

Price 10 Cents

Mrs Walter L Parsley
R D 2 6jan25
Masonboro Sound

The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, DECEMBER 6, 1924

No. 6

Whatsoever ye would that men should do to you, do ye even so to them. Matthew VII - 12 -

Faith,
Hope
and Charity,
now the
greatest
of these
is
Charity

Golden Rule Sunday
December 7th
1924



CHRISTMAS CARDS

A line of Churchly Christmas Cards made in England expressly for the Morehouse Publishing Company, and admirably adapted for use as true Christmas Cards. The following is only a partial list.

Everywhere the appeal is for Christmas Cards containing a real, live sentiment of the season they portray. Editorials appear from time to time urging the sale of cards depicting, in illustration and in text, Scenes from and of The Nativity of our Lord.

Cards supplying this need have always been available through the Morehouse Publishing Co., and at no time since the World War have they been so attractive as the different lines offered this year.

CHRISTMAS BOOKMARKERS (No Envelopes) Size 2/4 1/2

Three Cents Each—\$3.00 per Hundred

Artistically printed in colors with gold border. An attractive line for Church Schools desiring cards in quantity.

- No. 03—Nativity Scene—Greeting—God bless you this Christmas.
Verse:
This stable is a Prince's court,
His Crib, His chair of state: etc.
- No. 04—Madonna and Child—Greeting—All Christmas Joy be Thine
Verse:
On the Birthday of the Lord
Angels joy in glad accord.
- No. 06—Nativity Scene—Greeting—Joy and Peace to you and yours.
Verse:
Christendom at all her altars
Once again the tale doth tell, etc.
- No. 07—Madonna and Child. At her feet the offerings of the Three Wise Men. Greeting—A Token of Christmas Love and Peace.
Verse:
As the sunbeam through the glass
Passeth but not staineth:
- No. 08—Holy Family—Greeting—A Holy and Happy Christmas. Verse:
Sacred Infant, all Divine,
What a tender love was Thine!
- No. 09—Holy Family—Greeting—A Bright and Holy Christmas.
Verse:
In the ending of the year
Life and light to man appear.
- No. 010—Madonna and Child. Wise Men in adoration. Greeting—May your Christmas be in the Spirit of the Manger Throne.
Verse:
Three wise men by a star
Were thither brought, etc.
- No. 012—Christmas Minstrels—Greeting—Christmas Peace and Joy be yours. Verse:
Angel hosts, the midnight of his birth
Sang: Glory be to God, etc.
- No. 013—Spirit of Father Christmas in background. Boy Scouts in front laden with food for the needy: Greeting—God bless all Honest Boys this Christmas.
Verse:
Let the glorious Holiday
Find such holy Spending, etc.
- No. 014—Manger Scene—Greeting—God Guide you to Bethlehem.
Verse:
Infant so gentle, so pure, and so sweet,
Love from Thy tiny eyes, etc.
- No. 015—Holy Family—Greeting—Christmas Joy now and forever.
Verse:
Thou, that once, 'mid stable cold,
Wast in babe-clothes lying.
- No. 016—Holy Family—Every Christmas Joy be yours. Verse:
Lo! here is Emmanuel, here is the Child
The Son that was promised to Mary
so mild, etc.

CHRISTMAS CARDS At Four Cents Each— \$4.00 per Hundred

Attractive oblong cards printed in colors designed especially for Church School use. No envelopes.

- No. 15—The Holy Family. Title, Christmas Day.
- No. 17—Christmas Minstrels. Title, Unto Bethlehem.
- No. 25—The Blessed Virgin, and Child, with Angels adoring. Title, Bethlehem, the House of Bread.
- No. 26—The Holy Family. Title, At the Manger of Bethlehem.
- No. 28—The Blessed Virgin and Child, with the Wisemen presenting their Gifts, Title, The Wisemen's Christmass.
- No. 35—The Blessed Virgin and Child, with the Angels kneeling in Adoration. Title, The Angels' Christmass.
- No. 36—The Holy Family. Title, At the Cradle of the Christ.
- No. 38—The Blessed Virgin and Child with the Gifts of the Kings of the Orient. Title, The Christmass Offering.
- No. 43—The Three Wisemen. Entitled, The Star of Bethlehem.
- No. 201—The Blessed Virgin and Child with Angel attendants. Title, Glory to the New-born King.
- No. 1003—Manger Scene, with Shepherd kneeling in adoration. Title, Guide's Christmass Prayer.
Verse on reverse side:
Sleep, in my soul enshrined rest:
Here find Thy cradle neatly dressed,
Forsake me not, where sore distressed,
Emmanuel, my Brother blest.
- No. 1004—Good King Wenceslaus, and Boy Scouts with Gifts for the poor.
Three verses on the back:
Mark my footsteps, good my page;
Tread thou in them boldly:
Thou shalt find the winter's rage
Freeze thy blood less coldly, etc.

At Five Cents With Envelopes

- M 1 Parchment card, decorated in missal style, cross intertwined with holly: greetings and verse from Oxenham. Size 4 1/4 x 3 1/4 inches.
- M 2 Outline design in red and black, embossed Madonna and Child, extract from Thomas à Kempis.
"O Sweetest Jesus come from Heaven
That life might to the world be given,"
etc. Size 6 1/2 x 4 1/4 inches.
- 6054—1 Barabina's Madonna and Child in colors. Verses by A. R. G.
The Christ Child cometh! and as, once again,
We hear the greeting which we used to hear, etc.

SEND FOR CHRISTMAS
CATALOGUE

MEDICI SERIES OF OLD MASTERS In Original Colors

Post Cards

Illustration in color on one side and on the other space for address and greeting.

Price Six Cents Each

- No. 1—Raphael's. Madonna Granduca. Florence: Pitti.
- No. 6—Botticelli's. Madonna and Child or Madonna Col Bambino, Paris: Louvre.
- No. 7—Correggio's. Madonna and Child. Florence: Uffizi.
- No. 13—Perugino's. Madonna adoring. London, Nat'l. Gallery.
- No. 22—Raphael's. The Madonna. Dresden: Royal Gallery.
- No. 24—Filippino Lippi. Madonna adoring. Florence: Uffizi Gallery.
- No. 47—Rossetti's. Ecce Ancilla Domini. London: Tate.
- No. 57—Filippo Lippi's Madonna, Child, St. John and Angel. Florence.
- No. 94—Luini's. The Holy Family. Vienna: Liechtenstein.

NEW MOWBRAY CARDS

Many new numbers have been added this year to this popular Series. As always they present a high grade of workmanship. All have attractive and appropriate selections.

Five Cent Series

Single Cards with Envelopes

- No. 1136—Gold bordered oblong card. Scene printed in black, white, and gold, of Angel appearing to Shepherds.
To wish you all
that Christmas can bring of
Love, Joy and Peace.
- No. 1137—Small gold bordered oblong card. Attractive border of red roses and green leaves with gold lines enclosing greeting.
My Christmas Wish.
That God in His mercy may
guide and support you, etc.
- No. 1152—Gold bordered oblong card. The Blessed Mother kneeling in adoration before the Infant Jesus. Cross and Temple in distance. All printed in black and white.
May the Holy Infant bless you; His
Peace unfold you, etc.
- No. 1153—Gold bordered oblong card. Infant Jesus in black and white, in Eucharistic Vestments—arms outstretched. In one hand the Chalice, in the other the Host. With halo about His head forming cross in gold.
Verse by Jesse Brett.
Jesus, King Incarnate, come to me,
"Bread of Life," to nourish me, etc.
- No. 1154—Gold bordered card Madonna and Child printed in black and white with gold border, entitled Christmas Thought
Text: "The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son." Verse by A. R. G.
Far down the ages a Thought was born,
A Thought of Hope for a world defiled;
- No. 1167—Gold bordered oblong card. Attractive monogram in gold and blue with center of green leaf and red holly berries in upper left hand corner. Picture of Madonna and Child printed in sepia tint in lower right hand corner. Appropriate selection.
God grant that this Christmas may be a
happy one to all of us.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

CHRISTMAS BOOKLETS

A BOOK OF CHRISTMAS VERSE

A little book of carefully selected Christmas verse, some of it drawn from the Fourteenth and Fifteenth Centuries when the best of our carols were written, besides such later favorites as Christina Rossetti's "Christmastide," Robert Herrick's "Christmas Eve," and the incomparable Hymn on the "Nativity of My Saviour" by Ben Jonson. Price 40 cents. Postage about 5 cents.



THE KING'S CRADLE

A Christmas Allegory by S. L. M.

This is the story of that happy forest tree whose wood was fashioned into the manger where the Blessed Babe was laid. It is the story of the first Christmas Eve told in an original way and charmingly illustrated. Price 25 cts.

THE HOLY CHILD

Scenes from the Childhood of our Saviour

Bound in illustrated paper cover. Size 8½ x 13 inches. Price 55 cts. Postage about 5 cts.

A book convenient for little hands to hold, with large type and simple, well-chosen words. There are illustrations in black and white and four lovely colored ones. Text and pictures tell the story of the Childhood of the Saviour in a way that will appeal to children.

JESUS OF NAZARETH PASSETH BY

Fifty-nine Pictures by T. Moyes Lewis

Illustrating the Official Life of Our Lord Jesus Christ as set forth in the Gospels appointed for use at Holy Communion throughout the year. Decorated cloth cover. Price \$1.25. Postage about 8 cts.

This is a picture book, but unusual in that the fifty-nine illustrations in color follow the events in our Lord's life as they are set forth in the gospels appointed for Holy Communion. Below each picture are appropriate texts. In the hands of a competent teacher the book might well be used in the instruction of little ones.

New Poetry

SANDS ON THE SHORE

By SUSANNE ALICE RANLETT. Attractive light binding, deckle edge, 75 cts. Postage about 5 cts.

Miss Ranlett's poems have appeared in many periodicals, including the Boston Transcript, The Living Church, The Churchman, The Young Churchman, etc., and are now for the first time gathered in book form. It is a volume that book lovers will wish to possess.

POSTAGE ADDITIONAL

Leather-bound DEVOTIONAL BOOKS

Ever since the war it has been difficult to obtain the old-time devotional books in leather binding by reason of the prohibitive cost. We have therefore imported sheets in 32mo. form, pocket size, of a series of these books, and bound them in fine leather, red under gold edge, in our plant. Price \$2.00 each. Postage 5 cts.

The first three of these may also be obtained in a cheaper leather binding (much less attractive) at \$1.25 each; and any of them in limp cloth at 50 cts.; Postage about 3 cts. each.

The following titles:

Spiritual Letters of St. Francis de Sales.

The Devout Life. St. Francis de Sales.

The Hidden Life of the Soul.

The Spiritual Combat. Scupoli.

The Christian Year. John Keble.

ALSO, IN LEATHER, THE FOLLOWING

BOOKS OF PRAYERS

A Book of Prayers

By Rev. Chas. W. Leffingwell, D.D. Price, \$2.50. [Cloth, \$1.00.]

Devotions for Holy Communion

By Rev. Arthur Ritchie, D.D. Price, \$1.00. [Cloth, 50 cts.]

Treasury of Devotion

EDITED BY THE REV. T. T. CARTER.

Adapted to use of the Church in America.

7179—Red cloth, \$1.25.

RED LINE EDITION

7180—Red Cloth, red lines around pages, gilt top. \$1.85.

7181—French seal, limp, round corners, gilt edge. \$2.25.

7182—Royal Purple Morocco. Round corners, red under gold edge, gold Roll, gilt cross. \$3.75.

7185—Persian Morocco, limp round corners, red under gold edge, gold roll, gilt cross. \$3.00.

7184—Same, divinity circuit. \$3.50.

7187—Turkey Morocco, limp, round corners, red under gold edge, gold roll, blind tooled Latin cross. \$4.00.

7181—With Epistles and Gospels. French Seal, limp, blind cross, round corners, gilt edge. \$2.85.

7285—With Epistles and Gospels. Persian Morocco. \$3.50.

POSTAGE ADDITIONAL

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

LOVE'S TRIBUTE

IN SELECTING a monument to mark the resting place of a loved one you should insist that the memorial be correct in architectural lines and artistic beauty.

For years—for centuries—under winter's snow or summer's sun and rain it will stand, a herald proclaiming the faith and hope of immortality.



No. 1857

How necessary, then, that its material be such as will endure the ravages of time; and the skill used in its design be such that a half century hence, when right standards of art and beauty become the common property of the multitude, young and old will point it out as a model of good taste produced in an era when correct canons of art were beginning to be discussed. The European cemeteries are admired and studied today because the artists who produced them had joy in their work; they knew right lines and correct principles.

Our brochure, "MONUMENTS," will be sent free to the interested. Whether your needs require a twenty-five dollar stone or a hundred thousand dollar one—and we are today producing both extremes—we give the same care to all. Address

CHAS. G. BLAKE & CO.

Makers of Monuments, Sun Dials, and Garden Furniture

720 Woman's Temple

CHICAGO, ILL.



Church Furniture

ALTARS - PULPITS - LECTERNS
BAPTISMAL FONTS
CHOIR STALLS - PRIE-DIEUX
ALTAR RAILINGS
ORGAN SCREENS - ROOD BEAMS
READING DESKS
MEMORIALS IN CARVED WOOD
PEWS - CHAIRS

American Seating Company

NEW YORK General Offices
117-A W. 40th St. 1074 Lytton Bldg. PHILADELPHIA
CHICAGO 1211-R Chestnut St.

THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, REV. H. W. TICKNOR.
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.25. Postage 10 to 20 cts.

Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

PRINCIPAL CONTENTS

A GOLDEN RULE SUNDAY. By C. N. Vickrey	185
EDITORIALS AND COMMENTS	186
" Come to Judge"—The Lesson of a Play.	
ACKNOWLEDGMENTS	187
DAILY BIBLE STUDIES	188
BLUE MONDAY MUSINGS. By Presbyter Ignotus	189
ST. LOUIS AND THE BISHOP TUTTLE MEMORIAL	190
THE GOSPEL AS THE REMEDY FOR EVIL. By the Bishop of Tennessee	190
THE CHURCH AND RECREATION. By Clinton Rogers Woodruff	191
THE EVILS OF INSTITUTIONALISM. By the Bishop of Washington	193
THE DAY IS THINE; THE NIGHT IS ALSO THINE (Poetry). By Ethel Miller	193
CORRESPONDENCE	194
Debt, or Obligation (Rev. Oliver J. Hart)—The Chalice and the Sacrament (Rev. James W. Smith, M.D.)—Subjectivism and Development (H. P. Scratchley)—Rural Missionary Effort (Joseph Griswold)—The Classification of Hymns (Rev. David B. Matthews, D.D.)—Orangelsm and Lutheranism (C. H. Palmer)—The Brown Trial (Charles D. James).	
LITERARY	196
THE "SOVIET" LETTER AND THE ENGLISH ELECTIONS (European Letter)	200
THE DIOCESE OF NOVA SCOTIA ELECTS A BISHOP COADJUTOR (Canadian Letter)	201
THE MESSAGE OF ADVENT IN A BOSTON CHURCH (Boston Letter)	202
NEW YORK OBSERVES THANKSGIVING WITH GREATER RELIGIOUS ATTENTION (New York Letter)	202
PHILADELPHIA NEWS NOTES (Philadelphia Letter)	203
ST. JAMES' CHURCH, CHICAGO, CELEBRATES ANNIVERSARY (Chicago Letter)	204

CHRISTIAN MONASTICISM, though it did not receive its primary impulse from the Gospel, owed many of its features to the Person of Christ. It was the desire to imitate this purity of life that, in the Fourth Century, drove men and women to take refuge in the desert from the secularized Christianity of the cities of the Empire.—*F. J. Foakes-Jackson.*

THE TRUE objective of Christian living is love, and perfect love can only be found and realized in communion with God; and that when our hearts are pure and our intentions are right toward our fellowman: for, if we approach God otherwise, howsoever often, there can be no blessing.—*Rev. Henry Loundes Drew.*

The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, DECEMBER 6, 1924

No. 6

A Golden Rule Sunday

By C. N. Vickrey

General Secretary of Near East Relief



IN connection with the observance of Golden Rule Sunday on December 7th, let me outline the three great ideas which the Near East Relief is trying to implant in the minds of the American Church public:

1. These orphan charges of ours in the Near East—survivors mostly of the ancient Christian race of Armenians—have become dependents on American bounty when there was no other hope in all the world for their rescue and preservation. The heart of America went out to them and saved them from hopeless wandering and from starvation. It is simply unthinkable that this hand of help should now be withdrawn—that they should be turned out from the doors that then welcomed them to shelter—until they are old enough and sufficiently trained to take care of themselves in the world. Any climax to the work, other than that, would be an infidelity to the Lord whose children these orphans are.

2. What we do for these children ought to be done on the basis of the Golden Rule. It is perhaps not easy to imagine Armenia lavishly rich in this world's goods and our children orphans driven from their own land by the devastating sweep of religious and political persecution. But we can imagine it if we will, and the question is, What would we think in such a case that Armenia ought to do for American boys and girls?

3. We are all seeking for some fraternal talisman that will expel war and hate out of the earth and establish perpetual friendliness among the nations. What about the Golden Rule? Golden Rule Sunday is an international conception. It is observed in most of the nations of Europe as well as here—in Asia and Australia as well. It is a great round-the-world joining of hands to bring help to little children. If the world could be led into the habit of doing such things together in the name of Him who voiced the Golden Rule for humanity, do you think that there would be any more war among men?

EDITORIALS & COMMENTS

"....Come to Judge...."

PURPLE is very near to violet. Purple is the color of the king; violet is the color of penitence.

These colors are very much alike because in Christian tradition the thoughts of the coming of the King and of Judgment are closely associated.

One of the things in which the modern Church is so vastly different from the ancient is in its feeling about Advent. From the first written literature of the New Testament on through the first two centuries of the Church's life we find signs and tokens of an oft-dispelled expectation of the second coming of Christ. "He shall *come to judge*...": these words have enshrined forever in the Creed the whole mystery, often so completely misconceived in the early and later days of the Church's life. The Advent of the King; is it a fact or only a fancy?

The Greek word which means *coming* we now know from the early sources to have a distinct connotation attached to it. It is redolent of all the every day vernacular terminology dealing with a royal visitation. When the early Christian thought of the "Coming," he thought of it in the terms of his experience of princely visits, royal investigations, and stately progresses. From the eminence of a nineteenth-century perspective we look back with a tolerant amusement, if not, infrequently, with disdain, upon the literalist misconception of many early Christians. One of the standing miracles of early Christianity, from the point of view of a non-Christian student, is that the Christian Church survived the blasting of this very poignant hope. Despite the fact that the years seemed to bring no nearer the coming of Christ, His Church and His Faith went on. Bizarre and grotesque as have been many of the millenarian expectations of various Christian bodies, from some of the enthusiasts at Thessalonica to the Millerites of the last century, one is tempted to wonder at times whether even in this maze of superstitious literalism they were not more right than wrong. If "faith is the substance of things hoped for, the evidence of things not seen," that expectation of the immediate second coming of Christ, even disrupted by disillusion, was still a substantial and active factor in the conscience of many Christians. The danger to the simple-minded Christian is always to reduce mysteries to the understandable; the harder he tries to keep the mystery, the easier it evaporates by this process. It can be said for him, however, that he does ardently try to keep the mystery; there is considerable loss to those of us who, because we cannot reduce mysteries to formula, decry the whole process. We lose a mystery, even if we do save ourselves from the disillusion of an unwarranted expectation.

After all, it is vital to keep the sense of the Eternal in the midst of Time. When it is so much easier to abandon the difficulty than to resolve it, the inevitable tendency to certain types of mind is to simplify. This kind of simplification often leads to a scaling down of the whole panorama of the Christian vision to the terms of what is immediately visible. If the Millerites looked through the small end of the telescope, many

of us of this generation look through the other end. If the ecstatic Millenarian saw all things under the guise of impending judgment, many men who scoff at him see no point in any belief in judgment.

THE real difficulty with us all is to keep some sense of perspective. The present is so pressing, the routine of our ordinary life so dominating, that it is increasingly difficult ever to shake ourselves free from the imminence of this domination. Yet what a pitifully small horizon we leave ourselves! Are we really citizens of two worlds, that and this, or citizens of this world alone? Have we any vivid perception of that which is of God, which is here and is yet to come, or is our sense of that world dulled by the exclusive preoccupation with this? Does "coming to judge" mean anything valid in terms of our present experience?

Early Christianity, with all its alleged errors of short-sightedness and misconception, never abandoned a very keen sense of the life of the other world and of its terms. In fact it was distinctly cloudy when it came to any sense of sharp differentiation between *that* world and *this* world. The primitive Church, having to make a choice, usually made it in terms of allegiance to what we call "that" world. With all the limitations of the primitive Christian mentality, it might well be maintained that there was a larger universe and a broader horizon before the eye of faith than now. They did see things as a whole. In many respects their whole was a much smaller one than ours is today; in other respects, it was certainly larger. The eye of faith dared to peer into the infinite reaches of timeless Eternity. Hope and conviction dared to make courageous and bold (if sometimes unwarranted) deductions, and, with a rather magnificent abandon, stake property and goods on their conviction. Cautious second thoughts may be better, but they are not nearly so exciting. Disillusionment may be inevitable, but it takes greater bravery to challenge it than to avoid it. Life here, to the early Christian, is lived with one eye on Eternity. In a very homely and very prosaic way this world and that were thought to be one whole, and nothing done here was without its eternal consequences. And this whole point of view came to a point in the sharp focus of the expectation of imminent judgment.

WE who fail to see the present and the temporal in the terms of the future and the eternal, lose much today, even according to the most practical standards of Christian morality. The drabness and dullness of a life of which one can see both terms, the beginning and the end, has lost to us a sense of spiritual adventure, has forfeited the consciousness of an eternal quest and that heartening cordial of spiritual stimulation, the keen conviction of the Coming of the King. When mystery goes, there has evaporated from life one of the great incentives for action and motives for conduct. In two respects, at least, the loss of this keen sense for the unseen is a calamity. In the ethical world

we have become accustomed to live our life solely in terms of the present. We have ceased to feel with any sureness of precision, that there is any act of ours, or any series of acts of ours, which might conceivably have an eternal bearing. The ends of conduct have to be immediate if they are to be compelling. The motives of action have to be obvious if they are to be effective. Once this sense of the unseen world, of the coming of judgment, has vanished from our ordinary point of view, our whole ethical system becomes, if not short-sighted, at least lacking in proper emphasis.

Closely associated with this is the theological implication. Taking mankind as a whole, by and large, *they really do not believe in a God who means to judge.*

The God of many a man in the street is a benevolent and often an unmoral being. When He is not thought of as uninterested in the petty affairs of human kind, He is conceived of as a soft-hearted (if not soft-headed) parent, who will overlook almost anything.

We have come to forget, because we do not take Advent seriously, the old Hebrew prophetic notion of a God of righteousness and justice. No better word has ever been found by men than "Father" to describe the first Person of the Blessed Trinity in His relation to mankind. We have lost complete sight of the fact that we call Him Father not solely because that is the best word from the standard of our experience, but because our own experience is itself in a very limited way the reflection of God in Himself. "...The Father, from whom all fatherhood takes its name..." means that it is only legitimate to think of Him in our terms because our terms are really a feeble reflection of the divine fact.

"Fatherhood" means a good deal less to the man in the street today than it did to the early Christian. Anglo-Saxon sentimentality has often dissolved out any sense of the righteousness of discipline and the rightfulness of authority. The man in the street could easily think of God as a benevolent and over-indulging parent, because the ideal father of the man in the street is an over-tolerant person who spoils his children. It is a shock, from his standpoint, to collide with the notion of a Father who is stern, of a Saviour who is a Judge.

ADVENT calls us to consider the Last Things. We are not morbid, we are only sensible. It is part of the Church's steady program toward inducing us to see the great eternal facts of life clearly. Judgment is to be no arbitrary and whimsical dictum of an oriental potentate, but the righteous clarifying of a situation to which the moral sense of man cannot but assent. In the light of this fact, human relations and human conduct, human beliefs and human practices, should be transformed. Motives must be aligned with the great truth, that the King *is* coming, and our deeds and our doctrine cannot be either as full or as complete as they should be without reckoning with this stupendous fact of Faith. "He *shall* come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end."

WHEN a play runs on Broadway for more than three years, it is safe to conclude that it has in it some inherent appeal, whether to the good or to the evil in men, such as raises it above the common level of modern drama. Such a play is *Rain*, which

The Lesson
of a Play

is still attracting a full house nightly in Manhattan.

There is a plot in *Rain* that should be of real interest to Churchmen interested in missions, for it depicts a false missionary attitude that is common among our Protestant brethren and not unknown within our own communion. The Rev. Mr. David-

son, secure in his belief that he is the infallible personal agent of Jesus Christ, makes himself thoroughly obnoxious by forcing "religion," in its narrowest sense, upon those who are happier and better off without his particular brand of it. To Mr. Davidson, religion is a gloomy, joy-killing, prying sort of attitude which condemns the innocent pleasures of others because it denies them to oneself. To borrow a term from Dr. Freud, it is a philosophy of forcing suppressed emotions willy-nilly upon one's neighbors.

The true Catholic missionary (and we are all missionaries if we try to live the Catholic life) is guided by totally different ideals. He looks with approval on innocent pleasures, he is guide, philosopher, and friend to all who need him, but he is not the self-appointed censor of his fellow men who are honestly and legitimately enjoying life without moral injury to themselves or others.

This lesson seems to be brought out in *Rain*.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Grafton Hall, Fond du Lac, Wis.	\$ 15.00
A. E. G., Baltimore, Md.	5.00
	<hr/> \$20.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited by a certified accountant.]

THE CHRIST OF THE AGES

WHEN IN SOME VITAL MOMENT of rich experience we know within how great is the renewing strength of the Christ, and we try to express it in the current terms of human language, we are baffled and restricted by their inadequacy. The Master of the World reduces, by His spiritual magnitude, the party names and terms of His followers to absurdities. He is both the Modern Saviour and the Traditional Lord.

It is impossible to confine the Jesus of history within the domain of modern learning. Rare treasures of truth have been given to us and the penetrating light of revelation has been thrown upon the Beloved Son of God and Man and His almighty power of ministration by the positive contributions which have emanated from the free research of modern scholarship. However, to consider these as the alpha and omega of our religion is to make Christ Jesus the slave of partial discovery and the mere personal reflection of every new hypothesis of man's brain and philosophy.

It is also just as stultifying to present to the world an interpretation of God's Son which is encased within the boundaries of His active work in the persons of His disciples of an age, the characteristics of which have long since vanished from the modes of expression and the personal ideals of men.

