anglican position to be this: That the Creed must be interpreted in the

light of what is said in Holy Scripture,‡ and that any interpretation is permissible that can be shown to have the general consent of Scripture back of it. Thus, in the frequently instanced case of the eleventh article of the Creed, I do not admit that I am nullifying the doctrine of the Resurrection of the Body when I interpret it in the light of modern knowledge; and why not? Simply because I am able to meet all the objections which science raises, on chemical and biological grounds, by an appeal to St. Paul's exposition of the very doctrine to express which the article in question was framed.§ To assume, as is commonly done, that none of those among whom the Creed took its origin understood the words in St. Paul's sense, seems to me unwarrantable. And so with all the other articles of the Creed; I find not one that is not backed by Scripture language. Much depends, of course, upon the philosophy of Nature which a man happens to hold. The spiritual philosophy of Nature has been my meat and drink ever since I began having serious thoughts upon the subject; but even so, I have to confess to finding nothing "materialistic" in certain statements in the Gospels which evidently to your mind have no other aspect. I want to be much more sure, than I now am, that matter has no rights which spirit is bound to respect (to paraphrase the Dred Scott decision) before I determine that I must blot the prologue of two of the Gospels and the epilogue of all four of them, if I wish to free myself from the suspicion of being a materialist in disguise. There is, I think, something to be learned on this point from Augustine's experience with the Manichaeans, as detailed in the *Confessions*. With respect to the resurrection body of Christ, I am content to follow the New Testament narrative in all its literalness, even up to the under surface of the cloud which received Him out of their sight. Only when I have reached that level, do I become agnostic.

But I am talking too much about my personal beliefs. That is not what you looked to me for. Let us turn to the practical side of the question. You ask, What are we to do: Stay in or get out? My reply is: Do nothing rashly or in haste. You say you love the old institution despite the folk-lore, etc. Well, perhaps longer brooding over this very fact that you do love the old institution may awaken in you the surmise that possibly the institution would never have acquired those characteristics which have made you love it had it been built up around any other group of ideas than that around which, as a matter of fact, it has been built up. Would Christmas and Easter, to take palmary instances, be exactly what they are, I wonder, if the two events for which they stand had all along been understood to be miraculous only in that spiritual sense in which Romanists are told to believe that "the miracle of the altar" is wrought, namely, with no visible concomitants, no environment of evident fact? It may be possible—it must be possible, since credible brethren are telling us that it is so in their case, to hold the dogma of the Incarnation in all its fulness while maintaining that Jesus was the son of Joseph. But will it long be possible? Will it be possible after hard-headed critics have begun to ask the question, "Why then should we be required to believe that He was not a sinner like the rest of us? You take the burden of one miracle off our shoulders only to impose another, for the sinlessness of Jesus is the greatest of all miracles." Look at it, moreover, from the side of cause and effect. Does a Gospel of the Resurrection "spiritualized" into a ghost story adequately account for the upspringing of Christendom? When criticism shall have dwarfed the "holy Nativity" into a common birth, and the "precious death" into a common dying, will not sensible people quickly reach the conclusion that the whole story, from first to last, is but a cunningly devised fable? You speak of the mention of "the third day" in the Creed as if it were an obvious instance of superstition. For myself I do not feel sufficiently acquainted with the resurrection process to be able to affirm with any confidence (apart from revelation) what the rising of a Son of God from the dead, supposing it to occur, might mean. Time is a great mystery, timelessness a greater; and for aught I know, the interval period so carefully noted in both Creeds under the words "the third day" may have some far-reaching signification that quite transcends the almanac. . . . Your doctrinal position, if I understand it, is not unlike that of the Rev. Stopford Brooke, one of the keenest and most devout intellects of the Victorian period. He broke with the Church of England on this very question of miracles, and, with a fine courage and a splendid sincerity, went out, not knowing whither he went. I can fully understand the feeling of those who think with the editor of *The Hibbert Journal*\*\* (see the opening article of the current number) that the time has come frankly to disavow the ancient distinction between the Church and the world, and to set up a theistic society into which "all people that on earth do dwell" may come, with no questions asked save the single one, Do you love goodness? That would mean, no doubt, getting rid of a somewhat troublesome dualism; we should no longer have the scandal of bad men in the Church and good men out of it; but I cannot help fearing that the large comprehension would be secured at too great a cost, and would mean the loss out of human life of certain powers, the pres-

\*Isaiah 43:19.

†Extracts from a letter written to a young clergyman in response to an appeal for counsel in view of the difficulties of the times, and here printed because of its covering some points, germane to the subject, but not handled in the sermon.

‡See Article VIII of the Articles of Religion.

§ I Corinthians 15.

\*\*"Church and World," *Hibbert Journal* for October, 1906.

ence of which in the organism, or, if you please, the organization, we name the Church, has helped us on to where we are. That such a world-Church would be warmly welcome in some countries, and by some races, is not unlikely; but I cannot think that English religion would feel like making terms with it.

But I must bring this already too long letter to an end. What all this means to me I will not attempt to say. I am no such expert as you are in the new learning. The Higher Criticism came too late for me to master it. Indeed, I make no claim to profound scholarship in any field; but, as you know, for you make reference to the fact, I have given much thought to the principles of ecclesiastical unity, and have devoted forty years to a continuous effort after a better understanding among believers. I have labored for peace; and now, in the very Communion which some of us have fondly hoped might prove the rallying center, there come these ominous tokens of a possible disruption such as would make my dream that "iridescent" thing the critics have always insisted that it was. But old man that I am getting to be, I am not quite ready to fall into the querulous mood supposed to be proper to old age. It may be that some larger unity than that of which I have been dreaming all these years is in store for Christ's flock, and that to your ideas is to be granted a victory of which my narrower ones were not deemed worthy. But I doubt it. Believe me.

Faithfully yours,  
W. R. H.



### A CHRISTMAS TALE

'Twas the little Lord Jesus, but men knew not;  
They thought Him a beggar child,  
As He wandered in search of a shelter kind  
From the blast so rude and wild.

First He knocked at the houses where rich folk lived,  
But they sent Him on His way;  
Then He knocked at the humble homes and poor,  
But they would not let Him stay.

At palace and hall, at hovel and cot,  
He heard the merry din  
Of Christmas revels and laughter gay,  
But none would let Him in.

At last He came to a stable low  
Where ox and ass and sheep,  
Half drowsing amid the fragrant hay,  
Their vigil late did keep.

He gently knocked and He whispered low,  
"Dear beasts, may I enter here?"  
"Yea, enter!" they cried, and they knelt to Him,  
"Hail, Jesu, our King most dear!"

So once again, as in days of old,  
His shelter was a stall,  
And the gentle beasts watched over Him  
Who is Lord and God of all.

Perhaps He will knock at your door tonight;  
Will you know Him if it be He?  
"Inasmuch as ye did it to one of these,  
Ye have done it unto Me!"

RUTH E. LONGWELL.



### CHRISTMAS

The shepherds were all fast asleep,  
The watchman was protecting sheep,  
When suddenly, a radiant light  
Showed everything; it was so bright;  
And angels came from heaven to sing  
"Fear not! For unto you we bring  
Good news, for unto you this day  
In the city of David, far away  
Is born a child—'tis Christ the Lord!"  
And up into the sky they soared.

ISABELLE PERRIN.  
(Aged nine years.)

### A CHRISTMAS MEDITATION

BY THE REV. FLOYD W. TOMKINS, S.T.D., IN THE CHURCH NEWS  
OF THE DIOCESE OF PENNSYLVANIA

ANGELS and shepherds, wise men and a star, gifts offered to a Babe in a manger surrounded by "beasts of the stall," a "Lowly Maiden Mother," and Christmas Carols filling the air for nineteen hundred years! "Mysticism," cries the modern philosopher! "The divine touch of human love and guidance," cries the believer. "Everywhere, Christmas tonight," sings the child as he looks with shining eyes at the lighted Christmas Tree, or holds his overflowing stocking, which Santa Claus has so generously filled. Nor can the elders escape the contagion. No amount of labored reasoning can deaden the enthusiastic observance of Christmas Day, and "Merrië Christmas" is the greeting which makes the atmosphere vocal with honest joy.

We thank God for the mysteries which surround the day. Home and Church are made beautiful with "the fir tree, the pine tree, and the box together" and the Sanctuaries are beautified indeed thereby. It is the "Spirit of Christmas," a spirit which came to the old earth when Christ was born in Bethlehem centuries ago; a spirit which is needed in the struggle between faith and doubt, materialism and philosophic speculation, so mighty in the world today. Oh, the joy of our hearts that once in the year at least poetry and music and dreams and visions and love hold sway, and that the hearts and lives of men are led by "A Little Child"!

And what else could we expect when God comes to earth with a message of salvation? Are not the angels' music, and the shepherds and their sheep, and the star, and the Wise Men, and the Sleeping Babe the gentle, loving results of a mercy which would lift human lives from the hard experiences of struggle to the rich mysteries of a heavenly care? Is not the very poetic abandon of Christmas time a proof of the meeting between earth and Heaven, of the kissing of righteousness and peace declaring a union never to be broken? Do we not prove all the sweet reality of the "Old Story" of Bethlehem when we think of giving rather than receiving and when we long to bring cheer to the lonely and poor and sad everywhere?

Dear Christ, help us to be glad in the dear story of Thy birth, so beautiful in its simplicity, so glorious in its vision of open skies and angel songs. Blessed Christ Child, makes us all children in happiness and faith and purity at this Christmas time, for so only can we enter the Kingdom.



### TO A NEW-BORN CHILD

WHOSE PARENTS HAD BEEN RECENTLY BEREAVED OF A LITTLE SON

O little child whom God in love hath made  
To draw us to Himself—a solace sweet—  
To compensate our loss—to teach us trust  
And faith in Him who doeth all things well;  
We yield Him thanks, our hearts with love o'erflow  
At this fresh token of His love and care.

God sent thee here to cheer our saddened hearts,  
So bruised and sore and aching with their pain.  
Sweet messenger of joy and hope and love,  
We know thou'rt come from Him to soothe and bless,  
To take away the sting and bitterness  
Of grief, and lead us on to higher things.

Thy little throbbing heart against our own  
Awakes in us new life, revivifies  
The hopes and high resolves of other days.  
Thy little hands, whose weakness is their strength,  
Hold in their clasp a power beyond our ken,  
To keep us in the strait and narrow way.

Help us, O God, to lead this little one  
In paths of righteousness and joy and peace,  
To love the pure, the good, the beautiful,  
As found in Christ, the true and Living Way.  
We dedicate our child, O Lord, to Thee,  
May she be Thine to all eternity!

MAY L. RESTARICK.

# The Preparation in the Home for Christmas

By Charlotte E. Forsyth

Superintendent of the Department of Religious Education of the Diocese of Pittsburgh

**I**MMEDIATELY upon His coming into the world the teaching power of our Lord's life began. The fact that He came, a little child into a human family, forever raised and glorified the home above all other social institutions. It cast also, a new light upon the significance of family relationships and revealed to us that through those contacts one best and most naturally learns to know God, and that by means of them, God makes Himself known to us.

All this has an important bearing upon the matter of religious teaching in the home. Parents have at the Christmas Season unrivalled opportunity to interpret the message which our Lord came on earth to bring. It is easy to teach children about God's love because of their responsiveness, it is easy to teach them the meaning of Christmas because of their natural interest in children, hence in the Christ Child, and also

**F**IRST, it is well to remember in dealing with children, that the power of appreciating the true and beautiful ripens slowly and that time and pains should be spent upon its development. In order, therefore, that the greatest benefit may be derived from Christmas, the seasons should be carefully prepared for. Now Advent is the period of preparation for Christmas, meant to be used not only in the Church but also in the home. These weeks should be utilized to their utmost, and much can be done to heighten the sense of joyful anticipation, to strengthen the feeling of family solidarity and to turn the attention of children in the direction of unselfish thought for others.

Among the important things which a family should do at this time is to sing together Christmas hymns and carols. These are easily memorized and should be sung in unison with



CRÈCHE ON THE GROUNDS OF ST. BARNABAS' HOME, GIBSONIA, PA.

The crèche illustrated here was placed at the entrance of the grounds of St. Barnabas' Free Home, a home for sick and incurable men and boys, under the care of the Brotherhood of St. Barnabas, and located out of the city in the Pittsburgh metropolitan district. Around it were evergreen trees that had been planted for the purpose.

Brother Hance, the Superior of the Order says that the crèche was one of the most beautiful things he had ever seen. His purpose in erecting the crèche was that it might serve as a silent witness out in the rain and storms that the Christ had nowhere to lay His head. The crèche attracted much attention, both by day and by night, at which time it was illuminated. Automobiles and street cars stopped to look at it. And some people knelt before it to say a prayer, or stood before it a long time in silence.

Brother Hance states that the preparation of the crèche was comparatively simple and inexpensive and all out of proportion to its teaching power. He proposes to repeat the crèche for the coming year.

because of their ability to enter spontaneously into the spirit of joy.

We recognize, however, that the powerful industrial civilization, of which we are a part, holds us in its iron grip and that its tendency is to crush down the spiritual elements of life and to substitute for them an empty materialism. Nowhere is this more apparent than in the modern commercialized Christmas. Men have sought to turn its spiritual meaning into material gain with the result that the true significance of the season is being obscured, and that our attention is being centered upon the glitter of cheap toys rather than upon the glory of the hidden reality. It is fast becoming a time of intolerable strain, anticipated with dread, followed by a reaction of dampened enthusiasm. Children, along with the rest of us, suffer from this unhappy condition, and are, thereby, being deprived of their Christian birth-right. It is a hard problem to face, but one thing is clear, that only in the Christian homes can it be solved. We ask ourselves, therefore, what can the parents do to help bring about a more favorable attitude towards this loveliest of lovely seasons?

or without accompaniment. Good mechanical musical records are valuable but should not take the place of group singing. The family should learn to join in with the unseen musicians. This home singing may constitute one of the strongest bonds of family union, "The unity of action and of feeling, the development of emotions above the day's irritation and strife, help to the experience of new joys in family living." The words of the hymns, aided by the movement of the rhythm, become a permanent sub-stratum of thought, and play an important part in reinforcing and enriching the personality. Any time of day is a good time for singing, but for the family, evening perhaps is best; twilight, at family prayers, or at bed time. Good carols have been added to the appendix of the New Hymnal and the Ditson *Collection of Ten Traditional Carols* (10 cents, published by Oliver Ditson Co., Boston) gives both words and music.

Reading aloud to the family group ranks second in importance among the many helpful things which parents can do. The incomparable beauty and simplicity of the King James' Version of the New Testament Story makes it ideal for this

purpose. It is sad to see in many American homes children who can glibly recite the whole of:

"T'was the night before Christmas, when all through the house,  
Not a creature was stirring, not even a mouse."

and who are unfamiliar with the equally rhythmical and easily learned cadences of Saint Luke:

"Now there were shepherds abiding in the fields,  
Keeping watch o'er their flocks by night,  
And lo, the angel of the Lord came upon them,  
And the glory of the Lord shone round about them,  
And they were sore afraid."

Other Christmas stories, of course, should be read. Dickens' *Christmas Carol* and the delightful account of Christmas in *Pickwick Papers*, Van Dyke's *The Other Wise Man*, *The Birds' Christmas Carol*, Ruth Sawyer's *The Voyage of the Little Red Cap*, *The Story of the Little Gray Lamb*. Excellent collections of Christmas stories are to be had, among them, *This Way to Christmas*, by Ruth Sawyer, and, perhaps best of all, *Christmas in Legend and Story*, by Smith and Hazeltine. Most public libraries have good lists of children's books and this short one quoted here, may be supplemented by them.

ANOTHER thing which helps to give poetic setting to religious thought is a crèche. Good ones are rather expensive. A beautifully artistic one of seven figures can be had for \$28.00 at the Toy Furniture Shop, 227 Benefit Street, Providence, R. I. Much less expensive ones may be procured from Church furnishing stores and even from department stores. Sometimes in the ten cent stores, lovely crèche cards are to be had, the figures of which can be pulled out from the center as in valentines. These cards were large and well colored, and inexpensive enough to be within the reach of everybody.

Why do we not use the original family altar, the mantle piece, for special decoration? A good picture of the Nativity or of the Madonna and child might be hung in the center and candles placed on each side. These candles could be lighted on Christmas Eve, while the carols are being sung and, if the stockings were hung below there would be something to counterbalance the Santa Claus idea.

Last of all there should be, all through the Advent Season, constant and gentle insistence upon the importance of the regular service in the church on Christmas morning. This should be made the climax of the day, and, if the children are prepared to enter into it intelligently and happily, they, too, will find delight and satisfaction there.

It is well worth all the time and effort which it takes to emphasize these things in the home, for it is in such ways that the atmosphere is created in which true religious concepts of Christmas may be formed. Happy and holy associations with the season are thereby woven into the very fabric of the lives of the children and these in time will become fragrant memories which will do much towards building up in them a secure and abiding faith.



