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# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 8, 1923

NO. 6

PRINTED IN THE UNITED STATES OF AMERICA BY THE MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

HERE AND HEREAFTER

Editorial

THE ECUMENICAL PATRIARCHATE

By C. H. Palmer

“BEFORE ABRAHAM WAS, I AM”

By the Rev. B. Talbot Rogers, D.D.

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Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

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

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

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

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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Published by Morehouse Publishing Co.

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

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

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OF COURSE it never was, and never could be, God's will that a man should die of disease. God's will for the body is health and beauty, and sickness and disease are due to sin in the world. Our duty to sickness is to hate and detest and fight in the Name and by the will of God, and the whole energy of our prayer ought to be poured out in aspiration that God's will, which is health, may be done in our body in order that God's will in the world may be done through it.

G. A. Studdert-Kennedy.

# The Living Church

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MILWAUKEE, WISCONSIN, DECEMBER 8, 1923

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## EDITORIALS AND COMMENTS

### Here and Hereafter

ONE of the unique features of the Advent message is its insistent call to consider an essential but little heeded element of the Christian Religion: the whole matter of the after-life and the ultimate destiny of the Christian soul. There was a time when the emphasis upon this element of Christian thought and speculation so occupied the horizon as almost to dwarf all other considerations, claims, and interests. If the modern Christian takes up the Epistles and reads them simply and without preconceptions, nothing will be more striking than this seeming distortion of the focus of interest. The early Christian saw everything here as constituting but a short prelude to eternity. The Coming of Christ was looked for any day. Men thought it useless to go on with their ordinary duties and occupations because of their absorption in this dominant and all-engrossing speculation.

As the years went on, and speculation after speculation was falsified in the event, the popular perception of the Christian message was gradually transformed. Bit by bit the expectation of an immediate Coming receded into the background, and instead of occupying the center of interest in popular religion, it was relegated to the position of an ancillary and subordinate doctrine, professed in word but exercising little effect upon action. Save for sporadic and cyclic returns of curious millenarian fantasies, the process, initiated in the second century, has gone on the even tenor of its way until today. Our ordinary Christian purview today leaves the hereafter out of all practical account.

It is interesting to see how this has come about, and still more interesting to moralize over the outcome. However futile some of the early Christian speculations may seem, however attractive to some of us in their simple *naïveté*, however repellant in the glaring and startling crudity of their realism, there still remains a question which demands some sort of an answer today: what have we lost of our Christianity by tacitly obliterating the frank and believing *other-worldliness* of primitive Christendom?

When we sing Jerusalem the Golden, are we merely kindling warm emotions, or expressing a conviction of our faith? We surely do not mean what the author of that hymn did by the words in which we express our worship. We think this world a pretty good sort of place after all, despite wars, poverty, injustice, politicians, and party politics. Nothing could more sharply illustrate the difference in point of view between ourselves and St. Bernard of Cluny than our attitude towards wealth and our attitude towards death. (The certainty of these ill-assorted companions is even expressed in a popular proverb about death and taxes.) Despite the flowing rhetoric, few of us really think of our worldly possessions as held in stewardship for God. Despite the sentimental epitaphs and the laudatory items in necrologies, death is regarded as an un-

mitigated, if inevitable evil, the arrival of which is to be postponed to the last possible minute. We give expression to the same sort of marvelling wonder at a Christian who is generous with his money, and who acts as if he believed that his wealth belonged to God first, as we show a Christian who meets death calmly and with steadfast and lively hope of the Resurrection. The reality of our actual belief is demonstrated clearly by the way we hold on both to our money and to our life. The tenuous claim of our religion is best evidenced in the insecurity of its dominance over our ordinary thinking: "One thing is certain, my possessions and my life are mine, here and now, there *may* be a hereafter; but I'm *sure* of this world."

ONE OF THE OBVIOUS results of this whole restriction of our Christian outlook, as evinced in the lack of interest in the after-life, is the curiously small horizon we have as compared with that of a simple-minded and uneducated Christian of the early centuries. *This* world has grown very big to us: astronomy, microscopy, and a host of other sciences have literally brought new worlds into our view. The mere fact that we cannot hope to see the horizon of the natural universe at once, or even to get a bird's-eye view of it as a whole, has tended further to absorb our interest from that even larger scope presented to the Christian believer. Our attention is already engrossed, to the exclusion of the Christian claim. We find our interest taken up with a vast number of things, and have scant enthusiasm for those shadowy and vague realities presented to the eye of faith. The growing secularism of the past three centuries of Western thinking has been intensified by the discoveries of modern science.

We gain this kind of a universe at the risk of a certain danger. Was it not our Lord who told us, long in advance, of such a peril? When He discussed the claims of those two possessions which we reckon highest, wealth and life, did He not warn us strictly that there were other matters of greater import, even to us? Diluted to an extraordinary degree, His words give little warrant for the sort of facile denaturing which they sustain in popular exegesis. At the least, our Lord would have us "sit loose in the saddle of the world"; use it, master it, but not let it use or master us. When our attention is confined to the life here, with all its multifarious duties, interests, and occupations, there is potential danger. We can gradually accustom ourselves to doing without the consideration of that other life, disregard its claims completely, and finally arrive at the point where, for all practical purposes, it is non-existent.

We lose by so doing. Not the least certain token of that loss consists in the fact that we are seldom aware of it. Despite all the reiterations of its complete adequacy, there come times when we have doubts and wonders: Does this

life alone satisfy all the cravings and needs of the soul? Does the ideal given by the scheme of things of this world suffice to elicit the best and fullest play of all the moral and spiritual faculties wherewith we are endowed? Do we not come to the realization that a part of us is too big for this world, no matter how extensive it may be discovered to be?

It is a cramping and limiting view of things which would bound the compass of our life and aspirations by the life of the here and now, and its past. We lose immeasurably in sense of direction and in power of incentive. There is one apparent contradiction in the life of artistic and cultural achievement, which is not without its bearing here. The dictum, "Art for Art's sake," was never propounded by an artist; most artists had some larger motive than their art, which animated their greatest productions. From the early Primitives to the most inspired of the Renaissance painters, there was a dominant zeal over and beyond the mere pictorial delineation which accounted for their eminent and most enduring achievements. While St. Francis, in a true sense, created the Italian language and also gave the death-blow to feudalism, in the truest possible sense he did neither of these things by trying; they were the by-products of a life dedicated to a simple and eternal program. "Seek ye first the Kingdom of God," and "all these things" come as a kind of celestial by-product. In short, many of the abiding achievements for the betterment and enrichment of mankind here have come from those who did not seek them as ends in themselves, but, seeking something else, made the incidental discovery en route to heaven. Seeking heaven on earth, they were enabled to bring heaven to earth. The most direct route for the betterment of things here was to look with steady gaze to things hereafter. The truest vision of this life lies in the keenest perception of that life to come.

Again and again we see great causes wrecked in the ceaseless and feverish subservience to the interests of the moment. It is necessary to keep one's interest here, but not at the cost of sacrificing the more enduring values. Often the only way to *true up* one's own standards is to align them with those of the larger, greater universe of which the present, with its insistent demands and its clamorous appeal, is but an insignificant part. To see things truly and to see them whole, is the duty of every rational person, and it is precisely in this sense of proportion that we have sustained such great losses by foreshortening our spiritual perspectives. We have become like children who live in the immediate present, to whom the future is as unreal as the past. We look only for quick returns and discard the abiding values; we have ceased to regard life as anything but a matter of the moment.

In education, intellectual life, and moral training, we are already paying the penalty for a short-sightedness little less than criminal. From the pupil with the motto "Anything to get by," to the authorized curriculum of fads and fashions, we are walking serenely in the path which will lead to a national extinction of culture. Whatever is "practical" has the right of way. The old ways *must* be bad—just because they have been tried. We can show little results in intellectual matters justifying the time, effort, energy, and enthusiasm expended, because here, if anywhere, we need a vision bounded neither by time nor circumstance. In popular moral education, abiding standards have been suffered to be cast aside, and the loss is irreparable. If the individual is not "a member of Christ, the child of God, and an inheritor of the Kingdom," why bother about ideals?

Yet it may be said that we have gained by putting the observance of religion on a plane higher than that built on fear of the hereafter or promise of future compensation. In a measure only is this true. We have lost the sense of awe, responsibility, and eternity; of awe, because mystery has been lost out of life, and with it many of those elusive qualities which have distinguished the noblest of our human race; of responsibility, because our actions have lost their tremendous significance; and of eternity, because only the temporal is made real to us. Presumption has taken the place of a wholesome fear, and we would have God become the elected President of the Republic of Creation, to serve at our pleasure, instead of the King of kings, and Lord of lords.

Advent calls us to ponder on certain verities uncongenial to the modern mind. Uncongenial or not, we have all to face facts sooner or later. The ostrich policy is really no help in a crisis, and each of us will have his crisis, which must be faced. Death is one sure fact we cannot dodge, and the Church

warns us to a holy preparedness. Meanwhile, what of this life? Are we to live under the dominance of the finite, the temporal, the immediate, the impermanent, or look away to the life eternal for inspiration, hope, and courage? With all our powers and capacities at their best, the infinite soul of man cannot be content with less than that vast sweep of life in which alone it can find satisfaction. No segment, no arc of that wider life, can be substituted for the whole vast horizon of our vision.

HERE must shortly come before the United States senate the question of ratification of the Treaty of Lausanne, negotiated between representatives of the United States and Turkey on August 6, 1923. By this treaty, new relations between the governments mentioned would be established, and, in effect, Turkey would not only be pardoned for her offenses against civilization since the Great War began, but would also be confirmed in her "right" to hold in her harems some hundreds of thousands of Christian women whom we, and the Allies, have abandoned to their fate; the abandonment of the Armenians by Christian powers would be legalized and made complete; our missionary institutions would be made subject to Turkish law; we would be made to acquiesce in the expulsion of Christian populations from their homes and in the Kemalists' assault upon the Ecumenical Patriarchate and the intrusion of a Turkish-appointed peasant bishop into the throne of the Patriarch.

Our readers will remember that the American-Turkish treaty signed at Lausanne is not identical with the Ally-Turkish treaty signed in the same city after many months of negotiations, in the course of which England, deserted by all her allies and her "associate," made a noble attempt to secure some remnant of decent respect for Christian civilization from the Turk, and failed. England could probably, under the circumstances, have done nothing else than sign; for Turkey, defeated at arms, is now the one victorious nation in making peace.

But the United States was under no such obligation. Having never made a declaration of war against Turkey, there has been no technical lapse in the treaties between the two nations. We alone, among the nations, had the advantage in dealing with Turkey, for we are under not the slightest obligation to make any new treaty with her or to sign anything at all. If we acquiesce, as a nation, in the Turkish crimes against civilization that have followed in rapid sequence since the outbreak of war, we do it, not under duress as, practically, England has done, but of our own free will and accord. We sin, as a nation, because we deliberately choose to; because as between protecting the Armenian race in general, and the Armenian republic in particular, on the one hand, and protecting the Turk in his assaults upon these, on the other, we choose to protect the Turk. Four years ago many of us were urging, as earnestly as we knew how to do, that the United States would protect the Armenians, as at that time we could have done with almost no display of force, and at small expenditure of money. Failing completely in that, we are now, as a last resort, reduced to begging our government not, by treaty, to align itself with Turkey as against the Armenians, against the protection of our own benevolent work in Turkey, against Christianity, and against the best interests of the exploited Turkish people themselves.

We have hesitated long before writing to urge that the senate will refuse to ratify the Lausanne treaty, because we recognize the grave evil that attends the condition whereby the executive negotiates a treaty and the senate refuses to confirm, thus producing a condition of pitiable helplessness, as a nation, in dealing with foreign relations. The executive ought always to receive the benefit of a doubt in negotiating a treaty. But here is a case wherein we are vastly stronger to go on with no new treaty at all than to consent to this new one. We did not, and do not need to negotiate any treaty whatsoever with Turkey, and the smell of oil that hangs over the recent attempt to do so, when our government deliberately refused to associate itself with England's attempt to defend Christian civilization, does not help to endear the pending treaty to us. There are still some Americans left who will not give their consent to the sale of Christian women to Turkish harems and accept oil privileges in payment—even

if those oil privileges shall eventually prove to be genuine, and not fictitious, as they now appear to be.

So, in the interest of the United States, of the Turkish people, of the minority Christian populations of the Near East, of Christianity and morality, THE LIVING CHURCH hereby protests against the ratification of the pending Treaty of Lausanne by the United States senate; thus, should it be ratified, not only causing the United States to acquiesce in the crimes of the Turkish government, but also throwing away the advantage that the United States now has, through her failure to declare war against Turkey, to refuse to negotiate any new treaty at all.

We are glad to learn that the American Committee for the Independence of Armenia, is making formal protest against the ratification of the treaty. Of that committee Mr. James W. Gerard is chairman; and it is a pleasure to observe that the Church is represented on its general committee by a goodly number of our ablest bishops—Manning, Rhinelander, Webb, Winchester, Darlington, Faber, Moreland, B. D. Tucker, Thomson.

If our protest should strike any reader as worth while, we suggest that he (or she) write to his senators, making that protest his own, and advising the senators against voting for ratification.

**I**N connection with Bishop Rhinelander's retirement from the episcopate of the Diocese of Pennsylvania by reason of ill health, it seems incredible that two of his clergy should have taken occasion to make personal attacks upon him; thereby perhaps indicating to the public generally what may be some of the causes of the Bishop's ill health. Pennsylvania has, indeed, become a difficult diocese to administer;

**A Personal Attack**

and we wonder whether Modernists themselves, as a group, will not deal with individuals who apply that term to themselves, but who seem to mistake boorishness for "liberalism." It is difficult for an outsider and a layman to think what can be the nature of the religion of priests who see no impropriety in such attacks upon their bishop just as he is retiring from his episcopal charge.

In marked contrast to this exhibition of bad manners—which, of course, no more represents Modernists as a whole than it represents the diocese as a whole—it is a pleasure to recognize the kindly words with which the [Roman] *Catholic Standard and Times*, of Philadelphia, speaks of Bishop Rhinelander's retirement:

"Whatever may be the origin of Bishop Rhinelander's state of health, we can clearly see that a contributing cause was the knowledge that certain of his clergy were bent on starting a controversy in the Church. Indeed, they now openly avow it. This is a free country and men are entitled to their opinions. We should think more highly of these clerical gentlemen who find fault with the creed of their Church if they would step out of their highly paid positions and conduct their attack upon the belief that they have sworn to uphold, from the position of outsiders.

"We express our sympathy for Bishop Rhinelander in his illness and regret his retirement. . . We may be allowed to say that, with the exception of his patronage of proselytizing agencies from which perhaps he was unable to disassociate himself, we shall always remember Bishop Rhinelander as a Christian gentleman; and we trust that he may live many years with health restored."

**T**HE death of Mr. Joseph Packard, of Baltimore, will be felt as a personal loss to all who have been associated with him in the House of Deputies, and by none more than the editor of THE LIVING CHURCH. Mr. Packard was the nestor to whom frequent appeal for guidance was made; the ever-benignant chairman of the committee of the

**The Death of Joseph Packard**

whole throughout the work of Prayer Book revision; the personal friend of many of the members. Mr. Packard's convictions were such that he must often have felt very intensely over particular questions upon which men differed, yet never once does the present writer recall a bitter or partisan word from his lips in debate. As a presiding officer his courtesy and his fairness were ever present factors in producing the harmony that is a usual characteristic of the House of Deputies, and his deep personal re-

ligion was apparent in all his words. Mr. Packard leaves very fragrant memories in the House that was graced by his presence for many years.

May God grant to him eternal rest and peace!

**O**UR good friends continue to enroll themselves on the list of the ASSOCIATES OF THE LIVING CHURCH, thereby spreading our sense of appreciation among an ever increasing number. Very gratefully do we append the following summary of the week:

	Number of Subscribers	Total Subscribed for First Year
Week Ending Dec. 1, 1923	4	\$122.50
Previously Acknowledged	323	3,589.50
	327	\$3,712.00

**ANSWERS TO CORRESPONDENTS**

R. F. W.—The various private books of prayers do not generally contain the daily offices, and we think of none, answering your description, other than the Book of Common Prayer itself. Eucharistic manuals, of an Anglo-Catholic character, include such as *The Bread of Life*, and *Treasury of Devotion*.

**ACKNOWLEDGMENTS**

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\* For starving children  
\*\* For Armenian Christians

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**On November 30th the Emergency Relief Fund for Japan totaled \$459,000. The minimum needed is \$500,000.**

THERE is one beautiful name in Scripture, a name which goes to every heart which is in sorrow. The great Agent that applies to our lives the Life of our Redeemer is called by a name that meets our sorrows; He is called the *Comforter*. The Spirit of God applies the Life of Jesus. His work is to take that Life and show it to your necessity, to impress it upon your heart, to unite it to your being; and as He does it, He requires indeed that sharp, sharp wounds shall be inflicted upon you according to the sufferings of Jesus, but He touches and heals them with the tender hands that belong to One who is called the *Comforter*.—W. J. Knox-Little.



# BLUE MONDAY MUSINGS

By *Presbyter Ignobis*

**T**HE *Vagabond*, which I have sometimes quoted here with disagreement, tells a story in its November issue, which ought to cause searchings of heart. A new minister came to town; and one of the citizens wrote him a cordial letter of welcome. That letter was never

answered. A local club, on motion of a member of his congregation, voted all the privileges of the club to him. The secretary wrote, so informing him; and that letter was never answered. "Men and women, who were eager to be helpful and neighborly to this minister, are taking their neighborliness and good-will elsewhere. These people argue that there is no reason why a man can not be a minister and a gentleman at the same time. And they know that the true gentleman is appreciative of courtesies, and finds enjoyment in expressing his appreciation. A gentleman answers letters."

IT IS STRANGE that so many people can see only one aspect of a question, and bring that aspect out as if it were a new discovery of their own. I have just been reading a circular letter, sent out by a gentleman of Marietta, Georgia, and widely reprinted in various organs known to be not heartily in sympathy with the Eighteenth Amendment. In it he declares that "the Church has washed its hands of the religious and moral control of the people, even as Pilate did unto Christ." He says, further, that "the state only teaches morality in the school of the chain-gang and penitentiary." His recommendation, therefore, is: "Pass a state law to employ at a reasonable salary, four or five ministers of the churches in each congressional (*sic*) district, empower them to administer oaths of total abstinence from the use or purchase, or manufacture of liquor . . . Require by law, from governor down to court bailiff, all office holders and employees, to pledge total abstinence during their term of office, and no purchasing." Whether he would leave the Eighteenth Amendment alone, trusting that it would enforce itself, and content himself with repealing the Volstead Law, or whether he would blot out all liquor laws, upon the ground that "The Ten Commandments cover all possible crimes," and that "making or possessing a bottle of whiskey does not injure the person or property of another," is not clear.

One thing is clear, however: that a man who violates his oath of office will not keep a pledge.

And the old story is still suggestive, which tells how, for years, foot-passengers, horsemen, drivers, and motorists, fell down a precipice along a certain road, and were killed, or seriously injured. Large sums were raised to build hospitals and cemeteries at the foot of the cliff; and the injured were patched up, and the dead buried handsomely. At last someone suggested that they build a wall at the top of the cliff! The trouble is that our wall has been broken down in certain places: but it is getting more effective all the while.

I CAME ACROSS this, on Armistice Day, and share it with you, lamenting that so many "fugitive" poems, worth remembering, are forgotten.

## THE UNKNOWN DEAD

They loved the English hedgerows  
And scented English lanes;  
They loved the sunlight on their downs,  
And the soft English rains.  
And now—they sleep in Flanders,  
Or where the sad Marne flows,  
A bleak white cross above their heads;  
Their names, ah, no one knows!

They loved the life of London,  
With lights that gleamed like pearls,  
And theaters and taverns,  
And rosy English girls.  
Their youth was a brief glory,  
That sped too swiftly by;  
They left their schools and cricket,  
And came out here—to die.

And some were shining poets,  
And some were simple boys,  
Who loved the Surrey fields and all  
Substantial English joys.  
From Eton and from Oxford,  
From many an English town,  
They came to save a world from shame,  
And lay their young lives down.

In some celestial garden  
Perhaps they sit today,  
And laugh as they once loved to laugh,  
Play as they used to play.  
'Tis we who weep for young lads gone;  
But they—they are not dead,  
Though simple crosses stand above  
Each grave young English head.

They loved, and are contented  
On windy wastes to sleep.  
Yet when the English daisies  
Begin to smile and creep,  
Pluck them, and take them over  
To many a lonely grave;  
For they loved English flowers,  
These young, and bright, and brave.

—CHARLES HANSON TOWNE, in the *Saturday Evening Post*.

ARMISTICE DAY makes the republication of this stirring poem appropriate, I think.

## THE KNIGHTS

By *ABBIE FARWELL BROWN*

Not dust! Not dust, the chivalry,  
The knightly heart of high romance  
Enshrined in ancient poetry—  
Behold, the battlefields of France!

