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The Living Church

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

VOL. LXXVI

MILWAUKEE, WISCONSIN, DECEMBER 18, 1926

No. 7

The Year's Statistics

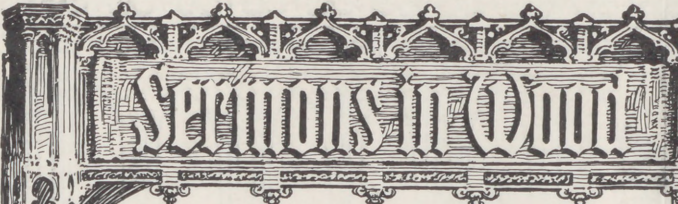
EDITORIAL

The Advent Collects

REV. T. G. A. WRIGHT, M.A.

How the Church Was Planted in Minnesota

MRS. H. C. THEOPOLD




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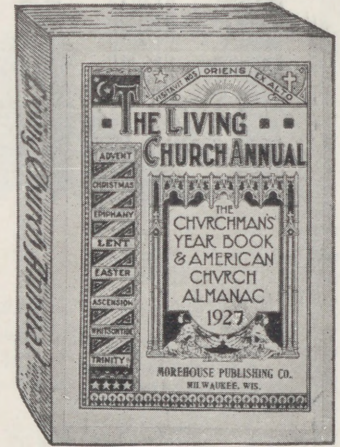
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A Weekly Record of the News, the Work, and the Thought of the Church

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 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.

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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 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.

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Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, \$1.00 per year.

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MEN MAY FAIL over and over again to secure a wise and effective internationalism. Leagues and covenants may from time to time be propounded, only to break down in operation through the wilfulness and pettiness of human nature. Those who recommend them and plead for them may for a long time to come seem to be politically impotent, and the professional politician may feel himself secure in despising the forces he opposes as things visionary and impracticable. But after every defeat, the spirit which is seeking the realization of the doctrine of human brotherhood, just because it is the spirit of Jesus, will rise purified and strengthened to the task before it.—H. H. GOWEN, in *The Universal Faith*.

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VOL. LXXVI

MILWAUKEE, WISCONSIN, DECEMBER 18, 1926

No. 7

EDITORIALS & COMMENTS

The Year's Statistics

Being the Editorial in THE LIVING CHURCH ANNUAL for 1927*

Summary of Statistics for 1926

As Compared with Those of 1925

Including the United States and Foreign Missions

	Reported in 1925	Reported in 1926	INCREASE
Clergy	6,140	6,159	19
Ordinations—Deacons	177	191	14
Ordinations—Priests	157	182	25
Candidates for Orders	454	440	-14
Postulants	484	530	46
Lay Readers	3,740	3,820	80
Parishes and Missions	8,397	8,346	-51
Baptisms—Infant	54,879	55,884	1,005
Baptisms—Adult	12,181	12,365	184
Baptisms—Not Specified	4,995	4,259	-736
Baptisms—Total	72,055	72,508	453
Confirmations	65,064	64,909	-155
Communicants	1,193,321	1,200,987	7,666
Marriages	29,420	29,608	188
Burials	50,336	52,269	1,933
Sunday School—Teachers	55,790	57,290	1,500
Sunday School—Scholars	498,814	494,413	-4,401
Contributions	\$41,746,055.91	\$43,313,716.58	\$1,567,660.67

A YEAR of almost unchanged figures, with gains or losses in various items generally under one per cent: that is the story that we must tell for the year that has just past. The figures are those reported in 1926, covering, practically, the year 1925. Yes, we need a spiritual awakening of some sort, and we need it quickly and badly.

The most encouraging figure is a gain of nine per cent in the number of postulants, though candidates for orders have decreased about three per cent. It is rather suggestive that a four per cent gain in burials is the next highest variation in the figures. A slight decrease in parishes and missions means only the elimination of a few nominal missions or preaching stations with occasional consolidation of parishes. We have one clergyman for every 195 communicants; but if one deducts those not engaged in parochial work there would remain one for from 250 to 300. This would not be so bad if the communicants were not so scattered that the average number in each parish or mission is considerably smaller than this. In our Sunday schools, with an increase of about three per cent in teachers, we have about one per cent fewer pupils. We have under instruction in our schools less than one pupil for every

two communicants; in saying which it should be remembered that, happily, the confirmation age is now constantly being pushed backward, children being confirmed today, in large numbers, at from ten to twelve years where once the prevailing age was considerably older. The Church is realizing more and more that children are to be "brought to the Bishop to be confirmed by him" and not left until an age when they must drift to him by themselves if they are to be confirmed at all. Modern psychology has upheld the instinct of the Church in its ideal that the confirmation age should be around ten and not later than twelve years.

With 155 fewer confirmations we have still made a slight gain in the number of communicants. The gain is much too small; but the figures do seem to indicate some stay in the losses from mere disappearances—names dropped from parish rolls because the people cannot be found—upon which we have so often commented before. Thus, if we assume that two-thirds of those buried were communicants, we should subtract about 35,000 from the number of confirmed in order to compute what ought to be the approximate gain in communicants. That would make about 30,000. Our actual net gain is 7,666. Either, therefore, the actual proportion of communicants among those buried is less than two-thirds, or the number of disappeared communicants during the year is about 22,000; and that is probably less than our average annual loss from that cause. Indeed we can count several thousands of that loss in a comparatively few parishes, as we shall indicate below:

NET LOSSES in communicants are reported for the Second and Seventh Provinces, while in each of the other provinces except the First there are dioceses making similar reports. As usual, we have made every effort to discover the cause of net decreases where these are reported.

LONG ISLAND reports the large decrease of 6,562. The secretary of the diocese believes that the decrease is "more apparent than real," but the fact remains that more names have been dropped than have been added, to the extent of that number. Of Brooklyn churches,

* The Living Church Annual for 1927. Morehouse Publishing Co., Milwaukee. Paper, \$1.00. Cloth, \$1.50. Postage about 20 cts.

25 show a decrease, only 14 an increase in communicants. Among the larger decreases are the following:

Calvary	475	St. John's	582
Good Shepherd	200	St. Mark's, Adelphi St...	100
Holy Apostles	122	St. Paul's, Clinton St...	338
Incarnation	101	St. Stephen's	156
St. Andrew's	451	Transfiguration	270
St. Bartholomew's	116		

The small decrease in CENTRAL NEW YORK is said to be due to an overstatement of the total last year, through a clerical error. However, Christ Church, Oswego, cut its communicant list from 852 to 494, which would much more than account for the net decrease in the diocese, thus indicating that in the diocese generally there has been satisfactory increase during both years. NEW YORK'S small decrease is due to many small cuts rather than to any of great size.

In the Third Province, three of the Pennsylvania and one of the Virginia dioceses report small decreases. BETHLEHEM presents a difficult condition. Though its convention meets in May, no journal had been issued by the middle of November, and it is next to impossible to obtain facts. Through the courtesy of the Bishop Coadjutor some tentative figures are printed. They indicate a small decrease in communicants. How accurate this is, nobody knows. As we have had difficulty with Bethlehem returns in other years, we beg to suggest to that diocese that it is an injustice to the rest of the Church when it becomes next to impossible to secure reasonably accurate information. PENNSYLVANIA reports drastic revisions in some parishes as responsible for its small decrease. We have no explanation from PITTSBURGH, but the cause is probably the same. SOUTHERN VIRGINIA'S decrease is largely in the colored churches and is due to the frequent shifting of the colored population.

For small decreases in the Fourth Province, NORTH CAROLINA and SOUTH CAROLINA, no special explanation is given. Causes, no doubt, do not differ from those in other dioceses.

The Fifth Province shows a considerable decrease in MICHIGAN and a small one in NORTHERN INDIANA. No explanation is given. The same is to be said of COLORADO and WESTERN NEBRASKA in the Sixth Province.

The Seventh Province shows relatively large decreases in ARKANSAS and KANSAS, which lead us to question whether there are not clerical errors in computation. Up to the time of going to press it had not been possible to secure verification. A very small loss in WEST MISSOURI is not significant.

Five missionary districts and one diocese in the Eighth Province show small losses. The only explanation given is from EASTERN OREGON, where there has been pruning of lists. The phenomenal gain of 17 per cent reported in OLYMPIA should be compared with the reported decrease of 9 per cent last year. Evidently some of those not reported last year have been recovered and are now counted again, together with a satisfactory increase beyond.

The table of contributions is, perhaps, the most satisfactory of any of them, indicating an increase of more than a million and a half dollars, or nearly four per cent. Money can never be a satisfactory gauge of spirituality, but the increase may, nevertheless, afford a real indication of improved spiritual vitality, since the contributions of any Churchman tend to rise or fall according to the depth of his real interest in the Church. Perhaps, then, we are slowly making *better* Churchmen out of our nearly a million and a quarter communicants, though our growth in numbers continues to be unsatisfactory.

On the whole, we ought not to rest satisfied with

the results of 1925, as shown by these tables. We need renewed vigor in following up communicants who move from place to place. We need a revival of the system of issuing Letters of Transfer to communicants. When we say that, so far as we know, the Morehouse Publishing Co. issues the only Letter of Transfer made, and that its entire sales are less than three thousand a year, it becomes clear that the canonical plan for commending communicants from parish to parish has largely become dormant. By the use of these official blanks, by personal, informal letters of commendation, and by making a real effort to follow parishioners who have removed, we believe the parish clergy could do much to diminish our losses through "pruning of lists." Might it not be worth the attention of bishops to seek to stimulate the active interest of their clergy in this much needed pastorship?

MEN have varying tastes in literature. Without prejudice to various other classes, this editor confesses to a partiality for books of reminiscences—always pre-supposing that the reminiscencer has recollections that are worth recalling and knows how to express them in pleasing form. Lord Grey's *Twenty-Five Years* was, to him, one of the great treats

of the year.

In these latter weeks two such volumes from the pens of distinguished American Churchmen have given us particular delight. Bishop Lawrence's *Memories of a Happy Life* fairly exudes good fellowship. If the Bishop has any unhappy memories, he has kept them to himself. And the things that he does remember are crowded with all sorts of good natured amenities. It is not the large events of his lifetime that are of chief interest here—his life as dean of a seminary, his association with Phillips Brooks, his election as bishop, his long episcopate, his work for Harvard and for Wellesley, the Church Pension Fund; rather is it the continual stream of anecdotes and incidents of his life and his never failing good humor. Knowing "everybody" in his generation, Bishop Lawrence has been able to produce a series of recollections that can scarcely be paralleled for its general interest.

The other volume is Dr. Leffingwell's *Early Days at Saint Mary's*. When St. Mary's School was planted at Knoxville, Ill., by Charles W. Leffingwell, in 1868, William Lawrence was completing his freshman year at Harvard. The contrast between the two lives that were then unfolding can scarcely be over-stated. Dr. Leffingwell's recollections cover the founding and first quarter century of St. Mary's School. These also deal very largely with the every-day happenings and incidents that make up normal life rather than with great events. In his modesty Dr. Leffingwell does not disclose that his was one of the strong influences in moulding the thought of Churchmen in the Middle West during that formative period. In this volume all his recollections are centered about St. Mary's School. Here were trained in thorough Christian education no small number of the women who were to be the leaders in their communities and their churches for two generations to come. It was a remarkable work; a work that Dr. Leffingwell did not abandon until it was thoroughly established on a permanent basis, and until advancing age demanded that he withdraw from active labor. Throughout the volume one feels the constant influence in his success of his devoted wife, who did not live to see this completed volume, and to whom it is dedicated.

The first of these volumes is published by Houghton Mifflin Co. at \$5.00; the second by Morehouse Publishing Co. at \$3.00.

ONE reads with mingled feelings the American Impressions of the Bishop of London, written for the eyes of his friends in England but reprinted in this issue from the *London Times*. Some of us in this country share with our distinguished visitor the sense of disappointment—which he nowhere expresses but which is easily read between the lines—at the America of after-the-war; the America that deserted the allies. It isn't the war debts only; it isn't the failure to join the League of Nations. It is the whole sad, sordid story of how, as a nation, we have refused to coöperate with the rest of the world in devising a system of world peace.

American Impressions

"As soon as I read the Covenant of the League in the paper at Aiken," says Bishop Lawrence in the volume we have noted above, "I sat down and wrote Cabot Lodge, before he had spoken on the subject, that I did not see how any loyal citizen could support the Covenant so long as Article 10 and other conditions were in it." Well, what this editor does not see is how "any loyal citizen" can acquiesce in the world tragedy that has been created, without a word of protest. Mr. Wilson and Mr. Lodge have both gone now to make their explanations and their excuses to their Maker for their respective parts in the tragedy of America's failure. Whatever were the mistakes of the original Covenant or of Mr. Wilson, six years have passed since he ceased to be president; years in which the presidency and both houses of Congress have been completely in the hands of men who agree with Bishop Lawrence about Article 10. And has any constructive step been taken by these to indicate that any conceivable "association of nations" could be devised, in the interest of world peace, such as these men would support? Has the America of their ascendancy and influence pointed out any possible changes in Article 10 or in anything else in the Covenant that, were they accepted, would induce this government to coöperate with the rest of the world in trying to create a peace system for the nations instead of a system of war? It is that purely negative attitude, such as Bishop Lawrence frankly avows, that, we may say, has broken the heart of the world that trusted in an American high-mindedness and an American leadership. The sadness of the Bishop of London that so plainly underlies what he has written for the reading of his own fellow-countrymen may not be jauntily dismissed as the prejudice of a "foreigner." It is the intense sorrow of one who believed in America and was disillusioned.

The *real* America—the America of ideals—will live again, but not in this generation. We had our chance—and failed. The progress of civilization has undoubtedly been put back at least a generation.

But the Bishop of London may depend upon it that there is a remnant in America that is mourning with him. That remnant is, and has been, helpless. The Lausanne Treaty is about to be consummated now over their protests; the work of the same men who were sensitive over Article 10 but not over the obligations and promises of the United States; chiefly by the votes of United States senators who sat through six years of service without lifting their hands to redeem America from its post-war disgrace and who have now been discredited at the polls. But, with the Bishop of London, we agree that "the less said about 'drawing Uncle Shylock's teeth' the better"; and when he returns home, we ask that he point to Mr. Rudyard Kipling and say, "There is the man who beyond anybody else in England or America has done most to make it impossible for the American minority to remedy the conditions of which they are ashamed."

ANSWERS TO CORRESPONDENTS

A.—(1) Distinction must be made between terms that are used by individuals or groups to describe their own position and epithets used by others in an unfriendly way to describe positions not their own. When all Churchmen become imbued with a really Christian spirit, the latter will disappear automatically. Specifically, no Catholic Churchman calls himself a "ritualist," simply because "ritual" is not his chief interest but a subordinate factor in Catholic worship. A "Catholic" congregation is one that shows, by its actions, its acceptance of the Catholic attitude toward religion and especially toward the sacraments; specifically, as the term is commonly used, a "Catholic" parish is one in which (a) the Catholic creeds are taught and defended in every detail, (b) the Holy Communion is made the principal service of Sunday mornings and frequent opportunities are given for receiving; and (c) the opportunity for private confession is openly given. A "ritualistic" congregation would be one which some outside person thinks to be characterized chiefly by a more or less elaborate ceremonial. It may be added that *mere* ceremonial, elaborate or plain, would be a disgrace to any congregation, "Catholic" or otherwise.—(2) A "choral" celebration does not imply strictly that every part of the service is sung or intoned, and there is much variation in practice as to intoning the prayers other than collects. It means, rather, the singing of the people's portions with, generally, the intoning of some of the priest's portion.

ENQUIRER—It is generally customary to arrange all altar lights in line horizontally uniform on a gradine.

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CHRISTMAS GIFT

Tonight, my friend, we will let down the bars
 That part your world from mine.
 Tonight, remember, is the night when stars
 With special radiance shine,
 As if they would remind us of that night
 When incense, gold, and myrrh
 Were spread before the blessed Infant's sight
 As gift to Him and her
 Who gave her heaven-given gift to all.
 So let us not withhold
 One from the other! Let the barrier fall:
 Reveal your spirit's gold!
 Let the ethereal, half-awakened whim
 That in dim dreams still lies,
 As if from censers swung by cherubim,
 Like incense float and rise.
 If unforgotten woes your heart imbue,
 And still its passions stir—
 Then let me taste their bitterness with you:
 Give me a gift of myrrh!

—MARGARET MUNSTERBERG.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE SECOND COMING OF CHRIST: THE NATIVITY

December 19: Fourth Sunday in Advent

UNTIL HE COME

READ I Corinthians 4:1-5.

THE conviction of the Lord's second coming is written on every page of the New Testament. It colored the language of the early Church; it defined the life and habits of its members. Each day, it was felt, might be the last of this world's life. Each tomorrow might witness the ushering in of the new day. Eyes were strained to heaven to catch the glimpse of the returning Son of Man. One feels the urgency of the expectation in St. Paul. "Until the Lord come," that is the attitude which shapes his outlook upon life and that of his readers. They are waiting and watching. We confess that we have lost that sense of urgency. We almost wonder whether He will come at all. Where at other points our Christian faith is strong, it is weak here. Old words, once full of power, have lost their strength. We cannot repeat the old language. Perhaps that is not necessary. What is necessary that we should seize upon the truth that language contained, being careful lest we lose the kernel with the husk. To accept the truth that Christ will come to judge and reign is a different thing from accepting the apocalyptic language and imagery in which His coming was once phrased.

December 20

THE TRUTH VALUE IN APOCALYPTIC LANGUAGE

READ I Corinthians 15:19-28.

THE language of apocalyptic is that of imagery and symbol; but a part, at least, of what is implied by symbolism we may venture to put into words. That this world's story is not a meaningless *progressus ad infinitum*; that it is destined to have its culmination in some great justifying divine event which will involve the final triumph of the Christ; that the clue to its mystery is not to be discovered in any merely immanent process of natural evolution, but in a salvation coming out of heaven from God; that God is in truth the supreme actor in history, and that the deepest truth of religion is to be found in the conception of an Advent wherein He comes to man; that He is the eternal judge of man and of his doings, before whose dread tribunal all things lie naked and open without possibility of evasion and concealment—these, at least, are among the values which the language of apocalypse enshrines.—A. E. J. Rawlinson.

December 21: St. Thomas

AN ENDURING CITY

READ Hebrews 11:1-16.

THERE is another lesson also which such language is meant to enforce—that of the transitoriness of the existing order of things and the illusory character of that presumption of security and permanence which the stability of 'a calm world and a long peace' is apt to beget in us. For our own generation, at least, this particular dream has been in a dramatic and terrible fashion dispelled. We have been confronted by the spectacle of 'dying men, flowing blood, and burning cities.' We have seen God's judgments in the earth, and we have learned to realize what is meant by 'standing in jeopardy every hour.' The lesson has been written across the battlefields of Europe. 'Here we have no continuing city, but we seek after that which is to come.'—A. E. J. Rawlinson.

December 22

PURPOSE

READ Romans 13:8-14.

IT IS difficult to see, apart from the return of Christ, and from the final manifestation of the truth and righteousness of God which it implies, what basis of certainty there is for

the patient endurance in righteousness which marks the lives of the world's truest men. The struggle of such men may be in itself magnificent, and it may serve temporary ends, but their nobility only makes the inevitable non-achievement more bitter. If life has no such purpose as the return of Christ implies, there is indeed an irony in life, a sort of grim jesting on the part of nature in tricking us into a feeling of eternal worthlessness about our actions.

December 23

JUDGMENT

READ St. Matthew 25:31-46.

WE know that judgment is always taking place. We escape neither the consequence of sin and folly, nor fail to reap the reward of wisdom and right doing. Experience makes that plain enough. "Man sows what he reaps." That is the point of many a biting proverb, and the proverb is the epitome of experience. The judgment of Christ assures us that what is true of one phase of experience is true of the whole. There cannot be the process of judgment in time and not in eternity. The law of consequence does not hold good of the part and fail in the whole. There must be a final judgment of history, or history itself is the subject of delusion. We cannot believe that right and wrong are matters of moment today, but that tomorrow their very distinction is obliterated. "He will come to judge both the quick and the dead" is the final truth to which our present judgment points.

December 24: Christmas Eve.

EXPECTATION

READ St. Luke 2:21-32.

THE Nativity chapters of St. Luke reveal to us a group of people looking for the redemption of Israel. They are people whose mood is expectancy. Except for the definite form of their expectation they do not differ greatly from other people. The consciousness that things are not as they should be, the desire for liberation from the ills and troubles of life, the jealousy that truth and goodness should prevail are common to all who view life seriously. Still we are conscious that the new day, if it is to be, will not be of our own making. We have not strength to bring it to birth. We have tried too often, and failed, and at last we come to the realization that the salvation we hope for must be from God. It is to that temper, rather than that of self-sufficiency and satisfaction that God responds. It is in this mood of humble looking to God that we should be found on this Christmas eve.

December 25: Christmas Day

THE WORD MADE FLESH

READ St. John 1:1-14.

IT seems to us incomprehensible that God should come to us in the flesh. It is a belief that staggers the mind in its audacity. Yet it is of all truths the simplest. If there is a God who desires fellowship with men, and desires to help and save them, He will take the best mode possible for His self-manifestation. It is through personal life alone that a personal God can be fully known. To become man for man's sake is just what a earnest God would do. Why do we think it possible for God's mind and will to be shown in nature and nature's law, and His beauty to be expressed in the loveliness of the world, and yet think it impossible for God to inhabit flesh? Or why, again, should we think that God can fill the world partially with His power, but not fully at a specific moment and in a particular individual? The Incarnation is, after all, but the perfection of a self-revelation which God is everywhere giving in everything about us. We can only reject the Incarnation as too wonderful if we have lost our wonder for the greatness of the world in which we live.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAD a wholesome and delightful evening the last time I was in New York. It reminded me of old times, and all the sweet witchery of a world when things were not whirled past in jazz-time, too fast to be looked at with comfort—and not worth looking at in any case. It was at the theater, but the entertainment was neither imbecile, degenerate, "oriental," tawdry, nor Freudian. *Iolanthe* was the show, at the Plymouth Theater, where it has been running for months, to the confusion of those other managers who say they have to "give the people what they want." It hardly seems possible that 1882 saw its premier performance. After forty years and more, it is as fresh, as fanciful, as delicious in its elfish imagination as it must have appeared then to the children who are now well over the half-century mark. I wonder which of the *Follies* and *Scandals* will be able to say that, even four years hence!

If you have seen (or heard, rather) this performance, you do not need to have it rehashed here; if you are so unlucky as not to have seen it, all that I can do for you is to urge you to go. I was interested in watching the audience that packed the house, almost as much as in watching the stage. On my left side sat a university professor, I am sure, with his wife and a young man friend: the type was unmistakable, from large pince-nez with heavy cord to sonorous and authoritative voice. On the right, across the aisle, there was an ecclesiastical dignitary, who had stepped out of the pages of a rather reverent Trollope. I know by sight at least most such persons in America, so far as my humility may presume to say so; but this prelate was of another sort, so stately and clean-cut in his consciousness of rank. An elderly man, handsome indeed in his evening clothes; well-chiseled features, condescending often to a smile, if not to audible mirth: I guessed him an Englishman, perhaps holding some Canadian Archdeaconry. His wife suited him, nor was his really beautiful young daughter out of the picture, however modern in her array. But right and left were oblivious of all else except the delightful nonsense of the Lord Chancellor, and the dulcet voices of the fairy chorus.