### WHAT IS TOC H?

ONE of the disadvantages of tremendously simple things is that they cannot be explained. Marconi House could doubtless give some definition of wireless in one sentence, but the dictionaries hide behind vain repetitions when they try to define love and death, honor and faith, and joy. Yet every man in Canada knows more about these things than he does about wireless. And when one of them asks (as he often does) "What is Toc H?" you are beaten at the start in any attempt to find an answer in one sentence. For love and death, honor and faith and joy, play such a part in the idea of Toc H that it becomes merely too absurdly simple for words. Words failing, you must seek the answer in the lives of men. So much, then, by way of excuse for the many sentences which follow.

Talbot House (for "Toc H" is merely an affectionate diminutive, the signaller's trick for saying "T H" in the noise of war) was a house that Love built, love literally among the ruins. It stood in one of the main streets of Poperinghe, a country town as squalid as any in Belgium, but one which the British and Canadian soldier knew as the first upstanding and habitable place when he came out of that semi-circle of unspeakable mud and suffering—the Ypres salient. Through

the efforts of Neville Talbot, an Army chaplain, the house was opened in December, 1915, as a club house for the garrison, and it bore his name and that of his brother, Gilbert, a brilliant young Englishman who fell in action, near by, in the July previous. It would not be possible, even were space given, to tell the story of the humor and light heartedness which reigned in the old Talbot House, or of all that love, human and divine, wrought there in the face of death. A great part of its gospel was contained in the phrase painted up within, "All rank abandon, ye who enter here." The Mayor of Poperinghe recently said of it: "From the first it scattered abundantly the seeds of good . . . beloved for its benevolence, serving as a refuge for the thousands of British troops who found there succor for body and soul."

The Ypres salient has disappeared from the atlases, but Talbot House remains as a legacy of that time and place. When peace came, it brought no peace, but instead, many disillusionments and new sufferings and meaner conflicts. Toc H has had no cause, then, to cease from work or to change its purpose. The transference of battlefield from Flanders to Britain and the Dominions, and the exchange of bomb and bayonet for the common struggle of civilian life, have naturally demanded that the new Toc H should find forms of expression outwardly different from the old.

IN 1919, when all else, including many of our hopes of a "Home for Heroes" had been demobilized, P. B. Clayton, M.C., the first padre of the original house, together with twenty of the Old Guard and about \$250, set out to re-mobilize Toc H in England and to establish houses which, as that in "Pop" had been an oasis in the wilderness of war, should be a home oases in the desert we call peace. Hundreds rallied round, and by their side is now mustered a new generation from school, factory, and office, of thousands pledged to uphold and hand on the Spirit of Comradeship and Service so finely displayed by the "Elder Brethren," and to honor them by working for the ideals they might have achieved had they lived. *They are drawn from most of the honest occupations and from every rank of society; if one sells laces and braces in the market, another is the Prince of Wales.* In the office and the factory, the parish and the council, they have necessary ranks and titles, but in their spare hours spent in Toc H they have none. They are of all shades of political opinion, and owe allegiance to all kinds of Christian denominations: they are not asked to compromise on any code of belief, but only to believe loyally according to individual conscience. *It is not an "Ex-service" organization, but a League of Youth, with but two aims, the simplest possible, "Being" and "Doing."* Toc H, then, is a club of good fellowship for "Everyman" who is in sympathy with its aims; it is a living memorial, to carry on the work of those who died for humanity, and it is a power-house for helping others. Its members pledge to serve daily, "the old and young, rich and poor, hale and sick; to cheer the way of the lonely with the laughter that is learnt of friends, and so preserve a living memorial of those who, by laying down their lives in the cause of humanity, kindled anew in the heart of everyman the embers of the undying fire."

It was in 1922 that the movement spread to Canada. In February of that year "Tubby" Clayton came to Winnipeg, and soon gathered around him a small group of men, some of whom had known the old house in "Pop," and formed the nucleus for a Canadian branch. His trip was not in vain, for, after his departure, Toc H became an established fact in Winnipeg, and in less than two years had grown to such an extent that the parent organization deemed it advisable to open a house. Just a year ago, Mark 1, which is situated at the corner of Assiniboine Avenue and Kennedy St., was formally opened by Sir James Aikins, the Lieutenant-Governor of Manitoba. The house was purchased with the aid of a loan from headquarters, London, and it is for the purpose of repaying this loan that the local club is making an appeal for money. *Once paid for, the house becomes self-supporting and further appeals for funds are not permitted.*



IF THE CROSS of the Incarnate redeemed us, the life of the Crucified justifies and saves.—*Swete.*

# 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.

## A MEMORIAL TO THE REV. EDWARD LINCOLN ATKINSON

To the Editor of *The Living Church*:

A good many of your readers will, I am sure, remember the Rev. Edward Lincoln Atkinson, a graduate of Harvard and of the Episcopal Theological School in Cambridge; assistant minister at Christ Church, Springfield; vicar of the Church of the Ascension in Emmanuel Parish, Boston; and rector of the Church of the Epiphany in New York City. By an accident, his life was cut off before he reached the age of forty, but already he had done a remarkable work for the Church, especially among the poor, and among college students. Had he lived, he would certainly have been a distinguished figure in the Church today.

Mr. Atkinson was born in Reading, Mass., and there spent his boyhood. Though we have had a mission in Reading for eleven years, only this year is a church being built, to be finished in about six months. The parish has voted to make the chancel of this new church a memorial to Edward Lincoln Atkinson. They are doing this from no commercial motive, and the chancel will be his memorial if no help is received from without the town. But I have felt so confident that friends of Mr. Atkinson everywhere would be glad to make this chancel radiant, that I am asking you to let them know through your pages that there is to be such a memorial, and that if they will send to me such gifts as they may care to make for this purpose, I shall acknowledge each gift, and forward it at once to the treasurer of the parish. It would be a satisfaction if the whole chancel might be built by his friends; but in any case, I trust that we may at least add beauty and dignity which would not otherwise be provided by the local congregation.

CHARLES L. SLATTERY,

Bishop Coadjutor of Massachusetts.



## CHINESE MISSIONARIES SAFE

To the Editor of *The Living Church*:

WILL YOU please convey the following message to the relatives and friends of missionaries in Central China?

Recent newspaper dispatches concerning activities of bandits in Central China have undoubtedly caused serious apprehension in the minds of many friends of members of our staff in the Missionary District of Hankow. In answer to our inquiry, Bishop Roots cables that in the Provinces of Hupeh and Hunan, which comprise the Diocese of Hankow, the situation is not nearly so bad as has been represented. He assures us that all missionaries are safe and that there is no cause for anxiety.

We shall be grateful if you will spread this reassuring information as widely as you can.

JOHN W. WOOD.



## THE CHRISTIAN NURTURE SERIES

To the Editor of *The Living Church*:

MAY I beg the courtesy of brief space in your correspondence columns on a matter which, although not perhaps of such seriousness as to be obvious, is nevertheless somewhat embarrassing to a cause in which many of us believe.

A short time ago, a publishing company, which puts out a very worthy course of Church school lessons, sent to its mailing list a card quoting from our parish paper here a paragraph which stated that, after examination of many other courses, we had chosen this one. This paragraph was from an article under our Settlement House heading, having to do only with our simple mission school there. But the advertisement did not so state.

Inasmuch as I happen to be a member of the Department of Religious Education of the Church, of the Province, and of my Diocese, and a member of the Church School Commission; since I was fortunate enough to be one of the original Christian Nurture group, a member afterward of the Junior and Senior Council of the Christian Nurture Series, etc., this advertisement has been interpreted by many as a defection from the Christian Nurture cause. I would not ask that any contradiction of this be made for my own sake; but, for the sake of the cause I so sincerely believe in, I am reluctant to allow even a slight rumor to arise that a simple believer, such as I, has turned disbeliever. I have been astonished to find the matter acquired any scope of comment, but my friends urge me to straighten out this slight misunderstanding. Please believe I write this with very real reluctance, for I do not wish to seem to hold my own example at all influential. But I am more reluctant to permit any seed of distrust of the Christian Nurture Series to germinate, however tiny a seed it may be.

The publishers have, with fine spirit, apologized and promised not to quote this paragraph further. But this letter is an endeavor to erase its original sending. It is only just to the Christian Nurture Series, however unintentional may have been the purpose of the firm to create the comparison unexpectedly drawn by some to whom, despite my small deserving, I am a straw to show what way a wind blows.

St. Mark's Church,  
Minneapolis, Minn.

PHILLIPS E. OSGOOD.



## THE ADORATION OF JESUS

To the Editor of *The Living Church*:

I HAVE read with interest, from time to time, the arguments advanced by some of your correspondents, in favor of the Adoration of our Blessed Lord, in the sacrament of His Body and Blood, as well as in special services of Adoration, based upon that sacrament, and I have been surprised to see it urged, again and again, that wherever our Blessed Lord is present, there we are in duty bound to adore Him.

I believe, with all my heart, in the real presence of our Lord in that sacrament, and that, because of His presence there, we are bound to treat the sacrament with reverence. I remember St. Paul's admonition "He that eateth and drinketh unworthily eateth and drinketh condemnation to himself, not discerning the Lord's Body."

But while I am sure that this is true, I am also sure that Jesus Christ is just as truly present in each one of His disciples as He is in the sacrament of the altar and, therefore, that when we are standing in the presence of each other, as Christian people, we are just as much standing in the presence of Christ, as we are when we meet Him in the sacrament of His Body and Blood. St. Paul declared, "For as many of you as have been baptized into Christ, have put on Christ," and again he says "Know ye not that we are the Temple of God, and that the Spirit of God dwelleth in you." And Jesus Himself prayed to His Father for His disciples just before His betrayal, "that they all may be one, as Thou Father art in Me, and I in Thee, that they may be one in us. . . . I in them, and Thou in Me, that they may be perfect in one."

Even if we had not these words of Jesus, and of His Apostle St. Paul, it would be certain, that, if Jesus Christ is *really and truly* present in the sacrament of His body and Blood, then, after we have received that sacrament, He is just as truly and in the same way, present in us, as He is in the elements of the sacrament. For otherwise, we should not be receiving Him "unto our hearts by faith with thanksgiving."

This is a wonderful truth, which most of us Christian people have entirely overlooked. It is a lesson we need to learn, and if we had really learned it, how different we should conduct ourselves towards our brethren.

I can see no sin in our adoring Jesus Christ, whenever we believe ourselves to be in His presence. But, why should we adore Him, as present in the elements of the sacrament of His Body and Blood, and pay no reverence to Him in any way,



when we stand before His presence, as we meet our brethren? Is there not a great danger lest, by many special services of adoration in the presence of the consecrated elements of His sacrament, we shall lead men to overlook a truth, which is just as important, and shall teach them to feel that they are never really in the presence of Jesus Christ, except when they meet Him in the sacrament of His Body and Blood?

Concord, N. H.

RICHARD W. DREW.



### INDORSES WORK AMONG IGOROTS

To the Editor of *The Living Church*:

THE THREATENED resignation of all or part of the members of the mission staff of St. Mary the Virgin, Sagada, among the Igorots, has stunned and bewildered many Churchmen. May I, as a missionary priest located at Bontoc, eleven miles from Sagada, and since July on furlough, express a few thoughts in regard to the present disturbing situation, a situation of which there was no premonition when I left the Islands.

There is nothing to be gained from any criticism of the action of the clerical and lay members of the mission staff who threaten to resign, or who have already done so. Nor is criticism of the Bishop of the Philippine Islands helpful. Doubtless mistakes have been made on both sides; missionaries are very human. Our chief concern as Churchmen in this country, unable to have first-hand knowledge of our work among the Igorots, is in regard to the value of that work. Is it, after all, worth saving? Or is it now futile and hopeless?

Certainly we have never been led so to consider it in the past. Although I have never been a member of the Sagada staff, I have for sixteen years been a member of the mission staff at Bontoc, which is only eleven miles distant, and it is my strong conviction that too much good work has been done in Sagada to warrant the Church's abandonment of that mission because we have not men nor money with which to establish more missions among the Igorots. So many well nigh insuperable obstacles there have been overcome in the past that one is surprised at the present disheartenment.

Of the Church's work at Bontoc, not much, comparatively speaking, has been said or written, and quite intentionally so as far as I am concerned. But I am firmly convinced that it is a work well worth while, even though we have no men nor money, to open work in other towns, and even though there is a Roman Catholic mission and has been for sixteen years in the same town, Bontoc. In one of our out-station towns there has been a Roman Catholic mission for the last ten years. The Belgian fathers, with whom I have thus become acquainted, are deeply earnest and God-fearing men, but I have not felt that their good work renders our work futile. And I know from intimate contact with the mission boys and girls of Bontoc, and with the older generation as well, that any abandonment of the work in Bontoc and its out-stations will be deeply regretted by them, and certainly by the younger generation regarded as an unfeeling and cowardly move. So, although I have had two operations and have been under the care of a physician until three weeks ago, since I landed in August I have offered to return without delay, if it is thought best; the full assurance that missionary effort among Igorots is one of the most worth while things the Church is doing is the chief reason for my returning.

Would that our young clergy and seminaries could realize the opportunity of and the joy in service among the Igorots! Men are needed more than money. Out of this disturbing and distressing affair in Sagada, will an awakening come to our younger clergy and our seminarians, and will they respond?

The continuance of the work not only at Sagada but the other missions in Northern Luzon depends upon the nature of the response.

EDWARD A. SIBLEY.



### THE EVOLUTION OF IDEAS

To the Editor of *The Living Church*:

THE Rev. Paul Bull most courteously invites comment on his article in your issue of November 22d, citing the "pseudo-scientific prejudices which lie behind the Modernist's failure to accept the traditional belief" respecting the Virgin Birth. In this one sentence lies a fundamental misconception. Failure to value or emphasize the traditional belief lies farther back—in the doctrine concerning God.

The concept of God has passed through several historic phases. First it was frankly and physically anthropomorphic. Gradually this concept changed to a higher idea, in which the physical gave way to moral and intellectual anthropomorphism. God was conceived as an individual after the order

of a human personality. He was endowed with all human emotions, good and bad, including anger, jealousy, revenge. A third stage eliminated the evil emotions, but in no way obliterated the anthropomorphism. God was still conceived in man's image, in human terms, as a limited personality, with attributes which theologians regarded as sufficiently excellent and dignified to be worthy of a place in the character of the Best of Beings. The attributes of God were merely human attributes magnified to the *n*th power. In other words, God was regarded as morally anthropomorphic.

Whether rightly or wrongly, some have abandoned this view of God. They are not atheists or unbelievers. Yet they are unbelievers so far as that type of god is concerned. They honestly believe that they have progressed, even as their brethren have progressed from the crude conception of Genesis, in which God was endowed with human parts. They believe they have attained a truer view of God as the indwelling Spirit of the universe, the sum of all life, a life of which every living thing is a sharer and part. They do not think of God as a "person" in the limited human sense, but in a larger and more comprehensive sense. They think of God, as Jesus described Him to the Samaritan woman, as SPIRIT; not as the translator has put it, "a spirit." He is the sum of all spirit. They see the relationship of Jesus to the Father as described by the Master Himself in St. John 10:34-37.

Any argument founded on embryology, or any other ology, whether advanced by scientist or theologian, leaves me quite cold.

The older generation of anthropomorphics used to say, "If God chose or willed to do so and so, man must not question." But the arbitrary-potentate conception has pretty much disappeared among thinking people. Other crude conceptions are disappearing.

So it appears that what one may believe, another disbelieves; not from perversity, but because it is incompatible with some other dominating conception. Several tenets of traditional dogma have been quietly dropped, or allegorized, just because of their incompatibility with fundamental ideas.

ARTHUR CHASE.



### THE ARRANGEMENT OF HYMNS

To the Editor of *The Living Church*:

A CORRESPONDENT in a recent issue of THE LIVING CHURCH suggests that it would be interesting to know how many of the clergy would favor the abolition of the present classification of hymns in the *New Hymnal*. There are many, I am sure.

When Morning Gilds the Skies is, for instance, labelled "Through the Week," although one cannot but wonder how often it is sung on weekdays as compared with its use on Sunday morning, or what were the reasons that led to its present classification. Generally speaking the pealing of the sweet church bell over hill and dell, and chanting with the choir is more customary on the Lord's Day than on others.

The Son of God Goes Forth to War is inserted under one of the headings of the minor holy days between Christmas and the Feast of the Circumcision, under which heading we must sing, if at all To the Name of Our Salvation, and Jesus, Name of Wondrous Love, hymns appropriate at these times, it is true, but, nevertheless, most suitable for general use.

Numerous general hymns have also been installed in such oubliettes as "Sundays after Epiphany and Septuagesima," while none have been favored with the headings of Sexagesima and Quinquagesima. Hymns that congregations should be permitted to sing without disconcerting classification, at other seasons of the year, such as O Jesus, Thou Art Standing, and Just as I Am, are found only among the hymns for Ash Wednesday and Lent. Of course, there is no canon forbidding hymns being sung regardless of their captions, but it is psychologically unfortunate to have to do so. And yet we have such hymns as In the Hour of Trial, and O Lamb of God Still Keep Me, confined among those for Holy Week!

Although I have used the *New Hymnal* for four years, a sense of great confusion comes over me whenever I begin to select next Sunday's hymns, and I have an exasperated longing for the order of the old book. And there is one parson at least who intends to restore that old book just as soon as he can afford it, unless some revision of order and classification be made in the new.

