

The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, DECEMBER, 9, 1922

NO. 6

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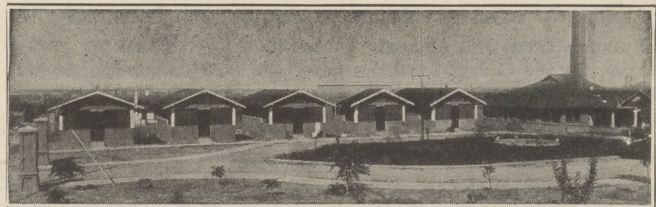
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EDITORIALS AND COMMENTS

Dr. McConnell's Apologia

HERE is one type of literature which has an abiding and permanent interest—autobiography. This is especially true of religious autobiography, from St. Augustine's *Confessions* to John Wesley's *Journal*. Of great modern writers in this field, we have the classic work of Newman, and we have also an abundance of later works by writers of every sort of religious conviction.

Especially are we favored with works of this character when men's religious convictions have been subjected to radical changes, and the *Spiritual Pilgrimage* of Reginald J. Campbell, on the one hand, and Bishop Kinsman's *Salve Mater* on the other, are recent books of this character that have had more than personal or local significance.

In this class of literature there has lately appeared a book of unquestioned earnestness, sincerity, and frankness: Dr. McConnell's *Confessions of an Old Priest*.

Dr. McConnell shows in this volume that he appreciates what Christianity is. Nothing could be more direct and straightforward than such statements as these:

"Since all dogmas rest upon the same authority, the infraction of one of them breaks the binding force of the authority itself" (p. 3). "Can any portion of the accepted Christian Faith be rejected without rendering it all insecure?" (p. 4). Dr. McConnell finds that "the differentia of Christianity is the historical Christ" (p. 6). "Though Christianity be true for all the world it avails nothing, it must be true for me" (p. 9). "If Jesus did and said the things He is represented to have done, the dogmatic conclusions are not only legitimate but inevitable" (p. 14). "Assuming for Him an eternal pre-existence in intimate spiritual union with God, His word would be conclusive" (p. 37). "It must be always borne in mind that the mighty and complicated structure which we call Christianity does rest upon the Creeds.....There be many who please themselves with the fancy that the catholic Creeds only represent the insubstantial speculation of a long forgotten age, that they may be more or less respectfully laid away while the 'substance' of Christianity will remain" (p. 13). "All sects and divisions of Christians hold the sacraments to be the center of the cult" (p. 83).

Dr. McConnell's present position, to which he has attained after a ministry of fifty years in the Church, may be briefly summarized in his own words: "I entered the ministry..... believing that the Church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that He was the unique Son of God. I have been reluctantly led to the conclusion that none of these things is true."

The account of this spiritual pilgrimage is the narrative of delicate and gradual changes of conviction, which have only

reached their climax in recent years. "I set forth here the steps and stages through which I have come to the place where I stand, the more willingly because I am sure many another has passed through the same phases of faith to its eclipse—and has kept silent as I have done." "It often happens that a process which has been going on long in one's subconsciousness, unsuspected, is the real origin of conviction which he fancies that he has reached by logical means" (p. 18). This sentence is most instructive, in that it indicates the peculiar quality of Dr. McConnell's own mental development. It is the Spirit of the Times, as he calls it, the *Zeitgeist* (cf. pp. 6, 17, etc.), to which may be attributed this subtle change in feeling. It may be not without interest to note that this work presents us with the same type of shifting states of feeling which characterized Dr. Kinsman's *Salve Mater*. The heart leads and the head follows; feelings dictate and condition convictions. Nowhere is this more apparent than in the underlying premises which demand Dr. McConnell's rejection of miracles. His arguments against the possibility of miracles are easily disposed of, but his state of mind in regard to this question cannot be reached by reason. Such a phrase as "My idea of God makes it impossible to believe that He would act so" (p. 22), sufficiently indicates his attitude on the question. The whole matter is decided antecedently to the hearing of evidence. In fact, to him, there can be no real evidence for miracles. "Now that I felt obliged to eliminate from the history all the miraculous element," he tells us, "it became clear that the motive power which, alone, will have made this course of events possible had disappeared, and the historic phenomena must be otherwise accounted for.....The miraculous has no history" (p. 41).

If one approached the examination of the documents of Christianity with such a judgment ready formed in advance, and if the evidence of spiritual experience be entirely negligible, as Dr. McConnell believes it is, it is obvious that one cannot comprehend or interpret the data, far less understand their significance. One must appreciate somewhat of the nature of God's working in His world, and must accept at least the possibility of the Incarnation, before he is in position to examine the place of miracles in the world. Miracles are never phenomena dissociated from one or other of these fundamental manifestations of God. Reject these manifestations and, we grant, miracles become unthinkable. But why reject the manifestations? Certainly there is nothing fundamentally improbable—not to say impossible—in God so working in His world, and in the Son of God so assuming human flesh, that the relationship of God to particular men or particular events results in what we term miracles. We do not appeal to spiritual experience to "establish an alleged fact" (p. 12), but it is quite logical to appeal to a relationship between God and a particular event or series of events as furnishing an adequate

cause such as should eventuate in an effect that we term a miracle.

With miracles treated as disconnected with any cause for miracles, Dr. McConnell's conclusion is inevitable. The investigation of religious documents on the basis of the presuppositions of the impossibility of miracles and the invalidity of spiritual experience, cannot but issue in a complete distortion of the meaning and worth of both.

Christianity as an institution is, according to Dr. McConnell, the heir of Gentile religious development. His argument suggests the influence of the two books which we reviewed editorially last week, or books like them. Certainly, we frankly admit, Christianity is not merely a reformed Judaism. Certainly we find in Gentile paganism the seeds of much that has flowered in Christianity. Why not? Does Dr. McConnell suppose that the rest of us have been ignorant, all along, of these things which seem to him to be new ideas that somehow discredit Christianity? With all respect to him, he simply has not thought things through. The facts that he brings forth as new and fatal are neither. He needs to go deeper into his subject.

We are hoping that the quotations and summaries we have made do not misrepresent Dr. McConnell's mind. Certainly we have no desire to cast stones at him. He seems to appreciate the tragedy of his position. He has found nothing to take the place of the Christianity that he has repudiated. He does not purport to have found a better solution to the enigma of the world and of the human soul. He is simply groping in a blind despair. And it is so unnecessary—if he would only think further and see the fallacies of his own logic. No one, we venture to say, can do it for him.

Of his frankness and sincerity there is no question. The book shows a familiarity with the thought of modern scholarship, chiefly of the ultra-critical school. It does not show that, like Bishop Gore and certain other scholars, he has made the effort to take that thought and correlate it with the historic faith.

THE BOOK is a result. What are the causes which produced the convictions there recorded?

To begin with, it is possible for one to keep his ear too close to the ground. The Spirit of the Times is no infallible guide. One may place too much reliance in the suggestions derived from such a source. Even on the principle that the *vox populi* is the *vox Dei*, there is a certain democracy in the appeal which is lacking in the over-reliance upon the opinions of the few fashionable intellectual leaders of the time. The Spirit of the Times is the mouthpiece more often of the clamorous few than of the inarticulate many. It is not always thus that God's word comes to men.

Again, something sane and even scientific can be said for the poor and discredited case for the miraculous. A miracle, whatever its cause may be, must demonstrate its evidence in the tangible and objective world. As an event in this world, it comes within our ken, and has as much "history" as any other phenomenon within the range of our experience. Similarly, one can only deny the validity of religious experience and its reality on the basis of his presuppositions. Either all religious men who lay claim to religious experience are liars, hypocrites, or worse, or they were utterly deluded, and labored under pathological mental conditions. Spiritual experience may not demonstrate the truth of the hypothesis on which it rests, or of the theory which the believer may hold, but it surely demands thorough consideration, especially that phase of it which concerns the intimate relation of antecedent belief and resultant experience. One may deny the impossibility of miracles, but in so doing he must be aware that he is doing it solely on *a priori* grounds. If two planes interact, they must ultimately be under the same law, and our knowledge of the "natural" must involve knowledge of the so-called "supernatural".

Finally, it is difficult to see why the attitude of mind which is ordinarily described as Liberalism should not issue in the same sort of conclusions as those of Dr. McConnell. Given his premises, the conclusions follow with inexorable exactitude. The candor and honesty of his confession bespeak a rare combination of straightforward outspokenness and of ruthless frankness. His book is modern ultra-Liberalism carried to its ultimate consequences; and the mere fact that the trend of

so-called Liberalism in the Church today is toward constructive faith, where, a generation ago, it was the reverse, necessarily leaves high and dry those who have continued to deny until nothing is left of their faith. They only need to look around them to discover that they are a generation behind the constructive thinkers of the day. And the aphorism, "Truth, though the heavens fall," upon which Liberals once laid such stress, only needs the obvious rejoinder that "Whatever causes the heaven to fall is not truth", to fall to the ground itself! Truth, after all, is not the product of the human mind.

But this does not do away with the sad and depressing quality of the book. Loss of faith, despair, and hopelessness of outlook, form the essential elements of all tragedy. Worse, perhaps, than the presence of that tragedy in one's own soul, is the lack of appreciation and understanding of its presence in others.

Will the Church ever come to the realization of her duty of presenting her teaching uncompromisingly, directly, and unequivocally? Can the Church assume the task of presenting that faith to an age in which, for lack of it, men drift about with cravings and yearnings unsatisfied, with gnawing difficulties and crying doubts demanding at least sympathetic comprehension and loving understanding?

Truth and Love seem to be sundered in our modern understanding; allegiance to "truth" to become blatant and individualistic rebellion against any cherished possession of the corporate soul of men, and the practice of "love" to be depreciated by the well known method of watering the stock into saccharine sentimentality.

We live our lives in compartments; our souls are housed in flat buildings where none of us knows his neighbor. Sundered sympathies and the divorce between heart and head, between the instinct for truth and the instinct of love, lead us each apart into his own ways, to walk alone through the valley of the shadow of difficulty, doubt, and despair.

Cannot we look to the Church for more leadership than is at present being given us through the mazes of modern difficulties and attacks on the Faith? Can no one grapple with real and pressing problems of the intellect, such as have been ventilated in all their cogent power and effective persuasiveness by Dr. McConnell, in such a way as to interpret Christian doctrine with complete loyalty as well as with loving sympathy and due understanding of their modern implications?

"Speaking the truth in love" will demand hearty allegiance to truth, and the truth may only be known to him who can "see life whole" and see it clearly.

THE WORLD'S Evangelical Alliance asks for the observance of its customary Week of Prayer extending from Sunday, January 7th, to the Saturday following, inclusive.

United prayer is one thing that all Christians can do together, and there is a certain value in all taking topics to be woven into prayer by all alike. The topics now selected show an appreciation of the problems of Christianity today, and they well afford a basis for the intercessions of those who care. If churches could arrange for brief noon-day services during that week at which a few devout people would join with their clergy in offering such intercession, it would be a real contribution on the part of the American Church to this all-Christian call.

Topics and details may be obtained from the secretary of the Commission on a World Conference, Mr. Robert H. Gardiner, Gardiner, Maine.

HAVE you been reading the "Quare Women" articles in the *Atlantic*?

They came to an end with the instalment printed in the December number, though with the information that those printed serially in the *Atlantic* were only selections from the "Quare Women" chapters to be embodied in the book and Their Kin

The papers are an admirable presentation of conditions among the Appalachian people, and our own missionary work among those people renders the papers espe-

cially interesting to those who have been in touch with that work.

But also the papers are a terrible indictment of the state of Kentucky for its failure to provide schools in the "Troublesome" country and its lack, apparently, of a compulsory school law. Miss Furman is supposed to be presenting a true picture of conditions in the mountain regions. If she is really doing so, her December instalment certainly indicates the desire of at least some of the people that their children should go to school, and their inability to send them because of the lack of schools:

Why, then, does not the state provide schools and compel attendance? Sparseness of population is no excuse, for the population of eastern Kentucky is by no means as sparse as that in isolated parts of middle western and further western states, and yet these states acquiesce in no such condition of illiteracy as that which is allowed to continue, generation after generation, in eastern Kentucky.

It would seem to us that the time has about expired when these mountain people can be sentimentally treated as a romantic continuation of sixteenth century English peasantry, and that an aroused public sentiment should compel the state of Kentucky to do what every other part of the Anglo-Saxon world has done in educating children born in the twentieth century to fit them for twentieth century life.

Living people are not fit subjects for exhibits in a museum of antiquity.

WE ARE PERPLEXED at the questions asked by the Rev. Dr. Penfold in the department of Correspondence. Bishop Roots is, of course, the proper one to reply as to what are his requests and his plans for the future in China. We think, however, that we are correct in saying that the resignation offered by Bishop Roots to the House of Bishops at the recent General Convention, "in order"—we are quoting from the report of the committee to which it was referred—"that he might accept the invitation of the National Christian Council of China to give full-time service as an officer thereof", was, "after long and careful consideration" by the committee, unfavorably reported to the House of Bishops, and not accepted by the latter. The House did, however, adopt a resolution asking the Presiding Bishop "to secure from the Standing Committee of the *Chung Hua Sheng Kung Hui* an expression of its judgment concerning action that should be taken regarding the participation of the Church in this movement, specifically with reference to the invitation to Bishop Roots to become a full time officer of the National Christian Council."

We recognize, of course, that missionaries in distant foreign fields ought to be accorded much latitude in the formation of policies, and that criticism of such policies from home ought to be withheld until one is very sure as to his facts. But in this case our missionaries in China are by no means agreed as to the wisdom of releasing Bishop Roots in order that he may undertake that work, Bishop Graves, senior of our bishops in that land, having spoken frankly against it.

To us the whole proposition seems incredibly impossible, if we understand it aright; but perhaps we do not. That a bishop should be formally deputed to organize an ecclesiastical body that, after it were organized, would not and could not be in communion with this Church, seems to us about the most revolutionary plan that has yet been suggested. Here is a proposal to combine various bodies, some of whom baptize nobody and some only adults, none of whom celebrate what we understand to be a valid communion of the Bread of Life, many of whom are very hazy as to the Incarnation and most of whom repudiate more or less of the Nicene Creed: and it is proposed that a bishop be deputed to organize them into one body, and give it the prestige of his episcopal office. Why not add Confucianism and Buddhism as well? Why be "narrow" and "exclusive"? Why send Christian missionaries and Catholic sacraments to China at all? Why have we sent bishops and priests to China, at great expense and much difficulty?

Perhaps Bishop Roots can relieve our perplexity. Perhaps we misunderstand it all. But—what we had gathered from all the discussions that have proceeded on the subject seemed so preposterous that it did not seem worth commenting on in

THE LIVING CHURCH. Bishop Roots will correct us, we trust, if there really is something that we have not discovered in the plan.

ACKNOWLEDGMENTS

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THE TRUTH takes its own form and expresses itself in its own way. Our efforts at defining, proving or establishing it are all acts after the event. It is what it is, and not what we make it. Christianity prevails in the world as a fact which we call Trinity; and which is Trinity, however inadequate and unsatisfactory our explanations of the term or our analysis of the thing may be. I would describe Christianity in its largest sense to be the fulfilment of God in the world through the fulfilment of the world in God. This assumes that the world is completed in man, in whom also God is completed in the world. And so God, the world, and man are at once completed in Jesus Christ, who as He was the logos or thought of all in the divine foreknowledge of the past, so also is He the *telos* or end of all in the predestination of the future. . . . But now, when we come to the actual terms or elements of God's self-realization in us and ours in Him, we cannot think or express the process otherwise than in the threefold form of the divine love, the divine grace, and the divine fellowship, in operation or action. . . . As our spiritual life is dependent upon each and all of these three constituents, so we can know God at all only as we know Him in the threefold relation to us of Father, Son and Spirit.—W. P. DuBose.

HOWEVER WEAK the Church may be on her human side, she is, on her divine side, and in her inner life, nothing but strength and truth founded in love.—Henry Lowndes Drew.

NOTES ON THE NEW HYMNAL

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BY THE REV. WINFRED DOUGLAS

THE THIRD SUNDAY IN ADVENT

BISHOP COSIN'S noble Collect was no doubt suggested by the relation of today's Epistle and Gospel to the Advent Ember Days. Although turning our thoughts and our prayers to the subject of the Christian ministry, it nevertheless strictly subordinates this idea to that of Advent in its double relationship. As St. John Baptist prepared the way for the First Coming, so are the ministers of the New Covenant to prepare the way for the Second. The Epistle first reminds the laity of the immense dignity of Christian priests; nothing in themselves, but nevertheless, called to be the intimate personal ministers of Christ, the responsible stewards of the mysteries of God. Then St. Paul warns the priesthood of the greatness of this responsibility, and directs the hope of those who are so often misunderstood and misjudged in their efforts to be faithful stewards, to the Advent of the great Judge who knows the secrets of the heart. In the Gospel our blessed Lord has to confirm the momentarily wavering faith of His very Forerunner; which He does by the practical application of His words, "By their works ye shall know them". John was to be reassured by a pragmatic sanction: "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached to them." The same proof must restore our faith in the Church, in the ministry, when it is faint. Christianity works. To those who live it, it has never yet failed. We may be offended at those whose Christianity is not lived; but we shall be blessed, as was Holy John, if we are *not* offended in the Divine Priest who did these marvellous things, and who still does them through the humble ministry of men who are faithfully striving to prepare the way for His coming to judge the world.

Introit, 66—O come, O come, Emmanuel
Sequence, 450—Lord, pour thy Spirit from on high
or
492—Rise up, O men of God
Offertory, 282—On Jordan's bank the Baptist's cry
Communion, 55—Come, thou long-expected Jesus
Final, 451—God of the prophets! bless the prophets'
sons

or

456—Ye servants of the Lord

Hymn 66 is a versification of several of the ancient antiphons upon *Magnificat* formerly sung at Vespers in the latter days of Advent, beginning with Dec. 16th. But the tune is an adaptation of a tenth century *Kyrie* from the Mass; and it seems quite suitable to use this popular hymn as Introit. Do not sing it mechanically, but observe the freedom of the words. In the last stanza, only, is a pause needed at the end of the first line. In the refrain, do not take breath after "Emmanuel," but after "thee". The pace should be spirited.

At Evensong:

68—The world is very evil
66—O come, O come, Emmanuel
56—Thy kingdom come! on bended knee
100—Light of those whose dreary dwelling

THE ADVENT EMBER DAYS

456—Ye servants of the Lord
452—Revive thy work, O Lord
492—Rise up, O men of God
282—On Jordan's bank the Baptist's cry

ST. THOMAS THE APOSTLE

Introit 33—O help us Lord; each hour of need
or
216—God moves in a mysterious way
Sequence, 269—O thou who didst, with love untold
Offertory, 267—From all thy saints in warfare
st. 1, 3, 19, 20
Communion, 327—Jesus, to thy table led
6 stanzas only
Final, 270—We walk by faith and not by sight.

Note especially the third stanza of hymn 33, the sixth of hymn 216, and the sixth of hymn 327.

THE SECOND SUNDAY IN ADVENT

O blessed Lord, who graciously didst cause
All Holy Scriptures to be written for
Our learning; Grant that we may hear the more,
May read, may mark, may learn them without pause,
And inwardly digest them, that the flaws
Of earth may vanish and a goodly store
Of patience and of comfort, we implore,
Be given from Thy holy Word and Laws,
So that we may embrace and hold secure
The blessed hope of everlasting life
Which Thou hast given in Thy holy Word,
Our Saviour Jesus Christ, His Gospel sure,
Whereby we may escape this earthly strife
And go to where Thy praise is ever heard.
H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

December 11

READ Proverbs 29:20-27. Text for the day: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Facts to be noted:

1. There is much that is sinister and evil in the world.
2. To be fearful that we shall be the victim of man's vice or sin, is a snare to our freedom, and a burden to our life.
3. Trust in the Lord is a complete defensive armor. We become unafraid of man or devil.

Happy is the man who carries about with him the sense of God's protection. There are dangers seen and unseen through which we pass every day. To see the evidence of God's protecting care ought to make us feel more surely that God assures our safety in order that we may continue to serve Him.

So far as I can tell, there is no other plea we can urge, when we ask for His protection, than that we may serve Him more effectually. If we have undertaken no work for God, and live only for our pleasure or our gain, I can not see what right we have to petition His protection. He is not brave who sees no danger. Only he has courage who sees the danger, but knows that he is surrounded by God's care.

A man might kill you as you sleep. Your heart might even cease to beat while sleeping "bathed in death". Your absent loved ones might meet some tragedy. All these things, and many more, are possible. To be thoroughly awake to their possibility, but to be unafraid in the assurance of God's protection, is the essence of true bravery.

December 12

Read Psalm 125. Text for the day: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

Facts to be noted:

1. The safety of those who cling steadfastly to God.
2. The peace that comes to those devoted to God.
3. The casting out of evil doers.

Lack of faith and trust in God springs from a variety of sources. Sometimes it comes from a belief that, because everything cannot be known, nothing can be known; sometimes it is a result of sin; sometimes it grows out of sheer indecision; and sometimes it springs from a misinterpreted sorrow.

There is no thing that comes to you that cannot be made a source of helpfulness in your walk with God. Every mystery that you encounter proclaims God as Infinite, and man's knowledge of Him but partial. If it were not so, men would be continually overtaking God.

From the morning till the going down of the sun you are sure to encounter storms. Sickness, sorrow, ingratitude, loss of friends, separation, and death itself will come to you. Nevertheless, the mountains are still about you bathed in light, and with you stands the Master, seeing through the storm, and saying, "Be of good cheer, I have overcome the world".

December 13

Read Romans 4:16-25. Text for the day: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

Facts to be noted:

1. St. Paul draws an illustration from the faith of Abraham.
2. What God had promised seemed contrary to the natural order.
3. But Abraham reasoned that what God had promised He would perform.

Here is a sublime example of reliance upon the word of God. The promise had come to Abraham that he should have a son, even though both he and his wife were very old. It seemed impossible. It was contrary both to Abraham's knowledge and to his experience. It was contrary to the laws of nature. Yet Abraham was not staggered, he never lost step, but went marching valiantly on, rejoicing in the promise that had been given. Such trust in God was not due to ignorance of what was the usual in nature, but rather to a faith that had no inclination to say "No", where God said "Yes". This faith of Abraham's is intended to be representative and universal. The promises of God are for His people today. "He that cometh to Me, I will in no wise cast out". "He that hath the Son hath life, and he that hath not the Son hath not life". "Unless ye eat My flesh and drink My blood, ye have no part in Me". "I am the bread of life". Are these hard sayings? Do you say, "Who can bear them?" Square the shoulders of your faith; stagger not under the load; look up into His face, and say, "Nevertheless at Thy word, I will".

December 14

Read Job 19: 25-29. Text for the day: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

Facts to be noted:

1. God is superintending His world.
2. Job believes in the Resurrection.
3. Job expects to meet and see his God.

Job had been in sore trouble. Calamity after calamity had fallen upon him. A little while ago, he had been a chieftain, a father, a prince of great possession, rejoicing in health and comfort. Now his wealth, his children, his position, his health, all are taken from him. It is little wonder that he requested, "Wherefore is light given unto him that is in misery, and life unto the bitter of soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad when they can find the grave?" In the midst of such stunning perplexities, his friends give voice to some commonplace platitudes, and segments of truth, misshapen, misapplied, and so distorted that they convey sheer falsehood. To such advice Job closes his ears, and to such a world he blinds his eyes. Then he makes his appeal to a world where all is in harmony, and nothing out of joint, to a God who liveth and standeth upon the earth where all men who have eyes to see may see. What faith! Cannot you feel the strain of it as you strive to see the mountains through the mist?

December 15

Read II St. Tim. 1: 7-14. Text for the day: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

Facts to be noted:

1. God has given us the spirit of the sound mind.
2. We are saved, not by our works, but by His grace.
3. He will not betray our trust.

St. Paul had once confessed, "We know in part", "we see through a glass darkly". But there were some things of which he was supremely confident. The words of the text come to us like a battle cry, "I know whom I have believed". Not what I have believed, but whom I have believed. St. Paul had heard the claims of the Master, and had put them to the test. Our Lord claimed to be the Way. He claimed to hold the secret of every man's life. He claimed that no man would ever gain his highest development, nor reach his full completeness without Him. He claimed to be the incarnate Son of God, who came to save the world, and would not be content until it was saved. He claimed that only through Him could a man be saved from sin, and given a dynamic vitality that would keep him from sinning. These were the claims of the Master that St. Paul heard and tested. These are the claims of Jesus Christ today. They stand as a challenge to every man. Not that a man shall, at the start, accept

them as so much dogma, but that he shall take those claims to the laboratory of his life and apply the laboratory test. No man of sincere courage need ever fear to make the test, for the Christ never fails when such a test is applied.