Why can't the pleasures of the theater be always as innocent? There was no special blessing resting upon the '80s, surely; nor can it be merely the consequence of that universal tendency to praise the past rather than the future. *The Wisdom Tooth*, at the Little Theater, of altogether another genre, was also a joy to behold and hear, with nothing to offend and very much to applaud. And *The Enemy*, though not a play of action, only of character portrayal and philosophizing, made one think much—not a usual result of a play nowadays. I mourn departed days.

IT MAY be remembered that once upon a time I ventured to speak with appreciation of my excellent literary agent, who has furnished me with books for many years past, and who does business under the name of B. F. Stevens and Brown, 4 Trafalgar Square, W. C. 2, London. Several of my readers have profited by this mention; and they may be interested, with others, in a letter that has just come from him. The business, he writes, has been organized into a private limited company, the name remaining unchanged; and the directors associated with Mr. Brown have been with him, one twenty years, one thirty-six, and one forty-two! This is a good example of stability in a business undertaking, I think; and we may well wish the new company, with its fine old boys, abundant prosperity such as has been given to the old firm in the past.

YOU MAY REMEMBER the uncertainty as to whether St. Cergue was a person, or whether the name was a corruption of Saint Cercueil, which was exposed here a year ago. It seemed well to go to the highest available authority to settle the

matter, even though it is not one of great importance. And Père Hippolyte Delehayé, of the Bollandists, writes that St. Cergue is to be identified with St. Cirgeus, whose festival comes June 16th, and who offered himself for martyrdom in one of the great persecutions. So the little Vaudois town is named in his honor, albeit he is altogether forgotten there. *Sic transit!*

I TAKE THIS from a newspaper published in Ironton, Mo. When will religious teachers, even the most uncultured and ignorant, cease to lend the name of religion to things like this?

"A popular feature of the homecoming ceremonies was the wedding celebrated in the auditorium, Saturday afternoon at 1:30 o'clock. The contracting parties were William A. W. Miller, of Minimum, and Mary W. Baker, of French Mills. Mr. Reese made appropriate introduction and the ceremony was performed by Rev. F. M. Love, of the Methodist church. The young couple were the recipients of all kinds of gifts—both useful and ornamental—including a marriage license and free attorney service in case a divorce is wanted within a twelve-month. The audience filled the auditorium to overflowing."

I HAVE BEEN reading a bundle of Irish papers with keen interest, as in every one of them one finds matter for consideration showing conditions in the Emerald Isle. One is filled with the woes of the farmer, who has raised little but barley, the expectation of disposing of it to Guinness' Brewery, and now finds that they will buy only part of his crop, and at a ruinously low price. The remedy proposed is total prohibition—not of brewing but of the importation of foreign barley!

Another characteristically Irish article is the report in the *Irish Times* of the meeting in Dublin on behalf of the Anglo-Catholic movement, interrupted continually by violent disorder and shouted objections. One cheerful person called out, "Try that in Belfast, and you would get thrown into the river!" Another constant yell was "You are neither a Protestant nor a Roman Catholic," which being the precise definition of the case, seems rather a curious reproach. And yet another was, "Be an honest man like Ronald Knox, and turn R. C.: then we will listen to you."

It seems strange that Irishmen should fancy that sort of disorder is convincing or impressive; but it is the weapon most commonly used. One Irish priest was found to stand with the riotous interrupters, more shame to him; and the general attitude was that of men afraid to listen lest they should be affected. Yet we are forbidden to disbelieve that those dry bones may live! I recall how Canon Knowles of Chicago used to regret that he could not go back to Ireland, whence he came, and be martyred for the sake of the revival. The effect of a single martyrdom might be extraordinary.

THE COMING OF THE KING

As morning sends the spearmen of the sun,
The scouts determining retreat of night,
And bringing nature summons to awake
From sleep, and join the forces of the light;
So Advent sends the heralds of the King,
Proclaiming that the rule of Night is past,
And that effulgence of the Day is here,
With proffer of a Kingdom that will last.

As earth awaking to the call of day,
Begins anew the duties life inspires,
Beholding in the brightness of the sky
A symbol of the hope of its desires;
So Church awakes from lassitude and sleep,
To greet the Greater Dawn—the Spirit Breath,
Which stimulates desires and reveals
The Coming of the King, Victor of Death.

—HENRY IRVINE LYND.

BASIS FOR CHURCH STATISTICS CHANGED

PRESIDING BISHOP RULES ALL BAPTIZED PERSONS TO
BE CONSIDERED "MEMBERS"

The Living Church News Bureau
New York, December 6, 1926

ALL baptized Churchmen will hereafter be considered as "members" of the Church in reporting statistics for census purposes and the like, instead of only confirmed communicants, according to a decision by the Presiding Bishop, announced today. This momentous decision will be of great value in establishing the membership strength of the Church.

Bishop Murray's ruling is as follows:

"6 December, 1926.

"My dear Brother Clergymen of the Protestant Episcopal Church in the United States of America:

"Relative to the 1926 United States Census Bureau Church Statistical, Financial, and Fabric questionnaire, the question has arisen regarding the interpretation our Church should place upon the term 'membership,' and I have been urged to give my views, and virtually a decision upon the subject.

"It seems well that I should do so, and

"First, let me direct attention to the fact that the Census Schedule request is for a statement of the 'number of members according to definition of member in your Church.'

"And, second, quoting from Canon 52 of the Constitution and Canons of the Church, the definition of 'member' stated therein is:

"FOR ALL PURPOSES the number of members of the Church shall be deemed to be the number of BAPTIZED PERSONS."

"Third, thus it seems to me that there is only one proper interpretation of the term 'membership' in this connection, and that is that every clergyman of the Church should report the number of baptized persons in his cure, and not merely the number of confirmed persons.

"Therefore, for the information of any who may desire it, my decision would be that notwithstanding the fact that heretofore many, and probably most of us, have reported under this particular head only the confirmed persons in each congregation, now and hereafter we should report as such members, all baptized persons on our parish registers.

(Signed) "JOHN G. MURRAY,
"Presiding Bishop."

PROWLING WITH A BISHOP

IN LONDON on various days and in chance places I met a number of men whom I was delighted to see, among them Dean Washburn of Cambridge, Dr. Leighton Parks, Dr. Guthrie, and Bishop Atwood of Arizona. Bishop Atwood has retired from his active work on the theory that he has reached the age when a younger man should take his place, but in his spirit and active interest he is as young as the youngest. He and I used to go prowling around London by ourselves whenever we could. He did not mind when I told him, so I will set it down here, that the children christened him "Daddy's little boy friend," because he and I used each other as an excuse to neglect weightier matters and go off whichever way the breezes of inclination happened to blow.

He had a cheerful confidence in going straight into any place he set his thought upon, which sometimes took my breath away. One day he and I were walking down near Lambeth Palace. He looked more or less like a bishop; at least he had a rosette upon his hat. I discovered through subsequent experience that he apparently wore this rosette with well calculated purpose. It was a kind of talisman, an ecclesiastical Aladdin's lamp, which awed functionaries at barred gates and opened many places at its exhibition. I, on the contrary, was dressed in a highly unconventional manner, and he, as it turned out presently, was to lead me, an odd duckling, into the midst of the most awesome ecclesiastical swans. This day he had an idea that we would like to see the Bishop of Winchester, who was staying at Lambeth Palace because all the

bishops were there considering the revision of the Prayer Book.

We went to the main gate of the palace, a grim, forbidding old gate that was built for an older and ruder age in London, and there he seized hold of an iron bell-rope and set bells to clanging somewhere inside, which sounded as if a challenging army were at the gates. The door opened and the Bishop asked the gate-keeper where we would find the Bishop of Winchester. "Around to the left, on the outside, sir," said he. "Well," said the Bishop, blithely changing his mind, "I think I will come in here." Past the somewhat dubious warder in therefore we went. We passed across the wide courtyard of the palace, and came to the main entrance where various men-servants were standing at the door. Inside there climbed up above us a wide staircase, and along the gallery at the top we could see various gaitered legs going this way and that. "Are the Archbishop and Mrs. Davidson at home?" said Bishop Atwood. "They are here, sir, but the bishops are meeting here," said the man at the door. "Well, I am a bishop, the Bishop of Arizona," said he. "I think I will go in and see them." Somewhat in consternation I followed him. "I see they are having tea," said Bishop Atwood to me, as he saw someone pass with a cup in his hand, "I think they would like to have us come in and have some." Personally I was by no means convinced, but I followed my ecclesiastical superior.

Up the stairs we went, and Bishop Atwood hailed another functionary. "I think Mrs. Davidson would like to see us. Will you please find her?" He did not tarry for the finding, but started along the gallery, I following. Sure enough, he knew what he was about. Mrs. Davidson did come to welcome the Bishop most warmly, was very gracious to me when she saw that I was under his wing, brought us in to see the Archbishop, and introduced us to all the other bishops who happened to be about. Shortly after that she asked Mrs. Bowie and me to come to dinner at Lambeth,

and we spent there one of the most interesting of our evenings in England. The Archbishop asked me much of the fundamentalist movement in America. He could not seem to understand how some of our Church spokesmen could be as impenetrable to new ideas as they apparently are. Then Mrs. Davidson took us to see the other parts of the palace which we had not seen before, and at the end we came back to the chapel for Evening Prayer with the household, in those old walls where at the close of every day, without exception, for hundreds of years men's lips have formed the ancient liturgy of the Church and lifted up their hands as an evening sacrifice to God.—Rev. WALTER RUSSELL BOWIE, D.D., in *The Bells of Grace Church*.

MINISTERS LIKE TIME OFF

BISHOP FISKE of Central New York, who has frequently preached at the Lenten noonday services in Grace Church, Providence, says that at times he would like to get rid of his collar that fastens in the back and wear fantastically colored socks. "In short, not be known as a minister."

This very natural feeling on the part of the eloquent Syracuse clergyman recalls a story told by the Rev. Nehemiah Boynton, also a welcome preacher in Providence pulpits in the past—at Grace Church, the Central Congregational Church, and elsewhere. At the Phillips Andover Academy commencement dinner two years ago Dr. Boynton said that once upon a time at a New England shore resort he was enjoying himself on the beach, clad in a bathing suit, and happy in the temporary sloughing off of all professional cares. Suddenly a lady approached him and courteously said: "I beg your pardon, but is this not the Rev. Nehemiah Boynton?" "Not in July or August, madame," was the equally courteous but firm reply.

—Providence Journal.

\$928,656
TO BE COLLECTED IN DECEMBER!!!
NEARLY A MILLION DOLLARS must be collected in December if the "Pay-as-you-go" plan is not to prove a failure.
This is the amount which the dioceses must remit in December to make good on what they told the National Council it could expect from them on their budget quotas for 1926.
The Council under the directions of General Convention has spent or has contracted to spend every cent of this money.
The honor of the Church is on trial.
How does your diocese stand?
LEWIS B. FRANKLIN,
Treasurer.

The Advent Collects

By the Rev. T. G. A. Wright, M.A.

Formerly Professor at Huron College, London, Ontario

THE first half of the Christian year is doctrinal, and includes the life of Christ, the descent of the Holy Spirit, and the doctrine of the Trinity. The second half is practical, for doctrine is the right foundation of a well-ordered life. The core of the doctrinal half is the life of Christ, and the Advent season is the appointed preparation for studying Christ's life. It may be called the foundation of the Christian year. Let us study the Advent collects in order:

FIRST SUNDAY IN ADVENT

WE begin the Christian year crying "Almighty God, give us grace." The word "almighty" reminds us of God's power. "Give us grace" reminds us of His love. In five words, the Church sets forth God's power and His love as the right basis of each Christian year, and also of each Christian life. Why do we ask "grace"? For two objects: (1) to cast away the works of darkness; (2) to put upon us the armor of light. The fundamental needs of each Christian life are *repentance* and *faith*, which are the requirements for Holy Baptism or admission into the Christian Church. It is no light matter to cast away the works of darkness. It might mean forsaking cherished companions, or cherished resorts. Whatever hides the vision of God must be put away. It might mean pleasure, or laziness, or lust. To do this requires grit, and courage, and zeal. Nor is it easy to put upon us the armor of light. Armor is for fighting. The Christian armor should gleam, so that sin-burdened souls may follow the right lead.

In this collect we are asking big things, which cover the whole program of life. Dare we expect them in such a world as this? The collect answers yes, "now in the time of this mortal life." On what ground does the Church, at the beginning of each Christian year, make such big requests? The collect answers, "Jesus Christ came to visit us in great humility." By His *Incarnation*, Jesus Christ taught us the wondrous possibilities of life and its exalted destiny. He is now enthroned at God's right hand and "will come again in His glorious majesty to judge both the quick and the dead." The two comings of Christ, the first coming "in great humility," and the second coming "in glorious majesty," are brought before us, as we start the new Christian year. The greatest fact in all past human history is the Incarnation of our Lord. God was, then, "manifest in the flesh" (I Tim. 3:16). The greatest fact of the future is the second coming of our Lord. The Church is rooted in the first coming and runs on to the second coming, when she will meet the Heavenly Bridegroom. How can we understand our Lord's first coming, and how can we prepare for the second?

SECOND SUNDAY IN ADVENT

READ what the Church says in the second Advent collect. She says, "All Holy Scriptures were written for our learning," or training, or discipline. We pray, every year, that we may do five things with God's Word: (1) hear, (2) read, (3) mark, (4) learn, (5) inwardly digest. Our Church prides herself on the place she gives God's Word in the Prayer Book and in the Church services. But what place do we give it in our lives? We ask God, first, that we may "hear," for some can hear and cannot read. It is sheer hypocrisy to pray this prayer and stay away from church. Then, we ask God that we may "read" it, *i. e.*, make our own personal acquaintance with it. The first Psalm, which is the key to the Book of Psalms, lays stress on this. Then we pray that we may "mark" it. We do mark it, when it marks our lives. The last two verses of the first Advent Epistle (Rom. 13:13-14) led to St. Augustine's conversion. The fifty-third chapter of the prophecy of Isaiah changed the life of the Ethiopian eunuch. God grant that His holy Word may often mark our lives. Then we pray that we may "learn" God's Word. When Paul and Silas sang praises at midnight in the Roman dungeon at Philippi, they sang, no doubt, the Hebrew Psalms that they had previously

learned. When Christ triumphed over the devil in the Temptation, He did it with a few verses of the Bible He had learned. Finally, we must "inwardly digest" God's Word. We know what "digest" means when it relates to earthly food. In like manner when we digest God's Word, we take it up into our lives, and become "Epistles known and read of all men" (II Cor. 3:2). We are thus fitted to go forth and become witnesses for Christ.

THIRD SUNDAY IN ADVENT

LET us ask once more, how are we to understand the first coming, and how are we to prepare for the second? The Church's first answer is, "Use your Bible." Her second answer is, "Use your Church." The third collect points us to John the Baptist, our Lord's forerunner, and prays that we prepare the Lord's way like him. God gave Moses two gifts on the mountain top: (1) the tables of the law, and (2) the pattern of the tabernacle. He gives us similar gifts, the *Bible* and the *Church*, divine instruments in God's hands for saving the world. We must not cling to the Bible, and reject the Church, as Plymouth brethren do. Neither should we cling to the Church and drop the Bible, as Romanists do. The Church without the Bible is dead machinery. The Bible without the Church is a disembodied spirit. The Bible is a Church book from end to end. Take the Book of Joel, for example. Its pivot verse is Joel 2:15, which calls for a Church assembly. If we cut the Church out of that book we cut its heart out. The Church appeals to the Bible at every step, as our sixth, seventh, and eighth Articles tell us. The Church is Christ's "body" (Eph. 1:23), and must represent Him in the world. The two words, "minister" (or under-rower) and "steward," used in this collect, are derived from the Epistle. The Church is compared to a ship of which Christ is Captain and we are all "under-rowers." The Church is also compared to a house of which Christ is the head and we are all "stewards." There is no room for "infallibility" here. In this collect, as in the first, the two comings of the Lord are prominent, and on them the Christian year is built.

FOURTH SUNDAY IN ADVENT

THIS collect follows the preceding three in logical order. The first three present the *human* side of life—*e. g.*, casting away the works of darkness, putting on the armor of light, using the Bible, and also using the Church. This fourth collect presents the *divine* side of life. "O Lord, raise up Thy power," or, "stir up Thy strength" (Ps. LXXX:2). This collect is built on the 80th Psalm, which we must study if we desire to catch the spirit. It was a wonderful song of faith and hope in dark and troubled days. Delitzsch thinks it points to the Assyrian captivity. Kirkpatrick refers it to the Babylonian captivity. It was written by a Hebrew in exile. His mind went back to the wilderness days, as the second verse shows. God led the people every day by the Pillar, and fed them with manna, and at last led them into the Promised Land. The nation flourished for a time in Canaan, but now the writer mourns over its desolation. Its hedges are broken down, and a wild boar ravages its vineyard. "The devil as a roaring lion walketh about seeking whom he may devour." "There is only one way of escape. "Turn us again," he cries to God, "and cause Thy face to shine and we shall be saved" (Ps. LXXX:3). This cry is repeated three times, but each time God's name changes. Repentance is the only remedy for the world's ills.

There are three Psalms having the title, "upon Shoshannim" (or "lilies"). The three "lily" Psalms are XLV; LXIX, LXXX. The 45th Psalm is a Christmas Psalm pointing to our Lord's *Incarnation*. The 69th is a Good Friday Psalm pointing to our Lord's *Atonement*. The 80th Psalm has therefore, as a background, the Incarnation (XLV) and Atonement (LXIX).

(Continued on page 222.)

AMERICAN IMPRESSIONS

A LETTER TO THE *London Times*

BY THE LORD BISHOP OF LONDON

I HAVE now almost completed the main object of my visit to the United States, which is, at the request of the bishops of the American Church, to "give a Christian appeal" to their chief universities. I have just addressed 2,000 students here this morning, making the seventeenth university I have visited. I start tonight 700 miles for Sewanee in the extreme South; then with the two in San Francisco which I shall visit on my way to Japan I shall have completed the twenty which is all that can be brought into the time.

I began my tour through the huge Middle West after leaving Canada, with Ames, Iowa City, Illinois, Madison, Chicago, Northwestern, Michigan, and then went on to the Eastern universities: Harvard, Brown, Trinity, Yale, and Columbia. Now I have come *via* Princeton, Pennsylvania, and Washington to this well-known Southern university of Virginia, the most English state of all, where they cherish the landing in the James River in 1607 as the true beginning of America rather than the landing of the Pilgrim Fathers at Plymouth, which took place thirteen years later. It was the 300th anniversary of the Church in 1907 which I came over to keep in Richmond, bearing with me a much-appreciated Bible from King Edward VII.

Now what has been remarkable this time has been the wonderful welcome these young students, both men and women, have given to a voice from the old Church and the old country, proclaiming the Christian message as the only secret of the success of *their* future as it has been of *our* past. Not only have they rolled up by the thousand to hear it—even in the Middle West, where, in those great state universities in which no religion can by law be taught, the audiences numbered from 3,000 to 5,000—but they have poured in to see me afterwards in such numbers that it has been hard to find time to see them all; this will be an encouragement to those who are apt to take a pessimistic view of the youth of today.

But it will be probably of more interest to your readers to hear of the currents of opinion which I have found on such burning questions as the payment of the debt, joining the League of Nations, and the general attitude of the United States to Great Britain and of Great Britain to the United States, which at their request I have freely discussed at a great meeting of the Pilgrims (600 men) in New York, and at four meetings of the English-Speaking Union at Chicago, New York, Philadelphia, and Washington.

SUFFERING CAUSED BY WAR DEBTS

Of course, I did not interfere with politics in any way, and scorned the idea that we would ever come, hat in hand, and ask for any diminution of the annual sum which we had undertaken to pay; but I thought it right to bring home to that huge gathering of rich men in New York what it meant in concrete suffering and at what an awful cost of lost homes and overwhelming taxes the old country was meeting its obligations. I have reason to know that what I said made a great impression on many of those present.

There are two views in America about the late war. The Middle West, from the safe distance of 1,000 miles from the coast, hold that they never were in the least danger themselves, that they came into the war out of pure kindness, Christianity, and charity. More experienced men like Dr. Murray Butler said in a fine phrase in introducing me that England was, during those three years, as usual, "guarding the gate of the House of Liberty."

LEAGUE OF NATIONS

Then with regard to the League of Nations I, of course, did not ask the United States to join the League of Nations—it was not my place to do so; but I pointed out, what seemed news to some of them, all that the League of Nations already has done in stopping five wars, repatriating 500,000 prisoners, shortening hours of labor, establishing a system of international law, and rescuing Armenian girls from Turkish harems. My argument was that if, as all agreed, the English-speaking nations were to avert another war, it was far better to try, as at Geneva, to get the nations of the world to agree not to fight than to threaten them with financial ruin if they did.

My own belief is that, while there is a strong minority, cutting across all parties, in favor of joining the League, now that it has been made a political question, there is no immediate prospect of any action being taken; George Washington's phrase about "entangling alliances" is cherished, like everything else which relates to his memory, with great tenacity. But what I do think might be done is for the two nations to agree not to use irritating language about one another. The school books which still teach the young in some parts of America to hate England ought to be burnt, and others introduced on the lines of our own Mr. George Trevelyan's *History of the American Revolution* or Sydney Fisher's (of Philadelphia) excellent book on the same subject.

I frankly tell them how irritating it is to Great Britain to be classed with "Europe" as if we had no more connection with America than Russia or Poland, whereas, on our own part, the less said about "drawing Shylock's teeth" the better.

I am convinced that with care, and with mutual explanations on disputed points, our two great English-speaking nations may be held together in the bonds of trust and affection, and that the feeling of brotherhood, which characterized the morning when we welcomed in St. Paul's Cathedral the entry of the United States into the war, may be regained; it would indeed be sad if the words of Browning came true—

"Forced praise on our part—the glimmer of twilight,
Never glad confident morning again!"

I believe that such a morning may be regained.

Yours faithfully,

University of Virginia, October 31.

A. F. LONDON.

TWELVE WORLD HEROES

SOME TIME ago, a competition was established among high school pupils the world over, through an offer by Clement M. Biddle of New York, of \$1,200 to be divided among the writers of the twelve best essays on world heroes. Competing schools were at liberty to vote on the twelve historical characters most fitted for permanent honor, and each school was allowed to contribute an essay on each of the heroes it had chosen. It is stated that about a thousand schools, situated in every part of the world, and perhaps a half million students, took some part in this selection of names and in writing the essays. It is rather curious to learn that after eliminating a considerable number of schools because of failure to meet conditions, there were registered as eligible to have their schools counted, 563, of which only 195 were in the United States and 368 in other countries, notwithstanding which, five of the twelve characters selected were chosen from American history. The following are the twelve characters chosen: Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, and George Stephenson.

Portions of the prize essays, together with a handsome portrait of the subject of each, are now published in the form of a calendar for 1927 in very attractive form. The pages are 18½ by 11 inches, and the workmanship is of the highest character. The calendar is published in behalf of the National Council for Prevention of War and is sold at fifty cents per copy, which must be very considerably under the cost of production. Copies may be obtained from The World Hero Calendar Department, National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

THE ADVENT COLLECTS

(Continued from page 221.)

of our Lord. The 80th Psalm is Israel's anguished cry in captivity. The Church is now God's Israel, and this fourth collect is her anxious cry in times of affliction. We want what the Psalmist wanted then—a fresh vision of God, and a spiritual revival. In the first section of the Psalm, God is called "Elohim" (v. 4). In the second section, He is called "God of Hosts" (v. 7), because He can marshal all the hosts of heaven and earth to do His will. In the 19th or last verse He is called "Lord (or Jehovah) God of Hosts." The Psalmist builds his appeal on Jehovah, the Covenant God of Israel. The Jehovah of the Old Testament is the Jesus of the New. Jesus is the only hope of a bewildered, sin-burdened world, and the four Advent collects introduce the study of His life.