What many desire is the classification of those hymns appropriate only to certain days, seasons, and occasions, and that all the rest be emancipated from their present bondage into the liberty and freedom of "General Hymns."

Gwynedd, Pa.

WM. C. PATTERSON.

## Church Kalendar



DECEMBER

21. Fourth Sunday in Advent.
22. St. Thomas, Apostle.
25. Christmas Day.
26. St. Stephen, Martyr.
27. St. John, Evang.
28. First Sunday After Christmas. Holy Innocents.
31. Wednesday.

### APPOINTMENTS ACCEPTED

BASCOM, Rev. CHARLES H., rector of Holy Trinity Church, Decatur, Ga.; to be rector of Grace Church, Cocoa, Fla.

FRISBIE, Rev. F. H., rector of St. Stephen's Church, Middlebury, Vt.; to be rector of St. Paul's Church, Sidney, N. Y.

HUDSON, Rev. JOSEPH H., of the Church of the Redeemer, Greensboro, N. C.; to be assistant at St. Augustine's Church, Columbia Ave., Philadelphia, Pa.

MACK, Rev. ALBERT P., vicar of St. Mark's Church, Durango, Colo.; to be rector of St. Mary's Church, Keyport, N. J.

PATMAN, Rev. ALEXANDER, rector of Christ Church, Milford, Del.; to be rector of All Saints' Church, Selingsgrove, Pa., with St. Mark's Church, Northumberland.

ROBERTS, Rev. WILLIAM, priest in charge of Epiphany Church, Royersford, Pa.; to be rector of the Church of the Holy Innocents, Tacony, Philadelphia, Pa.

SHERWOOD, Rev. WILLIAM T., rector of St. John's Church, Cornwall-on-Hudson, New York; to be rector of St. John's Church, Lancaster, Pa., May 1st.

THORNTON, Rev. REESE F., rector of All Saints' Church, Pittsburgh, Pa.; to be priest in charge of Holy Trinity Church, La Gloria, Province of Camaguey, Cuba.

TRAVIS, Rev. WILLIAM TURTON, rector of Trinity Church, Marshall, Mo.; to be rector of St. Mark's Church, Kansas City, Mo., with Christ Church, Lexington, Mo.

TWELVES, Rev. J. WESLEY, rector of the Church of the Holy Apostles, Brooklyn, N. Y.; to be rector of the Church of the Epiphany, Germantown, Philadelphia, Pa., January 4th.

### NEW ADDRESSES

BISHOP, Rev. GEORGE R., rector of St. Luke's Church, Altoona, Pa.; to Tryon, N. C.

BROWN, Rev. ARTHUR W.; 135 Southworth St., West Springfield, Mass.

DODSHON, Ven. JOSEPH H., Archdeacon of Southern Ohio; to 49 Lexington Ave., Columbus, Ohio.

MANSON, Rev. GEORGE EDMUN; from Windsor, N. C., to the Rectory, 20 Oak St., Derry, N. H.

STUCKERT, Rev. HOWARD M.; to 2928 Indianola Ave., Columbus, Ohio.

### RESIGNATION

LAU, Rev. ROBERT FREDERICK, D.D., as rector of St. John's Church, Bayonne, N. J., January 1st.

### ORDINATIONS

DEACON AND PRIEST

CUBA—On Friday, December 5, 1924, in St. Paul's Church, Camaguey, the Rt. Rev. Hiram Richard Hulse, D.D., Bishop of Cuba, ordered deacon GUILLERMO G. ZERMENO and advanced to the priesthood the Rev. RICARDO D. BARRIOS and the Rev. RAMON C. MORENO. Archdeacon McCarthy presented Mr. Zermeno and the Rev. Mr. Barrios. Archdeacon López-Guillén presented the Rev. Mr. Moreno. The sermon was preached by the very Rev. Harry Beal, Dean of Holy Trinity Cathedral, Havana.

The Rev. Mr. Barrios will continue at Trinity Church, Los Arabos, the Rev. Mr. Moreno at St. Paul's Church, Cienfuegos, and the Rev. Mr. Zermeno is to be at Camaguey, assisting Archdeacon McCarthy. Mr. Zermeno is a native of Mexico and graduated from the University of Dubuque with the degree of B.A. in 1911. He was for several years in the Baptist ministry.

### DIED

ANDREWS—Died, at Plainview, Tex., December 7, 1924, the Rev. ETHELBERT HENRY JAMES ANDREWS, priest in charge of St. Mark's Church, Plainview, and All Saints' Church, Canyon. A faithful priest and an ardent missionary over a long period of years, Fr. An-

draw's death means the passing into the life eternal of one of the most valuable men in a pioneer field of the Church's work.

Grant him perpetual light, O Lord.

FRISBIE—Entered into rest at his home in Detroit, Mich., November 28, 1924, the Rev. STEPHEN WAKEMAN FRISBIE, aged eighty-four years. The funeral service was held in St. Paul's Cathedral, Detroit, Monday, December 1st.

SUSAN—Entered into rest at noon, November 28, 1924, the soul of ALFRED F. SUSAN, at the home of his sister, Mrs. M. A. Kinniment, Oakfield, Wis.

### MEMORIALS

Dr. John B. Roberts

Died November 28, 1924

At a meeting of the vestry of the Church of the Holy Trinity, Philadelphia, Pa., held December 8, 1924, the following minute was adopted:

"Dr. John B. Roberts was elected a member of the vestry in 1912, and for twelve years devoted his time and strength in caring for the interests of the parish which he loved. Always cheerful and hopeful, his presence at the vestry meetings was helpful and his judgment on important matters was keen and wise. He was also a member of Holy Trinity Chapter of the Brotherhood of St. Andrew, and he took a hearty interest in all the work of the parish. Faithful in all things, he was an inspiration to the rector and to his associates on the vestry. We shall miss him. But we thank God for his life and service for the Master, and his memory will be long cherished as a friend, a co-worker, and a Christian physician."

FLOYD W. TOMKINS,

Rector.

Mrs. Walter A. Hodge

December 10, 1924

One year ago this day Mrs. HENRIETTA AUGUSTA SLINGERLAND HIGH HODGE entered the Paradise of God.

Her life was a benediction. She found her place in God's plan and graced it. Never thinking of herself, but always of others, she exercised an unconscious ministry, the luster of which lighted life with deeper meaning and beauty. Gentleness and strength marked her spirit, as daily she went about doing good to all with whom she came in contact.

Those who loved her, today commemorate the anniversary, not of her death, but of her coronation.

Frances McNally Cochran

COCHRANE—In loving memory of FRANCES McNALLY COCHRANE, who passed into eternal life, December 20, 1923.

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

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

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

### CAUTION

BECHTOLD—A man representing himself as ROY R. BECHTOLD, stating he served a sentence at the Federal Penitentiary in Atlanta, Ga., is soliciting funds from the clergy on the strength of letters signed by me.

The clergy are hereby warned to be on the alert for such a person, and are cautioned not to assist him in any way.

For further information address the Rev. CYRIL E. BENTLEY, Executive Secretary of the Diocese of Atlanta, St. Philip's Tower, Atlanta, Ga.

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MISCELLANEOUS

WANTED: TWO MEN, UNMARRIED, ONE as teacher of High School Mathematics, the other for grammar school work. For particulars address Headmaster, SAINT ANDREW'S SCHOOL, St. Andrew's, Tenn.

### POSITIONS WANTED

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A CLERGYMAN WITH EXPERIENCE DESIRES a change from present charge. Will furnish best of references. Address S-305, care of THE LIVING CHURCH, Milwaukee, Wis.

COLORED PRIEST, IN CHARGE OF A MISSION, desires return to parish work or position as teacher of German, English, the Classics, or History. College and Seminary graduate. Ten years' experience. Available in thirty days, but prefers June incumbency. Address S-313, care of THE LIVING CHURCH, Milwaukee, Wis.

POPULAR EVENING SERVICES CONDUCTED by experienced New York clergyman, unable to take parish. Address G-315, care of THE LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

CHURCHWOMAN, MIDDLE-AGED DESIRES position in institution. Long experience and references. Address COMMUNICANT-314, care of THE LIVING CHURCH, Milwaukee, Wis.

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**S**T. JOHN'S, FORT WORTH, TEXAS, A recently organized and growing mission requests that a set of proper Eucharistic vessels, chalice, paten, etc., be donated to the church as a memorial. This appeal has the approval of the Rt. Rev. H. T. Moore, Bishop of Dallas. Address MRS. J. R. MACEO, 501 W. T. Waggoner Bldg., Fort Worth, Texas.

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46 Q Street, N. W.  
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"WHAT WE NEED is not people who will rewrite the Bible, but people who will reread it," says the *New York Tribune*.

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In writing this department kindly enclose stamp for reply. Address *Information Bureau THE LIVING CHURCH*, 1801 Fond du Lac Ave. Milwaukee, Wis.

**BOOKS RECEIVED**

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

**Henry Altemus Co.** 1326-1336 Vine St., Philadelphia, Pa.

*Prayers for Girls.* By Elisabeth Robinson Scovil.

**Alfred A. Knopf.** New York, N. Y.  
*An Introduction to Modern Social Problems.* By Philip Archibald Parsons.

**The Macmillan Co.** 64-66 Fifth Ave., New York, N. Y.

*Christopher and Cressida.* By Montgomery Carmichael, author of *The Solitaries of the Sambuca*, etc. Price \$2.

**Oxford University Press.** 35 West 32d St., New York, N. Y.

*The Political Novel: Its Development in England and in America.* By Morris Edmund Spears.

**Russell Sage Foundation.** New York, N. Y.

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**KALENDARS**

**Holy Cross Press.** West Park, N. Y.  
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## The English Church Assembly Discusses Religious Education

House of Clergy Considers Prayer Book—Birmingham Attacks Catholic Teaching—The Weston Memorial

The Living Church News Bureau  
London, Nov. 28, 1924

THE CONCLUDING DAYS (THURSDAY and Friday) of the autumn session of the Church Assembly last week were devoted to the important subject of religious education. The report of a committee that has surveyed the present position of religious education was considered. The principles enclosed in the report are practically those laid down by the Archbishop of Canterbury at the Memorial Hall Conference last year, and which were then accepted by the representatives of Nonconformity. Those principles were that, in all schools supported or subsidized by the State, religious instruction should form an integral part of the education given, and that religious observance and instruction should have a place in the regular curriculum, and be available, subject to a conscience clause, for all children; that religious teaching, if it is to be worth having, must be given by men and women who are qualified to give it, and can give it conscientiously; and that religious teaching must not be of a vague or indefinite character, but must mean for Christian children the definite teaching of the elements of the Christian faith.

A resolution was moved by the Bishop of Manchester (Dr. Temple) to the effect that "the Commission be instructed to continue their investigations and to bring up proposals at the next group of sessions based upon the guiding principle suggested by them in dealing with the problem of education, viz., unity of administration with variety of type."

The discussion lasted well into the second day, when the Bishop of Manchester's motion was carried with but two dissentients. It is clear what "unity of administration" means—control and appointment of all teachers by the public authority instead of by denominational managers.

It is to be feared that the debate will bring but cold comfort to the managers and supporters of Church schools. Throughout the discussion it appeared to be generally assumed that theirs is a lost cause, and that there was nothing to look forward to but a time when, by favor of the State, denominational teaching will be provided for all who desire it.

### HOUSE OF CLERGY CONSIDERS PRAYER BOOK

The House of Clergy of the Assembly met separately on Monday, and will continue their deliberations until this afternoon (Friday), on the subject of Prayer Book Revision. Proposals were discussed for the revision of certain parts of the Occasional Offices—Holy Baptism, Matrimony, the Burial Service, etc. Some enrichment of such Offices was secured. Permission was granted for the use of the chrisom and the lighted candle at Baptism, and, although leave to use the ceremony of anointing was refused, both at Baptism and Confirmation, the fact that so large a body of opinion exists in favor of the practice is an indication of the

trend of the mind of the Church. Far-reaching questions were seen to turn upon the retention of the word "obey" in the Marriage service, and the debate was conducted, on the whole, with a dignity worthy of the importance of the principles involved. Many verbal changes in liturgical language were proposed by the promoters of the Grey book, but its authors appear to be more fertile in suggested alterations than felicitous in the alternatives which they propose. "Word" in substitution for "troth" was not carried; "law" was substituted for "ordination"; "honor" for "worship" was carried; "share" for "endow" was defeated. A motion by Canon Lacey to substitute "love him and comfort him" for "obey him and serve him" was defeated by 100 to 69 as regards the priest's interrogation, but a subsequent motion relating to the actual vow of the woman was carried by 86 to 78. This, of course, nullified the previous vote, and scored a notable success for the Grey book.

### BIRMINGHAM ATTACKS CATHOLIC TEACHING

The new Bishop of Birmingham has, to the great disappointment of the Catholics in his Diocese, and, indeed, of those through the Church who profess Catholic principles, definitely declared himself as opposed to them. In refusing an invitation to be present at the thanksgiving service for the blessings of the Catholic revival, held this week at St. Agatha's, Birmingham, Dr. Barnes vehemently attacked Catholic teaching and Catholic practice. The invitation to the service was addressed to the Bishop by Fr. G. D. Rosenthal, the vicar of St. Agatha's. Dr. Barnes' reply was sent to the Birmingham *Gazette* before it was received by Fr. Rosenthal (an act that did not savor of courtesy), and, summarized, is as follows:

"I thank you for the courtesy of your letter. It is with regret that I must decline your invitation.

"I trust that I judge the Anglo-Catholic Movement with the fairness and sympathy with which I would approach all modes of presenting the Christian Faith. I would assure you that I do not undervalue the religious earnestness which is the main element of worth within the movement. In so far as such earnestness has shown itself in large-hearted sympathy for the poor and oppressed, and in enthusiasm for social righteousness, I welcome it cordially. I recognize, moreover, that people differ so much in temperament that they are attracted by different types of worship. The Church of England has always at its best been inclusive rather than exclusive. Its members ought to be tolerant with regard to minor differences of doctrine and worship which involve no serious departure from the position laid down in the Prayer Book and Articles. . . . But it is especially important at such a time to avoid the erroneous teaching tending to superstition, which naturally arises during a period of religious unrest; and I cannot feel that your movement does this with entire success. To describe the erroneous teaching given by some of your members I will not use my own words. I would, in the first place, remind you of some opposite sentences of the Bishop of Gloucester, a High Churchman and one of the most distinguished living theologians. In his recent Visitation Charge we read:

"The doctrine of the Apostolic Succession is taught in a mechanical way. Grace is

said to have come down from the Apostles by the golden channel of laying on of hands. "And it is implied that, except in that way, the gift of the Holy Spirit is not given. . . . We are told that the priest has the power of making the body and blood of Christ.

"Now all language like this is most harmful. It is bad theology. It suggests a mechanical idea of Sacrament and Divine grace. It puts stumbling-blocks in the way of many people.

"It is saying what the majority of people can't believe and won't believe and ought not to believe."

"In connection with the bad theology of which Dr. Headlam writes, some in your movement have introduced the practice of Reservation, for purposes other than communicating the sick who are unable to come to church. I regret to learn that in some churches of this diocese illegal receptacles called 'tabernacles' have been placed. In them the consecrated elements are kept, whereas it is ordered by the rubrics of our Church that those elements should be at once consumed after the Communion service. As Bishop, I deplore the illegality and still more the false doctrine which lies behind it. The traditional teaching of the English Church in this matter has recently been lucidly expressed by Canon Storr, whose learning and loyal Churchmanship are alike indisputable:

"As thinking people we cannot accept the theology which underlies the practice of reservation. Reservation was not heard of until the doctrine of transubstantiation was propounded.

"It is a direct outcome of the Roman theory. . . . The practice of reservation tends to foster superstition. Why stop at adoration of the reserved Sacrament?

"Why not renew the practice of earlier days and carry it with you as a charm against sickness? We are told it is a help to devotion. I do not deny that it may be for some; but the help is gained at the expense of truth."

"And Canon Storr concludes with the emphatic and true statement: 'A prayer in a barn is as valuable and potent with God as a prayer before a tabernacle.'

"I would not have it appear that in thus condemning certain aspects of the Anglo-Catholic Movement I despair of its future. Religious zeal, unless purified by quiet thought, is often extravagant. But tides ebb as rapidly as they flow. I still hope that the leaders of Anglo-Catholicism will abandon the illegalities and false doctrine by which it is harmed, and join with other parties in the Church of England to spread the spirit of Christ. We need to combine enthusiasm with sound doctrine, and to unite devotion to Christ with a faith which reason can justify. Internal dissensions are a source of grave weakness—they hinder us from preaching the Gospel with united zeal. None can doubt the urgent need of that combined witness for Christ which, as a Church, we ought to be able to give.

"Cannot Anglo-Catholicism free itself from error, while continuing to kindle the spirit of devotion by rich and beautiful worship? It would thus make a distinctive contribution to our corporate life, and, as Bishop, I could give it sincere approval."

In reply to the Bishop's letter, Fr. Rosenthal has issued the following statement:

"It is with extreme reluctance that Anglo-Catholics engage in controversy with the Bishop of the Diocese through the public Press. But his own action made it inevitable.