The Church's Lord and Life is One who is the same yesterday, today, and forever. He is the Universal Christ, who is both modern, traditional, Apostolic, and Galilean. We serve Him with a glad devotion and we labor with Him to build the Kingdom of eternal love and righteous fellowship because the latest work upon the records of His earthly life and the newest ideas of modern psychology only show to us that the Saviour of St. Peter, the fisherman; of the woman taken in adultery; of St. Luke, the beloved and learned physician; of Saul who became Paul; of Augustine, the redeemed; of Thomas Aquinas, the Bible Christian; of Francis of Assisi, the liver of the Social Gospel; of Charles Simeon, Keble, Maurice, and Bishop Gore; of Phillips Brooks, in whom the light burnt with unwavering brightness; and of all the great company of modern scholars and spiritual companions who seek honestly and reverently to know the whole truth concerning that Word Incarnate; is the same Saviour who in His love and mercy has been our friend and our God through blessed days and in stressful times.

It is a good thing for the present day disciples of Christ, who are bound together in the communion of His Body, the Church, to avoid setting up banners with man-made names upon them which stimulate acrimonious and barren controversy and unloveliness of mind and spirit but rather to serve and proclaim Him only in the most satisfying of all terms, that of Emmanuel, "God with us."—*Very Rev. Edmund Randolph Laine, Jr.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

December 7: Second Sunday in Advent

READ Romans 15:1-7.

Facts to be noted:

1. God is a God of patience.
2. He is tried every day.

ST. AUGUSTINE said that God is patient because He is eternal. He takes time for the accomplishment of His purposes, because all time is His. There are a thousand years in His day. We are learning today, perhaps better than we have ever done, the meaning of divine patience, as science unfolds to us the story of creation. Age after age has been spent in the perfecting of a flower; its blossoming is the result of centuries of divine endeavor. God never hastens because He is sure of the result. Matthew Arnold has beautifully expressed nature's lesson of patience for us in his sonnet on Quiet Work:

"One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
Of toil unsevered from tranquility!
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose.
Too great for haste, too high for rivalry."

December 8

READ Isaiah 53:1-12.

Facts to be noted:

1. Isaiah describes the character of the Suffering Servant of God.
2. He is the type of patient endurance of suffering.

THERE is scarcely a passage in the Old Testament which so nearly touches the level of Christ's teaching in regard to suffering as this fifty-third chapter of Isaiah. While the Old Testament generally is concerned over the problem of suffering, the prophet here recognizes its value in developing character, and in creating capacity for sympathy. He sees, also, how suffering leads men to exemplify, in their own lives, something of the endurance and forbearance of God. It is questionable whether men, without suffering, can understand the character of God, for, without it, they would have no understanding of God's long suffering and pity in the face of opposition and sin.

December 9

READ I St. Peter 2:19-25.

Facts to be noted:

1. Christ fulfills the type of the Suffering Servant.
2. He left us the supreme example of patient endurance.

CONSIDER the patience of Jesus. There is, first, the patience involved in His acceptance of the Incarnation as the method of redemption. How slow is the task of winning men by love! Did Christ never ask Himself whether there was not some quicker way to the accomplishment of the divine purpose than the life He set Himself to live? The temptations are natural impulses to impatience of the uncertainty, the slowness, and the small visible results of a life of human service; yet Christ chose the limitations of that life. Consider again the Cross. Was there no other appeal to the human heart and will, save through the pain and ignominy of death? It would have seemed surer to have won men by a spectacle of power, than to have shown them an example of love scorned, derided, and discredited by a shameful death. But Christ would win men by love, not power, even though the ways of love are slow. Christ is patient and enduring because He knows that the spiritual purposes of God are obtained only by the life of love and service.

December 10

READ St. Matthew 11:25-30.

Facts to be noted:

1. Christ is meek and lowly in heart.
2. We are to learn patience through fellowship with Him.

I WOULD note that this mark of God—patience—is very conspicuous in the life of Jesus. I suppose it was one of the lessons which He learned when He looked upon His Father's face in eternity. With such a mighty task to do, and only three short years in which to do it, I do not think we could have been surprised had we caught the accent of haste in Jesus' life. But the one thing you never light upon is haste. There is always urgency, but never haste." What a rebuke to our modern restlessness and impatience this picture of Jesus is! We are too hurried today, too eager for results, too unwilling to submit to discipline. It would be well for us if, like Jesus, we looked upon the Father's face and read there the lesson of His infinite patience.

December 11

READ St. James 1:1-12.

Facts to be noted:

1. Faith worketh patience.
2. Patience brings forth the perfect work.

ST. JAMES has much to say in this letter which is pertinent to our own day. He found men perplexed by the conflicts of current opinion, and carried to this conclusion and that by their sheer impatience of thinking their own faith through to a conclusion. Patience is, above all things, needed in our religious thinking. About us today are countless men and women who are rejecting the faith, or compromising it, because they have no leisure to think about it. They barter the faith for every superficial opinion which seems to offer promise of more immediate satisfaction. Intellectual impatience of this kind is often the cause of the dissatisfaction with doctrine. It is a rare thing to find today, even among the intellectually trained, men and women who are willing to submit to the discipline of thought which faith requires.

December 12

READ Psalm 37:1-11.

Facts to be noted:

1. Sin is a reality.
2. God is patiently overcoming sin.

GOD can be patient in dealing with sin because He is sure of His own victory over it. Evil often seems to us to triumph, and we wonder at God's inaction. But His patience is the measure of His hopefulness. We sometimes try to destroy evil by any means that we can use. We try to coerce men into goodness; we rely upon punishments; we employ the motive of fear. God destroys evil by building up in men the love of goodness and the life of the spirit. So sure is He that goodness and spirituality will triumph in the end that He is willing to abide His time. That was the method of Jesus. He came to win the world, but He refused to employ force, as men would have had Him do. He was patient because He was hopeful. He would win men by goodness and love.

December 13

READ St. James 5:5-11.

Facts to be noted:

1. We must be patient till the coming of the Lord.
2. God will vindicate His ways.

CHRISTIAN patience is not an attitude of mere acquiescence. It is not passivity in suffering, or indefinite toleration of wrong. It is an active virtue which is the outcome of faith. The Christian is patient because he believes in the self-mastery which patience gives him, but he is patient also because he believes that God will vindicate His own cause. He can endure for the night because joy cometh in the morning. He will not be dismayed by the existence of evil, or become pessimistic because so much is wrong about him, because he knows that God will, in His own time, justify His ways. He can, therefore, afford to wait in confidence and hope; he can bear what God gives Him to carry.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THIS is a curious and debatable saying of Emerson, which I happened upon in my reading recently:

"Without this violence of direction, which men and women have, without a spice of bigot and fanatic, no excitement, no efficiency. We aim above the mark, to hit the mark. Every act hath some falsehood or exaggeration in it."

Few writers are so frank: yet, though they may contest the truth of the proposition, I fancy all are more or less affected by it. I remember hearing an eloquent advocate of social justice talk about the slum-dwellers so movingly that he swept his audience along with him, like Peter the Hermit and the Crusaders. But when someone challenged, privately, the accuracy of his pictures, he said, quite frankly: "You see, we have to overstate in order to produce any effect." I wonder whether that hasn't been so overdone that those we are endeavoring to reach allow for it, reduce all our figures by three-quarters, and are generally unimpressed by staggering statements. Under-statement, rather than over-statement, comes to be forcible; and I remember my father's amusement at my undergraduate enthusiasm finding vent in the cautious phrase, "not half bad."

AMONG THE SIGNS of our times, one of the most characteristic is the habit of publicly exploiting one's secret things. I must confess that it does not appeal to me. To make an indecent exposure of one's soul is a form of "exhibitionism" we can well do without; and a careful analysis of one's mental and spiritual processes seems (so far as other people are concerned) about what a similar analysis of one's bodily secretions from day to day would be, from the point of view of practical benefit to others. Oddly, such publications are commonly *apologiae* for one's denials and rejections, not for one's positive beliefs and affirmations.

For example, I have just been reading the late H. W. Massingham's religious reminiscences, following the book of his life published while he was yet with us; and the feeling of the whole article is of a kind of would-be audacious defiance of decency, coupled with some unfortunate prognostications contrary to fact. "Religion was introduced to me in the person of the unpleasant Jehovah: the God of my father was little better than a devil," he begins; and, though it is true that the Calvinism of the chapel did not adequately represent Christianity, it is also true that there was enough of the sublime and tender in its teachings to make such a statement grossly unfair. He speaks with unction of "the pagan enjoyment" of a newspaper office; and adds: "To the sacramental Churches I was not drawn. The journalist in me was sensible that the movement that way in the Anglican Church was almost over." How false that journalistic prophecy was! A famous layman, brought up in the "broad Church" way, and never freed from its influence, said to me recently, "You Catholics have it all in the future, because you have the Sacraments. We shall have to acknowledge them, get away from subjectivity, and begin to live the sacramental life." And the Anglo-Catholic Congress last year was evidence that the movement is very far from "over."

"No sensitive mind but is emotionally stirred when first it grasps the meaning of Catholic ceremonial as expressed in the Mass and in the Benediction. If the soul could thus be revived by a recurring act of communion with the Divine, what a simple thing the spiritual life became! But the literalness of the intervening symbol repelled me."

How strange it is that the Divine condescension is so often a stumbling-block! One must seriously question whether poor Massingham ever apprehended that a sacrament must have two parts, and that one of those parts must be "literal." It is good to find him praising Stewart Headlam at the end; but

surely Headlam taught other things, even though they were not fully learned by him. It is a comfort that he has passed into the land of further learning, where all the prejudices of earlier life will be purged away.

FROM STEWART'S new *Life of Robert Louis Stevenson*. I quote the following:

"He was not perfect any more than we are perfect. The perfect man, should he ever appear, will be a monster whom all the world will avoid. In Stevenson's own words, 'We esteem people for their virtues, but love them for their faults.'

"Renan remarks that saints are usually rather dull people. 'We must agree that for the most part they lack the warm, genial, all-embracing humanity of the creative artist whose mission it is to observe, portray, and interpret human nature as he finds it in the seething world about him.'

It is quite true that we are not perfect. But we should not boast of it. "Mark the perfect man," was said long ago; and the Perfect Man came—"a monster unto many," but drawing all men unto Him in the end.

As for Renan's silly generalization, I should like to find anywhere a group of agnostics, unbelievers, or unimportant sinners a hundredth part so interesting as any little group of the saints whom historic Christendom honors. One remembers well that unanswerable reply of the Christians of Tréguier to the insult of an infidel government that set up a statue of *le pretre manqué* opposite the Cathedral where, as a boy, he worshipped Him whom he denied as a man. Down by the harbor there stands a Calvary. Round the cross are grouped St. Yves, St. Mary, and St. John; and on the pedestal is carved, in Greek, Latin, French, and Breton, the last word of another great apostate, Julian the Emperor:

"Thou hast conquered, O Galilean!"

THIS, FROM THE *New York Times*, by Barbara Young is suggestive:

"I HEAR IT SAID"

"Last night my friend—he says he is my friend—
Came in and questioned me. 'I hear it said
You have done this and that. I come to ask
Are these things true?'"

"A glint was in his eye
Of small distrust. His words were crisp and hot.
He measured me with anger, and flung down
A little heap of facts had come to him.
'I hear it said you have done this and that.'"

"Suppose I have? And are you not my friend?
And are you not my friend enough to say,
'If it were true, there would be reason in it.
And if I cannot know the how and why,
Still I can trust you, waiting for a word,
Or for no word, if no word ever come?'"

"Is friendship just a thing of afternoons,
Of pleasuring one's friend and one's dear self—
Greed for sedate approval of his pace,
Suspicion if he takes one little turn
Unto the road, one flight into the air,
And has not sought you for your Yea or Nay?"

"No. Friendship is not so. I am my own.
And howsoever near my friend may draw
Unto my soul, there is a legend hung
Above a certain strait and narrow way
Says, 'Dear my friend, ye may not enter here!'"

"I would the time had come—as it has not—
When men shall rise and say, 'He is my friend.
He has done this? And what is that to me?
Think you I have a check upon his head,
Or cast a guiding rein across his neck?
I am his friend. And for that cause I walk
Not overclose beside him, leaving still
Space for his silence, and space for mine.'"

ST. LOUIS AND THE BISHOP TUTTLE MEMORIAL

WHEN Bishop Tuttle died, the people of Missouri, of the Church, of other religious bodies, and of no Church at all, immediately determined that a permanent memorial should be created of such sort as to challenge the attention of men by its sufficiency, its beauty, and its sacred uses. Quietly during the past year the memorial project has been planted in the hearts of the citizens of St. Louis. On the night of October 10th, the opening dinner of the intensive campaign was had. A leading Jewish rabbi made an invocation, the Rev. Dr. Bitting, twenty years pastor of St. Louis' Second Baptist Church, Mr. Festus J. Wade, a St. Louis banker of international reputation (the foremost Roman Catholic layman of the Middle West), and Mr. Charles Nagel, Secretary of Commerce and Labor in the Cabinet of President Taft, made the addresses of the evening, and the benediction was pronounced by Bishop Johnson. Because Bishop Tuttle had been a sort of pastor at large to all sorts and conditions of men in every walk of life, all the religious bodies in St. Louis coöperated in the endeavor to make a successful campaign. Archbishop Glennon, of the Roman Church sent a letter, which was printed in the St. Louis papers, commending the Bishop Tuttle Memorial to all good citizens. The weekly bulletin of the St. Louis Church Federation, whose first president had been Bishop Tuttle, for a dozen years before his death, carried a full-length picture of the Bishop in his episcopal robes as its cover page. The *Modern View*, a weekly publication of the Jewish Church, used a more recent photograph for its full-page cover. After nineteen days the closing dinner at the Hotel Chase was presided over by Mr. Festus J. Wade, a member of the original executive committee. Over half a million dollars had been subscribed, with more in sight, in St. Louis alone. When the lists were in, it was discovered that a team headed by a woman of the Jewish faith had reported the highest total pledges, outside of special gifts; and that Dr. John W. McIvor had pledged \$1,000 for the Second Presbyterian Church, of which he is the pastor.

In spite of the fact that the Bishop Tuttle Memorial was trying to make its way in the midst of a number of local drives, totalling \$7,000,000, it has held steadily on its course and gained its goal. The Church Federation weekly, after thanking the Church leaders for being generous enough to permit what might have been solely a family affair to be shared by the religious life of the whole community, goes on to say:

"All the churches of Greater St. Louis and every denominational board of local missions are strengthened by this forward movement. The forces of righteousness are advantaged. St. Louis will be a better and a finer city. St. Louis Episcopallians, the churches of all faiths, the city, and the kingdom, will be the richer in spirit and the stronger in influence for this signal achievement."

NOW that the General Church knows how much St. Louis cares, gratifying reports should soon begin to come in from the country at large. If men and women of many faiths in St. Louis have given this wonderful testimony to the affection in which Bishop Tuttle is held, and to the value of a life like his, members of the Church throughout the world, to which Bishop Tuttle gave himself so generously, should surely be expected to wish to do their full share in making this splendid and worthy memorial. It is confidently hoped that gifts large and small will continue to come from individuals who loved Bishop Tuttle, and from churches throughout the world in which his name was a familiar household word.

The committee hopes to have \$1,000,000 or more with which to build and to endow perpetually a National Bishop Tuttle Memorial in the city of St. Louis, the see city of the first Missionary Bishop this Church ever had, Jackson Kemper, and on ground owned by and adjoining Christ Church Cathedral, the oldest parish of the Church west of the Mississippi River. It is hoped that the Memorial may serve the National Church in various ways, and that it may be much used as a mid-western center for Provincial and regional conferences of one sort and another. The Rt. Rev. T. F. Gailor, D.D., President of the National Council, in a sermon in this city at the opening of the intensive campaign, said:

"I think that it is most fitting that this Memorial should be erected in this city of St. Louis; not because Bishop Tuttle

spent thirty-six years of his life here; not because he loved the place and the people; but because, in a peculiar sense and degree, I think St. Louis is the central city in these United States. More than any city that I know of, St. Louis represents all the sections of our country. For many years it was the great and almost only gateway to the West, but no one can say today that it is either a Western or an Eastern city, or a Northern city or a Southern city. More than any city I know anything about, St. Louis seems to be the appropriate place for a Memorial to a of national character. And so I hope that we shall be able to build a National Memorial to the national figure of our dearly honored Bishop."

THE GOSPEL AS THE REMEDY FOR EVIL

From the Sermon at the Consecration of the Rt. Rev.
Frank A. Juhan

BY THE RT. REV. THOMAS F. GAILOR, D.D. PRESIDENT OF THE
NATIONAL COUNCIL

PHYSICAL science has done so much by its discoveries and inventions to increase our means of comfort and luxury, it has created such immense fortunes for the few, and it has made this present life on earth so alluring, so pleasurable, for the many, that the modern materialists are telling us that soon mankind will solve all the mysteries of heaven and earth in the laboratory and the furnace, and that this present world, this present joy and sorrow, make up the whole of human destiny.

Meanwhile there is a Babel of voices demanding freedom from moral restraint, freedom from discipline, freedom from law, freedom from any fixed standards of faith and conduct, and we read the result in the daily tale of crime and vice and dishonor in the newspapers and in the criticism of those who say, "The Church is a failure and has lost the confidence of the man in the street," whoever that may be. But, as St. Paul said to Timothy, that is one reproach of the Gospel which we have to endure. We cannot deal superficially with modern conditions. We must get at the root of things. Certainly we want our country to be ordered with justice and governed with purity. We want to end the undeserved distress of many, the arrogance of the strong, and the violence of the wicked. We want the enactment of better laws, the abolition of war, the growth of industry and the arts of peace. But the foundation of these achievements will not be in any scientific or mechanical process, but in a changed spirit, in a spirit of obedience and sacrifice, in the Gospel of the Cross. "Take My yoke upon you," He said, "and learn of Me." And, "If any man would come after Me, let him learn of Me and take up his cross, and follow Me."

That is the old remedy for the evils of the human world, but it is the only true remedy.

There is a God. He is a moral Being, Personal, Righteous, Just; He orders all things, in heaven and earth; whatever be the manner and method of creation, by evolution from lower to higher, from simple to complex, He is behind it all. He controls it. It is His will that is the force throughout the universe; and He has manifested His nature and His love in a human life and character, even in His Son, Jesus Christ; and there are eternal standards of Righteousness and Goodness and Peace which He has ordained; and by those standards all men will be judged; and the Cross of Christ is the testimony of His love for sinners, and the measure of the sinfulness of sin.

This is the Gospel. Here we stand. As St. Paul said to Timothy, may God enable us to stir up the grace that is in us, and give us the spirit of power and charity and of self-control: that we may be faithful to the trust committed to us and more and more deeply sensible of the significance and value of the Church's witness to the world, and of our humble but confident obligation of service to our fellow men.

"BLESSED ARE THEY which do hunger and thirst after righteousness, for they shall be filled."—Mt. Matthew 6. Christ Himself shall fill them. "Blessed are they that fear the Lord, and walk in His ways, for the Lord is nigh unto all of them that call upon Him." Yea, all such as call upon Him faithfully. Happy, aye, blest are such souls, let the day of the Lord appear how it will, or when it will.—*Kingsley*.

PRAYER is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—*St. Ambrose*.

The Church and Recreation

By Clinton Rogers Woodruff

FOR this title I am indebted to an excellent pamphlet issued by the Council for Social Service of the Church of England in Canada, and to the same source I am indebted for some interesting facts about recreation and religion in the ancient world, for they were far more closely related than many of us appreciate and far more closely than was the case in the early Christian centuries.

Greece had the outstanding record for its attention to athletic sports. It is not denied, by those who know, that this interest in physical training was responsible in no small degree for their great mental attainments and intellectual achievements. In each district there were thirteen athletic festivals and four great Pan-Hellenic contests to which the whole of the Greek world was invited. These games were held in honor of Zeus every four years. The sacred and religious character of the games is illustrated by the sacred truce which was held at the time of the celebration. During this period, which lasted three months, anyone going to or from Olympia might pass in safety and without molestation through the territory of the enemy.

It is interesting to note the rules under which the contestants entered; 1, Each contestant had to take an oath that he had trained for ten months, the last month under the direction of the authorities at Olympia; 2, that he would abide by the rules of the contest; and 3, that he would play fair.

In a period covering over a thousand years, only six or seven contestants were found guilty of breaking this oath. The Olympian games constituted a religious festival, and they constituted one of the fundamental bases of Greek life.

Until seven years of age, the Athenian child was taught by his mother, who watched daily over his physical health and taught him simple exercises and dancing; for the Hellenes held that there was no better way to keep a restless child out of mischief than by keeping him on the move, but always under control. The mother had to be a good musician, and, in every game, the baby moved to music, even placing his ball to tune: so the child, by the time he had reached seven years, had practically a perfect control over his body and was able to sit still for an hour without straining his nerves.

At seven he went to the public school to learn music, athletic sports, and letters. Music was for the first two or three years only dancing to music played by the teacher, letters was simply listening to the reading and recitation of Homer, while resting after dancing and athletic sports. Children learned discipline by obeying the music to which they danced. As the boy grew older he learned more athletic sports, which were always first on the Athenian curriculum, and were part of their religious exercises. For that reason they were considered of first and greatest importance. He also learned to play on the lute and to read and write Homer. So saturated was the Hellenic mind with the highest literature that foreigners remarked that the poorest men of Athens always spoke and wrote correctly and moved with easy grace. The boy attended the public schools until he was eighteen. He had to keep on with music and athletic sports till then. After leaving school he had still to keep up these sports until he was twenty when he had to take the oath of allegiance.

This is the famous Athenian oath:

"I will never bring disgrace on this, my city, by any act of dishonesty or cowardice; I will always help a suffering fellow-citizen. I will fight for the Ideals and Sacred Things of the city, both alone or with comrades. I will revere and obey the city's laws, and do my best to incite a like respect in those about me who may be prone to set them at naught. I will strive unceasingly to quicken the public sense of civic duty. And I pray that the city may be left better and more beautiful because of my years of citizenship in her."

This oath had to be kept for ten years before a citizen could hold any public office. Girls had the same training as their brothers, but did not need to take any other letters save the reading and writing of Homer, unless they so desired.

IN Katherine Lee Bates' *History of the Drama*, it is said that in the Fifth Century, religious plays were part of the life of the people, enriching and educating their thought, and giving an outlet to their creative power. Liturgical dramas were produced in the churches, with priests for actors and worshippers for audience. Miss Bates says:

"If we could look upon one of these primitive dramas, so unconscious of its own dramatic nature and dramatic destiny, we must thread our way through blossoming English lanes and enter the grateful cool of the high arched Cathedral. About us is a motley multitude, nobles in scarlet hose and tunics of gold, ladies in bright-hued trailing gowns, children pattering along in blue or yellow shoes as if stained from their treading on primroses and violets . . . White robed monks fill the dim mysterious choir, the altar is heavily draped with black, the gold crucifix, thick set with jewels, is missing from its place; but, on the north side of the chancel, we see the Easter sepulchre with the stone rolled away from the door . . .

"But, when, after a preparatory chorus of the Prophets answered by a chorus of the Church, there is reached that point in the service whereat the tender story of the Marys coming to the sepulchre was of old time rendered as an anthem, three choristers in long white stoles, bearing perfume-breathing censers, step from the singing band and walk slowly with groping motions and dirge like music toward the north of the chancel. As they near the tomb with gesture of surprise to see the open door, other white-ruimented figures, with palm branches in hand, rise from the mouth of the sepulchre to meet them. In obedience to the gestures of the angels, the Marys stoop to the opening of the tomb, draw forth the linen wrappings, and lifting these in sight of all the people in token of that garment of death which the risen Christ has put off from him, turn to the chorus with exultant song, 'Christ is Risen, Alleluia.'

"Then the *Te Deum*, rolling forth from all that multitude in impetuous thanksgiving, floods choir and nave and transepts, the worshippers clasp one another with tears running down their faces, the black draperies are borne away, the altar glistens again in gold and rich embroidery, the shining crucifix is lifted to its place, and simple as the representation has been, even the little lad in the primrose shoes will never forget the service nor the thrill of Easter joy in his soul."

As long as the religious plays remained under the control of the clergy, there was but little loss in solemn and tragic effect, but, by the time we find the English miracle plays in full swing, the clergy had ceased to be the customary actors. The division of scenes in these plays among the guilds is a curious and interesting matter. In the York Pageants, for instance, the plasterers were chosen for the representation of the creation of the earth, the ship-wrights and mariners for the voyage of the ark, the "goldbetters" and "monemakers" for the adoration of the gift bringing magi, the vintners for the turning of the water into wine at Cana, and the bakers for the last supper. The plays were ranged from *The Creation* to *The Judgment Day*. They took in our Lord's birth, life, ministry, and death. In all of them there was a certain amount of humorous by-play, conversations between the shepherds and the disciples. The stages were movable and could be wheeled from street to street. Numbers of persons took part in these plays and they continued in use until shortly before the time of Shakespeare.

The only miracle play we have today is held at Oberammergau where the life of our Lord is still played by the people. This has been a great loss to the people and to the Church. The Church has lost one of her most powerful educational forces, and the people have lost touch with the Church because they have not been able to find in her the opportunity to use their great creative power.

PLAY and the drama are again coming into their own. Public officials and Church dignitaries are coming to realize, on the one hand, that there is something lacking, and, on the other, that modern conditions call for a revival of the athletic and cultural methods of ancient Greece and the simple, effective, religious dramas of the middle centuries. Play rightly controlled and directed is a great factor in developing community effort, leadership, and sound education in the duties

and obligations inherent in citizenship. It was Froebel, in his *Education of Man*, who declared that:

"Every town should have its own common playground for the boys. Glorious results would come from this for the entire community. For, at this period, games, whenever it is feasible, are common, and thus develop the feeling and desire for community, and the laws and requirements of community. The boy tries to see himself in his companions, to feel himself in them, to weigh and measure himself by them, to know and find himself with their help. Thus the games directly influence and educate the boy for life, awaken and cultivate many civil and moral virtues."

The Los Angeles Playground Commission, in one of its reports, speaking of their recreation centers, said that it has perceived that these centers were a constructive force in the community.

"Good health and good habits are promoted and the brain made clearer to act. Opportunity for expression in music, drama, and other forms of art, is given. The family may enjoy the centers as a whole; and this bond, because there is so much individualism in the American family, is a very important thing. Healthy, normal social intercourse is promoted, and this, again, is a matter of consequence in an American community, where, with mixture of nationalities and constant change of residence, there are often few opportunities for old-fashioned neighborliness or for social traditions to take root. Most important, where the children are concerned, is the fact that, in playtime rather than in working hours, is character formed; and here on the playground fair play must be constantly practiced, self-control constantly maintained. This is the very essence of democracy. For to know how to associate, how to cooperate with one's fellows is the foundation of our national form of government."

All this is most important at the present time when so considerable a proportion of our urban communities are coming to live in apartments, where opportunity for wholesome family enjoyment is difficult to have.