How the Church was Planted in Minnesota

By Mrs. H. C. Theopold

Reprinted from the *Minnesota Missionary and Church Record*

IN 1835 the Rev. Jackson Kemper was consecrated the first missionary bishop of the United States. No bishop of the Church had ever entered upon a field of such unlimited extent. He was Bishop of Indiana, Missouri, and Wisconsin, and of all that vast territory out of which have since been carved the states of Minnesota, Iowa, Kansas, and Nebraska. There was not one mile of railroad west of the Allegheny Mountains, Chicago was a frontier post, Milwaukee a village. For eleven years the Bishop had no home.

He traveled over his vast diocese on horseback, on foot, in boats, and in lumber wagons. He preached in log cabins, in schoolhouses, and wayside inns.

In 1843 he made his first visit to the territory of Minnesota, coming up the Mississippi River on a steamboat from Galena, Illinois, to what was then called "St. Peter's of Iowa." the army post which we know as Fort Snelling. He came to consult with the post chaplain, the venerable Father Gear, about the advisability of starting a mission to the Indians, but apparently the time was not ripe, for, after a brief sojourn, the Bishop went back and did not come again into this corner of his diocese until five years later, when he came to the pioneer river town of Stillwater and confirmed four people there, marrying two of them.

During these years the tide of immigration began to flow from the East into the Northwest. With it came one of the most forceful and romantic figures in American Church history, the Rev. James Lloyd Breck, a gentleman of distinguished family, commanding presence, scholarly attainments, great personal charm and magnetism, and afire with missionary zeal. He saw that one great need of the new West was a theological school where men could be trained for the ministry in the environment where they were to work, and he founded Nashotah House at Nashotah, a little west of Milwaukee in the Waukesha lakes region. It was supported almost entirely by gifts from eastern friends and relatives of Mr. Breck, to whom it was said that, sitting on a stone by the roadside or in a rude shanty, by candle light, he could write such vivid and appealing letters that his missions were kept alive by the responsive offerings which came in the daily mail.

In 1849, soon after Bishop Kemper's second visit to Minnesota, Mr. Breck determined to resign his position as president of Nashotah House, to their great consternation, and to plant a new mission in the wilds of Minnesota. Accordingly he presented his resignation and went home to New York for the winter. Here he was joined by the Rev. Timothy Wilcoxsen of Connecticut and the Rev. J. Austin Merrick of Philadelphia, who desired to assist him in his new venture, and on Trinity Sunday, 1849, in the Church of the Holy Communion, New York, these three were organized by the Rev. Dr. Muhlenburg, rector of the church, into the "Associate Mission for Minnesota."

The three then set out for their new field and reached Prairie La Crosse late on a Saturday night in June. The next day being the 24th, and the festival of St. John Baptist, they paddled across the river in a small bateau, landing on the Minnesota side a little above La Crosse, there celebrating the sacred Mysteries, and Mr. Merrick preached upon the subject *Pro Deo, pro ecclesia, pro hominum salute*, and the associate mission took possession of the territory "for God, for the Church, and for the salvation of men."

In this simple yet picturesque way did Mother Church enter into Minnesota.

THE territory to which the missionaries had been assigned comprised only three villages with less than fifteen communicants in them all: St. Paul with about 1,300 inhabitants, St. Anthony Falls, now Minneapolis, with 250, and Stillwater

with about 150. Mr. Breck selected St. Paul as the center for his missionary and educational work, and early in the week following their arrival, purchased a parcel of ground on the bluffs in the rear of the town and pitched a tent for temporary shelter. He next contracted with a carpenter to build a small frame cottage at a cost of \$150, including all materials.

These arrangements made, the three clergymen blithely set off to walk to Stillwater, only 30 miles away, to arrange for a service on the following Sunday.

Space and time forbid us to follow the fortunes of the missionaries: They lived in their little house, gathered children around them and started a school, cooked their own meals, washed their own clothes, had daily prayers, and a weekly Eucharist. They walked in every direction, establishing stations at St. Paul, St. Anthony, Stillwater, Cottage Grove, Point Douglas, Willow River, and Prairie La Crosse. By the close of the second year they were ministering to seventeen mission stations, and Mr. Breck began to listen to the cry of the red men of northern Minnesota to establish a mission amongst them. The Indians seemed ready, and some of their chiefs anxious, to hear more about the white man's God, so, in the spring of 1852, Mr. Breck left his associates in St. Paul and traveled up into the Indian country to establish a mission at Gull Lake, near Brainerd. He called it St. Columba. He established later another one at Leech Lake. These, like all of his work, were supported mainly by offerings in the daily mail, and his band of helpers was increased by Miss Mills, whom he afterwards married, Miss West, and Mrs. E. Steele Peake. He and his tiny group of intrepid workers remained until they were driven away by the growing hostility of the Indians, whose temper was sorely tried by the treatment they were receiving from the government.

Now to shift the scene a little. In 1835, about the time that Bishop Kemper was consecrated, a French trader living at Mendota named Alexander Faribault decided to take a trading trip to the southward where a large band of Sioux Indians was encamped on the shores of Cannon Lake. The tribe were the Wahpekutas—Leaf-shooters—so-called because they could sever a leaf from its stem with their slender feather-tipped arrows. So pleased was Alexander Faribault with the beautiful lakes and the pleasant game-filled valley, that he decided to locate a trading post a few miles to the east of the Tepee Tonka, or big village on the lake shore, and a settlement sprang up around him and took his name.

The plan of Mr. Breck's associate mission had always included the establishment of schools, and he had even contemplated a university; so when the Chippewa mission broke up, he turned his mind toward his original plan. Together with the Rev. Solon Manney and Mr. Peake, he set out on a voyage of exploration to find a suitable place for his schools. They were unanimously agreed that Faribault, now grown to a sizable hamlet, settled mostly by New Englanders, was the strategic point, and Mr. Breck went east once more to interest Church people and solicit funds for his new project.

On returning, he sent Mr. Peake to the Indian mission, placed Mr. Manney in charge of the missionary work, and set about building the "Bishop Seabury University," as they decided to call it. Mr. Faribault generously gave five acres of land adjoining his own handsome residence on the bluffs east of the river, and Mr. Breck built his mission house just about where Seabury Hall now stands. He called it Andrew's Hall. It had three wings, one for his own home, one for the teachers and white boys who were studying for the ministry, and one for the Chippewa Indian children he brought down from the north to educate.

Another mission house and parish school were built down

town on the block where our Central School now stands and here Dr. Manney lived. On the arrival of Bishop Whipple in Faribault in 1859, he found a large and flourishing day school and two candidates ready to pass their canonical examinations for holy orders. Dr. Breck had very definite plans for the gradual development of a school for girls, a school for boys, and a theological school, and the Bishop at once entered with all the earnestness of his hopeful nature into the work, although he saw the necessity of modifying the plans of the founder.

His very first step was to secure a legal organization which could "receive, hold, and apply gifts for educational and religious purposes" and administer the affairs of such an organization in a duly authorized manner. The Bishop Seabury Mission was incorporated under the laws of Minnesota on May 2, 1860, the incorporators being Henry B. Whipple, James Lloyd Breck, Solon N. Manney, and E. Steele Peake.

The trustees found an increasing demand for these schools, so the younger boys were placed under the charge of the Rev. James Dobbin, and Shattuck School was founded. At the suggestion of Mrs. Whipple, the Bishop's own home was altered and enlarged so that thirty girls could be accommodated. It is, therefore, now sixty years since our Church schools in Faribault were founded. For a long time they were supported as mission schools largely by contributions from devoted Church people in the East, but for many years now Shattuck and St. Mary's have been self-supporting though never money-making. The aims of their founders have remained unchanged, their standards unlowered. The faculty and student body of Seabury have contributed eight bishops to the American Church and men and women educated at Shattuck and St. Mary's have been the leaders in many a community of the Northwest.

RESERVATION IN A RURAL PARISH: A PRACTICAL EXPERIMENT

BY THE REV. HAROLD P. KAULFUSS,
Rector of Trinity Church, Granville, N. Y.

RESERVATION came about in Trinity parish, Granville, as a result of a need. A small chapel had been built out of an old choir room in order that it might be possible to have weekday services in winter, and also to have a place for the primary class on Sundays, as the Church school had to meet in the church. In the fall of 1922, the sister-in-law of one of the vestrymen was ill. Her brother-in-law suggested building a tabernacle for the chapel in order that she might have her communions frequently. It was difficult to arrange for a celebration for her as she was too ill for the complete service and it was never possible to tell in advance when she would be able to make her communion. The tabernacle was quickly built, and from then on, the Blessed Sacrament was always at hand when needed. Until her death, this good woman was communicated as often as she wished. Even in this small parish there were other calls for the Sacrament by the sick, when it would have been next to impossible to have a service.

The Reserved Sacrament also proved a great convenience in other ways. Occasionally some one would faint or for some other reason would be compelled to leave the church just before communion. By waiting until after service they were able to receive communion without the priest being compelled to celebrate again. I recall this happening twice when I was taking a service in a neighboring parish, and I should have been late had I had to celebrate or even consecrate again. I have communicated people who made a mistake in the hour of service. They would simply say the General Confession and receive Absolution and then make their communions. There were times when a service was scheduled and no one came; the priest was not deprived of his communion. Upon at least one occasion I was so ill I feared to go through with the whole service, but because we had the Reserved Sacrament, without the risk of irreverence or injury to the priest the faithful two or three who came out were not deprived of their communions. When I was seriously ill and sent for a brother priest twenty-three miles away, he was not compelled to drive that distance without his breakfast in winter weather, because he had the Sacrament here.

Another use was made of the Sacrament. It was a center of devotion. There the priest was wont to spend a part of each

morning and came away strengthened and calmed by the Sacramental Presence. The glowing flame testified to priest and people that the church was the heart of the parish and there dwelt the living Christ. The Living Presence changed the whole atmosphere of the church. In that Presence knelt men and women in thanksgiving after they had been cleansed from their sins. To that Presence went men and women for comfort and peace as they learned the joy to be found there. Of course they had to learn, and some learned slowly, and many of the parish never learned at all, and perhaps never will learn though the Presence be restored. On weekdays in Lent, after a brief service and address in the church, the boys and girls, with interested adults, marched into the chapel, knelt down, and sang,

"Therefore we before Him bending
This great Sacrament revere."

At the close of this hymn, the Litany of the Blessed Sacrament was said.

"O Saving Victim, opening wide
The Gate of Heaven to man below,"

was sung, and after a prayer or two, they marched out, inspired, singing Go Forward, Christian Soldier.

So was the Blessed Sacrament used in Trinity Church, Granville. We have no hesitation in declaring that we wish the Reserved Sacrament was a center of devotion, as well as a convenience in communicating the sick and the well.

Since July 1925 we have not had it, because then our chapel was taken to make room for a splendid used organ that was given us through the kindness of St. Ann's Church, Amsterdam. One to whom the Sacrament had meant much remarked, "Yes, we have a splendid organ, but what a price we paid for it!" That shows what the Reserved Sacrament in the chapel meant to at least one person.

We are only a poor mission parish, and during winter, except in Lent, we have no weekday services because we can not heat our church. Until we have a chapel we are therefore deprived both of weekday services in winter and of the Reserved Sacrament. A small chapel, possible to heat separately, can be built into the church for between \$800 and \$1,000. We hope that sometime in the future we can do something for ourselves, and perhaps that some one interested may be found to help us build a chapel, that our weekday services and the Sacramental Presence may be restored. We believe it desirable to have the Sacrament reserved in the chapel rather than in the church for the following reasons: (1) As a matter of reverence; (2) Because the Bishop so prefers; (3) Because we wish the Sacrament used as a center of devotion; it cannot be so used in winter in a cold church; (4) Because in a small chapel apart there is a feeling of nearness to our Lord one does not find in a big church. There is a feeling of drawing apart with Him which is of great help in developing the spiritual life.

This concludes our testimony. We cannot look at the Reserved Sacrament from a theological, legal, or controversial standpoint. We can only consider it from the practical and religious standpoint. From experience we know its intense spiritual value. For us the Blessed Sacrament is not something to be argued about.

VIA VITAE

The way of Life is strange—beyond the scope
Of our slight intellect. We call it fate
And in our ignorance so vast we wait
For luck and charms to win for us the hope
That brings us joy. Though faith, a slender rope,
Leads ever up to light, we learn so late
How feeble is the trust of which we prate;
If chance were all, 'twere vain, indeed, to grope.

And so we live from day to day in dread
Of something, though we know not what it be.
By day we scorn our fears in darkness bred;
By night we pray for immortality.

Far better were it could we only know
That peace for us in love and truth will grow.

—JOSEPH L. PARKER

RAISING MONEY FOR ST. LUKE'S HOSPITAL, MANILA

By MRS. THOMAS N. ROSS

THE woman's board of St. Luke's Hospital, under the Church's mission at Manila, P. I., has put and kept the hospital in excellent condition since January, 1926, by a somewhat unique way of raising funds. An annual carnival in Manila brings people to the city from various parts of the islands, and exhibits of native work and industries are shown, such as demonstrations of the cocoanut from tree to commercial product, hemp from plantation to consumer, and basketry in all its stages. Igorot baskets with wide-spreading tops; the popular Baguio luncheon-sets, Bontoc gee-strings, Sagada tapis, Bogobo beaded garments, Moro head-dresses of brilliant coloring, woven materials joined with the stitch peculiar to the Tinguians, and the flowered designs of the Filipino-made *jusi*—each is typical of the people or place from which it comes, and interesting both to the buyer and the seeker after novelty. The carnival is always well attended, and through the courtesy of the officials the woman's board held in connection therewith an unusual type of bazaar, called for want of a better name, a "rummage sale." Members of the board personally canvassed manufacturing establishments of the city, the wholesale and retail stores, and obtained donations from individuals. Everything imaginable and unimaginable came in response: Philippine embroideries, perfumes, books, hats, dresses, household furniture, and shoes, packing cases filled with them, forming an endless procession that troubled our waking hours and reappeared before us in our sleep. To the newcomer doubts arose as to who would buy hats and shoes in a land where women go with uncovered heads, and both men and women clatter along the streets in heel-less *chinelas*, but after scenes of wild bargaining the tables were swept clear, the furniture rode away in *caratellas*, drawn by equally tiny horses, bundles bigger than their bearers departed, and a tired board under the protecting eye of the United States army counted up their gains. The proceeds were quickly converted into new sterilizers, electric fans, trays, renovated mattresses, an amazing amount of household linen, refrigerators, blood-pressure and transfusion apparatus, mosquito nets, cribs, and a wide variety of other necessities, running all the way from kitchen utensils to flower pots and a skeleton, new floor supports and veranda repairs, for in this tropic land a battle goes on daily against the ravages of an ever formidable and destructive army of white ants. The board, in turn, each month visits the hospital and the compound—refreshingly green and bordered by a quaintly winding *estero*; they donate quantities of reading matter for the English reading patients and for the waiting room; take part in the work entailed by an effort to carry cheer to staff and patients; and send each year to China and the States for articles to be sold for the benefit of the hospital, it being a matter of course that any absentee member, on furlough or home-bound trip, shall buy and send back donations for that purpose.

We are not at all envious, far from that, when we read of schools and churches at home where organs, carillons, or other beautiful memorials, running up into the tens or hundreds of thousands of dollars have been installed, but we cannot help but wonder why it does not appeal to some one to erect a modern memorial hospital of cement—therefore ant-proof, lasting, and very much needed—out here where money goes two and three times as far: half way round the world, where its beneficent influence could almost circle the globe as it responded to the needs of natives and foreigners alike.

A METAWAGAN

By WILLIAM Y. WEBBE

ANIMALS have a variety of uses and attributes and in their more noble characteristics afford a ready way of symbolizing great ideas or large bodies. Thus we have a barnyard fowl to represent France; we have the Russian bear, the British lion, the American eagle, and so on. Lower in the gamut we have the tiger and the goat. As we ascend the scale we encounter those fearful beasts spoken of by Daniel and St. John, and we hear that extraordinary choir in which the four parts are full of eyes within—that is, having some perception of what they are singing about, a condition far remote from most earthly choirs.

Every occupation is capable of being translated into language and meaning of eternal significance. There is no reason why we should not be able to say, "The kingdom of heaven is like unto a man wrapping up a package and sending it to another place, which, when it is delivered, often bears but little resemblance to the form in which it was originally sent." Intercessory prayer is to some extent like the postal system: if things are somewhat metamorphosed in transit it is due largely to our ignorance or carelessness.

The beginning of sorrows is generally coincident with the



ST. LUKE'S HOSPITAL, MANILA

discovery of the etymology and orthography of the word Noah's-ark. Hitherto the happy possessor of that immortal toy has always supposed that it was not a compound word but a simple one that defied spelling, just as certain folk-songs refuse conformity to musical notation. When the delightful and mysterious sound is coldly reduced to two words not a little disappointment mingles with astonishment. There is also a lurking feeling that there is

some impropriety because the obvious fact about the fascinating plaything, that which crowns the work, its *raison d'être*, in short, the animals, is not referred to, whereas Noah occupies the seat of honor—and who ever saw him in a Noah's ark?

There is some ground for this criticism when we reflect that the ship exists not for the crew but for the passengers. It makes no difference if you point out that in numbers the crew is far from being a negligible factor. The plain common sense of it all is that the crew is doing its work where it can do it best—out of sight. Most of the readers of religious literature are in that category and fill that position.

Anyone who has read Francis Parkman's account of the Jesuits in North America and wants to see some of the simple originals of that amazing tale will find them in *The Jesuit Relations*, published by Albert and Charles Boni; it would make a splendid gift. As a tonic to moribund Christianity and as an encouragement to the endurance not merely of lack of some of the latest conveniences of an indulgent age but of the most appalling suffering of body and mind the book has scarcely a superior. But in making our plans for gifts at the Christmas season let us not forget the Christ Child. It is worth considering if there may not be the likelihood that what would please a normal child would please Him also. The wonderful menagerie of all sorts and conditions of men might be depended upon to give Him endless joy and could be presented to Him in a simple act of intercession at His crèche where He lies with the ox and the ass standing by.

Among the more happy anecdotes in the Jesuits' work of converting the American Indian is the one about the savages in New France who wanted to send a present to Monseigneur the Dauphin. When they handed it to the priest for delivery to the King they had the wit to say, "It is not a present that we make him, for his riches are far greater than ours; but it is a *metawagan*—a small toy to amuse his little son."

TRINITY PARISH, NEW YORK, ASSISTS RUSSIAN CHURCH

BY THE REV. THOMAS BURGESS, D.D.

TRINITY PARISH, New York City, has come to the rescue of Metropolitan Platon and his Russian people in a most wholehearted and practical way. Recently work was begun to transform two-thirds of St. Augustine's Chapel on Houston Street into a Russian Cathedral. Trinity vestry has voted \$30,000 for this purpose, and also \$2,500 a year to provide Metropolitan Platon with a residence, and is renting the church to the Russians at a dollar a year. A huge sound-proof partition is being erected, on one side of which will be the Russian Cathedral, and on the other, the former chancel, will be the church for St. Augustine's congregation. Also, the staff of Houston House, the great social service work that is being carried on under the New York City Mission Society in the parish house next door to the church, is coöperating effectively with the Russian clergy and lay leaders.

In this undertaking Trinity Parish is doing perhaps the biggest piece of missionary work ever done by any of our parishes. The Russian Church has long desired the opportunity of gaining a foothold in this part of the city, the lower east side. Thousands of Russians, entirely out of touch with their Church and with all uplifting influences, live in this section. Now they will have a religious and social center, under the direction of their own Church leaders, with the wholehearted backing and coöperation of our Church. It also means the stabilizing of the Russian Church throughout America, and the confirmation in the eyes of the Russian Orthodox of the position of their great spiritual leader, Metropolitan Platon.

It is interesting to know that a number of the leading Russian émigrés, some of noble birth, such as Princes Gargarin and Obelinsky, the inventor Sikorsky, and the composer Rachmaninoff, have been active, and have devoted much time to helping their Church in its difficulties, and are overjoyed with this practical expression of our Church's friendship. Russian artists in New York are competing for the decoration and wall paintings of the new Cathedral.

Last May, the National Council passed the following resolutions:

"Resolved: that the National Council of the Episcopal Church has learned with regret the necessity which led the Court of Appeals of the State of New York to issue a decree which removed from the jurisdiction of the Metropolitan Platon the parishes of the Russian Orthodox Church in the commonwealth of New York, and hereby expresses its sympathy to the Metropolitan Platon and the members of the Russian Orthodox Church.

"Be it resolved, that we commend the clergy and congregations of the Russian Orthodox Church located in the several dioceses to the fraternal interest of the bishops and clergy thereof; and suggest that in the event an effort to remove any of these parishes from the jurisdiction of the Metropolitan Platon be made, advice be sought from the Presiding Bishop.

"Be it resolved, that inasmuch as the Russian Church has turned to the Episcopal Church for advice and direction in meeting the difficulties likely to arise from this situation, we approve any proper steps taken by any officer or officers of the Council acting with the advice of the Presiding Bishop, to aid the Russian Orthodox Church in the crisis it is facing."

Acting on this authority, the officers of the Foreign-Born Americans Division of the National Council have been active in their coöperation with the Russians, and have been in constant communication with Trinity Parish and the Russian leaders in bringing about this undertaking.

The following statements have been given out by Bishop Manning and Metropolitan Platon:

From Bishop Manning:

"The Russian Church in America has long ministered faithfully to the spiritual needs of its people under the leadership of the Metropolitan Platon, who represents the Church of the Russian people, and has the loyal allegiance of the members of his Church in New York and in all North America. The Court of Appeals of the State of New York found itself recently under the necessity of rendering a decision which gravely endangers the Russian Church in our land, and places their Cathedral in this city in the hands of one John Kedrowsky, an appointee of the synod of the so-called 'Living Church' in Russia.

"By this decree the Metropolitan Platon and his people are deprived of the possession of their Cathedral in this city, and are threatened with the loss of their other churches in this

state and all over the United States. The Russian people, however, continue to give their whole allegiance to Metropolitan Platon, and to follow him as their true spiritual guide and leader. Not even one per cent of the hundred million communicants of the whole Russian Church are followers of the 'Living Church' or its synod. It is a hard experience for the Russians in this city to find themselves ousted and dispossessed by the representatives of those who have used every effort to destroy their Church in Russia.

"In this emergency, when they are deprived of their Cathedral, which was their ecclesiastical center in this country, I am deeply thankful that Trinity Parish has come to their relief and has provided a Cathedral for Metropolitan Platon and his people at St. Augustine's Chapel, on Houston street.

"In doing this, Trinity Parish has manifested the sympathy which the Episcopal Church feels with the people of the Russian Church in this great misfortune which has befallen them, and has also rendered an important public service. From the standpoint of citizenship, as well as religion, it would be a disaster for the Russian congregations throughout our land to be brought under the direction of the present Soviet government, and thus become centers for the spread of communistic and atheistic propaganda.

"The rector and vestry of Trinity have had my fullest support in this action which they have taken to provide a spiritual home for the dispossessed Metropolitan Platon and his people of the Russian Church.