"The occasion of his letter in the *Gazette* was an invitation addressed to him by me as Chairman of the Anglo-Catholic Congress Committee to be present at a united service of thanksgiving for fifty years of the Catholic Revival in Birmingham in connection with the fiftieth anniversary of the death of Dr. Oldknow.

"I pointed out that it had always been

## Death of Ecumenical Patriarch Opens Up Near East Problems

Archbishop Anastasy—The Society  
for Reunion—The Orthodox in  
Poland

The Living Church European Bureau  
London, Nov. 28, 1924

our custom to invite the Bishop of the Diocese to our united services and meetings, and that we desired to extend an equally cordial invitation to himself, and I added that it would be difficult to exaggerate the unifying influence that his presence would have.

"This invitation was sent to the Bishop more than a fortnight ago, and it is naturally a matter of extreme surprise to us that his answer should have been communicated to the press before I received it. The Bishop has thus had considerable time to think about his reply, which in a note to me he says is a considered statement.

"It would obviously be unfair to expect us to reply to it in detail on the spur of the moment, especially in view of the fact that any statement we make commits not only ourselves but Anglo-Catholics all over the world.

"At the moment it must be sufficient to say that we indignantly deny the Bishop's statement that our teaching is erroneous and our practice is superstitious. We repudiate his charge that Reservation of the Blessed Sacrament is illegal and we do not accept his interpretation of the Prayer Book and Articles. In our view some of the Bishop's statements on these matters betray a singularly uninformed judgment and are unhistorical, untheological, and untrue.

"Rejecting, as we whole-heartedly do, the Infallibility of the Pope, we are not prepared to accept as a substitute for it the infallibility either of Canon Storr or of the Bishop of Gloucester."

### THE WESTON MEMORIAL

The special committee of the U. M. C. A. (with Bishop Gore as president) which has been considering the form of a memorial to the late Bishop of Zanzibar, has issued the following statement:

"We are sure that there will be a widespread desire to commemorate the great work done under Bishop Weston's leadership for the evangelization of Africa, and for the building up of the African Church, in some form commensurate with the place he held in the regard and affection of his contemporaries.

"Two things were especially near his heart: (1) The development of the African Church by means of an African ministry. (2) The division of the immense diocese of Zanzibar, too immense for anyone's strength, even for his.

"If the former object was more fundamentally associated with all his work, yet there was actually nothing which just before his death seemed to him more essential in the immediate future than the latter. 'When I "go out,"' he wrote quite recently, 'divide the diocese.'

"Accordingly it has been determined by the committee of the U. M. C. A., after careful consideration, to ask:

"(1) For at least £20,000 to constitute a capital fund for the training of the African ministry, especially by means of the Theological College at present at He-gongo, where actually the Bishop died. The sum collected will be held in trust for the whole present area of the diocese.

"(2) For at least £10,000 to secure the division of the present diocese.

"(3) For a sum not exceeding £500 for some visible memorial at home, in some central spot, worthy of the place he held in the hearts of his countrymen."

Donations may be sent to the Rt. Rev. Charles Gore, D.D., or to Mr. T. H. Archer Doublon, at 9, Dartmouth Street, London, S.W. 1, marked "Frank Weston Memorial." They may be earmarked for any one of the above objects with the understanding that any surplus on one of them may be carried over to the benefit of the others.

GEORGE PARSONS.

A REAL FAITH has no anxiety.—*St. Ambrose.*

IT WAS ABOUT THIS TIME LAST YEAR that I first had the honor of writing in THE LIVING CHURCH, and the first subject upon which I wrote was that of the Ecumenical Patriarchate. We had, however, hoped that with the appointment of Gregory VII, this vexed question had been settled. But the death of Gregory, after a long and painful illness bravely borne, opens up this problem afresh, and the prayers of all American Churchmen will doubtless be offered up at this critical time that a new appointment may be made with wisdom and courage, and that the Turks may not hinder the election nor oppress the Christian population in Constantinople.

The circumstances of Gregory's appointment are doubtless fresh in memory. His predecessor, Meletios IV, a man of great personal charm and courage, though somewhat lacking in tact, had been forced to fly from Constantinople in July 1923, after various attempts had been made by the Turks to kidnap him, and to take refuge in Greece. After a month or two of vacancy, during which time the notorious Papa Eftim of the Turkish speaking Church had tried to influence the election by violence, the Phanar chose Gregory VII, an old man of over seventy of age, to be Patriarch. He was chosen as being a kindly man of pacific disposition and, of all the likely candidates, the one least disliked at Angora. Now his death opens up the whole question again. It is feared by some of the friends of the Orthodox Church in England that the Turks may try to prevent a free canonical election, and it is difficult to surmise what may take place in this event. But Archbishop Anastasy of Bessarabia, with whom I spoke on this subject a few days ago, took a hopeful view of the question. He pointed out that the office being now a purely ecclesiastical one and having lost all the civil rights pertaining to it, the danger was very much less than it might have been. It remains to be seen what will happen. I have no news at the moment. It is interesting to note that the Anglican chaplain at Constantinople took part in the funeral.

### ARCHBISHOP ANASTASY

The Archbishop Anastasy, of Kichineff and Hotin in Bessarabia, has been visiting England on a private matter this week and, during his residence in London, was stopping at the Westminster House of the Cowley Fathers, where he has been able to gain a very good impression of Anglican monastic life, and he has also impressed his hosts by the devoutness of his character. He has been in the habit of attending the offices and masses of the Fathers in their private chapel, when not actually taking part in services at the Russian church. I had a chat with him a few days ago and he was able to tell me several things of interest.

Bessarabia, the Archbishop's native land, holds rather a curious position. It was part of Russia, and its people are

Russians. In 1916 the Roumanian army was chased out of Roumania by the German and Austrian forces and compelled to take refuge across the Russian border in Bessarabia. Shortly afterwards the Russian revolution broke out, but the Roumanian troops prevented the Bolsheviks getting a hold there. After the war Roumania was allowed to keep it and she is still in possession. I asked the Archbishop whether it was a good thing for the country to be in alien hands and he said that, considering the revolution in Russia, it was well since the country was prevented from becoming Bolshevik. But he prophesied that, if Russia became normal, Bessarabia would revert to her. The people were Russians. Apropos of this he told me an amusing story concerning Easter day. He was giving the blessing "Christ is risen" on Easter day, and he gave it twice in Russian for the Bessarabians and only once in Roumanian for the benefit of the Roumanian soldiers who were in the church. The natives were highly pleased as they believed that their bishop considered them twice as important as the Roumanians! They are a simple folk. But one cannot help wondering whether, should Russia discard Bolshevism, she would get back Bessarabia. Roumania has doubtless planted numbers of officials and traders in the country, and it might be difficult to dislodge the Roumanians' once they got a foothold there.

I spoke to the Archbishop concerning the so-called "Living Church" in Russia, and he was of the decided opinion that it was weakening daily and would probably soon die out altogether. This is good news. He also spoke of the Orthodox Conference to take place in Jerusalem next April (about the time of the Anglo-Catholic pilgrimage) to finish the work of the conference cut short by the Turks at Constantinople in June 1923, when they attempted to kidnap Meletios.

### THE SOCIETY FOR REUNION

There has recently sprung up in the University of Oxford a Society for Reunion, whose object is to arouse interest in the subject of the reunion of Christendom. This society arranged a public meeting in the hall of Wadham College on Tuesday night, at which Mr. Joseph Wells, Vice-Chancellor of the University, and Warden of Wadham College, took the chair. The speakers were Bishop Gore and the Patriarch Germanos. I expect that many of my readers have visited Wadham, the last of the old colleges, containing the most beautiful gardens and the most perfect perpendicular Gothic architecture, though built as late as the reign of James I, as any college in Oxford. But they may not know that it has the distinction of having been the home in Oxford of the heresy of Positivism, as well as the most strong Protestant tradition. I wonder what Warden Benjamin Simmonds would have said if he had known that a successor of his would one day stand up in the hall to read a message from the Cardinal Archbishop of Malines! Warden Simmonds used to compel his undergraduates to attend chapels specially arranged for the same hour as that of Newman's sermons to undergraduates in the University church, so great was the Warden's hatred of Newman and the

Oxford movement! The undergraduates replied by pelting him with snowballs. But these feuds belong to a bygone age and today the Warden takes the chair at a meeting for the reunion of Christendom, reads a message from a Roman Catholic potentate, and invites a Russian Orthodox Bishop to speak.

At the time of writing I have not the speeches before me, so I must be content to say that there was an overflow audience which applauded vigorously, while the Patriarch Anastasy gave the blessing. The next morning there was a High Mass at the Protestantly-constructed University church (my readers who have been there may recall that the seats are built round the pulpit like that appalling Swiss Cathedral dedicated once to Our Lady of Lausanne) and the altar is very much hidden away. But there must have been two hundred people there and, among them, the vice-chancellor (though not officially) and the Rev. G. C. Richards, D.D., vicar of the University Church and Fellow of Oriel College, a college much bound up with the early history of the Oxford Movement, though in a different way from Wadham. In fact Dr. Richards once used to occupy Newman's rooms. Both Germanos and Anastasy occupied posts of honor and the service was a proof that union at any rate between Anglicans and Orthodox may one day become a *fait accompli*.

#### THE ORTHODOX IN POLAND

A correspondent writing from Berlin in the *Church Times* a week ago gives a harrowing picture of the treatment of the Orthodox population in Poland. He had been talking to the Archimandrite Tikhon Sharapoff, head of the monastery of the Assumption at Jiorvitzki in White Russia, who has been banished to Berlin. At the same time Vladimir, Bishop of Grodno, had been expelled to Czecho-Slovakia on a few minutes' notice. The reason given was anti-government propaganda. The Polish government, which has been invariably hostile to Russia, has, in its treatment of the minority Orthodox population, aimed at the establishment of an autocephalous Polish Orthodox Church. Archimandrite Tikhon, however, is in opposition to this policy and wishes to keep the Orthodox Church in Poland part and parcel of the Russian Orthodox Church.

I hold no brief for injustice to the venerable Patriarch, but I am not so sure that his policy is the right one. Two things may be pointed out. First, it is only natural that the Polish Orthodox Church should take the position of the Roumanian, the Greek, or the Serb Orthodox Church, and be independent. (To take an analogy nearer home, the Episcopal Church of America would not like to become directly subject to Canterbury and lose its independence!) And, secondly, the question of the Orthodox in Poland is really the question of a not too popular minority. The Poles are mainly Roman Catholic, and the Orthodox population is largely due to the influx of Russians during their hold of a third of the country since the time of the infamous Partition Treaties up to the Great War. Russia is anathema to Poland (whether she be Tsarist or Bolshevist), and the Russian Orthodox Church was simply a sign of religious oppression to the average Pole. It is, though, somewhat remarkable that the Roman Catholic Church is a symbol of national independence, for the Roman Church (as they say in Czecho-Slovakia) does not usually appear in that role. It is

usually the opposite. In Russian Poland the Orthodox Church oppressed, in German Poland the Lutheran, while in Galicia, where the ruling Austrian and the subject Pole had the same form of Christianity, namely Roman Catholic, there was probably better government and less oppression than in the rest of that unhappy country.

It may be noticed that the Orthodox Church in Poland does not seem to be at one on the subject as to whether to continue or break with Russia. At the synod of the Orthodox bishops of Poland held in May 1922, it was decided to break with Russia, though evidently feeling in Poland is divided on the point. Probably in "White Russia" the population is more inclined to be sympathetic to Russia. Here, too, the peasants seem to have wanted to retain the old style of chronology as is still done in the Russian Church instead of coming into line with Poland and the rest of the world.

#### AUSTRIAN RECONSTRUCTION

Those who have followed the reconstruction of Austria and its rescue from the bottomless pit of currency depreciation and socialistic mismanagement, will

regret that the very able Dr. Seipel is no longer Chancellor. It was doubtless largely to his influence that the League of Nations scheme which comprised the Loan to Austria raised in foreign countries, the stabilization of the *krona* and the various economies put into force to accomplish the reconstruction were brought about. He is succeeded by Dr. Ramek, who is also of the Christian Socialist party. The difficulties of government in Austria are many, for the Socialists are always putting thorns in the way of anyone who tries to practice economy. The Socialists, whose one idea seemed to be to pay high wages and increase the printing of paper money, were naturally averse to economy and did all they could to refuse the League of Nations' scheme and, when it was passed, to obstruct its progress. All friends of Austria must sincerely hope that Dr. Ramek will carry out his predecessor's wise government, else the last state of that country will be worse than the first. Dr. Ramek was at one time an opponent of Dr. Seipel, but he has now expressed his full adherence to the League of Nations' scheme and will undertake the responsibilities connected therewith.

C. H. PALMER.

## The Coadjutor-elect of the Synod of Nova Scotia

### Presentation to Archbishop of Nova Scotia—Life Work Conference—A Special Service

The Living Church News Bureau  
Toronto, Dec. 10, 1924

**C**HURCH WORK," THE CHURCH PAPER of the Maritime Provinces of Canada speaks editorially of the election of the Rev. John Hackenley, rector of St. John Baptist Church, North Sydney, as Bishop Coadjutor of the Synod of Nova Scotia:

"The qualities which have marked the ministry of the Rev. John Hackenley, have been a deep spirituality, and an intense love of souls. During nearly all of his career, he has been in charge of country parishes, and he knows the problems of the small church, and the spiritual problems of the fisherman and the farmer, probably better than any other man in the Diocese. His election was a break in the tradition of Eastern Canada in the election of bishops, which fact in itself shows the strength of the man's personality.

"The Diocese of Nova Scotia is to be congratulated upon two things. First upon having elected a man, who knows Nova Scotians and Nova Scotia problems, and who can carry on the splendid work which has been built up during the past twenty years without a break. Second, upon having had the courage to recognize in a practically unknown man a spiritual power, which will be as wholesome for the Diocese, as it has been for North Sydney, St. Margaret's Bay, and Granville Ferry.

"May God bless John Hackenley in the great adventure which has been entrusted to him, and may God bless us all in and through him."

#### PRESENTATION TO ARCHBISHOP OF NOVA SCOTIA

At the recent Synod of Nova Scotia, Archbishop Worrell was presented with a gold pectoral cross, a doctor's gown, a purple cassock, and a handsome suit case. These gifts were accompanied with an illuminated address, which spoke appreciatively of the Archbishop's life and

achievements in the Church, of the gratitude of the Church, and of the affectionate esteem of the members of the Synod.

#### LIFE WORK CONFERENCE

Under the auspices of the Toronto Local Assembly of the Junior Brotherhood of St. Andrew, some 200 young men gathered at St. Paul's parish hall for a Life Work Conference. Addresses were given by Provost Seager, of Trinity, on The Call to the Ministry; by Dr. Harley Smith, President of the Academy of Music, on The Work of the Medical Profession; by Professor Dale, head of the Department of Social Service of Toronto University, on Social Welfare Work as an Opportunity for Service; and by Dr. Taylor, of Wycliffe College, on Missionary Work.

#### A SPECIAL SERVICE

A congregation of some 1,500 people gathered together when the combined choirs of St. James' Cathedral and St. Paul's Church, Bloor Street, Toronto, sang an impressive festal service held in St. Paul's Church. Forty-seven members of St. James' choir took part and sixty-six members of St. Paul's, making a combined strength of 113 voices. Dr. Albert Ham, F.R.C.O., of St. James', conducted, and Thos. J. Crawford, Mus.Bac., F.R.C.O., of St. Paul's, was at the organ. The anthems given were How Lovely Are Thy Dwellings Fair, by Brahms; Thine, O Lord, is the Greatness and the Power, by Kent; and O, God of Hosts, the Mighty Lord, by Tye. Especially effective was the choirs' singing of the Hallelujah Chorus.

The service was taken by Canon H. P. Plumtre, rector of St. James', while the Rt. Rev. David Williams, Bishop of Huron, pronounced the benediction. An instructive sermon on Church Hymnody was delivered by Rev. Canon H. J. Cody, rector of St. Paul's.

#### MISCELLANEOUS NEWS

The Rev. F. C. Ward-Whate, rector of St. John's, Lunenburg, has been appointed priest-vicar of St. Alban's Cathedral,

Toronto, and enters upon his new duties the first of January.

Dedicatory and memorial services were held at Christ Church Cathedral, Montreal, in commemoration of its sixty-fifth anniversary. The Cathedral was begun by royal charter in 1787, shortly after the session, and formally dedicated in its present form on November 25, 1859, so that it is one of the ancient centers of worship of the Church of England in Canada today. To celebrate the occasion a triumphant *Te Deum* was sung, and a sermon full of historic memories was preached by the Rev. Dr. Seager, Provost of Trinity College, Toronto.

The Rev. W. J. Patton has again assumed his former duties at St. Paul's Church, Halifax, which he gave up temporarily during the early part of the summer for the purpose of making an extended trip to his old home in Ireland. Following his return from the Old Country, Mr. Patton was for some time in charge of a parish in Prince Edward Island.

A pleasing ceremony took place at St. Mary's Cathedral, Montreal, when the

new parish hall, adjoining the church, was formally dedicated. Following the first part of the regular evening service, the congregation filed out into the hall, led by the choir, clergy, church wardens and other officers of the church, and a troop of Boy Scouts. After the saying of the dedicatory prayers, Archdeacon Robinson extended the greetings of the Bishop of Montreal and made a brief, congratulatory address.