Gone plume and crest, and jeweled sword,  
Gone pomp and picturesque array.  
War is a grim and hideous word!  
Yet heroes walk the world today.

A Launcelot or Lion Heart?  
A Roland or a Godfrey bold?  
Nay, simple lads who bear their part  
As gallantly as knights of old.

Our lithe brown legions swinging by,  
Our bonny sailors proudly free;  
The dauntless champions of the sky,  
The dragon-chasers on the sea!

No Perseus faced a death so dire,  
No David met so fierce a foe;  
But our young knights brave hell's own fire  
Singing and smiling as they go!

A thousand Sidneys pass the cup  
Of blessedness on fields of blood;  
And countless Bayards offer up  
Their joyous hope for others' good.

Never were hearts so nobly bold,  
Nor bodies built so strongly fair.  
The tree of life has not grown old,  
But blooms today beyond compare!

No more we glory in the past,  
And yearn to see those kings of men.  
The peerless knights arise at last,  
And epic deeds are done again!

I HAVE READ lately of a most interesting Franciscan revival in Dorset, under the Bishop of Salisbury. Major Evans, who served in one of the "side-shows" during the Great War, is now Brother Giles, head of the House of St. Francis, at Holywell, near Evershot, among the Batcombe Hills; and there he and his fellows have a refuge for tramps. The English tramp is a different species from the American hobo; and the vast amount of unemployment there has added to the number these latter days. Flowers Farm supports the Brothers themselves; the surplus of vegetables and farm products is sold in Dorchester market. A rambling old farm-house has been somewhat enlarged, so there are sleeping-quarters for the wayfarers who seek hospitality. The food costs twelve shillings a week, for each man; and those who stay are provided with tobacco and a shilling a week, pocket money, another shilling being placed to their credit, to be given them when they go away.

# The Ecumenical Patriarchate

BY C. H. PALMER

IN December, 1922, the existence of the Ecumenical patriarchate at Constantinople was threatened. It is untrue to say that the Patriarch is Pope of the Eastern Orthodox Church, but he occupies a position similar to that of the Archbishop of Canterbury in the Anglican Communion. He is not head of the Orthodox Church (which has no head upon earth), but he is a *primus inter pares*, and all machinery of conference and discussion, as in the case of Lambeth, is initiated by him. If the patriarchate were to go, the Orthodox Church would be a rose without a calyx; it would be a blow at its life, from which it would only recover with difficulty. Accordingly protest was made in England at the time, with the result that Lord Curzon declared that the patriarchate must remain in Constantinople in the plenitude of its spiritual and ecclesiastical powers, and he held it to be protected by the minorities clause in religious matters, though many far-seeing people thought at the time that this was very doubtful; however, the matter dropped.

It was obvious that the Turks were not going to leave the Patriarchate in peace. The patriarch, Meletios IV, was all but kidnapped in June; he departed under British protection, to Mount Athos (and only departed without tendering his resignation through the action of the British), and a creature called Papa Eftim, of the puppet Church set up by the Turks, was installed in September in the Phanar. This man has no right to be even a bishop, as he is married, and no married priest can be consecrated bishop according to Orthodox Canon Law.

In such circumstances it might have been expected that the whole Orthodox Church would have rallied round the patriarchate. There was to be cruel disappointment. On September 27th, I arrived in Belgrade with two companions, both of whom were experts on the subject of the Orthodox Church. We had opportunities for conversation with leading Church dignitaries, Dr. Jannitch, Serb minister of public worship, Nikolai, the saintly Bishop of Ochrida, and Anthony, Metropolitan of Kiev, a Russian, next in importance to the Patriarch Tikhon, in the Russian Church, living in exile in Serbia, upon a salary provided by the Serbs. We also spoke with a good many other dignitaries of note. One of them rather pained us by describing the ecumenical patriarch as "a rationalist, a protestant, and a freemason." There was some reluctance to talk upon the question of Anglican orders. In passing, it might be as well to remind my readers that though the validity of Anglican orders has been recognized by the patriarchs of Constantinople (Meletios), and Jerusalem, they have not yet received recognition from the other patriarchates, though the question was being discussed at the synod of Serbian bishops, sitting at that time, in Carlovici, on former Hungarian soil. Behind much of the outside show of friendliness, we could not help realizing at once that all was not as it should be. After an interview with one rather simple looking ecclesiastic, my companion remarked to me, "What cunning behind that simple face! He has missed his vocation. He should have been a cardinal."

At the synod of Carlovici, presided over by the Metropolitan Dmitri, Archbishop of Belgrade, we were entertained. The dinner was right royal. We were most considerably provided with toothpicks, but everyone was much too busy eating to converse. After the afternoon siesta, however, we were able to talk with our friends, but they showed a reluctance to commit themselves. We felt that the question of Anglican orders was not going forward, and with that we were sad. What was the reason?

We found that Meletios was not generally popular with the rest of the Orthodox Church. Because, therefore, he had recognized Anglican orders, the others would oppose him on principle. Meletios is a reformer; that seems admitted by all parties. But whether he is a great reformer, or a wise reformer, or a judicious reformer, is another matter. Last June there had been a pan-orthodox conference at Constantinople, which had come to an untimely end through the attempt to kidnap the Patriarch. Representatives of five of the auto-

cephalous Orthodox Churches had been present, but the patriarchates of Alexandria, Antioch, Jerusalem, and Russia, had been absent. Suggestions for the reform of the Julian calendar had been put forward and further resolutions passed, namely, that priests might marry after ordination (the Orthodox Church only allows marriage to priests *before* ordination), and also that they might marry a second time. It also permitted the cutting of the hair to priests. These changes greatly offended the conservative element in the Church; especially was it odious to such a conservative theologian as the Metropolitan of Kiev. Further, some rumors had been put abroad (with what truth we were never able to discover), that Meletios, after his arrival at Athos, had initiated certain "reforms," the chief of which was, allowing Greek soldiers and Red Cross nurses to live there. (Another rumor was even more scandalous.) As no woman has ever set foot on Holy Mount Athos since the Virgin appeared to the empress, such action was striking at the root of all Orthodox tradition and, however justified, was tactless in the extreme. A tactless and injudicious reformer may do more harm than good.

Further, Meletios had hurt the national feelings of the Russian and Jugo-Slav ecclesiastics by ordaining bishops to the Churches of Finland and Czecho-Slovakia, these Churches and countries being dependent upon Russia and Jugo Slavia by ties of racial kindred and political alliance.

Feeling then somewhat perturbed by this intrigue and counter intrigue, we set out for Salonica. Our goal was Mount Athos, as we were anxious to see the patriarch. But we were never to reach the Holy Mountain. We found the local steamer from Salonica full of refugees and bugs. We had had a night of torture in the train, going to Salonica, and we further heard, on October 5th, that Meletios had left Mount Athos the previous day, and had landed at Salonica that morning. This was the case. The same afternoon we found the patriarch, the guest of the Metropolitan of Salonica. The previous day Monsieur Lambros, the governor of Macedonia, had gone to Mount Athos at the request of the Greek government to ask Meletios to resign. But two hours later a telegram had caused the resignation to be cancelled. News of the doings of Papa Eftim in Constantinople, had reached Greece. He had broken into the Phanar on September 27th, and had demanded that a new patriarch must be elected, and that he must be a member of his puppet Turkish Church. On October 4th, Eftim installed himself by force in the Phanar, and placed six bishops under arrest in their homes.

We talked to Meletios there in his exile, a lonely and pathetic figure, but with a quiet dignity that made him worthy of respect. It is difficult to know which to blame the most for the sorry state of affairs, Western diplomacy, or Eastern intrigue. There was no reproach on the part of the patriarch. He ever expressed his abiding love for the Anglican Church, and his gratitude for what Americans and British had done for the relief of his distressed people.

Unfortunately, he missed the opportunity that we hoped that he would take. If he had offered to resign, provided that the Turks would guarantee the free canonical election of his successor, all would have been well. If they had accepted the offer, a canonically elected patriarch would have been obtained; if they had refused, he could have followed the precedent of Avignon, and removed the patriarchate to Salonica. Whether it was his own hesitation, or the foolish action of the Greek government, which could not see further than Greece, I do not know. The Greek government would not consent to the removal of the patriarchate because it had always looked upon it as a Greek, rather than an international, institution, thinking only of its own nationals in Constantinople. It feared the Revolution (which actually broke out on October 20th), and did not wish to do anything that might give the opposition a chance of saying that it was deserting the Greeks in Turkey.

It was a pity. We passed on to Athens, and there saw the saintly and able Chrysostom, metropolitan of the city, who, while we were there, went to Salonica, by the order of the

Greek government, to ask again for Meletios' resignation. In the midst of the intrigue and the confusion, upon the eve of the revolution, an unsuccessful outbreak, we returned to England, somewhat sad. And the future seems doubtful. There may be some hope. Meletios' resignation may induce the Turks to allow the election of some Greek patriarch who will be more of a *persona grata* than Meletios; further, Eftim, the tool of Mustapha Kemal, had to withdraw to Angora. Mustapha has not been so particularly popular of late, and the anti-Mustapha papers, not from any particular love of the Church, but to harry Mustapha, denounced Eftim for his violence (this sounds strange in Turkey), and compelled him to withdraw to Angora.

I have painted a sorry picture. I have shown petty intrigue, cowardly hesitation, and ruin. Yet, I confess, I love and honor the Orthodox Church. For five hundred years many of these Orthodox lands have been under the domination of the Turk. Deprived of all decencies of civilization, their religion suppressed and trampled underfoot, without any political rights (unless they would be renegade, and turn Mohammedan), they have nevertheless kept their Faith pure and undefiled. It was touching to go into a refugee camp at Phalerum, and see families from Smyrna, who had brought nothing with them except their ikons. It was marvellous to see how even the hollow shams of western civilization had left them untouched. On our way from Belgrade to Salonica, we broke the journey at Skopje (the quondam Uskub of the Turks), and motored in an ancient Ford, some fifteen miles into the mountains along an old Turkish road that was the equivalent of a cart track. (The Turks are quite lacking in any administrative genius.) We reached eventually a little monastery in the hills. Actually, it was no longer a monastery, but a married priest lived there for the needs of the village nearby. I was astonished, I must confess, to find how respectfully our very modern young chauffeur, who had lived in France for some years, treated the aged and rather primitive old gentleman, who discharged the priestly office in the mountains. We actually found him kissing his hand. Is there not something in that? The simple faith that abounds among the simple Balkan folk is a very wonderful thing indeed, and I wish I could write more about it here. But it is not confined to simple people. It is true that there is a certain contempt for religion among the upper classes in Greece, due to an influx of what is erroneously supposed to be French culture. But the real thing is there for those who look. As that truly remarkable prelate, Bishop Nikolai of Ochrida, said to me, "An observer of Balkan life and the Balkan peoples must have *insight*; many come to the Balkans without insight, and they do little good, and gain an entirely wrong impression of the people." The Bishop of Ochrida is himself a power and strength to the Church in Jugo-Slavia, a mixture of sound learning and quiet simplicity, whether with theologians or peasants, a man of God. There is great hope for the Orthodox Church and the Balkan peoples, if it can weather the storm of the Ecumenical patriarchate.

### THE CHURCH'S MISSION

BY THE REV. HENRY LOWNDES DREW

THE Church's Mission is coterminous with the Kingdom of God. The Kingdom of God is in the process of realization on the part of society, made up of the faithful, throughout the world. On the gradually broadening horizon of the life of the Christian fellowship, missions have been established, are being established, and will continue to be established until the Church Militant is completely swallowed up in the Church Triumphant, and time is lost in eternity.

The Church's *Mission* is in her *Missions!* That means that every Church center, domestic or foreign, parochial and self-sustaining, or dependent upon help from the outside, is a mission in the true sense of the word; if that center is radiating the influence of the life of Christ and of His Gospel. When the Church shall cease to have her missions, her Mission will have been accomplished and fulfilled: but that day will not dawn until our Lord comes again in majesty "to judge both the quick and the dead."

Today there is, perhaps, no country or people who are not having the Gospel preached to them, and yet we are only touching the edge of the great field of endeavor, and of Christian service which our dear Lord has mapped out for us. The

harvest is ripe, and the laborers are few: but we must believe that the few have the grace of God; and that through them God, in His own good time, will work marvellous things.

The glory of the Church of Christ is an ever increasing glory in that her Mission is to prepare souls for Heaven. The Church, or the Kingdom of Heaven in this world, is the workshop where souls are carved out according to the measure of the perfect Man, Jesus Christ, and where they are prepared for the mansions in the Father's house in heaven. It is the laboratory where character is tested according to the Christian formula.

No province of the Holy Catholic and Apostolic Church can possibly bear fruit unless it be loyal to the divine commission to the whole Church, "Go ye into all the world." This is the fundamental and peculiar charter of Holy Church, and the reason for her existence; since it was to that Church, the assembly of the first-born, and to no other, that this commission was given, and that the promise of the guidance of the Holy Spirit and of the perpetual presence of the dear Lord was made.

Every baptized person is a missionary of the cross of Christ, dedicated to God for the special purpose of spreading the good news of the Gospel of His dear Son, Jesus Christ, as tiding-bearers.

As things are, under our present makeup of society, missionaries group into two classes: namely, those on the firing line, on the frontiers of the Church's country; and those who are at home, the base of supplies, and who are required to furnish the ammunition, as it were, and who, by their prayers and their alms, support the workers who have left fathers and mothers, sisters and brothers, that they may quench the thirst of Christ for souls. We cannot fully estimate the glory of leading souls out of the darkness and depression of heathendom and social degradation, into the light and the knowledge of the Son of God.

The true Catholic conception of missions is in the nature of a three-fold obligation resting upon each and every member of the Body of Christ, i.e., the obligation to the parish, to the diocese, and to the Church at large: for, in the final analysis, the parish is but a part of the diocese, even as the diocese is a part of the Church at large, and, if one part suffer, all parts must suffer as well. There is an interrelationship and an interdependence established by God, between the several parts, or jurisdictions, and what God has so joined together, man may not, or dare not, separate and rend asunder.

Opportunity for self-expression, in the case of our Parish, is given to each and to every one, either through personal service along the line of missionary endeavor in some one of the parish organizations, or by the giving of alms in support of the work already pledged for, or undertaken. If we fail in this, we fail in the first principles of stewardship, and automatically forfeit all rights and privileges of citizenship in the Kingdom of Heaven.

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WHEN ALL IS said and done, Christ is an end and a beginning, an abyss of divine mystery between two divisions of human history. Paganism and Christianity can never be welded together. Before Christ and After Christ! Our era, our civilization, our life, begins with the birth of Christ. We can seek out what comes before Christ, we can acquire information about it, but it is no longer ours, it is signed with other signs, limited by other systems, no longer moves our passions; it may be beautiful, but it is dead. Caesar was more talked about in his time than Jesus, and Plato taught more science than Christ. People still discuss the Roman ruler and the Greek philosopher, but who nowadays is hotly for Caesar or against him; and where now are the Platonists and the anti-Platonists?

Christ, on the contrary, is still living among us. There are still people who love Him and who hate Him. There is a passion for the love of Christ and a passion for His destruction. The fury of so many against Him is a proof that He is not dead. The very people who devote themselves to denying His ideas and His existence, pass their lives in bringing His name to memory.—PAPINI, *Life of Christ*.

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SELFISHNESS is, unquestionably, one of life's declines. When such is the determining factor we are headed in the downward direction, notwithstanding that we may win from others the reputation for eminent respectability.—Rev. William Porkess, D.D.



# ‘Before Abraham Was, I Am’

BY THE REV. B. TALBOT ROGERS, D.D.

**T**HE question is frequently asked: “Why do you believe that Jesus is the Son of God?”

It is well for us to be clear in our own mind, and to be able to give a direct and simple answer. Or, as St. Peter says, “be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.”

I. First, then, we would say that we believe that Jesus is the Son of God, because He claimed so to be. Either we must accept Him for what He claimed or else reject Him and all His teaching. When we consider what His teaching and example have meant to the Christian world for nineteen centuries, it is certainly most difficult to contemplate a repudiation of Jesus Christ as a false teacher. When He stood before the Jews and declared, “Before Abraham was, I am,” He used the same word that was used by the mysterious voice that spoke to Moses at the burning bush: “I am that I am”; claiming to be the Eternal, self-existent One, essential Deity. When He asked the Apostles, “Whom say ye that I am?” Peter answered: “Thou art the Christ, the Son of the Living God.”

Jesus accepted that statement as true, and declared that upon that truth He would build His Church. And again after His Resurrection, when the Disciples met Him by appointment in Galilee, we read: “They worshipped Him.” The whole Gospel story is full of the miraculous and a marvellous revelation, and there are many instances of Jesus’ claim to Deity. But these three instances are especially clear and definite as to His personal attitude.

II. Again in Romans 1:4 St. Paul says of Jesus: “declared to be the Son of God with power, . . . by the resurrection from the dead.” His power over life and death, His control of nature, turning water into wine, stilling wind and wave, healing the sick, walking on the water, passing through the closed door, appearing at will after His resurrection, all indicate that He is the ruler of nature and nature’s laws; that is, God Almighty.

III. Thirdly, that revelation comes to us not by a book alone, but by the united voice of Christendom. Thousands of millions of Christians have united in His worship through the centuries, and many, many thousands have died for that faith. But Jesus also made that message official to us from Him by His Apostles and their successors to this day. The bishop to be consecrated has had that trust laid upon him to deliver and defend that faith by the living voice of bishops and the laying on of their hands, as each in turn had received it from others during these nineteen centuries, or through only sixty bishops in direct succession. And when that faith was bitterly attacked in the fourth century, the General Council of Nicea did not draw up an artificial Creed as some have thought, but on the unanimous testimony of bishops from every part of the Christian world that that had been the teaching of the Church from the time of the Apostles who first preached there, or from the first missionaries, then the “form of sound words” was so stated that its meaning could not be misunderstood, and that has been the united voice of the Church ever since as its great hymn of faith; or, as in the *Te Deum* and hundreds of other hymns, that is the great truth that we joyfully offer to Him, our Lord and our God.

IV. But Jesus was not satisfied to leave it there. That might be only formal and official, but individuals might fail for lack of answer to their doubts and questions. So He threw down the personal challenge that suggests a safeguard and a guarantee: “If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.” There are two spheres in which obedience expresses itself. One is the moral law in the natural order, including one’s full duty towards his neighbor, be he only a human being, be he heathen, Jew, or Gentile, be he of your faith or any other faith, or no faith. To fulfil your duty toward him as your neighbor is your duty in the moral law, and to control one’s appetites and play the man before God and man. The details of the moral law are most fully set forth in the fifth, sixth, and seventh chap-

ters of St. Matthew’s Gospel, commonly called the Sermon on the Mount.

But then there is the other sphere of obedience that is more clearly brought out in St. John’s Gospel, that relates to the supernatural order and our new relation to God through Jesus Christ.

The third and sixth chapters of St. John tell of this new relation, being born again, and eating the flesh of the Son of Man, and drinking His Blood. These involve an act of will, and in their fulfilment a special act of obedience.

The promise is that those who do His will shall know of the doctrine. There is a growing adaptation of the fully rounded man to the law of God in nature and in grace. There is a personal experience that satisfies the heart, the mind, the full expression of life, that gradually resolves any doubt and unfolds the mystery of life, the reason for Creation, the purpose of God in man and for man.

V. The Virgin Birth is recognized as a fact in the Gospel narrative. St. Luke, “the beloved physician,” tells the story as from an account of the Virgin Mary herself. It is doubtless, as it should be, the only virgin birth in human history. But eminent scientists have testified that that to them is not a difficulty in the revelation of Jesus Christ. . . .

Jesus calls Himself “The Vine” and His members are called “Branches.” St. Paul expands that simile of our relation to Jesus. In the first case, human nature is united to Divine life by the Holy Spirit, the Life Giver in all the processes of the natural order. In the second case, human beings are grafted into Jesus, the second Adam, by being born again in Him by the same Holy Spirit.

Life is a harmonious whole, and there is nothing inconsistent in the Virgin Birth of the Eternal Son of God when, in the fullness of time, the Divine plan was to unfold in human history by His revelation of Himself.

## SONGS OF A MYSTIC

### I. MY CANDLE.

The candle of my vigil wanes,  
But in its hallowed flame I see  
The world and all that it contains  
By mystic Grace revealed to me.  
My soul, by long devotion steeled,  
Believes devoutly, firmly knows  
That what in prayer is thus revealed  
At midnight, when the candle glows,  
Is all that was and all that is,  
And all that is and was is His.

### II. THE FAST.

Heavenly Manna! Sweet food of my fasting  
My strength restores to me,  
A seraph pours for me  
Marvellous wine from the font everlasting.  
Meekly my sins I rue,  
Penance I long to do—  
Ah, but my fast is a rapturous feast!  
What a rare ecstasy  
At my Lord’s feast to be,  
Though of His guests the most humble and least!  
How shall I then atone  
For all the sins I own,  
If, when I kneel at the altar, contrite,  
Yet, though I fast and wake,  
I of such joy partake  
That all my torment is turned to delight?