"I am glad also that the rector and vestry of St. Andrew's Church, Harlem, have given their aid and support to the Russian Church by providing them with a place for worship in that part of the city, during this trying experience."

From Metropolitan Platon:

"By decision of the courts, we have been deprived of the use of our Russian St. Nicholas Cathedral in New York. I left it, followed by my flock. We had no place to go, when Trinity Church opened to us the doors of St. Augustine's Chapel, and decided to transform its greater part into a Russian Cathedral. Our feelings of deepest gratitude can be understood when it is realized what great moral support this act of genuine Christianity on the part of Trinity Church has given us at this critical moment. By this act, they have emphatically reflected the American people's belief in the truth of the Russian cause against Bolshevism, and the trend of their sympathies.

"Architecturally and by its proportions, St. Augustine's Chapel is extremely well fitted for the religious needs of the Russian Orthodox people. To this will be added the decoration and wall painting of the new Cathedral, which will be executed by Russian artists.

"I want to emphasize how deeply we appreciate the fact that in transforming an Episcopal church into a Russian Cathedral no Christian altar is being destroyed. The old St. Augustine's altar will stay where it is, and religious services of the two denominations will be held separately and independently, but under the same roof.

"This is also why I feel sure that the spirit of coöperation and good will will prevail in our future social work among the Russians which so thickly populate the neighborhood of St. Augustine's.

"Many things are passing and will be forgotten, but this generous act of Trinity Church will always live in the grateful memory of the Russians."

IN DOMINO CONFIDO

Trust very greatly
In the Sacred Heart:
From things below it
Shall the joy depart.

And least on friendship
Set thy heart's desire:
With the sun's sinking
Human love shall tire.

But cling thou closely
To the Saviour's love:
Leave all things earthly—
Seek thy peace above.

—ETHEL MILLER.

LET US have courage and confidence. Our wills can do nothing without God's help, and God will not help us without fervor on our part. Let us pray God to kindle the sacred flame of fervor within us. The living influence of JESUS sent out the Apostles, not only to preach, but to console the world, to help soften the miseries of humanity, to comfort and help troubled souls; and, therefore, the more we are united by fervor with the Will of God, the more we shall participate in the powers of consolation, and the more He will give us of His Grace to help others among whom we are thrown in our daily life.—*Selected.*

CORRESPONDENCE

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

THE WORD "MASS"

To the Editor of *The Living Church*:

DURING THE last several months there has been quite a lot of correspondence in our Church press with reference to the use of the word "Mass" to designate the service which the Prayer Book calls "The Holy Communion."

A few years ago, in an old scrap book, I ran across a letter written about twenty-five years ago to one of our Church papers (I don't know which) by the Rev. Lloyd E. Johnston, then rector, now rector emeritus, of Grace Church Parish, Louisville, Ky. Fr. Johnston's explanation of the origin and meaning of the word is the best that I have seen, and it occurred to me that others would like to read it also.

I am therefore handing you a copy of this letter and will greatly appreciate it if you will publish it in your Correspondence column.

J. G. MINNIGERODE.

Louisville, Ky., December 10.

[ENCLOSURE]

ORIGIN OF THE WORD "MASS"

YOUR ARTICLE of last month, under the above heading, having caused surprise among some who have spoken to me of it, it may be that others would like to hear further concerning it.

It is generally conceded that the origin of the word is uncertain. Your author takes a possible translation of the Latin "*Itte, Missa est,*" but not the generally accepted one. An equally correct translation is "Go, the *missa* is over," and this refers us to by far the more probable derivation of the word *Missa* as coming from the Hebrew word *Missah*, a sacrifice; this word *Missah* is derived from the radical *Mas* which signifies the tribute or homage paid by an inferior to his sovereign. The use of the word "Mass" therefore implies the offering of sacrifice by man to God.

The first English Prayer Book retained the word, but it was afterwards omitted because the English Church had obscured the idea of sacrifice in connection with the Holy Eucharist.

Now that better days are upon us and our branch of the Church is more and more regaining her hold upon Catholic truth, the use of the word is becoming every day more common and the fact that we have a Christ-given Sacrifice to offer to God the Father is emphasized by such usage.

The Holy Eucharist is "the one great Offering," "the Christian Sacrifice," "the unbloody Sacrifice," and as often as we sing our beautiful hymn No. 228 we give exactly the same expression that we convey by the word "Mass."

"And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice."

Such use is not in any sense "Romish" but simply a return to the use which is a part of our heritage as members of the Catholic Church.

(Signed) L. E. JOHNSTON.

HENRY VIII VINDICATED BY THE ROTA

To the Editor of *The Living Church*:

AT LAST POOR OLD HENRY VIII has been vindicated by the Roman Catholic Church! And in good measure! We have waited long for that Church to acknowledge the truth, that it was not a divorce Henry wanted, but an annulment from a marriage he was forced into as a boy, a marriage he protested against, and lodged the same protest with Bishop Fox of Winchester. Yes, we admit that Henry seems to have forgotten his protest, that he had children with the dour Katherine. Who can blame Henry that in trying to get rid of Katherine, when the Church would not listen to his plea of being sold into a marriage for her dowry, he tried to find some other grounds, that it was unscriptural to marry a deceased brother's wife?

May Henry rest in peace now. The Marlborough annulment has settled the question. No longer will a Roman priest

dare to mention controversially "Henry's divorce." Consistency, thou art a jewel!

I have on my desk a letter from a Roman Catholic who married a divorced Episcopalian, asking me to find out if the former wife was not coerced into the marriage; if so, the Roman Church will recognize her marriage!

Moorhead, Minn., December 9th. (Rev.) S. J. HEDELUND.

SPORTSMANSHIP IN THE CHURCH

To the Editor of *The Living Church*:

THERE IS A LACK of sportsmanship within the Church: one reason for the critical attitude of youth toward it. Mr. Scratchley wrote some time since, that "sincerity" is a characteristic of the young people of today. He is quite right. They are not hypocrites. They have a code of ethics. It is *sportsmanship*, and woe betide the transgressor. One is not a "good sport" who gets a halfback from a rival football team. Neither is one a "good sport" who leaves another in the "lurch."

The term, sportsmanship, is all inclusive. It is the golden rule plus. To illustrate my contention. I give you an incident: St. X's church is having a missionary campaign to spread Christ's Kingdom. St. X also wishes to improve its music and it offers larger salaries to singers in a neighboring church. The neighboring choir has its Christmas music well under way. The choral Eucharist is half learned and carols have long been practised for an Epiphany festival. Need I write the comments of a young college graduate?

I have learned subsequently that this method of procuring voices is not unusual. Boys are trained by hard working choir-masters only to have them plucked from their fold by a richer parish.

I can hear one of those same small voices saying, "Why don't you practise what you preach?"

P. HARRIS.

New York City, December 8th.

PRAYER FOR THE JEWS

To the Editor of *The Living Church*:

A JEW WOULD have to be very much a Christian not to resent the classification in question and not to mistrust the spirit consenting to it. [THE LIVING CHURCH, December 11th, page 191.] A prayer, the terms of which must be analyzed to prove that it is not intended to be offensive, is, I for one venture to submit, outlawed in that fact. I have never been able to read it without a shiver of protest and would use it under no conditions.

Many times have I had Jews in a Good Friday congregation. Supposing I had unwittingly voiced this grouping at such a time, violating the elementary canons of hospitality, I should feel bound to go to my Jewish friend and explain that no offense was meant, and face his inevitable aversion.

A collect for the Jew if you will, but not in terms calling for explanation to vindicate them. I owe too much to the Jew past and present, yes, and future, not to want to isolate him in my prayers: my blood kin in the Jehovistic fellowship at least; no casual differentiation.

Surely we owe no less than that to these our brethren of the elder dispensation, which in common with them we reverence. If we are to be specific in the objects of our intercessory prayers, then let us at least be adequately and appropriately specific.

Will one affirm that any grouping in standing order in the synagogue of "Christians, Turks, heretics, and infidels," would be accepted by said Christians as solicitous loving kindness and Pauline charity? Were I a Jew, the collect before us would be to me not a prayer but a thrust.

A first question should be "How will this strike a Jew, this prayer for him?" I can see the infidel himself and any ranking heretic noting the association with cynical astonishment at the absence of discrimination.

(Rev.) EDMONDS BENNETT.

Ensley, Ala., December 10th.

Do you wish to be free? Then above all things love God, love your neighbor, love one another, love the common weal; then you will have true liberty.—*Savonarola*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

MORE BOOKS FOR CHRISTMAS TIME

CHRISTMAS is not a time for controversy, and the Virgin Birth is, most unfortunately, a subject around which the spirit of controversy is apt to rage. Nevertheless, the publication at this season of *Was Christ Really Born of a Virgin?* by T. H. Yardley (Morehouse. \$1.50), is something for which we may be grateful. Mr. Yardley is not a professional scholar. He does not pretend to be. He has written a simple exposition of the grounds on which he believes in the Virgin Birth in the hope that this may be a help to fellow Christians who are puzzled in their minds about the place of this doctrine in the Christian faith.

There is a real place for such a book as this. Readers of *Science, Religion, and Reality* will remember Professor Eddington's delightful picture of the contrast between the way in which such an action as walking through a door appears to the plain man and the physicist. Just such a contrast might be drawn between the attitude of the ordinary Christian and the historical critic towards the Gospel narratives. The latter will require such a treatment of the Virgin Birth as that of Mr. Vincent Taylor in *The Historical Evidence for the Virgin Birth* (Oxford University Press, 1920), a book which in many details is a more accurate guide than Mr. Yardley's to the questions of historical criticism involved. But the ordinary Christian will find more help in Mr. Yardley's book, and will gain that most valuable form of confirmation in his faith which comes from a deeper understanding of its meaning. Bishop Fiske contributes a brief foreword to the book from which the following passage may be quoted:

"This brief essay can be read and understood by anyone who has given thought enough to the Christian faith to understand it at all. I hope the book may be put into the hands of laymen everywhere. It is wholly uncontroversial, free from charges of dishonesty and insincerity so frequently made against those who have not been able to accept the Gospel tradition. It is illuminating in its exposition of the essential connection between the fact of the Virgin Birth and faith in the Incarnation, and especially in its analysis of the striking congruity between the unique birth and the basic belief of Christians in the deity of the Lord Jesus Christ. It is sympathetic of doubt and difficulty, patient of misunderstanding, yet the treatment has a warmth of faith and conviction that is most compelling."

THREE "ST. FRANCIS" books came from the publishers too late to be reviewed for the sept centennial number of THE LIVING CHURCH. One is *Saint Francis: The Little Poor Man of Assisi*, by James O. Dobson (Revell. \$1.50), which is a plain account, very straightforwardly told, of the life of the saint. The matter is excellently arranged, and the facts are set out succinctly and clearly. To quote one paragraph will illustrate what we mean:

"Francis was no intellectualist. His mind, indeed, was keen and quick, but by temperament he was a poet and an artist, loving warmth and color, and clothing every idea in rich draperies of imagery which were of the fabric of his thought. He had neither taste nor capacity for the subtleties of the schools, and any suggestion of a dry, cold intellectualism was repugnant to him. But he was eminently endowed with that power of discernment which moves not by rational processes but penetrates to the heart of the matter by intuition. He had little knowledge, but much wisdom" (p. 94).

It is with diffidence that one sets out to criticize *Saint Francis: An Historical Drama*, by Fr. Cuthbert, O.S.F.C. (Longmans. \$1.75). Suffice it to say that though interesting to read, the play has little dramatic feeling, the dialogue especially being too stilted and formal for the stage. Then, too, one questions whether the charm and gaiety of the saint's character is as well brought out as, for instance, in Laurence Housman's *Little Plays of St. Francis*.

The Story of St. Francis of Assisi, by Elizabeth W. Grier-

son (Mowbray, Morehouse. \$2.25), is a new impression of a book first published in 1912, and is a "Life" for children. It is perhaps well enough known to need no further recommendation. It remains to say that the illustrations are good and the book attractively made up.

A Goodly Heritage, by Georgiana M. Forde (London: Church of England Sunday School Institute, 13 Serjeants' Inn, E. C. 4. \$1.00), and *A Child's Life of Christ*, by Mabel Dearmer (Morehouse. \$2.00), are both new editions. Both provide an example of how historical facts, so often dull to the childish mind, may be made interesting. When one remembers the word "primer" of one's youth, a Church history like Miss Forde's presents a marvel. Condensed though it is, it reads as easily as a tale of adventure. Mrs. Dearmer's book is eminently suitable for reading aloud to children, even those of five or six. The style of writing will hold their interest and the Great Story will be made vivid and real to their youthful minds. In a word, both books cannot be too highly recommended to parents, Sunday school teachers, and all who are engaged or who are interested in the religious education of children. It may be added that to *A Goodly Heritage* a new chapter on the development of the Church in America and the British dominions has been added.

The Children's Pilgrimage, a Christmas play, by Georgina Home (Mowbray, Morehouse. 30 cts.), strikes us as most suitable for acting round Christmas time. It has the merits both of simplicity and naturalness, and should be very effective when staged. Only the minimum of scenery and costumes is required, and the dialogue is short and simple and should be easy for the children to remember.

THE LARGER BOOK from which Miss Amy Cruse says her *Famous English Books* (Crowell. \$2.00), is adapted must be a useful and comprehensive volume, as this abridgment strikes one as being worthy of the same adjectives. It is well arranged and interestingly written, but surely it would be more useful, e. g., to teachers if there were footnotes naming the source of the many quotations in the text. True, this might make the book bulky, which it certainly is not at present. As Miss Cruse writes of famous books and not famous authors, this means that all mention of writers between Bunyan and Steele has been omitted. Keats is discussed under a chapter headed "Endymion"; might not Cowper have been included under "John Gilpin"? However, criticism such as this is perhaps invidious, and the book as a whole deserves nothing but praise.

"SINCE THE CHINESE consider themselves the only clever people in the world and regard their philosophy as incomparably superior to any Occidental religion, the arguments of missionaries have no effect upon them; since they understand no persuasion except that of force, they are quite responsive to the arguments expressed by rifles and machine-guns." Parents who are not afraid of the point of view of this familiar argument (either because they agree with it or because they trust their children to face things out for themselves), will be able to allow their sons to revel in Dr. Francis Rolt-Wheeler's *The Boy With the U. S. Marines* (Lothrop, Lee and Shepard. \$1.75). The author has lost none of his skill: Voodoo rites in Haiti, the "cleaning-up" of the island by the Marines, training at Quantico, battles of the Civil War and the World War, and operations in China, all are described in a way that makes the youthful pulse quicken and the youthful blood run high.

Church Kalendar



DECEMBER

FOR IN MY SOUL one hope forever sings; that at the next white corner of a road, my eyes may look on Him.—G. K. Chesterton.

- 19. Fourth Sunday in Advent.
- 21. Tuesday. St. Thomas, Apostle.
- 25. Christmas Day.
- 26. First Sunday after Christmas. St. Stephen, Martyr.
- 27. Monday. St. John, Evangelist.
- 28. Tuesday. Holy Innocents.
- 31. Friday.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST SUNDAY AFTER CHRISTMAS
St. Mary's Convent, Kenosha, Wis.

APPOINTMENTS ACCEPTED

CHARLES, Rev. R. E., formerly assistant at St. John's Church, Detroit, Mich.; to be rector of Christ Church, Adrian, Mich., December 10th.

COMPSON, Rev. FREDERICK J., formerly rector of St. Paul's Church, Sistrerville, W. Va.; to be priest-in-charge of St. Mark's Mission, Northumberland, and All Saints' Mission, Selinsgrove, Pa. December 10th.

DONOVAN, Rev. H. A., formerly on leave in U. S. A.; to be rector of St. George's Church, Cape Mount, Liberia. November 1st.

ENGLAND, Rev. HOWARD G., formerly chaplain of Sanatorium Chapel, Mont Alto, Pa.; to be priest-in-charge of Emmanuel Mission, Farmville, and St. Barnabas' Mission, Snow Hill, N. C. December 8th.

HODGINS, Rev. FREDERIC B., formerly rector of St. Margaret's Church, New York; to be superintendent of Orphans' Home at 168 Convent Ave., New York.

HOLSAPPLE, Rev. LLOYD B.; to be rector of St. Peter's Church, Peekskill, N. Y. New address, St. Peter's Rectory, Peekskill, N. Y. December 2d.

LANE, Rev. VERNON W., formerly curate of St. Paul's, Frederiksted, St. Croix, V. I.; to be priest-in-charge of Atonement, Quebrada Limon, Porto Rico. New address, P. O. Box 776, Ponce, Porto Rico. December 1st.

MILLER, Rev. HENRY S., formerly vicar of Epiphany Chapel, Washington, D. C.; to be assistant at Trinity Chapel, New York City. New address, 16 West 26th St., New York City. January 1st.

REED, Rev. W. J., formerly rector of St. George's Church, Cape Mount; to be superintendent of Vai-Gola-Dei district. New address, Bendo, Cape Mount, Liberia. November 1st.

ROBERTS, Rev. Z. B. S., formerly curate of St. George's, Cape Mount, Liberia; to be rector of St. Matthew's, Sasstown, Liberia. November 1st.

WEBSTER, Rev. STEPHEN; to be curate of St. George's Church, Cape Mount, Liberia. November 1st.

ZACHARY, Rev. GEORGE, formerly rector of St. George's Church, Griffin, Ga.; to be curate of St. Michael and All Angels', Baltimore, Md. December 5th.

RESIGNATIONS

CLARK, Rev. E. H., formerly chaplain of St. Helen's Hall, and vicar of St. Matthew's Mission, Portland, Ore.; to retire. New address, 1180 East 39th St., Portland, Ore., December 1st.

HYDE, Rev. ARTHUR P. S., as rector of St. Peter's Parish, Peekskill, N. Y.; to rest and recuperate. New address, 80 Greenridge Avenue, White Plains, N. Y., December 6th.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY.—On Friday, December 10th, the degree of Doctor of Sacred Theology on the Rt. Rev. CAMPBELL GRAY, D.D., Bishop of Northern Indiana.

NEW ADDRESSES

HALDEMAN, Rev. TOM, formerly 541 McCallie Ave., Chattanooga, Tenn. New address, 221 Broadway, Pueblo, Colo., December 8th.

HUNT, Rev. CASSIUS H., from 6320 Fir St., Indiana Harbor, Ind., to 3620 Fir St., East Chicago, Ind., December 1st.

WARE, Rev. S. S., formerly of Berryville, Va.; McLean, Va., December 10th.

WRIGHT, Rev. ERSKINE, formerly Rockland, Me.; Franklin, Tenn., December 1st.

CORRECTIONS

CALVIN, Rev. ROSS R., has resigned as rector of St. Peter's Church, Geneva, N. Y., on account of throat trouble. The notice in THE LIVING CHURCH of December 4th incorrectly gave his new address as Los Angeles, Calif.

TREDER, Rev. OSCAR F. R. Wrong address, 920 N. 2d St., Harrisburg, Pa. New address, St. Stephen's Rectory, 215 N. Front St., December 10th.

ORDINATIONS

PRIESTS

MASSACHUSETTS—On Friday morning, December 10th, in Grace Church, New Bedford, the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, ordained to the priesthood the Rev. H. J. WALTER COUTU, assistant at Grace Church.

The candidate was presented by the rector of the parish, the Rev. John M. Groton. The sermon was preached by the Rev. Fleming James, D.D., professor of Old Testament Literature at the Berkeley Divinity School, Middletown, Conn. The Litany was read by the Rev. Henry M. Medary, rector of St. Thomas' Church, Taunton, the Epistle by the Rev. Linden H. White, rector of St. Martin's Church, New Bedford, and president of the Bristol County Clericus, and the Gospel by the rector. Other clergy present were the Rev. Messrs. George B. Krentz, rector of St. James' Church, New Bedford, F. Taylor Weil, rector of St. Andrew's Church, in the same city, and C. R. S. Pike, rector of the Church of the Good Shepherd, Fairhaven.

WYOMING—The Rev. LOUIS L. PERKINS was ordained to the priesthood on the First Sunday in Advent, November 28th, in St. John's Church, Green River. The Rt. Rev. Arthur L. Moulton, D.D., Bishop of Utah, officiated for Bishop Thomas, who is absent in the east. The candidate was presented by the Rev. R. E. Abraham, rector of the Church of the Holy Communion, Rock Springs; the sermon was preached by Bishop Moulton; Morning Prayer was read by the Ven. R. H. Balcom, Archdeacon of Wyoming; the Litany was said by the Rev. F. C. Smith, rural dean, and these priests with the Rev. James MacLaughlin, vicar of St. Paul's Church, Evanston, joined in the laying on of hands.

Mr. Perkins is a graduate of Harvard College and the Episcopal Seminary, Cambridge. He was formerly missionary in charge of the Green River valley missions, and was transferred last October to be vicar of St. John's Church, Green River, in which post he continues.

DIED

JONES—Entered into rest, Thursday, December 2d, HELEN ASHLEY JONES, beloved wife of the late William Henry Jones, formerly of Hanover, Mass. Funeral services and requiem at Church of the Advent, Brimmer Street, Boston, Monday, December 6th, at 10:30 A.M. Interment at Gardner, Mass.

LOCKWOOD—Died, on December 6th, MARY LOUISE, widow of LUKE A. LOCKWOOD, in the eighty-sixth year of her age.

LOCKWOOD—At Silver Mine, Conn., December 8, 1926, departed the soul of ADA M. LOCKWOOD, daughter of the late William and Sarah J. Lockwood.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

VAN DYKE—In Minnesota, Monday, December 6, 1926, WILLIAM J., eldest son of the late Mr. and Mrs. S. W. VAN DYKE, of Nashotah, Wis.

IN MEMORIAM

George William Douglas, S.T.D.

At a meeting of the trustees of the Cathedral of St. John the Divine, New York, held November 23, 1926, the following Memorial Minute was unanimously adopted:

In the lamented death of the Rev. Canon GEORGE WILLIAM DOUGLAS, S.T.D., honorary

canon of the Cathedral of St. John the Divine, the American Church has lost one of its most gifted, scholarly, and devoted sons of American ancestry and education. As preacher, scholar, and essayist, he won wide distinction. He served the Church with marked effectiveness at Calvary and Trinity Churches, New York, St. John's Church, Washington, and Trinity Church, New Haven, and finally as canon residentiary of the Cathedral of St. John the Divine.

He lectured at various seminaries and colleges, contributed to leading magazines, and aside from Collected Sermons and Addresses, published his Essays in Appreciation, which reveal the rare quality of his mind and culture.

His labors were the more meritorious in that they were carried out in spite of his life-long handicap of insufficient health. He was industrious and painstaking in a remarkable degree. He was loyal to his friends and though so richly endowed, he was almost pathetically dependent upon their good will and sympathy.

His contribution to the Cathedral was large and varied, invaluable indeed in its more difficult formative stages. He served as residentiary canon and chief preacher for nine years, sustaining public interest when the services were held in the crypt. He secured large sums for building and for religious work, notably when his influence with Commodore Bourne led the latter to endow the Choir School.

Canon Douglas' later years were darkened by excruciating pain which he bore with Christian fortitude.

The sincerest sympathy of the trustees of the Cathedral of St. John the Divine is extended to Mrs. Douglas with the hope and trust that in this bitter trial the consolations of God may not be small with her.

(Signed)

Chairman of the Board of Trustees,
Cathedral of St. John the Divine.
November 23, 1926.