The Bishop of Montreal who has been quite seriously ill, is reported to be well on the way to recovery.

After forty-five years of active service, the latter years of which were in the parish of Banff, Alta., Canon Montgomery was presented with a purse of gold by his friends and parishioners on the eve of his retirement.

The Rev. Canon W. J. Lockyer, formerly rector of Port Morien, Cape Breton, and an honorary canon of All Saints' Cathedral, Halifax, passed away at the General Hospital, St. John's Newfoundland. He was a graduate of King's College and did splendid work in the Diocese of Nova Scotia.

Mr. Wright recently returned from a year's leave of absence, which he spent in New Jersey, seeking restoration of health. He was graduated from Trinity College in 1883, and from Berkeley Divinity School in 1886. He was minister of St. Anne's Church, Dorchester, from 1886 to 1890, and rector of St. John's Church, Wareham, Conn., from 1890 to 1899. He came to this city as rector of St. Paul's in 1899.

He was a member of the Federation of Religious Workers of this city and for a number of years and served on the school board. He is survived by his widow and a daughter, Mrs. Donald MacNulty, of East Orange, N. J. A son, Houston Wright, died in service during the world war.

The burial service was said at St. Paul's Church, Newburyport, on Friday at 11 A.M.

#### BOSTON PREACHERS

The preacher at the eleven and the seven-thirty o'clock services at the Cathedral yesterday was the Rev. Paul B. Bull, C.R., of the Community of the Resurrection, Mirfield, England. Bishop Lawrence preached in the morning, at Trinity, on Phillips Brooks, this Sunday being nearest to the anniversary of the birthday of Trinity's former rector, December 13th. At a special service held at the Cathedral on December 13th, Dr. Edward T. Sullivan, rector of Trinity Church, Newton Center, gave an address on Phillips Brooks.

RALPH M. HARPER.

## Massachusetts Young People's Orders Conduct Impressive Joint Ceremonies

### Girls' Friendly Activities—Evening Services—Death of Rev. A. H. Wright

The Living Church News Bureau  
Boston, Dec. 15, 1924

AN IMPRESSIVE DIOCESAN SERVICE was held yesterday at St. Mary's Church, Newton Lower Falls. It was the joint coronation of the king of St. Mary's Court of the Order of Sir Galahad, Sir Frederick Collins, and of the Priscilla Chapter of the Order of the Fleur de Lis, Lady Dorothy Stanley. The Rev. Guy W. Miner, rector of the parish, acted as archbishop, investing and crowning the king and queen. The Rev. Ernest J. Dennen, archdeacon of Boston and supreme director of the Order of Sir Galahad, preached the coronation sermon.

The Order of Sir Galahad and the Order of the Fleur de Lis are Church clubs for boys and young men and for girls and young women. They are national in scope and combine the appeal of medieval romance and idealism. They are rich in beauty and color and have a program built on the lodge plan of ritual, regalia, and secret initiation that is certainly interesting to the young people in Massachusetts.

Many visiting delegations from surrounding parishes attended the service. The coronation was not only an impressive and brilliant pageant in itself, but it also included a shortened form of Evening song with vested choir and organ music.

#### GIRLS' FRIENDLY ACTIVITIES

The annual G. F. S. Holiday House Reunion was held at the Cathedral Crypt on the evening of November 19, 1924. The Committee for Outdoor Activities was in charge of the amusements of the evening and their characteristic spirit of vim and fun made it a notable occasion. About three hundred members attended, coming from points as far away as Fall River and Lowell. There was a box supper, supplemented by ice cream cones and coffee, followed by a snake dance and general

mixup, which did away with any undue formality. The songs and cheers of the Holiday House Outings and the Week End Hikers kept things lively throughout the evening.

Miss Margaret A. Rand, the Chairman of the Holiday House Committee, reported on the results of the past summer and the plans for the next, and reports were also made of the outdoor activities which now continue through the whole year.

Prizes for a photographic competition among the members were awarded and a large number of fine lantern slides were shown illustrating scenes and groups of the experiences of the outdoor girls both in summer and in winter.

#### EVENING SERVICES

Commenting on the ever-present question of the small attendance at the average evening service, the Rev. Francis E. Webster, rector of Christ Church, Waltham, said:

"We have resumed the evening services and thereby undertaken what has become an increasingly difficult problem not only here but everywhere in New England. It is useless to talk about the way people once went to church in the evening. In some sections of the country they do it still, but hereabouts they attend only in response to special attractions. Dr. MacLure tells me of a conversation he had last summer with an elderly Methodist minister who said: 'We can keep up this show business as long as I live, so I am not worrying; but I wonder what will happen when it comes to an end?' Personally it troubles me not at all. If people will come to church and give faithful attention to their religious duties in the morning, I am glad to hold a service for the small congregation which, for reasons of preference or convenience, gather on Sunday evenings during the winter."

#### DEATH OF REV. A. H. WRIGHT

The Rev. Arthur H. Wright, for the last twenty-five years rector of St. Paul's Church, died suddenly Tuesday afternoon, December 9th, while seated in his study in the parish house on Summer Street. Medical Examiner Hurd found that death resulted from heart disease.

### PORTO RICO CHURCH CONSECRATED

MAYAGUEZ, PORTO RICO—The Rt. Rev. C. B. Colmore, D.D., Bishop of Porto Rico, assisted by his suffragan, the Rt. Rev. Manuel Ferrando, consecrated St. Andrew's Church, Mayaguez, on the First Sunday in Advent, November 30th.

Bishop Colmore took the first celebration in English at seven o'clock. At nine, the Rev. F. A. Saylor, priest in charge of the mission, took the Spanish choral Eucharist, being assisted by the Rev. Antonio Villafañe. Bishop Colmore pontificated, vested in cope and mitre, attended by his chaplain, the Rev. C. T. Pfeiffer, who carried the crozier. Bishop Ferrando was the preacher.

The service of consecration, which was at eleven, in English, was attended by many persons from all over the Island. Chancellor Horton read the Instrument of Donation, and the Rev. John F. Droste the Instrument of Consecration. Bishop Colmore preached, and said that this was the first church to be consecrated in his episcopate. He paid tribute to Fr. Saylor, who had, by his personal efforts, saved nearly \$8,000 of the estimated cost of the building. He also stated that the chancel was a memorial to Miss Emily Hoyt of New York.

This is the third of a series of buildings erected in St. Andrew's Mission by Fr. Saylor. These buildings occupy the three sides of the property all facing an open *patio*, which is entered directly from the street. The architecture is of Spanish type with massive walls and very plain lines. The west door opens into the *patio* so that one entering the church gets a pleasing view of the whole mission compound. The church has a seating capacity of 150, a space for choir, and a generous sized sanctuary. Beneath the church there is a large basement which affords a fine assembly room, and besides this is a sunken *patio*, which is used for the dramatic work of St. Andrew's School.

## A Prayer for God's Guidance in Completing New York Cathedral

### Heavenly Rest Sells Property—St. Mary's Observes Festival—Death of Major Belmont

The Living Church News Bureau  
New York, Dec. 12, 1924

THE BISHOP OF THE DIOCESE HAS issued a prayer for God's blessing on the effort to complete the Cathedral, which he requests his clergy to use at every service on both Sundays and weekdays. A dinner was given on Monday evening, December 8th, at the Army and Navy Club by Col. George W. Burleigh, Chairman of the Sub-Committee on Military and Naval Organizations of the General Cathedral Committee. Bishop Manning and Bishop Shipman were present, and besides the host Major General Robert Lee Bullard, and Rear Admiral Bradley A. Fiske, many other prominent active and reserve officers of the army and navy attended. Col. Burleigh was toastmaster. Bishop Manning, who was chaplain of the 302d Engineers of the Seventy-seventh Division, while the regiment was at Camp Upton, and is now divisional chaplain of the Organized Reserves of the Seventy-seventh, with rank of Major, outlined the Cathedral ideal, emphasizing its value from a civic standpoint. Bishop Shipman, some time chaplain at West Point, and now a Major in the Reserve Corps, was another speaker. The company assembled, numbering some seventy, pledged their coöperation in the Bishop's coming campaign to raise the \$12,000,000 needed to complete the \$15,000,000 necessary for the erection of the nave.

#### HEAVENLY REST SELLS PROPERTY

The Church of the Heavenly Rest has sold its present site on Fifth Avenue above Forty-fifth Street, for the sum of \$2,000,000. This has enabled the parish to proceed to the purchase of the Carnegie property, further north on Fifth Avenue, opposite the Carnegie residence on Ninetieth Street, where the new church of the combined parishes of The Heavenly Rest and The Beloved Disciple will be erected. The congregation of the former parish will continue to use the present church building until May 1st, when the purchasers will take possession of the site for the erection of a twenty-two story office building. After May 1st, the two congregations will worship together in the Church of the Beloved Disciple, until the erection of the new church. A committee of three, consisting of two members of the Church of the Heavenly Rest and one member of the Church of the Beloved Disciple, has been appointed to select an architect, and to determine the character of building and style of architecture best suited to the needs of the congregation and the situation of the proposed edifice.

The first services of the Church of the Heavenly Rest were held in 1865, in the hall of Rutgers Female College, at that time located on Fifth Avenue between Forty-first and Forty-second Streets. The present site was the personal property of the Rev. Robert S. Howland, through whose efforts the present building was erected, and the title of the property transferred to the parish, in 1872. Former rectors of note have been the Rev. D.

Parker Morgan, D.D., and the Rt. Rev. Herbert Shipman, D.D., at present junior Suffragan Bishop of New York. The present rector, the Rev. Harry V. B. Darlington, D.D., is a son of the Bishop of Harrisburg.

#### ST. MARY'S OBSERVES FESTIVAL

The Church of St. Mary the Virgin observed on Monday, the Feast of the Conception of the Blessed Virgin Mary, the fifty-sixth anniversary of the consecration of the church. First Vespers of the Feast were sung on Sunday, with sermon by the associate rector, the Rev. S. P. Delany, D.D., followed by Benediction of the Blessed Sacrament. On Monday there were Eucharists at 7, 8, and 9:30, and at 10:45 Haydn's *Imperial Mass* was solemnly sung, with full choir and orchestra. The preacher was the Rev. William Pitt McCune, Ph.D., rector of the Church of St. Ignatius. On Wednesday evening there was a dinner for the men of the parish, at which over seventy were present. The rector presided, speaking of his satisfaction that St. Mary's has no intention of abandoning its present location. The speakers of the evening were Mr. Hoffman Nickerson, whose subject was Reunion, and Mr. Alfred Newbery, who told of the Church's work in China. Mr. Haley Fiske presented Dr. Delany with a check for \$1,000 as a token of the congregation's felicitation for his twenty-five years in the priesthood. On Thursday, a reception for all members of the parish was held from eight to ten. Saturday will be devoted to the children and young people.

#### DEATH OF MAJOR BELMONT

Major August Belmont, prominent in financial and social circles in New York and Newport, and one of the trustees of the Cathedral of St. John the Divine, died on Wednesday evening, December 10th, after a brief illness. The funeral was held Friday, December 12th, in the Cathedral, Bishop Manning officiating, assisted by the Rev. Karl Rieland, D.D., rector of St. George's Church.

Mr. Belmont was treasurer of the Board of Trustees of the Cathedral. He was a generous benefactor, having enriched the Cathedral by the gift of the east-end Chapel of St. Saviour for Oriental Peoples, as well as other more recent gifts.

#### WOMEN'S CATHEDRAL PLANS

The *New York Times*, of December 12th, publishes the following account of what the women of New York are planning to do toward the completion of the Cathedral:

"A Women's Division of the General Committee on Completing the Cathedral of St. John the Divine was organized yesterday at a luncheon given by Mrs. Hamilton Fish at her home, 810 Fifth Avenue, when Bishop Manning explained the plan for raising the remaining \$12,000,000 in the campaign for \$15,000,000 with which to complete the Cathedral.

"Mrs. Hamilton R. Fairfax, who presided, announced that in her opinion the women should raise \$1,000,000. Mrs. Fairfax called another meeting to be held in the Church Club's hall in the Allerton House, Lexington Avenue and East Fifty-seventh Street, Friday afternoon, December 19th, at three o'clock. She asked that each woman bring ten interested friends."

#### SCHOOL FOR STAGE CHILDREN

The *Sun*, of December 6th, contains the following note as to the progress made, and the needs pressing, in the efforts of the Rev. Dr. Randolph Ray, of the Church of the Transfiguration, to establish a school for "stage children":

"Widespread response has come to the appeal made by the Rev. Randolph Ray, D.D., rector of the Church of the Transfiguration, at the recent inaugural benefit given by the Episcopal Actors' Guild, when he told of the urgent need for a resident school for actors' children. Otto H. Kahn has started the initial underwriting with a check for \$1,000, and it is hoped that the desired amount of \$12,000 will soon be available to put the work on a solid basis for the first year. An option is held on desirable property in East Thirty-first Street. Through friends of the proposed school, furniture is ready to be moved in as soon as the funds are ready for leasing the building.

"At present the only school for children connected with the stage is the well known and very successful Professional Children's School, which reaches from 250 to 300 children a year. This institution, however, is for day students and for children who are themselves on the stage.

"The proposed school meets a different need. It will be a school and home both, where actors and actresses may place their children while they themselves are at work in their profession, where they can feel assured that their little ones are receiving a first class education under proper care and tutelage. The usual private boarding school often is prohibitive in its large tuition fees and parents of culture and refinement are at a loss where to place their children for an education."

#### GENERAL NEWS NOTES

On Tuesday of last week the fiftieth anniversary of the organizing of St. Chrysostom's congregation by the Rev. Thomas H. Sill was observed by former members of the congregation, who, since the demolition of the chapel, have organized a fellowship known as St. Chrysostom's Guild. Meeting as a family group for an informal supper, two hundred former members of St. Chrysostom's Chapel welcomed their sometime rector, Dr. Stetson, and their present rector, Fr. Sparks (of St. Clement's Church, where most of them have found a spiritual home). The Rev. Frederick H. Sill, O.H.C., headmaster of Kent School, a son of the late Fr. Sill, was the toastmaster at this very happy and enthusiastic gathering.

A parish rally in the interest of the Nation-wide Campaign was held in St. Peter's Church on Friday night, December 5th, at which Bishop Gailor, President of the National Council, was the principal speaker. The new rector, the Rev. Thomas S. Cline, D.D., spoke on local problems. At the first student service, held in St. Peter's on Sunday night, the preacher was Mr. Wolcott G. Treat, of the General Theological Seminary.

A program of English music was rendered at popular Vespers in the Chapel of the Intercession, on Sunday afternoon. Dr. Gates, the vicar, delivered an address on England and America. The British flag was carried in procession, and representatives of the British Government and of various British Societies were present.

Dr. Rudolph B. Teusler, of St. Luke's International Hospital, Tokyo, Japan, was the special speaker in the afternoon of Sunday at St. Bartholomew's Church, at a service of the Church Periodical Club; and in the evening he spoke at Grace Church on The Responsibility of Chris-



tians for the Establishment of International Peace.

The altar guilds of Trinity Church and its Chapels met for supper and a Quiet Hour on Tuesday evening of this week, in the Chapel of the Intercession. Seventy members of the several guilds were present at the Quiet Hour, which was conducted by the rector of Trinity Parish, the Rev. C. Rochford Stetson, S.T.D., who emphasized the inestimable importance of attention to details of the devotional and spiritual life in this age of materialism and thoughtless hurry.

The carving of the reredos recently dedicated at the Church of the Holy Apostles is the work of the wood-carving class at Greenwich Settlement House, mostly Italian young people.

THOMAS J. WILLIAMS.

### CONNECTICUT CHURCH CONSECRATED

DEVON, CONN.—The Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, consecrated St. Andrew's Chapel, Devon, on St. Andrew's Day, November 30th, in the presence of a large gathering. For several years cottage services were conducted in Devon while it was yet a part of St. Peter's Parish, Milford, until February, 1924, when there was formed an organized mission. Within ten months a building has been erected and equipped, free of debt.

The following memorials have been placed in the church: An altar, a reredos, and a permanent dossel, from Dr. and Mrs. L. J. Pons, in memory of their father and mother, Col. Albert and Jane Hodge; an altar cross, from Mrs. Anna M. Oliver, in memory of her son, Capt. Charles H. Bloomfield Storey; the eucharistic candlesticks, from Mr. R. J. George Oliver, in memory of his father and mother, Richard and Emma J. Oliver; an altar book rest, from Mrs. Fred Dixon, in memory of her son, Thomas; the altar rail, from Mr. and Mrs. Ray Royden; the lecturn Bible, from Mr. and Mrs. William Bruckshaw; the credence table, from Mrs. Ada Avery, in memory of her mother, Mrs. E. Lyon; the pulpit, from Dr. Z. F. Dunning, in memory of his wife, Elizabeth O. Dunning; the baptismal font, from Mrs. Arthur Snyder, Mrs. Louise Dyers, and others. In addition to these, Bishop Acheson secured for the mission a chalice, paten, cruets, and alms basin.