Playgrounds, however, we are told by some people, are a waste of money. "If children must play, let them find their own amusements, for they never seem to be at loss when they have to shift for themselves in that respect." In answer to such objections a recent writer drew attention to England's experience shortly after the war started. When, owing to conditions, some schools and all playgrounds were neglected, children were turned loose in the streets, or put to hard work, and expenses for schools and playgrounds were reduced. As a result during the year 1915 juvenile delinquency throughout England showed an average increase of thirty-four per cent. In Manchester the increase was fifty-six per cent. Judge Wagner, of one of the juvenile courts said: "At present there are two hundred boys and girls in the hands of the courts. Ninety or ninety-five per cent of this number were got during July and August while the playgrounds were closed. While they were open, few hearings were held."

WHICH would you rather keep up, a playground or a juvenile court—and that without taking into consideration the effect of such a proceeding as juvenile court experience on the child himself, and his future prospects as a citizen?

As to the cost of a playground in dollars and cents, those who have studied the subject closely estimate that the average cost and upkeep for a city playground is about four cents a child, not a great sum to spend for the protection of property, not to mention the protection of the future citizenship of the country.

Several years ago the Superintendent of the Pittsburgh play grounds pointed out that, from the juvenile court, from prisons, from hospitals, from students of social evils, from every department of science devoted to the study of man:

"Comes the warning that in our day, as in no other day the world has yet seen, we need, in our great cities, to give heed to the nature and spirit of childhood and youth, and to the right of the people to happiness. Society has not so much forgotten as it has failed to realize in these strenuous days of materialism how much modern city and social conditions are making void many a fundamental tenet of our national creed. In the boys and girls of the streets, in the delinquent, the fallen, the outcast, the unsuccessful, and the misfits, there is the same hunger for happiness that is our own. But, if that hunger must be satisfied in the one or two or three-roomed home of the tenement, in the street, nickelodeon, cheap theater, saloon, or public dance hall, or not at all, who can wonder at individual ruin or social disaster?"

As the child grows older, Mrs. Payne points out in her Canadian pamphlet, the value of team play as a means of education is readily recognized. Young boys and girls should

engage in team play whether they like it or not. The COPEC Report on Leisure points out that games have an educational value apart from the development of the team spirit, which includes, of course, training in leadership and in loyalty to the captain of a side. Indoor games tend to develop forethought, memory, the ability to anticipate the movements of other minds, patience, concentration. Most ball games develop the quick response of the body to the executive authority, the mind, and train the players power to make quick and correct decisions in times of emergency. The self-discipline, perseverance, good temper, and readiness to endure hardship demanded by devotees of rowing, bowling, long distance running, baseball, lacrosse, and football are invaluable.

Sportsmanship, the same authority tells us, has proved itself not merely an invaluable asset to the Empire, but a quality closely akin to the Christ-like character in its capacity for suffering hardness, cooperating loyally with others, and preserving high ideals of conduct for their own sake. Bishop Frodsham, speaking to the Halifax Association for Rescue and Preventive Work, said, "The provision of wholesome recreation is one of the greatest needs in the congested parts of our great towns. Given opportunity for wholesome interests and games, the vast majority of boys and girls will prefer them to loafing about the streets.

In Mrs. Payne's opinion, play with "the child is first of all the starting place of the soul. The baby begins his education in his mother's arms and through play, finds out the use of fingers and toes. He learns to love, to desire, to obey, to do without, and to demand, largely through the play with his mother. It is an absolute necessity to the child. Just as the kitten by jumping, stalking, clawing, biting, prepares itself for its lifework of catching its food, so the child, by running and climbing, jumping, playing games, the use of sand piles and wading pools, learns to use his muscles, his sight, hearing, and smell, his sense of touch, all of which prepares him for his future work. The play spirit is a spirit of pure joy evanescent, spiritual, almost divine, lifting us for a few moments above all material things."

AS a part of her study, Mrs. Payne sent out a questionnaire from which she culled a list of suggestions which she believes are worth thinking over. Here are some of them:

"Better parish halls, with gymnasiums and swimming pools."

"Scout and guide work to be taken up more widely."

"No man or woman whose character cannot be vouched for should be allowed to have the leadership in games or sports."

"The spending of much more money on buildings, and up-to-date equipment. In this respect we fall very much behind other religious bodies. 'Nothing less than the best,' should be our motto."

"Returned soldiers of the right type, seem to have an excellent effect on boys."

"It is largely a matter of adequate accommodation and leadership."

"It is between seasons that the best work can be done. When there is no skating or ball playing the young folks look to the Church."

"Emphasize lay leadership."

"I think the Brotherhood of St. Andrew and the Woman's Auxiliary, especially the Junior Departments, should branch out and include recreation, so as to avoid a multiplicity of organizations."

"Get behind existing Church organizations and use them. Keep personally in touch with tennis clubs, guides, scouts, etc."

"Would suggest that parishes be educated to cooperate more closely with Boys' and Girls' Work Department of the General Board of Religious Education."

"Summer training camp, and a training college in city."

LAWs, WHETHER DIVINE, civil, or ecclesiastical, are not fetters on liberty. They are helps to liberty, and protection for it. . . . They mark out the safe, broad path, and help to keep it safe; and they protect private rights for the incursions of the unruly. A man can, if he be wilful, rush against them and take pleasure in breaking them. But the wise man will gladly accept their guidance and protection.—*Bishop Paret.*

The Evils of Institutionalism

A Report of the Sermon by the Rt. Rev. J. E. Freeman, D.D., Bishop of Washington,
at the Meeting of the Synod of Washington

A SOLEMN warning against the dangers of over-stressing the institutional side of the Christian Church, and a call to clergymen and laymen to bring to their religion all the ardor of a crusade were voiced by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, in the opening sermon at the eighth annual Synod of the Province of Washington in St. John's Church, Charleston, West Virginia.

"I am prepared to say," Bishop Freeman asserted, "that the institutional department of the Christian Church has, in no small degree, deflected the ministry from its primary purpose, and, possibly more than any other single cause, has impaired its great functions, commonly designated pastoral and prophetic, which, in another age, where its chief adornments and most compelling aspects.

"Institutionalism has diverted interest and enthusiasm from religion and given them to pastimes and recreations. Most deplorable and tragic of all, it has shifted the emphasis from a concern for souls to a concern for bodies.

"The modern emphasis on the institutional equipment connected with the Church can rightfully be challenged," Bishop Freeman said, because "the age is calling for a crusade and the crusaders' spirit. It is calling for a Church for religion only. It has its every need met by multiform and ever-increasing agencies. It seeks its house of worship for spiritual refreshment and renewal. The multitude is at our gates saying, 'Sirs, we would see Jesus.'

"The day in which we live, with its colorful and kaleidoscopic life, lays claims upon the minister that his brother of another generation never knew. The occupations of the modern busy pastor are so varied, and call for gifts and qualities so diverse, that neither university nor seminary can adequately equip him to meet the clamorous demands of the hour. The Twentieth Century conception of the ministry calls for a larger variety of gifts and talents than any other calling or profession of which we have knowledge."

WITHIN the lifetime of most of us, a distinctly new department has been added to the Christian Church, known as the institutional. It began in great centers of population and spread rapidly until today even the smallest village has its modest equipment designed to meet the social demands of the community in which it is placed. That this new department has played its conspicuous and useful part is clearly evident. Its purpose was to humanize the Church as an institution; to make more clear, particularly to the youth, the high purpose of a Christian faith that sought, in the language of the Master, the 'more abundant life.' To make a man every whit whole, to deal with bodies as well as souls; to effect physical robustness and spiritual virility; all this was the high aim that lay behind this new force of Christian enterprise. Parish houses, under this new system, became as costly, if not more costly, than church buildings. In some instances, they combined not only every form of social and physical entertainment, but they also comprehended many other agencies that had to do with human needs.

"If a careful survey could be made of the spiritual results accruing to these costly enterprises, one wonders what it might disclose. Someone caustically observes that 'we have machinery but no motion.'

"In an age that was characterized by mechanical skill and efficiency, the Church felt the need of newer and more perfect mechanisms for its enterprises. No one doubts the purity of its motive nor the desirability of much that it called into being. That institutionalism served, and will continue to serve, a large purpose is generally admitted. It is not against institutionalism as such that we contend; it is rather the exaggerated importance and the results that have accrued to it that we challenge.

"When any mechanism or agency impairs the major func-

tion of the Church's enterprise we are bound to inquire as to its utility or value. The modern complexity of Church administration has brought the ministry itself dangerously near the breaking point. It has laid upon the shoulders of the Church's chosen leaders burdens too heavy to be borne. It has brought about a situation that has resulted in the impairment of the pastoral and prophetic offices. It has called for an outlay of time and money, the volume of which has mounted from year to year. It has put the Church in competition with secular agencies and placed it at a disadvantage it cannot readily overcome. It has shifted the emphasis from a concern for souls to a concern for bodies.

"That the Church has a definite concern for bodies, for the physical well-being of men, goes without saying. The question which institutionalism has raised is largely one of economy and ultimate purpose: economy, as it relates primarily to the distribution of the minister's time; purpose, as it relates to the spiritual development of those whom it seeks to serve."

A CHURCH engrossed with the most wholesome forms of recreation, essential and valuable as these may be, must ultimately lose its place of influence as a factor in the spiritual enrichment and elevation of the community in which it is placed. We register no plea against the recreational side of the Church's enterprise; we do maintain that, if this phase is to be continued, it must be subordinated to the major things for which the Christian Church stands. If it cannot be a means to the one supreme end of character building, which we submit is the Church's highest aim and purpose, it must be regarded as a menace to the Church as an institution.

"If the Christian Church is to contribute its large share to meet the needs of our modern complex life, it must safeguard its ministry from becoming so utterly mechanical that its spiritual functions are impaired or rendered inefficient. For my own part, after thirty years of extensive and costly indulgence in institutional work, I question very seriously some of the methods it employs.

"If it cannot be demonstrated that its enterprise issues in spiritual illumination and enrichment, it has no valid place as part of the Church's equipment. No word too strong or urgent may be spoken against any enterprise, no matter how attractive or appealing it may be, that retards rather than accelerates the spiritual functions of the Church's ministry. Let us build the whole man—body, mind, and soul—but let us be very clear that it is the whole man we are conserving. While we serve his body, let us not forget his soul."

THE DAY IS THINE: THE NIGHT IS ALSO THINE

The day is Thine: in all its radiant glory,
Sunrise and sunset glow, pleasure and toil;
Let all created things telling their story
Glorify Thee.

The night is Thine: in all its starry splendor,
Moonlight with silver ray, rest after toil;
Let all the heavenly host thanksgiving render
Unto Thy Name.

Both day and night are Thine; in Thy dear keeping,
Every hour sanctified wholly to Thee;
So may I take my rest, peacefully sleeping,
Trusting in Thee.

ETHEL MILLER.

To PRACTISE religion truly we should practise it as intelligently as we can; and this means that we should give such careful attention as we are respectively capable of giving to the study of what is involved and signified by our religion.—HALL, *Introduction to Dogmatic Theology*.

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.

DEBT, OR OBLIGATION

To the Editor of *The Living Church*:

AT THE recent meeting of the Synod of the Province of Sewanee, held at St. James' Church, Wilmington, N. C., the following resolution was introduced by Bishop Darst, as Chairman of the Executive Committee of the Provincial Board of Missions:

RESOLVED: That it is the sense of this Synod that the Budget portion of the National Quota be considered as an obligation of the diocese, and that Deputies to the General Convention be so instructed when elected.

Dr. Milton, former head of the National Field Department, introduced an amendment to strike out the word "obligation" and substitute the word "debt." A vigorous discussion followed and the proposed amendment was defeated by a majority vote. The original resolution was then presented and passed unanimously. The passage of the resolution unanimously may mean much or nothing. It is hoped that there will be a sufficient discussion of the subject before the General Convention to ensure a vote meaning something. If the delegates from a diocese vote for the Program, as submitted by the National Council, it should mean that they pledge themselves to use every possible means of meeting the quota assigned to their diocese. We may safely assume, I think, that the quotas for the next triennium will, at least, not be smaller than those for the present triennium. There will, of course, be some variations, but, generally speaking, the quotas will remain pretty much as they are now. It would be helpful if the National Council could give to each diocese an approximate idea of what its quota would be for the triennium, then the delegates in voting on the Program would have a clear idea of the quota which would be given to their respective Dioceses.

In any case we want to avoid the unanimous adoption of the Program by the General Convention unless the dioceses are thoroughly committed to it. We should have a clear understanding of what we mean by the word "obligation." Does it mean: (1) A diocese accepts the quota assigned to it by the National Council, divides that quota among the various parishes, and sends on to the National Council whatever proportion of that quota the parishes give: (2) Or does it mean that if the parishes fail to subscribe the quota in full the Diocese is in duty bound to re-canvass the parishes and use every available method of having the quota pledged in full. Some dioceses have even borrowed the money in order to meet in full their quotas. Inasmuch as a diocese is not a money-raising organization, the problem really goes one step further to the parish. In the parishes where they are playing fair, the same effort is made to raise the Nation-wide Campaign quota as to raise the parish budget. (In our parish the Nation-wide Campaign budget quota for 1924 was slightly over-subscribed, and the parish budget under-subscribed). Has the parish fulfilled its "obligation" when they have presented the matter to their people and given them the chance to subscribe? If that is what the word "obligation" means, then the parishes should make known that fact to their delegates to the next Diocesan Convention so that the diocese may in turn so instruct its delegates to the General Convention. The resolution as presented by the Provincial Committee on Missions does not contemplate that the National Church is going to attempt to browbeat the dioceses into paying their quotas or inflict any penalty upon them for failing to do so. However, it is essential that the word "obligation" should mean more than it evidently means now. When delegates, by a majority vote, reject the word "debt," and unanimously accept the word "obligation," it looks as if they do not attach the same importance to it.

Although this matter has already been discussed somewhat in the Church papers, it would be helpful to have it thoroughly, candidly, treated between now and January, when a great many dioceses hold their annual conventions. It is evident from the above resolution that the dioceses in the Province of Sewanee intend to send the Deputies to the General Convention with some sort of instructions in regard to the National Program. If all the dioceses of our Church will do the same it will mean that the vote on the Program at the

General Convention will really express the mind of the Church.

OLIVER J. HART.

Member of the Executive Committee of the Board of Missions of the Fourth Province.

THE CHALICE AND THE SACRAMENT

To the Editor of *The Living Church*:

YOUR editorial touching the law in West Virginia, which seems to prohibit the use of the common chalice, seems to open up a vital question.

Since the passing of the Eighteenth Amendment, there are many earnest Churchmen who feel that it would be well for the Church to make a firm stand against the offering of fermented wine to her people, some of whom have had great difficulty in overcoming a life-long habit.

Of course, most of us think that the chalice is protected from giving a forbidden appetite, as it is from spreading disease, but our strength should not be a stumbling-block to others.

The Church has held that fermented wine is necessary to a valid sacrament, and it has also held that both elements are necessary to a valid Eucharist; but the Church has also, during many years of its existence, communicated the people with the Sacrament of the Body alone, and to go back to that former use of the Church, or at least to make it permissive, would avoid many of our present difficulties.

When our Lord instituted the sacrament, it was only to the Apostles (clergy) that He gave the cup, and the same reasons that took the cup from the laity in the past ages are even more valid today, and the Church has not followed the exact example of Christ, or the people would not receive the sacrament kneeling.

There are many ancient reasons for teaching that the sacrament in one part is valid, and, for a more modern example and illustration, we may go to Shakespeare's *Merchant of Venice*. Bassanio's bond was forfeited, but a Daniel is come to judgment. The pound of flesh is forfeited, but if in cutting it, one drop of blood is shed, Shylock must go to the death. The life consists of both flesh and blood, and as they cannot be separated, partakers of one partake of both.

Fremont, Neb.
November 8.

JAMES W. SMITH.

SUBJECTIVISM AND DEVELOPMENT

To the Editor of *The Living Church*:

THE LATEST letter on The Extension of Worship illustrates my contention that most people are judging a doctrine subjectively, and justify its value on its present day effect rather than on its relation to Truth. Then we have a metaphor held as argument. To speak of a development as a "logical outgrowth" of a doctrine is taken to justify the development. By this the Modernist has just as logical a ground to stand on as has the most up-to-date Romanist, although many of my friends will not agree to this, mainly because they begin with the premise that the latter is Catholic and the former is not. If the mortmain of the past is not to bind the "logical outgrowth" of the doctrine of the Real Presence, why should it bind the "logical outgrowth" of modern science in the denial of the Virgin Birth? If one is not bound by the Faith of the past, in what is one bound? The rector of St. Mark's-in-the-Bouwerie has as much ground for contending that eurythmic dancing should be allowed, as the "Catholic" who has Benediction has, unless this latter practice can be shown to be truly Catholic on grounds other than pure subjectivism.

Does Mr. Hatch know what is the difference between all honor due to the Blessed Mother and the cult of the Sacred Heart of Jesus and Mary? Surely I did not intimate that I advocated disrespect to the Virgin.

As to worshippers crowding about the Blessed Sacrament reserved on the altar, I have seen, as a boy, the side grotto

of *Notre Dame de Lourdes* crowded with worshippers, devout and reverent, and the tabernacle with the Reserved Sacrament deserted. Does this show anything about the relative merits of the two? It may interest some to know that my knowledge of Romanism is not theoretical but from experience. I was brought up with it and went to the parish school as a boy.

H. P. SCRATCHLEY.

CLERICAL LOYALTIES

To the Editor of *The Living Church*:

ONE MAY SAY that adversions and animadversions to the clerical habit in the Church press is one of the hardy annuals of that type of journalistic gardening, but it occurred to me the other day how intensely, though perhaps unconsciously, loyal the bulk of the clergy are to the requirements of the unrepealed Canons of 1603.

I point with pride to the fact that no one, so far as I know, offends Canon LXXIV by presuming to wear any "coif or nightcap, except it be only plain nightcaps of black silk, satin, or velvet." And probably none, in his private house or study, uses aught but "comely and scholarlike apparel, without its being cut or pinkt." And furthermore, that in public, ecclesiastical persons go not in the prohibited doublet and hose.

To be sure, not being a much-travelled parson, I am not so certain that the clergy conform to canon in the matter of gear for their journeys, wherein they are required to wear "cloaks with sleeves, commonly called priests' cloaks, without guards, welts, long buttons, or cuts." Nor have I observed in my few visits to our cathedral church the bishop, dean, canon, or principal minister using "a decent cope," as ordered when the Holy Communion is administered. Information is sought on both these matters, without, however questioning the canonical loyalty of the clergy.

But two violations of the letter or intent of Canon LXXIV I view with alarm. All clergy are forbidden to wear light-colored stockings—very popular addenda to the golf suit in nearby country clubs, where I often note several parsons thus appareled—a prohibition based, perhaps, on the Scripture that the Lord delighteth not in *any* man's legs, much less those of the ecclesiastical person.

But how about the derby hat? Could that by any exegesis or interpretation of canon be brought under the same interdiction as the coif? Would that it might! The question came up recently as with mingled feelings of pleasure and regret I beheld, in a procession of over a hundred vested clergy, a venerable archdeacon, properly habited from the Adam's apple down, but topped off with a derby, the irresistible attraction of all eyes. That the derby was removed when the photographers appeared showed perhaps that the archdeacon suddenly and uneasily recalled the canon prohibiting the wearing of a coif other than one of silk, satin, or velvet. Perhaps the removal was as innocent as the universal moistening of the lips just prior to the click of the camera.

At the same time it occurred to me to wish some lay person of means, familiar with unrepealed canons, might erect a foundation whose beneficent purpose would be to supply ecclesiastical persons with comely and modish head-tires, e.g., birettas, skull-caps, the permissive coif, perhaps even mitres for our right reverend Fathers in God.

I see no reason why one cannot be a fundamental modernist, or at least be permitted to put a little fun into fundamentalism.

CHARLES HENRY WELLS.

RURAL MISSIONARY EFFORT

To the Editor of *The Living Church*:

LAST AUGUST, the rector of a well-known church, a writer of secular stories and of varied experience, stressed what he considered the crux in rural missionary effort. Possibly this will interest some who are struggling with the same problem as that which your correspondent treated.

The rector of a struggling parish in a New England city of 20,000 has seen it abandon diocesan aid, its Church school double five times, and its congregation similarly improve, in five years. Between services each Sunday, the rector covers eighteen miles going to a mission to which he gives his cheering aid. On a Monday, the "loose pulley day," I watched him recently. He went seventeen miles in his venerable Ford to a literally poor family to arrange for the father's burial. Then, according to his custom, he shaved a patient in a hospital, and later gained his confidence. He is loved by that family. Afterwards he had prayers at the home, and then made a cheering call on a blind old man in an isolated farm house, where he said prayers again. Then he made a call, miles from this last place, on a family whose mother is in a wheel chair. He made calls on many persons in a hospital, of whom three men were shaved, and one said "pray for me." In another

house prayers were said with a veteran of ninety years. This big-souled priest, full of wholesome energy, called by a surgeon "six feet of sunshine," loves his jest, but is always at his work. It is a picture to see him bending over patients and shut-ins in prayer, followed with the benediction. And, that night, the president of his men's club asked him to give a talk the next Thursday night, and, to his wife's regret—for she knows his schedule—he assented.

JOSEPH GRISWOLD.

THE CLASSIFICATION OF HYMNS

To the Editor of *The Living Church*:

IT WOULD be interesting to know how many clergymen would favor the elimination of the present system of classification of the hymns of the Church. From a rather long experience I have about made up my mind that if all the hymns simply were numbered, without any classification to mark them as distinctive for the different seasons, our congregations would be benefitted. As long as they are now classified, most parishioners are somewhat disturbed when a hymn under the Lenten caption is sung during the after-Trinity season, and the same is true of other classified hymns being sung at a different season than that apparently intended by the arrangement of the compilers. Would it be presumptuous to suggest that the present system of classification be changed for one that would allow the singing of any hymn at any time without disturbing the religious devotions of those who insist upon a close following of the hymns compiled for the particular season? In other words, eliminate captions and have all classifications in the index.

Brockton, Mass.
November 12.

DAVID B. MATTHEWS.

ORANGEISM AND LUTHERANISM

To the Editor of *The Living Church*:

I AGREE with Mr. Tighe that Orangeism is the antithesis of Sinn Fein. But is it necessary to be either? Surely, it is possible to tread a middle path, namely that of Christianity between those two opposites, which are both the way of the Devil. Southern Ireland has rejected Sinn Fein for the Free State, and I am sure that the reasonable Unionists in Ulster abhor, like that saintly man of God, Canon Murphy, the excesses of the "loyal" Orangemen, who would with an equal grace "kick the Pope over Dolly's Brae" or "kick the Queen's crown into the Boyne."

May I further point out that I write my letters solely as regards Europe? I have no knowledge of Orangeism in Canada, and surely Mr. Tighe could see that I was writing about a visit to Ireland. The same is true concerning your other correspondent who writes about Lutheranism. I have no knowledge of Lutheranism in America and, when I write about it, I refer to it as it is found existing in the various European countries. What your correspondent means by saying that there are no Lutherans in Prussia, I do not know. It is the prevailing Protestant religion in that country and I have overlooked nothing.

C. H. PALMER.

London, Eng., November 7th.

THE BROWN TRIAL

To the Editor of *The Living Church*:

YOUR editorial, *The Brown Trial*, in issue of October 25th, should have the hearty approval of all loyal Churchmen.

As the author and introducer of the resolution that was passed by the Diocesan Council of Arkansas, demanding that Bishop Brown be brought to trial and deposed, I want to thank you for the firm stand that you have taken in this matter.

I appreciate the editorial all the more because the position you took and are assuming in this sad instance in the history of the Church in this country coincides with my views exactly and I so expressed myself in my remarks at the time the resolution, referred to above, was passed.

I have twice been humiliated as a Churchman by having persons, who could not be classed as ignorant by any means, quoting from Bishop Brown's book when discussing with them matters pertaining to the Christian religion, who said "that is what one of your Bishops says on this matter."

The Church had nothing else to do but to bring Bishop Brown to trial. Not to have done so would have been, on account of his position as a Bishop of the Church, regardless whether his standing in the Church was good or bad, a tacit endorsement of his heresies as set forth and promulgated in his books.

CHARLES D. JAMES.

Eureka Springs, Ark.,
November 15th.

LITERARY

CHILDREN'S HOLIDAY BOOKS

BOYS

THE GEM-HUNTERS. By Francis Rolt-Wheeler. Boston: Lothrop, Lee & Shepard Co. \$1.75.

Gems and precious stones have always been a fruitful source for romance and adventure. Dr. Rolt-Wheeler has made them the subject of his latest book and laid the scene, quite properly, in South Africa. A great deal of interesting information regarding the mining of diamonds, the discovery of the famous Kimberley fields, and the attitude of the British government toward the Boers is contained in the story.

THE BOY WITH THE U. S. RADIO. By Francis Rolt-Wheeler. Boston: Lothrop, Lee & Shepard Co. \$1.75.

Interesting and timely is this latest book of Dr. Rolt-Wheeler's. It is laid in the South, where a mountain boy with a keen intellect and a taste for experiments, develops a crude electrical appliance, thereby bringing wireless radio into a remote cove. Through it, an isolated community is brought in touch with modern American life with the usual beneficial results.

THE BOY CHEMIST. By A. Frederick Collins. Boston: Lothrop, Lee & Shepard Co. \$2.00.

This is an excellent book to place in the hands of a boy with an active mind. The author begins with a list of apparatus, inexpensive and easily obtainable, and proceeds at once to simple experiments. There are chapters on metals, photography, and safe and sane fireworks. Safety is at all times stressed, so that no parent need fear that the young experimenter is likely to blow up the house. The numerous drawings add to the interest of the book.

THE BOY WHALEMAN. By George F. Tucker. Boston: Little, Brown & Co. \$2.

The sails of the whaling boats that once went out from the harbors of New England have been furled for many a year. Yet, so long as a love for brave deeds lives in the hearts of men, books like Mr. Tucker's will kindle the imagination of men and boys. There's the tang of the salt sea in this, plenty of action, and accurate pictures of what life was like on the tossing seas when sailors matched their wits and skill against the strength of the monsters of the deep.

THE SIOUX RUNNER. By D. Lange. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Mr. Lange has chosen for the theme of his latest book the story of two boys who, with their Indian guide, set out in 1865 for Fort Benton. The period is the one when the great change in the life of the western Indians was about to be hurried to a climax. There are many interesting descriptions of life on the plains and the picturesque characters occasionally to be encountered. Mr. Lange always is sympathetic in his treatment of the Indians, and the book is one which may safely be placed in the hands of lads from twelve to sixteen.

THE LITTLE ALPINE MUSICIAN. By Johanna Spyri. New York: Thomas Y. Crowell Co. \$1.50.

This is one of the most charming of the Alpine stories of Johanna Spyri. It deals with a boy who has a decided talent for music, but whose father is determined to make a farmer of him. To this end he is sent away to work with cousins on a distant mountain, where there is nothing to do but watch cows all day. The boy organizes the little herdsmen into a chorus and teaches them to play on the flutes he makes. He also meets an old monk who gives him lessons on the organ. In the end the father recognizes his genius and ceases to oppose him.

HEROES OF THE SEA. By Chelsea Fraser. New York: Thomas Y. Crowell Co. \$1.75.