Cornelius W. Twing

The bishops and other clergy present at the funeral services of the Rev. CORNELIUS W. TWING, priest of the Diocese of New Jersey and missionary of the Pines, wish to put on record their great appreciation of their brother, whose unexpected death, on December 4th, has brought sorrow throughout the diocese.

Mr. Twing came into the diocese as rector of St. Stephen's, Riverside. Nearly ten years ago he resigned his parish and ever since has devoted himself to taking the Gospel to the scattered people of the Pines. The success of his ministrations, due largely to his personal devotion to the people, is shown by the two churches, at Bozarthtown and at Jenkins, by children and adults baptized and confirmed, and by the love for the Church among his people, which has followed as an outcome of their devotion to him. There was no condition of his people, their social or educational needs, their economic prosperity, or personal necessities which failed to interest him and call forth his enthusiasm. Mr. Twing's sterling Christian character, his sweet reasonableness, his unselfishness and his love for the Master, his unbreakable faith, endeared him to us all.

Mr. Twing came of a line of missionaries. His grandfather, the Rev. Alvi T. Twing, D.D., was the first general secretary of the Domestic and Foreign Missionary Society, and his father was a priest of the Diocese of Long Island.

His family must always be thankful as they recall his character and good works. To Mrs. Twing and to their children we would extend our loving sympathy and pray God's blessing upon them.

May God grant to our dear brother departed, eternal rest, and may light perpetual shine upon him.

Signed:

PAUL MATTHEWS,
Bishop of New Jersey.
ALBION W. KNIGHT,
Bishop Coadjutor of New Jersey.
R. BOWDEN SHEPHERD,
Archdeacon of New Jersey.

LEWIS H. HUBER,	SAMUEL E. HANGER,
THOS. W. WINGATE,	HAROLD MORSE,
B. J. TURNER,	WM. B. ROGERS,
R. H. THOMAS,	R. E. URBAN,
MARTIN S. STOCKETT,	A. Q. BAILEY,
T. B. RENNELL,	NORMAN STOCKETT,
G. T. KIDD,	JOHN W. GUMMERE,
EDWARD GABLER,	SAMUEL HARDMAN,
CHARLES S. LEWIS,	GORDON D. PIERCE,
R. E. BRESTELL,	CAMILLE ESTORNELLE,
JOHN TALBOT WARD,	ROBERT G. WILLIAMS,
SAMUEL G. WELLES,	GEORGE E. ST. CLAIR,
ARTHUR S. LEWIS,	WM. F. STROUD.

Medford, N. J. December 7, 1926.

Helen Ashley Jones

In a lovely home on a quiet street, in Cobasset, in a sunny room sits an elderly lady who is an invalid. Placid, cultured, beautiful, a source of inspiration and love in the home. About her there is every evidence of exquisite care. Such care as only a daughter's hands can give, and that daughter was HELEN ASHLEY JONES. With unflinching tenderness and cheerfulness she was in and out of her mother's room all the day, a quiet, loving, happy influence, devoted and thoughtful until the gentle mother was laid to rest.

During the years that followed much sorrow and disaster came to Mrs. Jones. With the loss of her husband, which she bore with a fortitude seldom equalled, a beautiful gentlewoman of many friends, among them the late Thomas Jay Hudson, author of several well known books on Psychology, one of which is dedicated to Mrs. Jones.

Mrs. Jones was a woman of ready sympathy and helpfulness. Marked ability in music and literature and interested in all that was worth while. Hating hypocrisy and deceptions—She is at rest, having failed to survive a serious accident which occurred Monday, November 29th. Mrs. Jones was the daughter of the late Mary A. Coffin and the Rev. Richard Kempton Ashley. Also granddaughter of the Rev. William Washington Ashley of Hillsboro, N. C.

A requiem was celebrated at the Church of the Advent by the rector, the Rev. William H. van Allen and Father Osborne, assistant, Thursday, December 24, at 10:30 A.M.

"Souls of the righteous in the hands of God. They are at peace."

"On earth as children chastened by Love's rod.
"As gold in furnace tried. So now on high they shine like stars, souls of the righteous in the hands of God."

"Eternal rest grant unto her O Lord."

Rev. HOWARD KEY BARTOW,
Quincy, Mass.

Samuel Ritchie

It has pleased God to take from us, on Sunday, December 5th, our dear companion and friend, SAMUEL RITCHIE. We wish to express not only our sorrow and sense of loss, but our esteem and love for him, and our thanksgiving to God for his consecrated life and holy death. We shall miss him daily at St. Ignatius' because he was here every day. He has served the parish as vestryman for eleven years, as delegate to diocesan convention for eight years, and in innumerable other ways during all the time in which he has been a communicant. The brother of three faithful priests, he bore witness in his life to the meaning and the reality of the priesthood of the laity. Every morning he assisted at the offering of the Holy Sacrifice of the Altar. He was on his way to the church when he met with the accident which caused his death. His whole life was centered in devotion to our Lord in the Blessed Sacrament. From Him he learned the steadfast courage shown forth during his last illness and throughout his life, the fine sense of justice evident in all his dealings with men, and the unflinching courtesy and consideration known to all his friends and to every visitor to the parish. May the fellowship with our Lord which he knew here on earth be perfected in Heaven, in the company of all the faithful. Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

THE RECTOR, CHURCHWARDENS, AND
VESTRYMEN OF ST. IGNATIUS' CHURCH,
IN THE CITY OF NEW YORK.

Kathryn Merritt

Resolutions passed at the meeting of the twenty-third Provincial Conference of the Girls' Friendly Society in the Province of Washington, held in Wilmington, Del., November 19th, 20th, and 21st, 1926:

In the death of Miss KATHRYN MERRITT, field secretary of the Third Province, the Girls' Friendly Society in America has suffered an incalculable loss.

She had an understanding heart and entered into the problems of the workers in her field as if they were her own. She was an inspiration to all those who came within her sphere of influence, and when she stood before an audience—her slim figure erect—her eyes shining with earnestness, she was like a lighted candle, passing on to others the pure light of her own enthusiasm.

May we pass on the light which she has given us, striving to uphold the high standard she has set.

COMMITTEE—
MISS LUCY F. GIBSON,
Diocesan President, Virginia.
MRS. EDWARD B. MEIGS,
Diocesan President, Washington.

Mary Sutton Taylor

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

"He giveth His beloved, sleep."

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

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POSITIONS OFFERED

CLERICAL

WANTED—PRIEST FOR STAFF OF ST. Clement's Church, Philadelphia, for work with the children. Must be under forty and willing to share life in clergy house. Apply to the rector, FRANKLIN JOINER, 2013 Appletree Street.

WANTED—PRIEST OR LAYMAN FOR parish work. Box 538, Chicago, Ill.

MISCELLANEOUS

ORGANIST-CHOIRMASTER FOR ST. Paul's, Steubenville, Ohio (Pittsburg District). Good teaching field. Give information and salary expected in first letter. Address Box 401, Steubenville.

POSITIONS WANTED

CLERICAL

CLERGYMAN IN PARISH TWELVE YEARS, salary \$3,800, wishes parish south or west, or archdeacon, minimum \$3,000. Unusual recommendations. Parish pays all assessments and has large confirmations. PRIEST-812, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY, GOOD EXPERIENCE, married, desires change. Rectory or responsible curacy. Box D-805, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, SUPPLY or teaching. Address P-807, LIVING Church, Milwaukee, Wis.

PRIEST DESIRES PARISH, OR SUPPLY. Address A-811, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, MIDDLE AGED, twenty years' experience as matron, house-mother, school, and hotel. Desires position with Church Institution, or as companion, willing to travel. Best references. MRS. IDA HUNTER, 202 W. 103d St., New York. Telephone: Academy 3510.

RESPONSIBLE EXECUTIVE POSITION wanted in college, school, or other Church establishment by a fully qualified layman. References: the Bishop of the diocese and the rector of the parish. S-808, LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSION

WOULD YOU LIKE A MISSION BY AN experienced missionary at practically no extra expense to your parish? Address Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.

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THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

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PARISH AND CHURCH

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CHURCH SERVICES

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46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions
" 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.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M., 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 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.
Noonday Service Daily 12:20

Holy Cross Church, New York

Avenue C. between 3d and 4th Sts.
Sunday Masses, 8 and 10 A.M.
Confessions: Saturdays, 9 to 11 A.M., and 7 to 8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
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Sundays: 8:00 A.M. Low Mass
" 9:00 A.M. Low Mass and Catechism
" 11:00 A.M. High Mass and Sermon
" 4:00 P.M. Sung Vespers, Brief Address and Benediction
Masses Daily at 7:00 and 9:30

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, 11 A.M., 7:30 P.M., Pacific Standard Time. Wednesday, 9 P.M.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WJAX, JACKSONVILLE, FLA. (336.9), Sunday, December 19, 11 A.M., Eastern Standard Time, St. John's Church, Rev. Menard Doswell, rector. Morning Prayer and Sermon.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Services from Christ Church, Eau Claire, second and fourth Sundays at 11 A.M., C. S. Time.

BOOKS RECEIVED

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

Richard G. Badger. 100 Charles St., Boston, Mass.
A Symphony of Life. By Mary Ellis Robins, author of *Songs Through the Night*, *The Forerunners*, *Moon Stories*.

Clark University. Worcester, Mass.
Criminal Intelligence. By Carl Murchison, Ph.D. Price \$4.00.

The John Day Co. New York City.
The People Next Door: An Interpretative History of Mexico and the Mexicans. By George Creel. Price \$4.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.
The New Testament Doctrine of the Christ. The Bampton Lectures for 1926. By the Rev. A. E. Rawlinson, D.D., student and tutor of Christ Church, Oxford; examining chaplain to the Bishop of Lichfield. Price \$5.00.

The Macmillan Co. 60 Fifth Ave., New York City.
An Anthology of Catholic Poets. Compiled by Shane Leslie. Price \$2.00.
The Catholic Church and History. By Hilaire Belloc. Price \$1.00.
Silver Pennies: Modern Poems for Boys and Girls. By Blanche Jennings Thompson, English Department, City Normal School, Rochester, N. Y. Illustrated by Winifred Bromhall. The Little Library Series. Price \$1.00.

Games For Every Day. By Gabrielle Elliot and Arthur R. Forbush. Illustrated by Constance Whittemore. Price \$1.75.

Snake Gold: A Tale of Indian Treasure; of an Ancient Emblem and its Power over Men Today; and of the Hazard of Casa Blanca. By Hervey White, with Decorations by Elizabeth Mackinstry. Price \$1.75.

The White Leader. By Constance Lindsay Skinner. Illustrated by Remington Schuyler.

The Christmas Reindeer. By Thornton Burgess. Illustrated by Rhoda Chase. Price \$1.00.

The World That Was. By John G. Bowman. Price \$1.50.

Integrity in Education, and Other Papers. By George Norlin, president of the University of Colorado. Price \$2.00.

Trail-Makers of the Middle Border. By Hamlin Garland. Illustrated by Constance Garland. Price \$2.50.

William Blake. By Osbert Burdett. English Men of Letters: New Series. Edited by J. C. Squire. Price \$1.25.

Collected Poems of James Stephens. Price \$3.00.

Goodbye, Stranger. By Stella Benson. Price \$2.25.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

Light My Candle. A Book of Reflections. By Henry Van Dyke and Tertius Van Dyke. Price \$2.00.

Rivington, 34 King St., Covent Garden, London, W. C. 2, England.

The First Book of the Kings. In the Text of the Revised Version with Introduction, Maps, Notes, Questions, Subjects for Study and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College; hon. canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland; and author of *The Life of Our Blessed Lord*, etc., etc.

The Second Book of the Kings. In the Text of the Revised Version with Introduction, Maps, Notes, Questions, Subjects for Study and Index. Edited by the Rev. A. R. Whitham, M.A., principal of Culham College, hon. canon of Christ Church, Oxford; examining chaplain to the Primus of Scotland; and author of *The Life of Our Blessed Lord*, etc., etc.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City
Frank, Bishop of Zanzibar. Life of Frank Weston, D.D., 1871-1924. By H. Maynard Smith, D.D., canon of Gloucester. With portraits.

PAPER-COVERED BOOKS

Edwin S. Gorham, Inc. 11 West 45th St., New York City.

The Nature of a Cathedral. By F. S. M. Bennett, Dean of Chester. Price 80 cts.

A Soul in the Making or Psycho-synthesis. By F. S. M. Bennett, Dean of Chester. Price \$1.00.

M. Coué and His Gospel of Health. By F. S. M. Bennett, Dean of Chester. Price 80 cts.

Expecto: An Essay Towards a Biology of the World to Come. By F. S. M. Bennett, Dean of Chester. Price \$1.40.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

George Keith. Missionary of the Society for the Propagation of the Gospel in Foreign Parts, 1702-1704. By the Rev. Joseph Hooper. Price 10 cts. Publication No. 143. June, 1926. Soldier and Servant Series.

The Rev. Doctor Samuel Johnson. Tutor in Yale College, missionary of the S. P. G. at Stratford, Conn., first president of King's (now Columbia) College. By his descendant, the Ven. George D. Johnson, D.D., Archdeacon of Richmond and rector of Christ Church, New Brighton, S. I. Publication No. 144. Sept., 1926. Soldier and Servant Series.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W., London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis., American Agents.

Anglo-Catholic Lives of the Saints. January. Price 40 cts.

CALENDARS

Church Missionary Calendar. 202 S. 19th St., Philadelphia, Pa.

The Church Missionary Calendar, 1927. Price 40 cts. postpaid.

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

The Bishops' Calendar, 1927. Publication No. 145. Quarterly, 50 cts. December, 1926. Soldier and Servant Series.

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.

Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants and we will transmit your request to such manufacturers or dealers writing the letter for you, thus saving you time and money.

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Church Assembly Considers Education; Archbishop of Canterbury Still Absent

New Bishop Suffragan Appointed— A Plea for Understanding—Year Book of English Church

The Living Church News Bureau
London, November 26, 1926

CONTRARY TO GENERAL EXPECTATION, the Archbishop of Canterbury was not present at the final sessions of the Church Assembly on Thursday and Friday last week. The Archbishop of York, who again deputized as chairman, explained that his Grace was making good progress to recovery, but in view of the risk of influenza following a chill, his medical advisers had told him that it was not worth while to run a risk merely to give himself the satisfaction, and the Assembly the great delight, of seeing him in the chair before the end of the session. [I am glad to be able to report that Dr. Davidson is again in normal health, and was able to leave London for Canterbury on Wednesday last.]

During the debate on relations with foreign Churches, the Bishop of Ripon made a particularly unhappy reference to the Marlborough nullity decree, and his suggestion that the Church of England should send missionaries to Roman Catholic countries brought him a prompt and proper snub from Lord Phillimore.

The debate on the education report was continued. The report was received, and on the motion of the Archdeacon of Macclesfield it was commended to the serious consideration of the diocesan conferences, with a view to the arousing of Church-people to the importance of the religious instruction of the young in all schools.

In the debate on Sunday recreation, the Dean of Exeter was sane and Catholic in his opposition to Victorian Sabbatarianism.

Perhaps the feature of these sessions that has been most criticized is the extraordinary absence of the bishops during the highly important debate on education and their failure to give the Assembly any sort of direction.

NEW BISHOP APPOINTED

Dr. Richard Godfrey Parsons, rector of Birch-in-Rusholme and honorary canon of Manchester, has been appointed to the newly-constituted suffragan-bishopric of Middleton, Lancs. Dr. Parsons was born in Manchester in 1882, and was educated at Durham School, and Magdalen, Oxford, where he had a distinguished career, taking "firsts" in Greats and Theology. From 1907 to 1911 he was a fellow of University College, Oxford, and then became principal of Wells Theological College. During the war he was for a time an army hospital chaplain. In 1916 he was appointed vicar of Poynton, Cheshire, removing to Birch-in-Rusholme in 1919. It is understood that Dr. Parsons' new appointment does not mean his resignation of Birch rectory.

PLEA FOR MUTUAL UNDERSTANDING

Dr. Kempthorne, Bishop of Lichfield, in his address to the diocesan conference last Tuesday, made a strong plea for mutual understanding. Referring to Prayer Book revision, the Bishop said:

"Without revealing secrets as to the counsels of the House of Bishops, which has spent six weeks this year over that

arduous business, I may assure the conference that, while most obviously various schools of thought are represented among the bishops, there has been in all our discussions a spirit of good will, an effort to understand different points of view, and a wholehearted desire to arrive at that which is true and right.

"Probably by March, 1927, the revision proposals will be published. It is not likely that everyone will be satisfied with them. It is quite reasonable that they should be criticized. But I ask that they should be approached in a spirit not of hostility, but of sympathetic understanding. Even now there are two provisions which are commonly overlooked. The services of the old Prayer Book will remain unaltered for all who desire to go on with them; no clergyman will be obliged to use the revised forms against his will. It will not be possible arbitrarily to force the revised forms on unwilling congregations."

OFFICIAL YEAR BOOK

I have been permitted to glance through an advance copy of the 1927 edition of the official Year Book of the Church of England, which will be published early in December by the Press and Publications Board of the Church Assembly at the moderate price of 3s./6d. (\$1.40). The new volume, which is the forty-fifth of the series and the fourth to be issued from the offices of the Board, while retaining the improvements and additions effected during recent years, contains two specially-written articles: (1) Prayer Book Revision, by Canon A. G. Robinson, (2) The Chairman and Secretary of a Parochial Church Council, by Sir George A. King. It also includes a Review of the Year on Religious Education, contributed by the National Society. The Who's Who in the Church Assembly includes the names of all the members of the Assembly, its boards, commissions, councils, and committees. The information has been carefully revised and brought up to date, and special care has been taken to secure accuracy and trustworthiness in every particular. The work of the Church Assembly during 1926 and the acts of the Convocations of Canterbury and York are given, and also particulars of the central and diocesan boards of finance. There are full sections on Church Work at Home, and on religious education, as well as Church of England Statistics for 1925; and brief accounts of the Churches in Wales, Ireland, Scotland, America, India, Canada, Australia, South Africa, and New Zealand. The statistical section gives in tabular form complete figures relating to ordinations, confirmations, baptisms, communicants, and very full figures of Church finance. The Missions Overseas Supplement has been compiled by the Missionary Council of the Church Assembly, and gives an account of the work of that body during the year under review. It also contains comprehensive particulars of the work of the Church overseas, to which many official correspondents have contributed. Much of the information in this useful volume has been specially prepared for the Church Assembly, and does not appear in any other publication.

C. E. M. S. CONFERENCE

A well-attended conference on the Church of England Men's Society, at which secretaries of federations and diocesan unions from all parts of the country

were present, was held in Manchester, on Thursday of last week. The conference held two sessions, the morning meeting being devoted to the question of improving the interior organization of the society. Mr. C. S. Thomas, of Burton, opened the business with an inspiring address, and a useful discussion followed.

In the afternoon, the subject was on the methods to be employed in promoting the response to the World Call, adopted at the annual conference at Sheffield, in June, as the main objective of the society's work. The subject was introduced by the Bishop of Swansea and Brecon, and a most interesting discussion followed. Special stress was laid by the speakers on the established policy of the society that it should not organize independent action of its own, but act as an agency for attracting men on the outskirts of Churchmanship, and arousing enthusiasm in the indifferent, with a view to increasing the man-power in maintaining the services of the Church as organized by the diocesan and parochial authorities.

The success which is attending the society's efforts among men of the younger generation, and also among lads of 14 to 18, for which latter junior sections of the society are being formed in many parishes, was especially emphasized. Many valuable suggestions for the development of the society's work in connection with the response to the World Call were made, and the general feeling of the delegates was that the conference would give a great impetus to the work of the society throughout the country.

BISHOP BIDWELL ACCEPTS TEMPORARY APPOINTMENT

The Bishop of Sherborne (the Rt. Rev. R. C. Abbott), has consulted specialists in London on the subject of the throat malady from which he has been suffering, and they have expressed the opinion that, while there were slight traces of tuberculous trouble, there is every prospect of complete recovery. They speak with confidence of his being fit for work by midsummer next. The Bishop of Salisbury has accordingly invited the Rt. Rev. John Bidwell, former Bishop of Ontario, to give temporary help in confirmations and other episcopal work in the Sherborne diocese as need requires.

GEORGE PARSONS.

OHIO CHURCH REMODELED

TIFFIN, OHIO—Old Trinity has been remodeled. This comes as a splendid climax to the two years of work by the rector, the Rev. Herman S. Sidener. On Thanksgiving Day, Trinity parish celebrated its seventy-first anniversary.

The renovations include changes in the chancel and sanctuary, the architectural style being gothic with a hint of Tudor. The altar has two gradines. Two eucharistic lights are now augmented by a set of five-branch candelabra, the gift of Mrs. Elizabeth S. Reifsnider, mother of Bishop Reifsnider. Mrs. Reifsnider also gave the new alms basin. The new reedos is the gift of Mrs. Jennie W. Ogleby, Kansas City, and a former parishioner. It rises twelve feet and is divided into seven panels, at the top of which is a canopy projecting over the tabernacle and gradines. Clergy sedilia, bishop's chair, wainscoting, pulpit, altar-rail, chancel parapet were memorials to the Rev. Dr. James Henry Young, a former rector, the mother of Mr. E. Tappan Rodgers, the mother of Mrs. R. Fowler, and others.

The Bishop Coadjutor blessed the memorials on Sunday, November 7th.

Canadian Churchmen Pleased With Bishop Manning's Stand

Prince George Attends Cathedral Service—Victoria to Have Canterbury Stones

The Living Church News Bureau
Toronto, December 9, 1926

GREAT INTEREST IS BEING TAKEN IN Canada in the Marlborough marriage annulment by courts of the Roman Church. Canadian Churchmen have widely expressed their gratification at the strong stand of Bishop Manning against the extraordinary action taken by the Roman Church and the specious arguments advanced in support of it.

While the maritime and western provinces of Canada have their own divorce courts, in Ontario and Quebec divorces can be obtained only by an act of the Dominion Parliament. The case is first dealt with by the Senate, a committee of which hears the evidence. Such divorces are, mainly, granted on the one ground of adultery. They are few in number, though there has of late years been a marked increase, due to war-time conditions and hastily contracted war marriages. Divorces obtained by British subjects in the United States, particularly of those who have gone there for that purpose, are not, as a rule, valid in Canada, and charges of bigamy have sometimes been lodged against such subjects when a second marriage has followed a divorce decree granted by a State of the American Union.

As the Roman Church does not recognize divorce, Parliament receives very few applications from the Province of Quebec, and those from English-speaking people. In Quebec the Code Napoleon (one of the privileges granted to the conquered province by the British North America Act together with the official use of the French language, French speaking schools, and the continuance of tithes to the Roman Church) obtains and the Civil Courts occasionally grant a declaration of nullity of marriage. Some years back some of these Courts began to adopt a policy of merely rubber-stamping decrees of nullity granted by the Courts of Roman Catholic bishops. Some of these were granted on grounds that all would accept, but others on grounds of consanguinity (distant) claimed to have been discovered after marriage, others on the ground of clandestinity, and still others, after the proclamation of the *Ne temere* decree, on the ground of disparity of cultus. It began to look as if any French Canadian who grew tired of wife or husband could always discover some ground for a declaration of nullity by an ecclesiastical court and then get the decision automatically repeated by the Civil Court in the province. However, through the activity of the Orange Order, the now famous Despatic case (in which a declaration of nullity had been granted years after marriage and the birth of children on the ground that the ceremony had been performed by an Anglican priest) was taken to the Privy Council in London, which, after hearing full evidence and lengthy arguments, reversed the decision of the Quebec Civil Court (based on that of the Roman bishop's court) and declared the marriage valid. Since then Civil Courts in Quebec have heard all the evidence and claim to base

decisions upon it and not on the decree already given by a Roman ecclesiastical court.