MARGARET MUNSTERBERG.

TAKE always, not the popular side, but that which is high, and noble, and acceptable to God. Go forth “in the Name of the Lord,” and you will find all the blessings for which you crave, and many to which you have not dared to aspire.—A. H. Mackonochie.



## CORRESPONDENCE

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

### PROPERLY SIGNED CERTIFICATES

To the Editor of *The Living Church*:

AT the recent meeting of the House of Bishops, attention was called to the fact, by a protesting Standing Committee, that certificates of elections, and so on, were sometimes sent around without any real attesting signature—the name of the responsible official being given in print or with a rubber stamp.

The following resolution was adopted, and I was asked to give it publicity:

"RESOLVED, (1) That in the case of papers relating to the Election of a Bishop, it is the judgment of this House that the certificates of the Standing Committee and of the Secretary of the Convention electing, should be signed by hand by the proper officer.

"(2) That it is the judgment of this House that all notices of Depositions and Suspensions of clergymen should be signed by hand by the Bishop certifying thereto."

Burlington, Vt., November 27, 1923. ARTHUR C. A. HALL.

### "THE EUCHARIST IN ST. PAUL"

To the Editor of *The Living Church*:

IT is a great pleasure to read Dr. Gavin's letter, which, both in content and tone, I am perhaps not wrong in saying, is other than that revealed in his review.

My underlying purpose in replying to his article was to point out a danger which besets us all, Catholic, Protestant, and Liberal, and which was rather prominent in what he had written; viz., a subconscious and very natural feeling that Biblical evidence is necessarily in accord with our antecedently formed beliefs. Will he forgive me if I hazard the conjecture that he has not altogether shaken this off in his present letter?

For in the last analysis he claims only two (or is three?) pre-Christian Biblical examples of a sacrificial meaning of *anamnesis*, and yet he speaks confidently of "the sacrificial connotations which it must have had for Jews of the first century": "contemporary Judaism, which would have felt the sacrificial association of *anamnesis*." The only Jewish writer of the period, whom at the moment I recall as using the term, is the famous Philo of Alexandria—in which city the Septuagint took its origin. Some years ago I searched here, and could find no instance where it bore other than its regular Greek meaning of "a calling to mind." I am afraid that Dr. Gavin's analogy from *diatheke*, designed to show the precariousness of suggesting "a non-Jewish meaning" for *anamnesis*, is not sound. *Diatheke* is found in the Greek O. T. three hundred and fifty-eight times, and in every conceivable kind of context, while in the same literature *anamnesis* occurs exactly five times, two of which are in enigmatic psalm titles. The one word presents a rich store of illustrative material from which we may determine its Jewish connotation; the other, because of the rareness of its use, affords no clue whatever to any peculiar Jewish meaning. But, granted that all five instances in the O. T. connote a sacrificial memorial before God (which, of course, no first rate Biblical scholar in the world would grant), we would not thereby be justified immediately in inferring that St. Paul so employed it. His letters bear abundant witness that he had read and absorbed much Greek literature other than the Septuagint. If he was "a Pharisee of Pharisees," he was also a Greek, "a citizen of no mean city," Tarsus, out in the Graeco-Roman world, where he received his early Greek education. On coming to Jerusalem to study the Law, he had the rare good fortune to have as his tutor the liberal minded Gamaliel, who, unlike most of his Palestinianian *confreeres*, encouraged his pupils to read Greek. As I have pointed out, both in my book and in my former letter, the term under discussion was a common one out in the great world, where it possessed only a single and very definite meaning. Very strong evidence to the contrary must be produced—and so far it has not been produced—ere one is justified in thinking, even as a probability, that St. Paul employed it in a sense which violates both its etymology and its history.

The matter can be thoroughly clarified by considering a cognate of this word, *upomnesis*, which differs from *anam-*

*nesis* in no single detail save that it has the preposition *upo* instead of *ana* prefixed to it. Greek writers distinguish between the two words as follows: *anamnesis* denotes an *unassisted* recollection, a *reviving* of faded memory, which by an act of the will has been brought *up* (*ana=up*) out of the inner consciousness; *upomnesis*, a recollection prompted by *another* (*upo=by*). The latter word is found in the Septuagint in Ps. 70 (71), 6; Wisdom 16, 11; II Peter 1, 13:3, 1. Its meaning is quite clear. Thus in Wisd. 16, 11, the author speaking of a punishment of "venemous dragons" inflicted upon his people, says, "for they were bitten, *in order that they might be reminded* (*eis upomnesin*) of Thine oracles." II Tim. 1, 5, "*Having been reminded* (*upomnesin labon*) of the unfeigned faith that is in thee."

If our Lord used an Aramaic word which referred to a sacrificial memorial before God: and if St. Paul, so understanding it, was attempting to translate it into Greek: why—and particularly as he was writing to a Church out in the heart of the Graeco-Roman world, whose members were themselves largely Greek—should he select a term which (save for two possible instances in the LXX) appears universally to mean a subjective calling to mind? Could the non-Jewish members of the Corinthian Church, to whom the Septuagint was practically a sealed book, possibly have understood him to be employing the term in a sense unknown to them? Would he not, so far as those Greek Christians were concerned, have succeeded simply in reversing his (*ex hypothesi*) meaning of an objective memorial, and must he not inevitably have known that the use of such a term would thus reverse it? His immediate context is full of sacrificial imagery, as Dr. Gavin rightly says. But all of this has direct or indirect reference to Christ's Sacrifice upon the Cross. If St. Paul had desired to show that in the Eucharist there was a re-presentation of this sacrificial death, why, when in this letter and elsewhere, he betrays so thorough an acquaintance with O. T. sacrificial terminology, did he not employ a word like *mnemosunon*, which, as I pointed out, is found in the Greek O. T. more than seventy times, and is the regular word for the sacrificial memorial before God, rather than a word which, since Plato's day, had apparently, universally referred to a subjective calling to mind? Dr. Burkitt, to whom Dr. Gavin refers, thus sums up the N. T. conception of the Eucharist (*Eucharist and Sacrifice*, p. 12): "It was very like a Sacrifice, but yet it was not exactly a Sacrifice. The words used about it suggest a Sacrifice and yet fall short." The impartial scholar, whose only goal is truth, will surely tell us that we are in error when we attempt to fill in the *lacuna* from the New Testament. There are other and entirely legitimate ways to defend the later teaching.

May I remind Dr. Müller that I did not say all Roman Catholics affirmed that *poiein* and *anamnesis*, as used by St. Paul, were non-sacrificial terms, but only the "best" Catholic scholars? If he will read p. 15, ff., in my book, he will see what I meant.

STUART L. TYSON.

To the Editor of *The Living Church*:

IN the issue of THE LIVING CHURCH for November 17th, I notice that Father Gavin (unless Father Gavin is quoting from a critical text inaccessible to me) projects the obvious and customary mistranslation of our Lord's Words of Institution back into the Greek text. He quotes: "*eis ten anamnesin mou*." The Received Text, and Westcott and Hort, the only critical text I have, both read: "*eis ten emen anamnesin*." The point is important. I have not delved into Greek authors lately as much as I would like; but my impression is very strong that the difference is the difference between the objective and the subjective genitive. *Eis ten anamnesin mou* is the objective genitive. "In remembrance of Me," as the English version gratuitously *mistranslates*. The natural meaning of *eis ten emen anamnesin* (I was going to say, the only meaning) is the subjective genitive, "For My Memorial" (as the translation should be). What our Lord says is that the Eucharist is *His Rite*, the Memorial Sacrifice of His Law; just as the Passover was *Moses' rite*, the memorial sacrifice of Moses' Law.

Another point that seems sometimes overlooked is the meaning of *poiete*. Father Gavin rightly calls attention to

the sacrificial aspect of this word; but even back of that is its ordinary natural meaning: *make*. Our Lord held in His Hand a supernatural object; namely Himself, united with the Bread; He commanded the disciples, "Make *This* (that is, Make *This* Object) for My Memorial." That is, He commanded His disciples to *make* the Supernatural Object which He held in His Hand as the Memorial *Sacrifice* of His New Law. *Make*, therefore, is equivalent to *Consecrate*.

I would call attention to the exact accuracy of the Prayer Book translation in the Prayer of Oblation: "Wherefore, O Lord and Heavenly Father, . . . we, Thy humble servants, do . . . *make* here before Thy Divine Majesty . . . the Memorial Thy Son hath commanded us to make."

Father Tyson apparently overlooks the fact that the only true interpretation and meaning of the Holy Scripture is that meaning that has always been held in the Church; that the same Spirit who inspired the Scriptures inspires the Church; and vice versa; so that Scripture is only to be interpreted according to the unanimous consent of the Catholic Church; which is its only true meaning. If he had heeded this, he would have had no doubt whatever of the *sacrificial* meaning of our Lord's Words; for all Catholic Liturgies, yes, even heretical Liturgies, have manifestly and loudly proclaimed *that* meaning, from the beginning.

While we are on this subject let me express the hope that now, *while the Prayer Book is being revised*, not only will the *mistranslation* of our Lord's sacred words which I have just pointed out, be corrected; but, also, that that other, obvious and egregious and indefensible mistranslation that stands near will also be corrected. "This is My Blood of the *New Testament*," is an absolutely impossible translation. How could our Lord's Blood be the Blood of a *Book*? and more, of a Book that *was not even written*, and would not be written, some of it, for fifty years and more? What our Lord did say was: "This is My Blood of the *New Covenant*." I do think we are at least entitled to have in the Prayer Book what our Lord actually said. The present translation is absolutely indefensible.

Faithfully yours in O.B.L.

Duluth, November 17.

EDWIN D. WEED.

#### ANTIQUATED MODERNISM

To the Editor of *The Living Church*:

I HAVE received from Dr. Tyson a reply to Father Hughson's indictment of Modernists, and am moved to remark that the one per cent of mankind, which bases its faith on science, has the burden laid on it of using all and not part of known truth. And this is just what our Modernists do not do. They still seem to be dominated by the materialistic views of the biologists of the last century, and not to have caught the light from the discoveries of Sir J. J. Thomson and other physicists of this century. Cambridge University, which produced Darwin, has thoroughly digested his doctrines, found what was true in them, and put them in their right place in the scheme of things. Now it has gone on from biology to physics and the natural result is the great Catholic Revival there. Darwin was an agnostic, but Thomson is a communicant of the Church.

Of course, it takes time for the implications of a new discovery to be understood, and I agree with Dr. Tyson that these men should not be put out of the Church; they should be given time to get up to date. It is not a backwoodsman's fault that his views are stale—only his misfortune—and if he is an intelligent man, he will, in time, make his own correction. I observe that the leading Modernists come from non-scientific colleges in Cambridge, and still more from Oxford, where they have not seriously taught science for generations. Perhaps they never had a chance.

I feel quite sure that Dr. Tyson and his school heartily desire to believe, for example, in the reality of the resurrection body of our Blessed Lord, and in His real objective presence in the Holy Eucharist. It is only their stale science which prevents them, which is not irremediable.

In time, the whole world will appreciate the value of the implications of the new discoveries in physics. In fact, it is a great probability that another fifty years will see everybody holding the Tridentine doctrine of transubstantiation.

Meantime, men who understand will just smile, when they read Modernist productions. I remember reading Dr. Grant's reply to his Bishop, and how ludicrously antiquated were his views on the Resurrection and our Blessed Lord's walking on the water. And yet Thomson got the Nobel prize for splitting the atom in 1906; seventeen years ago the accomplished fact was openly recognized! You cannot reason with these men any more than you can with Mr. Bryan and the Fundamentalists. You do not start from the same premises. Let them alone: they will learn in time. Until then they are not to be taken seriously.

ROBERT BAKEWELL GREEN.

#### THE SERVICES OF THE CHURCH

[CONDENSED]

To the Editor of *The Living Church*:

THE letters you have recently published on the subject of music, the wording of hymns, and their phrasing, etc., is a sign that there is a desire for some real improvement in our Church services. We get so used to customary things that we do not notice how atrocious much of our singing is. Quite recently I heard the canticles positively murdered by a choir which thought it was doing wonderfully well. I don't often hear the responses sung now, but for quite a long time some years ago, when I sang "The Lord be with you," the choir replied, "W'thy (drawn out) spirit" all on one note. And I could not get them to reply otherwise until I scrapped the music they thought they were singing, and adopted the ancient responses instead.

Mr. Joseph Griswold asks if anyone has a solution. Well I have heard congregations sing the ancient response with fervor. They will do it. The right thing to do is to study the so-called festal responses historically, and then to scrap them, at any rate for a time. They were written by Tallis in the first place, and have been generally misunderstood. Tallis took the ancient responses as a foundation, and wrote parts above and below. He put the melody in the tenor, as was the custom in his day. . . .

But I do not think that Tallis' music, as he left it, can be found easily. Usually it has been corrupted. If, however, your readers will examine the second part of the responses, as ordinarily published begin with the words, "O Lord, show Thy mercy upon us," and look at the tenor, the original melody will be seen. But the last syllable should be one note only, and there should be no slurs. Thus it will be seen that, in most cases, the people's part follows the priest's, and is either *do la*, or *do la te*. The collect should also be inflected, ending on *do te*, and the Amens should be therefore *te do*, the priest ending in such a way as to give the people the right note for the Amen.

But the simplest thing would be to get the ancient response from the English Church Music Society, or from the St. Alban's Plainsong Society. Only recently has there been any serious study of the subject of the responses in England, but the work has now been done in print. . . .

Could not a Church Music Society be formed here, which could use the work of the English Church Music Society, and adapt their publications to our Prayer Book? I wonder that some publisher has not done it already. I possess copies of the responses I refer to, and would gladly adapt them if I knew how to get them published, or I would work with anyone else. It is a remarkable thing that all difficulties of phrasing disappear when we use the old music.

EDWARD G. MAXTED.

Madisonville, Kentucky.

To the Editor of *The Living Church*:

AT ONE church, of which the writer was temporarily in charge, exception was taken to the recitation of the Ten Commandments at the eleven o'clock service. "It makes the service too long," was the objector's statement. "But how about the rubric?" was the question. "Oh, we satisfy the rubric by having the Commandments at the early service," was the reply. This seems to be suggestive of the fact that to read the Commandments has become a mere matter of ceremony in some places, and that the letter of the law may be fully satisfied at a time the least inconvenient to the worshipper. Yet, in the prayer of General Thanksgiving, we are taught to say, "that we show forth Thy praise, not only with our lips but in our lives."

Recently, a non-communicant was present with his wife at the eleven o'clock service, when the Commandments were carefully read. One week later he volunteered the information that he had become so impressed with the significance of the Third Commandment, because of its due prominence in our solemn service, that he made the resolution at that service that never again would he profane the name of God. "And," said he, "I am keeping that resolution."

In the above statement there is contained a world of hope and encouragement for the priest who is working against big odds in a field where his labors and the Church's services are being maintained, seemingly, without appreciation.

Carrollton, Ill.

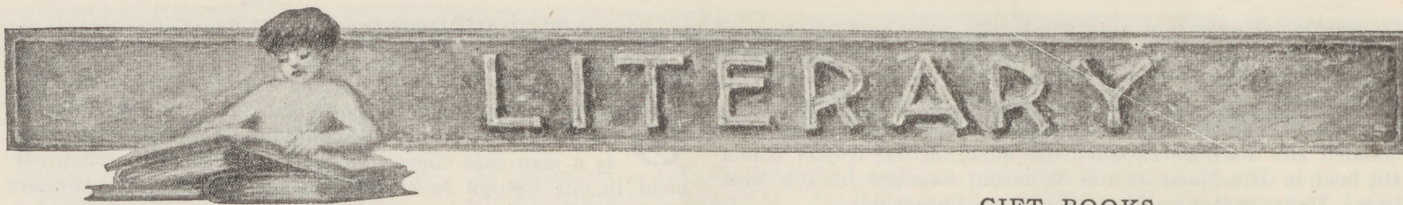
JOHN E. SHEA.

#### CELEBRATIONS AT SEA

To the Editor of *The Living Church*:

I WOULD suggest to priests crossing the ocean that they carry their own equipment. The officers of the great liners are uniformly courteous and obliging, but not always provided with the necessaries for a reverent Eucharist.

W. H. BAMFORD.



### FOR BOYS AND GIRLS

*The Christ Story.* By Abraham Mitrie Rihbany. Boston: Houghton, Mifflin Co. \$2.50.

Abraham Rihbany spent his boyhood in the Province of Mount Lebanon, where his father was a stone-mason. The homely life of Palestine, the fasts and feasts, the sheepfolds and the threshing floors, he knows as only a native can. And, so when he tells the old familiar story he makes his readers see the Christ through the eyes of the Oriental. The book fails to emphasize, as it should, the Divinity of our Lord and, while it is useful in its side lights on the customs of the country, it appears to us to belong on the reference shelf of the teacher, rather than in the library of the child.

*Four Cousins.* Translated from the Norwegian of Dikken Zwilgmeyer by Emilie Poulsson. Boston: Lothrop, Lee & Shepard Co. \$1.75.

This is another story by the author of *What Happened to Inger Johanne* and it is quite as good. A lonely grandmother in Norway, with a big house and plenty of money, decides to ask four of her grandchildren to spend a year with her. From four widely different homes they come, one from Sweden, one from Germany, one from the mountains of Norway, and one from the city, to give Grandmother the excitement and variety she craves. There are glimpses of life in the northland that are fascinating. Girls from ten to fourteen will be charmed with the book, and they will lay it down with the feeling that these "four cousins" are not so different, after all.

*With the Movie Makers.* By John Amid. Boston: Lothrop, Lee & Shepard Co. \$1.50.

This is an interesting book on a subject that appeals to everyone, both old and young, the movies. We are told that the author has supervised nearly every branch of active motion-picture production, and is now producing his own pictures. Some of the material previously appeared in *The American Boy*. The chapters on How Good a Picture, and American Movies Abroad, are particularly illuminating.

*The Boy with the U. S. Diplomats.* By Francis Rolt-Wheeler. Boston: Lothrop, Lee & Shepard Co. \$1.75.

Dr. Rolt-Wheeler has written so many excellent books for boys that one closes this with a distinct sense of disappointment. It verges on the melodramatic, and one feels that he has handled a subject which might have been made of real interest in a cheap, sensational way.

*The Iroquois Scout.* By D. Lange. Boston: Lothrop, Lee & Shepard Co. \$1.50.

Professor Lange's Indian stories supply the demand for adventure that growing boys feel so keenly. At the same time they give an accurate knowledge of history and of the regions in which they are laid. The setting for this story is the region about the Hudson and Mohawk rivers, in the latter days of the Revolutionary war. The tale has to do with the search of Jonas Stilwell and his Indian friend, for Nathan Stilwell. Washington is shown as the great leader, calm, kindly, and far-seeing.

*Peter Rabbit and Little White Rabbit.* By Linda Stevens Almond.

*Tom Thumb.* By Charles Stuart MacLeod.

*The Three Little Kittens who Lost Their Mittens.* By Ruth Kauffman.

*I Don't Want to Go to Bed.* By Ruth Kauffman.

*I Don't Want to Wear Coats and Things.* By Ruth Kauffman. Philadelphia: Henry Altemus Co. 50 cents each.

The above form a part of the Altemus addition to the Christmas book happiness for little folks, to whom these little books should make an especial appeal. They are bound in bright colors, with a picture in colors for every other page. The letter text of each is attractive to the little folks, as it is just the kind they like to have read to them.

Two titles, already familiar to those who read to children, are rather expanded from the simpler stories usually given. The addition to the Peter Rabbit Series continues interest in this popular hero. The "I Don't Want to" books have obvious morals.

### GIFT BOOKS

*In Palestine at the Empty Tomb.* By E. E. Violette. New York: George H. Doran Co. \$1.25.

At first glance, this book, by the author of *In Palestine with the Twenty-third Psalm*, would seem to belong to Lent and Easter, rather than Christmas; yet there are always those whose hearts are heavy with grief, whose holidays can not be merry, who need the comfort that such a book can bring with its reminder that the tomb was empty, and the assurance of immortality. To all such the book comes with its tender sympathy and its message of hope.

*Christ in Art.* By Mrs. Henry Jenner. With thirty-nine illustrations. New York: E. P. Dutton & Co. \$2.

Beginning with the apocryphal portraits of our Lord, some of which this writer believes to have been based on actual descriptions by those who had seen Him, this study proceeds through the centuries until the art of our own day is reached. The author believes that in depicting the Man Christ, the Venetian rather than the Florentine school excelled, and writes of Giorgione's Christ Carrying the Cross as "the finest delineation by any artist of the suffering Christ." Raphael is granted pre-eminence for his portrayal of the Christ Child in the Sistine Madonna but not in his pictures of the adult Christ; and one feels the author to be rather a severe critic, though always thoughtful. The half tones reproduce the most striking pictures, from the catacombs to the studio of Burne Jones.