In this splendid book for boys Mr. Fraser portrays the life of the lighthouse keepers, the coast guardsmen, the seal hunters, and others whose lives are a constant battle with the sea. "Knights of the limitless blue," the author calls them, "defying the thousand and one threats of death which challenge." One of the best things about the book is that the tales are true.

GIRLS

NAN'S CHRISTMAS BOARDER. By Frances Margaret Fox. Boston: L. C. Page & Co. \$1.25.

Little Nan, the bonnie daughter of an Arctic explorer, had a heart so warm and generous that there was room for the whole wide world in it. When she announced one day that she had arranged to take a baby to board, her mother and older brother objected. Nevertheless the baby came, won his way into the affections of the three, after the manner of babies, and incidentally was the means of saving them from a burning house. There is also a bit of a mystery to the story. The book is enhanced by attractive decorations, and illustrations in black and white. Altogether it is a charming story for little girls.

SILVERFOOT. By Maud Lindsay. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Silverfoot, as you may guess, was the name of a horse who was coal black with one white foot. When his young master joined the Confederate army, he was left in the care of three little girls who did their best to keep him from falling into the hands of the Yankees. The whole is a pleasing picture of plantation days with the usual accompaniments of slaves and interesting grown-up people.

DIXIE MARTIN. By Grace May North. Boston: Lothrop, Lee & Shepard Co. \$1.75.

A rather good little tale is this of an orphan family that battled bravely against heavy odds in a remote cañon among the Sierra Nevada Mountains. The plot is well developed, and the situations are interesting. Girls of ten to fourteen, for whom the book is obviously written, would not be inclined to question the probability of four children, the oldest only twelve, being allowed to live alone.

POLLYANNA OF THE ORANGE BLOSSOMS. By Harriet Lummis Smith. Boston: L. C. Page & Co.

Eleanor Porter little dreamed, when she set her childish heroine to playing the glad game, what an enormous following she would have. Unquestionably she started something new in fiction and contributed an element that is needed in these days when "sex" and triangle stories seem to have the upper hand. So one is glad to welcome this latest Pollyanna book. It is sweet and wholesome and—safe.

THE ADVENTURES OF JOAN. By Nina Rhoades. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Miss Rhoades, who has herself been blind since childhood, tells in diary form the story of what happened to a little blind girl eleven years old. While the book is not in any sense an autobiography, many things are the real experiences and feelings of the author's early years. There is plenty of excitement and a mystery that remains unsolved until the end is reached.

BETTY JANE OF THE HOUSE OF SMILES. By Ethel Cook Barrett. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Betty Jane is a wholesome, happy little girl of fourteen, with the usual capacity for mischief and an honest desire to brighten up the lives around her. During her mother's absence in California, she determines that the boarders in her grandfather's hotel shall be brought into more friendly relations with each other. She succeeds so well that Brookdale Inn becomes the "House of Smiles."

THE REAL PRINCESS. By Elizabeth G. Thomson. Boston: Lothrop, Lee & Shepard Co., \$1.50.

The princess in the story hasn't anything to do with royalty. She is just a very natural little girl with a hint of mystery about her who comes to make her home with her aunt in a small town. Here her closest, best friend is a child who, later on, is found to be her sister who was separated from her in early childhood. It is a good little tale for the between ages.

FOR CHILDREN

WHEN I WAS A BOY IN TURKEY. By Ahmed Sabri Bey. Boston: Lothrop, Lee & Shepard Co. \$1.25.

The ten chapters of this book depict quite accurately life in Turkey. No attempt is made to gloss over the cruelty and the fanaticism of Mohammedanism. At the same time attention is called to its emphasis on prayer, and to its belief in the one true God. The author of the book was brought up as a strict Moslem and became an officer in the Turkish army. Because he was unwilling to carry out orders to massacre Christians, he was obliged to leave Turkey: he made his way to Athens, where he was baptized, and made a public profession of his faith in Christ Jesus.

CHINESE FAIRY TALES. By Norman H. Pitman. New York: Thomas Y. Crowell Co. \$1.60.

The author, or rather the collector, of these fairy tales, has been a professor of languages at one of the large universities in China for a number of years. In the course of his work he has had unusual opportunity to gather the legends and folk stories of that fascinating old civilization. While the book is of interest to adults, it makes its especial appeal to all children who love fairy folk. As Professor Pitman has a small son and a daughter of his own he knows the elements that children demand in such tales.

TEENY TALES FOR TINY TOTS. By Susie W. McGowan. Boston: Lothrop, Lee & Shepard Co. \$1.75.

When an experienced kindergartener finds time to tell stories, one may be very sure that the result will be worth while, for no one else understands quite so well the minds of little children. Miss McGowan has retold in most charming fashion fifty of the old tales that have been the delight of past generations. Tiny Tim, Little Red Riding Hood, Cinderella, King Midas, and many another not so famous, have answered her summons and appear here. The colored pictures, and the clear, large type will appeal to the small reader.

ROSALIE DARE. By Amy Brooks. Boston: Lothrop, Lee & Shepard Co. \$1.25.

This is the first of a new series by the author of the Dorothy Dainty books.

FICTION

The Heavenly Ladder. By Compton Mackenzie. New York: George H. Doran Co., \$2.50.

It is too bad that Mr. Mackenzie was in such a hurry to complete his ecclesiastical trilogy. In consequence of the author's evident haste to be done with Mark Lidderdale, *The Heavenly Ladder* is a weak ending to what gave promise in the first volume, *The Altar Steps*, of being a creditable presentation in fiction of Catholic life in the English Church. One could forgive the one-sided picture of revived monasticism in the Order of St. George in the first volume, in the hope that a more normal type might be described in a later volume, to offset the eccentricities of Malford Abbey, just as the sympathetic and accurate portrait of Father Dolling more than balances the spiky oddities of Dorward in this series and Sylvia Scarlet and the absent-minded absurdities of Parson Gray in *Plasher's Mead*. But one looks in vain through the pages of either *Parson's Progress* or its sequel for a more than superficial estimate of the deep realities of the Anglo-Catholic movement, and finds for the most part an undue emphasis placed on inconsistencies and foibles that do certainly exist, but are not representative. Readers of *Carnival*, remembering Trewhella, the local preacher, must have expected anything but friendly treatment of Cornish folk at the hands of Mr. Mackenzie. In fact, the last chapters of *Parson's Progress* gave fair warning of trouble ahead. With a keen appreciation of the beauties of Cornwall, Mr. Mackenzie combines a thorough dislike of Cornish character. As a background for this, he finds ample material in the famous Cury-cum-Wallowe case, familiar to readers of the *Church Times* of 1919-20. One does not need to have more than a guide-book knowledge of the Cornish coast and a good memory for recent struggles over Benediction in the English Church, to identify St. Tugdual's Church, Nancepean, with the old parish-church of Gunwallowe, with its detached belfry; and the experiences of Mark with his parishioners and his Bishop, with those of the Rev. Sandys Wason, deprived in 1920 for refusal to acknowledge the jurisdiction of the court that pronounced on the illegality of his services. To one interested in ecclesiastical and ritual controversy, *The Heavenly Ladder* is fascinating reading; and all lovers of children will be delighted with the sympathetic portrayal of Mark's younger (and very loyal) parishioners. One

only wishes that they had been favored with a pastor of more consecrated common-sense. For Mark appears in these pages as just a conscientious fool. A recent writer in the *Church Times* on Catholic Work in Villages says that *The Heavenly Ladder* might be entitled, "How not to Do it." The author does well to insist, in his dedication to Canon Scott-Moncrief at the close of the book, that he does not put it forth as propaganda, for the way in which Mark is driven, by his own failure as a priest in the Anglican Church to seek refuge (from himself?) in the Church of Rome, does not furnish a very cogent reason for sensible persons following his lead. Mr. Mackenzie is kind enough to renew his protest that there are no portraits in the trilogy, except that of Father Dolling; which is only justice to the Rev. Sandys Wason, for many who know of his parochial experiences so accurately described in *The Heavenly Ladder*, may not know that he is a very able and brilliant man and did not set Mark the example of "crossing the Tiber."

Fortunately, the only persons who will be likely to wade through the ecclesiastical mazes of this book are either Anglicans, well-informed and well-grounded, or Romans whose opinions of us can not be made much more unfavorable than they already are.

T. J. W.

MEN OF EARTH. By Bernice Brown. New York: G. P. Putnam's Sons. \$2.

One is reminded of Hamlin Garland and *Main Travelled Roads* when one reads these stories of Minnesota farmers, for, like Garland's earlier success, they show the problems of the lonely farmhouse and the frontier town, and the struggles of an old people to adapt themselves to the conditions of a new land. There are victories as glorious as any won on European battlefields, and sometimes defeat, and always there is romance and color.

THE LADY OF PENTLANDS. By Elizabeth Jordan. New York: The Century Co.

This is a mystery story of rather more than usual interest. The action is bright and diverting, and the interest is sustained to the end, though the characters are commonplace. It is the sort of a tale one likes at the close of a busy day when the mind craves relaxation.

MISCELLANEOUS

GRACE CHURCH AND OLD NEW YORK. By William Rhinelander Stewart. Illustrated. New York: E. P. Dutton & Co. \$10.

Old New York and the environs of Grace Church stand out magnificently in the handsome volume which Mr. Stewart has given us. The volume itself is a sumptuous one. In large, handsome type, admirably illustrated, perfectly printed, the letter-press is itself an invitation to reading.

The author goes back to the beginning of American history, his first chapter being entitled *The Church of England in Virginia*. To treat Virginia thus as among the environs of New York strikes one at first as peculiar, but the historic beginnings of the Church in America seem to justify the chapter. Following this he considers the Church of England in New York, with the foundation of Trinity Parish and the early history of that colonial foundation. An exceedingly interesting chapter discusses the city of New York in 1809. Its population was then about ninety-five thousand, and the anecdotes and stories of that day make interesting reading indeed. From that point the history of the parish, its rectors and people, is taken up, and the succeeding generations that have worshipped in Grace Church and made the parish famous throughout the country are shown to excellent advantage. There are biographical sketches of the successive rectors, among whom Henry Codman Potter and William Reed Huntington will always be remembered as among the great names of American Church history. The illustrations are very prolific, consisting of excellent halftones, and through them the scenes of old New York and the successive buildings and personnel of Grace Church are attractively represented.

FROM GENERATION TO GENERATION. A Story of One Hundred Years of St. Paul's Church, Syracuse, N. Y. By Mary Raymond Shipman Andrews. Privately Printed.

It is a rare parish that can have a book of this kind for its centenary, for the talented author has given a picture of the hundred years of this church's existence that is much more interesting than the ordinary chronological treatment. The pages fairly live, and one can see the church integrate and become the means of service that this great parish is at the present time.

Church Kalendar



DECEMBER

7. Second Sunday in Advent.
14. Third Sunday in Advent.
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

BABIN, Rev. H. M., rector of St. Martin's Church, Austin, Chicago, Ill.; to be rector of Trinity Church, Chicago, in succession to the Rev. F. C. Grant, D.D., Dean of Bexley Hall, Gambier, Ohio.

BUTLER, Ven. F. D., rector of St. Paul's Church, Alton, Ill., and Archdeacon of Alton; to be rector of the Church of St. John the Evangelist, St. Paul, Minn., January 2d.

COLLETT, Rev. CHARLES H., of the County Center Mission, Wrightsville, Pa.; to be rector of St. Paul's Church, Grand Forks, N. D., and student pastor at the University.

UP-JOHN, Rev. DOANE, rector of Christ Church, Delavan, Wis.; to be rector of St. James' Church, Independence, Iowa.

WURTELE, Rev. ARTHUR H., rector of Calvary Church, Rochester, Minn.; to be rector of St. Thomas' Church, Hollywood, Calif., January 1st.

NEW ADDRESS

FROSSER, Rev. JOHN W.; from 3249 Harriet Ave., to 4028 Upton Ave., South Minneapolis, Minn.

WEBB, Rev. WILLIAM ROLLINS; from Windsor Mill Road, Baltimore, Md., to 106 Edgevale Road, Roland Park, Baltimore, Md.

ORDINATIONS

DEACON

HONOLULU.—On Sunday, November 16, 1924, the Rt. Rev. John D. La Mothe, D.D., Bishop of Honolulu, ordained THURSTON RUSSELL HINCKLEY to the diaconate in St. Andrew's Cathedral, Honolulu. The candidate was presented by the Rev. Canon William Ault, and the sermon was preached by the Rev. James F. Kieb.

The Rev. Mr. Hinckley is Religious Instructor at Iolani School for Boys, Honolulu.

PRIESTS

ARIZONA.—The Rt. Rev. Julius W. Atwood, D.D., Bishop of the District, advanced to the priesthood in Christ Church, Jerome, Ariz., November 23, 1924, the Rev. HENRY BUTLER MOORE. The candidate was presented by the Ven. J. R. Jenkins, and the sermon was preached by the Bishop.

The Rev. Fr. Moore remains as vicar of the three Verde Valley missions, Christ Church, Jerome, St. Thomas' Church, Clarkdale, and St. Clement's Church, Clemence, Ariz.

IOWA.—On the Sunday next before Advent, November 23, 1924, the Rev. RONNEY F. COBB was advanced to the priesthood by the Rt. Rev. T. N. Morrison, D.D., Bishop of the Diocese, in Trinity Cathedral, Davenport, Iowa. The Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor, was the preacher. The candidate was presented by the Rev. G. H. Sharpley, chaplain of St. Katharine's School, Davenport. Four other clergy of the Diocese had part in the service and joined in the laying on of hands.

The Rev. Mr. Cobb remains as assistant at the Cathedral.

MARYLAND.—The Rev. REGINALD ROGERS GENOIS, was advanced to the priesthood on Thanksgiving Day, November 27, 1924, in the Church of the Ascension, Westminster, by the Rt. Rev. John Gardner Murray, D.D., Bishop of the Diocese. Archdeacon Edward T. Helfenstein presented the candidate and the ordination sermon was preached by Archdeacon Romilly F. Humphries.

Mr. Genois has been in charge of the Church of the Ascension during his diaconate, and accepted the call of the vestry to become rector immediately upon ordination to the priesthood.

BORN

OCKENDEN.—Born to the Rev. and Mrs. Albion Charles Ockenden, on November 10th., at Pittsburgh, Pa., a son, EDWARD PAUL OCKENDEN.

DIED

GERHARD.—Died, at East Orange, N. J., November 27, 1924, MARY WILLIAMSON, widow of Paul Frederick GERHARD, and daughter of the late Charles Frazier and Susan Bard Zimmerman. The funeral service was held in Grace Church, Orange, Saturday, November 29th.

MEMORIAL

Mary Sutton Taylor

TAYLOR.—Entered into rest, December 8, 1918, MARY SUTTON TAYLOR, beloved daughter of the late Mary Abell Crane and the Rev. Andrew J. Sutton, of Chestertown, Md.

"An earthly life of rare beauty"
Grant her perpetual light, O Lord.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED, BY RECTOR OF PARISH IN Michigan, locum tenens for three or four months. Use of furnished rectory and fair stipend. Address F. W.-41, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED in the near future for parish in Middle West. Catholic services. Address XYZ-298, care LIVING CHURCH, Milwaukee, Wis.

WANTED: HOUSEMOTHER FOR BOYS' school, located in the country. DONALDSON SCHOOL, Ilchester, Md.

POSITIONS WANTED

CLERICAL

RECTOR, NOT ENOUGH WORK IN PRESENT position, does not wish to stagnate. If you need a rector and have the work, reply. Salary \$2,400 and rectory. No objection to missions. Address B-303, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A GENTLEWOMAN OF CULTURE AND REFINEMENT, having had experience as priest's housekeeper, also charge of girls' home—both in the United States and in the Mission Field, seeks employment either as priest's housekeeper, or as companion, or in any capacity in which she can be of service. Middle-aged. Modest salary accepted for light agreeable work. Excellent references. Now in the vicinity of New York. Address J. W.-299, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST AND CHOIRMASTER desires change of position. Endorsed by best authorities. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED BUSINESS woman desires position as Institutional Matron. Address: Mrs. DRUMMOND, 513 Dempster Street, Evanston, Ill.

WANTED—POSITION, ORGANIST AND CHOIRMASTER, pupil of Gullmant, Cathedral trained, desires change of position. Experienced. Communicant. Excellent references. Address C-295, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

SUPPLICE LINEN; 1,800 yds. now in stock. I can once more offer at \$1.25 per yard the same splendid quality so much liked in former years. MARY FAWCETT, 115 Franklin St., New York City.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

RETREAT

A QUIET DAY FOR WOMEN WILL BE held at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Thursday, December 11, 1924, beginning at 10 A.M., and closing with Vespers at 4 P.M. Conductor: the Rt. Rev. S. M. GRISWOLD, D.D. Those desiring to attend will kindly address the SISTER SUPERIOR.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN, A twenty-page, monthly magazine for laymen. In each issue: two articles, a sermon, an instruction, and these features: St. Joseph's League for Children, The Catholic Afield, Sacristy Talks and Question Box, League of The Blessed Virgin, Blessed Sacrament Novena, Travellers' Guide to Mass; Correspondence and editorials. \$1. per year. Address THE CATHOLIC CHURCHMAN, 1 East 29th St., New York City.

CONSULTANT IN RELIGIOUS EDUCATION

GETTING GOOD RESULTS IN YOUR CHURCH SCHOOL?

If not, why not?

Do others get them, under similar conditions?

If so, how?

You may profit by suggestions.

Experience counts in solving educational problems.

REV. LESTER BRADNER, Ph.D.

Box 25, Summit, N. J.

CONSULTANT IN RELIGIOUS EDUCATION

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

A new epoch in the Family Prayer Movement. The fourth edition of the Manual revised and improved.

The arrangement of prayers is on an original plan, simple for the beginner in Family Devotions, yet with means for enrichment.

A pocket on the inside cover contains authorized Church Calendar of Daily Bible Readings. Price 25 cents; 4 copies, \$1.

BROTHERHOOD OF ST. ANDREW
202 South 19th Street, Philadelphia.

CHRISTMAS SUGGESTIONS

CHRISTMAS GIFT SUGGESTIONS FOR your rector. COLLARS, all sizes and widths, \$2.25 per doz.—RABATS, for single or double collars, Serge, \$2.00; Silk, \$2.50.—GIRDLES for cassocks (with knots or tassels) Black Mohair, \$4.50; Silk, \$4.25 each. (4½ yds. long).—VESTMENT BAGS, Leatherette, \$6.50; Leather, \$15.00; Genuine Seal Leather, \$27.50. CENTRAL SUPPLY Co., Wheaton, Ill.

SHAKESPEARE, A GOOD CHRISTMAS gift. THE GAME, "A Study of Shakespeare." Endorsed by best authorities. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

CHRISTMAS CARDS

CHRISTMAS CARDS. FOUR BEAUTIFUL designs by eminent artist. Devotional, inspiring, \$1.00 per 50, postage free and duty extra. Write for free specimens. W. GLASBY, 12 Edwardes Square, London, W. England.

FLORENTINE CHRISTMAS CARDS. Assortment of 15 colored Christmas Cards \$1. Samples on request. M. ZARA, Germantown, Pa.

MISCELLANEOUS

CHRISTMAS CRIB SETS, 6½ in., kneeling, \$5.00 per group; 10½ in., \$10.00 per group; 2 ft., kneeling, \$50.00 per group. Designed and executed by ROBERT ROBBINS, 5 Grove Court (10½ Grove Street), New York, N. Y. Telephone Spring 4677.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

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

A PEACE WITH GOD that leaves us content that Hindoos and Japanese and Africans should not be of our religion is a false peace. A Christian who is not really in heart and will a missionary is not a Christian at all. Missionary effort is not a specialty of a few Christians, though, like every other part of Christian life, it has its special organs. It is an essential never-to-be-forgotten part of all true Christian living, and thinking, and praying.—*Bishop Gore.*

CHURCH SERVICES

Cathedral of St. John the Divine, New York City
Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue, and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noontday Services Daily 12:20.

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communion
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

INFORMATION BUREAU



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

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

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.]

American Bible Society. Bible House, Astor Place, New York, N. Y.

One Hundred and Eighth Annual Report of the American Bible Society, 1924. Together with a List of Auxiliary Societies, their Officers, and an Appendix.

The Christopher Publishing House. Boston 20, Mass.

Unanswerable Refutation of all Belief Contrary to the Bible. By John S. Orr. Price \$1.75 net.

Negrolana. By Doctor Frank (pseudonym), a Southern Educator, superintendent of City Schools for Twenty-five years. Price \$2.50 net.

The Land of Vision. By Pauline Russell, interpretative lecturer, principal of the Russell School of Expression and Literature. Price \$1. net.

Trapped. By Louise Henry Cowan (Mrs. James Craig Cowan). Price \$1.75 net.

Little Snow White. And Other Stories in Rhyme. By Ferd Gregorovius. Illustrated by Arthur Forst. Price \$1.50 net.

Geo. H. Doran Co. 244 Madison Ave., New York, N. Y.

The History of the Christian Church. From the Earliest Times to A.D. 461. By F. J. Foakes-Jackson, Fellow of Jesus College, Cambridge, and Hon. Canon of Peterborough; Briggs graduate professor of Christian Institutions in Union Theological Seminary, New York. Price \$3. net.

Houghton Mifflin Co. 4 Park St., Boston, Mass.

The Art of Helping People out of Trouble. By Karl DeSchweinitz.

Alfred A. Knopf. New York, N. Y.
The Ethics of Journalism. By Nelson Antrim Crawford.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Americanism and Catholicism. By Frederick Joseph Kinsman. Price \$2.25 net.

Lothrop, Lee & Shepard Co. Boston, Mass.

Silverfoot. By Maud Lindsay. Illustrated by Florence Liley Young. Price \$1.50.

The Boy with the U. S. Radio. By Francis Rolt-Wheeler. With Sixty-five Illustrations from Photographs. Price \$1.75.

The Slave Ship. By Mary Johnston. Price \$2. net.

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

Security Against War. By Frances Kellar and Antonia Hatvary. Vol. I.

Arbitration, Disarmament, Outlawry. Vol. II.

The National Council. 281 Fourth Ave., New York, N. Y.

The Method of the Discussion Group. By Laura F. Boyer. Price 50c.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

Radio Preaching. Far-flung Sermons by Pioneers in Broadcasting. Introduction by Bernard C. Clausen, D.D. Edited by Philip I. Roberts. Price \$1.50.

The Stratford Co. Boston, Mass.

The Imperialism of John Marshall. By George Bryan.

University of Chicago Press. Chicago, Ill.

Non-Voting: Causes and Methods of Control. By Charles E. Merriam and Harold F. Gosnell.

The Project Principle in Religious Education. By Erwin L. Shaver.

PAPER-COVERED BOOKS

The Church House. 202 So. 19th St., Philadelphia, Pa.

Handbook of The Junior Boys' Division (Boys 12-15). The Brotherhood of St. Andrew in the United States. "For the Spread of Christ's Kingdom among Boys." Price 15 cts.

Alfred A. Knopf. New York, N. Y.
Our Governmental Machine. By Schuyler C. Wallace.

BROCHURES

The Four Seas Co. 168 Dartmouth St., Boston, Mass.

Songs of Promise. By Etta Florence Stock, author of *The Redemption of Charley Phillips, To Every Man His Work*, etc.

PAMPHLETS

From the Author.

Reflections on Armistice Day. Address of Mr. Samuel Untermeyer at Temple Rodeph Shalom, 63d Street and Lexington Avenue, New York, Armistice Day, November 11, 1924.

Association Press. 347 Madison Ave., New York, N. Y.

The Christian Witness. Through Evangelistic Visitation. By George Irving. The International Committee of Young Men's Christian Associations, New York. Price 5 cts. per copy; 50 cts. a dozen \$1.75 in lots of 50.

MINISTERS CONFER IN REGARD TO LABOR

EL PASO, TEXAS.—Following the National Convention of the American Federation of Labor at El Paso, twenty-five of the leading ministers of this city met at St. Clement's Church with the rector, the Rev. B. T. Kemerer, on November 24th, to exchange impressions. The welcome extended by all the city churches to the labor leaders was stated by each of the ministers, and in many of the pulpits visiting delegates spoke to the assembled congregation.

The "Soviet" Letter and the English Elections

Czechs and Serbs—The Orthodox in Paris—Greek Monastic Re- form

The European News Bureau
London, Nov. 21, 1924

The Times for November 18th prints a cablegram from Constantinople to the effect that Gregory VII, Ecumenical Patriarch, has passed away.

It will be remembered that, just under a year ago after Meletios had left Constantinople, Gregory VII was appointed Patriarch. He had the reputation of being a "safe" man. After the violence of Papa Eftim the choice, even if it did not arouse widespread enthusiasm, was, at any rate, welcomed as bringing peace. Now the whole question of the Ecumenical Patriarchate is opened again. The Bishop of Gibraltar has recently been in Turkey, and reports the situation as being bad. It may mean the removal of the Patriarchate altogether from Constantinople. I cannot say more at the moment, except to ask for the prayers of the Faithful for the repose of the soul of the late Patriarch, and that God may grant His grace to the Greek Church to weather the storm of the approaching crisis.

WE HAVE JUST RECOVERED FROM THE rush and turmoil of the elections. The Conservatives have romped home by a much larger majority than was expected, at the expense of Liberals and Socialists, the reason of this being the publication on the Saturday preceding the elections of an alleged letter of one Apfelbaum (more usually known by his assumed Russian name of Zinovieff) to the British Communist Party. The letter was in typical Communist style. The English Proletariat were to be stirred up to take action. There were to be Communist "cells" among the troops. And close watch was to be kept upon the English Labor leaders because they were so easily led by the Bourgeoisie. The English Foreign Office wrote a letter signed by J. D. Gregory protesting against this to Ravovsky, Soviet Chargé d'Affaires in London. Ravovsky denied that it was genuine. Whether it was or not, it put a large number of waverers into a panic and these all voted stolid Conservative. Nevertheless, up to the time of writing, the authorship of the letter has neither been proved nor disproved, but there are certain quite reputable journals who advise a note of caution and hint that it may be a forgery of the anti-Bolsheviks who hang round Russia's borders at Riga or some such place. It is to be strongly hoped that the new government will set a committee to work to find out the truth.

But it is significant that many Church people in England who sympathize with the just aspirations of Labor for a freer and more joyful life away from the tyranny of grinding industrialism are nevertheless becoming alarmed at the alliance of Labor and Russia. The sufferings of the Russian Church have not been for naught as far as Christian England is concerned.

England is not the only country to indulge in the orgies of a General Election

just as the joyous season of Christmas approaches. Besides your own country, Germany, who formed a new government only last May, has dissolved the Reichstag and is electing another, a proceeding which is not filling anyone with much interest or enthusiasm.