Indignation is often expressed over the fact that Roman clergy repeatedly tell members or ex-members of their flock that their marriages, not solemnized before Roman priests, are invalid and the suggestion at least made that they are living in sin and their children illegitimate. Only recently a case was reported from a Canadian hospital where a Roman priest insisted on seeing and mentally disturbing in this way a former member of his Church who after marriage to an Anglican had been received into the Church of her husband.

PRINCE GEORGE ATTENDS CHRIST CHURCH CATHEDRAL, OTTAWA

His Royal Highness Prince George, who is in the navy and passed through Canada to spend Christmas at home, spent the week end at Ottawa as the guest of the Governor-General and Lady Willingdon. On Sunday morning the Prince with the vice-regal party, in spite of the severe snow storm, attended divine service at Christ Church Cathedral. The Bishop of Ottawa, Dr. Roper, was the preacher.

STONES FROM CANTERBURY FOR BRITISH COLUMBIA CATHEDRAL

The Canadian Government Merchant Marine carried free of charge to the Bishop of British Columbia five ancient stones from Canterbury Cathedral. These stones are a gift from the old British Cathedral to the new Christ Church Cathedral at Victoria, British Columbia. They are said to have been first used during the sixth century in building the Abbey Church at St. Augustine's Monastery and were later built into Canterbury Cathedral.

FAREWELL TRIBUTES TO ARCHDEACON PATERSON-SMYTH

Archdeacon Paterson-Smyth, the well-known author of *The Gospel of the Hereafter*, *How God Inspired the Bible*, *A Life of Christ*, *Life and Letters of St. Paul*, is resigning the rectorship of St. George's Church, Montreal.

At a farewell luncheon tendered by the clergy of the diocese of Montreal to Archdeacon J. Paterson-Smyth about fifty gathered in the Herbert Symonds parish hall. In the course of the luncheon, expression of the feeling of the diocese at the resignation of the rector of St. George's Church was made by several leading clergymen. A presentation was made to Dr. Paterson-Smyth of a handbag.

Bishop Farthing expressed his appreciation of Dr. Paterson-Smyth's ministry when preaching in St. George's Church. Standing at the entrance to the chancel, the Bishop, instead of the customary sermon, delivered a short address in which he expressed the sense of loss which the diocese of Montreal and he himself, personally, would feel when, in the near future, Archdeacon Paterson-Smyth would sever his connection with the parish of St. George's.

SUBSTANTIAL GIFT FOR KING'S COLLEGE

Announcement of a gift of \$16,000 for "the promotion of the evangelical prin-

ciples of the Church of England in the teaching of the University of King's College," was made recently by the Rev. Dr. A. H. Moore, president of the university.

The donors are Mr. and Mrs. D. M. Owen, of Halifax, and the amount is to be the nucleus of a fund, the revenue from which is to be devoted to the above mentioned object. At a meeting of the board of governors of the university the gift of Mr. and Mrs. Owen was unanimously accepted.

The board decided on its own initiative that this fund so opened shall be known as the Owen trust fund, and that the lecturer or professor employed on this foundation shall be known as the Owen professor or lecturer.

PARISH HALL IN HONOR OF A MINISTRY OF FORTY YEARS

It was indeed a happy day in the parish of St. Paul's, Lindsay, when the new Marsh Memorial Hall was officially opened and dedicated. Canon Marsh has spent forty years in this parish and it is very fitting and gratifying that his life-work, and that of his wife, should be memorialized in this way by his parishioners and friends. The Rt. Rev. J. F. Sweeny, Bishop of Toronto, officially opened the hall, and the Rt. Rev. Heber Hamilton, Bishop of Mid-Japan, unveiled a large tablet erected in honor of the work of Canon and Mrs. Marsh. The history of the church dates back to 1885.

MISCELLANEOUS NEWS

The Bishop of Toronto on Saturday afternoon dedicated the fine parish hall of St. Matthias' Church on Bellwoods Avenue. The Bishop was assisted by Archdeacons Warren and Davidson and the rector of the church, the Rev. Canon F. H. Hartley. The new building is of brick and is one of the most artistic of its kind in Toronto. It will house the Sunday school work, Parochial Guild, and provide for efforts which will be put forth to assist the foreigners in the downtown district. There is a fine gymnasium.

In the presence of a large gathering Archbishop de Pencier dedicated the new parish hall and gymnasium at St. Mark's Church, Kitsilano, Vancouver.

With large congregations at both services, the anniversary of St. Matthew's Church, Winnipeg, was enthusiastically celebrated. The services were conducted by the Venerable Archdeacon R. B. McElheran, M.A., D.D., who for twenty years has been the rector.

A purse containing \$700 in gold and a silver mesh bag were presented to the Rev. H. V. Fricker and Mrs. Fricker by the congregation of Christ Church Cathedral, Montreal, prior to Mr. Fricker's departure for the parish of Bedford, Quebec.

Bishop Seager, recently consecrated to the diocese of Ontario, was installed in the Masonic Temple, Toronto, as Worshipful Master of Ionic Lodge.

The Rev. W. L. Archer, rector of Thorold, has been compelled to resign that parish and seek lighter work, on account of ill health, after spending six weeks as a patient in Christie Street Hospital. He has been appointed rector of Stamford, taking the place of Canon Bolt, who passed to his rest a few weeks ago. Mr. Archer goes to his new parish at the beginning of the year.

The Rev. W. P. Robertson, rector of St. Thomas' Church, Hamilton, was recently presented with a sedan by the congregation. Mrs. Robertson was given a basket of flowers and Miss Robertson a bouquet

of roses. The presentations were on the twenty-first anniversary of Mr. Robertson's ordination.

On Advent Sunday a prayer desk, of dark oak, was dedicated in St. Chad's Church, Toronto, to the honor and

glory of God and in memory of Joseph Edwards, sixteen years, eldest son of Joseph and Hilda Edwards, who with other members of the Brotherhood Camp of St. Andrew bravely met death in Balsam Lake on July 20th last.

face's, and Welsh for St. Columba's Chapel.

The 117th anniversary service of the New York Bible Society was held at St. Thomas' Church in the afternoon. The secretary, the Rev. Dr. Carter, read a letter he had received from the President, in which Mr. Coolidge said: "There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion." The American Bible Society has sent out nearly a million copies of the Bible, printed in sixty-seven languages, from its Bible House on East Forty-eighth Street during the past year.

The Rev. Dr. Milo H. Gates, preaching in his church, the Chapel of the Intercession, condemned the omission of the Apocryphal books from the Bibles commonly distributed by Bible societies, and said that inasmuch as "we are all praying for Church unity, I think the first step must be agreement on the Book of the Church, and the Book of the early Church and of all the Churches, until the year 1826, was the complete Bible."

NEWS NOTES

The Rev. Dr. Joseph G. H. Barry, rector of the Church of St. Mary the Virgin, is reported to be seriously ill.

The superintendents of the Church schools of the Diocese of New York are to have a supper-conference at the Chapel of the Intercession on Thursday evening of this week.

Deaconess Harriet M. Bedell, the well-known missionary at Stephen's Village, Alaska, is a guest at St. Faith's House in the Cathedral close.

Among the visiting clergy who are to preach in local pulpits tomorrow are the Bishop of Wyoming at St. James' Church, the Bishop of Northern Indiana at St. Mary the Virgin's, the Bishop of New Hampshire at Columbia University, and the Dean of Nassau, Bahamas, at St. George's Church. HARRISON ROCKWELL.

STUDENT CONFERENCE IN MILWAUKEE

MILWAUKEE—Elaborate arrangements have been made for the large conference of college students, which is to be held in Milwaukee, December 28th to 31st. It is four years since the last conference of like nature was held, when some five thousand students were gathered at Indianapolis to consider world problems as they seem to have bearing on the life of the student.

The conference is composed of representatives from the various colleges of the land, and it is anticipated that the coming conference will be somewhat smaller, the basis of representation having been changed. There will probably be about three thousand students in attendance. The sessions will be held at the Auditorium. The general topic for the conference of four days is What Resources Has Jesus for Life in our World? Group conferences will be held on each of the four days and on each evening there will be a large general meeting in the arena of the Auditorium, at each of which two speakers of world renown will make addresses on sub-topics under the general title. Among these speakers is the Rev. Dr. Studdert-Kennedy, the distinguished English priest who was known during the war as Woodbine Willie. The conference is under the general auspices of the Y. M. C. A. and Y. W. C. A.

Bishop of New York Opens Cathedral to Campaign for Jewish Relief

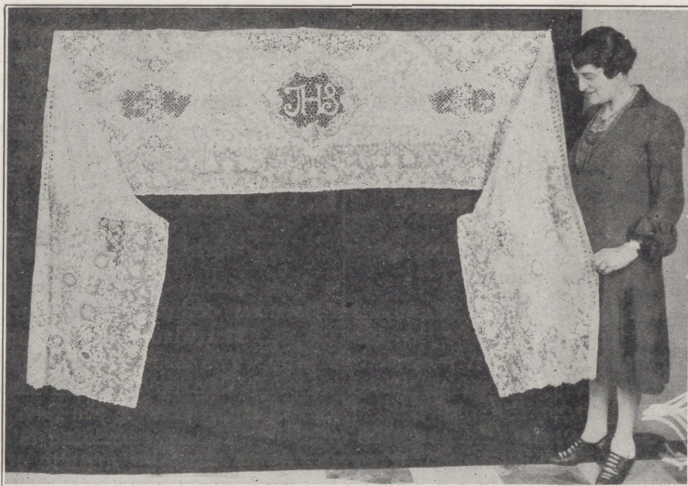
Bible Society Presents Books to
Chapels of Tongues—Dr. Gates
Scores Omission of Apocrypha

The Living Church News Bureau
New York, December 11, 1926

IT WAS AN ACT AS INSPIRING AND STIMULATING as it was gracious and Christian when the Bishop of New York opened his Cathedral last Sunday evening for a meeting in the interest of the Jew-

sage to the world from the 'mother Church,' as he called it, will be gratefully heard wherever that race feeling still lingers; and with that message will also be heard the stirring sympathetic words of the two great soldiers, General Pershing and General O'Ryan. These words will be listened to in many languages and, like the utterances at Pentecost, will be understood of all."

Bishop Manning stated in his address that to him the meeting seemed "a striking illustration of the way in which a



Wide World Photo.

NEW YORK CATHEDRAL PRESENTED WITH PRICELESS LACE ALTAR CLOTH

Photo shows Miss Eloise Zalic with the priceless Altar Cloth of lace heirlooms which she wove into a unique Mosaic design and which was presented to the Cathedral of St. John the Divine by a group of New York social leaders. The design was suggested by the decorations in an old Italian Church and took a total of 967 hours to complete. The cloth is four yards, nine inches long, by two feet four inches wide. The lace pieces are heirlooms comprising wedding handkerchiefs, bits of wedding gowns, Christening gowns and caps, and other mementos of New York's oldest families. The Altar Cloth is to be dedicated by Bishop Manning, on Christmas Day. More than \$100,000 is said to be the value of the lace alone.

ish people. The city seemed to realize that it was a notable and significant event. To aid destitute Jews in eastern Europe, numbering some five millions, a campaign is now being directed and sponsored by Americans of the Jewish faith. Bishop Manning presided. The other speakers were General Pershing, Dr. Parkes Cadman, Major-General O'Ryan, a prominent Roman Catholic layman, and Mr. Louis Marshall, representing the Jewish people.

The *Times*, a paper published under Jewish leadership, commented on the event, editorially, declaring that "the meeting in the Cathedral of St. John the Divine in behalf of the suffering Jews in eastern Europe is without known precedent. The very fact that Catholic and Protestant came together with the Jew in support of this cause must have an effect that will reach across Europe to the Urals and be felt especially in the land where above all others the spirit which was shown in this meeting should have the fullest expression. . . . The words which Dr. Cadman spoke as a mes-

great Cathedral, without the slightest compromise of the faith for which it stands, but rather in fullest expression of that faith, can be used to draw men nearer to each other in the bonds of sympathy and human fellowship, and to unite them in works of humanity and love and good-will to all."

Major-General O'Ryan pointed out very truly that "when Christians do cooperate to make effective the spirit of fellowship that should prevail, it is uncommon and therefore news."

"BIBLE SUNDAY" IN NEW YORK

At the Cathedral last Sunday morning, the Rev. Gilbert Darlington, treasurer of the American Bible Society, presented to Bishop Manning eight Bibles in as many different languages to be used in the Cathedral's Chapels of the Tongues. One printed in Chinese and one in Japanese will be placed in St. Saviour's Chapel; one in Spanish for St. James' Chapel; an Italian Bible for the St. Ambrose Chapel; French for St. Martin's, Swedish for St. Ansgarius', German for St. Boni-

Massachusetts Clerical Association Considers "The Church and Youth"

Brooks School Prepares to Open Next Fall—Grace Church Celebrates Jubilee

The Living Church News Bureau
Boston, December 12, 1926

THE DECEMBER MEETING OF THE CLERICAL Association took place in the parish of St. Michael's Church, Milton, on Monday, December 6th. The blizzard which had visited the state throughout the preceding day took its toll of the association's membership, this being one of the smallest meetings held for some time. The general subject for the day was The Church and Youth, and three papers were given dealing with this topic: by the Rev. Frederic C. Lawrence on Evangelism Among Young People; by the Rev. William E. Gardner, D.D., on Dealing With the Questions of Students; and by Archdeacon Dennen, who took for his topic Utilizing the Play Instinct in the Training of Youth. Before the commencement of the stated program, Bishop Slattery gave a short address in which he detailed the position of the diocese at the present time in relation to the sums raised by the individual parishes toward the work of the general Church and the diocesan quota, and also spoke of the plans being made by the diocesan committee in charge of the Bishops' Crusade.

BROOKS SCHOOL PREPARING TO OPEN NEXT AUTUMN

The Brooks School, notice of which was first given in this column, early this spring, plans to open its doors to its first classes in the autumn of 1927. The location for this school was given by Richard S. Russell of Boston, and the buildings on this estate have been remodeled to accommodate the masters and from twenty to twenty-five boys. On opening, boys will be admitted for the first and second forms, and the school will be gradually enlarged until it reaches its full strength. Frank Ashley has been appointed headmaster and the remainder of the staff is gradually being assembled. Among the trustees are Bishop Slattery, the Rev. Dr. Endicott Peabody, headmaster of Groton School, the Rev. Sherrard Billings, on the staff of the same school, Prof. Roger Merriman of Harvard, and Messrs. James Jackson and Richard S. Russell.

GRACE CHURCH, SOUTH BOSTON, CELEBRATES JUBILEE

Grace Church, South Boston, celebrated the fiftieth anniversary of its consecration on Advent Sunday and during the week following. This is an old church of the city mission, lying under Dorchester Heights, and has made its mark in the diocese, sending out hundreds of communicants to all parts of Greater Boston, and training a large number of lay-workers in a most efficient way for leadership in Church extension in distant fields. To her also belongs the honor of giving to the Church the Rt. Rev. Alexander MacKay-Smith, D.D., sixth Bishop of Pennsylvania. The anniversary Mass was celebrated at eleven o'clock on Advent Sunday by the vicar, the Rev. Frederick A. Reeve, the sermon being delivered by the Ven. Ernest J. Dennen, Archdeacon of Boston, while the Suffragan Bishop of the diocese was the special preacher in the

evening. On Tuesday evening an anniversary banquet took place. The speakers were the Archdeacon of Boston and the Rev. Dr. van Allen, while other visiting clergy and laymen added their words of congratulation and encouragement, and one of the remarkable features was the presence of a few people who have remained members of the parish for the entire fifty years. The final service was to have been held on the evening of the Second Sunday in Advent with the Rev. Frederic W. Fitts, rector of St. John's Church, Roxbury Crossing, as the preacher, but so severe a blizzard intervened that this was deemed impracticable and this service was, therefore, postponed until the following Sunday evening.

HOLIDAY HOUSE REUNION OF GIRLS' FRIENDLY SOCIETY

The annual Holiday House reunion and outdoor activities meeting of the Girls' Friendly Society in the diocese took place in the crypt of the Cathedral on Monday evening, December 6th. Over 100 were present, in spite of the bad travel conditions, and enjoyed a box supper with hot chocolate and ice cream. A reception was held by the committee at seven-thirty followed by the announcement of awards given by the Outdoor Activities Council in the photographic contest and for bird lists and flower lists. The evening was brought to a close with a moving picture.

GREEK CHRISTIANS WORSHIPPING IN ST. PAUL'S CHURCH, PEABODY

Bishop Babcock reports that on the occasion of a recent visit for Confirmation to the parish of St. Paul's Church, Peabody, he found the church occupied by a congregation of Greek Christians who nearly filled it. Their Mass, which had commenced at 8:30, lasted until nearly 10:30. Later the congregation met in the parish rooms of St. Paul's Church to consider the establishment of a Church school. The Greek Christians have shown great appreciation of the kindly spirit of the people of St. Paul's, voluntarily giving them \$125 during the past few months, sending sixty coal fund envelopes, and adding to the sexton's weekly salary. The Greek priest himself remained as a member of the congregation during Bishop Babcock's visitation.

NEWS NOTES

On Wednesday, December 8th, Bishop Babcock visited the Boston Home for Incurables on Dorchester Avenue, Dorchester, and confirmed three of the patients presented by the Rev. R. J. Evans, of the Church of the Advent, Boston. The service took place at 9:30, and the Bishop, besides administering the rite of Confirmation, celebrated the Holy Communion and preached the sermon. This is the first occasion on which a public Confirmation has taken place in this establishment, though many years ago Bishop Lawrence visited the home and confirmed one candidate in one of the private rooms. Since then regular services have been instituted in the large reception room downstairs and, thanks to the generosity of many friends and patients, an altar, altar hangings, vestments, sacred vessels, and other proper fittings have been furnished.

Christ Church, Quincy, the Rev. H. K. Bartow, rector, is rejoicing in the giving

of one of its children to the mission field, Miss Nan McTear having recently graduated from the Waban hospital in the expectation of sailing on December 15th for San Juan Mission, New Mexico. The parish made up a generous gift toward her equipment. REGINALD H. H. BULTEEL.

PLANS FOR BISHOP BRENT'S ANNIVERSARY

BUFFALO—On December 16th, the Diocese of Western New York will celebrate the twenty-fifth anniversary of the consecration of the Rt. Rev. Charles Henry Brent, D.D., Bishop of the diocese, with a service at St. Paul's Cathedral, Buffalo, and a complimentary luncheon in the ball room of the Hotel Statler. At this time it is expected that the diocese will report to Bishop Brent a 100 per cent quota in all parishes and missions.

In appreciation of the significance of his leadership as a bishop, the diocese, at its convention last May, resolved in some fitting manner to observe his completion of twenty-five years of service as a bishop in the Church of God, and appointed a representative committee of clergymen and laymen, with the Bishop Coadjutor, the Rt. Rev. David Ferris, D.D., as chairman, to arrange therefor.

At the service in St. Paul's Cathedral on Thursday, December 16th, Bishop Brent will preach an historical sermon and the celebrant will be the Presiding Bishop of the Church, the Most Rev. John G. Murray, D.D., assisted by the Bishops of Ohio and New Jersey. Seven other bishops have signified their intention of being present. All the clergy of the diocese will be vested and march in the procession.

Following the service, there will be a luncheon in the Hotel Statler ball room, when every parish and mission in the diocese will be represented by its pastor and a layman. The speakers will be Bishop Murray for the House of Bishops, the Rev. Murray Bartlett, D.D., for the diocesan clergy, the Hon. John L. O'Brien, Mr. Harper Sibley, and Mrs. K. N. Robins as representing the laity.

DIOCESE OF MISSOURI COMPLETES EVERY MEMBER CANVASS

ST. LOUIS—The 1927 every-member canvass and campaign for diocesan and national Church programs closed last week in St. Louis at a mass meeting in Christ Church Cathedral. For the first time in the history of the diocese a concerted effort was made by all parishes under the direction of Dean William Scarlett of the Cathedral as chairman. In a five day period, all parishes made their canvasses, and in addition to individual budgets, the desired sum of \$72,000 for diocesan and national programs was assured, a small deficit at the closing meeting being underwritten by the finance committee.

The Missouri diocese in thus enabled to climb out of the lowest depths on the national list of dioceses, as 50 per cent of the \$72,000 is to go to New York headquarters for the Church's Program, and for the first time in a number of years Missouri will stand on an equal basis with others in its even division of receipts between diocese and national headquarters.

The Rev. Dr. Frank Nelson of Cincinnati spoke at the opening of the campaign, and Dr. William C. Sturgis at the closing service in Christ Church Cathedral.

Chicago Will Again Promote Singing of Christmas Carols

Protestants Keep Advent—Auxiliary Has Social Service Day—Another Church Apartment

The Living Church News Bureau
Chicago, December 11, 1926

LAST YEAR CHICAGO RESPONDED WITH A will to the introduction of the city-wide singing of Christmas carols. The able committee in charge distributed copies of the carols and music some weeks in advance to the public institutions of Chicago and Cook County, to different churches, to colleges and universities, and to many social and civic organizations. The result was most gratifying. The carols were sung in most of the large public institutions, on the campuses, in large business houses, in the Board of Trade, in hospitals, sanitariums, and in numerous other places. Many other cities followed Chicago's example. The same city-wide singing will take place this year. Mayor Dever has been asked to be the honorary chairman of the carols committee this year, consisting of university presidents, bankers, and leading business and professional men and women. The committee has its headquarters at 165 East Ontario Street, and is in charge of Mr. Harry Edward Freund, director of the Music Research Bureau.

PROTESTANTS KEEP ADVENT SEASON

Sometimes it does one good to notice how our Protestant friends have come to acknowledge the value of the keeping of the Church's year. In Chicago this is very evident. "Many of our churches," says the current number of the *Church Federation Bulletin*, "have in recent years been emphasizing Holy Week and Easter Day. Special services in the churches and in Loop theaters have preceded the ingathering of new members. The Advent season has been neglected by many and has sometimes been almost abandoned to commercialism and myth. The Incarnation and the Resurrection of the Son of God are twin foci of the Christian faith, and ought always to be stressed. We are happy to announce this year that some of our churches are giving an increased recognition of the Advent season, beginning immediately after Thanksgiving with music and sermons looking toward Christmas."

SOCIAL SERVICE DAY OF THE WOMAN'S AUXILIARY

Wednesday, December 2d, was Social Service Day for the diocesan branches of the Woman's Auxiliary, meeting in the State and Lake Building, Mrs. Theodore Robinson presiding.

The first speaker was Wilfred S. Reynolds, director of the Chicago Council of Social Agencies, whose subject was Standardizing Our Work. Mr. Reynolds gave a valuable outline of social service in Chicago. In this great city it is carried on through four different channels, Church forces, government groups, individuals, and independently organized groups. The Chicago Council of Social Agencies is made up of 300 agencies with about 3,000 paid individuals trained for their special work for children, sick, aged, poor, and the mentally ill and crippled. The various problems are studied and scientifically treated. Some \$18,000,000 is needed to carry on this work each year. Of this

large amount only \$7,000,000 is contributed, the balance coming from partial fees paid by those cared for.