*Every Man's Story of the Old Testament.* By the Rev. Alex-University of Cambridge. London: Mowbray. Milwaukee: The Morehouse Publishing Co. \$1.80.

The result of the ripest and most modern scholarship, this book begins with a note of the presence of God in His world and among His people, which it maintains throughout. It is, therefore, adapted to many types: to the boy or girl to whom one wishes to give an idea of the Old Testament other than destructive; to the teacher, say of the Old Testament courses of the Christian Nurture Series; and to the general reader, who wishes to refresh himself with an excellent account of the Old Testament. Advance sales indicate a great popularity for Dr. Nairne's book.

### FICTION

*Peter's Best Seller.* By Margaret R. Piper. Boston: L. C. Page & Co. \$2.

Miss Piper's specialty has hitherto been the writing of books for young people, charming tales full of gay good humor and helpful activity. Now she has written a romance of the first water, a wholly delightful one that keeps its readers on tip-toe to know what is coming next. Peter Loomis, who has written many "best sellers," finds he has come to the end of them. He hasn't anything to say. He tries various remedies to recover the old time cunning of hand and brain, but none of them succeed, until he finds Daphne, who has youth and beauty, and a wonderful voice. Oh, no, the plot isn't humdrum, even though one may anticipate the end. It is a thoroughly good story.

*Sir John Dering.* By Jeffery Farnol. Boston: Little, Brown & Co. \$2.

This is a romance of England, when gentlemen wore swords and knew how to use them, when smugglers plied their trade off the Sussex Coast, the England of Addison, Steele, and Swift—and all of these appear in the tale. It is very cleverly written, and a very refreshing story.

A NOVEL ADDITION to the literature of the Church is an edition of Bishop Gailor's little book, *The Episcopal Church*, in the Revised Braille for circulation among the blind. Here is a class of literature which the Church has almost wholly neglected, and though we provide appropriate reading matter in many foreign languages, we have thus far given nothing to our own people who are living in the darkness of blindness. The Department of Missions has done an excellent piece of service in issuing this volume.

# Church Kalendar



## DECEMBER

- 9. Second Sunday in Advent.
- 16. Third Sunday in Advent.
- 21. St. Thomas, Apostle.
- 23. Fourth Sunday in Advent.
- 25. Christmas Day.
- 26. St. Stephen, Martyr.
- 27. St. John, Evang.
- 28. Holy Innocents.
- 30. First Sunday after Christmas.
- 31. Monday.

## KALENDAR OF COMING EVENTS

- December 11—Consecration of the Rev. Yasutaro Naide, of Osaka, Japan.
- December 12—Meeting of the National Council.
- January 10—Convocation of Haiti.
- January 15—Synod of the Second Province, New York City; Diocesan Conventions of Ohio, Upper South Carolina, Western Missouri, and Convocation of Salina.
- January 16—Diocesan Conventions of Nebraska, Quincy, and Tennessee.
- January 20—Diocesan Convention of Iowa, Convocation of North Texas.
- January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Southern Ohio, Western New York, Pittsburgh, and Convocation of Spokane.
- January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Marquette, Maryland, Western North Carolina, Convocation of Oklahoma.
- January 27—Convocation of Nevada.
- January 29—Diocesan Conventions of California, Fond du Lac, Milwaukee, and South Florida.
- January 30—Diocesan Conventions of Los Angeles and Minnesota.

## APPOINTMENTS ACCEPTED

- BEACH, Rev. CHARLES E., of St. Louis, Mo.; to the charge of Park River and Langdon, N. D.
- BUTCHER, Rev. ALWYN E., rector of St. John's Church, Marysville, Calif.; to be rector of St. Paul's Church, Salt Lake City, Utah, January 1st.
- COOK, Rev. JAMES E. W., archdeacon of Wilmington, N. C.; to be rector of St. Paul's Church, Greenville, N. C.
- DALAND, Rev. GEORGE G., of St. John's Church, Georgetown Parish, Washington, D.C.; to St. John's Church, Ithaca, N. Y.
- GRAHAM, Rev. GEORGE C., rector of St. John's Church, Massena, N. Y.; to be rector of Calvary Church, Wilmington, Del., December 15th.
- WALTON, Rev. W. M., Trinity Church, Wapeton, N. D.; to St. Paul's Church, Brainerd, Minn.
- WILLIAMS, Rev. M. B.; to the Church of the Incarnation, Parnell Ave. and 102d Ave., Chicago, Ill.
- WRIGHT, Rev. DAVID CADY, rector of St. Paul's Church, Louisville, Ky.; to be rector of Christ Church, Savannah, Ga.

## NEW ADDRESSES

- McKIM, Rt. Rev. JOHN, D.D., Missionary Bishop of North Tokyo, St. Paul's College, Ikebukuro, Tokyo, Japan.
- BLISS, Rev. W. D. P., D.D.; 1830 Hunt Ave., New York City.
- MARTYR, Ven. ALBERT E. H.; from Minnawaukan, N. D., to Oakes, N. D.
- McCLELLAN, Rev. HENRY L.; 171 Pearl St., Pittsburgh, Pa.
- SAVAGE, Rev. W. R.; from Jefferson, N. C., to the mission house of the Church of the Holy Trinity, Glendale Springs, N. C.

## RESIGNATION

- PARSONS, Rev. John H.; from St. Ann's Church, Morrison, Ill., December 1st.

## DEGREES CONFERRED

- VIRGINIA THEOLOGICAL SEMINARY—D.D. upon the Rev. YASUTARO NAIDE, Bishop-elect of the Diocese of Osaka of the Nippon Sei Kok Kwai, and to the Rev. J. H. KOBAYASHI, Principal of St. Margaret's School, Tokyo.

## ORDINATIONS

### DEACONS

MILWAUKEE—On Tuesday, November 27th, at the chapel of St. Mary the Virgin, Nashotah, the Bishop of Milwaukee ordained deacons GEORGE LEONARD, HAROLD RUSHTON BELL, and (for the Bishop of Chicago) HAROLD FRANKLYNE MORTON. The candidates were presented by Dean Ivins. All are members of the senior class at Nashotah House and remain there-in residence.

TEXAS—On Sunday morning, November 18, 1923, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate WALTER HUGH MCNEELY. The candidate was presented by the Rev. Henry J. Brown, of Houston, and the Rev. Thomas J. Windham, of Clemens Memorial Church, Houston, was the preacher. The Rev. Mr. McNeely is in charge of St. Mary's Mission, Houston, Texas, and the service was held in St. Mary's Church.

### PRIESTS

ARKANSAS—The Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese, ordained to the priesthood, in Christ Church, Mena, the Rev. SIMEON H. WILLIAMSON, on November 21, 1923. The Rev. John T. Foster preached the sermon, and the Rev. Malcolm W. Lockhart presented the candidate.

The Rev. Mr. Williamson is now permanent priest in charge of Mena and the mission field adjacent.

CHICAGO—On Sunday, November 25, 1923, in Trinity Church, Belvidere, the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of the Diocese, ordained to the priesthood the Rev. WALTER PETER CROSSMAN. The candidate was presented by the Rev. Phillip T. Soderstrom, the sermon was preached by the Rev. Gerald G. Moore, and the Rev. Messrs. C. A. Cummins, M. O. Gruber, and Garth Sibbald were present and assisting.

The Rev. Mr. Crossman remains in charge of Trinity Church, Belvidere, for the time being.

MISSOURI—The Rev. PHILLIP BROOKS WARNER was ordained priest in St. Paul's Church, St. Louis, by the Rt. Rev. Frederick Foote Johnson, D.D., Bishop of the Diocese, on Sunday, November 25, 1923. Mr. Warner has been in charge of this parish for the past three months, having been ordained deacon in his native state, Connecticut, last May by Bishop Johnson, who went on from St. Louis for this purpose. The sermon was preached by the Rev. F. J. F. Bloy, head of the St. Louis Episcopal Mission to the City Institutions. Other clergy present included Archdeacon H. H. Marsden, Canon C. E. Remick, of Christ Church Cathedral, and the Rev. Carl Reed Taylor, rector of Grace-Holy Cross Church.

TEXAS—On Wednesday morning, November 21, 1923, the Rev. MILTON JOSEPH SWIFT was advanced to the priesthood by the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese. The Rev. William Garner, of St. Andrew's Church, Houston, presented the candidate, and the Rev. Charles Clingman, Trinity Church, Houston, was the preacher. The Rev. Mr. Swift is rector of St. Paul's Church, Navasota, and the service was held in St. Paul's Church.

WEST TEXAS—On Sunday, November 18, 1923, in Christ Church, San Antonio, the Rev. E. D. WILLIAMS, was ordained to the priesthood by the Rt. Rev. Wm. Theodotus Capers, D.D., Bishop of the Diocese. The candidate was presented by the Ven. B. S. McKenzie, Archdeacon of the Diocese. The sermon was preached by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles.

This ordination is of unusual interest to the Church, as Mr. Williams was an active worker in the Brotherhood of St. Andrew, and was, also, during the period of the war, one of the Army and Navy Department Secretaries of the Brotherhood in the Army Camps, where he served with distinction. Mr. Williams has for the past three years been in charge of Kennedy and associated missions.

Beside Bishop Capers and Bishop Stevens, Bishop Johnson, of Los Angeles, and Bishop Johnston, retired Bishop of West Texas, took part in the service. The following priests assisted the Bishop in the laying on of hands: Ven. B. S. McKenzie, the Rev. L. B. Richards, the Rev. G. W. Smith, and the Rev. Claude R. Parkerson. At the close of the service, Bishop and Mrs. Capers entertained the visiting bishops and clergymen and their wives at luncheon in the Episcopal residence.

The Rev. Mr. Williams will remain in charge of Kennedy and associated missions.

## DIED

BRAYFIELD—Entered into rest on November 6th, EMMA, the much loved wife of the Rev. J. Snowdon BRAYFIELD, priest in charge of Telkwa B. C., and formerly for some years, rector of Grace Church, Jamestown, N. D.  
Eternal rest grant unto her, O Lord, and may light perpetual shine upon her!

## IN MEMORIAM

### Mary Sutton Taylor

Entered into Rest, December 8, 1918. MARY SUTTON TAYLOR, beloved daughter of the late Mary Adell Crane and the Rev. Andrew J. Sutton of Chestertown, Maryland.  
"Numbered with Thy Saints."

### Rev. Dr. Herbert C. Tolman,

Minute adopted by the Vestry and Council of Christ Church, Nashville.  
Nov. 26, 1923.

The great sorrow that has befallen Nashville and the South in the death of the Rev. Dr. HERBERT C. TOLMAN rests with peculiar heaviness on the people of Christ Church. In him we have lost a wise counselor, a beloved friend, a faithful minister of Christ, whose service in this parish has been rich in blessing and whose place it will be impossible to fill.

Having devoted his life to teaching, Dr. Tolman loyally gave to his classroom and his study and to his duties as Dean of the College of Arts and Sciences in Vanderbilt University the major part of his time and labor; yet he consistently made opportunities to exercise his office as a priest in the Church of God, and his ministry in Christ Church, and in the homes of her people, was a benediction to many. Young and old alike trusted and loved and admired him. Ripe scholarship and utter simplicity, unbending firmness and unflinching gentleness, mature wisdom and youthfulness of spirit, fearless devotion to truth and abounding faith, irrepressible humor and fine reverence—combined in him to make up a personality of rare beauty and charm. For many years he went in and out among us, reflecting into the lives of others the love and joy which shone into his own pure soul from the Sun of Righteousness. Then—suddenly—in the fulness of his powers, he was taken from his work here to the Paradise to which he had long looked forward, to the nearer presence of the Christ whom he loved.

"He scarce had need to doff his pride, or slough the dross of earth;  
E'en as he trod that day to God, so walked he from his birth,  
In simpleness and gentleness and honor and clean mirth."

Soundness of learning, breadth of culture, wideness of human sympathy, depth of spiritual

## MAKE YOUR WANTS KNOWN

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OF

THE LIVING CHURCH

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

life characterized this Christian gentleman in all his dealings with his fellows.

In the providence of God his bodily presence is taken from us, but his influence remains. We thank God for the good example of this His servant, whose life has helped us to know the love of Christ, which passeth knowledge. We pray that God's strength and peace may be given to Dr. Tolman's family in their sore bereavement.

Resolved that this tribute of our love be spread on the minutes of the Vestry and Council of Christ Church.

E. P. DANDRIDGE,  
CHAS. S. MARTIN,  
W. H. LAMBETH,  
W. R. COLE.

## POSITIONS OFFERED

### MISCELLANEOUS

**WANTED: A YOUNG CHURCHWOMAN** to teach the grammar grades: \$40 a month and home. Apply to the Sister in Charge Sr. MARGUERITE'S HOME, Ralston, Morris County, New Jersey.

## POSITIONS WANTED

### CLERICAL

**MISSIONARY PRIEST, 45, MARRIED, DE** sires Parish; industrial community of 25,000 population or under preferred. Sound Churchmanship, strong preaching. Specialist in religious education, pageantry, and pictorial presentation. Address S-987, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST (43) CATHOLIC-EVANGELICAL,** desires position in warmer climate. Unity of parishioners more important than stipend. World-wide experience, ex-service, widower, preacher. RECTOR, TRANSFIGURATION, Derry, N. H.

**PRIEST, 35, MARRIED, DESIRES PARISH,** excellent recommendations, correspondence solicited. Address V-104, care LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

**EXPERIENCED ORGANIST AND CHOIR-** master, at present engaged, formerly director in college and university, available for position, with good organ, choir, and field for class in piano playing. Address H-103, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED AND SUCCESSFUL OR-** ganizer and trainer of boy choirs open for engagement in church either having, or wishing to establish boy choir. Twelve years' experience. Address COMMUNICANT-106, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER OF EXPERI-** ence desires position with Parish doing Constructive work. Communicant, ORGANIST-998, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST, RECITALIST, OF PROMIS-** ing city Church, of long standing as successful Choirmaster, boys and mixed, desires correspondence from Catholic Parish or one stressing the devotional type of music. References present and previous Parishes. Address G-103, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER, FOR-** merly in Eastern city church, wishes to reënter Church work. Specialist in boy voice. Would accept position with moderate salary provided good business connection can be made. Available around January 1st. Address R-105, care LIVING CHURCH, Milwaukee, Wis.

**WANTED BY A DEACONESS CHARGE** of Church Home or Orphanage under Rector or Bishop. Address M. A. F., 504 West 112 Street, New York City.

## PARISH AND CHURCH

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

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

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

**THE CATHEDRAL STUDIO & SISTERS OF** the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar linens, Church vestments imported free of duty. Miss L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland, 52.

## 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. \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

**CHURCH EMBROIDERIES, ALTAR HANG-** ings, 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.

**CLERICAL COLLARS AND CUFFS, DIFFI-** cult 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), 3 for \$1.00 postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY CO., Wheaton, Ill.

**LINEN FOR ALTAR GUILDS. PURCHASE** your supplies direct from the importer. Supplies of pure Irish Linen for Cottas, Surplices, and Altar pieces. MARY FAWCETT, 115 Franklin St., New York City.

## ALTAR FURNISHINGS

**THE WARHAM GUILD, LTD. FOR THE** making of all Ornaments of the Church of England and of the Ministers thereof. All work designed and made by artists and craftsmen. Apply for information and photos to The Secretary, 28 Margaret Street, London, W. 1, England.

## 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, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

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## SISTERS OF THE HOLY NATIVITY

**HOUSE OF RETREAT AND REST, BAY** Shore, Long Island, N. Y. Open all the year.

## HOSPITALS

### Massachusetts

**MRS. SPINNEY'S HOUSE FOR CONVA-** lescents, invalids, and elderly persons. Excellent food and care, Attractive location, Sunny porches. Physicians' references. MARY E. H. SPINNEY, 17 Parley Vale, Jamaica Plain, Boston, Mass.

### New York

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### New Mexico

**ST. JOHN'S SANATORIUM FOR THE** treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

## SCHOOL OF NURSING

**THE HOSPITAL OF ST. BARNABAS, NEW-** ark, N. J., has a few vacancies for the class entering January, 1924. For particulars concerning course and requirements, address Superintendent, School of Nursing, Hospital of St. Barnabas, Newark, N. J.

## SCHOOL FOR ORGANISTS

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

## CHRISTMAS CARDS

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

**RELIGIOUS AND SECULAR, DIRECT IM-** portations from England, France, Belgium, Italy; 1c to 35c each, wholesale and retail. Send for circular telling how to secure samples. GIRLS' FRIENDLY SOCIETY, 15 E. 40th St., New York City.

## CHRISTMAS CRIB SETS

**CHRISTMAS CRIB GROUPS DESIGNED** and executed by ROBERT ROBBINS, 39 Barrow Street, New York. Telephone Spring 4457. 6½ in. high, \$5.00; 11 in. high, \$10.00.

## GAMES

**SHAKESPEARE—HOW MANY QUESTIONS** could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, entertaining, Christmas Orders. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

## REAL ESTATE

**TEN LOTS AT CANTERBURY PARK (ON** Big Star Lake) Michigan for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich., (which is the county seat of Lake County) or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

## FOR SALE

**FOR SALE. SUMMER COTTAGE AND** Chapel of the late Rev. R. C. Hall, beautifully located on Money Island, one of the Thimble Islands in Long Island Sound. \$6,000. INDIAN NECK LAND COMPANY, Branford, Conn.

## BOARDING

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### Florida

**BOARD IN FLORIDA. COMFORT COT-** tage, for people who prefer a refined, homelike place to spend the winter. Heated. All conveniences. Mrs. M. MARTIN, Sanford, Florida.

### Los Angeles

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

### New York

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

## NOTICES

**THE CHURCH LEAGUE FOR INDUSTRIAL** Democracy will furnish leaders for Missions on the Social Gospel. There is no charge. Details from Rev. FRANCIS BARNETT, Wrightstown, Bucks County, Pa.; Rev. ALBERT FARR, Whippany, N. J.; Rev. W. B. SPOFFORD, 6140 Cottage Grove Ave., Chicago, Ill.

**1924 EDITION NOW READY**

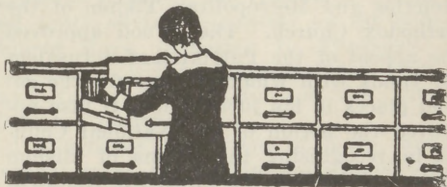
**Manual of Family Prayer with Church Calendar and Bible Readings**

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendars in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. *Two for a Dollar.*

BROTHERHOOD OF ST. ANDREW,  
Church House, 202 S. 19th St., Philadelphia.

**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, 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 productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building material, 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.*

**CHURCH SERVICES**

**Cathedral of St. John the Divine,  
New York**

Amsterdam Ave., and 111th Street  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Weekdays: 7:30 A.M., 5 P.M.  
Morning Prayer: 10 A.M.

(Choral except Mondays and Saturdays.)

**Church of the Incarnation  
New York**

Madison Ave. and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 11 A.M., 4 P.M.  
Noonday Services, Daily: 12:30

**Cathedral of All Saints,  
Albany**

Sundays: 7:30 A.M., 9:45; 11:00; 4 P.M.  
Weekdays: 7:30 A.M., 9:00; 5:30 P.M.  
Wednesday and Friday: The Litany

**St. Andrew's Church, Buffalo**

Main and Lisbon Streets  
Communion at 8; Sung Eucharist at 11  
8 P.M., Christian Healing Service  
Stations of the Cross, Fridays, 8 P.M.

**St. Peter's Church, Chicago**

Belmont Ave., at Broadway.  
Sunday: 7:30, 9:30; 11:00 A.M., 5:00 P.M.  
Daily: 7:30 A.M.

**St. James' Church, Cleveland**

East 55th St. at Payne Avenue,  
Mass daily, 7 A.M.  
Sundays, High Mass, 10:30 A.M.

**SPECIAL SERVICES**

**Advent Preaching  
St. Paul's Chapel (Trinity Parish)  
New York**

Broadway, Fulton, and Vesey Streets  
Midday Services: 1 P.M.

December 3d, 4th, 5th, 6th, and 7th,  
The Rev. THOMAS A. SPARKS,  
St. Clement's Church, New York.  
(Formerly Archdeacon of Salina.)

December 10th, 11th, 12th, 13th, and 14th,  
The Very Rev. OSCAR F. R. TREDER, D.D.,  
Dean, Cathedral of the Incarnation,  
Garden City, Long Island, N. Y.

December 17th, 18th, 19th, 20th, and 21st.  
The Rev. FRANCIS H. RICHEY,  
Rector of St. George's Church,  
Maplewood, N. J.

Other Midday Services, as usual,  
12 M. or 12:15 P.M.  
Christmas Eve Carol Service,  
December 24th, 12 M.

**BOOKS RECEIVED**

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

Henry Altemus Company. Philadelphia, Pa.

*Peter Rabbit and Little White Rabbit.* By Linda Stevens Almond. With Illustrations by J. L. G.