The chapel, built for under \$6,000, with its furnishings and property value totals \$9,000. The parish rooms are in the basement. The Rev. G. Everett Knollmeyer is priest in charge.

### A SACRED SYNOD

KNOXVILLE, ILL.—The Bishop of Quincy assembled his clergy for a "Sacred Synod" at St. Mary's School, Knoxville, Ill., on December 5th. There was a corporate communion of the clergy at seven-thirty, and a devotional conference in the church, conducted by the Bishop, from nine to three-thirty, with a short interval for lunch.

The exercises of Founder's Day, in honor of the birthday of the Rev. Dr. Lefingwell, which occurred on the fifth, were anticipated by a day. A feature of these exercises is the annual school dinner, which was held, in this case, on the evening of the fourth. At this dinner, the Bishop and the clergy were guests of the Rev. Dr. Carrington, rector of the school. Addresses were made by the Bishop and by Dr. Carrington.

## Morrisville Community House Successful Pennsylvania Project

### Sunday School Centennial—Philadelphia Appointments—General News Notes

The Living Church News Bureau  
Philadelphia, Dec. 12, 1924

THE COMMUNITY HOUSE AT MORRISVILLE, Pa., is a conspicuous example of a successful community enterprise under the auspices of the Church.

A report of its activities was recently made to the Executive Council of the Diocese, showing not only its financial success, but its widespread influence in bettering conditions in the community.

So many applications are made for reservations of the auditorium that the schedule is usually overcrowded and a "waiting list" is becoming necessary. Each reservation brings in considerable rental which makes the Community House self-supporting.

The library, which was opened in June, has issued some 6,000 books since that time. At first the library was opened on three evenings a week. So great was the demand that it is now open on three afternoons also to accommodate the children. The library was supplied with books largely through the Church Periodical Club of the Diocese, and is managed entirely by volunteer workers.

#### SUNDAY SCHOOL CENTENNIAL

The Sunday school of Gloria Dei (Old Swedes') Church is planning to celebrate its hundredth anniversary in connection with the Christmas Festival on Sunday, December 28th.

A fund to endow a bed in the Episcopal Hospital in memory of the Rev. Snyder B. Simes and Mrs. Eleanor R. Simes has been completed and will, on the anniversary, be presented to an official of the Hospital. The Rev. Percy R. Stockman, formerly the rector of Old Swedes, succeeding Dr. Simes, will make the presentation address, and the Rev. Robert Norwood, D.C.L., rector of St. Paul's Memorial Church, Overbrook, will preach the sermon. The present rector is the Rev. Addison A. Ewing.

#### PHILADELPHIA APPOINTMENTS

The Rev. William Roberts, priest in charge of Epiphany Church, Royersford, Pa., has been elected rector of the Church of the Holy Innocents, at Tacony in this city. Mr. Roberts succeeds to the place made vacant by the death, on October 18th, of the Rev. Robert A. Edwards, who, for nearly twenty-four years, was rector of Holy Innocents, and who, at the time of his death, was the second oldest priest in active service in the Diocese of Pennsylvania. Mr. Roberts, the new rector, has been in charge of the church at Royersford since 1916.

Announcement was also made yesterday of the appointment by Bishop Garland of the Rev. Joseph H. Hudson, of Greensboro, N. C., to be assistant to the Rev. H. S. McDuffey, priest in charge of St. Augustine's, Columbia Avenue above 20th Street. Mr. Hudson is a native of North Carolina, and was ordained to the priesthood in 1914. He has been in charge of the Church of the Redeemer, Greensboro, for a number of years.

#### GENERAL NEWS NOTES

On December 4th, in connection with the Church Normal School, Mr. Edward Sargent gave a thoughtful and inspiring address on The Department's Program, or What We Do with Your Four Cents.

The Rev. J. Wesley Twelves, rector of the Church of the Holy Apostles, Brooklyn, has accepted the rectorship of the Church of the Epiphany, Germantown, and will assume his new work on the first Sunday in January. Mr. Twelves is a graduate of the Philadelphia Divinity School, and has served on the staff of the Philadelphia City Mission, St. Thomas' Church, Bethel, Conn., and in the Missionary District of Utah.

FREDERICK E. SEYMOUR.

### THIEVERY IN CHURCH

BALTIMORE, MD.—The number of complaints of loss of purses and hand bags in Grace and St. Peter's Church, Baltimore, finally resulted in the following warning issued by the rector, the Rev. H. P. Almon Abbott, D.D., to his congregation:

"One does not like to speak of it, for it is an incredible sort of thing to happen in a church; but BEWARE of your purses and handbags when you go up to the altar. In Grace and St. Peter's Church, as in other churches in this community, there has been much thieving of late. It is awful, horrible to think that anyone should be so depraved, so utterly devoid of conscience toward God and man as to steal in God's House and at the service of the Holy Communion; but such has been the case. You are asked, then, to be on your guard. We have had the same experience in the sacristy, running over many months and recurring a week ago. It were well for the guilty parties to know that they are being watched; to know that clergy and people are forewarned and suspicious."

A special opportunity afforded to these church-going sneak-thieves was during the service of the Holy Communion when ladies, upon going to the altar rail, left their purses and hand bags in the pews. In some instances women thieves would throw their cloaks over the seat back in front of them and then, in an apparently devout position of kneeling, would use their cloak for a real "cloak of maliciousness," working with their hands underneath that garment and thus securing possession of purses and handbags.

### ATLANTA PROGRAM EFFORTS

ATLANTA, GA.—A most strenuous effort is being made to raise the whole amount of the program of the Diocese for 1925 and so put Atlanta on the right side of the Church's ledger for next year. When parish canvasses do not show pledges aggregating the full parish program, these parishes are being asked to hold another canvass and not to be content until the full quota desired is fully pledged. The Diocese feels the quota assigned a parish is not only something to be aimed at, but something to be arrived at. It further feels that to raise the budget figure only for the work of the Church is following a sedentary policy that will never make for advance. With these ideas in mind the diocesan officials plan to cause so much holy unrest that Atlanta's results for 1925 will be different from what they have been for several years past.

## Chicago Religious Bodies Erect a Council of Religious Education

### Churchmen in United Charities—An Auxiliary Meeting—Radio Religion

The Living Church News Bureau  
Chicago, Dec. 12, 1924

IT CANNOT BUT BE PROFITABLE AND WISE to compare the progress being made by other religious bodies in the great field of religious education. There has been organized recently by Protestants and Churchmen in Chicago a Council of Religious Education, primarily to meet the need of conference and coöperation in Sunday school work. The work of the several bodies must be correlated and standardized, they think, and the whole field kept in view. The new council endeavors to accomplish this. In some respects it may be regarded as a merger of the Chicago Sunday School Association and the Commission on Religious Education of the Chicago Federation. To be more exact, it is the successor of these organizations. Officers have been elected, and an executive committee has been formed, representing all Protestant denominations, and the Church.

The work is to be done through five divisions or agencies, each having five officers. These divisions are, the Home, the Sunday school, the Daily Vacation Bible School, Leadership Training, and Week-day Religious Education. The Rev. E. J. Randall, Executive Secretary of the Diocese of Chicago, is one of the officers of the Vacation Bible School division.

I have already reported encouraging work of the particular division during the past summer, in which some Church schools participated. The plans of the Division of Weekday Religious Education in Greater Chicago are significant. They include a complete survey of the task before the Council, the number and location of the public schools in Chicago, the moral and financial relations of the Churches to the movement, and the launching of a publicity campaign. It is the aim of the committee to open Weekday Schools of Religion in certain strategic centers of the city next September.

There is also a division which seeks to foster and promote Christian Education in the home, by directing the attention of pastors, parents, and churches to the needs, possibilities, and plans of religious education in the family; by promoting through the local churches, parents' classes, Father and Son Week, Mother and Daughter Week, etc.; by serving as a center for supplying data, bibliographies, etc., bearing on the moral and religious problems of the Christian Home, to pastors, teachers, and families; by seeking to stimulate and encourage the social and religious forces which make for wholesome family life and counteract and overcome the influences which militate against the Christian family. Altogether it is a very large program.

#### CHURCHMEN IN UNITED CHARITIES

Mr. Charles W. Folds, a well known Churchman, has again been elected president of the Chicago United Charities. Mrs. Joseph T. Bowen, who was re-elected vice president, is a Church woman, and Miss Leila Houghteling, also a Church woman, was elected secretary, and a member of the board of directors. In his annual report, Mr. Folds stated that there was

very little suffering among the poor in Chicago at present, and that there need be little continued suffering anywhere in Chicago so long as social relief and work are organized as they are. Mr. David R. Forgan, the treasurer, reported that the invested funds of the society now amount to \$1,001,064. Bequests of \$92,364 were received during the year.

#### AN AUXILIARY MEETING

"We extend to the rector, the wardens, the vestrymen, and to the people of Emmanuel Church, La Grange, our profound sympathy in the destruction by fire of their beautiful church and parish house."

These are the words of a resolution passed at the monthly meeting of the Woman's Auxiliary of the Diocese on December 4th. A similar resolution was made by the clergy of the Round Table who met on December 1st, the day of the fire. Bishop Griswold, who was present at the Auxiliary meeting, praised the courageous spirit of the people of Emmanuel Church and their determination to build at once.

Bishop Griswold also told of the effort to finish the campaign for the Western Theological Seminary. The plan is to raise \$200,000 by February 25, 1925. There is slightly more than \$400,000 in hand, and the intention is to build when \$600,000 is forthcoming. Of the 32,000 communicants in the Diocese, 1,000 have contributed to the Fund. It is hoped that the Seminary may be reopened in the fall of 1925.

Archdeacon Spurr, who has accomplished so much in West Virginia, spoke particularly of his work among the prisoners, and of his work among the mountain and poor whites. He told of the Reynolds Memorial Hospital, of two settlement houses in the mountains, which he had built, of two schools, an industrial school, a kindergarten, and a Church hotel. More than 53,000 persons have been cared for in their two hospitals.

#### RADIO RELIGION

Speaking of the radio, and particularly of its relation to religion, the Rev. Dr. George H. Thomas, rector of St. Paul's Church, Chicago, says:

"We have to face the fact that radio religion is coming into vogue. In other words, many people are doing their worshipping before a loud speaker, or at the end of an earphone. It cannot be denied that to the "shut in," a Church service by radio is a benediction. . . . One of the glories of radio is that it brings the gospel message to the sick and infirm just as it brings all the best in music and oratory to people in the most secluded parts of the world. It is a question, however, whether there is much religious value in a radio service, or a fraction thereof, to one who makes it a substitute for church going. Perhaps the main thing to be said against it is that it is too comfortable. It savors too much of easy chairs and chocolates and cigars. It requires no effort on the part of the worshipper. He has only to settle down and enjoy himself. This is hardly conducive to the spirit of worship and where the latter is wanting all religious value fails.

"Again, the radio worshipper is not expected to give anything, not so much as a dime in the collection plate. He has only to GET. Moreover, he usually takes only what he enjoys. When it comes to what doesn't suit him he alters the wave length and tunes in possibly on a bit of jazz or something equally incongruous. Indeed the average radio church service is so mixed

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up with all sorts of air programs that its religious value is almost entirely lost. The result is a kind of spiritual static, which effectively mars the religious worth of the whole procedure."

CHURCH TRAINING SCHOOL GRADUATES

Five women graduates of the Chicago Church Training School will receive their diplomas at the Commencement Service to be held at the Chapel of the Church of the Epiphany on Monday evening, December 15th. The Bishop of the Diocese will present the diplomas.

The graduates are, Deaconess Hetty G. Lyon, City Missions, Chicago, class of 1919; Deaconess Marjorie H. Peck, of St. Matthew's Cathedral, Dallas, Texas, of the class of 1923; Deaconess Delemma J. King, of Christ Church, Cincinnati, Ohio, of the class of 1923; Miss Esther M. Christensen, of St. Paul's Church, Chicago, of the class of 1924; and Miss Emily E. Olson, of Grace-House-on-the-Mountain, St. Paul, Virginia, of the class of 1924.

SISTERS OF ST. MARY

For various reasons, the Sisters of St. Mary were forced to give up the work of their home in Elmhurst, in the summer. Lack of Sisters, the great cost of keeping up the work, together with the opposition of the townspeople were all factors. For a while, there was some talk of using the property for some other children's institution but it was found that the difficulties which the Sisters had met would apply to other institutions, also, and Judge Payne appreciated so much the splendid effort that the Sisters had made to carry on the work there that he consented to the plan of having the property sold and the money given to the Sisters for a fund to be known as the Jennie Bryan Payne Memorial Fund, which will be used as an endowment for St. Mary's Home in Chicago. The total amount of this fund will be something less than \$30,000, of which \$10,000 has already been paid to the Sisters and the balance will come in the course of the next two or three years.

PREACHERS AT THE ATONEMENT

On his way to Nashotah, the Rev. Fr. Bull, C.R., preached at the Church of the Atonement, Chicago, on Sunday morning, December 7th. The large church was completely filled.

Fr. Bull emphasized the word Hosanna as being a universal human cry to God to save men from the perils which surround their lives. The cry must go up from America to save men from the perils of prosperity and from a certain contentment. He applied his message to the Advent preparation for Christmas and made three points as culturing our thoughts of the Incarnation. These are: man has no power within himself to save himself; redemption is from above; and redemption works from within.

Fr. MacVeigh Harrison, O.H.C., was the preacher at the Church of the Atonement on Sunday, December 14th.

A GIRLS' FRIENDLY WINDOW

The Grace Church Branch of the Girls' Friendly Society, Oak Park, will present a window to be installed in the church and dedicated on Christmas Eve at the midnight service. The window presents the figures of St. Cecilia and St. Gregory, with the motto of the Society, "Bear Ye One Another's Burdens" and the insignia, and represents the work of the Willet Stained Glass Company of Philadelphia.

It is the only window, so far as known, given by any branch of the Society in America.

CHURCH CLUB PUBLICITY DINNER

The Church Club, as has been announced, is to act as a committee of the whole for publicity in this Diocese, beginning with 1925. It has offered to help pay to a publicity expert a salary of \$5,000, and an assistant, whose salary will be \$1,500 a year. The offer was gladly accepted by the Bishop and Council. A dinner to discuss the subject of Church publicity and plans for the year was held at the Allerton Hotel, Chicago, on Thursday evening, December 11th, Mr. Thomas K. Carpenter, presiding. H. B. GWYN.

TO APPLY ON DEFICIT

[BY TELEGRAPH]

Akron, Ohio.

Rector and wardens of Church of Our Saviour, suggest that Christmas offering of one dollar per communicant be stimulated in every parish and mission of the Church, to be sent to National Treasurer to apply on deficit. We have sent nine hundred dollars today. We ask your co-operation in making this suggestion known throughout the Church. Let us wipe out this distressing deficit by immediate and voluntary action. National headquarters approves.

GEORGE P. ATWATER.

SAGADA MATTER BEFORE NATIONAL COUNCIL

NEW YORK, N. Y.—The letters relating to disagreements in regard to work at Sagada, Philippine Islands, being brought by the Department of Missions to the attention of the National Council last week, were referred to a committee to consider the whole matter and to take whatever action it might deem best. The committee consists of Bishop Gailor, the Bishops of Maryland, Rhode Island, and Indianapolis, Bishop Lloyd, the Rev. Dr. George Craig Stewart, the Rev. Dr. E. M. Stires, and Dr. John W. Wood.

AN UNUSUAL BAPTISM

JACKSONVILLE, FLA.—The Rt. Rev. J. R. Winchester, D.D., Bishop of Arkansas, on November 23d, baptized in Jacksonville the triplet sons of Robert Pillow and Margaret Sparks Martin, and at the same time confirmed the young mother. The father was one of Bishop Winchester's boys, who, after his confirmation and active Church life in Arkansas, made a fine record over-seas, and moved to Florida, his present home.

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### RHODE ISLAND EUCCHARISTIC CONFERENCE

CRANSTON, R. I.—The First Rhode Island Eucharistic Conference will be held in St. David's Church, Meshanticut Park, Cranston, on New Year's Day. The Holy Sacrifice will be offered at eleven o'clock and the preacher will be the Rev. Julian D. Hamlin, rector of St. John's Church, Newport. After lunch the sessions of the conference will meet in the rooms of the Meshanticut Park School, where speakers, both clerical and lay, will address the meeting, and informal discussions will take place.

### CHURCH DAMAGED BY FIRE

ELY, NEV.—St. Bartholomew's Church, Ely, was damaged by fire to the extent of \$2,000, and the vestments of the rector were badly injured by water and smoke. The church was saved by the prompt work of the fire department. The minister in charge of the Methodist church offered the use of his church building for evening services, and for choir practice in the preparation of a cantata that the choir is intending to give for Christmas.

### SUNDAY SCHOOL CONFERENCE IN CUBA

CAMAGUEY, CUBA—In spite of long distances, railroad fares about twice as high as in the United States, and the threat of a general railroad strike, the second annual Sunday School Conference of the Missionary District of Cuba was successfully held December 4th to the 6th, at St. Paul's Church, Camaguey, with a good attendance from various parts of the island. Sessions were conducted in both Spanish and English, Archdeacons McCarthy and López-Guillén acting as interpreters of the addresses in English. The principal speakers, besides the two archdeacons, were Miss Sarah W. Ashhurst, of All Saints' School, Guantánamo, the Rev. J. B. Manco, of Santiago de Cuba, and Bishop Hulse.