Bernard C. Roloff, superintendent and executive secretary of the Illinois Social Hygienic League, gave a straight talk on The Responsibility of Parents. He emphasized the need of instructing children on the subject of sex. He stated that of the great number of men and women treated in their clinics most show an abysmal ignorance on simple sex matters. If parents don't teach their children a sex vocabulary they will be taught by others a vocabulary which will do them untold harm and which it will be impossible to eradicate. He claimed that nine-tenths of early sex infection is due to the abuse of automobiles and to hip liquor, and that if parents were firm in refusing their children the use of their car at all hours, a great moral improvement would ensue.

ST. TIMOTHY'S NEW PLANT READY

Recently we told of the building of large and beautiful apartments by the congregation of St. Luke's, Evanston, as an investment for the parish. St. Timothy's Church, 645 North Central Park Avenue, preceded St. Luke's in the erection of a similar building. A thirty-three apartment building has been erected on the parish property, and is already occupied by tenants. There are six four-room and twenty-seven three-room apartments, modern in every way. The building is of brick with stone trimming to harmonize with the church, with which it is connected by a cloister. Most of the first floor of the apartment building will be used for church offices. It is hoped that the rents will pay the expenses of the church, and also provide an endowment fund. Other parishes, among them St. Simon's on the north side, are planning similar undertakings. The architects of St. Timothy's are Morrison & Wallace. The building was done by the Home Builders of America. The leading spirit of this venture totalling \$250,000 is the pastor, the Rev. Cyrus M. Andrews. Much credit is due also to his secretary, Miss Rhoda Wegg, for her enthusiasm and hard work.

PROGRESS AT ANTIOCH

Early last summer Humphrey C. Dixon, a student at the University of Chicago, and well-known for his active work in the Brotherhood of St. Andrew, was appointed lay reader in charge of St. Ignatius' Mission, Antioch, the northernmost church of the diocese, just a half mile from the Wisconsin state line. During the ministry of Fr. Flower, the last priest-in-charge, valuable additions were made to the church property in the purchase of a modern house adjoining for a rectory, and the acquisition of the parish house, generously given by the congregation of the Holy Spirit, Lake Forest. When Mr. Dixon took charge he made the parish house a center of recreation work, particularly for boys. The young people have an active interest in the care and upkeep of the property. A chapter of Gamma Kappa Delta has been organized, with about forty of the young people of the town as members. Practically the whole of the high school football team has joined the chapter. The Bishop recently confirmed a class of thirteen and

dedicated a memorial chapel and some beautiful gifts, among them a dossal of fine brocade in red and gold, the gift of Mr. and Mrs. Elmer Brook. The Rev. Edward J. Cooper of Havana conducted a successful mission at St. Ignatius' the end of October.

NEWS NOTES

The Rev. Bernard I. Bell, president of St. Stephen's College, will be the convocation preacher at the University of Chicago on Sunday, December 19th.

The Rev. G. S. Keller, rector of Trinity Church, Highland Park, has been appointed by Bishop Griswold to the charge of the mission at Deerfield, a growing town just a mile west of Highland Park. Mr. Keller holds services in Deerfield every Sunday evening.

The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago, and Mrs. Hopkins, will return to Chicago on December 15th, after a vacation of five and a half months. Dr. Hopkins will resume his work after the well-earned and sorely needed rest granted him by his vestry last summer. Dr. and Mrs. Hopkins have been at their home, "Twenty Acres," Grand Isle, Vermont.

Extensive repairs and improvements are being made to St. Thomas' Church (colored), the work being done on the roof alone costing more than \$1,000. The church building, which is in the heart of the colored belt on the South Side, was bought from the Protestants, and is one of the largest churches in the diocese.

H. B. GWYN.

LARGE HOSPITAL ADDITION

LOS ANGELES—The new \$1,500,000 main building of the Hospital of the Good Samaritan, Los Angeles, the oldest institution of the Diocese of Los Angeles, now stands at its full height of ten stories. Construction was started early in the summer and has progressed rapidly. It is expected that the cornerstone may be laid by the Rt. Rev. Joseph H. Johnson, D.D., president of the board of directors, in the near future.

This building will include 287 beds, each in a private room, equipped with individual lavatory. This will about treble the size of the hospital. The new building stands on the southern slope of an abrupt hill overlooking down-town Los Angeles, and commands an unrestricted view. Each floor will have its own solarium to take advantage of the southern exposure.

Standing between the two projecting wings will be the beautiful Judd Memorial Chapel, made possible by legacies left by the late Rev. Henderson Judd and Sarah G. Judd, his wife. It has cost about \$30,000. For the first time this will provide the hospital with adequate facilities for the services of the Church.

The new building is of modern construction throughout and will include the latest improvements for medical and surgical care. It was designed by Reginald D. Johnson of Los Angeles. It is entirely separate from the new five-story nurses' home, erected early in 1925 at a cost of \$300,000. This building contains over 100 individual rooms. The officials of the nursing staff are housed in a separate building.

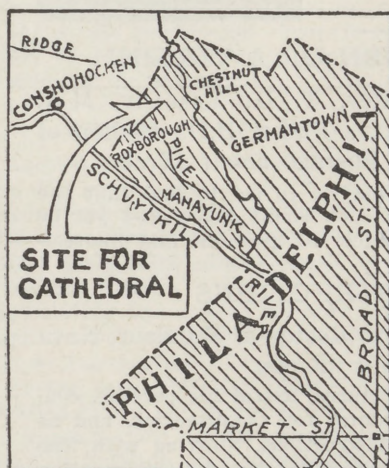
The Rev. Thomas C. Marshall, secretary of the hospital, expects that the new building may be occupied about July, 1927. At that time the present building will become merely a wing of the complete plant, which will then have 400 beds. The hospital will thus have buildings valued at well over \$2,000,000 on six acres of ground less than a mile from the center of Los Angeles.

Philadelphia Drive Reaches Almost Two Million Dollars

Bishop Gilman Arouses Much Interest—Germantown S.S. Association Meets

The Living Church News Bureau
Philadelphia, December 10, 1926

THE DRIVE FOR THREE AND A HALF millions of dollars for diocesan institutions and missions, scheduled to end with a Victory dinner last Monday night, was extended one week and closes with a final report at a luncheon to be held on Monday, December 13th. There were something like fifteen hundred people at the dinner last Monday and over half a million dollars was reported that night, bringing the total to \$1,821,672.29. The report just issued by the authorities shows that practically every parish and



SITE FOR PHILADELPHIA
CATHEDRAL

The Diocese of Pennsylvania has authorized the purchase of 100 acres in Roxborough for the erection of diocesan institutions.

Courtesy Philadelphia Evening Bulletin.

mission in the diocese has had some share in the giving. Two hundred and seven parishes and missions are listed as possible givers. One hundred and eighty-two actually gave. Of the other twenty-five, most were the smaller and out of the way missions, others were parochial missions whose givings were probably recorded with those of the parish. The report also shows that the number of givers and pledgers amounted to something over seventeen thousand. In many instances the members of a family bunched their gifts, so that they represent much more than seventeen thousand persons. It was the opinion of those at the dinner that there were still a number to be seen, and for that reason the Drive was continued a week, by which time it is hoped that at least the two million mark may be reached. While it is true that the three and a half millions were not raised and some of the projects listed in the program will not come to fruition at this time, the total which was pledged is a large amount of money to be raised at one time in a single diocese, and represents much hard work on the part of a great many people.

BISHOP GILMAN SPEAKS TWICE

Bishop Gilman, Suffragan Bishop of Hankow, is in the city this week and will speak at least to two gatherings of Church

people. He addresses the Foreign Committee of the Woman's Auxiliary in the Church House Wednesday morning and a general meeting for the Germantown and Chestnut Hill section at St. Luke's Church in the evening. Bishop Gilman's coming is creating much interest, in view of the recent events in China and the fine part he played in the siege of Wuchang.

GERMANTOWN S. S. MEETING

The Sunday School Association of Germantown held its fall meeting in St. Michael's Church last Wednesday. The session began with Evening Prayer, which was sung by the Rev. Wood Stewart, president of the association; and the Rev. H. D. Baldy, curate of St. Michael's, and the Rev. A. R. Van Meter, Dean of the Convocation. The Rev. Gilbert Pember was the preacher. Supper was served in the parish house. At the evening session, addresses were made by the Rev. Frederick Seymour, diocesan director of religious education, and by Mr. Neville, superintendent of the Church school at Calvary Church and principal of the General Kearney high school of Philadelphia. There was a general helpful discussion of various angles of the problems of religious training in the Church school.

DR. HUTT AT TRINITY

The Rev. Dr. Robert B. W. Hutt, until recently rector of the Church of the Saviour, Jenkintown, has just been appointed assistant professor of philosophy at Trinity College, Hartford. Dr. Hutt was a member of the executive council of the diocese, particularly interested in the department of religious education, of which he was secretary at the time of his resignation.

GILBERT PEMBER.

ADDITION TO ST. LOUIS HOSPITAL

ST. LOUIS—St. Luke's Hospital, which for over sixty years has been one of the most beloved institutions in this city, has a new addition, which will greatly enlarge its work. Edward Mallinckrodt, president of the board of directors, has given a \$15,000 pavilion which will be used as a clinic for the out-patient work, and includes surgical, medical, social service, occupational therapy departments, and offices. It will relieve the congestion of the hospital and permit enlargement of the charity work of St. Luke's, which annually runs to about \$40,000 of free service.

NEW CONVENT IN VIRGIN ISLANDS

FREDERIKSTED, V. I.—On Advent Sunday Bishop Colmore opened a new convent of the Order of St. Ann at Frederiksted, St. Croix, Virgin Islands, in St. Paul's parish, the Rev. E. A. Anson, rector.

Sister Faith of the convent at St. Thomas was previously installed as Mother of the new convent, and took with her Sister Dorothy from the mother house in Boston, and the novice Sister Judith from St. Thomas. Sister Jeanette, who has been in Boston for the past year, returns again to St. Thomas. Mother Angela from the convent in Boston came down with the Sisters and will spend a few months at the convent at St. Thomas.

NATIONAL COUNCIL MEETS

Reports Nearly a Million Due on Quotas
—Losses at Wuchang and in Cuba

NEW YORK—Important, not only for its legislation, but for the survey of the Church that is pictured before each meeting of the National Council, the December sessions of that body, with the sessions of the several departments in connection with it, present a survey of the state of the Church that is of very general interest. Briefly stated, the following are facts that were brought out as accomplished or matters determined by legislation.

Nearly a million dollars remains to be collected and remitted to the National Council during December from dioceses in order to meet the sum they have themselves accepted as their quotas for 1926. Of the pledges made a year ago toward covering the deficit, amounting to \$1,290,000, all but about \$100,000 has been paid in cash.

Of the Catholic Congress offering, amounting to \$6,197.94, there was voted an amount not to exceed \$5,000 for the completion of the convent for the Sisters of St. Mary at Sagada, in the Philippine Islands, and the balance toward the rebuilding of a church and rectory at Jerome, Ariz.

Opinions from many sources as to the advisability of a layman's voluntary missionary offering to be made at General Convention were generally unfavorable, and the matter was dropped.

SCHOLARSHIPS FOR SOCIAL WORK

Two scholarships in the New York School for Social Work have been offered the Church at a value of \$600 each, provided that the Church adds an equal amount. The Church will be glad to receive \$1,200 for the purpose.

The General Education Board, which a year ago conditionally offered \$100,000 for our Negro school at Fort Valley, Ga., has now appropriated \$33,333 for St. Paul's School, Lawrenceville, Va. To secure this an additional \$100,000 must be raised for Fort Valley and \$66,000 for St. Paul's School. These amounts, therefore, are urgently needed from the Church.

Bishop Gilman told the thrilling story of the siege of Wuchang and stated that losses to Church property during the siege would probably amount to less than had been anticipated and are placed at \$1,215. Losses by hurricane in Cuba were rather worse than this, amounting to about \$3,400. The Church is asked to supply both these amounts.

NEW COMMISSIONS

The Department of Religious Education reported the appointment of fifteen commissions dealing with various phases of the work appropriate to the department.

A committee was appointed to join with a similar committee appointed by the Diocese of Pennsylvania to provide for the proper observance of the semi-centennial of the inauguration of the Sunday school Lenten offering. The celebration will take place chiefly in Philadelphia on June 5, 1927.

The subscription list of the *Spirit of Missions* was increased more than 5,000 during the year, and the account for manufacturing costs shows a credit balance of \$500 as against a debit of \$3,000 a year ago.

The Bishop of Pennsylvania took his place as representative of the Province of Washington in place of Bishop Murray,

who now occupies an *ex officio* place in the Council as Presiding Bishop. Bishop Cook, who had filled Bishop Murray's unexpired term, and is now succeeded by the Bishop of Pennsylvania, is continued as a member of the Department of Religious Education and the Field Department. Bishop Garland took occasion to say that the Diocese of Pennsylvania will pay its entire quota for 1926 and in addition the entire amount pledged on its behalf on account of the deficit. The Rev. A. E. Knickerbocker also took his seat as representative from the Province of the Northwest in place of James H. Pershing, resigned, and was assigned to membership in the Department of Missions.

Seven missionaries were appointed, one each for Arizona, Idaho, Mexico (a teacher), Haiti, and the Philippine Islands, and two for Virginia.

PRIMATE ADDRESSES UNION SERVICE IN SPRINGFIELD

SPRINGFIELD, MASS.—On Advent Sunday, November 28th, at eleven A.M., all the churches in and about Springfield combined in a most impressive service at the Springfield municipal auditorium, at which the Presiding Bishop of the Church, the Most Rev. John Gardner Murray, D.D., was the preacher.

The service had been carefully planned half a year in advance as a stimulation for the congregations involved to a renewed and awakened interest in the Church as a world society, and also as an incentive to more generous and intelligent giving in the every-member canvass which was held throughout the city on that afternoon.

The day was formally opened by early celebrations of the Holy Communion in every church. Thereafter each church was locked, and notices conspicuously posted on the doors advising any who might come to go to the auditorium.

All the arrangements of the stage, the temporary pulpit, the beautiful altar with its office lights and flowers, the seats of the choir arranged on either side, were designed and executed by a noted architect of the city, Edwin J. Parlett. Nine vested choirs with their crucifers and acolytes headed an impressive procession of over 150. Clergy and bishops, with crucifers and acolytes, followed. The service itself was an evangelical modification of Morning Prayer.

The Presiding Bishop in his sermon confined himself almost entirely to an inspiring appeal to the "household" that it adequately support all its members. He graphically described the reductions which had been made necessary by the Church's new policy of paying as it goes, and pleaded that this might not happen in the new year. "Every pledge for the support of this world Church," said Bishop Murray, "is a vote for the extension of the Kingdom of heaven."

The following churches participated with their choirs and clergy in the service: Christ Church, Springfield, the Rev. John Moore McGann, rector; St. Peter's, Springfield, the Rev. John Nolan, rector; All Saints, Springfield, the Rev. Frank Wheelock, rector; St. Barnabas', Springfield, the Rev. Wolcott Coit Treat, rector; Grace Church, Chicopee, and Holy Trinity, Chicopee Falls, the Rev. A. D. Snively, missionary in charge; the Church of the Good Shepherd, West Springfield, and St. David's, Agawam, the Rev. Arthur Brown, missionary in charge; St. Andrew's, Longmeadow, the Rev. Richard T. Lyford, rector.

Late Publications

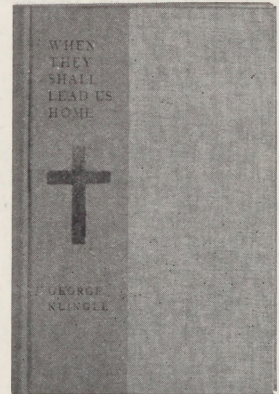
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EXTENSIVE BUILDING PROGRAM IN SOUTHERN CALIFORNIA

LOS ANGELES—Parishes and missions of the Diocese of Los Angeles continue to move forward in an unbroken succession of building projects. These include particularly new churches and parish houses.

Recent refinements of interior decoration have added the final touches to the first two units of the new St. Luke's Church, Monrovia. These represent an expenditure of about \$60,000, and have provided one of the most satisfying of the medium-sized church buildings of the diocese.

The church is designed by Carleton Monroe Winslow, of Los Angeles, in a southern gothic suitable to a sub-tropical climate. It is built of reinforced concrete, trimmed with white stucco, and has a roof of red tile. The outstanding architectural feature is a massive tower, rising to a height of 100 feet. So far only the nave and the tower have been built. The completion of the church will double the present capacity of 250. The splendid leadership of the Rev. George E. Swan, rector of the parish, has brought about the acquisition of a really adequate site and the erection of the new edifice.

NEW LOS ANGELES CHAPEL

Another recent achievement is the erection of a new chapel for the Church of the Good Shepherd, in the southwest section of Los Angeles. It is a simple structure of gothic type, with stucco finish, seating about 200. Thanks to a fortunate contract, the building was erected for only \$12,000. Both chancel and sanctuary are spacious and well arranged.

At the same time the church was remodeled into a parish house. The Rev. A. F. Randall, now in his second year as vicar, is building up a strong church organization.

On Sunday, November 21st, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, dedicated the new parish house of All Saints' Church, Los Angeles. This is the first unit in an entirely new church plant, to include also a church and a chapel connected with the parish house by an open cloister. The parish house was designed by Carleton Monroe Winslow, of Los Angeles, and suggests the southern European architecture of the future church. Built of reinforced concrete, it cost \$25,000 without its furnishings, which are being provided by the various parish organizations. The first floor includes a spacious auditorium, together with stage and a fully equipped kitchen. The second floor provides for the parish office, guild rooms, and class rooms for the Church school. The Rev. William E. Maison has been rector of this parish in the Highland Park section of Los Angeles for about fifteen years.

SAN GABRIEL PARISH HOUSE

One of the most attractive parish houses in the diocese has just been completed by the suburban parish of the Church of Our Saviour, San Gabriel. Equipped with one of the oldest church buildings in the diocese, built in 1876, it has, until recently, been emphatically a "country parish," set in the midst of large orange orchards. About four years ago these began to be cut up into choice residence subdivisions. The parish suddenly found itself in a coming center of population and promptly rebuilt its church to twice its former size.

This fall it has brought to completion a charming parish building set in the midst of well-established orange and pep-

per trees. It is a light and airy two-story structure, faced with cement blown on under pressure. It was designed by Scott Quintin, of Alhambra. The building itself cost \$20,000, and over \$2,000 was spent on a very complete equipment. It was opened with a house-warming on the evening of December 3d, presided over by the Rev. John R. Atwill, rector since 1913.

COLORED CHURCH FOR LOS ANGELES

Plans are also under way for the erection of a new St. Philip's Church for the colored Churchmen of Los Angeles. Under the leadership of the Rev. W. T. Cleg-horn, vicar of St. Philip's Mission since its organization in 1910, something over \$26,000 has already been raised in cash and approved pledges from the members of St. Philip's and the colored population of Los Angeles.

Contributions will now be solicited from other Churchmen in the see city and of the diocese in an endeavor to complete a fund of \$50,000. An excellent new site has been secured and plans accepted for an attractive church in the Spanish Mission type of architecture. Once established in such a church edifice, St. Philip's would rapidly grow into a self-supporting parish. Father Cleghorn is an outstanding leader among the colored people of Los Angeles and has built up a congregation of exceptional personnel.

The next impending building project is that of All Saints' Church, Riverside, of which the Rev. Henry Clark Smith is rector. The existing plant is old and the site

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December, 1926 Vol. XX. No. 4

EDITORIAL COMMENT:

The Catholic Congress—Mr. Heywood Broun on the Clergy—The Invocation of Saints—The One Thing Needful—Dr. Coulton on Idolatry and Magic—Theological Progress—An Ecclesiastical Diplomat—The Stalin Type of Leader.

ANGLO-CATHOLICISM AND THE YOUNGER GENERATION

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inadequate for expansion. It is proposed to secure a new location at once and improve it with a \$40,000 parish house in reinforced concrete.

St. James' Church, South Pasadena, has just bought additional frontage in order to make possible the erection of a new parish house. A fund for this purpose has already been started.

NEW MISSION FOR COLORED PEOPLE

RICHMOND, VA.—A new mission has been established by St. Philip's Church, Richmond, the Rev. J. L. Taylor, D.D., rector, in a colored suburban community just outside of Richmond near Yellow Tavern. The mission has been named St. Augustine's. A combined chapel and school building is nearing completion and is already being used for Sunday school services.

The building was formally opened on Thanksgiving Day, the service being conducted by the Rev. J. L. Taylor. Addresses were made by the Rev. Lewis C. Harrison, rector of Emmanuel Church, Brook Hill, and the Rev. G. MacLaren Brydon, executive secretary of the diocese. A day school has been established in connection with the mission. It has been named the Carl Taylor Memorial School in memory of a son of the rector of St. Philip's.

The colored people of the community gave the larger part of the land for the mission and contributed materially toward the erection of the building. St. Augustine's is the third mission that has been established by St. Philip's Church during the past ten years.

PORTO RICO FIRE

THE LIVING CHURCH has received more information concerning the fire which destroyed the mission residence on the Island of Vieques, off the coast of Porto Rico, from our worker there, Miss Sarah R. Davidson, in a letter just received from her. It is dated November 29th. Concerning the correspondence which was destroyed with all her other personal belongings, she says:

"I am afraid some friends will think me very remiss, as my address book, and recent letters that needed an answer, were lost, and I cannot remember the addresses."

The fire broke out in the early morning of November 16th. Three other people were in the house as well and they, too, lost everything. Fortunately the house was insured, and the Bishop, we are told, expects to rebuild at once.

SYNOD OF QUINCY CLERGY

KNOXVILLE, ILL.—The clergy of the Diocese of Quincy and lay members of the diocesan commission on evangelism met in special synod at the Bishop's call December 7th at St. Mary's Chapel, Knoxville, to consider the subject of the Bishops' Crusade. There was a corporate Communion at 7:30, the Bishop celebrating. During the forenoon various phases of evangelism were presented by the clergy. In the afternoon the subject of the Bishops' Crusade was considered, and arrangements made for conducting the Crusade at the central points of Quincy, Rock Island, and Peoria, and extension by the clergy of the diocese to the other parishes and missions. It was voted to arrange for a follow-up effort in June, in the way especially of a school of instruction at some central point in the diocese, and a committee was appointed to make such arrangements in time. The Bishop led the devotions of the clergy, and eloquently summed up the discussions of the subjects presented.

LOCKPORT RECTOR CELEBRATES ANNIVERSARY

BUFFALO—The twenty-fifth anniversary of the ordination of the Rev. Henry F. Zwicker, rector of Grace Church, Lockport, N. Y., to the priesthood was celebrated in that parish by a reception and service on the evening of Monday, December 6th. Mr. Zwicker came to Lockport in 1910 from St. Paul's, Rochester, where he had been curate for five years. He was born in Nova Scotia; and was graduated

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from King's College, Windsor, N. S., in 1900. He was ordained to the priesthood in December, 1901, and after five years as rector of a parish in Nova Scotia, was in New York City for a time as curate.

The parish at Lockport marked this event by establishing an endowment with \$25,000 as a start, for the upkeep of the church and parish house.

CHURCHMEN JOIN WITH GREEKS IN PATRONAL FESTIVAL

SOUTH BEND, IND.—American Churchmen joined with their brethren of the Greek Orthodox Church here at the patronal festival of St. Andrew's Orthodox Church on Sunday, December 5th. The Rt. Rev. Joanides Philaretos, Greek Bishop of Chicago, celebrated the festival Mass, assisted by the Rev. Frs. C. H.