December 16

Read I St. John 3: 18-24. Text for the day: "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

Facts to be noted:

1. Demonstrate your love by acts of service.
2. God knows all our conduct.
3. Rest upon Christ alone for salvation.

Two things we continually ask, that we may "cease to do evil, and learn to do well". William Arnot says, "A watchful, energetic effort, personally, to turn from all evil, and to practise all good, must be made by everyone who trusts in Christ for pardon and peace. Work from peace and pardon as energetically as if you were working for peace and pardon. There is not safety for an hour in any other attitude. If the upper side of true religion, pointing heavenward, be, "Believe on the Lord Jesus Christ and thou shalt be saved", the under side pointing earthward, is, "to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world". If the upper side of the seal which binds a believer to the sure foundation bear the inscription, "The Lord knoweth them that are His", the legend on the under side must be kept clear and legible by constant rubbing, "Let everyone that nameth the name of Christ depart from iniquity". Actual holiness is as necessary to the life of faith as the left side of a man's body is to the life of the right.

BUILDING A BUILDING FUND

INDICATIVE of the interest of the Trustees of the Church Building Fund in the affairs of the Corporation, is the record of the attendance of fifteen of the seventeen members at the last regular meeting of the Board, a sixteenth, living seventy-five miles away, having missed the meeting by the failure of a railroad to live up to a train schedule.

The chief interest of the meeting centered in future service and the necessary increase of the Fund so as to meet the growing needs of the Church. This organization which, because of its custody of trust funds, must maintain its corporate existence, and which, unlike the Building Department of most religious bodies, is not a coördinated part of its national organization, does not therefore participate in the regular offerings of the parishes and missions of our Church. Yet from these same parishes and missions come constant requests for aid which must be given to the limit of the Fund's elasticity. Beyond this, others must wait for the return of monies loaned to other parishes. The Trustees feel, however, that there are many Churchmen to whom the needs of the Church in this most necessary department of its work of extension must appeal, and whose present gifts, and future provision by legacy, will be forthcoming when both needs and limitations are known. To supply this information a special committee is at work, in confident hope of developing this most useful agency.

The reports for the November meeting, covering six months of service, showed that the following help had been both rendered and promised for the future:

	Made	Promised		
Loans (10)	\$30,875	(14) \$53,950	(24)	\$84,820
Grants (3)	2,600	(3) 3,000	(6)	5,600
Gifts (18)	11,650	(13) 7,000	(31)	18,650

A graphic illustration of the comparison of the church building funds of other religious bodies with our own is as follows:

Presbyterian (North)	_____
Methodist Episcopal (North)	_____
Methodist Episcopal (South)	_____
United Lutheran	_____
Congregational	_____
Reformed	_____
Episcopal	_____
Baptist (South)	_____

SHE WAS TAKING her religion in earnest, and she gave good proof of it in her use of money. For the use of money can be made a touchstone of sincerity.—Henry Emerson Fosdick.

THE BRAND OF THE CROSS

BY THE REV. LOUIS TUCKER.

Scene: Marseilles.

Time: 1794. Persons: Pierre and Jacques, two galley-slaves. Father Jean, a priest. Turnkey. Prisoners.

PIERRE, you fool, what are you doing?
 Citizen Jacques, I am no fool. Since the ever-glorious Republic freed us from the galleys and set us to guard these poisonous aristocrats, it is not fitting that we bear on our left shoulders the fleur-de-lys, the brand of the monarchy overthrown.

True; but brands are indelible.

Let us prove that.

Put on your coat and shirt. Leave that pot of charcoal alone. We need it to heat the guard-room.

Long live the Republic.....ah!

Oh Pierre, you crazy fool, get off, get off. Turnkey, come here.

What is it? What is this smoke, this smell of burning? What ails Pierre?

He stuck his shoulder in the brazier of burning charcoal to burn off the brand of the monarchy. Now he has fainted. Flesh and blood could not stand it, the fool.

But a brave fool, Jacques. This is the spirit that shall make the Republic ever-victorious. Lay him down. Put his musket by him. Nay, wait. There is a priest among our prisoners, a kind of doctor. I will bring him. Ho, citizen Jean, a sick man.

What is it, children?

Citizens, prisoner, not children. We have abolished titles.

You are wicked and rebellious children, turnkey, but my children still. That is no title.

For that word we will settle later; at present, here is a man with a burned shoulder.

I see. Brandy, oil, water, a candle, and a linen cloth.

Here is brandy. Jacques, you will find oil for our salad, and water for drinking in the lobby. Here is a petticoat. The aristocrat who owned it needs it no more.

Tear strips for bandages; but something better is needed, turnkey, for a pad. May I get a handkerchief from the prison? Good. Marquis, a handkerchief. (*Speak softly. I unlock the grating. While I hold them in play do you slip out. 'Tis night. Some of you may escape. It is a chance.*) Thanks for the handkerchief. Turnkey, this makes a better pad. Here comes Jacques with the oil. Now hold the candle. So. Turn him over. Let me wash the wound. Now the oil. Now bandages. A dose of brandy. Now water on his head. Now, turnkey, I am ready to answer to you for that word "rebellious". That is no title. You are my children. You are all my children, both in this room and in the next. Stop. Wait a minute. Let me set the brazier of charcoal near Pierre's feet to warm them, with the poker in it to heat. Oh, the candle. It was awkward of me Jacques, to knock it from your hand. Never mind, the brazier is enough to see by. Now, come, come, come. Turnkey, I am ready to answer to you for that word "rebellious". Be silent, my children. What say you, turnkey?

You have helped Pierre. Withdraw the word and I say nothing.

I cannot. You ARE rebellious. But I can prove to you that you cannot easily frighten me. This old ramrod you use as a poker is white-hot. I bend two inches of it at the end at right angles—see? Now, watch closely. Pierre, what is the devil's brand? You do not know? Then I will answer for you. The devil's brand is a straight up-and-down mark: capital I, Number One. See, I have put the iron back to heat again. Now watch me closely. I open my cassock and shirt. Now I take up the white-hot iron and press it over my heart. What Jacques bears, I can. Smell the burnt flesh. Do you think, turnkey, that one who can do this and go on talking, almost stifling every groan lest the ladies hear, is easily frightened by any threats you may make? Now I am branded with an upright mark, the devil's brand—capital I. Brands are indelible. To think of number One, to look out for number One, to take care of number One, that is the way of the World, the natural instinct of every human being. It is born in every one of us. We cannot help it, we cannot eradicate it. But we can cancel it. See, I take the iron from the fire again. I press it across the other. There is some pain, though not so much as you might think. Be silent, my children. Look

closely, turnkey. Look closely, Pierre. What is that now branded over my heart? Is it capital I? Is it Number One? Selfishness is instinctive and natural to all of us; but what is this?

Citizen Jean, we have abolished God. The cross is forbidden. You have branded yourself with a cross.

True, Jacques. The cross is capital I cancelled, Number One erased, the symbol of unselfishness, the indelible mark of self-sacrifice.

Jacques, Jacques?

What is it Pierre?

What was that, by the wall?

Nothing.

As I lay here half asleep, held by the brandy and the pain, I dreamed I saw men, women, and children, like shadows, tiptoe out in long procession along the darkened wall. Look to your prisoners.

Throw open the door, turnkey. Empty!

HO.....!

Hush, all three of you. If you give the alarm now, you take their places. The Revolutionary Committee will never believe you were so simply tricked. If you shout, you visit the guillotine yourselves, tomorrow. You sneeze into the basket. Change your uniforms and flee, and you live. Give the alarm and you die. Oh.....

His advice was good; but even aristocrats and Abbes cannot survive a bayonet through the heart. What shall we do with him?

He was a brave man and a clever. Imagine his holding us with his patter while the women tiptoed past. Take his advice and make for the country; but first, Jacques, hammer your bayonet in between the bricks and leave him standing, pinned to the wall through his brand.

THE HOLY SCRIPTURES

(For the Second Sunday in Advent.)

O holy Word, by God conferred
 Upon the Church of old;
 We find in thee true brilliancy
 From gems surpassing gold.

In thee is stored the wisdom poured
 So richly from above;
 The truths divine thou dost enshrine,
 The tidings of God's love.

Thou art a light to guide aright
 Our footsteps lest we stray;
 Amid the maze thy gracious rays
 Illume the darksome way.

May we revere and gladly hear
 And ponder all thy lore,
 And find indeed our every need
 Supplied from thy rich store.

O God our King, we gladly bring
 Our heart-felt thanks to Thee,
 Whose word imparts to faithful hearts
 The truths which make us free.

WILLIAM EDGAR ENMAN.

CHURCH ADVERTISING

AN ADVERTISEMENT in *The Church Militant*, in the Diocese of Washington, says:

"Why not go to Church on your week-end trip? This diocese has many beautiful and historical churches which ought to be known to every Churchman. Visit beautiful Saint Mary's City where Trinity Church is built upon the site of the first settlement of Maryland, out of the bricks taken from the original State House completed in 1676. Holy Communion and Sermon every Sunday at 11 o'clock, standard time, C. W. Whitmore, rector.

"This church is directly on the State Road to Point Lookout, 16 miles below Leonardtown, 70 miles from the city. Leaving Washington at eight o'clock will give comfortable time for the trip. The church overlooks beautiful Saint Mary's River. Salt water bathing and fishing *after service*. Many attractive spots for picnic lunch."



BLUE MONDAY MUSINGS

By *Presbyter Ignobis*

WHEN the summer has meant fourteen or fifteen thousand miles of travel by land and sea, an autumnal retrospect naturally brings forth varied memories.

"East and West,
Home is best";

that old distich comes to mind with a perpetually renewed significance, even if one is not altogether prepared to accept its pendant:

"Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest."

I write in a rushing limited train, "somewhere in Ohio", on the final stretch of a journey whose remotest point was Kadiak Island, off the Alaskan coast. Of Alaska I shall have more to say, once back at my own desk. But certain general impressions demand record first; and, as so often in the past, I share them with you.

I have crossed the continent more than once before this summer; but the vastness and variety of our country never came to me so overwhelmingly as just now; to leave San Francisco Monday afternoon on the Shasta Limited, and awake Wednesday morning in Seattle, having passed through nearly nine hundred miles of wonderlands; then, two hours later (refreshed by the exquisitely gracious hospitality of a Seattle rectory, unailing even at 6:30 a. m.) to take the Great Northern along Puget Sound and across the gloriously afforested Cascades, and the magic orchard-lands round Wenatchee where irrigation has transformed desolation into fruitful beauty; creeping up a mile in air to the Continental Divide in Montana, with a glimpse of Glacier Park and its surrounding sentinels; thereafter descending to the measureless prairie stubble-fields of eastern Montana and North Dakota, reaching Minneapolis early Saturday morning; really, Aladdin's carpet was a vastly less edifying means of transit, even if less subject to delays. Thirteen hours from Minneapolis to Chicago, and twenty-four from Chicago to the Atlantic, are negligible, in comparison with what has just preceded the home-stretch.

I wonder why the eastern dining-cars are so much poorer than the western. The prices are outrageously higher, the food less varied and less appetizing. Whoever makes up the bill of fare has little imagination and vastly less conscience. I recall, for example, that on the Southern Pacific an individual basket of fruit, peaches, pears, grapes, plums, and prunes, was served at twenty-five cents. Here, where farmers weep as they tell of no market for their fruit, nothing remotely corresponding to that can be found. It seems just plain and perverse stupidity.

By the way, I learn with pleasure that the Milwaukee Railroad long ago introduced a practice of which I wrote here, some weeks ago, as desirable. On its Southwestern Limited all passengers receive at breakfast a morning paper with the greetings and compliments of the company.

I wonder that the great Pullman corporation has not commissioned the inventive geniuses of American technical schools to find out improvements upon the primitive barbarism of the ordinary sleeping-car. One hears that the old "Mann boudoir car" patents were bought up and suppressed, so as to avoid having to scrap the standard sleepers. In much the same manner (so report says) the Kinema color processes have been buried, and for a parallel reason. If railways would see to it that car-windows opened without producing apoplexy; that in chair-cars at least as good provision was made for luggage and for wraps as in ordinary day-coaches; and that Mr. McAdoo's invitation to the public to send in complaints, commendations, and suggestions were renewed, one might take a brighter view of that general field. As it is, I am strong for the West rather than for the East.

Nor is this limited to railroad matters. Let one instance illustrate what the real Western atmosphere does. One Sun-

day afternoon in Portland, having lunched, I stood on the corner waiting for a Mt. Tabor train. A gray haired, smiling gentleman, driving his own car, pulled up alongside. "Hello; where are you going?" he questioned. I told him. "Jump in, and I'll take you all over the place. I'm Dr. Blank, and I've just finished my operations at the hospital for today; I'd like to show you round. Had lunch yet? Oh, I'm sorry, I wanted you to lunch with me. Well, you won't mind waiting a few minutes while I get a mouthful, and then we'll go exploring." Who could refuse? Not I. In I jumped, and presently we were near St. David's Church. Thence, my host's hasty luncheon disposed of, we set out for a sixty-mile run, over to Vancouver, along the Washington bank of the Columbia, up among the fruit-ranches, and back across the city and round Council Crest till we reached the hospitable home where the Nashotah tea was held. There we parted reluctantly. I was still *incognito* to the kindly surgeon (himself a "son of the State of Maine", he told me) and his cordiality was addressed simply to one of those he recognized as guests of his city. No wonder all great societies like to hold Conventions on the Pacific coast. It's worth the transcontinental trip to find such spirit.

That the genial climate, the gracious good fellowship, and the wonderful landscapes, had their part in coloring General Convention is at least a tenable theory. Certainly, the general temper was excellent; and not even the rampant conservatism of that irrepressible gentleman who opposed every liturgical change on principle, or the tragic obscurantism of that other lay deputy from the same section who intimated that, if the world was not made in six days, we had better give up the Bible, could disturb the essential serenity of the council. I am glad I had the privilege of participation. It will always be a happy memory.

A CLERICAL FRIEND sends these genuine extracts from letters sent to the War Risk Department during the Great War:

"I ain't got no book learning and I hope I am writing for inflammation."

"She is staying at a dissipated house."

"Just a line to let you know that I am a widow and four children."

"Previous to his departure we were married to a Justice of the Peace."

"I have a four months' baby and he is my only support."

"I am a lone woman and parsely dependent."

"I was discharged from the army for a goiter which I was sent home on."

"I did not know my husband had a middle name, and if he did it was not 'NONE'."

"As I need his assistance to keep me inclosed" (in clothes).

"Owing to my condition which I haven't walked in three months for a broken leg which is \$75."

"I enclose lovingly yours."

"I am left with a child seven months old and she is a baby and can't walk."

"I received \$61.00 and am certainly provoked tonight."

"Your relationship to him"—Answer:—"Just a mere aunt and a few cousins."

"I received insurance polish and have since moved my Post Office."

"I am his wife and only air."

"You ask for allotment number. I have four boys and two girls."

"Please correct my name as I wouldn't and couldn't go under an consumed one."

From a letter written by a boy to his mother:—"I am writing in the Y. M. C. A. with the piano playing in my uniform."

"I am pleating for a little time."

Messianic Prophecy Today

By the Rev. William Curtis White

MESSIANIC prophecy, taking the term in its broader sense, is central in the Old Testament. For, by Messianic prophecy is commonly meant not merely predictions of the coming of a personal Messiah, which are comparatively rare in the Hebrew writings, but the general hope of a glorious future for the Kingdom of Israel. In the apostolic preaching there was also Messianic prophecy, but in it the event looked for was the return of the Messiah to judge the quick and the dead, and to establish His kingdom in all its fulness. The doctrine of the Second Coming of Christ was fundamental to the first heralds of the Gospel, and we find even the supposedly untheological St. James saying, "The judge standeth before the doors". Likewise, the twentieth century calls for Messianic prophecy in its Christian form, namely, the prediction of our Lord's final advent, which, of course, implies exhortation to prepare for that august consummation of history. So the Second Coming of Christ, considered in all its aspects, ought to be the chief theme of present day preaching and, at least, the subconscious background of every sermon.

There are many reasons why "He shall come again" should form the burden of our pulpit message, and also be the inspiration of all of the Church's work. In the first place, it makes optimism our prevailing note. Some preachers are always scolding. "The idiot who praises, in enthusiastic terms, every century but this, and every country but his own," will surely "never be missed." It is true that our Lord's first preaching was a call to repentance, but it also carried hope, "Believe in the Gospel". The Gospel is good news. He proclaimed a kingdom that meant happiness, and happiness in this life. Our prediction of the return of Christ to judge the world includes a command to repent, it rebukes the sensual pleasure-seeker, the hard materialist, the merely secular social reformer. But beneath and beyond everything else is this unquenchable hope.

Then, too, in the Second Coming of Christ, we have a Divine event. Whatever else the New Testament implies, it certainly teaches plainly that God is going to do something to complete the redemption of man from sin. We do not trust to mere social evolution to work out our salvation. The three great Divine inroads into the material universe are: first, the endowment of an animal with moral sense and with spiritual susceptibilities, in other words, the creation of man; secondly, the Incarnation of the Son of God as the man Christ Jesus, which was accomplished by a method that clearly showed the Divine will, namely, by the Virgin Birth; third, the coming of our Lord, with power and great glory. We cannot get along without the supernatural. Life would have no meaning, no thrill, no hope, if we lived in a world where everything happened mechanically, according to a prearranged chain of causation, as Tyndall thought. God will once more take a hand in human happenings, by revolutionary methods, as He has done twice already; first, to begin human history; second, to mould our nature into the fulfilment of His purpose.

There are those who will scoff at this stress of dogma. They will say: "Give us the plain moral teachings of Christ. We care nothing about such a remote event as His second coming." But we must have ideas before we can have ideals. Thought is the raw material of action. Though behavior helps to correct theory, some crude theory at least always precedes practice. Hypothesis, testing, criticism, the application of the corrected hypothesis—that is the oft repeated story of the ages. Hence, I have no fear of being too abstruse, too theological, when I take as my fundamental text: "Behold He cometh with the clouds, and every eye shall see Him, and they that pierced Him." The world is just hungering for theology. It is tired of itself. We do not often need to preach the Sermon on the Mount. Everybody knows it; it is perfect anyway. No exposition can add anything to it, can make one item clearer. What men want is Divine endorsement for the ethical teaching of the Sermon on the Mount. They will get that in the doctrine of the Second Advent.

This article of our faith is so comprehensive that it includes and underlies every phase of Christian effort, and makes its

appeal to every school of thought within the Church, not being partisan in any sense. Thus, those who are specially interested in social service, who advocate an institutional parish, who want the Church busy seven days in the week, will have an additional incentive for their work if they feel that the reason for all this endeavor is preparation for our Lord's second coming. Quite as much, the sacramentarian, who stresses worship, who has daily eucharists, who would emphasize the altar rather than the pulpit, must have, as an essential element of his religious experience, that realization of the constant presence of Christ which is the surest promise of His final Advent. And those who exalt personal religion, the mystical fellowship of the individual soul with its risen Saviour, will have a deeper sense of that blessed communion if they look upon His return as the event which will seal their salvation and give them the face to face vision for which they long.

Let me make it clear that I regard the Second Coming of our Lord as a purely spiritual event. It may or may not be attended with the physical phenomena that have been its common embellishments in pious imagination. Our Lord's language in His Apocalypse, "Then shall they see the Son of Man coming in clouds, with great power and glory," may well be figurative. If the earth should crash into a comet, if the sun should cool, if the internal fires of our globe should become a conflagration, if water or air should dissipate, human life on our planet would cease, but none of these catastrophes, nor all of them simultaneously, would be the Second Coming of Christ, or have any direct connection with it. The Second coming of Christ means the completion of His kingdom on earth in the hearts and lives of men, it means the preaching of the Gospel to all nations. It means the formation of a social group that will be world wide, and will, in its corporate life, reflect the righteousness and the love of God. It means Immanuel, God with us, not merely longed for, but realized as an actual experience. With that sort of a conception of the Second Advent, there can be no question that the dogma is vital to Christian thought and conduct.

A CHRISTMAS CANDLE IN EVERY HOME

By GEORGIANA SIBLEY

THERE is an old legend that a candle in your window on Christmas Eve will guide the Christ Child to your home that He may bring you happiness.

John Harry Stedman, of Rochester, New York, for several years confined to his house by illness, spent a large part of his time telling people all over the world about this lovely custom. He issued an attractive leaflet and with its aid he helped to light Christmas Eve candles in tens of thousands of homes in the United States, from the humblest cottage to the White House itself, as well as in India, France, England, Canada, and Japan.

To the very great sorrow of his countless admirers, on the 27th day of October, 1922, Mr. Stedman passed on to that sphere whence came the Christ Child. In his last illness he called together a group of children, his dear friends, and asked them to send out a series of leaflets about the Christ Candle for him. This they eagerly promised to do.

These leaflets will be forwarded without cost to anyone who requests it by THE CHRISTMAS CANDLE CLUB, 400 East Avenue, Rochester, New York.

Certain fire insurance underwriters have sent out a warning against the careless use of Christmas candles. This warning should be carefully regarded, but Mr. Stedman was always happy that in the seven years in which he corresponded with friends all over the world, he never heard of any fire, however small, originating from this custom.

"I," SAYS GOD, "will remember." How sweet to think of what God will, and what He will not, remember! He will remember His own covenant, but He will not remember His people's sins. The cross, which ratifies the former, puts away the latter.—C. H. McIntosh.

THE BICENTENARY OF JOHN TALBOT, BISHOP

IN 1722, the Rev. John Talbot, then rector of St. Mary's, Burlington, N. J., was consecrated bishop by one of the Nonjuror Bishops in England. On Nov. 19th, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, and St. Mary's parish, commemorated that event by a special service and a series of historical addresses. Bishop Matthews was the celebrant at the Holy Communion, assisted by the Rt. Rev. A. W. Knight, D.D., and the rector, the Rev. John Talbot Ward. The president of the National Council, Bishop Gailor, was present and preached at the morning service. The procession, which entered from the great west doors, was brilliant with banners representing the old colonial parishes, and the four daughters of St. Mary's. Notable among them was that of the oldest of all the churches in New Jersey, St. Peter's, Perth Amboy, whose date goes back to 1685. It is interesting to know that Talbot himself had ministered in many of these old parishes, and had actually commenced the work in some of them.

Bishop Gailor's sermon was upon the place of the Episcopate in the Church, and his theme was that it was only through the Sacrament that men can get the help to resist temptation and to overcome sin. The episcopate, he pointed out, is the age-old assurance to the Church that through these sacraments God's grace is given men.

In the afternoon, historical addresses were delivered in the old church. The main part of this old church was built in 1703 under Talbot, and there, for almost a quarter of a century, he ministered. In the floor are set the old grave stones, and on the walls are the mural tablets of a day long past. The opening address was by Bishop Gailor, whose subject was The Society for the Propagation of the Gospel, of which John Talbot was a missionary. Bishop Gailor told the story of its beginning and of the spirit which actuated its leaders; of the difficulties and problems which its missionaries had to face; and of the present life and spirit of the Church which has been built on their old foundations, organized to carry the Church's message into distant lands, and to build up here at home the best American ideals by putting into them the spirit of the Gospel. And as then it was the spirit of devotion and sacrifice that won, so must it be today. He closed with a rousing appeal for loyalty to the Church's work. The rector, the Rev. John Talbot Ward, then made a most interesting and inspiring address on John Talbot the Missionary, who for more than twenty years had preached and administered the sacraments, not only in Burlington and in its immediate neighborhood, but all up and down the Jerseys. The old parish register shows records, in Talbot's hand, of baptisms in Oyster Bay, N. Y., and below Chester, Pa. Mr. Ward dwelt upon Talbot's zeal for the Church, his intense love for souls, the missionary enthusiasm and splendid courage which carried him on, in spite of the discouragements and the failure, after twenty years' effort, to secure from the English Church that greatest need of the colonies, a bishop. And then he drew the picture of the old man nearly eighty, silenced because of political views, going about and doing all he could to keep alive the faith and the courage of the churches to which he had ministered, who could not now hear his voice in the services.

Canon Lewis, a former rector of St. Mary's, read a historical paper, which reviewed the evidence of the consecration of Talbot by the Nonjuror Bishop, Ralph Taylor, in 1722. Fresh evidence has come to light within the past two years and from that, the Brett Papers in the Bodleian Library in Oxford, comes clear contemporary proof that, in spite of the opposition of the other Nonjuror bishops, Bishop Taylor did actually, in 1722, consecrate John Talbot "singly" and "clandestinely", but validly. Contemporary evidence was also given which would seem to prove that Talbot, after his return to America, actually acted as Bishop, confirming; and possibly ordaining on one occasion. It was suggested that he had gone over to further the appeal after Bishop Robinson had become Bishop of London, and, discouraged, had yielded to a possible appeal of Taylor to be consecrated himself. The outcome, however, was that, when he had been home about two years, he was dismissed abruptly by the Society and silenced by the civil authorities.