CZECHS AND SERBS

I have spoken before of the National Church in Czecho-Slovakia and of Dr. Farsky, its head. According to an article written by a Serb correspondent of the *Church Times*, there has been a struggle for supremacy between two groups, that led by Dr. Farsky, who is inclined to drift towards Calvinism, and that led by Bishop Gorazd, whose theology is Orthodox. These separations and divisions are the inevitable consequence, if the only theological point on which the rival groups are agreed is hatred of Rome. The trouble has been accentuated by events in the Carpathians. The Russians in the Carpathians were originally Orthodox, but were forcibly converted by Austria to Roman Catholicism in the Seventeenth Century. At the end of the Great War they found themselves within the boundaries of the Czecho-Slovakian republic. They reverted to Orthodoxy, electing as their head a Serb bishop, one Dositei. But the Czech government, which had encouraged the formation of the National Church in Prague, because it inflamed popular hatred against Roman Catholic Austria, nevertheless objected to an Orthodox Church in Carpathia, for such an institution might mean Russian national feeling against the Prague government. The business was further complicated by the fact that the Little Entente kept the Czech and Serb peoples in a political alliance and that Gorazd had been consecrated bishop by a Serb prelate. So the government persecuted the Carpathian Orthodox in secret, postponing indefinitely its legal recognition and withholding subsidies. Further they encouraged the Head of the Prague Orthodox municipality, Savitie by name, to go to Constantinople to be consecrated by the Patriarch as Archbishop of Prague. This produced a delightful jar of mixed pickles for no one knew (and probably cared less) whether they were under the canonical jurisdiction of Gorazd or Savitie. The Czecho Church was in a parlous state until it renewed negotiations with Serbia, with the result that negotiations are in progress which suggest that Serbia should recognize Savitie's consecration, but that he should then ask to be canonically released and accept the jurisdiction of the Serb Church until an autonomous Czech Church be formed. In the meantime the elections in Carpatho-Russia have gone badly for the Czech government, for the people voted solidly against the official candidates and the government has been brought more to reason. It was a foolish action on the part of the politicians in Prague thus to attempt to stir up strife within the Church for political ends and it is to be hoped that this will be a sharp lesson to it.

THE ORTHODOX IN PARIS

That well-known and most admirable society, the Anglican and Eastern Churches Association, has just held its annual meeting in London, and an appeal has been launched on behalf of the Russian stu-

dents in Paris. It is pointed out that part of the Soviet government's program for abolishing all religion is to suppress religious education and thus there is little chance of any new clergy being trained for the Orthodox Church. There is also a large number of refugees scattered high and low in Europe. Many of these are theologians who hitherto have had no opportunity of teaching and training the rising generation. For some time past the idea of creating a Russian Theological High School abroad has been growing. An opportunity has just presented itself. The French government sold some sequestered German property in Paris, including the former German church. The Russian Metropolitan in Paris, Eulogie, seized his opportunity and, with the aid of some generous friends, bought the property. A helper, too, came forward in Dr. Mott, who promised \$5,000 in November for the purchase of the estate, and about \$2,000 more for the current expenses of the Academy. He is also advancing money to undertake some very necessary repairs to the buildings, which have been abandoned for the last ten years. But there is still 355,000 francs to be raised. A committee has been appointed, and it is hoped that as many as possible will subscribe, whether the amount be great or small, in order that Bishop Eulogie's Venture of Faith may be carried out.

The journal of the Anglican and Eastern Association, *The Christian East*, a quarterly review under the able editorship of that great authority on the Near East, Canon J. A. Douglas, is anxious for more subscribers. It is published in England by the Faith Press, 22 Buckingham Street, London, W.C. 2.

GREEK MONASTIC REFORM

A good deal of alarm has been caused to Churchmen in Greece by the fact that few vocations to the monastic life seem to be taking place nowadays and that many monasteries are having to close through lack of inmates. And the Greek government, always looking for revenue to pay for the costs of its weekly revolutions, is beginning to cast greedy eyes upon monastic property. Some critics compare the government to Henry VIII, of unholy memory. The more liberal minded Greek Churchmen bow to this as inevitable. They accept the fact that the numbers in the monasteries must go down, and hope that the few religious left will live lives more worthy of their calling. In fact, they think that it will be a good thing if the more unworthy are weeded out. They also trust that the property taken will be used for some good purpose, such as education, and not be squandered upon some useless expense. But it is to be hoped that the Conservatives will not stand too much upon their dignity and, in a diehard attempt to save their property, inflame the government so much that they will, in the end, be deprived of all their possessions.

C. H. PALMER.

PICTURES OF AMERICAN BISHOPS

NEW YORK, N. Y.—The Rev. Edwin B. Rice, Custodian of the Archives of the General Convention, has just completed a collection of photographs of all the bishops of the Church, from Bishop Seabury, of Connecticut, down to the last bishop consecrated in this Church, making a total of 338 photographs.

The Diocese of Nova Scotia Elects a Bishop Coadjutor

Resignation of Bishop Reeve— Cross Presented Archbishop of Algoma—The Diocese of Caledonia

The Living Church News Bureau
Toronto, Nov. 24, 1924

AT A SPECIAL SYNOD OF THE DIOCESE OF Nova Scotia held at Halifax on the 20th and 21st, under the presidency of the Archbishop of Nova Scotia, the Rev. John Hackenley, M.A., rector of St. John's Church, North Sydney, was elected Bishop Coadjutor on the thirteenth ballot, the election then being made unanimous. The Bishop-elect is a Nova Scotian by birth, the son of the late Rev. John Hackenley, who was rector of New Glasgow and other parishes in that diocese. He was educated at King's College, Windsor. He was ordained deacon in 1904, and priest in 1905 by the Bishop of Nova Scotia. Before his appointment to North Sydney he was successively in charge of the parishes of St. Margaret's Bay and La Have, both in the Diocese of Nova Scotia. He has proved himself a faithful parish priest and a hard worker. He is unmarried.

RESIGNATION OF BISHOP REEVE

The Bishop of Toronto has announced his acceptance of the resignation of the Rt. Rev. W. D. Reeve, D.D., who has filled the position of Assistant Bishop of the Diocese since 1907, to take effect December 31st. The resignation was received by the Executive Committee with the deepest sympathy for the cause which compelled the Assistant Bishop to resign, his continued ill-health. A committee has been appointed to draft a suitable resolution expressive of appreciation of his work, and the assurance of prayers for his welfare. The Bishop informed the committee that he did not ask for a successor to Bishop Reeve at the present time.

Bishop Reeve was Bishop of the vast Missionary Diocese of Mackenzie River, where he did magnificent pioneer work from his consecration in 1891 to 1907, when he became Assistant Bishop in the Diocese of Toronto, a post which he has filled ever since. He has been of great assistance to the Bishop, the Diocese having one of the largest clergy lists in Canada, the city of Toronto alone having sixty-five churches and some 120 clergy, while, in the rural parts, there is much work of a distinctly missionary character.

CROSS PRESENTED TO ARCHBISHOP OF ALGOMA

A beautiful primatial cross has been presented to Dr. Thorneloe, Archbishop of Algoma, by a group of his personal friends. The cross was designed and made by the Goldsmiths and Silversmiths Company of London, England, and was modelled after similar crosses that are kept in Lambeth Palace. It is of sterling silver, ornamented with amethysts and bearing at each extremity a symbolic device of St. Matthew, St. Mark, St. Luke, and St. John.

The address accompanying the gift read as follows:

"To His Grace, The Lord Archbishop of Algoma, and Metropolitan of the Ecclesiastical Province of Ontario.
"Your Grace:

"Some few of your friends within the Ecclesiastical Province, over which you so acceptably preside as Archbishop, desiring to mark the fiftieth anniversary of your ministry in the Church of God, and more than a quarter of a century of your episcopate, as well as in appreciation of your services to the Church as Archbishop and Metropolitan of this Ecclesiastical Province for nearly ten years, take this opportunity of presenting to your Grace this crozier, to be borne by you, and your successors in office, on special and other occasions of Divine service, as Archbishop and Metropolitan. While this presentation is not of the nature of a personal gift, but rather the insignia of your high office, yet we beg to assure you there goes with it the warm affection and esteem not only of contributors, but of all the Church people whom they represent with the Province, who admire and love your Grace, and join with us in our prayers, that God may long spare you to carry out the duties of the office discharged by you with such ability and distinction."

This address was signed on behalf of the contributors, by the bishops of the Province.

THE DIOCESE OF CALEDONIA

It is announced that Archdeacon Rix of Prince Rupert will act as administrator of the Diocese of Caledonia until a successor to the late Archbishop DuVernet is appointed. The episcopal stipend in this diocese has been paid by a special grant from the Church in England, and this automatically ceased on his death. The synod of Caledonia, therefore, will not elect another bishop until a sufficient endowment is assured. No other provision for the support of a bishop at present exists.

The Rt. Rev. A. U. de Pencier, as senior Bishop, will act as Metropolitan of the Province until a new Archbishop is elected in 1925. The new Bishop of Cariboo will be elected next spring.

TO REMOVE TRINITY COLLEGE

Plans for the removal of Trinity College, Toronto, from the old building on Queen Street West to the structure now under construction in Queen's Park, constituted the chief item on the agenda at the annual business meeting of the convocation of the college. It was definitely announced that the new building will be completed and occupied by September, 1925.

Tentative arrangements were made for a series of functions in celebration of the event. These contemplate farewell gatherings in the old college during commencement week of next June, and formal opening ceremonies in the new building following the beginning of the fall term. It is probable that the June functions will take the form of religious services, a garden party, with a pageant depicting Trinity's history, and the regular annual graduation and reunion meeting.

In presenting his annual report to convocation, Provost Seager announced that the registration of students this fall had show an increase over the total of last year. To date 204 students had enrolled—123 men and 75 women. Of the total 152 were in arts and the remainder in theology. The number of resident students was the same as in 1923, but the

number of non-residents had shown a considerable increase. That this increase would continue in even larger proportions with the commencement of work at Queen's Park was highly probable, as under existing conditions some students objected to the inconvenience of taking lectures at both the university and a building as far distant as the old college on Queen Street. This disability would be removed with the commencement of Trinity's work within the university precincts.

Provost Seager touched briefly on the financial aspects of the removal. The building now being erected on Hoskin Avenue constituted only the southern part of the proposed new college, and would provide lecture rooms, administrative offices and a library. Pending further extensions, the St. George Mansions, an apartment house at Harbord and St. George Streets, would be used as a men's residence. Some 150 students could be accommodated there, in comparison with eighty-five in the old building. For the time being, two dwelling-houses on the east side of St. George Street, below Bloor Street, would be used as residences for the women students of St. Hilda's. These residences and the building now nearing completion would cost in the neighborhood of \$1,000,000.

MISCELLANEOUS NEWS ITEMS

St. Martin's, Montreal, has been celebrating its Jubilee.

At a meeting of the parishioners of the parish of Horton, N. S. (Wolfville), an appropriate address accompanied with a purse of \$300, was presented to the Rev. R. F. Dixon, on the occasion of his completion of twenty-five years' service in the parish.

The new Teachers' Hostel of the Fellowship of the Maple Leaf at Saskatoon has been opened. It is a commodious and convenient building within a stone's throw of the Provincial Normal School. It houses the Sunday School by Post, under Miss Henley's superintendency, as well as the student-teachers who are attending the Normal School. The superintendent of the Hostel is Miss Bashford.

The churches in St. Catharines and surrounding district are using November and December for Missions, carrying out the Bishop's wish that his jubilee be recognized in this appropriate manner.

The Rev. R. P. McKim, rector of St. Luke's Church, St. John, N.B., has been appointed to the canonry vacated by the Rev. R. A. Armstrong, who left Trinity Church, St. John, to become associate rector of the Church of the Redeemer, Toronto. Next May Canon McKim will have completed thirty years as rector of St. Luke's.

Subscriptions totalling \$315,232.25 have been received to date in the campaign of Bishop's College, Lennoxville, Que., for the establishment of a fund of \$500,000.

Archdeacon J. C. Davidson has returned to Toronto after an absence of over four months in Vancouver, Victoria, and Winnipeg. During September and October he was in temporary charge of St. Paul's Church, Vancouver.

The Rev. Walter P. Dunham, rector of Fairville, N. B., has been appointed to the parish of Hampton, in succession to the Rev. C. Gordon Lawrence, the new rector of Trinity Church, St. John.

At a vestry meeting of St. John's Church, Port Arthur, authority was given to proceed with the immediate rais-

ing of \$20,000 by means of selling shares, which will bear interest at six per cent, for the providing of funds for the building of the first unit of the basement of the new St. John's Church on the Waverley Street site. The plans for the new church, by George Moorhouse and King of Toronto, show seating capacity of nearly 900. The total cost of the church, complete, will be \$250,000. It will be built

by degrees, only as the funds are available for each section of the work.

The Rev. W. G. Walton, of the Fort George Mission on James Bay in the Diocese of Moosonee, has been superannuated by the C.M.S. and has retired from the strenuous life of that isolated region, where, with Mrs. Walton, he has labored with such marked success for thirty-two years.

Gloucester, England, and the Rev. William P. Roberts, of Nanking, China. The Rev. Percy T. Edrop, associate minister at Emmanuel Church, was the preacher at the evening service of the Church of the Advent, St. Andrew's Royal Arch Chapter attending. At the morning service at St. John's Memorial Chapel, Dr. Drown preached to a crowded congregation on *Some Impressions from the Orient*.

At St. Paul's Church, Malden, last Sunday evening, Miss Louise Edwards was recrowned queen of the Lynores Chapter of the Fleur de Lis. The coronation sermon was preached by the rector, the Rev. Harry R. Smith. The congregation included delegations from the following chapters; St. Stephen's, Lynn, Epiphany, Dorchester, St. Matthew's, South Boston, and St. Mary's, East Boston.

The Church of the Ascension each Thanksgiving Day asks for an offering to supplement the pension which this parish and Emmanuel Parish pay to the former sexton, Mr. Cook, who served the Church of the Ascension as sexton for over thirty years. RALPH M. HARPER.

The Message of Advent in a Boston Church

A New Custom—Memorial Ciborium—General News Notes

The Living Church News Bureau
Boston, Dec. 1, 1924

THE TIMELINESS OF THIS YEAR'S ADVENT message was emphasized yesterday in a sermon by the Rev. George Bruce Nicholson, D.D., at Immanuel Church, Somerville.

In his reference to Advent, Dr. Nicholson said in part:

"Advent is the commemoration of the coming of the Lord. The sequence of the Church Year, as well as our natural inclination, lead us to dwell upon that coming for which the Church stands. But let us frankly recognize that the coming which the season publishes has more to do with the future, and it is that more serious, awful coming at the Day of Final Reckoning that is held before us in all the services of the season. Repent! Watch! Lo! He comes, robed in dreadful majesty. Even if the suggestion be unwelcome, the counsel which the season gives is important. We ignore it at our peril. And the Church as much as the world needs it. Religion has lost its grip upon many of its devotees. Men and women are busy and excited about many things, and they think that they are being very religious, but the whole thing is a delusion. A John the Baptist is needed to recall people with plain words to their duty. The Church's faith is definite and her discipline clear, if one has ears to hear. Let the coming Church Year find us resolved to live consistently as the Church expects us to live. Nothing is more discouraging than the calm manner in which Church people repudiate the plainest requirements of their religion, and adopt a system of 'do as you like.'"

A NEW CUSTOM

Yesterday a new plan of reading the Psalms was inaugurated at the Cathedral. That is, the Psalms were read by half verses. The minister read the first half of each verse, to the colon; the congregation the second half. In announcing this innovation, Dean Rousmaniere said, "We shall soon see how, by what is called the parallelism of Hebrew poetry, the second half of the verse is often an 'amen to the first half.'"

MEMORIAL CIBORIUM

At the Church of the Advent there was shown last Sunday a large and finely wrought silver-gilt ciborium, received as a gift from Mrs. John H. Morison, and inscribed as follows:

A. M. D. G.

Et in piam memoriam GULIELMI FOSTER OTIS, MDCCCLIV., et SAMUELIS ELIOT, MDCCCLIV., Consociorum Paroeciæ Adventus, in Urbe Bostonia, D.D. E. M. B. Dom. I. Adventus, MDCCCXXIV.

It is an exquisite piece of the silversmith's art, Seventeenth Century apparently, and according to tradition was

made in Strasbourg for a Franciscan House. Now, from a collector's cabinet, it returns to its original use, thanks to the piety of a friend and neighbor of the Advent.

GENERAL NEWS NOTES

Among the visiting preachers in the Boston churches yesterday were the Rt. Rev. Arthur C. Headlam, D.D., Bishop of

New York Observes Thanksgiving with Greater Religious Attention

The City Mission's Day—New York Preachers—General News Notes

The Living Church News Bureau
New York, Nov. 28, 1924

THE RELIGIOUS OBSERVANCE OF Thanksgiving Day seems to be increasing in New York. Yesterday the "church parade," in certain sections near prominent churches, was almost as large as on Sundays. It is gratifying to note that all but two of the churches of our Communion advertising their Thanksgiving Day services in the Saturday newspapers, announced at least one celebration of the Holy Communion, while in the greater number, even of the "moderate" parishes, the Sacrifice of Praise and Thanksgiving (either in addition to, or instead of, Morning Prayer) was the service at the later hour of morning worship. At the Cathedral there were two celebrations of the Holy Eucharist, at eight and ten o'clock respectively, while Morning Prayer was the service at eleven o'clock at which Bishop Shipman, taking the place of Bishop Manning, preached.

Bishop Shipman declared that the building of the Cathedral is the greatest work and the most patriotic work ever undertaken by the Church in this city. "Patriotism and religion belong absolutely together. Armies and navies do not, and cannot, bring peace, but the real peace-makers are those who work for the best interest of government."

Preaching at the Choral Eucharist in Trinity Church, the Rev. C. R. Stetson, D.D., the rector, declared:

"There is a present-day fad which is sweeping our country and which we hope will soon pass away. It is the fad of cynical cleverness, which tends to ridicule respectability and morality. It is accounted clever today to dub all that we have called righteous and moral as conventional and Victorian.

"An apostle of this clever school of thought has said recently that 'no virtuous man—that is, virtuous in the Y. M.

C. A. sense—has ever painted a picture worth looking at, or written a symphony worth hearing, or a book worth reading. And it is highly probable that the thing has never been done by a virtuous woman, either.'

"He praises an author who has had the fearlessness to avoid the respectable and the wholesome—those two devils who so often betray even the most intelligent Americans.' How silly all this is may not always be apparent to the unthinking, for it sweeps away with a grand gesture as insignificant the works of the greatest minds of all time."

The attendance at the Eucharist in St. Thomas' Church at eleven o'clock exceeded one thousand. The rector, the Rev. Dr. Stires, announced that the offering would be devoted to the purchase of coal for the very poor.

The Thanksgiving Day service in the Church of the Holy Communion, Sixth Avenue and Twentieth Street, the Rev. Henry Mottet, D.D., rector, is always an outstanding event in the neighborhood. The service was held at eleven o'clock. A choir of forty voices rendered the special music. The speaker this year was the Hon. George Zabriskie, LL.D., chancellor of the Diocese of New York.

THE CITY MISSION'S DAY

In the fifty-two hospitals and prisons where the City Mission workers minister, as well as in its own shelter homes and community centers, Thanksgiving Day reflected some glimmer of the festival spirit.

All day through the hospital wards and prison corridors, chaplains from the Mission were making their cheering rounds, carrying some little Thanksgiving remembrance from those more fortunate who make it possible.

At the City Home on Welfare Island, Chaplain Sydney Ussher and Miss S. Jane Manahan, social worker, carried fruit and tobacco to the lonely old people sheltered there. They also arranged a special Keith vaudeville program for Thanksgiving week.

Chaplain Herbert C. Dana, at the

Metropolitan Hospital, and Chaplain A. M. Hildebrand, at the Sea View Hospital, arranged for a special treat made possible by a generous donation given anonymously on each Thanksgiving Day for several years.

At Riker's Island, where drug addiction cases and workhouse men are housed, Chaplain Annesley T. Young distributed tobacco and oranges; at Riverside Hospital on North Brother's Island, Chaplain Young arranged for gifts of ice-cream, candy, and tobacco, and a special treat for his leper boys. At Bedford Reformatory for Women, individual boxes of candy and fruit were distributed by Fr. Young.

At the City Hospital Chaplain Frederick W. Cornell held a special Thanksgiving service; and at The Tombs, Thanksgiving worship was conducted by Chaplain J. H. Ivie.

For the little runabout children, sheltered temporarily at St. Barnabas' House, 306 Mulberry Street, while mothers are ill or homes are temporarily disorganized, a special Thanksgiving party with favors, quaint cakes, and games was provided by Blue-Bird Troop Number 32, of the Girl Scouts, on Tuesday afternoon from three to five. The same troop made gifts of cranberry sauce and home-made jellies for all the mothers and children sheltered at St. Barnabas' House, and a Thanksgiving dinner was provided by the City Mission.

At God's Providence House, 330 Broome Street, the girls from St. Agnes' Chapel, Trinity Parish, gave a Thanksgiving party for the Italian children of the neighborhood at 3:30 Monday afternoon, for which refreshments and music appropriate to the season were provided. On Tuesday evening, a social hour and Thanksgiving party for the older boys and girls at God's Providence House took place.

Gifts and special programs presented by City Mission workers are made possible by donations sent to the Society's headquarters, 38 Bleecker Street. For more than sixty years this society has provided the official non-Roman, non-Jewish chaplain in the city institutions, and each Thanksgiving has seen its ambassadors of good-will at work among the lonely and the destitute.

NEW YORK PREACHERS

The preacher on Sunday morning at the late Eucharist in the Church of the Transfiguration was the Rev. Neal Dodd, priest in charge of the Church of St. Mary of the Angels, Hollywood, California, the western representative of the Episcopal Actors' Guild and Third Vice-President of the organization. In the evening the benefit performance of the Guild was held as announced, at the Knickerbocker Theater.

The Very Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary, has been the morning preacher at the Church of the Ascension for the past month. The preacher on the Sunday mornings of December will be the Rt. Rev. Frank Du Moulin, D.D., sometime Bishop Coadjutor of Ohio.

At the Church of the Heavenly Rest, there will be a series of Advent addresses from 12:05 to 12:30 on weekdays in December, on the general subject, The Problem of the Individual Life. The general subject will be treated by the Rev. Fr. Huntington, Superior of the Order of the Holy Cross, during the week of December 1st to the 6th. The succeed-

ing speakers and their subjects will be: December 8th to the 13th, The Christian Solution: The Divine Father, the Rev. Randolph Ray, D.D., rector of the Church of the Transfiguration; 15th to the 20th, The Divine Brother, the Rev. H. A. Prichard, acting dean of the Cathedral; 22d to the 24th, The Divine Companion, the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg.

Mid-day preachers at Trinity Church during Advent will be: December 1st to the 5th, the Rev. Spence Burton, Superior S.S.J.E.; 8th to the 12th, the Rev. Henry Lubeck, D.D., Canon of the National Cathedral, Washington; 15th to the 19th, the Rev. J. O. S. Huntington, Superior O.H.C.; 22d and 23d, the Rev. Alfred W. Treen, of Trinity Church.

GENERAL NEWS NOTES

On Sunday afternoon, November 23d, there was held, in the Cathedral, as a special service under the provisions of Canon 20, a Joint Thanksgiving Service of the Patriotic and Charitable Societies of New York, at which an address was made by Dr. Cornelius Woelfkin, pastor of the Park Avenue Baptist Church, of this city. Some twenty-five organizations were represented, the president of each being accompanied in the procession by the banner-bearer of his Society. The morning preacher was the Rev. H. P. Veazie, precentor of the Cathedral.

On the evening of November 18th, the clergy of Trinity Chapel held an informal reception in the clergy house, recently repaired and fitted up by the vestry of Trinity Parish. The Rev. Dr. Stetson, the rector, and Mrs. Stetson assisted the chapel clergy in receiving, and many of the congregation came to see the clergy house and to wish their clergymen god-speed. The little oratory, beautifully appointed in English Gothic fashion through gifts made by the congregation to mark the tenth anniversary of the Rev. Dr. J. Wilson Sutton and the fifth anniversary of the Rev. Charles E. Hill

at Trinity Chapel, was also shown.

There is always a large attendance (some six or seven hundred women) at the Advent meeting of the Woman's Auxiliary of the Diocese, which will be held, as usual in the Cathedral, on December 2d. The opening service will be a celebration of the Holy Eucharist at which the Bishop of New York will be the celebrant, and Canon Prichard will be the preacher. At the missionary meeting to be held in Synod Hall after luncheon, the speakers will be the Bishop of Wyoming, Dr. Rudolph B. Teusler, of St. Luke's International Hospital, Tokyo, and Miss Grace Lindley, Secretary of the Woman's Auxiliary.

Invitations have been issued by the president of the Church Club of New York to a reception to be given at the club rooms at 7 East 48th Street, to welcome its many new members on the afternoon of December 4th. Kenneth Sherman Clark, of All Angels' Parish, army song-leader with the 79th Division at Camp Meade and in France, will lead in informal community-singing, and Harry T. Burleigh, baritone of St. George's Church, and composer of negro "spirituals" will give a brief repertoire.

By the will of the late Eufrosia Leland of this city, filed for probate November 26th, St. Andrew's Hospital for Convalescents (Sisters of St. John Baptist) and the Church of the Incarnation receive \$5,000 each.

On Sunday, November 23d, in the Church of the Holy Apostles, the Rev. Lucius A. Edelblute, rector, the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, blessed a new reredos erected in memory of the late Rev. Brady Electus Backus, D.D., some time rector of the parish. The Presiding Bishop also preached. The reredos, which is full of recondite symbolism, forms part of the altar-piece which includes a mural painting of our Lord of heroic size.

THOMAS J. WILLIAMS.

Philadelphia News Notes

The Living Church News Bureau
Philadelphia, Nov. 27, 1924

ST. MARY'S CHURCH, HAMILTON VILLAGE, Philadelphia, celebrated its one hundredth anniversary during the week of November 2d to the 9th. On the 2d, the Bishop of the Diocese administered Confirmation, and the fifth rector of the parish, the Rev. A. J. Arnold, preached the sermon. The present rector, the Rev. John A. Richardson, preached at the evening service.

There were many activities during the week. Dr. Francis Burke Brandt delivered a lecture on West Philadelphia, Old and New, on Monday evening. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, dedicated the chapel altars of St. Joseph and of All Saints, on Tuesday evening. On Wednesday afternoon the League of West Philadelphia Church Women held its fall meeting in the parish house, the speakers being the Rev. George Lynde Richardson, D.D., sixth rector of St. Mary's, now rector of St. Paul's Church, Burlington, Vt., and the Rev. Royal H. Balcom, of the Wind River Indian Reservation in Wyoming.

A special musical service was rendered on Thursday evening by the combined choirs of St. Mary's and St. James'

Churches, assisted by members of the Philadelphia Orchestra, under the direction of Mrs. S. Wesley Sears. The preacher on this occasion was the Very Rev. Samuel R. Colladay, D.D., Dean of Christ Church Cathedral, Hartford, Conn. Following this service, a reception to former and present clergy, and members and friends of the parish was held.