As a result of Miss Ashhurst's address on the Church School Service League, an organization was effected for Cuba. Miss Ashhurst was elected president, and Miss Teresa Cubria, also of All Saints' School, Guantánamo, was elected secretary and treasurer.

### FIGURES CONCERNING THE PHILIPPINE ISLANDS

NEW YORK, N. Y.—As comparing the support given by the National Council to work in the Philippine Islands with that of its nearest neighbors, the Missionary Districts of Tokyo and Kyoto, and with the missionary work in general, some figures are interesting.

The appropriation for the Philippine Islands increased from \$75,000 in 1920 to \$124,000 in 1924, being an increase of sixty-five per cent. In the same period the total appropriation for all missionary work decreased by two per cent.

Since January 1, 1920, there have been appointed to work in the Philippine Islands five clergymen and eighteen other workers. During the same period there were appointed for Tokyo three clergymen and fifteen other workers, and for Kyoto there have been appointed no clergyman and twelve other workers.

From January 1, 1920, to the present time the average number of appointments, clerical and lay, to all missionary

districts out of the United States is seventeen. In the same period there have been appointed to the Philippine Islands twenty-three.

### TO BROADCAST MIDNIGHT SERVICES

HASTINGS, NEB.—The Westinghouse Radio Station KFKX will broadcast the Christmas Eve midnight celebration of the Holy Communion directly from St. Mark's Pro-Cathedral, Hastings. The service will begin promptly at 11:30 P.M., central standard time, with the singing of Christmas Carols. Steiner's Communion Service in F will be sung by a choir of thirty-five voices under the direction of Mrs. Dorsey Baird, with Mr. Baird at the organ. The Very Rev. Ralph V. Hinkle, dean, will be the celebrant, and will give a brief Christmas message.

### CHURCH EXTENSION

BUFFALO, N. Y.—The annual meeting of the Buffalo Church Extension Society was held on the evening of December 2d, in the newest parish in the city, the Church of the Transfiguration. The Rev. Alfred S. Priddis, civic chaplain and acting rector of the parish, presided. The meeting opened with a dinner at which about eighty persons were present. The Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, made an address of welcome and spoke on the new missionary life of the diocese, commending the Church Extension Societies. There was an innovation in the way of reporting the year's activities. Instead of the reports being written and read, the different phases of the work were illustrated by a large number of lantern slides, discussed informally by the staff as the pictures were shown.

The chief speaker of the evening was the Rev. Percy G. Kammerer, Ph.D., rector of Trinity Church, Pittsburgh, Pa., who spoke on The Church and Social Service.

### RELIGIOUS CONDITIONS IN SOUTHERN OHIO

CINCINNATI, OHIO—Evangelization is the most timely slogan the Church can raise, not only because the Master's marching orders have been given to the whole Christian army, but because there is dire need in even our most prosperous and advanced communities.

The Ohio Federation of Churches has just issued a most complete and scientific survey of the churches and communities in Hamilton county, Ohio, exclusive of the city of Cincinnati. This report shows that although the county has good roads, excellent means of communication, rich farms, plenty of automobiles, yet there is a tremendous percentage of the population of Hamilton county yet to be reached by the Gospel. In cold figures it is stated that 90.05 per cent of the people are not members of any Church, while a large and disheartening proportion are members only in name. Only fourteen of the eighty-seven churches have full time resident pastors. Forty-five churches in the county have one hundred members or less, out of which only fourteen are growing in membership; twenty-three churches have fifty members or less, out of which only four are growing; six churches have twenty-five members or less, of which not one is making progress. Only

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seven churches report any attempt to carry on missionary, educational, social, or charitable work. The Episcopal Church has only two churches in this area and of these one is served by the rector of a city parish.

There are those who think that the Church, with her program of the five fields of service, and her departments of Church Extension, Religious Education, and Social Service, is particularly fitted to lead in the evangelizing of this field in which less than ten per cent have been effectively reached by the Gospel.

The results of a survey by the Federation of Churches of the City of Cincinnati have just been made public. It is a very interesting document. It shows that our own churches (white) report 5,476 members in 1924, as against 5,071 in 1923, a gain of 405, while our colored church reports 333 members, a gain of twenty-six in the year. All churches show gains, though some are very slight. This shows a gradual return to normalcy. In many churches the lists of members have been carefully revised and inactive names have been dropped.

It is interesting to note that, though the Episcopal churches of Cincinnati were in the midst of their annual Every-member Canvass, yet they gave a generous contribution to the Near-East Relief and also underwrote their share (\$5,000) of the budget of the Joint Protestant Agencies.

**GEORGIA STUDENT WORK**

SAVANNAH, GA.—One feature of the program of religious education, which has attracted the attention of the Department of Religious Education in the Diocese of Georgia, in the college student work. For three years the Department has collected the names of all students who have gone from this Diocese to attend educational institutions outside. To these students the Department has issued a personal letter from Bishop Reese, and has just recently commenced issuing a series of short bulletins.

The Diocese of Georgia has the unique position of sending practically all its college and boarding school students outside its own borders, as there are only two educational institutions of any sort within the Diocese. These two are the Agricultural School at Douglas, to which practically no Church students are sent, and the Georgia State Woman's College at Valdosta where, each year, are registered about ten Church girls from the Diocese, and an equal number from without.

This does not include the work of colored schools. Within the Diocese are seven institutions of learning for colored persons, in each of which splendid work is being done. One of these, St. Athanasius' School, Brunswick, is an exceptionally fine institution.

This year the Diocese of Georgia has one hundred and forty-one boys and girls attending school or college away from home, one hundred and thirty of these are outside the Diocese, and eleven within. Of those outside, seventy-two are boys, of which forty-five attend institutions of higher learning, and twenty-seven secondary. Of the fifty-eight girls, forty-one attend higher institutions, and seventeen secondary.

The Department is writing a letter to the rector at each of the fifty-nine different institutions in which these boys and girls are located, and, with the per-

sonal contact outlined above, is hoping to do some pioneer work along this line.

This program in no way conflicts with the individual clergyman's relationship with his own young people, but only augments keeping a point of contact between the Church and the student away from home, for a large number of these students attend institutions where there is no Church influence.

As to the results: Clergymen in the Diocese have commented upon the fact that when these students return home for the holidays they attend church as never before, speak to the rector and often ask if there is any work they can do. The Department desires to keep in touch with these students through their college career and, before they leave college, to make some definite challenge to them for Service—thinking that now, as never before, they are better fitted to help the Church—and to urge them to volunteer for service immediately on their return to their home parish. Students themselves have written to their rectors and to the Bishop, telling them that they are attending services, singing in the choir, helping in Young People's Work, or rendering other service at the places where they are attending school.

The Department will gladly furnish anyone interested with copies of the Student Bulletins it has issued. Apply to Miss Emma Twiggs, Office Secretary, 426 Greene St., Augusta, Ga.

**BISHOP TALBOT'S VISIT**

ATLANTA, GA.—The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, visited Atlanta during the Convention of the Federal Council of the Churches of Christ, in this city. He appointed the Very Rev. Thomas H. Johnston, Litt.D., Dean of St. Philip's Cathedral, and the Rev. Cyril E. Bentley, Executive Secretary of the Diocese, delegates to the Convention, and preached to a large congregation at St. Philip's Cathedral on the morning of the Second Sunday in Advent and at St. Luke's Church, Atlanta, that evening. Bishop Talbot is greatly beloved in Atlanta.

**MISSIONARY ENTHUSIASM**

WILLIAMSTON, N. C.—As an evidence of the missionary enthusiasm of the Diocese of East Carolina, the rector of the Church of the Advent, Williamston, the Rev. C. O. Pardo, and several of his laymen, have recently started a mission in a rural community in Martin County. They went into a community where there was one Church family. Starting with a congregation of twelve, they now have a Sunday school with an enrollment of over 100, adults and children. As a result of the enthusiasm engendered, a parish house is to be built, the material and work to be contributed by the people who are benefiting by the services.

**A HUNGARIAN VISITOR**

NEWARK, N. J.—Mr. Alexander Molnar, a graduate of the seminary of the Reformed Hungarian Church in Hungary, is making investigations in the Diocese of Newark, and is looking up unchurched Hungarians therein. It is not intended to start Hungarian services at this time, and Mr. Molnar's work is merely a "spying out of the land." He is one of the three students sent over here this year to the Philadelphia Divinity School by Dr. Bel-tazar, the Presiding Bishop of the Hungarian Church.

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## CORNER-STONE LAID

EAST ORANGE, N. J.—On Sunday afternoon, December 10th, the corner-stone of the new St. Agnes' Church, East Orange, was laid at Central Avenue and St. Agnes' Lane, East Orange, by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark. One of the largest congregations that ever attended any gathering of the church was present, and in attendance also were the clergy of neighboring parishes.

The new church is to be of Gothic architecture of tapestry brick, and will be completed in time for the Easter service of 1925. It is the result of the labors of the Rev. W. W. S. Hohenschild, rector, who came to St. Agnes' six years ago, and who, by his efforts, has increased the building fund from \$1,100 to over \$20,000. The cost of the new building will be in the neighborhood of \$40,000.

St. Agnes' began as the first mission of Bishop Lines after he came to the diocese twenty-one years ago.

SEMI-CENTENNIAL OF  
WESTERN MICHIGAN

GRAND RAPIDS, MICH.—The annual Council of the Diocese of Western Michigan will be held on January 20th and 21st at Grace Church, Grand Rapids. At this Council plans for the commemoration of the semi-centennial will be discussed. The diocese is fifty years old in 1925, and the commemoration will be held at St. Luke's Church, Kalamazoo, where the first diocesan Council was held fifty years ago. A history of the Diocese is being written, proposals for an historical pageant are to be made, and other events are under consideration.

NEWFOUNDLAND  
MEMORIAL WINDOW

ST. JOHN'S, N. F.—On Sunday, November 9th, at the morning service, the Lord Bishop of Newfoundland dedicated a beautiful stained glass window placed in the baptistry of the Cathedral in memory of the Most Rev. James Butler Knill Kelly, D.D., Bishop of Newfoundland, afterwards Bishop of Moray, Ross, and Caithness, and Primus of the Scottish Church. His Excellency, the Governor of the Colony, and Lady Allardyce, were present.

The dedication took place at Matins, after the reading of the Second Lesson. Led by the processional cross the choir and clergy went in procession to the baptistry. The Bishop, his pastoral staff borne by his chaplain, the Rev. J. Brinton, was preceded by the Vice-Principal of Queen's College, and by two of his chapter, the Rev. Canon Jeeves, Sub-Dean, and the Rev. Canon Bolt, Registrar, attended by the Church Wardens bearing their staves of office.

The solemn hallowing and dedication of the window and commemoration of Bishop Kelly were followed by special prayers, including one for the donors, and another for the Divine blessing on the ministry of symbolish in worship; lastly the window was solemnly blessed in the name of the Sacred Trinity. The preacher of the occasion, Canon Bolt, made special reference to the twelve years' work of Bishop Kelly in the diocese, dwelling on the un-failing kindness and generosity with which he placed his profound Biblical and patristic learning, acquired at Clare College, Cambridge, at the service of the

students of Queen's College, where, from 1867, he held the position of principal.

The window, which is the special gift of friends of the late Bishop, contains a beautiful representation of St. Stephen, deacon and proto-martyr. The inscriptions record the Bishop's work in Newfoundland and in Scotland, and the words, "May the Lord bless His House with His presence and favor," taken from the Bishop's congratulatory letter on the restoration of the Cathedral after the great fire of 1892.

## A SUCCESSFUL MISSION

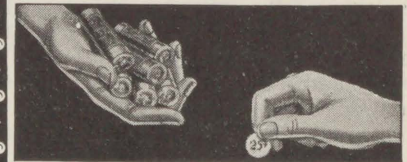
ST. LOUIS, MO.—A most successful Mission has recently been conducted at the Church of the Holy Communion, St. Louis, by the Rev. F. S. Fleming, rector of the Church of the Atonement, Chicago. A children's Mission in the afternoon was conducted by the Rev. K. O. Crosby, head of Lawrence Hall, Chicago. In spite of bad weather, the attendance was remarkable at both Missions, children coming from all parts of the city in the midst of heavy rain storms on several afternoons of the week. The Rev. Mr. Fleming took as his general subject for the week, The More Abundant Life. A big factor of the Mission was the hearty congregational singing at every service, led by the Rev. J. Boyd Cox. The Mission was concluded Sunday evening with a thanksgiving service for the blessings received during the Mission, conducted by the Rev. E. S. White, rector of the Church of the Holy Communion, assisted by a number of the St. Louis clergy.

## OREGON CHURCH OPENED

LAGRANDE, ORE.—On Sunday, November 23d, the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, opened for service the newly completed St. Peter's Church, LaGrande. This church, a handsome building of stone, was made possible by the donation of \$30,000 by Mrs. Anna Honan, and by further amounts by other interested Church people. The Bishop, in his sermon, urged the members of the congregation to give, as these benefactors had given, of their treasures of service and devotion to the Church. The church still requires a certain amount of interior finishing, and the installation of a pipe organ, before it is consecrated.

## THE THOMPSON ORPHANAGE

WILMINGTON, N. C.—The effort to have the Diocese of East Carolina do its part in the campaign to raise an endowment and building fund for the Thompson Orphanage, the Church home for the children of the dioceses in North Carolina, has resulted in the giving of \$25,000 to date. This amount was given by three persons, one gift amounting to \$21,000, or the estimated cost of a cottage of the type planned to take the place of the antiquated dormitories now being used. The East Carolina goal is \$42,000. No general campaign is being undertaken. A committee appointed by the Executive Council of the Diocese is making a quiet but effective appeal to a few persons who see a unique opportunity to contribute to a worthy cause, and who are able to follow their inclinations. It is quite certain that the full amount will be subscribed shortly.



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**THE BEXLEY HALL LIBRARY**

GAMBIER, OHIO—Plans for reclassifying and cataloging the Bexley Hall library at Kenyon College are to go forward immediately, as the result of a substantial gift for this purpose made by friends and laymen in Ohio, headed by a group of Dayton Churchmen.

The work will convert what is probably the largest single collection of theological books in the state into a working library. New stock rooms will be arranged, and the many of volumes, that include rare books of old sermons, dating back more than seventy-five years, will be preserved and arranged according to definite plans.

A recent gift to the college adds 500 selected volumes from the library of the Rt. Rev. David Hummel Greer, D.D., late Bishop of New York, who was a graduate of Kenyon and of Bexley Hall. The presentation of the books has been made by his children, and the gift was sent by Lawrence Greer, of New York City, a son of the late Bishop.

**GRACE CHURCH CHIMES**

TROY, N. Y.—The Meneely Bell Co., of Troy, is finishing for Grace Church, New York City, what is said to be the highest priced set of bells ever made in the United States. The chimes are to be installed in the tower of the church in the near future.

**MEMORIAL LIGHTS BLESSED**

LITTLE ROCK, ARK.—Presentation of beautiful brass candlesticks to Trinity Cathedral, Little Rock, was made December 4th, by the Daughters of The King, of the Diocese, in loving memory of Mrs. Florence Winchester Mayburry, daughter of the Rt. Rev. Dr. and Mrs. James R. Winchester, at which time the Bishop blessed them. The two eucharistic lights are three feet in height, and the six vesper lights are two feet high. These beautiful lights add greatly to the new altar which has just been placed in the Cathedral by the family of Bishop Roots in memory of their parents, Major P. K. Roots, who was for many years a Deputy to the General Convention, and Mrs. Roots, who was one of the most active workers in the Diocese of Arkansas, where her daughter, Mrs. Walter G. Hall, is now so splendidly filling her place.

From girlhood the Bishop's daughter, Mrs. Mayburry, was deeply interested in the mission of the Daughters of the King.

**DEATH OF  
REV. A. S. FREESE**

HAMPTON, VA.—The Rev. Arthur S. Freese, for nearly five years minister in charge of Emmanuel Church, Phoebus, entered upon life eternal Tuesday, November 25th.

The Rev. Mr. Freese was formerly a minister of the Congregational Church. He was born in LaGrange, Maine, December 9, 1865. His first theological training was received from the Bangor Theological Seminary, but later he attended the Kansas Theological Seminary, being ordered deacon by Bishop Millspaugh in 1902, and being advanced to the priesthood by the same Bishop the next year. From 1902 to 1908 he was in charge of various missions and parishes in Kansas, and from 1908 to 1918 he was in charge of stations in Oklahoma. During the war he was civilian

chaplain at Camp Doniphan and Fort Sill. He then returned to his native state, being in charge of the churches at Southwest Harbor, Gott's Island, and Seal Cove. From there he went to the Diocese of Southern Virginia.

The funeral service was held in St. John's Church, Hampton.

**DEATH OF  
PROMINENT PUBLISHER**

NEW YORK, N. Y.—Thomas Nelson & Sons, publishers of Bibles, Prayer Books, and other books, announce the death of the president of the company, Mr. William Thomson, in Edinburgh, Scotland, on December 1st.