Bishop Matthews closed the addresses with a most interesting presentation of the final establishment of the English succession, in which he pointed out the courage and broad

mindedness of the English bishops when they consented to establish an autonomous Church in America, so recently at war with England; and the great faithfulness of the Church people in the Colonies who, through a hundred and eighty years between Robert Hunt in Virginia in 1607, and White and Provoost's consecration in 1787, had held fast to their belief in the Church and in the ministry, and had left no stone unturned until, in their new national existence, they had won the long-sought goal and secured the establishment of the Church.

The occasion closed with the decoration of the tablet in memory of Bishop Talbot, erected in 1878, and a short commemorative service.

On Tuesday following, a Churchmen's dinner brought together the men of the community, to hear the Rev. Dr. van Allen, of Boston, deliver a great address on The Spell of the Stuarts, and Bishop Talbot, of Bethlehem, speak on the subject, The Church's Opportunity.

MATERIALISM AND CHRISTIANITY

BY THE REV. THOS. F. OPIE.

THE so-called scientific agnostic with his philosophy of materialism, has done little to improve the world. He has not produced better men and women. He has not disseminated the principles of love, service, and sacrifice for the cause of the race. He has established no hospitals and institutions of charity. In his boastful theory, the survival of the fit, he has cared nothing for the revival of the unfit. Materialism is known by its fruits. Christian theism is known by its fruits. The glory of Christianity is not so much in its theories of the cosmos, nor its ideas of God—but rather its glory is in the fact that it works! We may prate glibly about evolution, origin of species, matter and force, materialism, agnosticism, etc, but the weakness of this anti-theistic philosophy is shown in results, in fruits; not in phases, and theories.

That philosophy of life which results in the betterment, the exaltation, the purification of the race, which produces better men and women, which aims at moral pulchritude and spiritual righteousness, which makes the world a sweeter, a more happy and peaceful habitat, which solves our social, ethical, industrial problems, the philosophy which patiently benefits human existence and human relations, this is the philosophy to accept.

Christian theism has lifted woman from the plane of chattels and servitude, and relative obscurity and worthlessness, to the very pinnacle of creation. It has "secured the sanctity of marriage; changed parental despotism to parental service, and eliminated unnatural vice". It has abolished slavery, and mitigated war. It has "covered all lands with a network of charities to uplift the poor and the fallen". It has "aided the progress of civil liberty and social justice, and diffused a softening tenderness throughout life."

This is a program of achievement, not merely a process of beliefment! And these accomplishments are things that materialism, by the very nature of its doctrine and precepts, sneers at and regards as of no concern!

As Dr. Rauschenbusch has said: "The influence of Christianity in taming selfishness and stimulating sympathetic affections, in creating a resolute sense of duty, an irrepressible hunger for justice, and a belief in the rights of the poor, has been so subtle and penetrating that no one can possibly trace its effects".

To enumerate and to label the matchless achievements of Christianity and to trace its powerful influence upon civilization—one might as well "try to count up the effect in our organism of all the oxygen we have inhaled since our first gasp for breath."

CHRISTMAS is coming, not "Xmas," which is the unpardonable sin of writing or print. To give Christ an initial, and a wrong one at that, is atrocious. The word "Christmas," the greatest of all our festivals, should be written in full. We could wish the word Christ written in capitals, no matter where it occurs. No healthy minded person will debase the word Christmas by the abbreviation X. As the symbol of the unknown quantity, it represents the literary quality of the writer. The Greek letter χ is pronounced "chi" as in the word "chrome" and if abbreviation were used it would be "Chi-mas" instead of "Ex-mas". We have just received a bit of copy on which this crime is committed—hence the homily.—*Northwestern Christian Advocate.*

THE GENERAL CHURCH PROGRAM AND THE COLORED WORK

BY THE REV. GEO. GILBERT WALKER.

THE GENERAL CHURCH PROGRAM for 1923-1925 is, from all points of view, the most splendid and significant undertaking ever attempted by our Communion; and especially is this true with regard to the work of the Church among colored people. In answer to the question; What is the Church doing and proposing to do for its colored work in the United States and in Africa? an examination of the Program is necessary. The writer attempts such a brief examination.

For 1923 the Budget appropriations for colored work are as follows:

Domestic Dioceses	\$ 66,414
American Church Institute for Negroes	130,000
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Total for United States	\$196,414
(This total does not include Budget appropriations for colored work in Domestic Missionary Districts, which are not indicated separately in the Program.)	
For Liberia for 1923 (Budget)	\$ 88,155
For Haiti for 1923 (Budget)	15,360
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Total foreign colored work for 1923 (Budget)....	\$103,515

Increasing these totals by 3, which is slightly less than the estimated increase for the entire Budget, we find the entire Budget for colored work for the three years 1923-1925 to be as follows:

Domestic Dioceses	\$199,242
American Church Institute for Negroes	390,000
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Total for United States	\$589,242
Liberia	264,465
Haiti	46,080
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Grand Total for three years (Budget)	\$899,787
The Priorities for colored work are as follows:	
For 1923 (9 items)	\$ 98,700
For 1924 (32 items)	123,094
For 1925 (20 items)	88,100
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Total for Domestic work	\$309,894
American Church Institute for Negroes (Priorities 3 years)	\$387,000
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Total for United States	\$696,894
Liberia	60,000
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Grand Total	\$756,894

The American Church's Program, therefore, includes for colored work the following appropriations:

Budget—Three Years.....	\$ 899,787
Priorities—Three Years	756,894
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Total—Three Years	\$1,656,681

The Budget items are not detailed. The Priorities, however, are, to a certain extent, detailed; and an examination of them is of great interest. They provide for the following:

Church buildings and church buildings with schools attached (25 items)	\$176,300
Residences and residences with schools attached (8 items)	25,000
Community houses (5 items)	32,000
Schools, not included in the Am. Ch. Inst. for Negroes	9,300
Hospitals (2 items)	29,000
Ministers	32,214
Teachers, not included in Am. Ch. Inst. for Negroes	5,580
Playground	500
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Total Priorities, domestic colored work, three years

\$309,894

American Church Institute for Negroes 387,000

Grand Total, colored work, priorities for 3 years

\$696,894

If these totals are very encouraging, a glance at the comparative estimates is more so.

The total appropriation for Domestic Dioceses for 1923 amounts to \$224,051; and for the colored work within the Dioceses is appropriated \$66,414, or a little less than one-third the total amount. The total priorities for domestic work amount to \$971,600; and the total priorities for domestic colored work amount to \$309,894 or about one-third. The total priorities for General Church agencies amount to \$568,252; and for the American Church Institute for Negroes is appropriated \$387,000 or over two-thirds.

These figures need no comment. They show the deep and sincere and practical interest the General Church is taking in the colored work in the United States and in the foreign fields. The appropriations are exceedingly gratifying. They point to a determination to do adequate things.

BUDDHISTS RESPOND TO CHRISTIAN PLATFORM

A YEAR ago the Federal Council of Churches of Christ in America drew up a "Declaration of Ideals and Policy looking toward a Warless World". This year the "Council of the Federation of all Buddhists in Japan" (representing approximately 70,000 temples and 50,000,000 followers, at a Conference recently held in Tokyo, taking cognizance of the above mentioned Christian statement, drew up a responding declaration of like sentiments and ideals.

The following parallel shows the continuity of thought across the Pacific. The American declaration reads: "We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service." The Buddhist reply states: "We believe that all human beings should be saved by the practice of charity and philanthropy." Again the Christian Churches state: "We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race." The Buddhists respond: "We firmly believe that the aim of Buddhism is to ensure the ideal of equality of human beings," and "to cultivate the virtue of reciprocity of favors." The American declaration reads: "We believe that all nations should associate themselves permanently for world peace and good will." The Japanese say: "The everlasting peace of men and the welfare of all nations is our fundamental goal." The Christian Churches avow: "We believe there is only one way to outlaw war. We must first establish a peace system. Only the firm establishment of the institutions and agencies of justice and of liberty under law can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal justice, full security, and fair economic opportunity for all nations alike"; while the Buddhists affirm: "We desire that all nations will devote themselves to the establishment of a *peace system* based on the principles of humanity and justice." Moreover, in addition, they state: "We will avail ourselves of every opportunity to create better understanding between the United States and Japan and to strengthen the bond of friendship."

This is not a new stand which the Federation of Buddhists has taken. During the World War they sent a delegate to interview President Wilson, also they sent a letter expressing their ardent desire for eternal peace and the realization of international friendship, to the Peace Conference at Versailles and the Disarmament Conference at Washington. At the Tokyo Peace Exposition they issued a declaration that it was their "desire to bring about an eternal peace through the cooperation of all the religions of the world".

THERE IS NO VIRTUE in bearing crosses of our own making, or enduring martyrdom of our own seeking. Many a misguided disciple prays for strength to bear burdens that do not belong to him, and for grace to endure trials that he has gone out of his way to manufacture for himself. Life's blessings outweigh its burdens, its joys outnumber its griefs, and a prayer for common sense and a healthful outlook is quite as necessary as a prayer for grace. There is nothing more blinding to the sight than tears of self-pity.—J. R. Miller.

COMMENTS ON THE REPORT OF THE COMMITTEE OF THE HOUSE OF BISHOPS ON THE MINISTRY OF HEALING

BY THE RT. REV. WM. A. GUERRY, D.D.,
BISHOP OF SOUTH CAROLINA.

AS A MEMBER of the Committee which prepared the report for the House of Bishops on the Ministry of Healing, I desire to call attention to certain features of the report to which I attach special importance.

First it cannot be emphasized too strongly that no prayer offered for temporal blessings, such as restoration to health, or a safe return from sea, should ever omit the words, "Not my will, but Thine, be done". To my mind the most dangerous and unscriptural teaching connected with the Ministry of Healing is the statement of Mr. Hickson "that we must not be content with the wavering and uncertain faith that says, 'If it be God's will, He will Heal me' ". Mr. Wilson, the head of the Society of the Nazarene, in very much the same vein, writes in his article entitled "The Will of God in Healing": "All sickness and disease is in opposition to God's will. When it comes, it is because God's will for man has been set aside. Even after illness has come, it is against the divine will that it should continue". Therefore, these men teach that to say "Thy will be done", in praying for recovery from sickness, would be as absurd as to add the same words to a petition to be delivered from the power and dominion of sin. The Bishops very properly take issue with this view as being both unscriptural and unchristian.

The issue is sadly confused in many minds by a false theology which underlies much of the teaching of those who undertake to speak for the Ministry of Healing in the Church. To our mind the question of how sickness originates is irrelevant. It matters not whether the sickness comes as a result of ignorance or of deliberate sin, or by the operation of natural law. The man in a particular case is ill. The sole question is, Does God wish him to recover, in every case and at once? Mr. Wilson says that "it is against the divine will that the sickness should continue", which means that the moment that the sole condition of faith is supplied, God will immediately heal. Indeed He must heal in answer to the prayer of faith, no matter if He sees that the illness in a particular case is for a man's spiritual good. In other words, God has no real choice in the matter. Prayer becomes a sort of Aladdin's lamp, which summons up the powers of the other world to do the bidding of him who exercises the faculty of faith. Spiritual discipline is to be made subordinate to physical health. The whole crux of this matter lies just here. Does God wish sickness to continue?

Let us not confuse the issue with the totally irrelevant question as to how the man got sick, or who is responsible for his illness. We know as a matter of universal experience that sickness is often the occasion for developing in us the spiritual qualities of faith, love, patience, and submission to the Divine will. Some of the greatest saints who have ever lived have been made perfect, as their Master before them, by the things which they have suffered. Therefore it is inconceivable that a loving and merciful God would lift the Cross or assuage the pain the instant that the prayer of faith is offered. Love might require that the sickness should continue, and our Heavenly Father would contradict the whole dispensation of His loving providence if He answered such a prayer.

St. Paul's experience remains a classical and irrefutable witness to the truth of the doctrine that God does not always answer prayer for temporal blessings where faith exists. Although the Apostle besought the Lord thrice that he might be healed of his bodily infirmity, he was not healed. Did St. Paul lack faith? Mr. Wilson intimates that he did. To quote his own words, St. Paul's failure to be healed is "the only instance of what might be called failure in St. Paul's whole life". Think of anyone accusing the Apostle of failure in the exercise of faith! It is against such dangerous perversions of the truth that the Bishops desire to record their protest. The leaders of this movement would do well to revise their premises. To attempt to explain away the force of our Lord's own words in the Garden of Gethsemane, "Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done", by saying that they had no reference to

sickness, is to miss the whole meaning and spiritual value of His example.

In conclusion, therefore, let me say that I am not opposed to the organization of "Prayer Groups" for purposes of intercession for those who are physically, as well as spiritually, sick. Such services in connection with special celebrations of the Holy Communion, with the laying-on of hands upon those who come to the chancel rail to be prayed for, are now being held in this diocese with my full consent.

I do not question for one moment Christ's power to heal in answer to prayer. Every clergyman of the Church can point to many such cases in his own ministry. Nor do I desire to discourage the revival in the Church of an ancient and apostolic practice. But if the cause of true religion is to be set forward, and earnest and thinking men and women really helped by this movement, then it is absolutely essential that we save it from the dangers of a false teaching to which it is now exposed.

THE GATES OF HELL

BY THE REV. J. F. WEINMANN.

JESUS said that the gates of hell should not prevail against His Church. Perhaps many of us have thought, from this, of the Church as being attacked through the ages in some fashion by the gates of hell, and as not giving way before the attack. And certainly there is much truth in the thought back of such interpretation. It is quite true that the forces of evil, the evil one, sin of every name, within and without, have always attacked the Church and her children, unto the very least, and do still so attack; albeit it should be remembered that it is our Lord's further promise that no one is able finally to pluck us out of our Father's hand. Verily the gates of hell shall not prevail against us. We shall overcome through Him who loved us, and fights for us, and with us, and in us, and who, if we are doubtful, knows certainly of the victory: "thanks be to God, who giveth us the victory through our Lord Jesus Christ". "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

But there is a different angle of interpretation that is also true, and most interesting, and perhaps, to many, new. In this interpretation we think, so to speak, the other way about. It is now the Church which is making the attack instead of being merely attacked, and the object attacked by the Church, today and always, is the citadel of sin, in the world, and in the heart. To grasp this truth clearly and picturesquely, we must recall that in olden times cities were surrounded with walls, wide and high, and that at intervals there were gates where there were watchmen or keepers, and that at night, and especially in times of attack from enemies without, the gates were closed and locked and specially guarded. This is the figure here intended, very evidently. The Church is a great army with banners, the great army in all the ages and in this age, and we individually and collectively, even little boys and girls, are the soldiers, and we are coming up every blessed day of our lives to attack, in the Name and the Power of our Lord and of Almighty God, all the forces of evil in ourselves and in the world, and the forces of evil are here conceived of as a great city or citadel with gates—and here we come, here you and I come, in the Name of God and of our Lord—here we come to attack and batter down, and battle through the gates of the city of sin, gain an entrance, discomfit and rout the enemy. It is, as it were, carrying the fight into the enemy's country, into the very city itself, and not waiting merely for the enemy or for the city to attack us and the Church, not merely defensive, but offensive, for did not our Lord say, "Watch and pray, lest ye enter into temptation"?

And what is the promise inscribed again on our banner as we march to attack the evil city, the sin of the world, and the sin of our heart and life, the temptations that the changing fortunes of life bring to us hour by hour? What is the promise? Why, the promise is the promise of victory. "The gates of hell shall give way before you." "Upon this rock I will build My Church, and the gates of hell shall not prevail against it"—shall not be able to stand up before the attacks made upon them.

IT IS NOT hard to die in the faith by which we have lived.—Anon.



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 vet reserves the right to exercise discretion as to what shall be published.

A PERILOUS ADVENTURE

To the Editor of *The Living Church*:

I HAVE lately listened twice to Bishop Roots while he described the work he is now doing and hopes to continue to do. I tried to pay strict attention to the arresting statements he made and confess myself amazed at what I heard. It is quite possible that I did not understand the matter; indeed I hope such is the case. But I beg that you, or some correspondent, will discuss what seems, to me at least, to be a terribly reactionary and perilous venture, likely to compromise the Church past repair.

I gather that Bishop Roots has asked the House of Bishops for permission to relinquish his jurisdiction in order that he may become "a full-time secretary" in the work of organizing some central, national board of Protestant activity in China; that he is to be, on this board, associated with a representative of the Quakers, a representative of the Y. W. C. A., and some other Protestant minister whose exact designation and title I did not catch.

I learn that the House of Bishops declined to accept his resignation and referred the whole matter until the opinion of the Church in China might be ascertained. What, then, first, is the status of the project? Is it *sub judice*, and is Bishop Roots carrying on a propaganda to form public opinion and influence the ultimate decision? Or is permission ultimately to do what he desires a foregone conclusion, and is the Bishop actually working upon that basis?

Whether the former or the latter is its status, is the movement in its nature not the same thing for the doing of which, on his own initiative, the Bishop of Hankow was (in a manner of speaking) called to order back in 1915 or thereabouts? Is this thing in China not precisely what General Convention refused to do on this continent, that is, cast in her lot with the Federal Council of Churches of Christ in America? Does it mean that the Chinese Church is going to agree to a parcelling out of territory whereby we shall limit our own right to evangelize and give up certain areas to, say, the Society of Friends, who will not baptize the converts? Does it look forward to a common education of candidates for all sorts of ministries, including the priesthood of the Church? Just what are the limits of the proposed (or determined) plan, and what has been done or will be done to safeguard those things for which the Church is responsible before God?

I beg that yourself, or some other person well and accurately informed in this matter, or even Bishop Roots himself, will take the trouble to enlighten me and other anxious Church people, and, if possible, to comfort us in the face of what seems to be an undertaking involving the gravest hazard to the Church and our Religion.

Providence, R. I., Nov. 24.. FREDERICK S. PENFOLD.

THE REPORT ON RESERVATION

To the Editor of *The Living Church*:

ALLOW me to enter a most emphatic protest against a paragraph in the letter of the Rev. Charles H. Hibbard, published in your issue of Nov. 25th. I refer to the paragraph beginning: "The other matter is the moral effect upon the character,.....", etc. It has been printed once, it is not necessary to print it again.

Your excellent paper is conducted with such uniform courtesy and good feeling that I am sure it was not with the approval of the editor that so grave a moral accusation against so many priests of the Church was printed. I myself have served the Church in the priesthood, I supposed with loyalty, certainly always in good standing, for twenty-five years; and I regret to learn that the problem is how to make an "honest man" out of me. And the same problem, if it exists, concerns many of my brethren in the Priesthood.

Your stand on the subject of Reservation cannot be too much commended, and I am very thankful that THE LIVING CHURCH has spoken out so strongly on the subject.

Opponents of Reservation somehow overlook the fact that the Anglican Church, since the sixteenth century, has departed from the use of the rest of Western Christendom (and for all I know, of the rest of Catholic Christendom; I have

not the facts before me at the moment); and deliberately reserves the sacrament from the Communion of the people until after the Blessing. In the Latin rite the sacrament is consumed immediately after the Communion of priest or people. In the Presence of the Sacrament so reserved, the Anglican Church says the Our Father and the *Gloria in Excelsis*. This is both Reservation and Adoration, by command of the Church; and those who favor Reservation and Adoration cannot be accused of disloyalty.

Your argument in regard to the provision of an office for private Communion of the Sick is well taken. The providing of one alternative does not exclude the other. Reservation is Catholic wisdom, coming down from the days of the Holy Apostles, as we learn as far back as St. Justin Martyr, A. D. 140. The private Communion of the Sick may be called Anglican wisdom. In my earlier days in the priesthood I was perhaps even more pronounced in my zeal for Anglican wisdom than I am now, when my mind, I trust, has become somewhat broadened by the breadth of the Catholic Church. I have learned that Catholic ways are better.

One incident I have in mind. Once when I was called on late at night to celebrate for a very sick person in a tenement, I brought the vessels and secured a table, the best I could. I laid out the wafer on the paten, ready to consecrate; and turned aside for a moment to complete the arrangements. I turned back just in time to see a large cockroach run across the wafer on the paten. I think I never celebrated in a private house again. When called upon for the sick, if I had no Reserved Sacrament, I always said a Mass at the altar in the church, and carried the sacrament thence to the sick person. And I always have found sick people, even of Protestant training, very appreciative of the method of communicating.

The lawfulness of reserving for the sick is irrefragable. There are only two classes of people for whom the prayer on p. 236 of the Prayer Book can pray ("We, and all others who shall be partakers of this Holy Communion", etc.). Either 1, others elsewhere, who are then receiving the Blessed Sacrament; or 2, others who, at some future time, will receive that particular Blessed Sacrament then on the altar. The use of the *future tense*, "who shall be partakers", absolutely excludes the first class, and confines it to the second. The only other alternative, namely, that the Prayer Book does not pray for others elsewhere who are *then* receiving the Sacrament; does *not* pray for others who in the future *shall receive* this same Sacrament; but *does pray* for others *elsewhere* who in the future shall receive *another* Sacrament, is too absurd to refute.

Allow me also to commend the letter of Miss Talley in your issue of Nov. 11th. She has fastened exactly upon the kernel of the whole matter. If the Lord is present, He must be worshipped; if He is not present, He should not be, and cannot be worshipped. And as the Anglican Church, in the Catechism and in the Prayer Book, following the general voice of the Catholic Church, tells us the Lord *is* present, therefore, He must be worshipped.

EDWIN D. WEED.

Duluth, Minn., Nov. 24.

CONGREGATIONALISM IN THE CHURCH

To the Editor of *The Living Church*:

I WISH to thank you, and to express my deep appreciation of your splendid, timely, and very truthful editorial of Nov. 18th, on The Church's Program. I have not read anything, in my judgment, on the Nation-wide Campaign, or new Program, which gets down to the root of the matter and tells the unadulterated truth without apology, like your editorial. It tells facts which have too seldom been expressed publicly, but which, at least, a few of us, who have been privileged to have wide observation, realize are the facts in the case. Besides, the plain, direct expression of the facts is what we have long needed in this beloved Church of ours, "calling a spade a spade", instead of covering over and weakening our utterances by over suave and over restrained words of many syllables.

Years ago the late Bishop Whitehead said to me that it was much harder for us to get "corporate action" in behalf

of needed benevolent causes than in most any of the modern Protestant Communion. And what deep and far reaching truth you gave when you wrote that the "Congregationalists put us to shame through their corporate activity on behalf of foreign missions". My observation, in many parishes and in a number of dioceses, convinces me that the large majority of our communicants have no deep conviction regarding the obligation of foreign missions, certainly, at most, only a passive kind of belief in such, not to speak of how many have no zealous belief in the importance and obligation of domestic missions.

I wonder if you fully realize the great source of difficulty you open up, and under which we are all laboring throughout the whole Church when you wrote: "We can aver that we have an abundance of individuals and parishes that are congregational in polity, though using the Church's liturgy and sacraments, but without reaching the high unecumenical standard of the Congregationalists in corporate activity". These words express more truth, practical significance, and solemn warning, and are more applicable to the present day situation in our Church, than any thing I have seen in many parishes. The large part of our laity, and, I fear, many of our clergy, treat the Episcopal system of polity, or, at least, much of it, as a dead letter. Yes, I have seen many a parish which, without the Prayer Book and manner of administering the sacraments, would seem much more of a congregational parish in all its other activities, and less "episcopal", than many Congregational, Presbyterian, and Methodist congregations. Is not this, then, the chief cause of our troubles?

And what you say about those holding aloof from the new Program is, as you say, either through "design" or "sheer, negative apathy," or perhaps you could have added, "wilful ignorance", also.

Give us more of those good, practical, and truth speaking editorials!

Chambersburg, Pa., Nov. 22.

HARVEY B. MARKS.

THE FORWARD MOVEMENT OF THE CHURCH

To the Editor of *The Living Church*:

ONE HESITATES to take any exception to a letter containing such an excellent suggestion as that contained in Archdeacon White's communication to *THE LIVING CHURCH*, of Nov. 18th. Perhaps it is the contrariety of our names that leads me to do so.

My experience in dealing with Nation-wide Campaign workers, especially lay speakers, has taught me that different people are attracted to this great movement from different angles. To one, the budget system makes a strong appeal, to another the organization plan, to another the insistence on stewardship, to another the study preceding the canvass; and there are still other points of view.

This is all very natural, it shows the bigness of the movement, and is good so long as one man's emphasis does not tend to exclude another's.

It seems to me that Archdeacon White has fallen into this error. The Nation-wide Campaign is more than a businesslike way of doing the Church's business. It is a comprehensive plan of organization; it is a spiritual revival; it is a process of education. To omit any one of the steps suggested by the National Council is a mistake. The "parish conferences and canvasses for the Nation-wide Campaign, and all the complicated efforts and means of raising the money", have a value in themselves apart from all fiscal considerations. Are they for the purpose of raising money either exclusively or primarily? This is a truth very difficult to bring home to the Church, but in some way it must be brought home.

The Nation-wide Campaign is more than an attempt to raise money. As Bishop Gailor has put it, "It is not an attempt to raise the debt, but the dead!"

Portland, Ore., Nov. 23.

JAY CLAUD BLACK.