On Sunday, November 9th, the preacher in the morning was the Rev. Dr. G. L. Richardson, and in the evening, the Ven. R. Bowden Shepherd, Archdeacon of New Jersey.

St. Mary's Church is the oldest church in West Philadelphia.

On December 9th the Church Club of Pennsylvania will hold its annual winter banquet, at the Bellevue-Stratford Hotel. The speakers will be the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, the Rt. Rev. Alex. Mann, D.D., Bishop of Pittsburgh, and Mr. Frederic C. Morehouse, Editor of THE LIVING CHURCH.

The Church Club is actively engaged in certain forms of social service, notably at The Lighthouse in Kensington, a community center for boys, and at a Brotherhood camp for boys, near Oxford, Pa.

FREDERICK E. SEYMOUR.

St. James' Church, Chicago Celebrates Anniversary

Chase House—The Travellers' Aid
—General News Notes

The Living Church News Bureau
Chicago, Nov. 29, 1924

[By Telegraph]

IMMANUEL CHURCH, LaGrange, and its parish house were burned early on the morning of December 1st. The rectory was saved.

ST. JAMES' CHURCH, CHICAGO, IS NINETY years old on Sunday, November 30th, and is celebrating the event by special services at which the Rev. Dr. D. H. Browne, the rector, and the Rev. Dr. Stone, the rector emeritus, are the preachers.

All but the tower of St. James' was burnt in the famous fire of October 9, 1871. The present church, at the corner of Cass and Huron, was built shortly afterwards. Founded in 1834, it is one of the oldest parishes in the state of Illinois, and is frequently called the mother of the churches. Among its charter members were John H. Kinzie, G. H. Hubbard, Ely B. Williams, and Hans Crocker. The Rev. Isaac W. Hallam was the first rector. In the early records of the parish, which Mr. Williams put in permanent form, is this quaint bit of history:

"After worshipping for some time in a room where the parish was organized, we moved over to the south side and occupied Montgomery's auction store. The walls were covered with prints of the town that was to be, and we used to go there early in the morning and turn their faces to the wall, so that the attention of the people might not be drawn to worldly business. There were very few chairs and most of the congregation used to sit on barrels and baskets, while I preached from the auctioneer's block where, during the week, lots were sold for \$5,000 apiece. Indians often came in during the service."

From the beginning the citizens of Chicago were keenly interested in the building and growth of the church. Members of Chicago's first family, the Kinzies, gave the ground at the corner of Cass and Illinois St., on which the first church was built.

Some of the leading bishops and clergy of the American Church have been rectors of St. James'. The parish has suffered, as have Trinity and Grace Church, New York, from the inroads of trade and business to its neighborhood. What was once considered the most desirable residential district in Chicago has, at this time, become a purely business section. With the recent building of the Michigan Avenue Boulevard bridge, the loop has overflowed to the north, and the region about St. James' has totally changed. It is now a down-town church in reality, and very few of its members live near it. The loyalty of the old families to their parish has always been a characteristic. Many of the old parishioners have stuck by the mother church. The sons and grandsons of the original members are today members of the vestry. Among these are Joseph T. Ryerson and Edward L. Ryerson, whose father and grandfather were supporters of the parish; Edward P. Street, a son of Charles A. Street, the latter being senior warden; Eames MacVeagh, whose parents were long identified with St. James'; James L. Houghteling, whose father and mother were loyal parishioners, and whose father was the founder of the Brotherhood of St. Andrew at the old church. Other members of the vestry are Watson F. Blair, Carleton J. Holdredge, Walter E. Miller, Alan C. Dixon, William K. Otis, and Henry E. Bullock, who is junior warden.

CHASE HOUSE

Many delegates from the Church schools of the Diocese went to Chase House on Saturday afternoon, November 29th, on a visit of inspection. This is one of the means of provoking interest in the institutions which are to benefit by the Advent Offering in our schools. Many new workers have been added to the staff at Chase House, among them Miss Augusta Schaeffler as Day Nursery Matron. Miss Schaeffler has had considerable experience in this work in New York City. The kindergarten is now in charge of Miss Margaret Olsen, of St. Mark's, Evanston. In the boys' department, Mr. Jack Bedlier, from Eli Bates House, has charge, assisted by Mr. Ralph Meyer and Mr. Donald Riedl. Deaconess Weaver has charge of the Library; the circulation of books from

which has doubled since she took it a year ago.

THE TRAVELLERS' AID

Travellers to the number of 81,000 were helped last year through the Travellers' Aid, which has its branches in all the large railway terminals and stations. The work is increasing all the time, and a drive for funds is to be begun. Many Church men and women are very active in the society. Not so long ago the aged, the sick, the homeless, the innocent, the careless girls, who had run away from home, drifted into Chicago and were left to look after themselves. Modern charity and efficiency have changed all this, according to the semi-annual report of the Travellers' Aid. Aid was extended to 41,000 persons, in trouble of one kind or another, by the twelve trained workers of the Society during the last half year. Of these, 11,000 were old and ill; 14,000 were women, and 6,000 were girls in helpless condition. For those who can find no shelter, or who have no money to take care of themselves, the Society has provided emergency shelter for the night. "Puppy Love" excursions, which have Chicago as their destination, often end suddenly and quietly with the Travellers' Aid agents at the depot. There are two of these agents at each of the terminals. Many of these agents have saved young women from a life of vice and shame, and many letters of gratitude are received daily at the headquarters of the organization from the rescued ones or their families. Often young people, who have just drifted into the city, are sent safely back home by these agents. These good women report that girls, particularly, wander from home without any plan and, upon arrival in the city, are stranded without money and without the hope of acquiring it.

GENERAL NEWS NOTES

For twenty-three years the Church of the Advent, the Rev. Gerald G. Moore, rector, has stood in a splendid position at the corner of Logan Blvd., and San Francisco Ave. The anniversary, which is on November 30th, will be observed by special services and a Home Coming. One of the recent preachers at the Sunday evening services being held at the church, was the Rev. F. C. Sevier who, for a number of years, was a missionary of the Canadian Church at the village of Churchhill, on Hudson Bay.

The stirring service and meeting of the Young People's Society at Grace Church, Oak Park, on Sunday evening October 26th, is having remarkable results. It will be recalled that Bishop Anderson recently gave a most inspiring address on the House of Youth, and was loudly cheered. Christ Church sent a delegation to this gathering, which returned so impressed with what they had seen and heard, that two weeks later the Young People's Fellowship of Christ Church was organized with a membership of between fifty and sixty.

The Church of the Atonement, Edgewater, is another parish where an enthusiastic branch of the Young People's Society has been organized. On Sunday evening, October 28th, the work began there with a charter membership of thirty-five.

From many other parishes and missions, come similar reports. In most of them the rule is for members to attend the service on Sunday evening, and to adjourn afterwards to the parish house for instruction and entertainment.

Not long ago the Swedish Church of St. Ansgarius was disbanded, greatly to the regret of many of its members and of



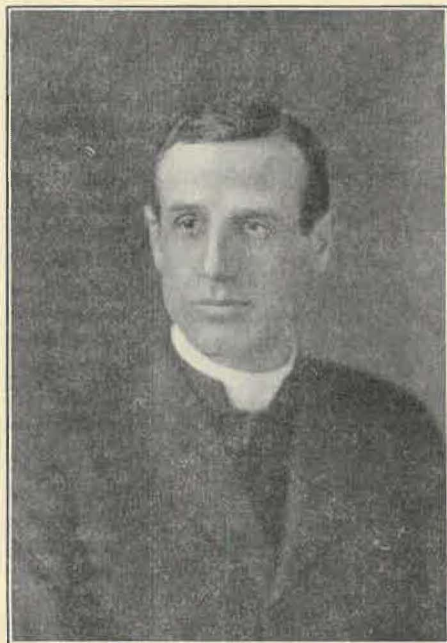
CHURCH OF THE GOOD SAMARITAN, SAN FRANCISCO, CALIF.,
[See THE LIVING CHURCH for November 8, 1924, page 68]

many well-wishers in the Diocese. Recently some of the old members, and other Swedish people, have been holding services in the native tongue at the parish house of All Saints' Church, Ravenswood, on Sunday afternoons. Some of the guilds and societies of the church are also holding regular meetings.

H. B. GWYN.

ACCEPTS EPISCOPAL ELECTION

BURLINGTON, VT.—The Rev. Samuel B. Booth, of the County Center Mission of Wrightsville, Pa., has signified his acceptance of his election as Bishop Coadjutor of Vermont, subject to the consent



THE REV. S. B. BOOTH,
Bishop Coadjutor Elect of Vermont.

of the Standing Committees and of the Bishops of the several Dioceses.

It is hoped that these consents may be obtained in time for arrangements to be made for the consecration to take place before Lent.

CONSECRATION OF BISHOP JUHAN

JACKSONVILLE, FLA.—The Rev. Frank Alexander Juhan was consecrated the fourth Bishop of Florida in St. John's Church, Jacksonville, on the morning of Tuesday, November 25, 1924, by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the American Church, assisted by the Rt. Rev. Drs. James R. Winchester, Bishop of Arkansas, and Kirkman G. Finlay, Bishop of Upper South Carolina, as co-consecrators. The preacher of the occasion was the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, and President of the National Council, and the presenters were the Rt. Rev. Drs. T. DuB. Bratton, Bishop of Mississippi, and William G. McDowell, Bishop Coadjutor of Alabama.

The epistoler at the celebration of the Eucharist was the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, and the gospeller was the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey. The Consents of the Bishops was read by the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, and the Litany was said by the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina. The Rev. Van Winder Shields, D.D., rector emeritus of St.

John's Church, was master of ceremonies, and was assisted by the Rev. Menard Doswell, the present rector of the church. The Rev. George E. Benedict was Deputy Registrar. Bishop Juhan was attended by the Rev. H. D. Phillips, D.D., rector of Trinity Church, Columbia, S. C., and the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, Jacksonville.

At the time of the consecration, Bishop Juhan was invested with a pectoral cross, the gift of an old friend in Auburn, Ala., and the episcopal ring, which he inherited from his predecessors, Bishop Weed and Bishop Young. His episcopal vestments had been given him by his friends in Greenville, S. C., who further gave him a silver service, and the children of the Church schools there gave him a watch. At a reception at the Bishop's House after luncheon, the men of the Diocese gave their new Bishop a set of furniture for his study.

Among those present at the consecration of Bishop Juhan were his father and mother, Mr. and Mrs. Charles J. Juhan, of Dallas, Tex., and his grandmother, Mrs. Frank A. Hervey, of Philadelphia, Pa. A number of parishioners from Greenville, S. C., were also in attendance, as were also a group of friends from Auburn, Ala.

IMPROVEMENTS AT THE DONALDSON SCHOOL

ILCHESTER, MD.—The Donaldson School is located at Ilchester, Md., about ten miles out of Baltimore, in a quiet, rural community, which reveals great charm of landscape. During the past year extensive improvements to the plant of the school have been made, which puts it now in fine condition and makes it stand out among the best schools of the country. This school was created by the beneficent endowment of Miss Frances Donaldson, and began its career in Baltimore; but, in 1912, it was moved to its present location. A fine old mansion constituted the main building of the school. Dormitory buildings and a gymnasium were added to complete the plant. The chapel was in the old mansion building. But, with the growth of the school, accommodations became increasingly inadequate, and so a building program was adopted.

Four new buildings have been erected; a large building called Paine Hall, consisting of two floors, the upper one of which is a beautifully appointed chapel, while the lower room provides a common meeting place for all the boys, and for various entertainments. Three separate

cottages have been built for the masters. A fine, modern laundry, with accommodations for servants is another important addition to the group of buildings.

The Donaldson School has grown slowly but steadily since its foundation, and is now filled almost to its capacity which is seventy, there being but three vacancies remaining. The school, from the very beginning, has aimed at simplicity and has endeavored to make education wholesome and rounded, remembering that there are various phases of the boy's nature to develop; physical, mental, moral, and religious. The school succeeds in making the boys happy. They do considerable work about the place, and the so-called job system is one of the important features of the school. The masters meet once a week for conference and discussion. There is the best sort of team work among them.

In this world of increasing costs, Donaldson has had to increase its rates somewhat, but they are still very moderate, being only about half what is charged by many prominent boys' schools in the East.

TO OBSERVE NICENE ANNIVERSARY

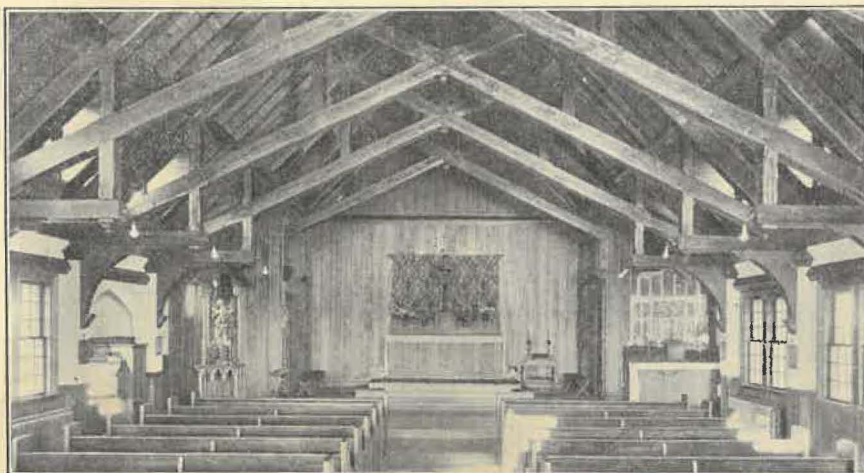
NEW YORK, N. Y.—The National Council recently authorized Bishop Gailor to appoint a committee on the observance, during the week of Low Sunday, of the sixteen hundredth anniversary of the Council of Nicea. The committee appointed consists of Bishop Rhinelander, the Rev. Dr. W. C. Emhardt, and Mr. Burton Mansfield. That committee has had its first meeting and elected as additional members the Rev. George Craig Stewart, D.D.; the Rev. Frank Gavin, Th.D.; Mr. Frederic C. Morehouse, of Milwaukee; and the Hon. W. J. Tully, of New York. These additional elections have been confirmed by Bishop Gailor.

EARLY HISTORY OF NORTHERN INDIANA

NEW YORK, N. Y.—The following, from the series of notes on the documentary history of the American Church that is being assembled by the Rev. E. Clowes Chorley, D.D., Historiographer of the American Church, is taken from the *Michigan City (Indiana) Gazette*:

"MICHIGAN CITY.—Pursuant to previous notice a meeting was held in the church of this place, for the purpose of organizing an Episcopal Church, on the evening of Monday, the 20th inst. (March, 1837).

"The meeting was opened with prayer by the Rev. James Selkrigg, missionary at Niles (Michigan), by whom a short address was delivered, in which were clearly



ST. MICHAEL'S CHAPEL, DONALDSON SCHOOL, ILCHESTER, MD.

set forth the fundamental doctrines of the Church. The meeting was then organized for business, by calling the Rev. J. Selkrigg to the Chair, and appointing G. Hathaway, Secretary.

"The requisite number of trustees were elected; and the meeting then proceeded to choose a name; several having been proposed, Trinity Church of Michigan City was finally selected. The following persons were then chosen Wardens and Vestrymen: Wardens—Zebina Gould, H. P. Holbrook, Vestrymen—Schuyler Fulford, David Finley, David Tryon, Gilbert Hathaway, R. F. Blydenburg, Horatio M. Crandel, Augustus Barber, Lee H. T. Mason.

"Much interest is evinced by the friends of the Church, and a subscription for the purpose of erecting a suitable building, by a partial circulation, is more than two thousand dollars. The number of communicants, at present, is fifteen."

NEW CHURCH AND SCHOOL FOR DETROIT

DETROIT, MICH.—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, has announced the plans for the erection of a new church and a school for boys in Bloomfield Hills, Detroit, the construction of which is to begin in the spring.

The buildings, which are the gift of Mr. and Mrs. George G. Booth, are to include a Gothic church designed by the associates of the late Bertram G. Goodhue, to be connected with a community building, and an adjoining rectory; and a school building, a half mile away, for boys of the high school age.

The Rev. Samuel S. Marquis, D.D., formerly of St. Paul's Cathedral, Detroit, head of the Educational Department of the Ford Motor Co., and more recently rector of St. Joseph's Church, Detroit, has been chosen by Bishop Page to be at the head of the new church and school.

DATE OF CHURCH CONGRESS

NEW YORK, N. Y.—The General Secretary of the Church Congress, the Rev. Samuel M. Dorrance, announces that the dates for the next Church Congress have been fixed for May 5th to the 8th, 1925. The first session will be on the evening of Tuesday, May 5th, and the last on the afternoon of Friday, May 8th.

The Congress will meet in St. Louis, Mo., on the invitation of the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri.

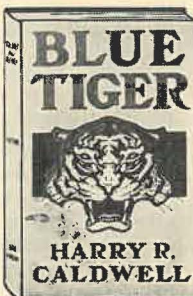
NEW ALTAR FOR PORTLAND CATHEDRAL

PORTLAND, ME.—The Chapter of St. Luke's Cathedral, Portland, has accepted the gift of the Rev. Canon Myles Hemenway of a new altar and reredos for the Cathedral, in memory of his late wife, Mrs. Susan McVickar Hinton Hemenway.

The design for the altar and reredos has been drawn by Dr. Ralph Adams Cram, who thinks that the whole will be completed and in place in readiness for consecration by the Christmastide of 1925.

The theme of the design is the Incarnation and its witnesses. The center of the reredos will be occupied by a statue of the Virgin Mother and the Holy Child, while in the panels on either side of this will be figures of St. Luke and St. John the Evangelist in attitudes of adoration. Four large panels will contain representations of the Annunciation, the

ABINGDON BOOKS



BLUE TIGER

By Harry R. Caldwell

A book of thrilling hunting adventures, covering a period of twenty years' residence in China. The author was a member of the American Scientific Expedition under Roy Chapman Andrews and contributed over twenty thousand scientific specimens to American museums.

Illustrated. Net, \$2.00, postpaid.

A BOOK OF SUNSETS

By William L. Stidger

Several years ago Dr. Stidger, when journeying over many seas and into many lands, was much impressed by the sunsets as they were outspread to his rapt and reverent vision. In this volume he describes some of these sunset scenes in China, Java, Borneo, Sumatra, the Philippines and other places in the Far East.

Illustrated from photographs. Net, \$1.00, postpaid.

MARY THE MOTHER AND ALL MOTHERS

By George MacAdam

Dr. MacAdam exalts Mary as the supreme type—the crown of motherhood, and he pays high tribute also to other mothers. Illustrated. Net, \$2.00, postpaid.

THE ROAD TO CHRISTMAS

By Clough A. Waterfield

A new and interesting study of that unique area of human and divine history of which Christmas is the radiant center.

Frontispiece. Net, 75 cents, postpaid.

FLASHES OF SILENCE

By George Clarke Peck

A wide variety of themes is discussed by Dr. Peck with the charm and richness that disclose again the fine quality of his culture, the amplitude of his scholarship, and his rare gift as an interpreter of events, individuals and essential principles of life and conduct.

Net, \$1.50, postpaid.

WISPS OF WILDFIRE

By F. W. Boreham

Here are twenty-one essays by this expert analyst of the human heart, mind and soul, that penetrate to the charmed circle of individual understanding. They deal with folks, and bear evidence of the fine craftsmanship of one who knows them.

Net, \$1.75, postpaid.

HILLTOPS IN GALILEE

By Harold Speakman

Author of "Beyond Shanghai"

Traveler and soldier, writer, poet, and painter, Mr. Speakman is a many-gifted man, and he has expressed all his gifts in this charming book. Reproductions in colors of eight paintings by the author.

Net, \$3.00, postpaid.

BEYOND THE MOON GATE

By Welthy Honsinger

Here is China itself—young China and old—China of the coolie and the scholar, the beggar and the official; it is the China hidden from the tourist; it is China behind the shelter of the gate closed to curious eyes, where Chinese ladies serve rare feasts and reveal their secrets to "Little Sister Han."

Illustrated. Net, \$1.25, postpaid.



The Abingdon Press

New York
Pittsburgh

Cincinnati
Kansas City

Chicago
San Francisco

Boston
Portland, Ore.

READ

THE SPIRIT OF MISSIONS

ONE SUBSCRIBER WRITES: "The Spirit of Missions improves all the time and yet all through the more than 25 years I've had it each number seems quite perfect to me."

ANOTHER SAYS: "I am sure it is not easy to send out the magazine twelve times a year and keep it on the uniformly high plane you have set as your standard, but The Spirit of Missions never disappoints."

Sample Copy on Request
\$1.00 a Year. Profusely Illustrated.

The Spirit of Missions

281 Fourth Avenue, NEW YORK

WILLIAM GREEN

Formerly R. W. Crothers Est. 1892

CHURCH BOOKSELLER

515 Lexington Avenue NEW YORK CITY

Your Name and Address Stamped on a

metal key tag for 25 cents, ring included. Sold by a shut-in.
Address E. P. Broxton, Fryer Place, Blythe, Ga.

CLERICAL COLLARS



ANGLICAN (single band)

Linen (height 1¼-2-2½) \$2.25 per doz.
Linen (height 2½-2¾) \$3.00 doz. (Special)
Cleanable Fabric (1¼-2 in.) 3 for \$1.00.

ROMAN (double style)

Linen (height 1¼-2-2¼ in.) \$2.25 per doz.
Cleanable Fabric (1-1¼-1½-1¾) 3 for \$1.
Choir Collars (Sizes 10½ to 14) \$2.25 doz.

CUFFS (round and link styles)

Linen, 40 cts. pair. Cleanable, 60 cts. pair.

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1, for the dying; 11, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, West Camp, N. Y.

Visitation, the Nativity, and the Epiphany. The figures of twenty Saints, Doctors, and Confessors of the whole Church, since St. Paul, who have written of the Incarnation, will occupy places in canopied niches on the reredos. The selection of these was made by Dean Laine of the Cathedral at the request of Canon Hemenway. Just above the retable will be carved figures of the former Bishops of Maine, Drs. Burgess, Neely, and Codman. The cross and candlesticks of the altar will be especially made from pieces of sterling silver which have had family associations.

Some of the carving for the whole design will be done under Doctor Cram's direction in this country and some abroad. When the new altar and reredos is complete, it will be one of the outstanding works of religious art and devotion in all New England.

A SERIES OF CONFERENCES

BUFFALO, N. Y.—A series of conferences were arranged by the Diocesan Convention of Western New York, to be held in the autumn, with a view to having all the people understand the Church's business. In Rochester the conferences were inaugurated by a service on Sunday evening, November 9th, in Christ Church, where the preacher was the Rt. Rev. Philip Cook, Bishop of Delaware, and at which an address was made by the Rev. Murray Bartlett, D.D., President of Hobart College. Each afternoon and evening of the Monday, Tuesday, and Wednesday following there were conferences in Christ Church parish house, led by Bishop Cook. The same plan was followed in Buffalo the next week, when a service was held in St. Paul's Cathedral in the evening of November 16th, with the Rt. Rev. Walter H. Overs, D.D., of Liberia, as the preacher and an address given by Mr. Alfred Newbery, of the Department of Social Service, New York. The two daily conferences were held in Trinity parish house.

Both Bishop Cook, leader of the Rochester groups, and Mr. Newbery, leader of the Buffalo conferences, aroused great interest in the men and women who attended. Mr. Newbery's "knack" of getting questions from the floor—and that without waiting till his time was almost up—was freely commented upon. The attendance was practically the same in each city, and the interest in the groups would promise greater intelligence on the part of lay members, and much greater zeal and generosity in the use of time and money. But this may not be the finest result of the conferences, for the educational motive included much more than intellectual preparation.

BISHOP TOURET'S HEALTH IMPROVING

TRYON, N. C.—After having spent the summer at Nantucket, Mass., Bishop Touret, formerly Bishop of Idaho, with his family, is located for the winter months at Tryon, N. C. Bishop Touret's health is improved, but, acting under the advice of his physicians, the Bishop plans to take a complete rest for a year or two before resuming any kind of active work.

RELIGION AND NATIONAL LIFE

ALBANY, N. Y.—Preaching on Thanksgiving Day at the united service of the congregations of the churches in the city of Albany, held in the Cathedral of All Saints, Bishop Nelson spoke of the value of spiritual ideals to the national life. He said:

"While the State leaves men free to worship God according to the dictates of their conscience, it has become increasingly evident that every denial of God's moral and spiritual sovereignty leads to a loss of true ideals in national life. Kingdoms of this world are more especially entrusted with that which concerns the temporal good of their people, but, when they forget that the temporal welfare of spiritual beings is inseparably connected with their education and training in the things which are eternal, they stand committed to a policy which has proved disastrous in every age and among all peoples."

Referring to our Lord's words regarding the things of Caesar and the things of God, Bishop Nelson said this answer was more than an escape from the horns of a dilemma.

"It was a statesmanlike utterance and its validity remains unshaken, while the palaces of the Caesars lie in ruins and the political schemes of Pharisees and Herodians are buried in a well-nigh forgotten past."

"Enlightened patriotism," Bishop Nelson further said, "requires that we should approach the consideration of national problems as servants of God, loving justice and hating iniquity; developing our characters and those of our children along lines of true morality; recognizing

ROCHE'S HERBAL EMBROCATION

The external remedy for **CROUP** or **WHOOPIING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for Bronchitis and colds on the chest. Always keep a bottle handy. All druggists or

E. FOUGERA & CO. Inc.
90-92 Beekman St., New York



Church Furnishings
In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street MILWAUKEE, WIS.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Hancock St. BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

**? WHY NOT ?
The Girls' Kalendar**

AS A CHRISTMAS CARD
Lasts a year

Twelve pages with picture, and selections spiritual and practical on each. Colored half tone "Nativity" on cover. A text for every day. Days in the Church Year especially designated. 35 cents each. \$3.50 per dozen.
Order now from

MISS A. D. FRY
Hotel Ludlow Boston 17, Mass.

CLERGY CASSOCKS

ANGLICAN or LATIN STYLE.

CHINA SILK	\$19.75
THIN CORDED SILK	\$27.50
ALL WOOL POPLIN	\$24.70 \$29.65
FINE ALPACA	\$15.50 \$18.80
THIN RUSSELL CORD	\$12.90

Made entirely to Measure.
These are **FREE OF DUTY** if the property of the Church.
PATTERNS and ILLUSTRATED LIST on application.

J. WIPPELL & Co., Ltd.
Duncannon St., LONDON, ENGLAND.
Charing Cross,

ST. HILDA GUILD INC.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Old Embroidery Transferred
605 Lexington Avenue NEW YORK

LATE PUBLICATIONS

The Breach with Rome

A Defense of the Continuity of the Church of England during the Reformation. By the Rev. WM. H. NES, B.D. With Introduction by the Rt. Rev. J. H. DARLINGTON, D.D., LL.D., Bishop of Harrisburg. Cloth, 75 cts. Postage about 6 cts.