*Tom Thumb.* A Ballad Arrangement for Young Children. By Charles Stuart MacLeod. With Illustrations from Original Drawings by Margaret Campbell Hoopes.

*I don't Want to Go to Bed!* A Modern Ballad for Young Children. By Ruth Kauffman. With Illustrations from Original Drawings by Margaret Campbell Hoopes.

*The Three Little Kittens Who Lost Their Mittens.* A New Ballad Arrangement for Young Children. By Ruth Kauffman. With Illustrations from Original Drawings by Margaret Campbell Hoopes.

*I don't Want to Wear Coats and Things.* A Modern Ballad for Young Children. By Ruth Kauffman. With Illustrations from Original Drawings by Margaret Campbell Hoopes.

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

*The Humanizing of Knowledge.* By James Harvey Robinson.

J. B. Lippincott Co. Philadelphia, Pa.

*Sociological Determination of Objectives in Education.* By David Snedden.

Morehouse Publishing Co. 1801 Fond du Lac Ave., Milwaukee, Wis.

*Tutankhamen and Egyptology.* By Samuel A. B. Mercer, Ph.D., D.D., professor of Semitic Languages and Egyptology and Dean of Divinity in Trinity College, Toronto; rector of the Society of the Oriental Research, and editor of its Journal; editor of the Anglican Theological Review. With Illustrations by Orville E. Watson, D.D. Price \$1.50.

A. R. Mowbray & Co. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801 Fond du Lac Ave., Milwaukee, Wis., American Agents.

*The Children's Book of Saints.* Being Books I to XIII of The Children's Library of the Saints. Edited by W. Guy Pearse, Community of the Resurrection, Mirfield. With Colored Frontispiece and Numerous Illustrations. Price \$1.40.

*Every Man's Story of The Old Testament.* By Alexander Nairne, D.D., regius professor of Divinity in the University of Cambridge. With Sixty-two Illustrations and Five Maps. Illuminated paper boards, \$1.80.

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

*Hispanic-American Relations with the United States.* By William Spence Robertson.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

*Christ the Saviour of All.* By R. Woodhams.

**BULLETINS**

Department of Publicity. Church Missions House, 281 Fourth Ave., New York, N. Y.

*Group Organization in the Parish.* Issued by the Field Department. Official Bulletins of the National Council of the Protestant Episcopal Church. Series of 1923. Bulletin No. 40.

**PAMPHLETS**

Morehouse Publishing Co. 1801 Fond du Lac Ave., Milwaukee, Wis.

*The Philosophy of Infant Baptism or Why We Baptize Infants.* By the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina. Price 12cts.

**SOUTHERN OHIO CHILDREN'S HOSPITAL**

CHRISTIAN LOVE and service is the basis upon which the Children's Hospital of the Church in Southern Ohio, located on Mount Auburn, Cincinnati, is founded, said Mr. William Cooper Proctor, the chairman of the Board of Trustees, at the annual meeting of the contributors of that admirable institution on Thursday, November 22d.

Reports from the medical, surgical, and nursing staffs showed a year of remarkable activity and success. The financial statements proved that the hospital is in a sound business condition. It accommodates fifty-seven patients at a daily cost of a fraction less than \$4 each. It takes forty-eight employees to care for these patients, not an unusual proportion. Over forty-eight per cent of the service rendered is free. The annual budget is, in round numbers, \$80,000. The social service work, carrying the good influences of the hospital into the homes, is one of the most valuable activities. The present endowment is \$290,000, and from the present outlook will be at least doubled in a few years. This will be preserved and the income used in maintenance.

The most interesting announcement at the meeting was that in 1924 ground would be broken for a new and larger building, with probably 120 beds, to which all the many memorials in the present building would carefully and reverently be transferred.

The location of the proposed new building is most advantageous. It will be close to the Medical School and the great General Hospital, the Nurses' Home, and other notable and efficient institutions. Early in 1924 the Home for Friendless and Foundlings will break ground for its new building, adding still another to the social service activities that are to be gathered at the common center. The situation is on high ground, and with an abundance of light and air. Scientific methods of heating, ventilating, and sanitary engineering will make the place ideal.

Building costs showing no signs of decrease, it was decided that further delay would not be of any advantage. The probable cost will be \$800,000. The campaign for funds will not be in the nature of a drive, and will not in any way interfere with the regular campaign for the Cincinnati Community Chest. The memorial character of the building will be stressed.

ANYONE WHO has experienced the difficulties of train travel and making so-called connections in New Hampshire, and who has read of Bishop Parker's constant struggle with the problem, will rejoice that friends have given him a car.—National Council Service.

## Synod of Washington Provides for Enlarged Service Commissions

### Bishop Mann Preaches Peace— Church Must Lead in Secular Affairs—Large Attendance

The Living Church News Bureau }  
Washington, D. C. Nov. 24, 1923 }

THE late Bishop Harding went to the meeting of the Synod of the Province of Washington, held at Wilmington in 1921, full of the idea of having deputies from all the dioceses of the Province visit the National Capital, and note what the Church was doing there. He had particularly in mind three important works, all of which were designed to have an influence outside the Diocese. These are the National Cathedral, The House of Mercy, and the City Mission and Community Work, centering at Trinity Diocesan Church. The Synod came to Washington on November 19, 1923, to see, not Bishop Harding, but only the place where his body is laid. The first official act of the Synod was to appoint a committee to draft memorial resolutions for Bishop Harding, and the late Bishop Whitehead, of Pittsburgh.

#### BISHOP MANN PREACHES PEACE

The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, preached the opening sermon. He pleaded for peace: peace among the nations, and peace between the factions of the Christian Church. He urged that the United States should join the World Court: "one step," he said, "towards not the abolishment of war but towards the lessening of the chances of war." He deplored the organization today of "a sort of a great pan-Protestantism over against Roman Catholicism in this country."

#### COMMISSIONS ENLARGED

Perhaps the most important matter of business accomplished by the Synod was the amendment of the ordinances, so as to provide representatives of every diocese on the three great commissions of the Synod, those on Missions, Religious Education, and Social Service. The Commission on Religious Education, which is a very active body and carries on its work through a multiplicity of committees, asked for an increased membership, so as to have a larger number of people for the work. The other commissions were so pleased with the idea that they requested similar organizations.

Several moments in the sessions of the Synod stand out in high light. The first of these was the report of Bishop Murray, of Maryland, as provincial member of the National Council. He brought a mass of statistics to show what each diocese, parish, and communicant had done on the average for the Church's Program during the triennium ending in 1922. Applause greeted the statement that the Diocese of Virginia and the Diocese of Southwestern Virginia had over-subscribed their quotas. But there was much gravity of countenance and shaking of heads over the reports from the other dioceses.

The financial situation was discussed at two other sessions of the Synod, once when Bishop Thomson, of Southern Virginia, brought in the report of the Standing Committee on Missions, and again when Mr. Lewis B. Franklin, Treasurer of the National Council, addressed the Synod.

#### REPORT ON STUDENT WORK

The Synod Hall was completely filled with a most interested audience, while the Rev. Paul Micou reported on the work of the Church in schools and colleges in the Province. Mr. Micou made his strongest point when he presented to the Synod, Mr. Lee Patton, president of the Junior class at the University of Pennsylvania, and Mr. Edward Pinckney, Jr., a leading student at the University of Virginia. These young men told frankly but briefly what the Church was doing in their colleges, and how the work was received by the students. Great enthusiasm was raised, and the Synod proceeded to adopt resolutions supporting the work at the University of Virginia, where new buildings are imperatively needed, and at Pennsylvania State College, where the students are worshipping in a cellar.

#### MUST LEAD IN SECULAR AFFAIRS

Another period of intense interest was caused by the address of Bishop Freeman, of Washington, at the session devoted to Social Service. The Bishop argued that the Church must support great Christian principles in secular affairs. Until the Church will take a positive stand on such questions as international peace and law enforcement at home, there is little use in attempting to interfere in the minor details of civic reform. During the sessions of the Synod a committee, led by Bishop Freeman, visited the White House with an appeal to the President for participation by the United States in the Court of International Justice.

Finally a remarkable impression was created by the Rev. Charles S. Reifsnider, L.H.D., and other speakers, who described the situation in Japan. Dr. Reifsnider's story of his visit to Tokyo the day after the earthquake was extremely dramatic.

#### LARGE ATTENDANCE

Of the seventeen Bishops and one hundred and four clerical and lay deputies, entitled to seats in the Synod, only two Bishops, two presbyters, and fourteen lay delegates failed to register. All the sessions were well attended, and, at times, the hall was crowded. Conventions of the women's organizations were held along with the sessions of the Synod, and the afternoon meetings were joint sessions. The Woman's Auxiliary had a large and profitable convention, which will result in a considerable expansion of the work of the Auxiliary in the Province. Mrs. Marcellin C. Adams presided, and exhibited her usual grasp of details.

The convention of the Daughters of the King was probably the best meeting of a woman's organization ever held in connection with the Synod of Washington. About eighty out-of-town delegates were present and as the order is very strong in Washington, a large number of Daughters from the diocese attended the meetings. Deaconess Newbold of Japan, and Deaconess Hart of China, both of them missionaries of the Order, were the principal speakers. A considerable amount of important business was also transacted. Mrs. Truman, of Richmond, was elected Provincial President. Bishop Jett, of Southwestern Virginia, conducted a well attended Quiet Hour for the Daughters.

#### TO MEET IN CHARLESTON, W. VA.

The Synod accepted the invitation of the Bishop of West Virginia to hold its next meeting in Charleston.

The Synod expressed official regret that more laymen had not been placed on the program of speakers, and directed that next year they be given a larger place. The committee appointed in 1921 to effect an organization of laymen in the Province, reported that it had received but little encouragement. The committee was continued.

Messages of felicitation were sent to the new Japanese Bishops-elect, and messages of sympathy were sent to Patriarch Meletios and Metropolitan Tikhon of the Orthodox Church. The Synod approved the appeal of the Patriarch of Jerusalem for funds with which to care for the sacred places in his jurisdiction. It also approved the action of the National Council in recognizing the claims of Bishop Platon of the Russian Church in America.

#### ENLARGED POWERS

A committee was appointed to consider the question of enlarging the powers of the Province. Bishop Garland, of Pennsylvania, is chairman of a committee to confer with the commission appointed by the General Convention for the same purpose.

Opportunity was given during the meetings of the Synod for the Rev. A. J. G. Banks to present the healing work of the Society of the Nazarene, to the Rev. B. Talbot Rogers, D.D., to speak on the coming World Conference on Faith and Order, and to Archdeacon Humphries, on work among the foreign-born.

The Synod refused to establish a commission on Church Architecture.

#### A FIXED EASTER

FOR WHAT is said to be the first occasion since the severance of the Eastern and Western Churches in 1453, official representatives of the Pope and the Ecumenical Patriarch have sat at the same table in formal coöperation for the reform of the Calendar, under the auspices of the Advisory and Technical Committee for Communications and Transport of the League of Nations.

The question of fixing Easter in the interests of the community at large recently led the League of Nations to request the Pope, the Ecumenical Patriarch, and the Archbishop of Canterbury to send representatives to Geneva, and, as there is agreement that the fixing of Easter and the more general question of the reform of the Gregorian Calendar need not raise religious questions of insuperable difficulty, the representatives of these three ecclesiastical authorities are now examining the suggestions which the various Governments are requested to submit before March, 1924.

The Archbishop of Canterbury is represented by the Rev. T. E. R. Phillips, secretary of the Royal Astronomical Society, and rector of Headley, in Kent. The Holy See has designated as its representative the Rev. Father Giuseppe Gianfranceschi, President of the Accademia Romana dei Nuovi Lincei, while Professor D. Eginitis, Director of the Observatory of Athens, is representing the Phanar. These three are collaborating with M. Bigourdan, former chairman of the International Astronomical Union's Committee on the Calendar, and Mr. Willis H. Booth, President of the International Chamber of Commerce.—*London Times*.



## The Church Assembly of England Discusses Order of Holy Communion

### The City Churches — Week of Prayer and Self-sacrifice—Church Missionary Congress

The Living Church News Bureau  
London, Nov. 16, 1923

THE Church Assembly met in full session on Monday last at Westminster, for the discharge of necessary business, the Houses of Clergy and Laity sitting separately on the subsequent days (Tuesday to Thursday). Full session will be resumed today (Friday) for the discussion of the City Churches measure.

The debates have been of more than usual interest, the burning subject before both Houses being the proposals for the Order of Holy Communion in the Revised Prayer Book. There appears to have been a real desire to act fairly and generously towards all parties, although old prejudices and misunderstandings have now and then been manifest. Only forty-three members of the House of Clergy voted for a proposal to exclude the Order of Holy Communion from the scope of revision, while 189 voted against it, the majority consisting of all parties except the extreme Low Churchmen. The path of peace and of order would seem, from the debates, to lie, in allowing various alternatives in the new Office, particularly two forms of a Canon—one alternative being acceptable to Catholics, the other to Evangelicals. The hope of agreement on a single form of the Prayer of Consecration appears but slight, for though one form might be carried, it would leave a discontented and dissatisfied minority. As I have, I think, pointed out before, such an arrangement exists already in the Church in Scotland, and the Church in Japan, and there may be others.

The Anglo-Catholics have taken their share in the discussions in the spirit of sound learning, combined with Christian charity. And the Evangelicals have responded, for the most part, in a manner which shows their desire, so far as their Catholic brethren are concerned, to "walk in the House of God as friends."

The House of Laity, as is natural perhaps, seems more conscious of the battles of long ago. Suspicions and prejudices die harder among those who are not so well acquainted as are the clergy with the results of modern scholarship and modern movements of thought. At the same time, the impressions of the debates in the Laymen's House show a promise of better things, and the hope of agreement is not an impossible one.

The Dean of Westminster (Bishop Ryle), the chairman of the House of Clergy, was able to announce yesterday that, as a result of a meeting of the representative conference on Wednesday night, an agreement had been reached on the two forms of the Canon of the Mass. The one alternative Canon was a combination of the views represented by the Green and Yellow Books, and the other represented the views of those responsible for the Grey Book. As the Dean remarked, this decision must not be looked on in any sense with despair, and they were bound to accept it in the best and most hopeful spirit, recognizing that there were these diversities of feeling and opinion in the Church of England. Generous concessions had been made on both

sides. The representatives of the Green Book were satisfied that they had got a form of Canon which they could honestly recommend to the Church of England, and which could be legitimately used in the Church. Their Grey Book friends felt that, though they would never be likely to use the Green Book Canon in their own churches, it contained no violation of Church of England doctrinal principles. The conference members felt that the two alternative Canons would represent that measure of elasticity and comprehensiveness within the Church of England which would satisfy, at any rate, the two branches or groups of thought represented by the Green and Grey Books, respectively.

#### THE CITY CHURCHES

When the subject of the City Churches came before the full session on Monday, the Archbishop of Canterbury presented a weighty petition against the measure on behalf of the principal artistic and architectural bodies of the kingdom. The Bishop of London, who is responsible for the measure, said he had endeavored to take a fair-minded view of the whole question, and no one realized more than he did the extreme difficulty of the situation. He regarded the measure as one of the most conservative ever brought before the Assembly, and in it the committee had tried to meet all possible objections. They had provided for the opportunity of taking a general survey of the whole question as it affected the churches of the City of London. A certain number of these churches had been visited on a Sunday, and it was found that there were congregations of four in some, and not more than twelve in any. With regard to providing for the social and spiritual needs of the great day population in the city, they were trying to use the money raised by the proceeds from the city churches, in looking after these people in the places in the suburbs where they lived.

Further consideration of the measure was postponed until today (Friday), when the report of the committee of twelve members will be received. I hope to be able to give the result of the discussion in my next letter.

#### WEEK OF PRAYER AND DENIAL

A week of prayer and self-denial, similar to that held in November, 1922, is to be observed throughout the London diocese during the forthcoming week, November 18th to 25th. The Bishop of London has this year chosen Fellowship as the keynote of the week, and has again provided a syllabus of short readings for each day, with subjects for intercession. The call to prayer has already been issued to seventeen deaneries of the diocese, and the Bishop of London will address a mass meeting of East London Churchmen in the People's Palace this (Friday) evening.

The effort will close with a service of thanksgiving on December 1st, at St. Paul's Cathedral, at which each parish will, through its representative, present to the Bishop the self-denial offerings made during the week. In 1922 the sum thus offered by the London parishes amounted to £16,000. It is hoped at least to equal that amount this time, and the money received will be devoted in

proportionate parts, to supplement the stipends of poor benefices in London, and to the Central Board of Finance of the National Assembly.

#### CHURCH MISSIONARY CONGRESS

The fifth annual Northern Congress of the Church Missionary Society, held in Newcastle-on-Tyne last week, was attended by six hundred delegates from all the dioceses in the Northern Province. The Bishop of the Diocese presided at nearly all its sessions, and the presence of the Archdeacon of Bradford (chairman of the Northern Council of the C. M. S.), gave a sense of strong leadership. From the opening celebration of the Holy Communion in the Cathedral, to the crowded closing service of thanksgiving, the Congress found a living touch with the strong and rapidly developing Church life of the city.

The subject for deliberation was Adventure for Christ, treated on the two days, from the standpoints respectively, of Adventure in the Field and Adventure at Home. A vivid presentation of the overwhelming responsibilities of the society in the mission field and of the remarkable opportunities offered by present-day conditions for strong and steady development in all the society's activities, was given by the Bishop of Kampala, the Rev. A. G. Fraser, Principal of Trinity College, Kandy, and Mr. Kenneth MacLennan, a secretary of the Conference of British Missionary Societies. On the home side a courageous forward policy was outlined by the Rev. A. C. E. Jarvis, Assistant Chaplain-General, Northern Command, the Rev. H. St. B. Holland, home secretary, and other speakers, and was enthusiastically endorsed by the whole Congress. The atmosphere of keen thoughtfulness and constructive optimism which characterized the meetings, owed much to the two remarkable Bible studies given by Canon H. A. Wilson, rector of Cheltenham. GEORGE PARSONS.

#### REOPENING OF ST. PAUL'S CHURCH, ALEXANDRIA

AFTER HAVING BEEN closed for six months for repairs and redecoration, St. Paul's Church, Alexandria, Va., the Rev. Percy F. Hall, rector, was reopened for services on Sunday, November 25th, with an overflowing congregation of present and former members of the congregation. The sermon was preached by the rector, and the music was under the charge of Mr. Sherman B. Fowler, for the past thirty years the organist of the church.

The renovation has been done so as not to change in any way the beautiful lines of the building, which is said to have been patterned after St. James' Church, Piccadilly, London, designed by Sir Christopher Wren. The exterior has been covered with stucco. The interior decoration depends for its effect largely upon the unusual lines of the pillars, arches and spacious galleries. The pillars and woodwork have been renewed in a soft gray, and the walls and spandrels are a warm beige. Color is added by the old-fashioned stained-glass windows and by the red linoleum flooring in the aisles. The pulpit has been moved to the south end of the chancel arches, which gives a freer view of the holy table, soon to be replaced by a larger and more dignified altar, a memorial to a beloved member of the congregation who died last winter.

## Canadian Churches Receive Beautiful Memorial Windows

### Illness of Brotherhood Leader— Montreal Lay Readers' Association—Miscellaneous News

The Living Church News Bureau  
Toronto, Nov. 28, 1923

THE thirtieth anniversary of Canon Cody's ministry at St. Paul's, Toronto, and the tenth of the opening of the new church, were fittingly celebrated last Sunday by special services and the dedication of commemorative windows. The preacher at the morning service was the Archbishop of Rupert's Land, Primate of Canada, and at evening the Bishop of Huron. At the morning service brief addresses of congratulation were also given by the Bishop of Toronto and the Lieutenant Governor of Ontario.

The general color effect of the windows is extremely rich and jewel-like, and resembles the old glass of York Minster and of Rheims Cathedral before the war. In the three lancet windows are the figures of William of Wykeham, Bishop of Winchester (Churchman, statesman, church-builder and educationalist), King Alfred the Great ("the truth-teller," lawgiver, translator, traditional founder of Britain's navy), King Edward I (founder of parliamentary government). The inscription on the windows reads: "In affectionate appreciation of the thirty years of service in this parish of St. Paul, rendered continuously since ordination by the rector, Henry John Cody, M.A., D.D., LL.D., Canon, Archdeacon of York, 1909 to 1918; Honorary Lieut. Colonel Canadian Militia, sometime Minister of Education in the Province of Ontario, and Chairman of the Board of Governors of the University of Toronto, the windows in this transept were erected in 1923 by the members of the congregation."