"POETIC DRIVEL" IN OFFERTORY ANTHEMS

To the Editor of *The Living Church*:

MR. C. E. MASON, in a recent issue of *THE LIVING CHURCH*, objected strongly to a verse of an anthem sung in a New York church. Your readers would, I think, be glad to read all the verses. The poem is Russian,

The Legend of the Roses, and apparently there are more translations than one. I give the one from *The English Carol Book*, edited by Martin Shaw and Percy Dearmer:

"When Jesus Christ was yet a child
He had a garden small and wild
Wherein He cherished roses fair
And wove them into garlands there.

"Now once, as summer time drew nigh,
There came a troop of children by,
And seeing roses on the tree,
With shouts they plucked them merrily.

"Do you bind roses in your hair?
They cried in scorn to Jesus there;
The Boy said humbly: 'Take, I pray,
All but the naked thorns away.'

"Then of the thorns they made a crown,
And with rough fingers pressed it down
Till on His forehead fair and young
Red drops of blood like roses sprung."

The music in the English book is by P. Tschaikowsky.

EDWARD G. MAXTED

St. Andrew's Rectory, Barberton, O.

"MEN OF THE WAY"

To the Editor of *The Living Church*:

WHY I trespass upon your space to explain that my book, *Men of the Way*, just issued by the Morehouse Publishing Co., is fiction, mere fiction. This seemed so obvious that the book was printed without an explanatory preface; but an inquiry or two, a casual comment and some letters, seem to prove the explanation necessary. The book is a collection of short stories—fiction—built about incidents mentioned or implied in the Four Gospels. They might have happened in that way and some of them very probably did. As many of them have been printed in *THE LIVING CHURCH* your readers can judge for themselves. But it is not intended to assert that they did necessarily so happen. Rather it was meant, with what reverence and research were possible, to reconstruct the atmosphere and surroundings of our Lord's land and time, so that perspective and background might help in the better understanding of His life and words. It is meant for a gift-book, for illustrative reading in Bible study, just as illustrative reading of historical novels helps in the study of history.

LOUIS TUCKER.

THE WAY OF FELLOWSHIP

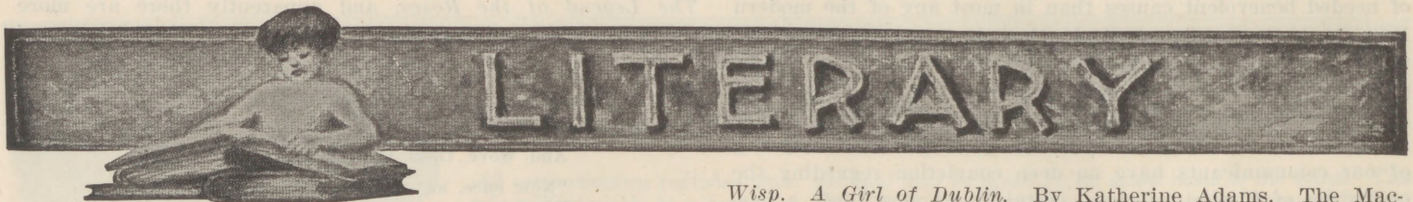
GOD HAS MADE US for Himself. That is the secret of fellowship.

God, whose very essence is Love, longs to communicate to us His Spirit of Love and receive from us the fruits of loving service.

There can be no selfishness in love. Selfishness isolates men, but love brings together kindred souls and spirits. Therefore, we are not surprised to find that there is a Trinity of the Good and the Loving—fellowship, intercourse, communion, are to be found in the Godhead: the Father and the Son and the Holy Spirit, Three Persons, yet One God. But there is no trinity of evil. The devil is one lone, solitary individual. Selfishness and sin isolate man. They make him want to go off in some corner all by himself.

Why go to Church? Because God has made us for Himself and is ever claiming our highest and our best. In His House we are brought into intimate relation with God our Father and offer unto Him that which He values most highly. To the Church we go because there we are brought together as members, one of another, of the Family of God. We come to the House of the Father of our Lord Jesus Christ after whom the whole family in heaven and on earth is named. We come first because we feel that our Father wants us to come unto Him, and then we just go to His House because we want to be near Him who loves us. The moment we enter those holy courts we find fellowship, a spirit of unselfishness, an atmosphere of love, a bond of unity—fellowship one with another and with God's Son, our Saviour Jesus Christ.

We go to Church not merely as a religious duty, rather we go as a blessed privilege. We go to Church because there the noblest and purest that is in us has a chance to grow and develop in the light and warmth of Christian Fellowship. For our God asks us that we love Him with all our heart, with all our mind, with all our soul, and with all our strength. This is the measure of our fellowship with Him. But we cannot fail to love Him while we remember that He first loved us and sent His Son to teach us how to express our love for Him in the bonds of fellowship one with another and with His Son Jesus Christ.—REV. J. H. GIBBONEY in Richmond (Va.) *Times-Dispatch*.



HOLIDAY BOOKS FOR CHILDREN AND YOUNG PEOPLE

Saint Jeanne D'Arc. By Minna Caroline Smith. The Macmillan Co. Price \$2.25.

Domremy's maiden warrior has furnished material for many a tale, but seldom has her story been told with such charm as in these vivid pages of Miss Smith's. Backward turn the centuries, showing us the France of that bygone age, and the girl who early saw the vision of angels and heard the Voices preparing her for her great mission. So the story unfolds like a tapestry gleaming with rich colors, until her work is done.

The Story of our Constitution. By Eva March Tappan. Lothrop, Lee & Shepard Co. Price \$1.50.

Where did it come from, that document which we call the Constitution of the United States? Who framed it and when? All these and many more questions are answered in this history which is as fascinating as any story-book. No boy or girl can read it without a deepening of his affection for the nation. It is a splendid book, too, for our Americanization classes.

The Boy Magician. By Raymond Dixie. Lothrop, Lee & Shepard Co. Price \$1.50.

The boy who would be a magician, and few boys have ever watched a sleight of hand performance without wanting to be one, will find here easy, plain directions for the most mystifying acts. The book is written by a man who stands so high in his profession that he is known as the "Ace of Magicians", and it is profusely illustrated. It is probably the best of its kind on the market.

The Boy with the U. S. Miners. By Dr. Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co. Price \$1.75.

That the truest heroism is oftenest found among men of humble callings is ably brought out in Dr. Rolt-Wheeler's book on mines. We whose days are passed in sunlight know little of the long hours of toil, and the danger faced so bravely in order that our homes may be warmed and lighted. Besides an interesting story the book has much useful information in its 324 pages.

The Mohawk Ranger. By D. D. Lange. Lothrop Lee & Shepard Co. Price \$1.50.

Nothing in a boy's reading quite takes the place of a well told tale of adventure, especially if it dates back to the days of Indian warfare. Mr. Lange has chosen for the background of this story the time of the French and Indian war, when the problem of whether North America should be ruled by English speaking people or divided between French and English was being solved. He has produced a book that is exciting enough to satisfy anybody and is at the same time thoroughly wholesome.

The Turned-About Girls. By Beulah Marie Dix. Macmillan Co. Price \$1.75.

It would be hard to imagine a more interesting situation than is unfolded in the first chapters of this charming story for girls from ten to twelve years. Headstrong little Jacqueline, getting her inspiration from Mark Twain's *The Prince and the Pauper*, proposes to Caroline whom she meets on the train to trade clothes, and baggage, and relations for the summer. The mad prank ends most happily, especially for Caroline who stays "swapped". Original in treatment, true to child nature, it is one of the season's best juveniles.

More Mystery Tales for Boys and Girls. By Elva S. Smith. Lothrop, Lee & Shepard Co. Price \$2.00.

A treasure house is this of the best of weird tales and poems that have delighted children and grownups for several generations. One finds the old time favorites here. Sir Walter Scott's *Wandering Willie* tells his tale to an eager circle of listeners. There's *Tam O'Shanter*, and *The Flying Dutchman*, and many another. A book especially for Hallowe'en it is true, but also for other times when one's literary palate demands the mysterious.

Wisp. A Girl of Dublin. By Katherine Adams. The Macmillan Co. Price \$2.00.

Her real name was Kathleen and although her lot was cast in a sordid tenement in Dublin, she was untouched by the grime about her. Instead, she lived in a beautiful world of make-believe. How she made friends with some children from America who lived in a gloomy old house with their cousins from India, and what happened afterward, makes an absorbing story for girls from twelve to fourteen.

The Daughter of Titus. By Ella Hutchinson Ellwanger. Revell Co. Price \$1.00.

It is a long time since we have had a story of Bible folk told in such a delightful fashion. While not a child's book, it is a story that will appeal to young people, making more real and vivid some of the events in the New Testament.

The True Story of the United States of America. By Elbridge S. Brooks. Lothrop, Lee & Shepard Co. Price \$2.00.

This splendid book of history written in 1891 has, several times, been revised and brought up to date by Miss Geraldine Brooks, daughter of the late author. The last chapter tells of the part played by the nation in the World War. With its illustrations and its easy text, it is a good "family" history.

Wonders of Chemistry. By A. Frederick Collins. Thomas Y. Crowell Co. Price \$1.60.

Only through the alchemy of a genius can such a dry and intricate subject as chemistry be made of absorbing interest. And that is what Mr. Collins, who is a practical experimenter as well, does in these absorbing pages wherein liquid air, gases, and other like subjects are shown as servants of mankind. The book is not a text book but splendid supplementary reading for the young student.

Puppy Dogs' Tales and Stories of Other Animal Friends. Edited by Frances Kent. The Macmillan Co. Price \$2.00.

Many old friends are in this charming collection of stories of animals. The author says it is "made for all the little girls and boys who have pets, and like to hear stories about them." For those who have no pets the book with its quaint line cuts and its excellent photographs is a splendid substitute. It is for children from four to six.

DAILY BIBLE READINGS

A SERIES of *Daily Bible Readings* for the use of individuals and families is published by the National Council for the year beginning the First Sunday in Advent, Dec. 3d. The project was undertaken by the Council because of a large demand from dioceses and Church organizations which were put to the task of selecting and issuing lists of Bible Readings.

The Readings are in two forms: the *Churchman's Kalendar* and a series of leaflets. There are three leaflets, each being a section of the *Kalendar*. Thus any person may use one part of the *Kalendar* and not be put to the expense of buying the entire *Kalendar*.

The passages were selected by a committee with the Rt. Rev. David L. Ferris, D.D., as chairman. It was issued under the direction of the Rev. Thomas A. Conover, Bernardsville, N. J. This committee was wise in presenting three definite selections of Readings for the year, since it is hard to conceive of a single selection meeting the needs of the Church. Thus the *Kalendar* contains a full selection of readings on the Gospels for the year, another on the Life of our Lord, and another, for the children of the Church, on the Heroes of the Bible. It is anticipated that the publication will be distributed through parishes to Church people, for which purpose a very low price is made.

The two Houses of the General Convention received copies of the *Kalendar* and unanimously recommended it to the Church. This wealth of suggestion on reading the Bible ought to remove some of the excuses for neglecting the Bible. Already over 30,000 copies of the Readings have been called for. There should be as many copies used as there are families in the Church. The price of the *Kalendar* is 20 cts., of the separate courses, 5 cts., with special rates in quantities. [The Book Store, 281 Fourth Ave., New York City.]

YOU MUST have the child's character in these four things—humility, faith, charity, and cheerfulness. That is what you have to be converted to.—*Ruskin*.

Church Kalendar



DECEMBER

1. Friday.
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. S. Thomas, Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. Christmas Day.
26. S. Stephen.
27. S. John, Evangelist.
28. Holy Innocents.
31. Sunday after Christmas.

Personal Mention

THE Rev. ARNOLD G. H. BODE, for the last ten years rector of St. Luke's Church, Long Beach, Calif., has resigned to become rector of St. Michael's Church, Anaheim, Calif., to take effect Dec. 15th.

THE Rev. C. R. P. COGSWELL is temporarily in charge of the chapels of St. David's and St. Patrick's, of St. Alban's parish, Washington, D. C.

THE Rev. C. J. CURTIS has resigned the rectorship of St. John's parish, Accokeek, Md.

THE Rev. HOWARD S. FRAZER, priest in charge of St. Lydia's, Brooklyn, N. Y., has resigned to become priest in charge of St. Andrew's, Highlands, N. J., and adjacent missions.

THE Rev. G. BERKELEY GRIFFITH has been called to be the rector of St. Peter's Church, Poolesville, Md.

THE Rev. JOHN W. HEAL, a retired priest of the Diocese of Colorado, has returned to Denver, and may be addressed at 650 Pearl Street, Denver, Colo.

THE Rev. EDWARD S. LANE has resigned the rectorship of the Church of the Epiphany, Los Angeles, to become rector of Trinity Church, Redlands, Calif. The change will take place on Jan. 1st, at which time he will have completed three years' service as rector of the Epiphany.

THE Rev. FRANK W. MOORE, formerly the San Francisco City Missionary to the Foreign-Born, may now be addressed at 1992 Webster St., Oakland, Calif.

CHAPLAIN, the Rev. ERNEST W. WOOD, U. S. Army, stationed at Fort Rosecrans, San Diego, Calif., has been transferred to Fort Logan, near Denver, Colo.

ORDINATIONS

DEACON.

NORTH DAKOTA—On Nov. 19, 1922, at Grace Church, Jamestown, N. D., HOMER ROSCOE HARRINGTON was ordered deacon by the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of the District. The candidate was presented by the rector of the parish, the Rev. C. P. Drew. The litany was said by the Ven. Albert R. H. Martyr, and the sermon was preached by the Bishop.

The Rev. Mr. Harrington takes charge of the work of St. Stephen's Church, Casselton, N. D.

PRIESTS

MASSACHUSETTS—The Rev. GEORGE G. CHIERA, vicar of the chapel of St. Francis of Assisi, which ministers to Italians in the north end of Boston, was ordained to the priesthood by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the Diocese, recently. The ordination took place in the chapel. The Rev. William H. Dewart, rector of Christ Church, preached the sermon, Archdeacon Dennen presented the candidate, and the Rev. F. J. Walton, of the Cathedral staff, said the litany.

MINNESOTA—On Sunday next before Advent, Nov. 26, 1922, the Bishop of Minnesota advanced the Rev. ARTHUR C. BALDWIN to the priesthood in the Cathedral of Our Merciful Saviour at Faribault. The candidate was presented by the Very Rev. Frank Zoubek, and the sermon was preached by the Rev. F. L. Palmer.

The Rev. Mr. Baldwin will continue in charge of St. Paul's, Le Sueur Center, and St. John's, Janesville.

DIED

COLT—Entered into life eternal Sunday, Oct. 22, 1922, at Atlantic City, N. J., Mrs. H. EMMA COLT, the beloved mother of Mrs. H. B. Whitehead.

The burial service was conducted by the Rev. W. W. Blatchford of St. James' Church, Atlantic City, Oct. 25th.

ESTABROOKE—Entered into life eternal, Nov. 12, 1922, at the residence of her daughter in San Francisco, Calif., FRANCIS CAROLINE ESTABROOKE, widow of the late Rev. W. W. Estabrooke, M.D. The interment will take place in the spring at Graceland, Chicago, Ill.

HULL—DAVID, the four-and-a-half year old son of Mr. and Mrs. George W. HULL, was drowned on Nov. 22, 1922, near his home at Bristol, Conn. A Requiem Eucharist was said at Trinity Church, Bristol, Nov. 25th.

Grant unto him O Lord, eternal rest, and may light perpetual shine upon him.

KIMBALL—SAMUEL HALE KIMBALL, aged 78 years, father of Thatcher R. Kimball and Carolyn L. Kimball, of Boston, died Oct. 18, 1922.

Grant him O Lord, eternal rest, and let light perpetual shine on him.

MILLER—Died at her home in Bellaire, Ohio, Nov. 22d, EMMA BROWN, widow of the late Morris V. MILLER, in the 85th year of her age.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, UNMARRIED, AGE 40, hard worker, desires Parish. Would prefer location east of the Mississippi River. Address, Rector, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORK WANTED. MISSION STATION preferred. Address Rev. PERCY DIX, Latrobe, Pa.

RECTOR, WITH EXPERIENCE AND favorable results, would consider any reasonable proposition. Address, Rector-760, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER—GOOD appearance, can meet people of address—European travel and study—recitalist—colorist. Eastern and Western references. Address Churchman-763, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

AUSTIN ORGANS. ONE HUNDRED AND thirty-three Austins in Episcopal churches and cathedrals of this country. Among these are thirty of unusual and commanding size. The faithful record of behavior is believed to be unmatched. AUSTIN ORGAN Co. 180 Woodland Street, Hartford, Conn.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7.50; plain \$5.50; gift stoles \$12.50 up. Burse and veil \$15 and \$20. Surplices and altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. Mowbrays, 28 Margaret St., London, W. I., and Oxford, England.

CLERICAL COLLARS AND CUFFS, Difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 4 for \$1.00, postpaid. Cuffs double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

UNLEAVENED BREAD AND INCENSE

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

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

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

MISCELLANEOUS

CARD METHOD OF RELIGIOUS INSTRUCTION for Home and Church school. Sets of cards with question and answer. Make teaching easy and interesting. Five sets ready. *Church Year, Customs, Ornaments, Life of Christ.* Fifty cents a set. PARISH PUBLISHERS, Akron, Ohio.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

ENGLISH, FRENCH, BELGIAN, ITALIAN, American; three hundred designs, religious and secular, .02 to .25 each. Send for price list. GIRLS FRIENDLY SOCIETY, 15 E. 40th Street, New York.

CHRISTMAS CRIB SET

6 1/2 size, Kneeling \$ 5.00
10 inch size, Kneeling 10.00
28 inch size, Kneeling 50.00
Designed and executed by ROBERT ROBBINS, 501 1/2 Barrow Street, New York—Telephone 4457 Spring.

TRAVEL

A SELECT PARTY IS BEING ORGANIZED for a tour of England and Continental Europe next season, under the personal direction of Count W. S. DeWitte of Russia. Prices moderate. For particulars write to the Rev. A. W. S. GARDEN, North and Allegheny Aves., Pittsburgh, Pa.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Endorsed by best authorities. A good Christmas gift. Price, 50 cts. THE SHAKESPEARE CLUB, Camden, Me.

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APPEALS

BOMBAY CONVERTS' HOME FUND, INDIA.

Information may be had regarding this Home and its unique Christian work conducted by India's Christians among their own people, by writing to Professor S. L. Joshi, General Theological Seminary, Chelsea Square, New York. Reference—Bishop Brent, Buffalo, N. Y. Contributions towards the pressing needs of this work may be sent to THE LIVING CHURCH RELIEF FUND, Milwaukee, Wis., who will forward the same to the Anglican Bishop of Bombay.

This Home has been strongly endorsed by Bishop Tuttle, the Presiding Bishop. See THE LIVING CHURCH, Dec. 2, 1922.

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THE CHAPTER

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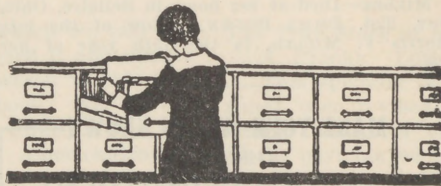
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Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

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

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

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

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Week days: 7:30 A. M., 5 P. M., (choral).

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REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M. Daily 12:30

ST. ANDREW'S CHURCH, BUFFALO

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1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., Rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

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Sunday Services:
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Daily Services:
7:30, 10:00 A. M., and 5:30 P. M.

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Thursdays and Holy Days

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Main Street and Jefferson
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BOOKS RECEIVED

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

Henry Altamus Company, Philadelphia, Pa.

Peter Rabbit and Jack-the-Jumper. By Linda Stevens Almond. With Illustrations by J. L. G. Price 50 cts.

Jack the Giant-Killer. A Ballad-arrangement for Young Children. By Reginald Wright Kauffman. With Illustrations from Original Drawings by Margaret Campbell Hoopes. Price 50 cts.

Jack and the Bean-Stalk. A Ballad-arrangement for Young Children. By Reginald Wright Kauffman. With Illustrations from Original Drawings by William A. Roach. Price 50 cts.

Grace Harlowe's Overland Riders in the Great North Woods. By Jessie Graham Flower. Illustrated. Price \$1.00.

The Story of Young Abraham Lincoln. By Wayne Whipple. Illustrated. Price \$1.00.

The Story of Young George Washington. By Wayne Whipple. Illustrated. Price \$1.00.

The International Press, 150 Lafayette St., New York, N. Y.

Subjective Concepts of Humans. Source of Spiritistic Manifestations. By John J. Donnelly.

George W. Jacobs & Company, 1628 Chestnut St., Philadelphia, Pa.

The Madonna of the Curb. By Anna Balmer Myers, author of *Patchwork* and *Amanda*. Illustrated by Helen Mason Grose. Price \$1.75.

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

On What Authority? A Review of the Foundations of Christian Faith. By the Rt. Rev. Edmund Arbuthnot Knox, D.D., late Bishop of Manchester. Price \$2.50 net.

The Holy City. A Tragedy and Allegory in Three Acts. By Dorothy St. Cyres. Price \$1.75 net.

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

Little Missy. By Maude Lindsay. Illustrated by Florence Lilley Young. Price \$1.50.

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

The Art of Preaching. By Charles Reynolds Brown, dean of the Divinity School, Yale University. The Forty-eighth Series of Lyman Beecher Lectures on Preaching, in Yale University. Price \$1.75.

The Kingdom of Evils. By E. E. Southard, M.D., and Mary C. Jarrett.

Morehouse Publishing Co. 1801-11 Fond du Lac Avenue, Milwaukee, Wis.

A Grammar of Belief. A Reevaluation of the Bases of Christian Belief in the Light of Modern Science and Philosophy. By Charles Lemuel Dibble, attorney at law. Cloth, \$1.50. Paper, \$1.00.

Men of the Way. Stories of The Master and His Friends. By Louis Tucker. Price \$2.50.

Presbyterian Board of Publication and Sabbath School Work. Witherspoon Building, Philadelphia, Pa.

Heroes of the Church. By Park Hays Miller. Price 50 cts postage paid.

Church Street. Stories of American Village Life. By Jean Carter Cochran. Price \$1.50 postage paid.

Verses for Children. By Cecil Trout Blanke. With Illustrations by the Author. Price \$1.50 postage paid.

University of Chicago Press. Chicago, Ill.

Proceedings of the National Conference of Social Work, Formerly National Conference of Charities and Correction, at the Forty-ninth Annual Session held in Providence, Rhode Island, June 22-29, 1922. Permanent Headquarters 23-25 E. Ninth St., Cincinnati, Ohio.

PAPER COVERED BOOKS

The Witness Publishing Co. 6140 Cottage Grove Ave., Chicago, Ill.

Evolution: A Witness to God. By George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill.

PAMPHLETS

The Commission on a World Conference on Christian Faith and Order. 174 Water St., Gardiner, Maine.

Twenty Paragraphs about the World Conference on Faith and Order. By Ralph W. Brown.

The National Council, Protestant Episcopal Church.

Department of Religious Education. 281 Fourth Avenue, New York, N. Y.

The Churchman's Kalendar of Daily Bible Readings. Price 20 cts each or \$15.00 a hundred.

Daily Bible Readings. Course A. Based upon the Gospels for the Sundays and Holy Days of the Christian year. Advent 1922 to Advent 1923. Issued by the Committee on Bible Readings, National Council, Protestant Episcopal Church. Price 5 cts each or \$3.00 per hundred (same rate for fifty).

Daily Bible Readings. Course B. The Life and Teachings of Christ, with Kalendar of the Christian Year. Advent 1922 to Advent 1923. Issued by the Committee on Bible Readings, National Council, Protestant Episcopal Church. Price 5 cts each or \$3.00 per hundred (same rate for fifty).

Daily Bible Readings. Course C. For Boys and Girls. The Life of Christ and Old Testament Stories with the Kalendar of the Christian Year. Advent 1922 to Advent 1923. Issued by the Committee on Bible Readings, National Council, Protestant Episcopal Church. Price 5 cts each or \$3.00 per hundred (same rate for fifty).

Presbyterian Board of Publication and Sabbath School Work. Witherspoon Building, Philadelphia, Pa.

Comrades of the Christian Church. A Pageant of the Spirit of the Centuries. By William Chalmers Covert. Price 10 cts, postage paid.

From the Author.

Wanted: Civic Dramatists. The Place of the Movies in Education for Democracy. By Clinton Rogers Woodruff.

DEATH OF CHARLES GARLAND

ST. STEPHEN'S CHURCH, Wilkesburg, Pa., and the whole Diocese met with a great loss in the death on Nov. 22d, of Mr. Charles Garland, in the 54th year of his age. Mr. Garland was senior warden of St. Stephen's parish, and a brother of the Rt. Rev. T. J. Garland, D.D., Suffragan Bishop of Pennsylvania. He was also a member of the Church Club, the Executive Council, and the Board of Trustees for the Diocese; and was interested in every department of work parochial and diocesan. He was buried from St. Stephen's Church Friday afternoon, Nov. 24th, the service being taken by the Rev. Dr. Porkess, rector, the Rev. Dr. John Dows Hills, representing the Ecclesiastical Authority of the Diocese, and his brother, Bishop Garland.