A dispassionate re-examination of the evidence by a scholar, with a verdict given in favor of the Church of England because the evidence demands it.

NEW POETRY

Sands on the Shore

By SUSANNE ALICE RANLETT.
In attractive light binding, deckle edge. Price 75 cts. Postage about 5 cts.

Poems first printed in such periodicals as THE LIVING CHURCH, the Boston Transcript, The Churchman, etc.

The Church, the Bible, and the Creed

By the Rt. Rev. T. F. GAILOR, D.D. Price \$1.00. Postage about 10 cts.

A series of popular lectures, admirable for the present time.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

the obligation imposed upon us by the fact that we are members of a world family from which we dare not exclude any whom our God recognizes as His children."

Bishop Nelson pleaded for religious tolerance and political integrity.

"It is more than probable," he said, "that those who do not see with our eyes may behold some portion of the complete truth to which we ourselves are blind. . . . Recognizing the importance of broad-minded sympathy toward all those who seek to render to God the things that are God's, I feel constrained to protest against any and every movement which represents an intention to utilize religious convictions for political ends."

Bishop Nelson asserted that our history furnishes abundant evidence of conspicuous service rendered the nation by members of the Church, and that it likewise reveals we have been consistently faithful in abstaining from any attempt to strengthen our Church's position by political means.

"We have served," he said, "with no expectation of reward. We have kept ourselves free from all movements which have been actuated by prejudice. We have rendered to Caesar the things that are Caesar's, and we have striven honestly to render to God the things that are God's."

BEQUESTS IN ALABAMA

TALLADEGA, ALA.—St. Peter's Church, Talladega, the Rev. J. H. Harvey, rector, is the beneficiary of the will of the late Mrs. Nellie Paul Johnson, widow of Joseph H. Johnson.

Mrs. Johnson left her home, which cost \$40,000, to the parish to be sold and the proceeds to apply on a new church building. A trust fund of \$5,000 was also bequeathed to the parish, the income from which is to apply on the rector's salary.

Other beneficiaries were the University of Alabama, Tuscaloosa, and the Alabama Schools for the Deaf and Blind, Talladega.

A "CALL TO THE MINISTRY" CONFERENCE

CHARLESTON, S. C.—An important action taken at the recent meeting of the Synod of the Province of Sewanee, held at St. James' Church, Wilmington, N. C., was the decision to hold a "Call to the Ministry Conference" at the Porter Military Academy in Charleston, S. C. The conference will be held immediately after the close of the schools in the South, and will probably be attended by three hundred boys.

The matter was presented by Bishop Guerry, of South Carolina, and a committee of the Synod was appointed to investigate and report the feasibility of such a Conference. The committee reported its unanimous approval, and the Synod enthusiastically endorsed the resolution. The committee appointed to plan the conference includes the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, and the Rev. Oscar DeWolf Randolph, of Birmingham, Ala.

This committee is to work in conjunction with the Rev. Gordon M. Reese, the new rector of Porter Military Academy. The committee will augment its number from each of the Southern dioceses, and has already started plans for the conference.

It is the feeling in the Province of Sewanee that the success of this confer-

ence is assured. With such noted leadership as that of Gordon Reese and Oscar Randolph, both of whom have been leaders in boys' conferences about the country—notably the Chestnut Hill—it is believed that a new norm will be set for this type of conference.

As soon as diocesan representatives are secured by the committee, further plans and information will be given publicity.

MR. GORHAM

has now on exhibition
the largest display of

**Christmas Cards,
Kalendars
and Christian Art**

Every Grade and Price

The Edwin S. Gorham Packet of Churchly Christmas Cards. Packet A—10 Cards 1.00. Packet B—10 Cards 50 cts.

The New Christmas List Free.

"The Store With a Christmas Atmosphere."

EDWIN S. GORHAM, Publisher

11 West 45th Street NEW YORK

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

MEMORIAL TABLETS

in Alabaster, Culin Bronze, Brass and Oak
Write for free list of designs to

GAWTHORP & SONS, LTD.

By Appointment to H. M. King George V.
4, Trafalgar Square, London, England.

VICTOR Portable STEREOPTICON

It has established the world wide standard of Projection Excellence.

HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL

Victor Animatograph Co.
309 Victor Bldg., Davenport, Iowa.

WRITE FOR SPECIAL EASY TERMS



NELSON PRAYER BOOK AND THE NEW HYMNAL

The latest editions authorized by General Convention, made in four sizes and a great variety of styles for young and old. Printed on fine white Bible and genuine India paper.

NELSON AMERICAN BIBLE STANDARD

No other version speaks with such accuracy, authority or beauty of language. No home or institution, no Sunday School or Church is completely equipped without a copy of the American Standard Bible.

FREE—A charming 36-page booklet, "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, will be sent FREE.

For sale by all booksellers, or send for catalog

THOMAS NELSON & SONS, 383-385R Fourth Ave., New York



AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

December, 1924. Vol. XVI, No. 4

Subs. \$3.00 Single Copies, 25 cts.

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.
- An Advent Sermon, J. G. H. BARRY.
- A Noble Apologist, FRANCIS J. HALL.
- Cassian's Institutes and Conferences, F. J. FOAKES JACKSON.
- The Psychology of Holiness, FREDERICK SHERMAN ARNOLD.
- Was Jesus the Son of Joseph? F. C. H. WENDEL.
- The Rationale of Prayer, GEORGE WOOLSEY HODGE.
- Laborers for the Harvest, JOAN KIRBY.
- Book Reviews.
- Books Received.

EDWIN S. GORHAM, Publisher
11 West 45th Street New York City

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work. Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

HEATON, BUTLER & BAYNE

GLASS STAINERS

By appointment to the late KING EDWARD VII

**Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.**

Designs and Estimates on application to

Heaton, Butler & Bayne (N.Y.), Ltd.
437 Fifth Avenue, Knabe Building, New York

ART GLASS MEMORIAL WINDOWS

FLANAGAN & BIEDENWEG STUDIO

We make a specialty of individual Memorial Windows and Mausoleum Lights. Send for our book B, Suggestions for Memorial Windows. We can give ample Episcopal references upon request.

318 W. Illinois St., CHICAGO. Established 1883

BISHOP MURRAY'S FIFTEENTH ANNIVERSARY

BALTIMORE, MD.—On November 25th the clergy and laity of the Diocese of Maryland paid a tribute of love to the Rt. Rev. John G. Murray, D.D., on the fifteenth anniversary of his consecration.

The Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, preached at a celebration of the Holy Communion in St. Michael and All Angels' Church, in which Bishop Murray was consecrated. Speaking on, "I Have Kept the Faith," the preacher affirmed that the faith to St. Paul was a body of truth which he had not discovered but which he had received and which he preserved. The clergy gave a luncheon to Bishop and Mrs. Murray after the service and presented to them a silver bowl and standard.

A public reception in the Lyric Opera House followed at night with speeches by the Rt. Rev. Philip Cook, D.D., for the episcopate, by the Rev. A. B. Kinsolving, D.D., for the diocesan clergy, and by ex-Governor Phillips Lee Goldsborough for the laity, to which feeling response was made by Bishop Murray on behalf of Mrs. Murray and himself. The laity gave as their token of love two beautiful silver vases, one of them containing a well filled purse.

ROMAN BISHOP OFFERS PRAYERS FOR THE RECOVERY OF BISHOP FISKE

THE FOLLOWING touching evidence of Christian spirit is copied from the (Cincinnati) *Catholic Telegraph*:

"Baltimore, Md., November 21.—Bishop Charles Fiske, of the Central New York Protestant Episcopal Diocese, has been a patient in Union Memorial Hospital here since May. In a statement a few days ago, Bishop Fiske, who gave expression of appreciation for the solicitude and favors shown him from all sides, made the following reference to the Catholic Bishop of Syracuse, N. Y., the Rt. Rev. Daniel J. Curley:

"One of the most precious things to me during my stay in the hospital has been the anxiety of Bishop Daniel J. Curley of the Catholic Church in Syracuse, who has regularly offered prayers for my recovery."

GROWTH OF SOUTHWESTERN VIRGINIA

ROANOKE, VA.—The Diocese of Southwestern Virginia was organized December 19, 1919, so that its beginning was practically coincident with the inauguration of the first Nation-wide Campaign. Recently, in preparing material for speakers on the Church's Program, some interesting figures have been assembled: interesting not alone to the people in Southwestern Virginia, but to the many friends of the Diocese living elsewhere. A comparison was made between the statistics for the year 1919 and those for the year 1923. Those for 1919, of course, relate to the territory now embraced in the Diocese of Southwestern Virginia, though, until the end of that year, as noted above, the diocese had not been separated from its mother diocese of Southern Virginia.

The statistics presented to the first Council of the Diocese showed that, in 1919, there were 225 baptisms and 237 confirmations, while for the year 1923

there were reported 395 baptisms and 491 confirmations. Thus, in 1923, there were seventy-five per cent more baptisms than in 1919, and 107 per cent more confirmations.

The number of communicants reported as of December 31, 1919, was 4,969, and as of December 31, 1923, 5,963, which is a net increase of twenty per cent.

The number of pupils in Church (Sunday) schools in 1919 was 3,649, and in 1923 was 5,693, which represents an increase of fifty-six per cent.

Quite as interesting as the above figures are some additional ones in the matter of finances. In 1919 the local current expenses of churches in this diocese were reported as \$64,197 and in 1923 as \$97,363, an increase of fifty-one per cent. The greatest gain of all was registered in the contributions for objects outside the parishes; that is, for Diocesan and General Church purposes, home and foreign missions, Near East and Japan Relief and similar objects. In 1919 these figures were \$22,659, while in 1923 they were \$80,886, or an increase of 257 per cent.

Total expenditures for all purposes by churches in this diocese in 1919 were \$142,582, and in 1923 were \$317,379, an increase of 123 per cent.

It is interesting to note also that, between the organization of the diocese and the present time, seven churches and mission buildings have been erected, three rectories and seven parish houses have been purchased or erected, lots have been purchased at two new points for the erection of churches in the future, and, in numbers of instances, extensive additions and improvements have been made to properties previously owned, to churches, rectories, and parish houses.

These comparisons are naturally most encouraging to the Church people of Southwestern Virginia, and it is felt that few dioceses, if any, of similar size and within whose bounds similar conditions exist in matters of personnel, financial resources, and topography, can exhibit more definite and concrete evidences of growth, both spiritually and materially than this one, notwithstanding the fact that it contains a large missionary territory and, in certain sections, great numbers of people to whom our Church is little known, if at all.

THE "BEXLEY CHOIR" TOUR

GAMBIER, OHIO.—Thirteen Bexley Hall students and two from Kenyon College, accompanied by Dean Grant, spent part of Thanksgiving week in a four-hundred mile tour of the northwestern part of the state of Ohio. They visited the missions in that region, the men singing special music and the Dean preaching. The missions are in the charge of Bexley Hall students, who visit them ordinarily on Sundays. Everywhere the "Bexley Choir" went they were enthusiastically and hospitably received. The weather was cold but pleasant, and the entire journey was made in four automobiles. The purpose of the visit was to strengthen the work of the Church in these smaller towns, and to interest people generally in the seminary. A number of young men expressed themselves as already desirous of studying for the ministry, and eager to learn more about the requisite preparation therefor. In two towns the other Christian bodies attended the service *en masse*, accompanied by their ministers.

Publish a Parish Paper



Parish Papers fill empty pews, accelerate auxiliaries, act as assistant pastors, speed up church work. Our cooperative plan provides your church with a parish paper at no expense.

NATIONAL RELIGIOUS PRESS,
Grand Rapids, Mich.

Send me free particulars and samples without any obligation on my part.

Name.....
Street.....
City.....
L.C.—Dec.

FROM SLAVE TO CITIZEN

By CHARLES M. MELDEN

A frank discussion of the Negro problem in the United States, by the president of New Orleans University.

Price, net, \$1.75, postpaid

THE ABINGDON PRESS
NEW YORK CINCINNATI

25,000 CHURCHES USE

OSTERMOOR

CUSHIONS.

BUILT - NOT STUFFED.

OSTERMOOR & CO. INC. 114 Elizabeth St. New York.

Illustrated Booklet and Samples Free.

DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST

STANDARD SETS - \$ 5,000 TO \$10,000

J. C. DEAGAN, INC.
172 DEAGAN BUILDING, CHICAGO

R. GEISSLER, INC.

NEW YORK.

56 W. 8. STREET.

CHURCH FURNISHINGS

WINDOWS — TABLES

FABRICS — EMBROIDERIES

MEMORIALS

THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts

Established 1828

Episcopal Church Publications, Bibles, Prayer Books, Hymnals

IMPROVEMENTS AT WHITE PLAINS, N. Y.

WHITE PLAINS, N. Y.—Elaborate interior improvements have been made during the past three months in the structure of Grace Church, White Plains, N. Y. These include the complete redecoration of the altar and reredos, the sanctuary, the windows, and the furnishings of the nave, in order to give a harmonious effect. A new lighting system has been installed, new hardwood flooring laid and memorial doors erected, while there will shortly be erected a life size statue of the Virgin and Child, which will be blessed at the Midnight Mass of Christmas. The church decorations, after the style of St. Albans, Holborn, have been executed by Irving, Casson, and Davenport, at a cost of \$15,000.

THE ARCHDEACON OF SPOKANE

SPOKANE, WASH.—The Ven. Alexander Coffin, who came to the district from Dickinson, N. D., to succeed the Ven. G. H. Severance as Archdeacon of Spokane, has become settled in his new home and reports satisfaction in the covering of his field. He is in charge of some fourteen stations in the eastern part of the district, and covers an area of 3,250 square miles in his journeyings from place to place. This is, of course, not the entire Missionary District of Spokane, but only about one-third of it. The Archdeacon occasionally visits his family in Spokane. He may be addressed in care of the Bishop's Office, 1108 West First Ave., Spokane, Wash.

SEWANEE BEATS VANDERBILT

SEWANEE, TENN.—The classic Thanksgiving Day football game between "Sewanee," the University of the South, and Vanderbilt University, Nashville, was won this year by Sewanee by a score of sixteen to nothing. This is the first time in ten years that Sewanee has overcome her ancient rival, and the victory is all the more remarkable because of the lightness of the Sewanee team.

This game has been played every year regularly, practically ever since the introduction of intercollegiate football in the South. A number of prominent clergymen of the Church and business men of the South have taken part in these contests in former years.

NATIONAL COUNCIL SECRETARY

NEW YORK, N.Y.—The Rev. J. I. Blair Larned, rector of St. John's Church, Yonkers, N. Y., has accepted his election as General Secretary of the Field Department of the National Council, and will begin his new work not later than January 1st.

A HOME PRODUCT

DAVENPORT, IOWA.—The Rev. Rodney F. Cobb, who was advanced to the priesthood in Trinity Cathedral, Davenport, November 23d, in which he had previously been made deacon, was also baptized and confirmed in the same church, of which he is an assistant minister. He is a graduate of the Davenport High School and of the University of Iowa, but was compelled to leave the state for his theological training.

Fr. Cobb celebrated his first Eucharist in St. Mary's Chapel, St. Katharine's School, Davenport, on St. Katharine's Day, November 25th.

A CHINESE BUILDING FUND

WUHU, CHINA.—Last summer, in Wuhu, in the Missionary District of Anking, the teachers of St. James' High School and Junior Middle School gave up part of their holiday to maintain a summer school, in order that the fees received might be added to the building fund.

These two schools for boys are among the Church institutions in need of increased accommodations, that so many applicants need not be refused and that the schools may attain the maximum usefulness of their equipment, and incidentally receive a larger amount of fees toward their running expenses. The two schools are overcrowded with 450 students.

A local campaign for building funds has for some time been carried on with great earnestness, as it is planned that \$20,000 of the \$50,000 objective will be raised locally. (These figures are Mexican, not gold.) With more than \$16,000 in hand, and at least a little more in sight, it appears that the amount to be raised in China will be attained before help is received from home. So far, less than \$100 gold has been given at home for this priority.

The upset conditions due to the war, and the death of the Chinese treasurer, who was Commissioner of Police in Wuhu, have had an adverse effect on the campaign. On the other hand, Lord Li Chung Fang, who had pledged \$10,000 (Mex.), was good enough to pay half of it in advance, that the school might secure machine-made brick while they were in the market, as the factory making them was about to close.

GIFTS FOR NEW YORK CATHEDRAL

NEW YORK, N.Y.—The receipt of a gift of \$25,000 from Mortimer L. Schiff, for the building fund of the Cathedral of St. John the Divine was announced by Bishop Manning at a luncheon given in the Bishop's honor by Haley Fiske, November 24th, at the Chamber of Commerce.

Mr. Fiske had invited a representative group of business men to meet the Bishop. A business men's division of the Committee on Community Cooperation in the Cathedral Movement is being formed under the chairmanship of Mr. Fiske.

"I especially appreciate this gift from Mr. Schiff," said the Bishop. "It illustrates the spirit of fellowship and good will which should prevail in this city and throughout our land."

"The Cathedral will strengthen the whole cause of religion in the community. Recognizing that it is a great civic as well as religious institution, and realizing what it will mean to New York and to the country, men and women, without regard to their religious affiliations, are giving their help toward its erection."

After the luncheon Bishop Manning gave out the following letter in which Mr. Schiff announced his decision to contribute:

"My dear Bishop Manning:

"I have given earnest consideration to your suggestion that I, though not a member of your faith, should contribute to the fund which is being raised to complete the Cathedral. I have reached the conclusion that I should do so because I believe that this great edifice, dedicated to the service of God, will stimulate the spiritual life of the people of this city, and is, therefore, of such civic importance as to entitle it to the support of the entire community, irrespective of religious affiliations. Naturally, members of your own faith must and should contribute the

Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene — the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.



Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

SEND FOR DESCRIPTIVE BOOKLETS 49c FOR SALE BY DRUGGIST
VAPO-CRESOLENE CO., 62 Cortland St. New York

GORHAM

47th Street and 5th Avenue, New York

Mid-Western Representative,
Spaulding & Co., Chicago, Ill.

Designers and Manufacturers of CHURCH FURNISHINGS

in Gold, Silver, Brass,
Marble Mosaic, Wood,
and Stained Glass



CHURCH VESTMENTS

Cassocks, Surplices, Stoles
EMBROIDERIES

Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23d St.

NEW YORK

MÖLLER PIPE ORGAN

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland



MENEELY BELL CO.

TROY, N.Y.,
AND
220 BROADWAY, N.Y. CITY

BELLS

McShane Bell Foundry Co.

BALTIMORE, MD.

CHURCH, CHIMES and PEAL



BELLS

MEMORIALS A SPECIALTY

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69

ESTABLISHED 1868

THE C. S. BELL CO. Hillsboro, Ohio

MENEELY & CO.

BELLS

FORMERLY
WEST TROY
N.Y.

WATERLIET, N.Y.



Church Bells, Chimes and Peals

Unequaled musical qualities

greater part of the amount needed, because of their more direct interest, but it seems to me appropriate that other citizens should also participate to evidence the interest of the entire city in what is, in its broader aspects, a great community enterprise. We need that spiritual influence which only religion can supply, we need practical idealism applied to everyday existence, we need coöperation and mutual faith, we need discipline and a sense of duty, and, most of all, we need the gospel of love and service which is all too often forgotten amid the selfishness and indifference of modern life.

"The importance of this far transcends sectarian or creedal lines and it is because the Cathedral, as a great symbol of spiritual life, can, and I hope, will make a far-reaching contribution towards this end, that I am ready to join in making its completion possible. I shall be pleased to contribute \$25,000 to the fund you are raising for this purpose and I take this opportunity to express the hope that the entire amount needed may soon be forthcoming.

"Yours very faithfully,
MORTIMER L. SCHIFF.

Among those at the luncheon who took part in the discussion and offered their personal coöperation were Edmund L. Baylies, Edward R. Carhart, R. Fulton Cutting, Joseph P. Day, Hamilton Fish, Justice Edward R. Finch, James W. Gerard, Ivy L. Lee, William Barclay Parsons, Clinton L. Rossiter, and R. A. C. Smith.

Announcement was made by Bishop Manning before a group of ministers and laymen of various religious bodies recently that construction will begin in the spring on the nave of the Cathedral of St. John the Divine.

The Bishop's announcement was made at a luncheon given by Raymond B. Fosdick in the undercroft of the Synod Hall. Bishop Manning told the guests of receiving, a day or two ago, a check for \$200,000 toward the cost of building the nave. This gift came from Miss Mary Gardiner Thompson, New York City.

"We have now just about \$3,000,000 in actual gifts and pledges," said the Bishop. "This means that we will actually begin construction of the nave in the spring."

Numerous donations for the fund are coming in, Bishop Manning said. They range in size from a few hundred dollars to many thousands. Miss Thompson's is the largest gift made to the Cathedral fund since the Stuyvesant family gave \$250,000 for the baptistry, which is now under construction.

Raymond B. Fosdick, who was host at the luncheon, is chairman of an Interdenominational Division of the Committee on Community Coöperation in the Cathedral movement. The various divisions will coöperate with the campaign committee, of which Franklin D. Roosevelt is chairman.

A resolution commending the Cathedral "to the generous consideration of the citizens of New York" was introduced by James M. Speers, and was adopted unanimously. The text follows:

"RESOLVED, that it is with interest and gratification that we have listened to statements made by Bishop Manning regarding the Cathedral of St. John the Divine, and plans for its speedy completion, and

"That, in recognition of the place which the completed Cathedral will take in the civic life of New York City, and the service which it will render to the general cause of morality and religion, we commend the Cathedral of St. John the Divine to the generous consideration of the citizens of New York City and vicinity, of every faith and fellowship."

Before the resolution was put, several

ministers, who were called on by Mr. Fosdick for remarks, commended the project of completing the Cathedral. They were the Rev. Howard Duffield, D.D., of the First Presbyterian Church; Gen. Ballington Booth, of the Volunteers of America; the Rev. Christian F. Reisner, pastor of the Chelsea Methodist Episcopal Church, and the Rev. G. A. Johnston-Ross, D.D., of Union Theological Seminary.

Dr. Reisner is now engaged in raising funds for the Broadway Temple, and he remarked that both the Temple and the Cathedral would "lift the Cross skyward." He said he believed that he and Bishop Manning could "team up and help each other," and bespoke for the Bishop the prayers of the assembled ministers in the Cathedral undertaking.

Dr. Duffield, strongly indorsing the Cathedral movement, said that Churchmen, underneath superficial differences, are one, and can show this unity by erecting such a building as the Cathedral will be. Gen. Booth praised the missionary work being conducted at the Cathedral and paid a personal tribute to Bishop Manning. The Rev. Dr. Johnston-Ross said he wished to add his quota of support, although it would not be much in dollars and cents. He said he regarded the Cathedral as a national institution.

ONE OUT OF FOUR

SHANGHAI, CHINA.—Since June, 1923, no less than 950 students have applied for admission to St. John's Middle School, Shanghai. Of these, only 204 could be admitted. Every applicant for admission pays an examination fee of \$2 whether or not he is finally admitted. The total enrollment in the Middle School last year was 309.

DEATH OF
MRS. F. F. REESE

[BY TELEGRAPH]

SAVANNAH, GA.—Mrs. F. F. Reese, wife of the Bishop of Georgia, died November 29th, after an illness of three months.

Mrs. Reese was buried from Christ Church, Savannah, Sunday afternoon, November 30th, the rector of the parish, the

THE ORDER OF SIR GALAHAD, Inc.

Greatest Present Day Movement in the Church for Boys and Young Men. New York Diocesan Council Grand Conclave. Holy Trinity Church, E. 88th St., and Second Ave., New York City, Tuesday, December 9th, 8 P.M. Symposium: What the Order is Doing for my Parish. Festival Service of Coronation (in full costume). Special Choir of Boys and Young Men. Boys' Brass Band. Procession of all the Courts, with Flags and Pennants, in Standard and Ceremonial Regalia. CLERGY, BOYS, AND YOUNG MEN WELCOME.

HOLY CROSS PUBLICATIONS

THE HOLY CROSS PRAYER
CALENDAR, 1925

Bound in green and gold. Illustrated. 25 cts. A very useful and attractive Christmas present.

An arrangement of Prayer and Praise for every day in the year.

THE INFANT KING

BY REV. S. C. HUGHSON, O.H.C. Twenty-one Meditations for Christmas and Epiphany. A beautiful little book admirably suited for a gift. Frontispiece printed in color. Cloth, Red and Gold. 50 cts.

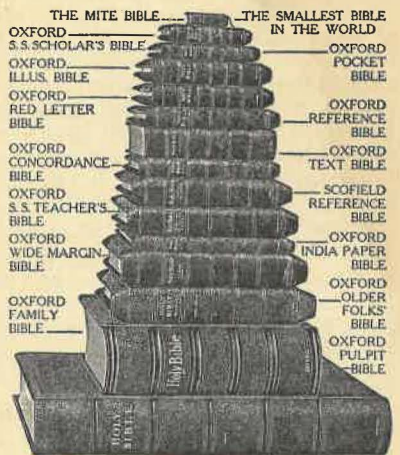
THE HOLY CHILD

Christmas devotions for the "Holy Hour." Beautiful and sensible for a Christmas card. Price, 5 cts.

HOLY CROSS PRESS, West Park, New York

OXFORD BIBLES

There is a STYLE for EVERY PURPOSE



Over 1,000,000 Copies Sold Every Year

At All Booksellers or from the Publishers

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH

35 West Thirty-second Street New York

The Future Life—Fact and Fancies

By F. B. STOCKDALE

"It is a clear, illuminating volume which is within the reach of all, and should be read by those who are seeking guidance upon a vital matter."

—The Rev. S. Parkes Cadman, D.D.

Net, \$1.00, postpaid

THE ABINGDON PRESS

NEW YORK CINCINNATI

Pilcher Pipe Organs for Churches

The experience of more than 100 years of pipe organ building, with which are combined the best ideas of today, gives artistic qualities and resources to Pilcher Pipe Organs that have won the approval of Organists and Committees in America and abroad.

HENRY PILCHER'S SONS
931 Mason St., Louisville, Ky.

Rev. David Cady Wright, conducting the service. He was assisted by the local clergy.

The interment was in Bonaventure Cemetery.

DEATH OF A MISSIONARY

NEW YORK, N. Y.—Word has come from Bishop Roots of the death of Mrs. A. S. Kean, of Wuchang, from pneumonia. Mrs. Kean went to China in 1912 as Miss Ada Whitehouse, and for five years served as nurse in connection with what is now the Church General Hospital, Wuchang. In 1917 she married the Rev. Arthur S. Kean, of the faculty of Boone University. Mrs. Kean heartily cooperated with Mr. Kean's work among students and made their home a place to which many of the University students were glad to come for counsel and good fellowship.