The Archbishop of Rupert's Land in delivering the anniversary sermon, asked what was the particular significance of this service, and, after an effective pause, said: "First of all, it is meant to constitute a tribute from the congregation to their rector, a testimony of their loyalty and affection, and an expression of their sense of the great value of his work." After several laudatory remarks in recognition of Dr. Cody's work, the Archbishop expressed his sentiments on the idea of Church Union, and what it purports to accomplish. "What we need most," he said, "and what will help most in bringing about a united Body of Christ upon earth, is a kindly, brotherly, and warm fellowship among all those who claim the name of Christ. Loyalty to one's own Church need not mean antagonism and opposition to others. To my mind, fellowship and the cultivation of kindlier relations in the meantime, and no short cuts to hurried unions will be in the end the shortest and surest road to a genuine reunion."

The Church of St. Michael and All Angels, Toronto, has lately been enriched by the placing of a beautiful memorial window in the north side of the nave. The window is the first of a series planned for this church, and illustrative of the Ministry of the Angels. The purpose of the window is to provide a memorial to the children of Mr. and Mrs.

Hamilton Cassels, Robert Baldwin, Grace, and Ruth, and to the memory of Mrs. Cassels' sister, Mrs. Agatha Lesslie.

The window is in two panels, with subdivisions at the top of each. The title for the whole is Service. The panel on the right contains a figure of a guardian angel bearing a little infant, soaring from the earth as typified by flowers, and rising above the flight of birds, until at length it hovers amongst the stars. This whole panel, surrounded with vines with silver leaves and bunches of purple grapes, fittingly points out the idea of the beauty of service.

The other half of the window depicts St. Christopher, a swarthy hero of strong muscular physique bearing the Christ Child upon his shoulder as he fords the turbulent waters. The note of this window is clearly that of strength.

#### ILLNESS OF BROTHERHOOD LEADER

Brotherhood men throughout Canada and the United States will regret to learn of the illness of the Chairman of the Dominion Executive Committee, Mr. R. H. Coleman. This attack developed just previous to the International Convention, where Mr. Coleman was scheduled to respond to the greetings of the Convention to the Canadian Brotherhood. Pleurisy of a malignant type has persisted ever since.

Mr. Coleman has rendered valiant service to the Brotherhood for the last thirty years, service of the kind requiring the greatest courage and persistence. His dauntless attitude in the face of great difficulties has been an inspiration to all his colleagues in the work and all will pray that the present advance of the Brotherhood will soon be stimulated again by his complete restoration to health and strength.

#### MONTREAL LAY READERS' ASSOCIATION

The annual meeting and dinner of the Lay Readers' Association of the Diocese of Montreal was held at the Andrews Home, the Hostel for Newcomers. The after-dinner speaker was the Rev. Canon Allan P. Shatford, whose subject was Europe Revisited, which was greatly enjoyed, as it was description of his overseas trip.

The following lectures on subjects relative to the Diocesan Lay Readers' examinations have been arranged for the coming session:—The Rev. Dr. Howard, Movements Towards the English Reformation; The Rev. R. K. Naylor, The Apostles' Creed; The Very Rev. Dean Carlisle, The Bible, the Word of God; The Rev. H. R. Stevenson, The Teacher in the Sermon; and the Rev. Canon Abbott-Smith, The Devout Use of the Prayer Book.

#### MISCELLANEOUS NEWS

Over seven hundred strong, the scholars of the Anglican Sunday schools of Hamilton, Ont., mustered at the armories on Thanksgiving Day, and marched in a body to Christ's Church Cathedral, where thanksgiving services were held. The Rev. A. T. Lawson, president of the Hamilton Deanery Sunday School Association, conducted the service. Being assisted by the Very Rev. Dean Owen, rector of the Cathedral. The Rev. E. H. Bowden Taylor, of St. John's Church, addressed the children, taking

as his subject, How we can Give a Present to God. Bishop Clark gave a brief address.

The Rev. McVeigh Harrison, O.H.C., will conduct a Retreat for Priests at the Church of St. Mary Magdalene, Toronto, for two days, beginning January 3d., with a Celebration of Holy Communion at 8 A. M. The Retreat will end each day at 5:30.

The anniversary service of the St. John, New Brunswick, Church of England Institute was held in St. Paul's Church, St. John. The preacher was the Rev. W. R. Hibbard, headmaster of Rothesay Collegiate School.

Miss Mary Jones, of Trinity Church, King Street East, Toronto, still teaches in the Sunday school that has been her field of labour for threescore years and ten. Though in her 86th year she still holds the interest of the class she has taught for the past ten years.

A unique ceremony at sea took place on the recent voyage of the C. P. R. S.S. *Montcalm*, from England to Montreal, when no less than five christenings took place at the same time. The children, aged from eight months to seven years, were all members of the family of a passenger returning to Browning, Sask., from a visit to England. The Rev. R. Hodgson, who is on his way back to the Samoan Islands from England, performed the ceremony.

This autumn has witnessed a steady growth of interest in the work among our Church students at Toronto University. The Brotherhood of St. Andrew is doing everything possible to stimulate activity in this work. Special efforts on the part of local parish churches are receiving support from Trinity and Wycliffe Chapters within the University, and gatherings of students within the college precincts are being encouraged. The survey of the students in the faculties of Arts, Medicine, Science, Dentistry, and in the School of Law is practically complete, and the personal work is under way to get the men attached to some Toronto parish church.

#### SOCIETY OF THE NAZARENE MISSION

BEGINNING Sunday, November 4th, and lasting through the 9th, the Society of the Nazarene held a Mission of Healing in St. George's Church, New Orleans, La. The missionary was the Director of the Society, the Rev. A. J. Gayner Banks, of Asheville, N. C. Six clergymen assisted, and several others attended the services.

Between four and five hundred people attended every night, and, at the closing service, eighty-five people testified to complete or partial healing. As a result of the Mission, a guild of the Society is to be organized at St. George's, and the inter-parochial guild, which has existed for four years, has been greatly strengthened and increased numerically. Many of those attending testified to a great spiritual uplift.

An noticeable feature of the Mission was the number of men attending the services, many returning again and again. A number of people who had gone into Christian Science have been brought back to the Church. Great emphasis was laid on Church loyalty, and on sacramental healing, and the whole work of healing was shown to be a part of the Church's Apostolic ministry.

The Mission closed with a service of thanksgiving.

## Multiple Service Held for Massachusetts School Union

### Community Thanksgiving Service— Home Co-operation — Advent's Three Anniversaries

The Living Church News Bureau }  
Boston, December 3, 1923 }

A NEW departure was made in the annual meeting of the Church School Union at the Cathedral on Saturday. Instead of one or two services, which would be of help to a limited number interested in one problem of the Church school, an entire day with nearly two score services and conferences was planned, so that any officer or teacher, godparent or parent in the diocese would find something of interest and of direct help.

Dean Rousmaniere officiated at the corporate communion at the beginning of the day, assisted by the Rev. John W. Suter, Jr., Secretary of Religious Education for the diocese.

Following this service, five open meetings began on the ground floor room of the Cathedral. The commission on teachers discussed the methods of obtaining new teachers for the work of religious education, and the best means for instruction and keeping the teachers adequate for the task. The commission on boys took up the problem of boys' clubs, the best ways of organizing them and rehearsed the observations of club leaders on what line of conduct had proved most successful, both from the point of view of maintaining interest and enthusiasm and from effecting improvements among the younger members. The commission on the Church School Service League considered means for advancing the interests of the league, enlarging the membership and obtaining more coöperation among the various branches, so that assistance may be given between members of one part of the diocese to those in another. The commission on pageantry heard the accounts of pageants which have been given in the diocese during the past year, as well as decorations which are not only cheap and easy to make, but effective. A commission of parents discussed the best steps to take in order to engender the proper Christian spirit for religious education.

In the afternoon addresses were given by the Rev. Fleming James on The Teacher's Library, and by the Rev. John W. Suter, Jr., on What is a Teacher?

In the evening, Bishop Slattery spoke at the supper given in honor of the first annual reunion of the Massachusetts delegates to the Provincial Conference at St. Paul's School, at Concord, N. H.

#### BOSTON THANKSGIVING SERVICE

It is estimated that 2,000 were in attendance at the special Thanksgiving Day service at Symphony Hall under the auspices of the Boston Federation of Churches. Bishop Slattery preached the sermon, and clergymen, representing many Communions, participated in this Thanksgiving service. The occasion gave rise to many expressions, both by laymen and clergymen, that the time is not far distant when religion will have for its greatest achievement the unity of the peoples of the earth for common ideals and for universal peace. This community service was quite impressive.

#### HOME CO-OPERATION

The Rev. Dr. William E. Gardner has written something of more than parochial interest to the rector of Emmanuel Church, Braintree. Dr. Gardner founded the mission which has grown into a church in Braintree, the Rev. John C. Poland, rector. The letter contains the following:

"I want to compliment you on the emphasis you are making in closer coöperation between the Parish school and the homes. There is nothing more important to our national life than for mothers and fathers to realize that *children* will not value religious education unless *parents* show their value of it. And parents cannot show their value of it in any better way than in impressing the child that he must be *on time, learn one thing in the Church school which he will tell his parents every Sunday, and do his homework faithfully.*

"Will you give my very affectionate regards to all my friends in the parish, and tell them that I hope sometime they will let me come and look at them face to face?"

#### ADVENT'S THREE ANNIVERSARIES

Three anniversaries in one were observed by the members of the Church of the Advent parish yesterday. It was the seventy-ninth anniversary of the founding of the parish, the twenty-ninth anniversary of the consecration of the church, and the twenty-first anniversary of the Rev. Dr. William Harmon van Allen's rectorate. The morning preacher was the Rev. Frank M. Clendenin, D.D., of New

York, who had preached at Dr. van Allen's institution. Fr. Robertson preached at the afternoon service when Solemn Evensong for the first time this season was sung, with an anthem and solemn procession. Dr. van Allen preached at the Mission in the evening.

#### NEWS NOTES

St. Mary's Church, Newton Lower Falls, is this week holding a series of Advent Conferences and Addresses, from December 2d to December 9th, inclusive, in charge of the Rev. McVeigh Harrison, O.H.C., assisted by lay-brother Edwards, S.S.J.E.

The Young People's Fellowship is making great headway in Massachusetts. Many new parishes this past fall have begun some special work for the young people. As one Massachusetts rector recently expressed it, "The Young People's Fellowship is one of the few organizations in my parish that stands on its own feet, and does not require constantly to be supported by the rector." The Rev. Howard K. Bartow, rector of Christ Church, Quincy, made the following spicy announcement yesterday about a young people's movement in his parish:

"We are to begin an experiment Sunday afternoon. Just going to try it for a bit. From 5:00 to 7:00 P.M. the open fires will be burning on the fireplaces in the parish house, tea and crackers and cheese will be served for ten cents per person, and you may sit around and talk with friends, meet new friends, or you may read magazines, or those who want to sing may sing. Just a happy time for all young people from seventeen years old and up. Come and see if you like it."

RALPH M. HARPER.

## Strong Evangelistic Note Struck at New York Bishop's Meeting

### Annual Meeting of World Alliance —St. Thomas' Centenary—General News Notes

The Living Church News Bureau }  
New York, Dec. 1, 1923 }

ONE "Episcopalian myth" was dispipated at the Bishop's Meeting in Carnegie Hall on Monday night, November 26th. "Amen, brother," punctuated the address of the Hon. James J. Davis, U. S. Secretary of Labor, as he made a fervent plea for a revival of religion, using the well-known formula, "the old-time religion is good enough for me," as the key-note of his remarks. This called forth more than the vocal approval of one evident and apparently fervid Fundamentalist. It brought generous applause from the pit if not from the boxes, proving that Churchmen can express their religious devotion in terms of emotion upon occasion.

Mr. Davis' address was, as Bishop Manning said, "the expression of a public man's confession of faith, and as such, it was a most reassuring message from our government at Washington."

Carnegie Hall was filled with Church people from all over the Diocese for the annual Bishop's Meeting, sponsored by the Church Club of New York. Mr. Henry Goddard Leach, president of the Club, was temporary chairman. He declared that the Club was "the right hand of the Bishop in all the religious, social,

and economic undertakings of the Diocese." After Bishop Lloyd had read the Scripture lesson, and Bishop Shipman had offered prayer, Bishop Manning took charge of the meeting and introduced the speakers.

Judge Augustus Hand presented the first topic: Where does New York stand in the Nation-wide Campaign? Judge Hand proclaimed himself a rather recent convert to the Church's Program. He said that most people were "piously content with things as they had been and looked upon religion too much as a nervous sedative for more or less personal use and too little as a prescription for world sickness." He asserted that the diocese could easily raise its quota of \$680,040, if every member would give only 10 cents a week, or about \$5 a year.

The Rev. Dr. Reifsnider, president of St. Paul's University, and Suffragan Bishop elect of Tokyo, presented The Call to the Church from Japan, and gave a thrilling account of his experiences in the stricken city during the earthquake and fire. He asserted that the splendid work of American Christians and of Red Cross workers had completely convinced the Japanese of the sincerity and unselfishness of the United States, and that they were satisfied that the barriers to Japanese immigration were economic and not racial. The old footing of friendship was now restored and Japan would never forget the love and sympathy of America in its hour of need.

Secretary Davis made an impassioned appeal for a revival of the old time religion as the only hope of the world. He deprecated the attempt to "modernize God" and pleaded for an additional "R" to be added to "the three R's"—viz: "Religion." Mr. Davis showed an unusual familiarity with the words of Scripture, quoting continually from the Bible to illustrate his points. He concluded his address in the way that President Harding did when dedicating the tomb of the "Unknown Warrior," by asking the audience to rise and repeat the Lord's Prayer with him, which it did with fervent reverence.

General Ballington Booth, head of the Volunteers of America, speaking on What the Cathedral means to New York and to the Country, evidently felt that he "belonged" in such a gathering, for his first words were addressed to "my fellow Episcopalians." He said "I want to see the Cathedral completed in all its magnificent beauty and grandeur as a visible witness to our faith in God and spiritual realities." The General was in hearty sympathy with the Bishop's purpose to make the Cathedral "a great missionary agency of service to all people." He rejoiced to remember that in it the Gospel was proclaimed in many foreign languages to multitudes and that it was free to all. He said, with deep sincerity and great emphasis, that the Episcopal Church was "among the most progressive religious forces in the land and that there was no limit to her future if she would awake to her opportunities." The Cathedral was destined to give, he said, "an impelling interpretation to the Gospel in the great city of New York."

Bishop Manning summed up the impressions of the evening in a very vigorous speech, in which he pledged himself to give every ounce of his strength to the great task of "proclaiming the Gospel of a personal faith in our Lord Jesus Christ as the one supreme need of the individual and of the world." He announced that a generous but anonymous layman had promised to give \$5,000 annually during his lifetime for the upkeep of Synod Hall, and would give an endowment of \$100,000 to perpetuate its usefulness. He also said that he hoped to revive the Archdeaconry system in the diocese, and to establish a Diocesan paper. There were, he continued, 180 parishes on the Honor Roll of the Nationwide Campaign, and hoped there would soon be many more added to that list. He repeated his desire that the Cathedral should be at once completed and promised that it should be a real "House of Prayer for all people." He hoped it would be built, not by the few gifts of the wealthy but by the offerings of the many so that it should be "the Church of the people, built by the people, and used for the people."

#### ANNUAL MEETING OF WORLD ALLIANCE

"The Church cooperating across national borders" was the subject of the session of the annual meeting of the American Branch of the World Alliance held in Philadelphia, November 14th. Church representatives from eighteen different nations spoke. The Rev. T. G. Brierley Kay, of London, England, brought personal greetings from the Archbishop of Canterbury, who is the official President of the World Alliance for Promoting International Friendship through the Churches with national branches in twenty-five countries. The Rev. Mr. Kay made this tribute to our

country: "You in America have brought to Christianity a freshness with your creative genius which is so significant for the brotherhood of mankind."

Raymond E. Cole of New York represented America. He is affiliated with the staff of the City Mission. In his address he outlined an international program of cooperation to conserve to the Church those migrating from one country to another. He told of the great influx of immigrants through our ports during the past five months, especially Anglicans. "The present quota law favors immigration from the northern countries of Europe. During the past fiscal year, out of an annual quota of 357,000, there came from the dominant Protestant countries of Europe 220,000. Our Society, through a cooperative arrangement, sends the names of those of Anglican faith to local churches for visitation, welcome, and ministrations. In one month alone names were sent to 178 different communities throughout the United States. Thus, Church people from foreign lands are served and conserved to the faith. Plans have been perfected to correlate this work definitely with Churches in Great Britain and the Continent."

"You hear a great deal about the failure of Christianity here in America," said Dr. Y. Y. Tsu, representing China. "As a matter of fact Christianity has succeeded well here in your country. Some of you are of the impulsive hot-blooded Caucasian race. Christianity, which came out of the East, has civilized and stimulated you to many kinds of service for mankind. Herein is one of the greatest of all Christian victories. The Orient is watching America. You have made right stronger than might. Your Churches are cooperating across national borders; your Churches are cooperating in foreign lands."

#### ST. THOMAS' CENTENARY

St. Thomas' Church is just beginning its centenary celebration. On Sunday next Bishop Manning will preach at the morning service. In the afternoon all the organizations and the congregations of the church and the chapel, with the combined choirs, will attend a festival service, and there will be an organ recital in the evening. On Monday night the parish reception will be held in the guild hall. The commemoration dinner will take place on Tuesday evening at the Hotel Plaza. The Rev. Dr. Stires, the rector, will deliver a lecture, on Wednesday afternoon, on the significance of the reredos and woodcarvings, and will outline plans for completing the program of interior decoration. On Thursday morning, the Rev. Dr. E. Clowes Chorley, historiographer of the Diocese, will tell the history of St. Thomas'. This will be followed by a luncheon, to which all the clergy of the diocese are invited. Dr. Tertius Noble, organist, will conduct a sacred recital on Friday evening, at which Mr. Lynwood Farnam will be the organist, and the choir will sing. On Saturday afternoon the topic of The Church in the City, in the Nation, and in the World will be discussed. The rector will preach a special sermon on Sunday morning, December 9th, on the subject Looking Forward.

A busy and eventful week, of great interest to many more than the people of St. Thomas'. This splendid parish holds a unique position in the city, and under the inspiring leadership of the Rev. Dr. Stires has made itself indispensable. It

uses its rare opportunities to the utmost and its generosity reaches far beyond its own limits. Prosperity and success have spoiled neither its rector nor its people, who are ever mindful of the truth: "to whom much is given, of them much is required." St. Thomas' is one of the few parishes which spends more on others than on itself—a rare and precious record, which entitles it to rejoice in its hundred years of usefulness and to look forward to many more such anniversaries. The city and the diocese rejoice with St. Thomas' most heartily and sincerely.

#### GENERAL NEWS NOTES

On Thanksgiving Day the old parish of St. Mary, Manhattanville, 101 Lawrence St., began the celebration of its centenary. Bishop Manning was the special preacher. The offering was divided between the Japan Emergency Fund and the parish endowment.

Lynwood Farnam is giving a series of organ recitals in the Church of the Holy Communion, West 20th St., and 6th Ave. The recitals will continue until the end of February. They are being given every Monday evening at 8:15.

The Choir of the Russian Cathedral gave a sacred recital at St. Mark's-in-the-Bouwerie on the afternoon of Advent Sunday at four o'clock. The Very Rev. Peter I. Popoff conducted the music.

Bishop Manning has asked the Diocesan Social Service Commission to investigate and report to him on the character of certain plays now running, which have been complained of for their indecency and suggestiveness. There are quite a number of such plays, and the Commission will be busy for some time holding its inquest.

On the afternoon of the Sunday next before Advent, twenty-six patriotic and charitable societies joined in a great service in the Cathedral. Bishop Manning preached. He asserted that there was no cause for needless alarm in present conditions. There was, he said, a strong wave of deep religious feeling sweeping over the country today, from which much could be expected to counteract the peril and pessimism that distress so many. He stressed, as he always does, the need for personal faith in Jesus Christ, on the part of individuals and of society in general.

The Rev. G. A. Studdert Kennedy will speak at the luncheon of the New York Churchman's Association on Monday next.

The Clergy Club of New York will entertain at luncheon at the Hotel Astor, next Monday, Mr. William Hodge and his entire company, now presenting Mr. Hodge's own play, *For All of Us*, at the 49th Street Theater. At the luncheon will also be Mr. Alpheus Geer, of the Marshall Stillman Foundation, which specializes in the reclamation of gunmen. Several of Mr. Geer's converts will be present and relate their experiences. The Social Service Commission will not need to visit this play!

FREDERIC B. HODGINS.

#### CHURCH MISSION TO THE DEAF

THE REV. OLIVER J. WHILDIN, Missionary to the Deaf in the Diocese of Maryland, was re-elected Secretary of the Society for the Promotion of Church Work among the Deaf at a meeting of the Deaf-mute Missionaries of the Third Province held in Washington, D. C. on November 21, 1923. The Rev. Mr. Whildin has held the office of Secretary of the Society continuously since he founded it about ten years ago.