THE SYNOD OF THE MID-WEST

THE SYNOD of the Province of the Mid-West was the guest of the Diocese of Chicago, Nov. 14th and 15th, in the parishes of the Epiphany and St. Paul's, Dorchester Ave. The meetings of the Synod were held in the Church of the Epiphany, and those of the House of Churchwomen in Chase Hall adjoining, where also breakfasts and luncheons were served to all the deputies and visitors. The rector and parish of St. Paul very graciously entertained the Synod, House of Churchwomen, and visitors at a dinner preceding the evening mass meeting at their church, on Tuesday, Nov. 14th.

The proceedings of the Synod were opened each day by a celebration of the Holy Communion.

The sessions of both the Synod and the House of Churchwomen were marked by a spirit of increased interest and determination to do constructive work in face of the fact that General Convention gave little or no recognition of Provincial organization in itself.

The Synod has now taken over and will support the missions to deaf mutes within the Province, having two deaf mute priests and one layman, a postulant for Holy Orders, working in the twelve dioceses. A very interesting feature of the Synod's work in 1923 will be the opening of a demonstration center in Chicago, where, for one year, a worker of the Foreign-born American Division of the National Council will direct an intensive survey and instruct key persons from the other dioceses of the Province, in the principles and program of the Division.

The Synod, recognizing that the Summer Conference movement is growing rapidly, continued its Commission on Summer Conferences, with instructions to arrange for a 1923 conference at Racine, and to assist in every way the recognized Provincial Conferences at Gambier, Ohio, Wawasee, Ind., and Hillsdale College, Mich.

The Synod was addressed by the Rev. Messrs. W. E. Gardner, D.D.; Carroll M. Davis; Charles N. Lathrop; and W. C. Emhardt, Secretaries of the National Council, and the following important resolution was adopted:

"This Synod assures the National Council that it is in thorough sympathy with the Program and Budget for the next Triennium, and that it purposes to do all in its power to put them into effect.

The Bishop of Chicago having resigned as Provincial representative to the National Council, the Bishop of Indianapolis was elected to fill the vacancy.

Dr. W. S. Keller, of Cincinnati, Chairman of the Child Welfare Department of Social Service, gave a telling address, and, as a result, endeavors will be made to compile a record of all Welfare Institutions within the Province, to discover whether or not they are up to the minimum requirements.

An important step was taken in the development of Young People's Societies, by the appropriation of the sum of \$2,250 toward the support of a trained worker; the Synod also appointed an advisory committee to draw up a constitution for the organization.

The Mission to the Oneida Indians was a matter of very interesting debate; the Rev. Wm. Watson, the missionary at Oneida, forcefully told the story of the work and needs of the mission, and it was agreed that Priority number 474 of the Program of the General Church should be referred to the Provincial Department of the Council of the Synod to consider the

possibility of its being taken over by the Province.

The Synod, having been cordially invited to meet in 1923 at St. Mark's Church, Toledo, Ohio, the invitation was unanimously accepted.

Letters of greeting and sympathy were sent to the Bishops of Fond du Lac and of Northern Indiana, absent from the Synod on account of illness.

A budget of \$7,495 was adopted, and, for the year 1923, the assessment was reduced in order to utilize accumulated funds.

During the session, the Synod was addressed by the Rev. Dr. Carl G. Hagberg, a priest of the Diocese of Quincy, now working under the National Swedish Church in Sweden. Dr. Hagberg gave a resumé of the relationship between the Swedish Church and our own, drawing special attention to the fact that the Augustana movement is not recognized by the Swedish National Church.

Important elections were:

Judges of the Court of Review: The Bishop of Southern Ohio, the Ven. E. C. Gear, the Rev. F. R. Godolphin, the Rev. Lewis Brown, Ph.D., the Hon. L. McC. Bogess, the Hon. U. L. Marvin, and the Hon. C. L. Dibble.

To fill vacancies on the Provincial Council: the Ven. E. C. Gear, the Rev. C. L. Ramsey, the Rev. J. H. Dodshon, and the Very Rev. G. S. Southwest.

The mass meeting held on Tuesday evening at St. Paul's Church was marked by a large attendance, excellent addresses, and good music. The address of the evening was delivered by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, who spoke on The Church and Rural Work. The Bishop gave a fine inspirational address and his hearers gained a new vision of the mission of the Church to the countryside. The other speakers were the Rev. Carroll M. Davis, and the Rev. Dr. Gardner, both of whom gave messages of deep value.

To one who has watched the growth of the Provincial System from its inception, the Synod of 1922 marked a new spirit of possibility and probability of doing definite worth while things in the near future. The Province owes a debt of gratitude to the Bishop of Chicago, his staff of secretaries and committees, the clergy and members of the parishes of the Epiphany and St. Paul, for the excellent arrangements made for the entertainment and comfort of the delegates.

THE MID-WEST HOUSE OF CHURCHWOMEN

THE FIFTH ANNUAL MEETING of the House of Churchwomen of the Province of the Mid-West, held in Chicago, Ill., was called to order by the President, Mrs. G. P. T. Sargent, on the morning of Nov. 14th. The roll call showed thirty-six delegates, representing eleven dioceses. The president traced the year's happenings, beginning with the results of a questionnaire to the twelve dioceses in the province showing that about ten per cent of the parishes have organized units of the Church Service League, and closing with the action taken in Portland in regard to the future of the League.

After routine business, reports of the three standing committees were made on the following subjects: Religion in the Home, Church School Service League, Teacher Training, Church Boarding Schools, Adult Education, Summer Conferences, Rural Work, and the Little Helpers. The report of the Committee

on Church Extension stressed especially the needs and opportunities in the Province and how they are being met by the women's organizations.

The House listened with deep interest to addresses from Dean Lathrop, Dr. Gardner, and Mrs. Pease, of the Church Mission of Help. Two reports were made on the business sessions, and the United Thank Offering meetings at the recent triennial of the Woman's Auxiliary at Portland, Ore.

The following officers were elected for the coming year:

President, Mrs. G. P. T. Sargent, of Western Michigan; vice-president, Mrs. James McDonald, of Michigan; secretary, Miss Frances Bussey, of Milwaukee; and treasurer, Mrs. W. W. Wilson, of Chicago.

The Carry-on Fund amounting to \$523.70, after much discussion, was voted as follows: \$300 to the Sisters working among the Oneida Indians, to use at their discretion; \$200 to the Girls' Friendly Society, to use for extension work in the Province; and the remainder, which was to be made up to \$25, to be given to the work at Chase House, Chicago.

A resolution was presented calling for the payment of the traveling expenses of the officers. This led to the question of the House's budget and the proper method of raising it. The president appointed a committee to request the Synod to finance the House to the amount of \$300. This request was cheerfully granted and the budget, including \$150 for travelling, \$75 for printing, and \$15 for each standing committee, was accepted.

The House also passed a resolution appointing a committee to cooperate in whatever plans may be devised for the future of Racine College.

Interesting reports were made, showing the development of the Church Service League in different types of dioceses. These reports contained many helpful suggestions for developing the work of the League. A conference on Parish Organization, led by Mrs. McDonald, gave a clear outline of the function of the League in a parish, and simple directions about the formation of a League in parishes which have none.

IMPRESSIONS OF SECOND PROVINCE SYNOD

THE SYNOD of the Province of New York and New Jersey met at All Saints' Cathedral, Albany, N. Y., from Nov. 14th to the 16th. The Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, and President of the Synod, presided.

The first impression was that, on account of the non-attendance of some of the deputies, the provincial system was a superfluous piece of ecclesiastical machinery. But this was dispelled as the meetings progressed, however, and there came in the place of it a conviction that the system contained marvellous possibilities, some of which had not yet been uncovered.

Bishop Brent, of whom Bishop Nelson said that the evolution of the provincial system might make an archbishop, made a notable address, which will be printed at length in a forthcoming issue of THE LIVING CHURCH. His presence and conduct of the sessions of the Synod gave the impression of the need of a permanent archiepiscopate in the American Church.

The Rt. Rev. Rennie MacInnes, D.D., Bishop in Jerusalem, made a very notable impression by his speech made at

a banquet given by the Bishop and Diocese of Albany. Salient parts of his address include these:

"The United States should not reject the League of Nations since, although it was regarded as a forlorn hope, it was a hope which would win in the end."

"There is evidently a pronounced propaganda at work to present the Turk in colors less garish than he is. For God's sake, let us stop talking of the Turk as a gentleman and not so bad as he is painted. He is killing the Greeks and Armenians because they are Christians.

"The Armenians are dying for the Faith. They could save themselves and their women by adopting the religion of the Turk, yet they do not when it would take but ten seconds to repeat the words which would bring immunity from the sword."

"The Turk, today, is stronger in power and prestige than in three hundred years, his status being in reality, a return to the councils of nations."

"I regard war as improbable, as the Mohammedan will steer clear from anything so drastic."

"The situation in Palestine is a very complex one, since it is difficult for a man of the west to understand the mind of the man of the east. Jerusalem is the center of world interest at the present time, the center politically, geographically, and from the viewpoint of Christianity. The eyes of the world are turned toward it. How significant that the place of the origin of peace should know nothing of peace today.

"After the world war it was expected that much more drastic efforts would be made to drive the Turks from their

stronghold. While he is at rest from warfare, he is a clever and wily individual, acting solely for his own advantage.

"The people in Palestine believe in the efforts of the English Church, because they know that there is no axe to grind, and that pure honesty of purpose lies behind its efforts to alleviate suffering and spread Christianity. Palestine is a place loved by those who dwell there, and one to be loved by those who do not."

In asking for a resident American priest in Jerusalem he said:

"There is an increasing feeling of unity between the Anglican Church and the Episcopal Church of America. Nothing whatever divides us except miles of salt water.

"Were the Episcopal Church in America to pull together with the Church of England, tremendous power for good would result in Jerusalem. Our Church can give that which no other Church can give at this time. There is a growing feeling toward peace, but they do not know how to go about it and they are turning to us to get it for them."

Another outstanding figure at the Synod was Mr. Lewis B. Franklin, treasurer of the National Council. He is not only a financier, wisely administering the great missionary estates, of the Church, and he also has the vision and devotion of a true missionary.

After hearing him, the General Church Program, instead of being a catalogue of statistics, becomes the romance of the conquering Kingdom of God. Missionary literature and missionary assessments mean something more compelling after he has spoken about them.

THE WESTMINSTER MISSION SOLEMNLY INAUGURATED

Church of England Temperance Society—Comments on Halifax Proposals—National Assembly Takes Recess

The Living Church News Bureau }
London November 17, 1922 }

TOMORROW (Saturday) afternoon, the Bishop of London will solemnly inaugurate the Mission which is to be conducted in the City of Westminster for the ten days ending Nov. 28th. The service will be held in Westminster Abbey. The Bishop having blessed the missionaries and commissioned them for their work, will then deliver the first sermon of the mission. Following the sermon, Canon Lacey's fine hymn, O Faith of England, will be sung, and a procession formed. The circuit of the Abbey completed, the Dean (Bishop Ryle) will recite the final Collects and give the blessing.

Many notable preachers will be concentrated in Westminster during the ten days of the mission. The missionary at the Abbey is the Bishop of Dover, who, as rector of Liverpool, is well remembered in the North of England. At St. George's, Hanover Square, there will be Father Andrew, of the Society of the Divine Compassion and the Rev. Anstruther Carew, chaplain of St. George's, Paris. Father Seyzinger, of the Community of the Resurrection, will be at Grosvenor Chapel, Mayfair, the Rev. G. A. Studdert-Kennedy at St. Martin-in-the-Fields, Canon Bell at St. Mark's, North Audley Street, and Dr. Lyttelton, the late Headmaster of

Eton, at St. Andrew's, Ashley Place. Three other bishops beside the Bishop of Dover are among the missionaries—the Bishop of Stepney (St. Martin-in-the-Fields), the Bishop of Edinburgh (St. Paul's, Knightsbridge), and the Bishop of Kensington (St. James', Piccadilly). A special feature is that mission services at hours convenient to the theatrical profession are being held in the churches in the theater district, and a printed list of such services has been posted on the call-boards of most of the theaters in the West End.

CHURCH OF ENGLAND TEMPERANCE SOCIETY

The Church of England Temperance Society celebrated its diamond jubilee by a great meeting at the Queen's Hall on Tuesday evening. The Bishop of London, who presided, in a review of the Society's work during the past sixty years, said that the pioneers of the movement were faced with opposition from the business world, the general public, and the medical profession. That was now entirely changed—all three were on their side. "Who would have thought", said Dr. Ingram, "a few years ago, that we should now have only nine drinking-hours a day in London instead of nineteen? It only shows what Christian sentiment can do". He (the Bishop) had been told by the rector of Whitechapel that the difference in East London streets since the earlier closing-hours was the difference between heaven and hell. "As to the business world, every insurance company runs after us now with a bonus in each hand." The Bishop added that they were not out

for Prohibition; and their work must be sane, reasonable, and charitable.

The Archbishop of York, following, paid a great tribute to the Bishop of London's work in his recent campaign on behalf of the C. E. T. S., and said that as an Archbishop he wished to give the Society the thanks of the Church and of the nation for its work in sixty years. Thirty years ago, his Grace remarked, one could not go through the streets without seeing something of the wreckage due to drinking. "I think", he said, "the change is due to the progress of education, and the progress of social habits, but most of all to the patient and persistent work of the C. E. T. S. I cannot tell what the future of the Society will be, but I do know that we shall always need some central organization to carry out the Church's will, and care for the temperance of the people." Dr. Lang's appeal was to women equally with men. He added that there was always a danger in temperance meetings, which, after all, were rarely attended by any but teetotallers and partial abstainers, of the spirit of self-righteousness. "We must never forget that there are very many good fellows who are even hard drinkers who have many fine qualities." The Archbishop ended an excellent speech by saying that alcohol was an altogether unnecessary luxury.

Many well-known temperance advocates spoke, and the Rev. R. W. Odell remarked that "it is the moderate drinker, the man who never drinks too much, who does not believe that it does him any harm, who is causing all the trouble in regard to Prohibition in the United States, and it is he who is preventing real temperance reform in England".

COMMENTS ON HALIFAX PROPOSALS

The Bishop of Ripon (Dr. Strong) is the first of the episcopate, I believe, to comment on the recent proposals of Lord Halifax regarding reunion with Rome. At the Ripon Diocesan Conference last week, his lordship said that the propositions unanimously accepted by the Committee at Lambeth represented a very solid basis of real agreement, the existence of which he thought few of them had suspected. He was sure that no reunion worth the name would ever come except upon the basis of some real and considerable agreement in thought and principle. If bodies now in schism were to come together, they must know and agree upon the terms. "All of us who met at Lambeth", said Dr. Strong, "are perfectly aware of the limitations of an achievement, and of the long road yet to be travelled before actual reunion is in sight. But I think we are all convinced, and I believe justly, that we are moving along the right road, because we are seriously and openly endeavoring to find out where we agree and where and why we differ." No one could speak with anything but sincere and deep respect of Lord Halifax's last effort in a cause which he had so long at heart. Throughout his long life Lord Halifax had stood before the world as a man whose main motive and impulse had been the religion of Christ, and anyone who read his closing words would say that this motive was at the root of his present effort. But he (Dr. Strong) could not help the feeling that the issue here was not a clear one, and that the real hope of union with the great Church of Rome could only be furthered when both parties knew exactly where they were, where they agreed, and where and why they differed. There was no doubt that Canons of the Council of Sardica and of

the Council of Constantinople assigned to the Church of Rome a sort of primacy. Supposing they were prepared to accept this, it was not what Rome now demanded; and was there really any reason to think that this kind of primacy would be regarded as adequate? The question of Papal supremacy was not a single issue. It was bound up with a number of other questions—the nature and grounds of religious belief, the nature of the Church, and so on—and he was not hopeful of any real progress in the matter except by the method which they were already trying in the other direction—the method of full and free discussion of the whole ground of controversy.

NATIONAL ASSEMBLY TAKES RECESS

The National Assembly of the Church of England met for its autumn session on Monday afternoon at the Church House, Westminster. The proceedings were, however, of a purely formal character, as, in view of the stirring political event of the week, the General Election, the standing committee had decided that it would not be possible for the Assembly to transact business at this session. There were only forty or fifty members present, including the Archbishop of York, the Bishops of Lichfield, Rochester, and Salisbury, the Dean of Westminster, Lord Parmoor, and Sir Robert Williams. The Archbishop of Canterbury, who presided, said they could not assemble there without asking God's blessing on the Church and the world at the critical moment at which they now stood. Having offered prayers for the Church and the nation, his Grace formally moved the adjournment of the Assembly until January 29, 1923, which was at once agreed to. If it had not been for the General Election, the National Assembly would now have been hotly engaged in the discussion of the proposals for the revision of the Prayer Book. The two months' delay may prove of incalculable benefit, if rightly used, and will afford an opportunity of enlisting the support of the rank and file of the Church for the recent proposals of the E. C. U. Committee.

MOVIES CLOSED ON SUNDAY

The Bishop of Willesden and a deputation of over thirty delegates from the County of Middlesex representing various religious and social welfare organizations, attended a special meeting last Monday of the London County Council to oppose the Sunday opening of picture theatres ("movies") in the area covered by the Council. On behalf of the Musicians' Union, Mr. Newton Brooks stated that he represented 25,000 musicians, and that, whatever the safeguards at first instituted, it was found in practice that the Sunday cinema ultimately involved them in a seven-day week. The Council almost unanimously decided to maintain Sunday closing, only one of the sixty councilors voting against it. A similar decision was arrived at with regard to Sunday concerts.

INCREASE IN LEPROSY

Very few people realize (says a writer in the *Daily Telegraph*) that one of the sad results of the war was the great increase in the number of our countrymen who have fallen under the scourge of leprosy. At Bicknacre, near Chelmsford, in Essex, there has in recent years been established a home for British lepers. Conducted by a religious community, the Homes of St. Giles have sought to make life worth living for the unfortunate sufferers. Nearly all

the patients are ex-Service men or members of the Colonial Service, who have contracted the disease while serving their country abroad. Until St. Giles' Homes were opened there was absolutely no provision in England for these sad cases. St. Giles' is in no way a hospital. The ideal is to provide a real home atmosphere, and, as far as possible, avoid the rigidity of an institution. Each patient has his own bungalow, and is encouraged to collect his treasures around him. Hobbies are similarly encouraged, and every possible means is used for occupying both body and mind. The greatest medical specialists in the land give their services, and the nursing is done by trained sisters of the Community of St. Giles, no domestic or other paid workers whatever being employed. The disease occasions great mental suffering, which in many cases exceeds the physical pain. None the less, the patients at St. Giles respond marvellously to the home atmosphere, and quiet occupation and amusements of the colony. Naturally, funds are required, and an appeal has been issued for the sum of £10,000 which is needed to increase the accommodations by putting up new buildings. At present additional patients are, perforce, being refused, and as the Home receives no public money it is extremely difficult to make ends meet.

RELIC OF BERMONDSEY ABBEY

A more unlovely district today than Bermondsey, a Southeastern suburb of London, it would be difficult to imagine. Yet, less than a century ago, before the advent of its many tan-yards and factories, it was a pleasant woodland retreat, and actually boasted of a "spa". Evidence of its interesting history has been brought to light this week. During excavations on the site where a new building is to be erected, a stone bearing the consecration cross of Bermondsey Abbey was found in the ruins, the markings being well preserved and very distinct. This stone is stated to be the only one in existence, the others having been destroyed by Henry VIII. The relic is to be carefully preserved, and a tablet relating its history placed in the new building. Bermondsey Square marks the spot of the once famous Abbey (dedicated to St. Saviour), the home of monks noted for their hospitality, and of English queens. A monastery was founded there in 1082 by Alwyn Childe, a wealthy London citizen, in what was then the "Meads" of Bermondsey. Later the monastery was raised to the dignity of an abbey which, in due course, received a grant of the manor from William Rufus.

TO ARRANGE FOR NATIONAL CONGRESS

On Tuesday and Wednesday next week an important conference will take place in London. It will be attended by 120 priests and laymen from many parts of the country, these being members of the Central and the Evangelistic Committees of the Anglo-Catholic Congress, and five delegates from the executive committees of each of the nine Anglo-Catholic Congresses which have been held this year. The business of the conference will be deliberation and decision concerning the form and character of the Mission to the country, and the making of preliminary arrangements for the National Anglo-Catholic Congress to be held in London on July 10th, 11th, and 12th next year.

GEORGE PARSONS.

FEDERATION OF CANADIAN COLLEGES PROPOSED

Roman College Burned at Winnipeg—Bishop Brent Preaches University Sermon—Miscellaneous Items of Church News

The Living Church News Bureau }
Toronto, November 29, 1922 }

REPRESENTATIVES of the Universities of Acadia, Dalhousie, King's, Mount Allison, Pine Hill, and New Brunswick, the Roman Archdiocese of Halifax, and the Government of Nova Scotia, have agreed upon a scheme of federation which, while not binding upon the constituencies of each, will, in their judgment, meet the requirements of all. This announcement was given out at the close of the concluding session of the two days' committee meeting held at the Province Building, Halifax. It was stated that the scheme agreed upon would be in the hands of all members of the general conference by Nov. 28th, two weeks before the scheduled meeting of that body on Dec. 12th. It will be the duty of the conference to pass on the scheme agreed upon for submission to the governing boards of the various colleges involved. While the details of the plan were not announced the opinion was freely expressed that a great step forward had been made in the development of the federation.

ROMAN COLLEGE BURNED AT WINNIPEG

As a result of a serious fire which destroyed the Roman College of St. Boniface, Winnipeg, the lives of ten students were lost and nothing but the blackened walls are left. The Jesuit library, covering the earliest historical records of the Canadian west, was destroyed, and the bones of Laverandrye, Father Aulneau, and those of sixteen Indians who fought for them and were massacred at Fort St. Charles, were lost in the flames.

St. Boniface College was the oldest educational institution in the northwest, dating back to 1818, when Father Provencher, afterwards appointed first Bishop of St. Boniface, came to the Red River settlement and opened up a school in a small hut. Thirty-seven years later the old college was erected, and some years later the building destroyed took its place. It was a spacious four-story building. In 1885 its direction was handed over to the Fathers of the Society of Jesus, by whom it is still conducted. It is affiliated with the University of Manitoba.

BISHOP BRENT PREACHES UNIVERSITY SERMON

Speaking on Christian Fellowship, last Sunday in the sermon to University of Toronto students, in Convocation Hall, Bishop Brent said the United States either should enter into organic union with the League of Nations or else discover a superior substitute. The preacher maintained that the heart of the people of the United States was sound on this matter; that the country was half awake now, and would be fully awake soon.

Bishop Brent urged upon the students to seek God and try to comprehend Him. They should do this, he said, whether in studying philosophy or in economics. The latter science had become humanized and had ceased to be the cold abstract study it had been.

He urged conferences together of little groups of thinkers to help solve problems

facing humanity. He warned against the accepting of apparently splendid ideas, simply because they were associated with ideas of bigness. Above all, the world needed, today, the fellowship in God with Christ.

MISCELLANEOUS ITEMS OF CHURCH NEWS

A decision to organize and publish a monthly Church magazine to deal with Anglican Church matters in the city of Ottawa was reached after some discussion, at the Clerical Guild luncheon, held on Nov. 13th. An editorial committee was selected to look after organization details.

Canon Scott, C.M.S., D.S.O., of Quebec, was the speaker at the dinner of the Young Men's Canadian Club of Montreal, P. Q., which was held in the Windsor Hotel. He made a vigorous appeal for an application of the Christian principles of justice in all social and political relations.

Mr. Thomas Crawford, F.R.C.O., has been appointed organist and choirmaster of St. Paul's, Bloor Street, Toronto. Mr. Crawford, who is a Scotchman, has had an extensive experience both in England and on the Continent. He has been organist and choirmaster of St. Michael's, Chester Square, London, and is a teacher and examiner in Trinity College of Music. Mr. Crawford served as an officer on the intelligence staff during the war, his knowledge of European languages making him peculiarly useful in that work.

MASSACHUSETTS ENJOYS THANKSGIVING DAY

Reports From Canvass Show a Decrease—Miscellaneous Matters

The Living Church News Bureau }
Boston, December 4, 1922 }

MASSACHUSETTS enjoyed a good Thanksgiving Day. The weather was fair and mild, so that people enjoyed the day in the open air. The attendance at the smaller parish churches was very good, and in most of the larger churches in Boston.