DEATH OF THOMAS B. MARTIN

GALESBURG, ILL.—The death of Thomas Beckett Martin, of Galesburg, Ill., for sixty years senior warden of Grace Church, of this city, occurred November 24th, at the age of ninety-two. He was one of the founders of Grace Church in 1859, and the last one of them to pass away. He filled many positions in the undivided Diocese of Illinois, and was an interested participant in the organization of the Diocese of Quincy. He was delegate to the General Conventions almost continuously after that, and was on the Standing Committee of the Diocese almost from the first, up to his recent retirement. He was also treasurer of the Diocese for many years. He was lay reader in Grace Church, serving through the years of his connection with the parish, his last services being during the absence of the rector, the Rev. Wm. P. James, last summer.

Mr. Martin was highly beloved and honored throughout the Diocese and the State; and his record for continuous useful service in the Church is possibly without a parallel in the Middle West, at least among those now living. He claimed descent, through his mother, from the immediate family to which Thomas à Beckett, Archbishop of Canterbury, belonged.

DAMAGE TO MISSION PROPERTY AT SAGADA

BRIEF MENTION has already been made of a serious typhoon, much even beyond what is customary, which struck Sagada in the Philippine Islands, and adjacent parts of the island, early in October. Fuller information printed in the *Diocesan Chronicle* of that Missionary District is as follows:

On October 6th Padre Juan lodged a telegram to the Bishop "Subject to delay," because, as the Postmaster reported—"Communication to Manila is still impossible, and according to information it may take the line men several days to open it as there are many slides, many posts fallen and wires cut, and the roads washed out."

Our telegram read as follows:—"Typhoon October third extreme violence. Estimated mission damage fifteen thousand pesos, chiefly Fidelisan where *camarin*, stored lumber, tools, Fox's entire possessions swept away. No loss of life. Mill still standing can resume sawing in ten days. Roads, bridges, wires, out."

Clearing roads and canals of fallen earth and debris after a typhoon is com-

parable in labor and expense to cutting through snow and drifts during a heavy blizzard in the States; but with this difference that snow banks will eventually melt and disappear, while rock and mud, fluid only during the storm, must be finally disposed of by hard hand labor.

Before enumerating our losses we may first congratulate ourselves that all our main buildings stood like rocks and suffered no permanent damage. We have built strongly for just such terrific storms as this.

When we went to bed on Thursday night the falling barometer (760 degrees) indicated a typhoon, but we were not prepared for what was coming. By five o'clock on Friday morning, the pointer stood at 737 degrees, the wind was blowing probably ninety miles an hour, driving before it the heaviest rainfall in years, and was cutting into banks and mountain sides.

Except at Fidelisan our comparatively light damage was as follows: Many tons of earth and gravel had clogged our canals and damaged our mission roads; our telephone and electric light wires were down; the great cross on the mountain and the cross in the Campo Santo were gone; trees were broken and uprooted; the galvanized iron sheets had been stripped from the roof of the carpenter's shop; a number of window sashes and lights were broken; at Besao the flag staff had been carried away.

The mission's greatest loss was at Fidelisan. We are thankful that none of some ten persons living in the *camarin* there lost their lives. At about daybreak there seemed no immediate danger, a few minutes later the flood which had evidently been temporarily dammed somewhere up the river by a timber and earth jam was upon them. They escaped through the rising torrent saving only the clothes on their backs. Five minutes later the great two-storied building fell, dissolved, and was carried away. Persons in Bontoc some hours later saw the wreckage and our store of cut lumber sweep past that town. Mr. Fox and his wife lost all their personal possessions except the horse, which broke its halter and escaped to the mountain side. A note attached to a stone was thrown across the river and brought to us by an Igorot. Not until twelve o'clock at midnight could we get food and blankets across the river to them. The barometer recovered as rapidly as it had fallen and in twenty-four hours the river had subsided so that with the aid of ropes the women and children could get across and make their way to Sagada. By an irony of fate a rush order for lumber, from Bontoc, reached us the day after the storm! Of course we could not fill it. Our mill and machinery stood practically undamaged, but the flume was carried away in three places. We are now busily engaged in repair and hope to be "sawing wood" again in the course of ten days.

NEWS IN BRIEF

ERIE—The Diocesan Convention is to be held at Christ Church Meadville, Pa., beginning Tuesday evening, January 27th. The annual banquet of the diocesan Men's Club is to be held at that time, and the business of the Convention will be taken up the next morning.

KENTUCKY—A special service was held at St. James' Church, Pewee Valley, on the afternoon of Sunday, November 16th, when a new Pipe Organ was dedicated by Bishop Woodcock. The organ is a memorial to Mrs. John W. Ramsey, a faithful communicant of the mission, and her son, and was given by St. James' Guild. The organ, manufactured by Henry Pilcher's Sons, is of remarkably sweet tone and voicing, and is ideally suited to the size of the building. The organist of St. Andrew's Church, Louisville, gave a recital and accompanied the service at which the vested choir of St. James' was assisted by members of St. Andrew's choir. Bishop Woodcock delivered an appropriate address.—A dinner for vestrymen and missions' committees of the various Louisville congregations was held in St. Andrew's Parish, Louisville, on the evening of November 20th at which

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
Middletown, Connecticut
Address
REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School
Cambridge, Mass.

Affiliated with Harvard University
Academic Year begins September 22nd
For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering larger opportunities for specialization.
Provision for more advanced work, leading to degree of S.T.M. and S.T.D.

ADDRESS THE DEAN
Chelsea Square New York City

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and second session opens Wednesday, September 17th, 1924. For catalogue and other information address THE DEAN

REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins October 1st

For particulars address The Dean

NASHOTAH HOUSE, Nashotah, Wis.

SCHOOLS FOR NURSES

New York

CROUSE - IRVING HOSPITAL

REGISTERED SCHOOL OF NURSING — 200 BEDS
SYRACUSE, N. Y.

Two-year Course, leading to R. N. degree.
High-School Graduates Only accepted.
Eight-hour Day, Six-day Week.
One Month Vacation Yearly.

addresses were made by Bishop Woodcock and the Rev. John S. Douglas, in which the whole matter of the Church's Program was fully discussed. Mention was also made of that day being the fortieth anniversary of Bishop and Mrs. Woodcock's marriage, and the Bishop was the recipient of many congratulations and good wishes, and was asked to convey the felicitations of those present to Mrs. Woodcock.

MARQUETTE—The Rev. Herbert Leigh Lawrence, rector of Grace Church, Menominee, Mich., has been appointed director of religious education of the diocese.

MARYLAND—The annual educational conference under the auspices of the Church Service League of the Diocese will be held on January 13th, 14th, and 15th, in Christ Church, Baltimore. Miss Lindley will speak on China; Miss Louisa T. Davis will conduct Bible classes; a discussion group on the Church Service League will be under Mrs. A. S. Phillips, of New Jersey; and Mission Study will be under the direction of Miss Letitia Stockett. One evening of the conference will be held for men only.—The Rev. H. C. England, chaplain of the South Mountain Sanatorium, Franklin Co., Pa., held a very successful Mission in Christ Church, Rockville, the Rev. Millard F. Minnick, rector, during the week beginning November 9th.

MONTANA—The Rev. Franklin L. Gibson, who has been in charge of the Madison County Mission field, for a year and a half, has resigned and has gone to the University of the South, Sewanee, Tenn., to study at the Divinity School.—The Rt. Rev. Herbert H. H. Fox, D.D., Suffragan Bishop of the Diocese, spent a part of October and November making visitations in the vacant Missionary Jurisdiction of Idaho.—The Rev. Frank Durant, rector of St. Matthew's Church, Glendive, after thirteen years in the Diocese, has accepted work in the District of Wyoming.

NEW YORK—Mr. Leo A. Meyette, who was received into the Church by Bishop Overs in Buffalo, N. Y., on November 13th, goes to Liberia under the appointment of the Department of Missions of the National Council. His sister, Miss Grace Meyette, preceded him to the same field in September.

NORTH DAKOTA—Sunday, November 2d, was observed as Religious Education Day throughout the state by all religious bodies, with the aim of developing sentiment in favor of Week-day Religious Education.—Several Preaching Missions have already been held in the district. Dean H. Cowley-Carroll conducted Missions at Valley City and Minot, the Rev. J. Johnston conducted a Mission in Larimore, and the Rev. Messrs. G. H. Swift and C. W. Baxter conducted a Mission in the Cathedral at Fargo.

OKLAHOMA—The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, recently gave a Mission of Instruction at St. Luke's Church, Ada, the Rev. Charles Widney, rector. Mr. Carden will repeat the Mission in his own parish, beginning Sunday, November 30th, and has been asked to give Missions at Okmulgee and McAllister in the near future.

PITTSBURGH—At the recent annual banquet and meeting of the Interchurch Federation of Wilkingsburg, Pa., the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkingsburg, was reelected president. This federation comprises a group of eighteen religious congregations, some of them being among the largest in the State. In this borough, which adjoins the city of Pittsburgh, it has been found that the proportion of people regularly attending church is remarkably high, in comparison with any community throughout the country.

SOUTHERN OHIO—An interesting visitor to Cincinnati recently was the Rev. Royal H. Balcom, a graduate of Kenyon College and of the General Theological Seminary, and son of the late Rev. Royal H. Balcom, who for several years was rector of St. Stephen's Church, Winton Place. Mr. Balcom is the warden of the school for the Arapahoe Indians at Ethete, Wyoming. He made an interesting address on his work at Christ Church during the parish campaign for the support of the Church's Program. His father is remembered with deep affection and respect by many Cincinnatians. Calvary Church, Clifton, Cincinnati, is contemplating the enlargement of the parish house to make room for the increasing social and educational work of that substantial parish. The sum of \$60,000 has been set as the goal to be reached.—The annual service of the Girls' Friendly Society in the city of Cincinnati was held as usual in the Cathedral, at which time fully six hundred members of the various branches were gathered together forming an imposing procession, each branch being led by a standard bearer. A number of the city clergy were in the procession marshalled by

Dean Jones and the annual sermon was preached by Canon Reade, who presented an appeal for help in the work of the City Mission. The great need, he said, is for musical help at the services, and for friendly visiting. Already groups of girls are volunteering for such service.

SOUTHERN VIRGINIA—Christ Church, Norfolk, celebrated, on October 5th, the sixteenth anniversary of its choir. The choir was organized 1908 by Prof. Miller, organist and choir-master, who has been with the parish for thirty-five years. During that time he has been absent from his post but once. The music of the occasion included Tchaikowsky's Forever Worthy is the Lamb, Schubert's Mass in B flat, the Hallelujah Chorus from Beethoven's *Mount of Olives*, and a *Magnificat* and *Nunc Dimittis* in B flat by Stainer.

SOUTHERN VIRGINIA—St. Luke's Church, Norfolk, the Rev. David W. Howard, D.D., rector, is planning a new church and parish house, which, when completed, is expected to cost \$400,000. The main portion of the parish house, exclusive of the auditorium, is to be built at once. This plan was made necessary by the large increase in the Church school and other organizations in the parish.—A new

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind **HOWE SCHOOL** In a Sound Body" HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys Special attention given to College Preparation. The Lower School for Little Boys entirely separate. REV. CHARLES HERBERT YOUNG, S.T.D., Rector. Address P. O. Box L, Howe, Indiana.

MARYLAND

THE DONALDSON SCHOOL

ILCHESTER, MD. CHURCH SCHOOL FOR BOYS College Preparatory and General Courses, Religious Instruction along Catholic lines, Individual Guidance, Supervised Athletics, Modern Equipment, Beautiful and Healthful location in the country, ten miles from Baltimore. REV. WILLIAM A. McCLENTHEN, D.D., Rector. REV. HERBERT S. HASTINGS, Headmaster.

Minnesota

SHATTUCK SCHOOL

A Church School for Boys—58th year It is conspicuous among schools for its select class of boys. Its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.

A MILITARY BOARDING SCHOOL OF THE BEST TYPE. A CHURCH SCHOOL WITH THE TRADITIONS AND IDEALS OF 50 YEARS. Graduates prepared for any College.

Boys may be entered at Mid-Year. Summer School on a Unique Plan.

Address THE Rector

SHATTUCK SCHOOL, Faribault, Minn.

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalog apply to REV. WILLIAM G. PENDLETON, D.D., Rector

EDUCATIONAL

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address, BERNARD IDDINGS BELL, President Annandale - on - Hudson, N. Y. (Railway Station: Barrytown)

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges Beautiful Grounds, Outdoor Sports, and Riding Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD

New Hampshire A homelike school for girls. College preparatory and General Courses. Thirty-ninth year opened Sept. 17. MISS LADD, Principal.

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL Peekskill - on - Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

Cathedral School of Saint Mary

Box W, Garden City, Long Island, N.Y.

School for girls, 22 miles from New York.

College preparatory and general courses.

Catalogue on request

MISS MIRIAM A. BYTEL, Principal

Washington, D. C.

National Cathedral School

A HOME AND DAY SCHOOL FOR GIRLS

The Bishop of Washington, President Board of Trustees.

Jessie C. McDonald, M.S., Principal.

Helen L. Webster, Ph.D., Academic Head.

MOUNT ST. ALBAN Washington, D. C.

kindergarten has been opened at the parish house on Granby Street, under the direction of Miss Frances Myers.—St. John's Church, Portsmouth, recently celebrated the twentieth anniversary of the coming of their rector, the Rev. Wm. A. Brown, D.D. Dr. Brown, during these years of faithful service, has endeared himself not only to his own congregation but to the whole community.—St. Paul's Church, Newport News, for the purpose of bringing the three churches of the vicinity into closer co-operation, recently held a "get-together" dinner in the parish house, with the Rev. J. Keith M. Lee, presiding. The principal discussion of the evening centered around bringing into active affiliation with the churches the "stay-at-homes" and those from other cities as yet not identified with the local organizations.—The children of the Sunday school, of Bruton Parish, the Rev. E. Ruffin Jones, rector, have, largely at their own expense, renovated the parish house. The example has inspired their seniors so that additional funds are being provided for the purpose. There is a new interest, and more children are being added to the roll.—The services at Jamestown have been regularly maintained this year, with encouraging attendance, as is the case also with those at Hickory Neck Church, Toano. The Hickory Neck Guild has recently beautified the interior of the church by whitening the walls and by laying a handsome new carpet.—St. Paul's Church, Petersburg, Va., the Rev. J. M. B. Gill, rector, has formed a parish Council composed of two members from each organization in the parish. They have taken as their ideal, "Everybody to work somewhere in the Church."—At a recent visitation to St. Thomas' Church, Clarkton, Bishop Tucker dedicated the new community house there. This house, with all its furnishings, is a gift to the parish from Mrs. T. B. Clark, who devotes much of her time and thought to this work.

SOUTHWESTERN VIRGINIA—The members of St. Barnabas' Mission, near Ivanhoe, are using the proceeds of certain entertainments to help provide daily hot lunches at the public school of the community.—The late Charles Macalester, a Presbyterian, has left \$1,000 to St. John's Church, Wytheville. This will be used in the reduction of a parochial indebtedness.—The rapidly growing mission at Brookewood has made arrangements with the county public school authorities whereby a teacher has been secured who, in addition to her work in the public school, will give much attention to social and Church school work.

SPOKANE—The first annual "Stir up Sunday" service was held November 23d by the congregations of the city of Spokane in the Auditorium Theater, the use of which was given by the management. An enthusiastic congregation packed the house to overflowing. The combined choirs of the eight Spokane churches were grouped on the stage, the clergy and the crucifer in the front row, when the curtain was raised.

SPRINGFIELD—The Diocese is fortunate to secure, for the first ten days of the month of December, the services of Miss Alice Wright, of St. Mark's Mission, Alaska, who is in the States on furlough. Miss Wright is booked for a very strenuous itinerary, and will address the congregations of thirteen parishes in the following towns: Urbana (the University of Illinois), Springfield, Alton, Edwardsville, Bloomington, Cairo, East St. Louis, Belleville, Granite City, Carlinville, and Lincoln.

SPRINGFIELD—About seventy-five men of the two parishes in Springfield, Christ Church and St. Paul's Church, gathered with their clergy and their Bishop for a joint dinner in Christ Church parish house, on the evening of Wednesday, November 19th. The speaker of the evening was Mr. William F. Pelham, President of the Chicago Local Assembly of the Brotherhood of St. Andrew, and one of Chicago's leading laymen. Mr. Pelham spoke especially on Stewardship and also alluded to the value of tithing. He linked them up in good shape and in such a fashion that a goodly number of the men were deeply impressed with their importance.

UPPER SOUTH CAROLINA—The Young People's Service League of Greenville presented the pageant, *The Little Pilgrim and the Book Beloved* so successfully recently at St. James' Church that they were requested to repeat it the next week at St. Andrew's Church.

WESTERN NEBRASKA—This winter, the whole work all over the District seems to have taken on new life. A number of new Church schools have been organized, and old ones have been revived. The majority of the parishes and missions are working hard to meet the full quota for the Program of the Church. A number of parishes and missions have paid in full, some of which had not paid anything since the beginning of the Nation-wide Campaign.



KINDNESS

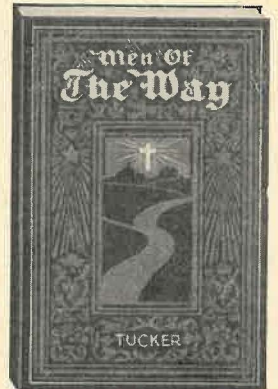
By Frederic Wm. Faber

An old-fashioned virtue that of kindness, yet how much the happiness of our daily lives depends upon its cultivation! In brief, epigrammatic sentences Fr. Faber discusses it under the four heads of Kindness in General, Kind Thoughts, Kind Words, and Kind Actions. Price \$1.00. Postage about 10 cts.

MEN OF THE WAY

Rev. Louis Tucker, D.D.

Not in many years, one might almost add since the days of Ben Hur, have typical, if sometimes imaginary, stories of the days of our Lord been portrayed in such a vivid way as in these stories of Dr. Tucker's. They walked the narrow way with Jesus, did the old schoolmaster who taught Him Hebrew, John Firebrand, and others, the narrow, thorn-pierced way that led to the Via Gloria. They shine like jewels in a coronet, these tales, and they preach more eloquently than sermons, since they follow the Master's method of teaching by parable. Price, \$2.50. Postage about 9 cts.



THE MADONNA IN LEGEND AND HISTORY

By Elizabeth C. Vincent

Around the life of our Lady cluster legends innumerable. From the vast reservoir at her command, Miss Vincent has chosen the choicest and illustrated them with famous masterpieces. The book is a dainty birthday or holiday gift. Price \$1.50. Postage about 15 cts.

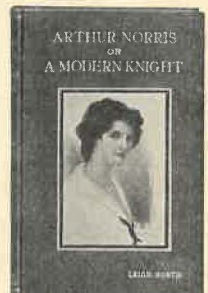
ARTHUR NORRIS

OR

A MODERN KNIGHT

By LEIGH NORTH, author of *Allendale's Choice*, etc. Illustrated by Donald S. Humphreys. Price \$1.00. Postage about 10 cts.

A charming romance, daintily bound and well illustrated.



SPIRITUAL HEALING AND THE HOLY COMMUNION

The New Practice and the Old Sacrament

By the REV. GEORGE WM. DOUGLAS, D.D., Hon. Canon of the Cathedral of St. John the Divine.

An attractive booklet. Paper, 35 cts. Postage, 2 cts.

A remarkable little booklet. Dr. Douglas points out that the psychology of the new healing movement of recent years is precisely that psychology which the Church has used in all the ages to bring men into intimate touch with the Divine Life through the Holy Communion. First printed for private circulation some fifteen years ago, it is now published in more permanent and attractive form in this little booklet.

MOREHOUSE PUBLISHING CO.

1801 - 1811 Fond du Lac Ave., Milwaukee, Wis.

The Five Church Colleges

record their gratitude for the annual appropriation of \$10,000.00 each made by the General Church during the present triennium. The additional income has increased their usefulness and has enabled the colleges to do better service for the Church in the field of higher education.

- Hobart College (1822)
- Trinity College (1823)
- Kenyon College (1824)
- The University of the South (1858)
- St. Stephen's College (1860)

Thanksgiving Day, 1924

St. Stephen's College

A Church College of Arts, Letters, and Sciences, for men, located at *Annandale-on-Hudson*, ninety-three miles north of New York City, respectfully calls to the attention of Church people the following record of five years' progress.

	Nov. 15, 1919	Nov. 15, 1924
1. Students	47	123
2. Men contemplating the Ministry	29	51
3. Instructors	8	16
4. Instructors with Ph.D. degree or foreign equivalent	3	10
5. Buildings	8	12
6. Books in Library	19,000	31,525
7. Value of Laboratory Equipment	\$250.00	\$12,500.00
8. Value of Land and Buildings	\$265,545.54	\$627,045.54
9. Endowment Funds	\$80,034.40	\$231,359.14
10. Annual gifts pledged to current support over a term of years	\$6,500.00	\$34,200.00

In 1919 the College was approved by no standardizing Boards. In 1924 it has "A" classification, the highest given, from the Association of Colleges in the Middle States and Maryland, and full approval from the Regents of New York State.

¶ *St. Stephen's College desires the Church's best young men.*

¶ *In order to meet expenses, the College must have an income of \$20,000 a year more than is now available.*

Address: Bernard Iddings Bell, D.D., President

NOW READY

THE DESK KALENDAR

(Formerly the Folded Kalendar)

Comprising the Kalendar and Lectionary pages with other material needed in performing the services of the Church. This is the kalendar for the Lectern.

PRICE 25 CENTS, POSTAGE 2 CENTS

READY DEC. 10

THE LIVING CHURCH ANNUAL AND CHURCHMAN'S YEAR BOOK

The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopaedia is an invaluable feature, relating, as it does, the story of what have been the activities of the Church during the past year, with biographies and portraits of newly consecrated Bishops. The GENERAL, DIOCESAN, and PAROCHIAL INFORMATION is always carefully corrected. The LECTONARY is that authorized by the late General Convention for the year 1924-25. The publication is a volume of more than six hundred pages, and is absolutely invaluable.

PRICES: PAPER, \$1.00; CLOTH, \$1.25
Postage east of Colorado, about 15 cts.

MOREHOUSE PUBLISHING COMPANY

1801-1811 Fond du Lac Avenue

MILWAUKEE, WISCONSIN

A BOOK OF INSTRUCTIONS AND INSPIRATION

THE EPISCOPAL CHURCH

Its Message for Men of Today

BY

GEORGE PARKIN ATWATER, D.D.

Rector of the Church of Our Saviour, Akron, Ohio.

More than 25,000 copies in circulation

A valuable book for the Churchman; for those "seeking the Church," and for those whom the Church is seeking.

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer.

One Parish has distributed 150 copies among its people.

Numerous Parishes have provided a copy for each candidate for confirmation. It is the equivalent of twelve Confirmation lectures and makes the new communicant an instructed advocate of the Church.

Many Bishops and Rectors have recommended its wide use to instruct the people. All the Church papers have commended it.

William F. Peirce, President of Kenyon College—"For presenting the elementary information about the Church in an instructive and interesting way, I know of no volume that is nearly as good."

BOUND IN PAPER, 60 CTS. IN CLOTH, \$1.00
Postage about 10 cts.

Special Discount in Quantities of 25 or More.
Postage Extra.

MOREHOUSE PUBLISHING COMPANY

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

Scribner Books for the Christmas List

SIX DAYS OF THE WEEK

By Henry van Dyke

These brief studies of the problems of life and living, each with a scriptural text for its inspiration, make one of Dr. van Dyke's most beautiful gift books. *Cloth, \$2.00; leather, \$3.00*

CHARACTER AND HAPPINESS

By Alvin E. Magary, *Woodward Avenue Presbyterian Church, Detroit*

Deals with life as it is actually faced by those who have a living to make, a home to keep, a family to rear, and a mind and soul to cultivate. It will awaken the young to the joy of planning for the future and will inspire to new endeavor the middle-aged who have begun to sag under the burdens of life and the monotony of daily tasks. *\$1.50*

THE WORLD'S LIVING RELIGIONS

By Robert Ernest Hume, Ph. D.

Aims to lay a foundation on the basis of which a thoughtful reader can reach a real understanding of the essential differences between the extant religions of the world and an adequate knowledge of their origin, literature, history, and values. *\$1.75*

WHAT AILS OUR YOUTH?

By George A. Coe, *Teachers' College, Columbia University*

A frank facing of the new—to many persons alarming—habits and attitudes of modern young people. The questions discussed go to the core of what is most characteristic of Western civilization and Western education. They are treated with freedom, freshness, and sympathy. *\$1.25*

RACIAL REALITIES IN EUROPE

By Lothrop Stoddard, *Author of "The Rising Tide of Color"*

Thousands have read Lothrop Stoddard's books; they have been discussed from hundreds of pulpits. This new book, like those which have preceded it, is illuminating and is as interesting as a novel. *With maps. \$3.00*

THE CHILDREN'S BIBLE

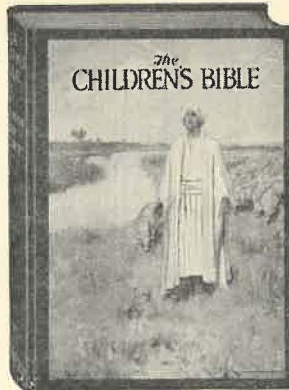
Selections in simple English from the Old and New Testaments arranged by HENRY A. SHERMAN and CHARLES FOSTER KENT

Thirty full-page illustrations in color and duotone.

"One can highly and unconditionally recommend this children's Bible both from the point of view of a reviewer and that of a parent. One's own four-year-old refused to be torn from the book until every picture in it had been hungrily devoured and told about."—*Springfield Republican*.

Sixth large printing.

\$3.50



SOME OPEN WAYS TO GOD

By Walter Russell Bowie, *Rector of Grace Church, New York*

This book is written from a clear-sighted view of the situation in our contemporary world in regard to religion. It is an impressive and cogent exposition of the need in Christianity for untrammelled thinking, and of the fact that such thinking leads not to negations but to God. *\$1.50*

CHARLES SCRIBNER'S SONS, 597-599 FIFTH AVENUE, NEW YORK

DECEMBER BRINGS THE ACID TEST

In each Every Member Canvass we have an opportunity to express in promises the extent of our interest in the Church's work, for which each and all of us are responsible as loyal members of the Church.

The true measure of our interest is not known until the end of the ensuing year, when the treasurers of the Church total up the offerings actually made.

Making a definite expression of purpose before the year begins is a test of our devotion, but the complete carrying out of that purpose before the year ends is the real acid test. This month brings to us a double test:

I. In the Every Member Canvass on December 7th we will show the measure of our interest by the pledge we make for next year.

II. We will prove the sincerity of our action last year in making a pledge by paying it in full before December 31st, and perhaps we will do better than we promised.

THE NATIONAL COUNCIL

281 FOURTH AVENUE

NEW YORK CITY

Dependable Investments

An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6 per cent to 7 per cent.

¶ For those individuals who like to invest their savings promptly in order to obtain a maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet

"Facts about Peabody, Houghteling & Co."

Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South LaSalle Street, Chicago.

38 Wall Street, New York