AT THE GREEK PONTIFICAL MASS IN SOUTH BEND

Left to right: Andrew Gust, acolyte; Rev. E. E. Smith, priest-in-charge—Holy Trinity Hungarian Mission; Rev. C. H. Demitry, Chicago; Bishop Philaretos; Rev. Philotheos Mazokopakis, South Bend; Rev. John Zlobe, Russian Orthodox, Mishawaka, Ind.

Demitry, D.D., of Chicago, and Philotheos Mazokopakis, pastor of the South Bend church.

In his address at the reception following the Mass, the Bishop, a former student at Nashotah Seminary, paid a tribute to the Rev. John Francis and Mr. Gill Elliott of St. James' Church, "to whose experience in a great extent is due the fact that the Greeks of South Bend have the most complete by-laws among all the Greek parishes in the United States." The Bishop of Northern Indiana was unable to attend the celebration, but was represented by the Very Rev. L. C. Rogers, Dean of St. Paul's Pro-Cathedral, Mishawaka. Dean Rogers, on behalf of Bishop Gray, offered the assistance of the Episcopal Church to Greek Orthodox Churchmen in their work here. The Rev. Edwin E. Smith, rector of Trinity (Hungarian) Church, South Bend, was also present at the service and reception, as were many other local Churchmen.

REQUIEM FOR DR. PENFOLD

PROVIDENCE, R. I.—Solemn Mass of requiem was said for the Rev. Dr. Frederick S. Penfold at St. Stephen's, Providence, December 1st. The sacred ministers were Fr. Williams and Fr. Dale of the Society of St. John Evangelist, and the Rev. Frank Damrosch; the Rev. F. L. Maryon, a former assistant, was master of ceremonies. Bishop Perry read the sentences of the burial services, while Fr. Huntington, O.H.C., read the lesson. Interment was at Swan Point, Bishop Perry officiating.

QUESTIONS WISDOM OF TIME FOR CANVASS

NEWARK, N. J.—"That November and December are about the worst available months of the year, in this territory at least, to make a canvass that could be selected," is an opinion expressed by Mr. A. P. Green of the Diocese of Newark, who has had much experience in the conduct of the canvasses. His opinion is expressed in a letter addressed to the National Council, and concerning it he says:

"Most communities have their welfare drives at that time and our canvass conflicts, and is appreciably affected by the competition. The anticipation of financial outlays for Christmas shopping; the realization of taxes and interest charges usually falling due January 1st, and in this part of the country heavy coal bills, all militate against the plan, and I am

tempted to use that distressing word so patently salvered around just now, the 'complex' developed by all these forces is difficult to break through. The preparatory period for the campaign is cut into by vacations and lack of time for organization, and the finishing period is cramped by the Christmas activities. Full reports are asked for on January 1st, and they simply cannot be prepared in time. The weather is all against a successful canvass, being cold, and the season is one when it gets dark so soon, making location of streets and houses difficult. The spiritual motif of sacrifice is not as controlling in canvasser or canvasee as it is in Epiphany or Lent. The first part or the middle of Lent would seem to be an ideal time for a perfect visitation. Taken all together, as a business proposition, I feel the time is all wrong, and the subject should be opened up for immediate discussion."

MISSIONARY CALENDAR ISSUES

PHILADELPHIA—The admirable *Church Missionary Calendar*, which has become familiar to many Churchmen through its use during recent years, has now been published for 1927 and is even more satisfactory than in the past. For each day a missionary item, either of information or of exhortation, is published, while lists of the missionary workers throughout the Church and other valuable explanations of our general missionary work make the *Calendar* a real acquisition to the homes of our people. The *Calendar* is of the hanging variety and is sold at 40 cts. It may be obtained by addressing Church Missionary Calendar, Church House, 202 So. 19th Street, Philadelphia, Pa.

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OUTLINE BISHOPS' CRUSADE

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, accompanied by Bishop Thomas C. Darst, president of the National Commission on Evangelism, and Leon C. Palmer, executive secretary, called upon President Coolidge at the White House to outline the Bishops' Crusade. They are shown with the map which they will use to guide them in the Crusade.

NEW MANAGER FOR JAPANESE PUBLISHING HOUSE

TOKYO—The Bishops of the Japanese Church have appointed the Rev. R. D. M. Shaw, of the English Diocese of South Tokyo, as manager of the Church Publishing Society, in the place of the late Dr. Correll. Mr. Shaw has been managing the society ever since Dr. Correll left Japan in the summer of 1925, and has proved himself so capable in the work that it is a satisfaction to all interested to know that it will continue to be under the same able management, says *The Church in Japan*. Its work daily grows in importance, and in the demands upon the time of the manager. It is hoped that the Church at large will realize this more and more, and extend the help necessary to make it successful.

STUDDERT-KENNEDY COMING TO AMERICA

MIDDLETOWN, CONN.—The Rev. G. A. Studdert-Kennedy, of London, is expected in Middletown shortly. After a brief stay at the Berkeley Divinity School he will attend the National Student Conference at Milwaukee, and speak at its sessions from December 28th to January 1st. On December 26th he will preach at the morning service at St. George's Church, New York City, and on January 5th he will be the chief speaker at a dinner to be given in New York by the Berkeley Divinity School Associates, of which Henry G. Leach is the chairman. On January 6th he will address a meeting of Connecticut laymen at New Haven. Dr. Kennedy sails for home on January 8th.

CHURCH IN COLLEGE TOWN DAMAGED BY STORM

ROCK HILL, S. C.—The property of the Church of Our Saviour, Rock Hill, was damaged to the extent of about \$500 by a storm which recently visited the upper part of the state. Several tile shingles were blown off the roof of the church. Five squares of metallic roofing were blown off the parish house. From the rectory the roof over the dining room and parlor was blown off as well as the tops of two chimneys. The plastering in the two rooms was ruined by the rain.

BISHOPS' CRUSADE IN MARYLAND

BALTIMORE—The Rev. Floyd W. Tomkins, D.D., conducted a quiet hour on St. Andrew's Day at Christ Church, which was the beginning preparation of the Bishops' Crusade in the diocese. The Rev. R. E. Browning is the diocesan chairman. On two Sundays in Advent there will be sermons on evangelism in all the churches of the diocese, and a five-minute talk by laymen. The Crusade proper begins in Baltimore, January 10th, and includes preaching services throughout the diocese, in state and city institutions, street preaching at noon time, and special group conferences. A great mass meeting will be held January 14th in the Lyric Theater. All the Church schools and young peoples' societies are to participate in the Crusade, Thursday, January 13th, being set apart as their special day.

ST. ANDREW'S DAY IN RICHMOND

RICHMOND, VA.—St. Andrew's Day was observed by the Brotherhood of St. Andrew in Richmond by a dinner at St. James' parish house, and by the service of Holy Communion in St. James' Church. One hundred and twenty-six were present at the dinner, including seventy-six laymen, twenty-eight juniors, and twenty-one of the clergy of the city, together with the Rt. Rev. William C. Brown, D.D., Bishop of Virginia.

Braxton Valentine, president of the assembly, presided at the dinner, the principal speaker being G. H. Randall, editor of *St. Andrew's Cross* and associate general secretary of the Brotherhood. Others who spoke briefly were the Rev. J. J. D. Hall of Philadelphia; Kenneth Hawkins, director of the Brotherhood in St. James'; Robert E. Anderson of the Brotherhood's national council; and closing with Bishop Brown, who told of a very fine example of personal evangelism that had come within his experience. Mr. Randall's address was on The Brotherhood and the Bishops' Crusade, and many illustrations were given of actual experiences.

In the church the celebrant was the Rev. Dr. Freeland Peter, rector of St. James', assisted by the Rev. W. Geiger

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Irwin, chaplain of the Brotherhood; the Rev. Dr. Beverley D. Tucker, Jr., rector of St. Paul's; and the Rev. W. W. Brander, assistant at St. James'. The sermon was preached by Dr. Tucker, who discussed the twofold nature of Christian discipleship in every age: First, conversation with Christ, the soul's approach to God; and secondly, personal evangelism, going out to share that experience with others.

MAGAZINES

THE REVISION of the Prayer Book, which is now a subject of lively discussion in the Church of England, is treated with a good deal of penetration by the Rev. A. H. T. Clarke in the last number of *The Nineteenth Century*. In the course of his article he touches upon the question of Old Testament miracles, quoting the interesting saying of Sir Gaston Maspero, the famous Assyriologist, that "from the outset Assyriologists have never doubted the historical accuracy of the fourteenth chapter of Genesis." He concludes that "the advancing intelligence of the day requires that in the sphere of Nature, God and man should meet." Incidentally he draws attention to the very valuable paper by the late Dr. Adams which was read at the recent Church Congress, of which a copy should be in the hands of every clergyman who wishes to understand the relation between science and religion in the light of modern thought. Mr. R. M. Fox contributes a lucid and thoughtful exposition of that keen American thinker, Mr. Thorstein Veblen, who is not so well-known in this country as he should be. He traces historically Veblen's theory that the key to the religious ideas of a period may be found in the industrial life of the period—female divinities are characteristic of early agricultural communities, which depend upon the fertility of the crops, and so on. The idea is interesting and well worth study; it may be found in Mr. Veblen's *Instinct of Workmanship*. Mr. Lewis Spence, writing on Church and State in Mexico, declares emphatically that there is no religious persecution there; Mr. A. F. Deming, on Fireballs, says that twenty-four of these remarkable "portents" have been seen in England in the past two months; Mr. Frewen Lord writes upon the very urgent question of where to bury England's illustrious dead; and there are other articles of equal interest.

CHURCHMEN will find the *Religious Press Digest* for November an exceptionally interesting number, since the Catholic Congress is the subject of a number of the articles, considerable parts of the opening sermon and of several of the papers being reprinted, while editorial comments from THE LIVING CHURCH, the *Voice of Orthodoxy*, and other sources are printed in considerable part. So also the admirable paper by Bishop Parsons on the Lausanne World Conference is reprinted from the *Christian Union Quarterly*, as is also a paper relating to the Congregational attitude toward the Conference from the pen of Dr. William E. Barton, reprinted from the *Christian Leader* of Boston. The *Religious Press Digest* is doing a real service in compiling from the entire religious press the articles that are most worth while, and bringing them together monthly within the covers of a single magazine. Their perspective is always excellent. [Published at 510 Enterprise Building, Milwaukee, Wis., 25 cts. per copy, \$3.00 per year.]

† **Necrology** †

"May they rest in peace, and may light perpetual shine upon them."

GEORGE HENRY SMITH, PRIEST

NEW BRITAIN, CONN.—The Rev. George Henry Smith, a retired clergyman of the Diocese of Connecticut, died at his home in New Britain on December 5th, having reached his eighty-first year. After graduating from Kenyon College and the General Theological Seminary, he was ordered deacon in 1868 and priest in 1869 by Bishop Horatio Potter of New York. His ministry was spent, first in New York at Pleasant Valley, afterwards in various charges in Connecticut until his retirement in 1910. Burial was from St. Mark's Church, New Britain.

CORNELIUS W. TWING, PRIEST

TRENTON, N. J.—The funeral of the Rev. Cornelius W. Twing, missionary in the Pines, N. J., took place Tuesday, November 7th. Mr. Twing had been in the Diocese of New Jersey since 1906, first as rector of St. Stephen's, Riverside, and then as missionary in the Pines of New Jersey. His work has been notable as one of the leaders in his district in the Board of Religious Education. He had great love for his people of the "woods."

The Rev. Mr. Twing attended St. Stephen's College and the General Theological Seminary, being ordained in 1894. His wife survives him, as well as three sons and a daughter, all of whom are married.

MRS. GRANVILLE GAYLORD BENNETT

DULUTH, MINN.—A wire was received December 10th to the effect that Mrs. Bennett, wife of the Rt. Rev. Granville Gaylord Bennett, D.D., Bishop of Duluth, passed away the previous night or early that morning at the home of her parents, Bishop and Mrs. Anson Rogers Graves, at Sonora, Calif., where she was spending the winter. Mrs. Bennett had a bad attack of influenza several months ago, from which she never fully recovered, but her condition caused no real alarm until last week. Bishop Bennett was at his wife's bedside when the end came. Funeral arrangements are not yet formulated.

AUGUSTA M. STAHL

NEW YORK—In the passing of Augusta M. Stahl of the New York City Mission Society, who died at St. Luke's Hospital at seven o'clock on Friday morning, November 26th, a figure at once brave and gay passes from the picture of mission activities in city hospitals and prisons.

Ever since she came as a freckle-faced red-haired girl to play the organ in the City Mission chapel at Bellevue Hospital and Ludlow Street jail thirty-five years ago, Augusta Stahl has been giving the best of her life to bring music into dreary wards and darkened prison corridors.

In the funeral service held for Miss Stahl at Graham's Undertaking Parlors on Sunday evening, November 28th, and on the following Monday at eleven o'clock, the Rev. Annesley T. Young, chaplain at Riker's Island and Bedford Reformatory, who conducted the service, spoke of Miss

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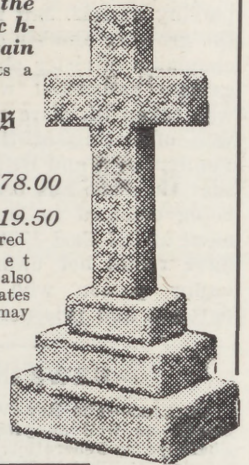
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When Miss Stahl began as an organist for the City Mission chaplains, according to Chaplain Young, she did most of the playing herself. But in recent years with the growing number of institutions where chaplains minister she has had other organists associated with her. When she was taken ill, more than a year ago, she was officiating at the Tombs, the City Penitentiary, and Bellevue Hospital. Since that time she has been herself a shut-in, being confined to her bed in her apartment at 637 East 175th Street, but friends have found her unflinchingly the cheerful happy person who did so much for patients and prisoners.

NEWS IN BRIEF

CHICAGO—The Rev. Walter E. Bentley, missionary, as well as president of the National Shakespeare Federation, conducted a successful mission at Christ Church, Ottawa, Ill., from November 7th to 14th inclusive.

CONNECTICUT—The Waterbury Clericus met November 16th at Trinity Church; and the Rev. Henry B. Todd, the rector, who is also the newly-elected president, read a paper by Dr. H. H. Horne on The Teaching Function of the Ministry.

IOWA—The committee on the Bishops' Crusade includes: the Rev. E. N. Owen, Des Moines, chairman; the Rev. Messrs. Thomas Horton, Clinton; W. E. Mann, Council Bluffs; R. J. Campbell, Cedar Rapids; W. E. Stockley, Fort Dodge.—From 8 A.M. to 8 P.M. St. Andrew's Day at Trinity Cathedral was observed by continuous intercession in half-hour shifts. Also there were two celebrations, as well as Morning Prayer, mid-day devotions, and Evening Prayer.—The Rev. Rodney F. Cobb, in addition to his duties at the Cathedral, is priest-in-charge of St. Paul's Mission, Durant, Iowa.—The Mother General of the Community of St. Mary was a visitor at St. Katharine's School, Davenport, November 23d to December 4th.—The Morrison Club of Iowa State Uni-

versity served luncheon at the homecoming and used the proceeds for a complimentary dinner to the Negro students at the university. Forty-three attended. The speaker at the dinner was the Rev. William Weaver, priest-in-charge of the colored church of St. Andrew's, Evanston, Ill.

IOWA—The Rev. Dr. E. H. Rudd celebrated the fifty-second anniversary of his ordination to the priesthood, November 16th.

KENTUCKY—Bishop Woodcock conducted a quiet hour for the purpose of helping to prepare the clergy in the work of the Bishops' Crusade.

LEXINGTON—Lexington, Covington, and Ashland are to be the working centers for carrying out the Bishops' Crusade. The Rev. C. S. Hale, the Very Rev. R. K. Massie, D.D., and the Rev. J. D. Gibson, along with Mr. G. K. Graves, Lexington, and Mrs. W. H. Johnstone, president of the Woman's Auxiliary, are the committee on arrangements.

LOS ANGELES—Bishop Johnson has been ill for several months and is still confined to his home in Pasadena.—The winter meeting of the Convocation of San Bernardino was at All Saints', Riverside, November 18th, at which time were considered the General Church Program and the Bishops' Crusade.—The Convocation of Los Angeles will hold its winter meeting at new St. Luke's Church, Monrovia, December 18th.

NEWARK—A new altar, early Renaissance in style, was dedicated December 5th at St. Peter's Church, Morristown, N. J. It was given in memory of Mrs. Robert H. McCurdy, who died May 24, 1925.

NORTH CAROLINA—Bishop Cheshire and Bishop Penick were present, November 11th, at a diocesan committee meeting in Holy Trinity parish house, Greensboro, to arrange for the coming Bishops' Crusade. In the Epiphany season two weeks will be spent in intensive training in evangelism at Raleigh and at Charlotte.

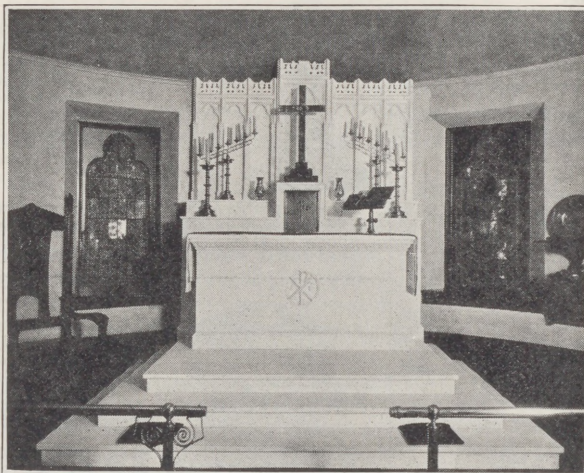
OHIO—Bishop Rogers, Archdeacon Patterson, and Mr. George C. Benham have been going through the diocese giving missions as a part of the Bishops' Crusade. The results have been most satisfactory. The rector of Grace Church, Sandusky, speaks of the regional

meeting held at his church as having been the biggest in the history of the parish.

OREGON—The Rev. Horatio Gates, vicar of the Coos Bay missions, with residence at Coquille, is in the Good Samaritan Hospital, Portland, recovering from a paralytic stroke.—The Rev. E. H. Clark, having passed the retirement age, resigns the chaplaincy of St. Helen's Hall, Portland, and St. Matthew's Mission to retire.

QUINCY—The annual celebration of Founder's Day was observed at St. Mary's School, Knoxville, the Rev. F. L. Carrington, LL.D., rector, on December 6th. There were Eucharists at 7:30 and 10:00. The annual birthday cake-cutting was observed in the afternoon, followed by solemn Benediction; after which the students, visiting clergy, and alumnae sat down to an elaborate banquet given by Dr. and Mrs. Carrington. During this hour, Dr. Carrington eulogized the heroic work of the Rev. Dr. Leffingwell, founder of the school, in whose honor this annual birthday observance originated; and referred touchingly to the recent departure of the Doctor's beloved wife, stating that in behalf of the teachers and students a telegram of greeting and sympathy had been sent to him that morning. He then introduced the Bishop of Quincy, who made an address in his happiest vein, touchingly seconding Dr. Carrington's tribute to Dr. Leffingwell and his departed wife, and speaking gratefully also of the great work which had been and is being done by Dr. and Mrs. Carrington. A dancing party in the recreation room concluded the exercises of the day.

RHODE ISLAND—The Rev. Wm. Worthington, formerly in charge of St. John's, Barrington, is now temporarily in charge of St. Thomas', Providence.—Though the amounts subscribed for the canvass in certain parishes was larger than those of 1925, there is no great increase in the diocese as a whole; albeit with the men's thankofferings and other gifts it may be better than at the present report.—The Bishops' Crusade has been before diocesan officials since October. The committee on preparations includes the deans of convocations as well as the Reverend Messrs. John G. Crawford, J. P. Conover, J. D. Hamlin, and I. A. Evans. There are to be twelve different centers of work for the Crusade. Among the speakers will be the Rt. Rev. Samuel B.



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Booth, D.D., the Rev. Arthur J. Gammack, Mr. Samuel Thorne, of New York City. Bishop Perry, assisted by Capt. B. F. Mountford and Capt. Arthur J. Casey, and other members of the English Church Army. As a part of the preparations Father Bull, C.R., will conduct a quiet day, January 3d, for all the clergy of the diocese.—At the December meeting of the Clerical Club the Rev. A. M. Aucock, D.D., of Providence, read an interesting paper on Idealism.—The Rev. Wm. Appleton Lawrence was instituted as rector of Grace Church, Providence, the first Sunday in Advent.

SALINA—The opening gun of the Bishops' Crusade was fired here on December 5th when Bishop Johnson of Colorado started the mission of six days at Christ Cathedral, Salina, Kan. The mission consisted of six evening mission services, a children's mission every afternoon, and a quiet day for women on Friday. On one day the clergy of the district had an all day conference on mission methods. The local clergy are to carry the Crusade to the smallest mission in Epiphany by means of three-day missions.—Grace Church, Hutchinson, will be the second Crusade center. On January 16th through 21st, Bishop Beecher and the Rev. R. De Oviés of Galveston will conduct a six day mission.—The new church at Goodland has recently been occupied, and is one of the most complete small plants in the west.

WESTERN NEW YORK—Sunday, October 31st, the Rev. John N. Borton, of Grace Church, Buffalo, dedicated a reredos and window, recent memorial gifts to his church.

WYOMING—Plans have been perfected for the Bishops' Crusade in the assignment of clergy to various parishes and missions for the period. The Crusaders from the outside will be the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, the Very Rev. E. B. Woodruff, of Sioux Falls, S. D., and Mrs. W. S. Leete of Evergreen, Colo. Bishop Huston will hold missions at the Cathedral at Laramie, and at St. Thomas', Rawlins. Dean Woodruff will be at St. Peter's, Sheridan, and St. Luke's, Buffalo. Bishop

Thomas will hold missions at Rock Springs and Casper.—Messrs. C. B. Voorhis and John R. Boardman have given a community house to Dubois. These gentlemen, who have their summer home at Torrey Lake nearby, have been interested in St. Thomas' Church and have lately given a chancel and vestry room as additions to the log church.

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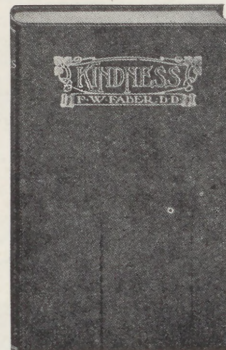
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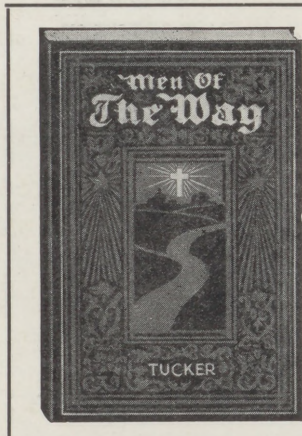
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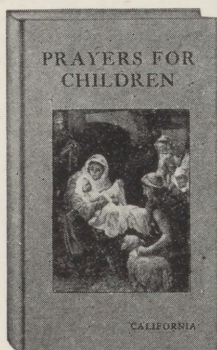
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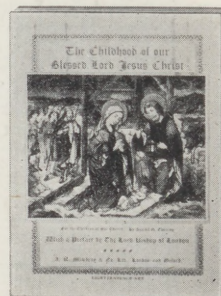
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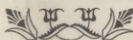
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