REPORTS FROM CANVASS SHOW A DECREASE

Reports from parishes having the Every Member Canvass on Nov. 26th, show a decrease rather than an increase in pledges. Approximately less than one-third of the parishes in the diocese held their canvass on Nov. 26th. Many parishes held the canvass yesterday, the Cathedral being among these. Trinity Church will hold its canvass in the middle of December. Christ Church, Quincy, had its canvass on Nov. 26th, and, contrary to the slight decrease, had an appreciable increase in its pledges for the coming year. In his report of the canvass, the rector of Christ Church, the Rev. Howard K. Bartow, said, "The results of the Every Member Canvass last Sunday are as follows: Total number of pledges received 450, 80 more than last year; total amount pledged, \$8,179.56, \$1,800 more than last year. And more pledges are coming in. We hope to have a follow-up canvass next Sunday afternoon, to visit those who were out."

Canon W. Bertal Heeney, rector of St. Luke's, Fort Rouge, Winnipeg, preached in Canterbury Cathedral on Sunday evening, Oct. 29th. Canon Heeney has been doing deputation work for the S. P. G. for some time and has also addressed a number of large meetings on Canadian immigration.

In an interview before returning to England the Dean of Salsbury said: "In England I shall speak of Canada in terms of a thousand miles and a hundred years. There are unseen possibilities for Canada in the future."

It would be better to remain hewers of wood and drawers of water than to become pirates and profiteers in an effort to utilize education to extract more from the world, said Provost Seagar, of Trinity College, in the course of advice to students at Oakwood Collegiate, Toronto, on the occasion of that institution's commencement exercises.

Honor to the fifty men of the congregation who gave their lives in the Great War was paid at St. Stephen's Church, Toronto, when a memorial was unveiled by Brig. Gen. C. H. Mitchell. The service was conducted by the Bishop of Toronto, assisted by the rector, the Rev. T. G. Wallace. The tablet, which is of bronze, is near the western entrance of the church, and is handsomely engraved. It bears the inscription: "To the glory of God and in loving memory of the members of St. Stephen's Church who fell in the Great War." The names of the fallen follow, and at the base of the tablet are the well-known words, "Their name liveth for evermore."

MISCELLANEOUS MATTERS

St. Stephen's Church, Lynn, used the best publicity that I have seen, this year, for the Every Member Canvass. A sixteen page folder attractively printed was sent to each member of the parish, *Six Lessons in Spiritual Arithmetic for Adults*. The general make-up as well as the material in the folder, was most original. What a pity each parish in the whole Church does not use such effective publicity.

The Church School Service League Council of Grace Church, New Bedford, has voted that hereafter its representatives should be sent to the monthly missionary meetings in Boston with traveling expenses paid. Why should not every parish follow this good example? Then as the representatives are chosen, there is no question about a person going, simply because she is able. The tendency, by using the new plan of paying each delegate's expenses, should be to get better and bigger delegations that will adequately represent each parish.

The new rector of St. James' Church, West Somerville, Dr. Francis L. Beal, makes an early suggestion to the members of his parish about Christmas candles. He writes, "I hope you all keep the good old English custom of the Christmas candle. We have, for years, at the rectory, Christmas Eve, at 6 o'clock, light the big candle, and light it at 6 o'clock each night to the Epiphany (Twelfth Night): put it out at 9. Epiphany let it burn out. It is to light the Christ Child to our homes and hearts. A beautiful custom. I ask every one of you to keep it."

C. A. I. L. SERVICE IN NEW YORK CATHEDRAL

Number 17 Beekman Place—
Benefit for Greer Court—The
Bronx Archdeaconry.

The Living Church News Bureau }
New York, Dec. 2, 1922 }

AT Vespers, Nov. 26th, the annual service of the C. A. I. L. was held in the Cathedral of St. John the Divine, the preacher being the Rev. Caleb R. Stetson, D.D., rector of Trinity parish. The preacher found a parallel to the beast in Revelation in the power enslaving our modern world. Our tyrant is the machine. Machinery is the beast. Men have hailed his coming with shouts of praise for he made life easier. At last men have grown to like slavery and even to worship the machine as the saviour of mankind. We call this tyrant by another name—industrialism.

One result of industrialism is the division of men into groups, in which, because of conditions of living and working, they are driven farther and farther apart. Much of the revolt among wage-earners is a revolt against servitude to heartless corporations, to machinery and not to men. It is difficult to make some men see that employers are human beings; difficult for others to understand that wage-workers are more than hands.

We cannot have real men unless we have religious men. One hopeful sign is that, here and there, men are beginning to believe this and to act in the spirit of Christ. Christianity yet remains to be tried seriously in world affairs and in our industrial life. Many men are predicting the end of civilization and return to savagery as the only end possible. There is another possible end—it is the saving of men's souls through the power of God.

NUMBER 17 BEEKMAN PLACE

Under this modest caption lies the story of a splendid piece of work being done among unfortunate women by a group of Churchmen and women, and others. Deaconess Virginia C. Young is in charge of the active work. The counsellors are Bishop Manning, Chief Magistrate William McAdoo, and Mr. Alexander Hadden, of Grace Church. A committee of 20 composes the management. Number 17, Beekman Place, is on the Middle East Side of Manhattan, near the East River and 51st Street. It is a shelter for the homeless, discouraged, and friendless among the great army of unfortunate women who often, were it not for such havens as "17 Beekman Place", would seek a solution of their troubles, as many have done, a block east—in the "River"! Under Deaconess Young's consecrated and loving care, 17 Beekman Place has offered and given "shelter, friendship, and work to those in need, irrespective of race or creed". It has finished eight years of service and, this last year, cared for nearly six hundred girls and babies.

Deaconess Young notes that prohibition has lessened the number of older women formerly cared for.

BENEFIT FOR GREER COURT

The Modern Methods committee of The Churchwomen's League for Patriotic Service is giving a benefit to raise funds for Greer Court, a home for women students near Columbia University. For this purpose they have taken over the Little Theater, 248 West 44th Street, where a matinee and evening performance of John

Golden's production, *Spite Corner*, will be given Dec. 7th. There will also be a Christmas sale, and refreshments will be served in the Tea Room. Tickets may be obtained by mail or by personal application at Greer House, 123 East 28th Street. The officers of the Churchwomen's League for Patriotic Service, Inc., are: Mrs. Hamilton R. Fairfax, national president; Mrs. Henry Gansevoort Sanford, diocesan president; and Miss Agnes Emily Warren, first vice-president and chairman of the Modern Methods committee.

THE BRONX ARCHDEACONRY

The Bronx Archdeaconry held what was its last meeting, as such, in the Parish House of St. Margaret's Church, East 156th Street, on Tuesday evening, Nov. 28th. Bishop Shipman presided. The parishes and missions of the Archdeaconry were well represented. Addresses were made by the Bishop, who foreshadowed the creation of a Central Diocesan Council by the next Convention and the readjustment of all existing machinery in conformity therewith. The Rev. Dr. Gates, of Intercession chapel, urged the encouragement of the community spirit through parochial instrumentalities. Mr. Francis S. Hackett, of Riverdale Country School, gave an exposition of modern educational psychology and incidentally of Dr. Coue's psychiatry, and offered his whole school plant for a conference on work among boys, similar to that held at St. Paul's School, Concord, last summer. Mr. Robert Law, Jr., president of the Bronx Churchmen's League, reported on its activities and pledged its cooperation in all diocesan enterprises.

CONFERENCE AT ST. ANDREW'S

More than 400 persons took part in a dinner and conference at St. Andrew's Church, Nov. 22d. The speakers were the Rev. A. E. Ribourg, D.D., rector of the parish, who made an address of welcome; the Rev. E. M. Stires, D.D., rector of St. Thomas', who spoke on St. Andrew's Present Opportunities and Responsibilities; Col. J. Frank Supplee, a noted journalist, on How a Broad Interest in the Church at Large will Help our own Parish Materially and Spiritually; Mrs. W. W. Smith, on How we can make St. Andrew's Grow this Year in this Community; and G. H. Molleson, treasurer of the parish, on St. Andrew's of Today. The meeting was most enthusiastic.

Fifty canvassers have been carefully trained, and, after a corporate Communion on Advent Sunday, will make a thorough every member canvass of the parish.

It is said that no similar gathering of this size has yet met in New York in any parish.

MIDDAY SERVICES AT TRINITY CHURCH

For many years midday services have been held in Trinity Church during Lent, and they are well known to the business people of downtown New York. Last spring, when these services ended, so many requests were received that they be continued for a longer period, that Dr. Stetson, rector of Trinity, has decided to have services with special preachers at the noon hour, for five months, beginning with December. The preachers for December are:

Dec. 4th to the 8th, the Rev. Milo H. Gates, D.D., vicar of the chapel of the

Intercession; Dec. 11th, the Rev. W. W. Bellinger, D.D., vicar of St. Agnes' chapel; Dec. 12th, the Rev. E. H. Schlueter, vicar of St. Luke's chapel; Dec. 13th to the 15th, the Rev. Dr. Bellinger; Dec. 18th to the 22d, the Rev. J. Wilson Sutton, D.D., vicar of Trinity chapel; Dec. 26th to the 29th, the Rev. C. R. Stetson, D.D., rector of Trinity parish.

VARIOUS NEWS NOTES

The Churchwomen's Club has moved from 9 Park Avenue to 130 East 57th Street. A reception was tendered there on Saturday, Nov. 25th, to Dean Fry of Lincoln Cathedral.

The Rev. E. Clowes Chorley, D.D., rector of St. Philip's, Garrison, N. Y., addressed the New York Churchman's Association on "The Attitude of the late General Convention Towards the Female Diaconate and the Admission of Women as Deputies" on Monday, Dec. 5th. The discussion was led by the Rev. Joseph Fort Newton, D.D., pastor of the Church of the Divine Paternity (Universalist) who has as his associate, Miss Helene Ulrich, D.D.

Mark Twain was eulogized at an afternoon symposium at St. Mark's-in-the-Bouwerie on Sunday afternoon, Nov. 26th. The speakers were: Don C. Seitz, of *The World*, Thomas Masson of *Life*, Ellis Parker Baker, and Dr. Guthrie, rector. The Rev. W. Russell Bowie, D.D., rector of St. Paul's, Richmond, and editor of the *Southern Churchman*, preached in the morning.

Bishop Kinsolving, of Brazil, preached in Grace Church on Sunday morning, Nov. 26th. Dean Ray of Dallas preached at the Church of the Transfiguration on the same morning.

Archdeacon Wilson, of Sierra Leone, preached at St. Cyprian's chapel, W. 63d Street on Sunday morning, Nov. 26th.

The Rev. Dr. Milo H. Gates, vicar of the Intercession chapel, is the midday preacher at Trinity Church this week, Dec. 4th to the 8th.

St. Paul's Church, Washington Ave., and 170th Street, the Bronx, was consecrated by Bishop Manning, Nov. 26th. The Rev. H. F. Taylor is rector.

An interesting confirmation was that at St. Mary's Church, the Bronx, an Italian congregation, where Bishop Manning made his first visitation on the afternoon of Sunday, Nov. 5th. The Bishop confirmed fourteen young Italians presented by the priest in charge, the Rev. Lorenzo Di Sano. After the service all the young people of the congregation who had been confirmed by any of the bishops of the diocese passed one by one before Bishop Manning and kissed his ring.

The Italian work of St. Mary's is very interesting and is of great value. Two Sisters of the Holy Nativity are conducting a successful Sunday school with Americanization work among the children and their parents.

FREDERIC B. HODGINS.

A CONSECRATION GIFT

PRESIDENT OGILBY, of Trinity College, is presenting to the Rev. William Blair Roberts, Trinity '05, in the name of the college, a Bishop's Agenda on the occasion of his consecration as Suffragan Bishop of South Dakota. Mr. Roberts' name is stamped in gold upon the cover. The Rev. Mr. Roberts is the twenty-sixth Trinity man to be consecrated Bishop, and it is President Ogilby's intention to make the same present hereafter to each Trinity man who becomes a Bishop.

AMERICAN WORK AMONG MOHAMMEDANS

Resignation of Dr. Odell—Eucharistic League of Intercessions—A Call to Prayer

The Living Church News Bureau }
Philadelphia, December 2, 1922 }

THROUGH the efforts of a committee of prominent citizens, the Philadelphia public, next Wednesday night, will be given an opportunity of getting first hand information of what American influence in the Philippines is accomplishing in the promotion of good will and friendship among the Moros, who are the only Mohammedans under the control of the United States.

A call for Wednesday night's meeting was issued yesterday by a committee composed of C. C. Harrison, John Cadwalader, George W. Childs Drexel, Hon. J. Willis Martin, John S. Newbold, and Charlton Yarnall. The meeting will be held in the auditorium of the University of Pennsylvania Museum, at which addresses will be made by Gen. W. C. Rivers, Commandant Ft. Myers, Va., the Hon. W. Cameron Forbes, of Boston, former Governor General of the Philippines, the Rt. Rev. Charles Henry Brent, D.D., first Missionary Bishop of the American Church to the Philippines, and the Rt. Rev. Gouverneur F. Mosher, D.D., who succeeded Bishop Brent as Missionary Bishop to the Philippines. It is expected that Senator G. W. Pepper will also be present and speak.

When the United States took over the Philippines after the war with Spain, the Moros were a fanatical, bloodthirsty, warlike, and untameable people. At Wednesday night's meeting, it will be shown what American work among the Moros has done in transforming their character and their responsiveness to educational and moral activities under American influences. Plans for the development and extension of the American work, also, will be presented.

Americanization work among the Moros had its beginning under Bishop Brent, when he went to the Philippines in 1901. One of his first aims was establishment of schools of service and good will, through which every advantage might be given the Mohammedan boys and girls for education and training in character, industry, and letters, and at the same time obtain by sympathetic service the reciprocal good will of their parents and the Mohammedan population generally. Bishop Brent was translated to the Diocese of Western New York, and was succeeded in the Philippines by Bishop Mosher.

As a result of Bishop Brent's pioneer work, the Moro Educational Foundation was incorporated last May in the District of Columbia. Its incorporators were:

The Rt. Rev. Charles H. Brent, D.D., Buffalo, N. Y.; W. Cameron Forbes, Boston, Mass.; John T. Pratt, Dorothy Straight, and Lorillard Spencer of New York City, N. Y.; William C. Rivers, J. Mayhew Wainwright, Theodore Roosevelt, Jr., Bishop Harding, Charles Halliday, and C. F. R. Ogilby, all of Washington, D. C.

The Foundation is to promote and extend the work of Christian good will toward Mohammedans, and to include under its activities the Moro Agricultural School, and such other educational undertakings as may further the Foundation's purpose.

RESIGNATION OF DR. ODELL

The Rev. Daniel I. Odell, D.D., for nearly thirty years rector of the Church of the Annunciation, Philadelphia, has tendered his resignation as rector, which has been accepted with great regret by the vestry, who have elected Fr. Odell as rector emeritus dating from Jan. 1, 1923.

The action of Dr. Odell was made on the fortieth anniversary of his ordination to the priesthood. He expects to spend several months in Italy and other parts of Europe, returning to assume charge of the Chapel at Craigs Moor, N. Y., for the summer as has been his custom.

Under Dr. Odell's administration, great progress has been made in freeing the Church property from debt. Two parish organizations charged with this matter, one to reduce the principal, the other to meet interest charges, have, in less than two years, reduced a mortgage from \$19,500 to \$2,500.

EUCCHARISTIC LEAGUE OF INTERCESSIONS

On Sunday, Nov. 5th, the Eucharistic League of Intercessions, of the Church of the Annunciation, kept its twenty-fourth anniversary, with Solemn Evensong, *Te Deum*, and Benediction of the Blessed Sacrament.

The Rev. Fr. Powell, Superior of the Society of St. John the Evangelist, was the preacher. Fr. Powell gave helpful

instructions to the congregation, and encouragement to the members of the League to greater service and devotion to our Lord.

The League has been the chief spiritual society of the parish, and through the intercessions of the members, many blessings have been given to the clergy and people.

A CALL TO PRAYER

In St. Mark's Church, on Tuesday of next week, intercessions for the various activities of the Church will be offered. The Day of Prayer commences with three celebrations of the Holy Eucharist, followed by fifteen minute periods of intercessions. During the noon hour, the rector, the Rev. F. L. Vernon, D.D., will conduct Intercessions and give a Meditation. The afternoon will also be devoted to fifteen minute intercessions. The service will close with Litany after Evensong.

THE LIBERIAN MISSION

Last year, the Rev. Thomas R. Hazzard of this Diocese, accompanied by the Rev. F. B. Barnett on a tour of investigation in the back country of Liberia.

Mr. Hazzard, who is attached to the staff of the Bucks County Mission, expects to leave this country early in January for a second trip into the interior of Liberia. His plans are to establish a mission station with church, school, and hospital. Mr. Hazzard is an accomplished craftsman and well qualified to teach the natives the building trades, as well as to teach them character building on the foundation of the Gospel.

FREDERICK E. SEYMOUR.

CHICAGO EDITORIAL ON SAFEGUARDING MARRIAGE

The Round Table and Charity— Advance at La Salle—A Program Meeting at Batavia

The Living Church News Bureau }
Chicago, December 2, 1922 }

IN A RECENT letter, reference was made to a meeting of the Round Table at which the subject of Christian Marriage was discussed, and the need, at the present time, of putting proper safeguards about it. One of them was that of requiring a health certificate from the principals before marriage. It is encouraging to read a recent editorial from one of our leading dailies, the *Chicago Evening Post*, strongly supporting the clergy in their resolution. One of the editorial writers of the *Post* is Mr. James L. Houghteling, Jr., a Churchman prominent in work for men and boys in this diocese, as his father was. The editorial, in part, says:—

"Marriage is legally a civil contract, and, being unrecognized without the state's license, is primarily a responsibility of government. But Churches solemnize a good proportion of all the marriages, and therefore have their responsibility as well; and so the proposed stand of the Episcopalians for physically pure marriages is important. We should like to see every Church, and every religion, which consecrates wedlock, insist upon knowing, by modern scientific methods, that the men and women it unites are duly qualified for this holy institution.

"The Churches must keep up with the

times and, wherever possible, lead. They can lead by accepting their responsibility to the young people whom they unite into families. Personal liberty cranks may rave, and prudes may protest, but it is the Church's business to learn the nature of the union it is stamping with its approval.

"Furthermore, it is the Church's business to insist that the state shall help by recognizing its major share of the responsibility. Government does more and more every year, as we progress in the science of protecting human welfare, to fight disease and to teach the citizen to fight it. Yet in the matter of a contract over which government specifically claims fundamental jurisdiction, it allows citizens—and citizens usually of immature experience and sentimental judgment—to go ahead blindly, though the result jeopardizes the health of whole units of population and future units *ad infinitum*.

"We need more exacting laws on the subject of marriage; too many divorces are born as the government clerk hands out the license. But a good first step in this direction is to arouse the Churches to face, instead of sidestepping, the duty they owe the community, that of being able to certify the kind of marriages they are consecrating. We cannot see how a Church, which is careless on this point, can have a hold on the family lives of its people."

THE ROUND TABLE AND CHARITY

Miss Evelyn Trostle, and Mr. M. H. Bickham were the speakers at the Round Table meeting of Monday, Nov. 27th, pre-

sided over by the Rev. Gerald Moore. Miss Trostle, who has recently returned from Marash, Turkey, spoke on Conditions in the Near East; and Mr. H. H. Bickham, of the United Charities, spoke on The Coöperation between Church and Charities. Mr. Charles W. Folds, a leading Churchman and business man, is president of The United Charities and has sent out an appeal from this body to the clergy and congregations of the city asking the fullest coöperation for the relief of dependent families at Thanksgiving time. Many of the congregations joined with others in communities and in sections of the city in Thanksgiving Day services, and at a great many of them the offerings were given to the relief fund of The United Charities, as suggested by Mr. Folds.

ADVANCE AT LA SALLE

In the fall of 1907, the Rev. William Bohler Walker began the work of the Church in La Salle, Ill., holding the first public service there in the library Dec. 8th. Under his direction and with the coöperation of the local committee, and with the generous help of many kind Church people in Christ Church, Ottawa, the chapter of the D. O. K. of the Church of the Transfiguration, Chicago, the Western Theological Seminary, and others who helped with gifts of vestments, church furniture, etc., the mission grew rapidly. The Bishop visited the new mission and confirmed a class, Nov. 27, 1908. Later, lots and buildings were purchased, and the mission was formally organized with the backing of the Bishop and Board of Missions. Mr. Walker resigned Jan. 1, 1911, and the Rev. Chas. A. Holbrook was appointed priest in charge, and served for that year. The Rev. F. S. Fleming succeeded him and had charge until May 1, 1915. During his ministry many improvements were made and a large number of communicants added to the mission. The Rev. William D. Elliott followed Mr. Fleming, and was in charge until Dec. 31, 1916. The Rev. W. A. Simms succeeded him, serving until May 1, 1921, when he became rector at Maywood. During his time, the movement for a new parish house was begun and a fund started for that purpose. Under the present priest in charge, the Rev. A. D. Kolkebeck, the new parish house has been erected, and the church extensively improved, at the entire cost of \$12,000. The new building was dedicated by Bishop Griswold on Oct. 8th.

A PROGRAM MEETING AT BATAVIA

A Program mass meeting was held in the High School Auditorium in Batavia, Sunday, Nov. 19th, and in spite of inclement weather, there were three hundred representatives from Maywood, Glen Ellyn, Wheaton, Sycamore, DeKalb, Dundee, Elgin, Geneva, and Aurora.

Bishop Anderson and Mr. Rodney Brandon, of Mooseheart, were the speakers. Mr. Brandon spoke of the Program from the standpoint of a man of the world, and said that though he was not a Churchman, the splendid constructive appeal of the program of unselfishness made one believe in the Episcopal Church as a living, growing reality. The Bishop gave the report of the General Convention, told of the preparation of the Program, and urged the individual responsibility of the layman.

THE NEW RECTORY AT FREEPORT

The rector of Grace Church, Freeport, the Rev. J. R. Pickells, has been at Freeport only a short time, coming there from

St. Edmund's, Chicago, where he did a splendid work. Mr. Pickells and his family have just moved into the new rectory at Freeport, a well built, handsome house, purchased by the congregation for \$7,000. A new heating plant has also been installed in the church at the cost of \$3,000, and extensive alterations are being made in the church building, including the redecorating of the interior. The people of the parish have accomplished all these things themselves, and pledges for the entire amount of the cost have been made over a period of five years.

GIRLS' FRIENDLY SOCIETY

Conference groups are being held monthly at diocesan headquarters for Churchwomen who wish to be trained for leadership in the Girls' Friendly Society. For the meetings in December and January a practical intensive course in parliamentary law has been planned. The February meeting will be under the auspices of the Social Service Department, and the speaker will be a representative of the City Welfare Department of the Women's City Club. At the meetings in March and April the Work with Candidates will be presented in a very practical way, by story telling, dramatization, and hand work. This course is planned to train helpers in local parishes for work with young children. At the last meeting a clergyman of the Church will speak of the spiritual value of the G. F. S., to the members in the local parish.

SOUTH SIDE SUNDAY SCHOOL INSTITUTE

More than one hundred attended the South Side Sunday school Institute, held at Christ Church, on Tuesday evening, Nov. 21st. The Rev. F. S. Fleming, rector of the Church of the Atonement, was the preacher at Evensong, after which Miss Rita Benton, of St. Paul's Church, directed a most instructive playlette entitled *The Parable of the Sower*, children from the schools of both St. Paul's and Christ Church, taking part. The Rev. M. J. Van Zandt, rector of St. Mark's Church, was nominated for president of the institute, for the ensuing year, but had to decline the honor because of his leaving the diocese. The Rev. F. C. Grant was elected president; the Rev. Chas. E. Williams, assistant at St. Paul's Chicago, was elected vice president; and Miss Lulu D. Johnston, secretary and treasurer.

D. O. K. VISIT CHASE HOUSE

Twenty-five members of the Daughters of the King held their annual Thanksgiving visit and party at Chase House on Tuesday, Nov. 21st. Generous gifts of money and food were made to the deaconesses to fill the baskets which are distributed at this season among the poor of the neighborhood. Deaconess Fuller and Deaconess Parsons were the hosts for the afternoon. One of the guests was Mrs. John G. Ruge, manager of *The Royal Cross*, the official magazine of the order. H. B. GWYN.

TRINITY DIOCESAN CHURCH IN WASHINGTON, D. C.

The Little Sanctuary Enlarged— Death of Three Prominent Laymen.

The Living Church News Bureau
Washington, D. C., Nov. 28, 1922

THE DIOCESE, by act of Convocation, took over the work of Trinity Church, as well as the plant connected with it on the first of last February. The work consists of four departments: Trinity Diocesan Church, with its regular and largely attended missionary and special services; the Prisoners' Aid Association, the only outside agency in the local Police Courts, and the only non-Roman agency in the Juvenile Court; Trinity Community House; and the Episcopal City Mission.

By direction of the Bishop, who will preside, a meeting of the Prisoners' Aid Association is to be held in Trinity Community House the afternoon of Monday, Dec. 11th. At this meeting there will be short addresses by Dr. J. W. Smith, Mr. J. C. Moyer, Supt. of the District of Columbia Penal Institutions, and the Honorable Kathryn Sellers, Judge of the Juvenile Court. The great motion picture of Thomas Osborne's, "The Right Way", will be shown, and a report made of the work of the association.