## Pennsylvania Exceeds Quota for the Japanese Relief Fund

Junior Church and School—Rector  
Instituted—Doctor Motoda

The Living Church News Bureau }  
Philadelphia, Nov. 30, 1923 }

**A** N NOUNCEMENT was made by Bishop Garland that contributions by the Church people of the Diocese of Pennsylvania towards the \$500,000 Emergency Relief Fund for Japan, being raised by the whole American Church, have exceeded the \$50,000 which the Diocese of Pennsylvania pledged itself to raise. The diocesan total has reached \$51,308.

### JUNIOR CHURCH AND SCHOOL

A Church service adapted to meet the needs of the junior members of the parish in St. John's Church, Landsdowne, is held every Sunday morning. Teachers, pupils, and parents are delighted with the success of the new plan. It is the best possible way to cultivate in children the spirit of worship and to instruct them in the use of the Prayer Book. Under competent leadership they will be taught to sing the canticles, and the best hymn tunes. There is already a noticeable improvement in the singing. The service lasts thirty minutes, and includes a brief address by the rector, the Rev. Charles E.

Tuke, D.D. Following the service the pupils are divided into classes for regular instruction in the Christian Nurture Series.

### RECTOR INSTITUTED

The Rev. William J. Hawthorne was instituted as rector of St. Luke's Church, last Sunday morning by the Rev. N. V. P. Levis, Dean of the Convocation of North Philadelphia, and rector of the Church of the Incarnation. Mr. Hawthorne, who is a native of Philadelphia, recently resigned his rectorship of St. Peter's Church, Akron, Ohio, to accept a call to St. Luke's Kensington, succeeding the Rev. Perry G. M. Austin. On Monday night there was a parish meeting at St. Luke's, at which the speaker was Reynolds D. Brown, Executive Secretary of the Diocese.

### DR. MOTODA

The Rev. J. S. Motoda, D.D., who is to be consecrated this month as the first Japanese Bishop for the Church in Japan, received his degree of Doctor of Philosophy from the University of Pennsylvania, and his degree of Doctor of Divinity from the Philadelphia Divinity School. He was ordained to the priesthood in the Church of The Saviour, West Philadelphia, by Bishop Whitaker in 1896.

FREDERICK E. SEYMOUR.

these 12,000 families was received from more than one source.

Besides serving as a means of letting one person know whether some other is planning to furnish Christmas cheer to the same family, the Christmas Bureau is a source from which the names of families needing to have Christmas cheer provided for them may be obtained. Names are secured only from social agencies in contact with the families and aware of their needs. Indication of the specific gifts desirable is given along with the name of the family. Use of the Christmas Bureau, therefore, promotes giving with broader understanding of a family's needs.

Elizabeth A. Hughes is the 1923 Secretary of the Christmas Bureau. The cards for use in clearing with the Bureau may be obtained from her.

### BISHOP ANDERSON'S ILLNESS

Considerable anxiety for the Bishop of the Diocese has been felt during the last two weeks because of the likelihood of his undergoing another operation. The Bishop has been at St. Luke's Hospital under observation there, and it is announced that he is planning to go to the Mayo Hospital at Rochester, Minn., for examination as to whether a third operation is necessary. The Bishop hopes, as do all his people, that another operation will not be necessary, but he feels that it is advisable to take due precaution. He underwent the last operation in France. The prayers of his many friends and of Church people throughout the land will be made for his good recovery.

### THE WESTERN SEMINARY CAMPAIGN

The campaign for the Western Seminary goes steadily on. A group of forty leading clergymen and laymen met last Monday, November 26th, at the Midday Club, Bishop Anderson presiding. Among the speakers present, who pledged their cooperation in the campaign, were Bishop Longley, Dean De Witt, the Rev. Dr. N. O. Hutton, the Rev. F. S. Fleming, the Rev. Arthur Rogers, and Mr. Angus Hibbard.

The next business of the campaign is to seek large gifts from men of wealth, here and afield. Among the members of a committee appointed for this special work is Mr. George A. McKinlock. Mr. McKinlock is a large donor towards the purchase of the campus of nine acres, on which Northwestern University will build its professional schools on the lake front of Chicago.

### DEATH OF SISTER JANET, C.S.M.

Sister Janet, C.S.M., whose death occurred November 5th, was one of the best beloved of the Sisters of the Community of St. Mary, beloved especially by those who were associated with her in the work at the old Mission House, adjoining the Cathedral. She had not been well for some years, and, since May, had been at the Home in Chicago, but had gone out to Elmhurst just ten days before her death. The end came suddenly, though it was not unexpected. Her friends are thankful that she was spared any time of helplessness or suffering, and that the last days could be spent in the country, for which she had longed.

Sister Janet will be deeply missed by the many who had known and loved her, and whose lives she had touched.

The body was brought to the chapel at Kenosha on November 7th, where there was a sung Requiem, the Rev. C. L. Street celebrating, assisted by the Rev. F. S. Fleming and the Rev. K. O. Crosby.

## Chicago Clergymen Hear an Expert on Church Publicity

A Christmas Clearing House—  
Bishop Anderson's Illness—The  
Western Seminary Campaign

The Living Church News Bureau }  
Chicago, December 1, 1923 }

**T**HE Rev. Dr. W. B. Norton, a Methodist clergyman, is the religious editor of the *Chicago Tribune*, and a well known figure at gatherings of Chicago Church clergymen. Dr. Norton was the chief speaker on the subject of Publicity at a meeting of the Round Table on Monday morning, November 26th. Speaking as a minister to ministers, Dr. Norton divided the clergy into three classes: the Unaware, a class that does not appreciate the function of the daily newspaper in relation to religious life and work; the Critics, the class that is always checking against the press; and the Fair-minded. Just as this country had to learn the need and the advantage of a right kind of publicity in the great campaigns for the Liberty Loans so the Church public has to learn the need and the profit of a right "selling of the Gospel" by publicity in the national daily press.

Dr. Norton, who attended the last General Convention in Portland as the *Tribune's* representative, spoke very highly of the publicity department of the Church there. He said it was one of the best organized and best working systems of publicity that he had seen. Among the religious papers that he commended for their excellent practice in displaying news in an attractive form, was THE LIVING CHURCH. He made some helpful suggestions to the clergy in their attitude to the press, asking that they have

an altruistic idea of publicity instead of a selfish one; that they have a sense of the great service the press is accomplishing, and that they therefore should treat the reporter as the accredited representative of a great institution.

The Rev. Walworth Tyng, of Changsha, China, who is home on furlough, spoke briefly of his work there. Mr. Tyng was the preacher at the morning service at Trinity, Highland Park, on Sunday, November 25th.

### A CHRISTMAS CLEARING HOUSE

The Chicago Council of Social Agencies announces the opening of a Christmas Bureau in its Social Service Exchange, Room 425, Neehn Bldg., 308 North Michigan Avenue. This is the fifth year the Council has conducted a clearing house for Christmas giving.

In the light of past experience the Council believes that the Christmas Bureau performs a needed service at the holiday season. Unwise, indiscriminate giving at Christmas time, as at any other time, is likely to have undesirable effects; resources are limited even at Christmas time, and needless expenditures in one place may make impossible the relief of genuine want in another. Use of the Christmas Bureau helps to insure that one family does not suffer complete lack, while another endures embarrassing abundance of gifts.

In 1922, about 200 agencies, lodges, societies, clubs, business firms, or churches, used the Christmas Bureau to clear the names of nearly 12,000 families; many philanthropic individuals not affiliated directly with any organization in extending Christmas cheer, also used it. The name of about one in every three of

Bishop Griswold and Bishop Webb were both present, Bishop Webb taking the services at the grave.

How true is it that the works of the blessed dead do follow them! We have written of the dinner held by the Church Social Workers of Chicago at the Brownleigh Club, on November 20th. For four years these workers have been entertained at dinner in the spring and in the fall. The dinners were started by Sister Janet at the Mission House, and have been continued at Chase House. At the dinner in the spring of 1923, the social workers decided to organize themselves into a permanent group, to be known as the Diocesan Guild of Social Workers. The Guild placed itself under the direction of the Social Service Department, of the Bishop, and Council.

#### CONFERENCE OF LAYMEN

Under the auspices of the Department of Ways and Means and the Zone Captains, a conference of laymen was held at the Central Y. M. C. A., on Saturday, November 24th. Over fifty men were present, including a few of the clergy. Bishop Anderson presided, and made a short address on Team Play in the Diocese. Other addresses were made by the Rev. E. A. Gerhard on Coöperation; the Rev. G. H. Thomas, on the Parish Program and the Big Program; and Mr. George A. Mason, on The Need of United Team Play.

The purpose of the meeting was to give a final impetus to the work of securing pledges in the Every Member Canvass, in which the parishes are very generally taking part.

#### GIRLS' FRIENDLY SOCIETY

The annual meeting of the Girls' Friendly Society in the Diocese, was held at the Church of the Epiphany, on the afternoon and evening of November 20th. Reports from the six departments were most gratifying and encouraging. The G. F. S. Holiday House is now self-

supporting, as well as the Lodge, and the endowed bed in St. Luke's Hospital has ministered to many.

Mrs. Robert Gregory reported the legislative proceedings of the National Council, and Miss Flora Sherman reported the members' program.

#### GENERAL NEWS ITEMS

For some time the rectory of St. Andrew's, Farm Ridge, which is under the care of the rector of Christ Church, Streator, the Rev. Norman B. Quigg, has been vacant, and it was decided to convert the rectory into a parish house. This has been done, the whole building having been raised, new foundations put in, and partitions removed, providing for a dining room, a larger kitchen, and an auditorium. The work at St. Andrew's is flourishing, and is a center of rural Church work. St. Andrew's was one of the first missions established by Bishop Chase.

Because of his illness, Bishop Ferris, Suffragan of Western New York, will be unable to conduct the retreat planned to be held by him for the clergy of this diocese the week before Lent. An effort is being made to have some one else take the retreat.

All Saints' Church, Ravenswood, has within the last three months, been completely redecorated, and now presents an interior of an unusually pleasing effect. The sanctuary has received a Byzantine treatment in gold leaf, and the choir and the nave, finished in a dark tan. The congregation were able, on the Sunday next before Advent, to hold all of the services in the church. At this time the new memorial organ was blessed and used in an organ recital by Mr. Walter Keller. There was a corporate communion of the parish at the early service. This date marked the completion of two years of service by the present rector, the Rev. F. E. Bernard. H. B. GWYN.

Five years of experience and observation have given time to crystalize thought, and the conviction and definiteness of opinion expressed at the meeting was remarkable.

In general terms the points agreed on may be summed up as follows: first, that the association must stand for service, and, if it is to live, its members must be called on to give service. Fellowship, fraternity, interest, zeal will follow, but the beginning must be made along the lines of service. Second, the organization must be fundamentally diocesan. Not only is the diocesan conscience the thing most in need of awakening, but it is impossible for a central group of laymen to have any success in arousing a sense of responsibility among the laymen in a parish. A central organization can have an effect in the diocese, but only the men of the parish can do anything within the parish. When several men in any parish have been stirred to service in the diocese, it is possible and may be expedient for them to form a parish branch for extending the spirit of service into the parish, but a parish organization must have a parish origin and cannot be imposed upon a parish by a diocesan organization.

There is still one point undecided in the minds of the Executive Committee of the Laymen's Service Association. Shall the central organization be allowed to grow slowly as its worth becomes apparent? Or shall there be active propaganda to secure members? The answer is for the future to decide.

#### DRIVE FOR NATIONAL CATHEDRAL

Several meetings were held during the week preliminary to the general drive for building the National Cathedral. The campaign will begin in Washington on December 14th under the leadership of John Hays Hammond, local chairman, assisted by Rear Admiral Cary T. Grayson, and the Hon. J. Mayhew Wainwright, as vice-chairmen. The national chairman is Senator George Wharton Pepper, and the national treasurer is the Secretary of Treasury, Andrew W. Mellon. A large number of laymen gathered at luncheon at the City Club on Friday and listened to the pleadings of Bishop Freeman for the speedy construction of "a witness for Christ in the Capital of the Nation." A local committee, headed by Newbold Noyes, will be organized to solicit funds with which to build the central tower and transept, which is to be Washington's contribution to the edifice. The Bishop prophesies that Washington's support for the Cathedral project will set the pace for the support of the nation.

#### B. S. A.—D. O. K. SERVICE

The annual preparation service of the Brotherhood of St. Andrew and Daughters of the King was held on the night before the First Sunday in Advent in All Saints' Church, Chevy Chase, Md. The Rev. Henry Teller Cocke, the rector, preached the sermon. Corporate communions of the organizations were held in the various parishes on Sunday morning. The most noticeable feature of the preparation service was the number of boys present, members of the Junior Brotherhood. Several parishes have strong chapters of Seniors, while the parish branches of the Juniors are comparatively weak. But in diocesan organization, the Junior Local Assembly is more active than the Senior, and under the leadership of its new president, Mr. Thomas G. Spence, secretary to Bishop Freeman, is planning a considerable extension of its influence.

## Washington Laymen's Service Association Strengthens Organization

### Drive for National Cathedral— B. S. A.—D. O. K. Service

The Living Church News Bureau }  
Washington, December 1, 1923 }

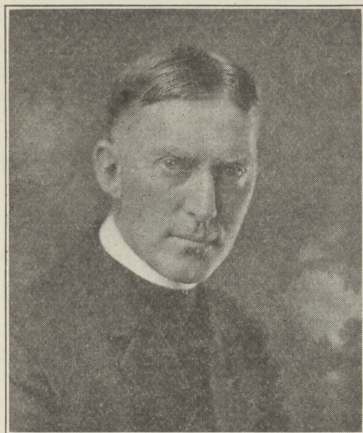
**A** REMARKABLE meeting, of which the effects are apt to be far-reaching in the Diocese of Washington, was held early this week when the Executive Committee of the Laymen's Service Association met in special session to consider the question of revising the constitution of that organization.

For five years, the laymen of Washington have been seeking so to organize that effective work of a worth-while nature could be accomplished by the willing men of the Diocese. At first the association consisted of a federation of parish branches. A professional organizer was engaged to go around from parish to parish and persuade the rector to call a meeting of the men of his parish, to whom the plan of organization was explained. Experience showed that the plan was successful only in those parishes where the rector entered the spirit of the organization. In other parishes, especially in those in which the rector disliked the idea of lay initiative, the branch soon disbanded because there was

not anything of interest to hold the men together.

Eighteen months ago, a new administration came in and a complete reorganization was effected. The old constitution was laid away as an interesting document, an executive committee was formed of representatives of active parishes, and the idea of a federation of branches was discarded for that of a central group. In place of a constitution, the association is now run partly on precedent and partly on the expedience of the moment. Under the very energetic president, who assumed office last May, the Association has been most active in responding to the call of the Bishop for service of several sorts.

But the question of a constitution was again raised by one of the few remaining branches, and this question was thoroughly discussed by the Committee. Among those present were some of the original founders. There were also men who had been drawn into the organization more recently by seeing its good work and desiring to participate. Others had been active only last May. Every man present had an opportunity to express his opinion, and did so. For the first time since its birth, there was substantial agreement on nearly every point.



THE REV. E. M. CROSS  
Bishop-Elect of Spokane

**BISHOP KNIGHT INSTALLED**

(BY TELEGRAPH)

THE RT. REV. ALBION WILLIAMSON KNIGHT, D.D., was installed as Bishop Coadjutor of the Diocese of New Jersey, in Christ Pro-Cathedral, Trenton, by the Rt. Rev. Paul Matthews, D.D., Bishop of the Diocese, Monday, December 3d. The Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, was the special preacher for the occasion.

**BISHOP FERRANDO SAILS FOR PONCE**

THE RT. REV. MANUEL FERRANDO, recently elected Suffragan Bishop of Porto Rico, sailed on Saturday, November 24th, from New York by the steamship *San Lorenzo*, for Ponce, to assume his new responsibilities.

Bishop Ferrando is no stranger in any part of the island. He has labored there for twenty-five years as an independent missionary. His consecration as Bishop, and election as Suffragan to Bishop Colmore, together with the record of his personal work in creating a religious organization with 2,000 members, now become communicants of the Church, make one of the memorial chronicles of mission achievement. Bishop Ferrando's previous activities centered at Quebrada Limon, and have extended to fourteen other mountain communities. Several schools, a deaconess Training School, and a Seminary for the training of candidates for Holy Orders and for mission workers, are among institutions now transferred to our work in Porto Rico. From Ponce as headquarters, Bishop Ferrando will labor particularly among the native population.

**ECCLESIASTICAL AUTHORITY OF SPRINGFIELD**

THE STANDING COMMITTEE, upon the death of Bishop Sherwood, becomes the Ecclesiastical Authority of the Diocese, until the election and consecration of a new bishop. All communications for the Ecclesiastical Authority of the Diocese of Springfield, should be addressed to the Ven. John Chanler White, Secretary, 602 South Glenwood Ave., Springfield, Ill.

**BISHOP GUERRY RECOVERING**

THERE IS much rejoicing in the Diocese of South Carolina, because of encouraging reports, recently made concerning the health of Bishop Guerry, who is at present in a hospital at Columbia,

convalescing from a minor operation. It is reported that the seat of the trouble has been found and removed, and that the Bishop will soon be able to return to his usual active leadership in the work of the Diocese.

**SLATTERY-LAWRENCE**

MISS SARAH LAWRENCE, daughter of Bishop and Mrs. William Lawrence, and the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Coadjutor of Massachusetts, were quietly married November 19th, just before noon, in St. Paul's Cathedral, Boston. The ceremony was performed in the presence of the immediate members of the family, Bishop Lawrence and Dean Rousmaniere officiating. Immediately following the ceremony, Bishop and Mrs. Slattery started away on a wedding trip, and will return in time for the Bishop to resume his diocesan appointments, beginning with the Advent season. No marriage announcements are to be sent out. Bishop and Mrs. Slattery will make their home at 290 Marlboro Street, which has been the Bishop's residence since he assumed his coadjutorship a little more than a year ago.

**TO ORDAIN FOR EASTERN ORTHODOX**

THE *Christian East* states:

"The Bishop of Johannesburg writes that he has been asked by the authorities of the Orthodox Church to ordain a deacon for them, and that, subject to the approval of the Archbishops of Canterbury and Cape Town, he proposes to comply with the request. This is a striking consequence of the recognition of the validity of Anglican Ordinations, and is a step in advance of the ministration of the sacraments, increasingly frequent in the Colonies and America, of Anglican priests to Orthodox laity."

**REPORT OF COMMISSION ON EASTERN ORTHODOX CHURCHES**

THE COMMISSION to Confer with the Eastern Orthodox Churches and the Old Catholics reported at the recent special session of the House of Bishops, through the Bishop of Harrisburg, their chairman, stating that Bishop Darlington had brought with him from the Patriarch of Jerusalem, on his return from a trip made on behalf of the Commission, a copy of the letter of recognition given by the Patriarch of Jerusalem to the validity of Anglican Orders in almost the same terms as those used by the Patriarch of Constantinople, which document had been delivered to Bishop Gailor, as president of the National Council, along with a certificate of membership of the latter in the Order of the Holy Selpulchre. The report stated that Bishop B. D. Tucker and Bishop Jett having resigned from the Commission on account of distance from the place of meeting in New York and many pressing diocesan duties, Bishops Lines, Gravatt, St. George Tucker, Longley, and Cook have accepted election to the Commission. At the instance of the Commission, the House of Bishops adopted resolutions transmitting their love and sympathy to the Patriarch Meletios, now in retirement at Mount Athos, and to the Patriarch Tikhon of Russia; reaffirming the principles that our Church should not rebaptize or reconfirm members of the Orthodox Church who come to us; approving the appeal of the Patriarch of Jerusalem for financial aid

**AMERICAN CHURCH MONTHLY**

Selden Peabody Delany, D.D., Editor

December, 1923 Vol. XIV, No. 4  
Subs. \$3.00. Single Copies 25 cts.

**EDITORIAL COMMENT**

Shall We Close the City Churches?  
—Two Classes of Clergy—Dr. Simpson on Modernist Christology—Bishop Gore on the Meaning of Validity—Tendencies in English Prayer Book Revision—Episcopal Courtesy—Soviet Russia and the Church.

**THE EUCHARIST AS THE CENTER OF UNITY**

Ralph Adams Cram

**THE EUCHARIST IN ST. PAUL**

Francis J. Hall

**RITUALISM**

F. J. Foakes Jackson

**THE CHURCH AND DEMOCRACY**

Kenneth R. Forbes

**THE ANGELICAL DOCTOR'S DEVOTION**

George P. Christian

**IF COLLEGE KILLS OUR FAITH: WHY IS IT?**

Elizabeth Barker

**BOOK REVIEWS**

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to save the Holy Places of the Holy Land from being sold. The House also adopted a resolution, on the motion of the Bishop of Fond du Lac, that "the decisions of the Ancient Patriarchs on Anglican Orders be added to the report of our Commission on the Eastern Orthodox Church and Old Catholics, and incorporated in our minutes."