**DEATH OF  
REV. PAUL S. BANDY**

SACRAMENTO, CALIF.—The Rev. Paul S. Bandy, priest of the Diocese of Sacramento, died November 25th at the Alameda Infirmary. Mr. Bandy was fifty-three years of age, and for most of his life was a Congregational minister. He was ordained deacon in 1922 and priest a year later. Because of ill health Mr. Bandy was compelled to give up his work at Willows and Corning last spring.

The funeral service was conducted by the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, assisted by Archdeacon Lee, and the Rev. A. L. Mitchell. The interment was in Mountain View Cemetery, Oakland.

**DEATH OF  
REV. E. H. J. ANDREWS**

PLAINVIEW, TEX.—The Rev. Ethelbert Henry James Andrews, priest in charge of St. Mark's Church, Plainview, and of all Saints' Church, Canyon, died at his home in Plainview, December 7th.

The Rev. Mr. Andrews was born in Portsmouth, Eng., in 1868. He was educated in English Church schools, and was privately prepared for the ministry in this country. He was ordained to the diaconate in 1895 by Bishop Kendrick, and to the priesthood by Bishop Johnston in 1899. The first thirteen years of his ministry were spent in Texas and New Mexico. In 1908 he went to Trinity Church, Florence, Ala., in 1910 to Christ Church, Milford, Del., and in 1917 to All Saints' Church, Elizabeth, N. J. He returned to Texas, and took his late cure, in 1922. He was a deputy to the General Convention in 1907 and 1916, Registrar of the Diocese of Delaware in 1915, and Editor of the *North Texas Adventure* at the time of his death.

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December, 1924. Vol. XVI, No. 4

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**EDITORIAL COMMENT**

Are Creeds Necessary?—Missionary Zeal—Dr. Fosdick's Position—One Hundred Percent Americanism—Mr. Shaw's Religion—A New Spirit in Politics—The Archbishop of Nicaea—Why We Reject Manuscripts.

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NOTE: The December Number has a Supplement Portrait of the Rev. Dr. Barry. The January Supplement will be a Sermon and Portrait of the Rev. Dr. Bell, President of St. Stephen's College.

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CINCINNATI

## NEWS IN BRIEF

**ARKANSAS**—The Rev. Dr. Louis Tucker was formally instituted as rector of St. John's Church, Fort Smith, on the First Sunday in Advent, in the presence of a large congregation, by the Bishop of the Diocese, who preached the sermon. Dr. Tucker's coming to Fort Smith has added a deep interest in the parish.

**ATLANTA**—The Young People's Service League of the Diocese is going ahead. The leagues in Atlanta formed a City Union some time ago, and now those of Macon have done likewise. The activities that the Service League are planning are many and the young people of the Diocese are more interested in the work of the Church through its organization, than they have ever been before.—Rain may not mean much to some folks, but when a missionary in north Georgia has to travel over undeveloped roads, it presents a problem affecting the religious development of the country. The Rev. Thos. Duck holds services over this country and he has troubles of his own all the time, but in spite of mud, slush, and rain, his congregations lead the entire Diocese in giving to the work of the Church, besides carrying on their own local activities.—Sunday, December 28th, has been designated as Pay-Up Sunday in the Diocese and all communicants are urged to pay up all back pledges to the Church on that day. In this way it is hoped to close the year without a deficit.—On the second Sunday of each month the vestry of All Saints' Church, Atlanta, will attend a corporate communion with the Church students of the Georgia School of Technology. This is to be followed by breakfast, and bids fair to be a great means for bringing the boys in close contact with the vestry. This parish now prints a weekly calendar and distributes it instead of reading announcements from the chancel.—On December 21st, the Rt. Rev. A. W. Knight, D.D., will return to the Cathedral in Atlanta to celebrate the twentieth anniversary of his consecration to the episcopate.

**BETHLEHEM**—The recently elected Director of Religious Education, Miss Zattan Gordan, has organized a number of classes in the larger cities of the Diocese. The attendance is large and the interest increases from week to week. The course is that of the National Teachers' Accredited Association.—Trinity Chapel of St. Luke's Church, Lebanon, Pa., was closed soon after the Rev. J. M. Page left that city twelve years ago. During the passing years the ravages of time and the hands of the wanton broke practically all the windows, smashed the doors, defaced the pews and walls on the inside as well as outside.—The building was a wreck. The new rector, the Rev. Mr. Philbrook, could not see the house of God in ruins and disuse. With nothing but faith and his own bodily strength to begin with, he renovated the place, and started services and a Church school. Over 200 persons attended the first service. The vestry of St. Luke's has put in their budget for 1925, \$2,000 to continue the services in Trinity Chapel.—During the month of November memorial windows were placed in St. Thomas' Church, Morgantown. This is one of the oldest parishes of the Diocese. It was founded by Col. Thomas A. Morgan in 1734. The new pews also are memorial pews. Every one was given by the children of some former parishioners. St. Thomas' was rebuilt in 1922, having been destroyed by fire in 1918.—The congregation of Trinity Church, Lansford, is building a rectory on the church lot. They waited a long time for the Diocese to help them, but became tired, and are now doing it themselves. Some years ago the vestry, the Church school, and some of the organizations took a number of shares in a Building and Loan Association. When the shares mature, they will have enough money to pay for the building.

**EAST CAROLINA**—A religio-historical pageant, *St. Paul's Church and the Nation-wide Campaign*, was given in St. Paul's Church, Edenton, N. C., on Sunday morning, November 30th. The pageant, written by a communicant of this parish, Mrs. Charles Wales, proved to be a most interesting and very effective preparation for the Every Member Canvass for the Church's Program, which followed. The pageant was inspired by reverence for the ancient and honorable history of this parish, going back to the very beginning of the Eighteenth Century, and by admiration for the generous support which it now gives to every cause sponsored by the Church.—A number of Preaching Missions have been held in East Carolina this fall. The Rev. W. R. Noe, Executive Secretary of the Diocese, has held Missions at St. Luke's Church, Roper; St. Paul's Church, Beaufort; Holy Innocents' Church, Seven Springs, and at several other places. Bishop Darst held a three-day Mission in Trinity Church, Lumberton. While in Lumberton the Bishop was asked to address a number of civic and religious meetings. The Rev.

B. E. Brown, rector of Calvary Church, Tarboro, conducted a ten-day Mission in St. Paul's Church, Edenton; and the Rev. J. E. W. Cook, rector of St. Paul's Church, Greenville, was at the Church of the Holy Cross, Aurora, for a ten day period.

**FOND DU LAC**—A brass sanctuary bell has been presented to St. John's Church, Shawano, Wis., as the result of the earnings and savings of a thirteen-year old acolyte. This gift was dedicated as a memorial and blessed at the late Mass on the Second Sunday in Advent.

**IDAHO**—The Rt. Rev. H. H. H. Fox, D.D., Suffragan Bishop of Montana, who is in charge of the District of Idaho, has announced that the seventeenth annual Convocation of the District will be held on February 19th and 11th.

**IOWA**—The Advent offering of the Church schools of the Diocese of Iowa is given to the work at Ames, where the Iowa State College is located. The Rev. Le Roy Burroughs is rector and student chaplain there.—The Board of Religious Education of the Diocese is making an earnest effort to find out all the isolated Church people of the Diocese, and to minister to them.—The Very Rev. Marmaduke Hare, D.D., dean of Trinity Cathedral, Davenport, is again confined to his bed in the deanery because of illness.—A clericus for the Church clergy of the Tri-Cities—Davenport, Iowa, Rock Island and Moline, Illinois—and the surrounding towns meets in Trinity parish house, Davenport, on the second Monday of each month.

**MARQUETTE**—Trinity Church, Houghton, the Rev. Clark L. Attridge, rector, has acquired a piece of property adjoining the church on which they expect to erect a parish house. An echo organ has been installed in the tower of the church, given by Mrs. C. D. Shelden in memory of her son, R. Skip Shelden, who founded the boy choir in the church, and who was, for many years, its director. The organ is to be dedicated by the Rt. Rev. R. L. Harris, D.D., Bishop of the Diocese, on Sunday, December 21st.

**MILWAUKEE, WIS.**—The new church building of Trinity Church, River Falls, was begun in July, and finished the third week in November. The first service in the new church was held on the Sunday next before Advent. The formal dedication of the church was planned for Saturday, November 2d, but had to be postponed because of the illness of the Bishop. After a deprivation of five years, it is a great joy to the congregation to be worshipping again in a church building.—The offer of a Skinner pipe organ has been accepted by the vestry of St. Matthew's Church, Kenosha. The new organ will take about one year to build and install, but, when completed, will be the very latest in type, the most perfect in construction, and the last word in the world of organs.—St. Luke's Church, Racine, is having a very busy Christmas season. On December 10th came the official opening of the new parish center when great numbers of parishioners and town people visited the new home of social service work.—The Rev. Father Bull, of the Community of the Resurrection, Mirfield, England, addressed the Milwaukee Clericus at its regular meeting, December 8th., on *The Relation of the Labor Movement to the Church*.

**NEWARK**—Mrs. Susan Thorn, of New York City, has given the sum of \$10,000 to St. Luke's Church, Paterson.—The Finance and Advisory Board of the Diocese has asked from all the parishes and missions a report on endowment and invested funds. A canon of the diocese requires that all such funds be placed in the hands of the Trustees of the Episcopal Fund and Diocesan Property, or in charge of a Trust Company, or, if they are to be cared for by individuals, the rules of the Trustees for such holdings must be complied with.—Long service in hospitals and prisons leaves in the mind and heart of the Rev. Dr. Tinker very keen recollections of what shut-ins appreciate, and a ready will to get it for them. Last June his choir (of Grace Church, Nutley) entertained the patients in one of the County Tuberculosis Hospitals, and again, on December 2d, they drove to the Overbrook Hospital for the Insane and gave a Thanksgiving Cantata for such of the patients and nurses as could be present.

**SOUTH DAKOTA**—The annual Convocation of the District will be held at Pierre on May 8th, 9th, and 10th.

**SOUTHERN OHIO**—A beautiful processional cross was recently presented to the Church of the Holy Trinity, Madisonville, the Rev. J. D. Herron, D.D., rector, by Mrs. A. L. Dobson, in memory of her son, Reginald Edward Dobson.—St. Andrew's Church, Columbus, which was formerly a parochial mission of Trinity Parish, has now become a diocesan mission, and has been placed under the care of the Archdeacon.

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SOUTHERN VIRGINIA—Miss L. deR. Cotchett, a returned missionary, is spending ten days in the Diocese, visiting the churches in and around Norfolk, to tell of the work which is being done in Alaska.—An interesting meeting of the Men's Club of St. John's Church, Hampton, Va., is being planned. Major Martin, who commanded the famous Around the World Fliers, and who was wrecked in the mountains of Alaska, will tell of the story of his experience. Dr. Howe will preside, and Major Westover, commanding officer of Langley Field, will introduce the speaker.

TEXAS—The Girls' Friendly Society, of Galveston, for its Thanksgiving work, fixed boxes for the prisoners in the County Jail, one hundred in all. These boxes contained an individual mince pie, chewing gum, home-made candy, cigarettes, matches, after dinner mints, an apple, and an orange, as well as a card with a prayer printed on it. Each box bore the name of the prisoner for whom it was intended. Books and magazines were also given to the prisoners. The Rev. Raimundo de Ovies, rector of Trinity Church, later received a letter of gratitude and appreciation from the prisoners.

UTAH—The clergy of the District met in Salt Lake City on the first Thursday in the Advent season for a Quiet Day, led by the Bishop, the Rt. Rev. Arthur W. Moulton, D.D. The general theme taken by the Bishop for his addresses was the privilege of the priesthood. He pointed out that sacrifice is needed today for the work of the ministry, and emphasized theology as being still the "queen of sciences." Almost all the clergy of the District were present. The forenoon conference was held in Rowland Hall, being preceded by the Holy Communion. Luncheon and afternoon discussion were at St. Peter's Church.

WESTERN MICHIGAN—St. Andrew's Church, Big Rapids, has just completed extensive repairs and improvements to the church property under the direction of its rector, the Rev. W. S. Larter. This church was originally built by rich lumber people in the early days of that industry.—Trinity Church, Niles, the Rev. J. E. Wilkinson, Ph.D., rector, has recently received \$1,000 from the estate of W. W. Dresden, an old and valued vestryman.

WESTERN NEW YORK—St. Thomas' Church, Bath, the Rev. Lewis E. Ward, rector, has just finished a five day Conference on The Church's Program with the Rev. Robert Patton, D.D., of New York as the conductor. The various surrounding parishes in Corning, Hornell, Hammondsport, Watkins, and others, took part in this series.

WESTERN NEW YORK.—At the annual United Thank Offering services, held November 2d, the women of the Rochester district met at Christ Church and of the Buffalo district at Trinity Church, and the offerings at the two services amounted to about \$5,000 in money. At the services it was announced that a young woman of the diocese had gone to be trained as a deaconess for mission work, and that several others were enquiring as to offering themselves as recruits.—Recently the Church School Service League of Buffalo arranged a Day of Devotion at the Cathedral for their leaders, primarily, but to which anyone was invited who cared to come. It was led by Father Harrison, O.H.C. Miss Helen M. Olmstead, the chairman of the Devotional Committee of the C.S.S.L. of the diocese, planned for about fifty and, when a hundred attended a part or all of the day, it was manifest that there was a need for those services.

THE MAGAZINES

"ONE HUNDRED PER CENT Americanism," says the December *American Church Monthly*, "might shut out of our nation the artistic sensibility of the Italians, the efficiency and high domestic ideals of the Germans, the clear thinking and logical consistency of the French, the refinement and social charm of the English, the mystical genius of the Scots, the Welsh, and the Irish, the self-abnegation and dogged perseverance of the Jews." Dr. Francis J. Hall writes on A Noble Apologist, namely, Bishop Gore, in whose books are certain blemishes, such as kenoticism, comprecation, etc., but which we should read "with profound gratitude that God has raised up such a noble teacher and apologist." Dr. Foakes Jackson writes on Cassian's Institutes and Conferences, and Frederick S. Arnold on the Psy-

chology of Holiness, a review of Dr. Otto's book. There is an Advent sermon by Dr. Barry. In the editorial comment is an interesting story of Bishop Gailor having expounded the Apostles' Creed and of Dr. Fosdick at the end having remarked, "I accept the Bishop's creed."

THAT EXCELLENT MAGAZINE published in London under the editorship of Sir Henry Lunn, *The Review of the Churches*, which is described rightly as "A Constructive Quarterly," is making a special offer to the clergy of a subscription at half price, being \$2.00 per year instead of \$4.00, including a double number in January, which sells separately at \$1.50. American subscriptions are entered at the office of *The Review of Reviews*, 55 Fifth Ave., New York.

We deem the magazine to be of such value that we are performing a service to our own clergy in advising them of this offer.

GREAT MARBLE TABLETS on the walls of the Cathedral in Hankow are engraved with the name of each communicant who dies. The names are written in small characters so there is room for every one, rich and poor, to be remembered in this way.

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*The following estimate shows what is necessary to be done if the books of the National Treasurer for 1924 are to be closed with a balance on the right side.*

General Convention approved a budget for 1924 requiring for its execution .....	\$4,200,000
The original estimate of incomes from investments and other sources outside of the quota receipts from dioceses was.....	495,000
<hr/>	
The amount allotted to the dioceses as the budget part of their several quotas was .....	\$3,705,000
The dioceses paid to December 1st against these budget quotas .....	1,774,697
<hr/>	
There is due on the budget quotas before the close of the year .....	\$1,930,303
It is estimated that the income from investments and other sources will show an increase over the original estimate of .....	216,000
<hr/>	
Balance needed to meet full budget.....	\$1,714,303
It is estimated that expenses will be less than the amount originally estimated as needed to execute the budget in the sum of.....	100,000
<hr/>	
Balance needed to execute net budget .....	\$1,614,303
Included in the budget is an item for reduction of debt in the sum of .....	358,217
<hr/>	
Balance needed to execute budget without payment of any part of debt.....	\$1,258,086
During the year the National Council has received legacies which can be used in any way the Council determines, in the sum of.....	390,000
<hr/>	
If these legacies are used to meet appropriations, the minimum amount necessary to be collected in December merely to pay the General Church's bills is .....	\$868,086

## What Is the Will of the Church?

**I**N EACH YEAR *since* 1919 there was a surplus of income over expenditures, except in 1922. For the four year period, 1920-1923, there was a small net surplus. Shall there be a surplus or a deficit in 1924?

At the joint conference of the Bishops and the National Council in October the Bishops expressed unanimous approval of a policy of advance rather than retreat and asserted that the solution of the financial problem of the Church lay in providing larger income rather than in retrenchment which would cripple the work or mean partial withdrawal from the field.

The Bishops also cited many evidences of the growing interest of the people of the Church in the national work. In confirmation of this it may be noted that the total amount received from the dioceses in 1923 was larger than in 1922.

If offerings to the amount of \$868,086 are received by the close of the year, there will not be a deficit. Any surplus will be used for reduction of debt.

If the full budget quotas are met the debt will be materially reduced and the legacies released for new work. While these legacies are legally available for current expenses it is evident that such final gifts ought to be used for permanent advance work.

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