A nine months' report of the other three departments of this diocesan work has just been made public.

In connection with Trinity Community House, the report shows a large number of meetings of various organizations, including basketry classes in which 271 children were enrolled; educational and recreational gatherings for children with an average attendance of 175 children; sewing classes; and parties and enter-

tainments. In connection with the Community House, the outdoor playground has been conducted daily except Sundays and the indoor game room on Tuesday and Thursday nights. A large number and a great variety of services were shown to have been rendered the parents and children of the Community, including such things as dental and medical treatment. There is a mental hygiene clinic held three afternoons of each week in the Community House with a staff of two doctors and two social service workers. Delinquent children are frequently brought to the Community House for special attention, and from here a number of the troublesome and non-parochial charity cases, referred by the parochial clergy, are treated. The department of childhood and other Community House activities are conducted without expense to the diocese.

The City Mission operates in institutions conducted by both the Federal and District of Columbia government, with a population of over 7,000 inmates.

THE LITTLE SANCTUARY ENLARGED

The Little Sanctuary of the National Cathedral is a small building of semi-permanent style. Last Friday morning, the Bishop blessed the new portions of the Little Sanctuary and the new organ recently presented to St. Alban's School for boys, the donors being present. The service was conducted by the school chaplain, the Rev. James Henderson, and the headmaster, William H. Church, gave a brief history of the new additions.

The Little Sanctuary was the first house erected on the Cathedral grounds, as a place of worship. It was dedicated in 1902 and was the gift of Mrs. Percy R. Pine, in memory of her children. Mrs.

Pine's husband was, at that time, and for many years, a member of the Cathedral Chapter.

For the last thirteen years the Little Sanctuary has been used as a chapel for St. Alban's School, but in recent years it has not been sufficiently large to accommodate all the boys at one time. At morning and afternoon chapel some of the boys were forced to stand in the aisles. When Mrs. John Gilbert Winant, of Princeton, N. J., a daughter of Mrs. Archibald Russell, and a granddaughter of Mrs. Pine, heard of this condition, she arranged to enlarge the Sanctuary. Edward L. Satterlee, a nephew of the first Bishop of Washington, who was the original architect, designed the alterations. The nave of the chapel has been lengthened ten feet and a north transept, ten by thirteen feet, has been added. This gives accommodations for at least fifty more persons. The organ is the gift of two men, each the father of St. Alban's boys, Fred A. Walcott and Robert G. Donaldson.

Besides being used as the chapel of the Boys' School, the Little Sanctuary shelters three notable objects; the altar made from stone brought from the Temple quarries in Jerusalem; the Bishop's chair made from stones from the ruins of Glastonbury Abbey; and the pulpit made from stones from Canterbury Cathedral. These will, in time, be placed in the great national Cathedral.

DEATH OF THREE PROMINENT LAYMEN

Three prominent laymen have died in the past week. Clarence Whitman Osgood, a well-known newspaper man and manager of publicity of Keith's Theater, died last Friday. He was a son of a former deputy auditor of the Treasury Department. The services were from the home of a sister of the deceased, Mrs. William H. Holmes, with the Rev. Dr. George F. Dudley, rector of St. Stephen's Church, officiating.

Dr. John Potts Fillebrown, an active worker in St. Thomas' parish, died last Thursday. He was a companion in the District of Columbia Commandery of the Military Order of the Loyal Legion of the United States, which organization attended the funeral services at St. Thomas' Church last Sunday afternoon. Interment was at Cold Springs-on-the-Hudson.

Captain Charles Camden Brown, a member of St. Mark's Church, and for the past thirty years connected with the District of Columbia government, died at his home last Saturday. The Rev. William H. Pettus, rector of St. Mark's, officiated at the funeral. Captain Brown fought with the Confederate troops in the Civil War.

A SOUTHERN MARYLAND CONSOLIDATION

The Rev. G. W. Van Fossen, formerly of Trinity Church of this Diocese, and of Good Shepherd parish, Milford, Pa., has taken up the duties of assistant to the Rev. Clarence Whitmore in St. Mary's County, Southern Maryland. There has been consummated, recently, an action of the vestries of three contiguous parishes whereby Mr. Whitmore has become the rector of all of them. With permanence of residence guaranteed and with proper assistance at hand, the prospects for a continued and uninterrupted work seems assured.

BISHOP BRENT SPEAKS IN NEW YORK

THE RT. REV. C. H. BRENT, D.D., Bishop of Western New York, will speak in the Church of the Incarnation, Madison Ave-

nue and 35th Street, New York City, on Friday afternoon, Dec. 8th, at five o'clock on America's Relation to World Problems. A cordial invitation is extended to all to hear Bishop Brent's presentation of this important and timely subject.

WINDOW AT ST. ANDREW'S, NEWARK

THE FOUR ARCHANGELS of Holy Scripture, Sts. Michael, Gabriel, Raphael, and Uriel, form the subjects of windows unveiled Nov. 12th in St. Andrew's, Newark, N. J., the Rev. C. H. Wells, rector. The windows, done in the studios of Heaton, Butler and Bayne, London, were the gift of Dr. S. A. Goldschmidt of New York



Saint
Michael



Saint
Gabriel



Saint
Raphael



Saint
Uriel

and his niece, Mrs. Nathan A. Seagle, wife of the rector of St. Stephen's, New York City, in memory of Mrs. Goldschmidt, benefactor, who at the building of the parish church, eleven years ago, presented a rich altar of Italian marble to the parish, in memory of Mrs. Seagle's mother. These windows are placed in the sanctuary walls, two each side the altar, and form the first of a well-selected series of fine subjects to be erected later.

CORNER STONE LAID IN SANTIAGO, CUBA

ON WEDNESDAY Nov. 15th, the corner stone was laid of a new church now being erected in a section of the city of Santiago de Cuba known as the *Reparto de Brooks*. The plans provide for a church building, a parish house, and a rectory, forming three sides of a quadrangle with the usual Cuban *patio* in the midst. Work is already in progress upon the church and the parish house, while the rectory will be built later.

It was a red letter day for that part of the city; a large arch of palm branches was thrown across the street; and every house in that section was decorated with palm leaves. A concourse of not less

than two thousand people was gathered about the building. Addresses were delivered by Bishop Hulse, who laid the corner stone, the Rev. J. B. Mancebo, priest in charge of the missions in Santiago, and his assistant, the Rev. Hipólito Jáuregui. The Rev. A. L. Proteus, recently appointed priest in charge of All Saints' Mission, Guantánamo, was also present.

Among the various articles placed in the corner stone was a short description of the service, called *La Acta*, or The Record of Proceedings, and it is noteworthy that, in this Record, the name given to the Church in Santiago was *La Iglesia Católica Episcopal de Santa Maria*, or The Catholic Episcopal Church of St. Mary.

Mr. Mancebo is accomplishing a remarkable work in Santiago. Speaking English and Spanish equally well, he is able to minister to people of both nationalities. He is universally respected and beloved. He has the distinction of being descended, in part, from the original Indians of Cuba, and in his features and personality he manifests all the good characteristics of both his Indian and American ancestry.

OHIO YOUNG PEOPLE'S CONVENTION

THE KAPPA BETA KAPPA SOCIETY, organized in 1921 as the Diocesan Young People's Organization in the Diocese of Ohio, held its second Annual Convention in Trinity Cathedral house, Cleveland, Oct. 26th and 27th, with an attendance of about 180 young people.

In the spring of 1921, the Department of Religious Education of the Diocese, which had been studying Young People's Work, decided that the time was ripe for the Diocese to take active steps. A Young People's Convention was decided upon. Arrangements were made and about 300 young people met in Cleveland. The convention was a complete success. But the interesting feature of it, from the viewpoint of those interested in the Young People's Movement, is the form of organization decided upon.

Much interest was manifested in the second annual Convention. About 180 young people assembled from about thirty parishes. Twenty were fully affiliated chapters, while the others were not fully organized, or, being organized, had not affiliated at Diocesan headquarters.

The meeting opened with a banquet at which every one had a good time, with much hearty singing led by one who is always a prime favorite among the young people of Ohio, Dean White. Then the Dean briefly bade the Convention welcome, and Archdeacon Patterson brought the greetings of the Bishops of the Diocese, both of whom were unavoidably absent. The speech of the evening was made by the Rev. W. A. Thomas, of Point Hope, Alaska, who aroused the greatest interest and enthusiasm for his work.

The chair was then taken by the president, Mr. R. Shephard, and the Convention entered upon its first business session.

After this session the Convention adjourned, and all the members went into the Cathedral for a brief service of preparation for the Corporate Communion of the next day. This was conducted by Dean White; and it made a deep impression.

Saturday, SS. Simon and Jude's Day, the society made its Corporate Communion. After various reports, the following officers were elected:

President, Mr. Shephard; first vice-president, Mabel Hancock; second vice-president, Thad Taylor; recording secretary, Helen Atwater; corresponding secretary, Hazel Deck; and treasurer, Russell Thorkelsen.

A program of activities was adopted for all parish chapters, and the Convention voted to unite on forming a Kappa Beta Kappa Medical Relief Fund for Mrs. Thomas, at Point Hope, Alaska, this fund to be \$500 for each of the next three years, and to be the one objective upon which all Kappa Beta Kappa Chapters are to unite in the foreign field. There was much enthusiasm over this, Mr. Thomas having made a fine appeal the previous evening.

The Convention further resolved to endorse the Gambier Resolution, petitioning the Synod of the Province of the Mid-West to appoint a Provincial officer for the promotion and extension of Young People's Work.

It was also resolved to hold regional assemblies in the spring of 1923, and to hold its third annual Convention in October, 1924.

ANNIVERSARY OF ST. PAUL'S CHAPEL, BALTIMORE

ON THE EVENING of Wednesday, Nov. 22d, a largely attended reception was held at St. Paul's Guild House, Baltimore, Md., to signalize the thirtieth anniversary of the beginning of the guild house work, and the twentieth of the Rev. Frank H. Staples' incumbency as priest in charge. Mr. Staples had preached on the subject of the anniversary at St. Paul's Church on Nov. 12th, in his annual sermon, giving the congregation of St. Paul's an account of his stewardship; and Dr. Kinsolving had preached on Sunday night, Nov. 19th, at the chapel. The subject was also the theme of the address of Mr. John M. Glenn, of New York, and the rector of St. Paul's at the Men's Club dinner at the guild house recently. Bishop Murray and Dr. Kinsolving presented congratulations at the reception.

This mission chapel, which has grown to be a strong congregation under its able vicar, started as a boys' club work and in the parish house of St. Paul's Church.

During the past twenty years Mr. Staples has baptized 1,247 persons, presented for confirmation 840, and has married 301 couples, has officiated at 722 funerals, and has ministered efficiently to a large neighborhood. He has trained a fine corps of workers among the intelligent constituency of the guild house.

NEWARK DIOCESAN BUILDING PLANS

SEVERAL LARGE BUILDING PLANS are now being pressed in the Diocese of Newark and all of them are quite sure of accomplishment soon, while some of them are approaching completion. The cornerstone of a new parish house at St. Luke's Church, Montclair, was laid on Oct. 8th, by the rector, the Rev. Luke White; \$100,000 having been pledged by the people for its erection, as the result of a canvass conducted by one hundred and fifty men and women in the parish. The building will be connected with the present parish house, and so with the church.

The large parish building of St. John's Church, Montclair, the Rev. James T. Lodge, rector, costing over \$30,000, is fast approaching completion.

A new parish house, to stand at the rear of the church, has been contracted for at Essex Fells, the Rev. David N.

Kirkby, rector. It will cost \$15,000, and work upon it is to begin at once.

More than \$12,000 having been pledged for the new St. Agnes' Church, East Orange, the Rev. W. W. S. Hohenschild, rector, the work is to go forward immediately.

The new mission at Morris Plains has obtained a large and desirable piece of ground and the building of a church will not be long delayed.

The little church at Montvale is to be enlarged as soon as adjoining land can be obtained, as a considerable number of new families have moved into its rural neighborhood.

There are several other important building undertakings in sight, the only hindrance being the cost of labor and material.

A BRONX CHURCH CONSECRATED

ST. PAUL'S CHURCH, Washington, Ave., between 170th and 171st Streets, the Bronx, New York City, was consecrated by Bishop Manning on the Sunday Next Before Advent, Nov. 26th. The mortgage of \$30,000, reduced from time to time, had been burned last May, but the work of restoration was not completed until more recently. This is the second church in the Bronx to be consecrated this year, St. Simeon's having been consecrated last February. A third church, St. Margaret's, is looking forward to the same happy consummation of its hopes in the near future.

The choir of fifty male voices, preceded by the crucifer, with the wardens, vestrymen, and rector, the Rev. Homer F.

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Taylor, marched from the parish house and entered the church by the front door which, in obedience to the Bishop's knock, opened, and the Bishop proceeded to the sanctuary, reciting Psalm 24.

The Rev. S. Raymond Brinkerhoff, vicar of St. Mark's, Mt. Kisco, presented the Instrument of Donation. The Rev. Henry Mottet, rector of the Church of the Holy Communion, New York, read the Sentence of Consecration. The Rev. Dr. Lawrence T. Cole, rector of Trinity School, New York, was Epistoler, and the Rev. Canon Nelson, Gospeller.

The rector, the Rev. H. F. Taylor, made a historical address, and Bishop Manning gave as a watchword for the parish: "Grow in Grace and in the Knowledge of our Lord Jesus Christ."

The Bishop was the celebrant at the Communion service which followed. The offertory, for the endowment of the Episcopate, amounted to \$700.

The church was crowded to capacity. The newly-installed indirect lighting system, with a sun ray shining directly upon the altar, illuminated it, and the beautiful 100-year old reredos, recently restored in its original colorings, made a wonderfully fine effect.

St. Paul's was founded in 1849. The present church building and parish house, erected in 1895, is the second home of the congregation. In its 63 years, St. Paul's has had seven rectors, the present rectorate going back 18 years, during which time, as Mr. Taylor says, it has grown and is growing, without the adventitious aid of clubs, guilds, smokers, and dances, an exemplar of what could well be the ideal policy for every parish.

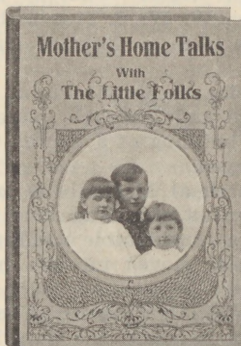
VERMONT PARISH ANNIVERSARY

THE HUNDRETH ANNIVERSARY of the consecration of St. Paul's Church, Windsor, Vt., was observed with religious and social festivities on Wednesday, Nov. 22d. The Bishop of the Diocese celebrated the Holy Communion in the morning, assisted by the rector, the Rev. H. D. Cone. A reception and luncheon were given at the Windsor House at noon. Evening Prayer was said in the early afternoon, with special hymns of the olden time, the Rev. W. C. Bernard and the Rev. J. G. Currier, of neighboring parishes, reading the lessons. The Rev. Prescott Evarts, of Christ Church, Cambridge, Mass., a son of the parish, delivered an interesting and valuable historical address, recounting the founding of the parish and leading points of its subsequent history. The Bishop gave the greetings of the Diocese to the parish, and urged two points for the future, to emphasize the Christian rule of life as of equal importance and obligation with the rule of faith, and the duty of being aggressive in definitely going out to win others to the Church, and not being content to minister to those who come to us.

A social gathering followed, with tea by the kind invitation of Miss Evarts, at the residence of former Senator Evarts, her father. Several letters of greeting and congratulation from friends at a distance were read, among them one from the Presiding Bishop, Dr. Tuttle, who, years ago, with his sons spent two summers at the rectory with Mr. Goddard, who had been one of his companions on his first journey to the West. Some short addresses were made by parishioners and others, and so happily ended a celebration in which a good many people from the neighborhood, as well as former parish-

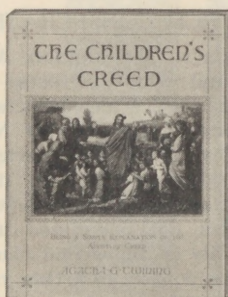
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By GERTRUDE HOLLIS. Price 18 cents.

Miss Hollis has a way of talking with her pen that makes a real and lasting impression on her readers. In this Christmas Allegory she tells in a manner full of pathos "of the return of the Lord visiting Churches, that He might know where His Birthday was honored, and what gifts were prepared for Him". It is a sermon in itself and we highly recommend it.

The Legend of Lavender

By HELEN M. BURNSIDE. Price 18 cents.

A very dainty remembrance or greeting for persons looking for booklets of a particular nature. Attractive in its cover design, printed in gold and red, and tied with ribbon. It is indeed an acceptable gift. The sweet fragrance of Lavender takes on another meaning after reading this very pretty poem.



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ioners joined with the present congregation.

The Rev. Herbert D. Cone, who has recently come to the parish, begins his rectorship with the inspiration and enthusiasm stirred up by this interesting occasion.

DEATH OF REV. BRAYTON BYRON

THE REV. BRAYTON BYRON, whose last work was that of assistant rector of St. John's Church, Detroit, Mich., died at



THE LATE REV. BRAYTON BYRON

the Oakes Home, Denver, Colo., on Nov. 14, 1922. Mr. Byron had been ill for three years preceding his death.

The funeral service was held in Minneapolis, Nov. 18th, from Gethsemane Church, where Mr. Byron did his first work in the Church as lay reader under the Rt. Rev. Irving P. Johnson, D.D., who was then rector of Gethsemane Church. The Rev. Don Frank Fenn, rector of Gethsemane Church, celebrated the Requiem, assisted by the Rev. Martin H. Russell, of Minneapolis, and the Rev. E. H. Eckel, Jr., of St. Paul, with Gethsemane choir singing the service. The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, pontificated, and read the prayers in the Burial Office. The Rev. C. W. Sprouse and the Rev. E. C. Prosser, both of St. Paul, read the first part of the Burial Office. These priests, with the Rev. E. N. Schmuck and the Rev. Dr. Haegerty, of Minneapolis, acted as pall bearers. The rector of Gethsemane Church said the committal at Lakewood Cemetery.

Mr. Byron held cures at Rochester, N. Y., Reading and Bethlehem, Pa., and Detroit, Mich. At the last named place, he contracted the illness from which he never recovered.

Mr. Byron was born in Minneapolis, Jan. 4, 1881. He attended the public schools of that city, and Carleton College, Northfield, Minn. Later, he was graduated from the General Theological Seminary, of New York City. Besides his mother, Justine E. Byron, Mr. Byron is survived by a brother in Florida, and a brother in Minneapolis.

NEW ALTAR AT MILWAUKEE CATHEDRAL

THERE WAS UNVEILED at All Saints' Cathedral, Milwaukee, on the morning of Thanksgiving Day the new altar and reredos erected as a memorial to the late Samuel Field in accordance with a bequest left for the purpose by his widow, a devoted member of the Cathedral congregation.

The altar and reredos are of Italian Gothic, and were designed by Eugene W. Mason, Jr., of New York City. They are

both in conception and execution remarkable works of art.

The material used in the altar is Siena marble of a yellowish tone while the reredos is a lofty triptych elaborately painted and gilded. The large central panel is a painting of the Crucifixion in high relief, after the early Italian school, while on the sides are six smaller paintings, on the one side after Fra Angelico and on the other after Giotto, depicting scenes in the life of Christ. A gilded Gothic spire surmounts the whole, which culminates in a cluster of lilies patterned after the *fleche* of Sainte Chapelle in Paris.

Five statues immediately over the graine represent the popular saints of England, France, Italy, and Greece, with the Blessed Virgin in the center. The other figures are St. Thomas of Canterbury, St. Joan of Arc, St. Francis of Assisi, and St. Demetrius.

Both by reason of its own artistic excellence and also because of its admirable service in brightening up a somewhat dark sanctuary wall, the new addition is most successful.

TRINITY'S TWENTY-SIXTH BISHOP

WHEN THE Rev. William Blair Roberts is consecrated Suffragan Bishop of South Dakota, on Dec. 6th, Trinity College will have given her twenty-sixth bishop to the Church. The Rev. Mr. Roberts was graduated from Trinity in 1905, and is a member of Psi Upsilon. He will be the fourteenth living Trinity alumnus among the bishops of the Church. Trinity believes that she has given to the Church more bishops than any other American college.

ALTAR BLESSED IN WATERBURY, CONN.

WITH MOST BEAUTIFUL AND IMPRESSIVE ceremonies, the memorial altar in Trinity Church, Waterbury, Conn., given by the parish in recognition of the twenty-five years of faithful service, as rector, of the late Rev. Frederick D. Buckley, was blessed and set apart for use by the Rt. Rev. Edward Campion Acheson, D.D., Suffragan Bishop of the Diocese, on the Eve of All Saints' Day. The service was sung by the rector, the Rev. H. B. Todd, and in the sanctuary were a number of the neighboring clergy. Brief addresses were made by the Rev. H. N. Wayne, the Rev. A. T. Gesner, and Bishop Acheson, as well as by the rector.

The new altar is pronounced by Bishop Acheson to be the finest, in point of dignified beauty, in the Diocese. The altar and retable are made of Caen stone, with the mensa, foot pace, and steps of Hauteville marble. The center panel of the altar contains a richly colored medallion of the *Agnus Dei*, with the words *Ecce Agnus Dei* in mosaic. The left panel contains the letter Alpha and the right panel the letter Omega, these letters being also in mosaic of beautiful coloring and gold.

The carving on the altar, of Tudor roses and rosettes, is very richly executed. The frame, from which the brocade dossal hangs, is of fumed oak, beautifully carved, the carving picked out with color, with a stenciled rose and leaves in the plain spaces. The dossal is of very heavy blue and mauve brocade, bearing the pattern of the pomegranate, and is paneled with dark blue velour, outlined with a heavy gold braid designed with grapes and leaves. On the front of the hanging canopy is a blue shield with gold cross, and

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in the four fields are the Greek letters meaning Jesus Christ, Conqueror.

The altar represents the gifts of the people and is, in every respect, a parish memorial, a fitting tribute to the memory of him who served as rector of the parish for twenty-five years.

The altar was used for the first time at the first service on All Saints' Day, when it was vested with a magnificent lace superfrontal. In addition to the eucharistic lights, six others were presented for All Saints' Day, two in memory of Medora E. Wheeler, a former member of the Altar Guild, and the four others memorials with no names given.

GEORGIA HAS DIOCESAN NORMAL SCHOOL

EXTENSION of the Church Normal School plan has been made in the Diocese of Georgia this year by the Executive Secretary of the Department of Religious Education, the Rev. W. A. Jonnard, to include Augusta. Last year Mr. Jonnard conducted a successful twelve weeks' session for the four parishes in Savannah, and in addition to the Savannah school, the three parishes and one mission in Augusta are now being benefited by this opportunity for teacher training. The Savannah school meets once a month with a two and a half hour session. The Augusta school meets bi-monthly with a two hour session each evening. Savannah has five credit-giving courses, Child Study, Principles of Teaching, Story Telling, Old Testament, and Church School Administration. Following these courses are the fourteen grade conferences on the Christian Nurture Series. Augusta has two credit-giving courses, The Pupil, and the Teacher, followed by nine grade conferences on the Christian Nurture Series, and the Junior and Senior Courses of Jacobs' Lesson Series.

During the season Mr. Jonnard proposes, for both Augusta and Savannah, to have speakers from away, the first speaker announced being Miss Mabel Lee Cooper, child psychologist, and Field Worker of the Province of Sewanee, who will be in Georgia the latter part of December. The director of the Savannah school is the Rev. John D. Wing, D.D., and the director of the Augusta school is the Rev. H. Hobart Barber.

PROGRAM CANVASS IN SOUTHWESTERN VIRGINIA

NUMBERS of fine meetings have been held in the Diocese of Southwestern Virginia in preparation for the Every Member Canvass, and such success as may result will be largely attributable to the earnest service of the many men in the diocese who have contributed to these meetings as speakers on the Church's Mission.

On Thursday, Nov. 2d, a district conference for Henry and Patrick Counties was held at Rocky Mount, which was attended by a representative group of leaders and workers. Addresses were made by the Rev. Wilfred E. Roach, rector of Christ Church, Martinsville and Chairman of the District, and by Messrs. K. C. Whittle and G. W. King, also of Martinsville. An impetus for forward work was given by the conference. Since the resignation last May of the Rev. W. T. Roberts, Trinity Church, Rocky Mount, has been without a rector. As a result of the conference on Nov. 2d the parish

organized the Group System and a class for the study of *The Program Presented* was formed, its leader being Mrs. H. N. Dillard.

Another fine District Conference was held on Nov. 14th at Staunton, being participated in by the congregations of Trinity and Emmanuel churches, Staunton, and St. John's, Waynesboro. At this time addresses were made by Bishop Jett, Mr. C. Edwin Michael, Diocesan Treasurer, and the Rev. Churchill J. Gibson, rector of R. E. Lee Memorial Church, Lexington. As a result of this meeting splendid enthusiasm was awakened among the the Church people of Augusta County.

TRINITY RAISES REQUIREMENTS

SCHOLARSHIP REQUIREMENTS at Trinity College have just been raised, affecting also students who hold the fourteen scholarships Trinity offers especially to candidates for Holy Orders. In order to

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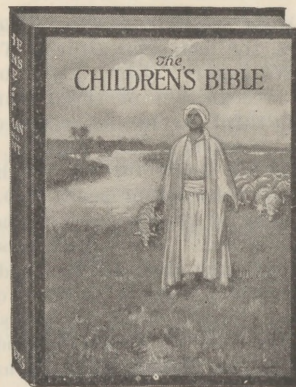
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continue to receive scholarship aid, Trinity students must hereafter attain the grade of C in four of five courses, and D in the fifth. Heretofore, three C's and two D's have been necessary to hold a scholarship.

NEW YORK CHURCH MOVING FORWARD

AT A PARISH RALLY held in the rooms of the Elks' Club at Oneonta, N. Y., the members and friends of St. James' parish, the Rev. L. Curtis Denney, rector, pledged nearly \$8,000 for a new parish house. The speakers of the occasion were the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese, the Ven. Yale Lyon, Archdeacon of the Susquehanna, and the Rev. Wilson E. Tanner, rector of Trinity Church, Binghamton.

Ground will be broken in the spring for the new parish house, which is to be erected between the church and the rectory, and which is to cost about \$18,000. It is hoped to raise at least \$12,000 of this amount before the winter is over. Oneonta is a railroad city, and the need of a common place of meeting for social purposes as well as a fit place for the meetings of the Sunday school, has long been a great one in the parish.

NEW DRAMATIC MATERIAL

THE COMMISSION on Church Pageantry and Drama announces the following new dramatic material:

Logos, by Marjory Lacey-Baker; *The Star Gleams*, by Florence Lewis Speare, a Christmas community choral; two World Fellowship Vesper Services, *One Father of All*, by Pearl Forsyth and Martha Race, and *In the Light*, by Marjory Lacey-Baker (bound together); *Following the Dramatic Instinct*, by Anita Ferris, an explanation of the method of Educational dramatics as applied to religious education; *The Cross Triumphant*, by Marietta Minnegerod Andrews; and *When the Star Shone*, by Lyman Barard.

These may all, generally, be had from the Church Book Store, 281 Fourth Ave., New York.

DEATH OF REV. RICHARD E. ARMSTRONG

THE REV. RICHARD EDMUND ARMSTRONG, rector of St. Luke's Church, St. Albans, Vermont, died in the Royal Victoria Hospital, Montreal, Nov. 23d, aged fifty years. Mr. Armstrong was taken ill as he returned from the General Convention at Portland, Ore. Bronchitis led to a mastoid abscess, for an operation on which he was taken to Montreal; but complications followed, and he gradually sank.

Mr. Armstrong was a graduate of the University of Vermont and of the Cambridge Theological School. He served various cures in Massachusetts, and was under Bishop Brent for two years in the Philippines. He was minor canon of All Saints' Cathedral, Albany, N. Y., coming thence to St. Albans in 1919. He was beloved by his people and deeply respected by his brethren. He leaves a widow, whom he married on his return from the Philippines in 1907.

The body was brought back to St. Albans, where the Bishop of the Diocese, assisted by some of the clergy, officiated at the requiem Eucharist, and the Burial Service.

MEMORIALS AND GIFTS

ON THE Sunday next before Advent, at St. Peter's Church, Pittsburgh, Pa., the Rev. Dr. Flint, Administrative Secretary of the Diocese, and a former rector of the parish, dedicated a tablet in memory of Henry Smith, junior warden of the parish for seventeen years, and of his son, Harper H. Smith, vestryman and treasurer for four years. Below the inscription were the words, "And His servants shall serve Him". Dr. Flint preached a sermon appropriate to the occasion.

THE RECTOR of Trinity Church, Waterbury, Conn., the Rev. H. B. Todd, recently blessed a new window, presented by Mr. and Mrs. Marshall F. Kloppenburg as a thank offering. The window represents the Presentation of the Infant Christ in the Temple, the figure of the Blessed Virgin holding the Christ-Child on her left arm with her offering of the two doves on her right, occupies one panel of the window, with an angel kneeling in adoration, and playing an ancient lute, filling the other.

ST. GABRIEL'S, Hollis, L. I., has received a new green burse and veil and a green stole, which were blessed by the rector, the Rev. Clifford W. French, recently.

THE CHURCH Charity Foundation Endowment Fund has been augmented as follows: \$500 from the Misses Ann, Elizabeth, and Abbie Hendrickson, in memory of their mother, Ann Jemina Hendrickson, \$15,147.35 from the estate of Caroline D. Cornell, and \$399.20 a balance from the estate of the late Bishop Littlejohn.

NEWS IN BRIEF

COLORADO—A boy choir has been organized in Epiphany Church, Denver, to provide the music for the Sunday evening services.—The Church school of St. Mark's, Denver, is larger now than for many years, and the parish house is taxed for room; it being necessary to curtail of the main hall into class-rooms. There is a new superintendent and a staff of twenty-five teachers and officers, nine of whom are men. The Christian Nurture Series of lessons is used throughout.—St. Barnabas' Camp Fire Girls conduct a kindergarten in the parish house on Sunday mornings, for children whose parents are attending the Church services.—The children of St. John's Cathedral had a special Thanksgiving service of their own, at which they presented their gifts, which were sent to the Church Home for Convalescents.—The vestrymen of the Denver parishes met recently at a dinner in a down-town hotel, at which Bishop Coadjutor Ingley presided. The principal speeches of the evening were by Mr. James H. Pershing of the National Council, on What the Church has Accomplished in the Last Three Years, and by Dean Browne of the Cathedral, on What the Church Undertakes for the Next Three Years.

CONNECTICUT—Following the recommendation of the last General Convention, the annual Advent Offerings of the Church schools of the Diocese will be given to the Near East Fund.—In the week beginning Jan. 15th, Trinity College will conduct its campaign for subscriptions to complete the centennial fund of \$1,500,000, which it is raising to carry on the work of the new century.—The annual meeting of the Berkeley Alumni was held in Christ Church parish, West Haven on Nov. 20th, the Rev. Dr. Lewis of Waterbury presiding. Bishop Brewster and Dean Ladd

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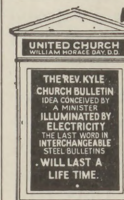
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were the principal speakers. The Rev. Floyd Steele Kenyon was elected president.—Mrs. E. C. Acheson, wife of the Suffragan Bishop has been elected president of the recently organized business and professional woman's club of Middletown, "The Quadrum".—The Bishop has issued to the clergy of the Diocese a commendatory letter on the *Churchman's Kalendar of Daily Bible Readings*, the recent publication of the Department of Religious Education of the National Council, in which he says, "It would seem desirable to place it in the hands especially of those of our people who are isolated or at a distance from the Church".—At the recent meeting of the Executive Council of the Diocese, the sum of \$100,000 was adopted as the financial goal for the coming year. Included in this was the sum of \$7,000 for additional clerical salaries and \$34,500 for the building of churches, chapels, rectories, and parish houses.—The work of St. Paul's Italian Mission, Hartford, is going steadily forward. The many recent improvements in the building used for the services is an indication of the progress of the work. The chancel furniture, the gift of St. Mark's Church, New Britain, has done much to dignify the interior of the building.—St. John's Memorial Church, Essex, the Rev. Frederick F. H. Nason, rector, celebrated Sunday, Nov. 26th, the twenty-fifth anniversary of the consecration of the church with appropriate services.—The Rev. Henry Nichol Wayne celebrated the fiftieth anniversary of his ordination to the priesthood, on the morning of Nov. 2d, in Trinity Church, Waterbury, Conn., through the courtesy of the rector, the Rev. H. B. Todd. Bishop Acheson was present in the sanctuary.

CUBA—Bishop Hulse has returned from his vacation and his attendance upon the sessions of the General Convention, and has begun making his usual fall visitations of the missions in the Oriente.—The Rev. W. H. Decker, priest in charge of the work on the Isle of Pines, has returned, greatly improved in health, from his furlough spent mostly in Pennsylvania.—Archdeacon Steel has returned from his furlough which was spent partly in Philadelphia, and partly on his trip to Portland as clerical deputy from Cuba to the General Convention.—The Rev. K. L. Houlder has resumed his work as chaplain of the Marina Branch of the Y. M. C. A. in Havana.—The Rev. A. L. Proteus has been appointed priest in charge of All Saints' mission, Guantanamo, succeeding the Rev. William Watson, who was transferred, at his own request, to Mexico about a year ago.—The resignation and departure of the Very Rev. G. B. Myers, Dean of Holy Trinity Cathedral, Havana, in order to accept a professorship at Sewanee, Tenn., has created a vacancy in the deanship of the Cathedral. The services are being care for by the Bishop assisted by the local clergy of Havana.—The wife of the Rev. Emilio Planas, priest in charge of the missions at Limonar and Coliseo died in Havana Nov. 10th, of heart disease. They had been married about thirty-two years, and she was the mother of fifteen children, of whom twelve are now living, and of these, nine were present at the burial. Mr. Planas is a colored man, and one of the most capable and faithful of the clergy in Cuba.

DELAWARE—The Rev. and Mrs. Percy L. Donaghay were tendered a reception in St. Anne's Rectory, Middletown, recently, on the occasion of their twentieth wedding anniversary. The Rev. T. Getz Hill, rector of St. Peter's Church, Smyrna, in

the name of the congregation, presented to Mr. and Mrs. Donaghay, substantial purses. The guests included clergy and laity of several religious bodies.—Trinity Church, Wilmington, was host, on Nov. 2d, to the Woman's Auxiliary of the Diocese and to the Delaware Clericus. Each organization was addressed by the Rev. R. Bland Mitchell. The Clericus elected as officers for the current year the Rev. E. H. Ford, chairman, and the Rev. Charles A. Rantz, secretary.—The date for the annual every member canvass in the diocese of Delaware this year will be the Second Sunday in Advent, Dec. 10th. A Program Committee has been elected by the Executive Council to cooperate with the Bishop in promoting the Canvass. This committee consists of the Rev. Charles W. Clash, chairman; the Rev. Joseph H. Earp, secretary, in charge of publicity; the Rev. Richard W. Trapnel, for New Castle County; the Rev. T. Getz Hill, for Kent County; and the Rev. F. Alan Parsons, for Sussex County.—On Oct. 29th, the old parish of Immanuel Church, founded in 1689, celebrated the anniversary of the consecration of the church by Bishop White. The church, built in 1704, was not consecrated until 1822. Bishop Cook preached to a large congregation of present and former members in the morning, and the Hon. Richard S. Rodney read a historical paper in the afternoon.—Bishop Cook has added to the working staff of the Diocese Miss Frances Hagner, of Baltimore, and Miss Isabel Wagner, of New York. Their services will be available for Church School League promotion, the organization of new Church schools, and assistance in the Girls' Friendly and other societies of the Diocese.—A Teacher Training Institute has been organized under the direction of the Department of Education of the Executive Council. Mrs. John Loman, of Philadelphia, will conduct the first hour of each session, using the new book, *Church School Ideals* as the basis of her instruction. The second period will be devoted to direct instruction on the lessons of the various courses in the Christian Nurture Series. The meetings will be held monthly, and will be preceded by a supper. The first session was held Nov. 21 in St. Andrew's parish house, with an excellent attendance.

GEORGIA—A united service in the interest of the Program of the Church was held by the four parishes of Savannah at Christ Church, on Sunday evening, Nov. 19th, to hear the Rev. Gardner L. Tucker, D.D., Field Secretary of the Province of

Sewanee. Dr. Tucker was invited to preach at St. John's Church in the morning, and the Diocesan Department of the Nation-wide Campaign, made arrangements, through its chairman, the Bishop of the Diocese, to have the joint evening

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service. The church was filled with members of the Church, despite very short notice.—The Young People's Service League of St. Paul's Church, Augusta, the Rev. G. Sherwood Whitney, rector, has taken as part of its work, the Sunday evening service. The boys are doing the ushering, some of the girls are singing in the choir, a committee meets the congregation at the door, and all members are promoting the attendance generally. In the short time that the young people have taken charge, the attendance has doubled at the evening service of the parish.

LEXINGTON—Mr. Lewis B. Franklin conducted a Diocesan conference on the Church's Program at Trinity Church, Covington, Ky., on Oct. 23d and 24th, for the Diocese of Lexington. All the clergy were present and most of the parishes and missions were represented.—The Rev. R. W. Patton, D.D., gave a parochial conference on the Program at Christ Church Cathedral, Lexington, Ky., from Oct. 29th to Nov. 1st. The sessions were well attended.—On Nov. 8th, at St. Andrew's Church, Fort Thomas, Ky., and on Nov. 9th, at Emmanuel Church, Winchester, Ky., were held Bishop's Days for the Woman's Auxiliary of the Diocese of Lexington, in honor of the Bishop's birthday. It is held at two points in order to give opportunity for more to attend, the same program being given at both places.—As a memorial to the late Rev. and Mrs. W. H. Ramsaur, it was suggested that physicians be written to in an endeavor to interest one to answer the call to the Liberian Mission field. It was also agreed to pray that these efforts be blessed, and that, in the providence of God, a suitable candidate would be found.—Owing to the resignation of Miss Simpson as Diocesan Correspondent of the Church Periodical Club, the Bishop announced the appointment of Miss Elizabeth Davis, of Lexington, to fill that office.—Instead of the usual fall convocation, there will be a retreat and conference for the clergy of the Diocese at the Church of the Good Shepherd, Lexington, Ky., beginning on Nov. 27th, and closing on Nov. 29th. The subject of the conference will be The Preaching Mission and the Spiritual Life of the Clergy. Bishop Reese, of Southern Ohio, will open the conference with a service of preparation, and will speak the second morning. The Rev. J. A. Schaad will then take charge.

LONG ISLAND—A quiet day for women was conducted at St. Gabriel's, Hollis, by the Rev. John Whiting Crowell, rector of St. John Baptist's, Brooklyn.—The Long Island Assembly of the B. S. A. has held two meetings during the autumn, the first at Grace Memorial house, Jamaica, and the second at the new parish house of St. Bartholomew's, Brooklyn. At the latter meeting, Archdeacon Bambach, the chaplain, conducted a quiet half hour, and an address was made by Dr. William C. Sturgis, of the Church Mission House.

LOS ANGELES—The Southern California Chapter of the American Guild of Organists held its fall recital at the Church of Our Saviour, San Gabriel, on the evening of Nov. 16th. The new two-manual Kimball organ, dedicated a month previous by Bishop Johnson, appeared to good advantage. Roland Diggle, organist at St. John's Church, Los Angeles, is dean of the Chapter for this year.—The Diocesan Men's Club held its November meeting in the form of a birthday party on the evening of Nov. 22d. The affair was given in honor of Bishop Stevens, who celebrated

his birthday on the 19th.—Bishop Stevens conducted a preaching mission under the title The New Old Gospel, at St. Luke's Church, Monrovia, Nov. 19th to 26th. He was assisted by the Rev. Robt. B. Gooden, D.D., Headmaster of Harvard School, Los Angeles, who gave daily meditations on Personal Religion.—The Convocation of Santa Barbara will hold its annual meeting at All Saints' Church, Montecito, on Dec. 6th.—Archbishop Panteleimon, of Neapolis, Palestine, who was the personal representative of the Patriarch of Jerusalem at the recent General Convention, addressed a large congregation at the Church of the Epiphany, Los Angeles, on the evening of Nov. 26th.

MAINE—The tenth anniversary of Sister Mary Margaret, C. S. P., as housemother of the House of the Good Shepherd, the Diocese's home for the care of children, was marked recently by a reception given in her honor.

NEBRASKA—The Rev. Herbert M. Peck, rector of Trinity Church, Norfolk, Neb., has received promotion to the rank of Major and Chaplain, Officers Reserve Corps, U. S. Army. Chaplain Peck's assignment is Regimental Chaplain, 341st Field Artillery, 89th Division, U. S. Army.

NEWARK—There are now twenty-five chapters of the Young People's Fellowship in as many parishes, and much interest is shown in this endeavor to interest the young men and young women in instruction which is distinctly religious.—Eighty of the clergy of the Diocese came together for the annual conference of the Bishops and clergy on Nov. 23d, at the Cathedral. In the morning, Bishop Stearly made the address on the greater care of the children and young persons in worship and instruction, and in the afternoon Bishop Lines spoke upon the duties of the clergy in the community, the proper attitude towards prohibition and the ordering of the work and studies of the clergy to strengthen them in their preaching and ministry.

NORTH DAKOTA—It is of interest to note that the ordination of the Rev. H. R. Harrington, which took place Nov. 19th, was in the church of the parish in which he was born and raised. It was filled with the friends and relatives of the candidates, who were much inspired by the service. Mr. Harrington is an over-seas veteran, and attended the Seabury Divinity School for three years.—The Rev. James A. Baynton, lately of Fostoria, Ohio, has joined the clerical forces of North Dakota. Mr. Baynton is in charge of the work at Park River, Langdon, and Lakota. Mr. Baynton's fine record as a priest elsewhere gives promise of his doing a needed and successful work in North

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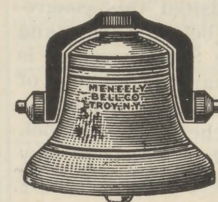
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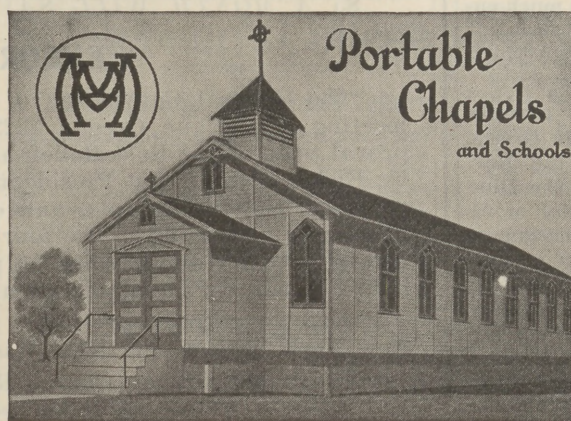
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Dakota.—Three of the four Deaneries of the District held their meetings within the last month. Minot Deanery at St. Peter's Church, Williston, on Oct. 17th and 18th. Bismarck Deanery at Dickinson on Oct. 25th and 26th, and the Grand Forks Deanery at Grand Forks on Nov. 21st and 22d. Besides these meetings the first meetings of an Indian Deanery were held at three of the Indian chapels on the Standing Rock Reservations, which were well attended and much interest manifested.—At all of the Deanery meetings the Program of the Church for the next Triennium was the subject most emphasized, and both the Bishop and Mrs. Tyler brought messages to them all of the actions taken at General Convention.—The parish of Gethsemane, Fargo, divided into groups for discussion of *The Program Presented and What Shall We Do With It*, have been earnestly studying this important subject. A large number of these groups have held very successful and interesting meetings; so much so, that some of them are going to continue meeting all winter and go on with *The Story of the Program* when it comes out.

OREGON—The supreme court has affirmed the verdict of the lower court in an action brought by a diocesan board against the Rev. A. A. Morrison, D.D., of Portland, on allegations connected with a transaction of some years ago.

SOUTHWESTERN VIRGINIA—The new parish house of St. Andrew's Church, Clifton Forge, Va., was formerly opened Nov. 21st. A very interesting service marked the formal opening on Tuesday evening; this being participated in by pastors of three other religious bodies in the town. Bishop Jett made the principal address.

UTAH.—St. John's, Salt Lake, the Rev. Hoyt E. Henriques, rector, is now out of debt, having paid off its mortgage indebtedness. The Bishop visited this congregation the Sunday next before Advent and confirmed a class. The Sunday school is fifty per cent larger than the number of communicants, and one in every five of the communicants is a teacher in the school. An attendance twice that which it now has is prevented by lack of space and of teachers.

VERMONT—The Diocese of Vermont is suffering severely from a shortage of clergy, several parishes and mission stations being vacant; and, in addition it is distressed by the recent death of one and the serious illness of another of its small company of priests. The Rev. Walter H. Bamford, who resigned his parish at Manchester, Sept. 1st, to become Dr. Richardson's assistant, at Burlington, is disabled from active work after a serious operation.—The Rev. Dr. George L. Richardson has begun his pastorate at St. Paul's, Burlington, with high hopes and much encouragement. He has for his assistant the Rev. Frederick W. Burge, from Western New York.

VIRGINIA—Bishop Brown has recently visited the Mountain Missions in Greene County, under the charge of the Rev. James Malcolm Taylor, and at the Blue Ridge Industrial School. A total of 51 persons were confirmed, 15 at the School and 36 in Mr. Taylor's field. The congregation of the Cecil Memorial are working for a new church building, which is badly needed, and are planning to give a large part of the labor themselves, of hauling stone, and of construction, when funds are in hand to do the work.—At Stanardsville, another point in Mr. Taylor's field,

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ENDORSEMENT

The General Convention of the Protestant Episcopal Church meeting at Portland, Oregon, 1922, gave hearty endorsement and approval to the Near East Relief, and asked the Committee appointed by Bishop Gailor, the President of the Council, to call upon all parishes, Sunday schools, and other Church agencies to present this cause adequately. The fourth Sunday in Advent is suggested as the date for the offering in parishes that are not coöperating in a Community Campaign on another date.

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where eleven were confirmed, the old rectory has been converted into a Community Center, with Miss Stubbs, a former social worker at the Monumental Church, Richmond, in charge.—At the Blue Ridge Industrial School, services are being held in the auditorium of the partially completed building which is being erected to take the place of the Administration building burned three years ago. The new building is being erected in sections as money becomes available.—The people of St. Mary's Memorial Church (colored), Berryville, the Rev. A. N. B. Boyd, rector, have recently improved the church property by the erection of a concrete walk, and a concrete wall around the church lot. The congregation has purchased the lot adjoining the church as a site for a future parish house and rectory. With the exception of a small gift by white friends of the work, the money for the improvement of the property and the purchase of the land adjoining has been raised by the colored people themselves.

BISHOP BRATTON'S MISSIONS IN MISSISSIPPI

BISHOP BRATTON has begun a series of missions in the Diocese of Mississippi, each one to last eight to ten days, Bishop Green taking over a considerable part of his work during this period.

The mission in Greenwood, which has just closed, was remarkably effective, the whole community having been roused by it. Advance preparation was made by the Rev. Philip G. Davidson, of Greenville, who held meetings of the men and women of the parish, and made use of a system of parish survey in which the adult members of the parish were each to furnish an unsigned statement of their spiritual and material participation in the Church life.

The same advance work and parish survey have been made for the missions to be held by the Bishop at Christ Church, and Holy Trinity in Vicksburg.

It has been seriously proposed to Bishop Bratton, by many of his clergy, that he devote the next two years to similar mission work in the diocese, turning the parochial visitations over to Bishop Green, the effect of the Bishop's missions having been of such marked value in every place that he has visited, as to advise such a course.

TWO ANNIVERSARIES IN AKRON, OHIO

THE CHURCH OF OUR SAVIOUR, Akron, Ohio, is celebrating the thirtieth anniversary of its establishment and the twenty-fifth anniversary of the coming of the Rev. George Parkin Atwater, D.D., as rector. The celebration began Sunday, Nov. 19th, when there was an anniversary service with sermon by Bishop DuMoulin. On Nov. 23d, there was a dinner for the men of the parish, on Nov. 26th the rector's anniversary service with sermon by the Rev. D. F. Davies, D.D., of Gambier, and an evening service, at which Bishop Leonard spoke. An anniversary social gathering, Nov. 28th, closed the festivities.

Dr. Atwater has seen both the city of Akron and his own parish grow enormously during the twenty-five years of his cure. He began his work somewhat differently from the prevailing style, he says, as he resolved never to give entertainments to provide for the running expenses of the church, and never to ask for money at a service—both of which practices were rife in those days. He was ably supported in this by the mem-

bers of his congregation, who were very loyal to him in every way.

Dr. Atwater is among the leaders of the clergy of the Mid-west, having many interests both in his parish, his home city, the state, and the Church at large. He is a writer of note, a contributing editor of *The Witness*, the author of *The Episcopal Church; Its Message for Men of Today*, which is published by the Morehouse Publishing Co., and has written several articles for the *Atlantic Monthly* and for THE LIVING CHURCH.

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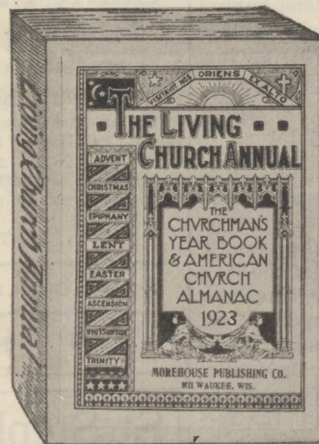
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