#### IN INTEREST OF A WORLD COURT

REPRESENTATIVES of thirteen American religious national bodies and of the Federal Council of Churches, were received by President Coolidge on November 21st, in order that they might present a petition on behalf of a large number of religious leaders and of official bodies, asking for the participation of the United States in the World Court. In addition to the presentation of this petition, with remarks by a number of influential men, Bishop Freeman presented the action taken by the House of Bishops at its recent session in Dallas, and Bishop Alexander Mann, that of the Synod of the Province of Washington. The same memorial had been presented an hour previously to Secretary of State Hughes, together with a statement approving his efforts to bring about an economic conference, to examine into the financial conditions of Germany, and a document adopted by the Administrative Committee of the Federal Council of Churches, stating the belief that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. Under the custom regulating such interviews, neither the reply of the President nor of Secretary Hughes can be given. Dr. Macfarland, however, expressed the view that the conference with the two national leaders had been very satisfactory.

Among prominent Churchmen signing the statement, concerning American membership in the Permanent Court of International Justice, were Bishops Anderson, Atwood, Bliss, Brewster, Burleson, Burton, Capers, Darlington, Faber, Fox, Green, Graves, Griswold, Hall, F. F. Johnson, J. S. Johnston, Knight, McCormick, C. Mann (South Florida), A. Mann (Pittsburgh), Matthews, Moulton, Nelson, Nichols, Oldham, Parker, Reese, Slattey, Stearly, Temple, Thomson, B. D. Tucker, Tyler, Ward, Webb, Weller, Woodcock, Wells; and a number of distinguished presbyters and laymen.

#### UNIQUE SERIES OF MISSIONS

IN OCTOBER and November, the Rev. Julius A. Schaad, National Missioner, conducted a unique series of Mission services and conferences in the Diocese of Tennessee. There was an eight-day preaching Mission in each of the three Convocations of the Diocese, held in St. Luke's Church, Cleveland, in Grace Church, Memphis (this being a city-wide mission, with all the local parishes co-operating), and in St. Peter's Church, Columbia. Bishop Maxon had arranged that the several convocations should hold their fall sessions at these churches during the Mission periods, and Mr. Schaad gave in each a most illuminating presentation of the Church's Program, and also

addressed the members of the Auxiliary and other women's organizations, that were holding convocational meetings at the same time. He also conducted for the clergy of each convocation, a "clinical conference" on the holding of preaching Missions.

The sessions of the convocations were the best attended in years. Every priest of the Diocese in active parochial work, was present; every parish and organized mission in East Tennessee was represented by one or more lay delegates at the Cleveland meeting; and almost all those of West and Middle Tennessee at the Memphis and Columbia meetings. A greatly increased enthusiasm for the Church's Program, both diocesan and national, was aroused, and a determination was shown to exert every effort in the coming canvass, to secure pledges to meet in full the diocesan budget for 1924, about twenty-five per cent larger than that of 1923, as well as Tennessee's quota for the General Church Program.

The Bishop Coadjutor is planning to

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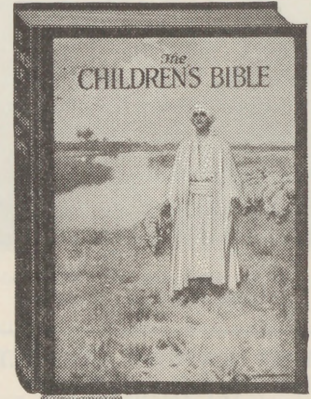
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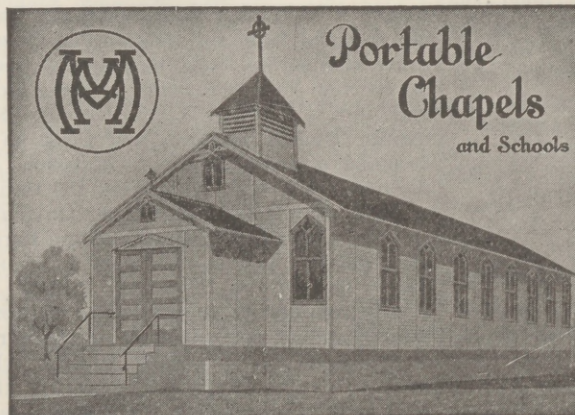
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secure Mr. Schaad's services for a similar series of missions, one in each convocation, before Lent, and to arrange a third series for later in the spring.

**"THE FIRST PARISH HEARD FROM"**

IN NOVEMBER, 1922, "the first parish heard from" was the Church of the Ascension, Montgomery, Ala. In 1919 this parish gave \$310 for missions. For 1923 its quota was \$1,624, to cover which it pledged \$2,107, a 129 per cent subscription, and this is being paid.

On November 25, 1923, the rector, the Rev. P. N. McDonald, wired the Field Department of the National Council (being again "the first parish heard from"): "Quota \$1,789; pledged today \$2,000, and will reach \$2,200. To God be the praise."

**DELIVERY OF PADDOCK LECTURES**

THE PADDOCK LECTURES for 1923-24 at the General Theological Seminary, will be delivered at the chapel of that institution at 5:30 P.M. on a series of days between December 10th and 20th. The lecturer will be the Rev. A. E. J. Rawlinson, M.A., of Christ Church, Oxford, England, and his subject, Authority and Freedom.

**MARYLAND YOUNG PEOPLE'S SOCIETIES**

AN INSPIRING gathering of young people was the mass meeting of the Young People's Societies of the Diocese of Maryland at Emmanuel parish house, Baltimore, Saturday evening, November 24th.

Bishop Murray was present on the platform as well as Archdeacons Romilly F. Humphries and Edward T. Helfenstein. The Rev. Benj. B. Lovett, and Miss Miliken, representing the Diocesan Board of Religious Education, and the following members of the Commission on Young People's Work, the Rev. Christopher P. Sparling, Chairman, the Rev. Robert E. Browning, Mrs. Clayton A., Chrisman Mrs. George L. Croll, Miss Annette Prentiss, Mr. Francis F. Lynch, and Miss Mary Hobbs, were also present.

About 150 delegates answered the roll call, representing twelve or more Young People's Societies in the diocese which have been organized within the past year and a half. Two colored churches were represented by fifteen delegates, witnessing to the hold that the movement has upon other races.

The two appointed speakers from the outside were Mr. G. Warfield Hobbs, Educational Secretary of the General Council, and Mr. Carl Smith Dow, of the Epiphany Young People's Society of Washington. There were four short addresses by members representing the parishes of the Prince of Peace, the Ascension, the Holy Nativity, and Grace and St. Peter's, in the city of Baltimore, each outlining respectively the four working committees of the Young People's Society Program, Lookout, Missionary, and Social. The remaining societies, through their appointed delegates, told what their own society had been able to accomplish thus far.

The Rev. Christopher P. Sparling, Chairman of the Young People's Commission of the diocese, spoke of the splendid results accomplished, and the need of a national merging of the work of all the churches of the Diocese.

The concluding address of the evening was made by Bishop Murray who complimented the young people highly on what they had done, and voiced his earnest wish that the movement might spread until every church in the Diocese is represented.

Community singing, under the direction of a Y. M. C. A. Secretary, was interspersed between the various addresses, and added much enthusiasm and brightness to the evening.

**GEORGIA Y. P. S. L. HANDBOOK**

SINCE THE announcement in the Church press several weeks ago, of the handbook issued by the Georgia Joint Y. P. S. L., there have been many demands for the handbook, and it is deemed best to give the address where it may be purchased. The book can be purchased from the Rev. W. A. Jonnard, St. John's Church, Sa-

vannah, Ga., price twenty cents. Among the suggestions offered in the handbook are a constitution for diocese and parish Leagues, the duties of officers, a few notes on program making, and a chart showing how a Y. P. S. L. can give service in the five fields.

**BROTHERHOOD OF ST. ANDREW NOTES**

FIELD SECRETARY, Edward A. Shields, of the Brotherhood of St. Andrew, reports great interest in Brotherhood work at the University of the South. Six chapters have been organized there.

With the assistance of Mr. Ben F. Finney, Vice Chancellor of the University, Mr. Shields has been able to interest most of the officials of the University and of the Military Academy, with the result that six groups will endeavor to spread

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the kingdom by means of personal work in these institutions.

The chapters at Sewanee include one composed of members of the faculty of the University of the South, two chapters of the student body, one in the Military Academy, one in DuBose Memorial School, Monteagle, and one in the parish church.

One of the Student Chapters has taken the name, Hudson Stuck Memorial Chapter.

Chicago Brotherhood men are organizing an intensive campaign for extension, to make the most of the recent convention. Ten leaders are beginning work immediately, their effort being to carry the thought of personal prayer and personal service into all parishes where Brotherhood organizations do not now exist. They will suggest the use of the National Office Program, developing both the work among men, and that among boys.

New England parishes will be glad to know that the Brotherhood has acquired a site for a Conference Camp near Winchenden, Mass. This addition to the chain of Brotherhood camps which last year extended from Long Island to California, will permit the Dioceses of the First Province to make use of this opportunity of developing leadership among the older boys of the Church. The capacity of the new Camp has not been announced, but it is believed that not more than eighty boys can be accommodated, so the earlier reservations are made, the greater certainty of their acceptance.

#### A CORRECTION

THE MISSION preached by the Rev. Dr. Theodore Sedgwick, noticed in THE LIVING CHURCH of November 24th, as being at Holy Trinity Church, Harlem, was in reality at St. Andrew's Church, Fifth Avenue at 127th St., New York City, of which the Rev. Albert E. Ribourg, D.D., is rector.

#### GUESTS OF OLYMPIA CLERGY

BISHOP GAILOR and Dr. John W. Wood were the guests of the Clergy of the Diocese of Olympia in Seattle, on Wednesday, November 23d, when they stopped en route to Japan and China. Bishop Gailor was the guest of the Rev. Dr. Gowen, Professor of Oriental languages in the University of Washington, for luncheon. He also addressed the students of the University. In the afternoon he addressed a meeting of the Woman's Auxiliary, in Trinity Church, the Rev. W. H. Bliss, rector. Dr. Wood also spoke at the same service.

In the evening a banquet was served at the Ranier Club, about 200 being present. Bishop Keator acted as toastmaster, and Judge Claypool made a brief address of welcome after which Bishop Gailor gave a very interesting and inspiring address.

Dr. Wood spoke of the Missionary work of the Church, especially in relation to China and Japan, and announced that he had received a chalice and paten, presented by the Woman's Auxiliary of the diocese which he had been requested to hand, in their name, to Bishop McKim.

The speakers were taken somewhat at a disadvantage in being called upon for speeches after their long journey across the continent, broken by addresses in many places. But it was good to see and hear them, and the clergy of Olympia were unwilling that they should embark upon their solemn and interesting er-

rand in Japan without wishing them "Good luck in the name of the Lord." Their visit was of distinct service to the Church on the Pacific Coast, and they were assured of our prayers and our welcome when they should return.

#### SWEDISH ARCHBISHOP AT HARVARD

ARCHBISHOP SODERBLOM, Primate of Sweden, who is traveling in this country and is making friends everywhere, spoke in Appleton Chapel of Harvard University on Tuesday evening of last week on the subject, The Scholar, the Ascetic, and the Hero in Religion. He took as an example of the scholar, Erasmus, of the ascetic, Loyola, and of the hero in religion, Luther. According to the Harvard *Crimson*, "he described at especial length the psychology of mysticism devised by Loyola.

"This mysticism," he said, "includes many exercises, both bodily and spiritually, to which man subjects himself in order to taste divine life."

"One of these mystic forms, the primate explained, is Loyola's rule of prayer.

"Loyola early learned the importance of breathing. By taking long, regular breaths he could soothe the mind and the heart to restfulness. Otherwise, he found, the heart and the brain were filled with flutter and disordered emotions.

"It was for this reason that Loyola, in establishing the rule of prayer for his monastic order of Jesuits, declared that each word of the Lord's Prayer should be uttered in the intervals between breaths."

"To illustrate this rule of prayer, Archbishop Söderblom began to say the Lord's Prayer slowly, one word between each breath, at slow, regular intervals, until the entire audience seemed to be transfixed by his even, vibrant voice. The room became very still and in a few seconds the entire audience seemed to be breathing in slow, regular unison with his words.

"Suddenly the Archbishop broke off and resumed his lecture in a normal voice. Of this example of Loyola's mystic exercises, he said:

"We are thus transported to the sublime and celestial orbits of the mystics by a method which has been so carefully thought out, has been made the subject of so many experiments, and is so readily put into execution, that every man can try it himself. Mysticism is not the monopoly of a few souls,—it is the possession of every Christian man and woman who cares to employ the ascetic exercises established by Loyola."

Archbishop Söderblom is greatly interested in preparing for Christian unity, especially between the Church of Sweden and the Anglican Churches. "Since the Peace Treaty of 1919," says the *Crimson*, "he has been working for the political as well as the religious unification of Europe. He has been studying many international problems in connection with the League of Nations. Believing that much of the present world trouble is due to the great intensification of national ideas, he has come to America to aid in the interchange of ideas from nation to nation and the diminishment of national animosities."


The *Crimson* notes also that the Archbishop's crosier, which was carried before him in Appleton Chapel, has been handed down from archbishop to archbishop in Sweden through sixty-five administrations since 1228.

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**JAPANESE MADE DOCTORS**

To THE Rev. Yasutaro Naide, Bishop-elect of the newly erected Diocese of Osaka, and to the Rev. J. H. Kobayashi, Principal of St. Margaret's School, Tokyo, the Board of Trustees of the Virginia Theological Seminary have given honorary degrees of Doctor of Divinity. The University cabled the information to Japan, that it might be known at the time of the approaching consecration.

**ALL SOULS' DAY SERVICE**

A NOTABLE and a very beautiful service was held on All Souls' Day, November 2d, in St. Paul's Church, Washington, D. C., under the auspices of the clergy and the vestry of St. Paul's Church, and the Washington Guild for Acolytes and Lay Readers.

The Requiem Eucharist was celebrated by the Rev. Enoch M. Thompson, Director of the Guild, assisted by the Rev. Patrick Murphy, and the Rev. George W. Atkinson. Members of the Guild commemorated, were the Rt. Rev. Alfred Harding, D.D., late Bishop of Washington, the Rev. John Walton Austin, and the Rev. Robert Talbot, D.D.

The memorial address was made by the Rev. George Fiske Dudley, D.D. Dr. Dudley emphasized the necessity of remembering the blessed departed, as they are too soon forgotten, he said, when their places are taken by others.

The Rev. Mr. Thompson, Director of the Guild, spoke of the three clergymen being commemorated, of how Bishop Harding had served the Diocese for thirty-seven years, twenty-three as rector of St. Paul's, and fourteen years as bishop, and how he had advanced the cause of the Catholic faith more than anyone who had served the Church in Washington.

The corporate communion of the Guild was made the next morning at St. John's Church, the Director being the celebrant.

**NEW CHURCH FOR COVINGTON, VIRGINIA**

THE CONGREGATION of Emmanuel Church is engaged in a campaign for \$100,000 for the erection of a new church, which will be on the site of the present church building.

The new church is planned in Gothic design, and is to be of stone construction, and modern in every respect. The parish house will have an assembly room capable of seating two hundred persons, and the Sunday school rooms will adjoin the assembly room.

**ST. LOUIS CITY MISSION**

ON DECEMBER 1st, the headquarters of the Episcopal Mission to the City Institutions was moved from an old office building to Schuyler Memorial House, Christ Church Cathedral, and the Rev. F. J. F. Bloy, head of the Mission, and his staff of eight workers, will direct their efforts from his center hereafter.

The Mission is supported by the diocese, with additional contributions from women's guilds, etc., in many parishes. Services are held with chapel and bedside communions in hospitals, tubercular sanitarium, and both services and general welfare work are the rule in jails, workhouse, and homes of detention for women and men. Clothing and a helping hand toward rehabilitation are given men and women leaving the jails, funerals are held, and all expenses paid, the unmar-

ried mother in the hospital is counseled and assisted in finding work where she may keep her baby with her, and a kindly watch kept over her that she may not fall the second time, and many hundreds of other unfortunates are aided every week by this Mission.

**FLORIDA CHURCH BURNS**

THE ENTIRE PLANT of Holy Cross Parish, Sanford, Florida, consisting of the church, the rectory, the parish house, and the Brotherhood of St. Andrew house, was completely consumed by fire on the early morning of Tuesday, November 27th. The origin of the fire is unknown. The loss to the parish is estimated at \$50,000, with insurance of about \$15,000. Lack of water pressure in the city mains is said to have been partly responsible for the total consumption of the buildings.

The Sanford *Herald* devotes more than a column to a front page editorial telling something of the history of the parish, speaking of the loss to the Church, and more particularly of the loss to the community. The parish house, it said, built in the first year of Fr. Peck's ministry, twelve years ago, was the only place in Sanford where the young people of the city could meet for basket ball and similar sports. The night before the fire the Knights of Columbus and the Brotherhood of St. Andrew had had a game in the bowling alleys of the parish house. The *Herald* further intimates that a rebuilding fund will be started by popular subscription.

The Rev. A. S. Peck, the rector, is personally loser to the amount of \$20,000, his library, and most of his household effects having been totally consumed.

Fr. Peck writes: "Yesterday morning (Thanksgiving Day) I stood in vestments amidst a whole block of smouldering ruins, with candles, cross, and two acolytes, and said a mass, using the stone steps, the only thing left, as an altar, dedicating and offering up the loss as a sacrifice to our blessed Lord."

**MEMORIALS DEDICATED**

AT THE Church of St. Sacrament, Bolton, Lake George, N. Y., on Sunday, September 13th, two brass memorial tablets were dedicated by the Rev. George C. Dickinson. One was in memory of Mary Nicholson, wife of J. Buchanan Henry, and the other was in memory of Mrs. Mary J. Dunlop, given by her daughter, Mary E. C. Dunlop, of Utica, N. Y., who was present at the service.

In their early womanhood these devoted women were pioneer workers in this parish, before any building was begun.

A bunch of white chrysanthemums, placed on the Dunlop tablet, was used, after the service, at the funeral of a G. A. R. veteran, Peter Bradley, who became a member of the Church by baptism, in his eighty-second year.

**GREER CLUB BENEFIT**

THE GREER CLUB ASSOCIATION FUND was augmented some \$1,200 by the benefit performance of *Chicken Feed*, given at the Little Theater, New York City, on November 20th. Mrs. George T. Mortimer, Chairman of the Benefit Committee, pledged to raise \$5,000 to equip Greer Court, the new residence for students, recently opened under the auspices of the Church-women's League for Patriotic Ser-

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vice. The plans for this include a reception to be held at the home of Mrs. Whitelaw Reid, the latter part of January; a series of dances at the Plaza Hotel Grill, and a Christmas Sale next month.

#### DEATH OF REV. CLAYTON EDDY

THE REV. J. M. CLAYTON EDDY, a retired priest of the Diocese of Connecticut, died in Bayonne, N. J., November 17th, in the eighty-seventh year of his age.

The Rev. Fr. Eddy was of distinguished ancestry, which included the Wards and the Ellerys, his grandfather being U. S. Senator Asher Robbins. Fr. Eddy was ordained to the priesthood in 1861 by the late Bishop John Williams, of Connecticut.

Fr. Eddy's work, for many years, was in Connecticut, but in 1886 he became chaplain for the Sisters of St. Mary, in New York, and in 1889, curate at All Saints' Church, Henry St., both of which positions he retained for twenty years each. His latest work was as assistant to the Rev. L. C. Rich, of Corpus Christi Church, New York City.

#### DEATH OF JOSEPH PACKARD

THE DEATH of Joseph Packard, one of the most distinguished laymen of the Church, occurred at his home in Baltimore on November 24th after an illness of only a week's standing. Mr. Packard was eighty-one years of age.

Mr. Packard had sat in every General Convention from 1886 until 1919, inclusive. At the latter Convention, when the selection of Portland, Oregon, for the next Convention was made, Mr. Packard mournfully remarked that this concluded his service in General Convention, since he realized that it would be impossible for him to cross the continent in 1922 and that he would scarcely live and retain his strength for service in the Convention of 1925. His belief proved to have been justified.

Mr. Packard was born at the Theological Seminary of Virginia, April 10, 1842, the son of the Rev. Joseph Packard, D.D., one of the faculty of the Seminary. He was graduated at Kenyon College with the degree of A.B. in 1860. In later years he received the honorary degree of D.C.L. from the University of the South, and that of LL.D. from Kenyon. Continuing as an instructor in history and literature at Kenyon College after his graduation, the outbreak of the Civil War returned him to his native state, where he enlisted as a private in the Confederate army but was soon appointed a lieutenant. When the war was over he completed his work for the A.M. degree at Kenyon, receiving that degree in 1867, and entered upon the practice of law in Leesburg, Va., but removed shortly after to Baltimore. Among other services to his city and his state he was at various times president of the Baltimore Bar Association, president of the Baltimore Reform League, president of the Baltimore School Board, and chairman of the Charter Revision Committee. In the Church he was for a long term of years vestryman of Emmanuel Church, was chancellor of the Diocese of Maryland, president of the Churchmen's Club of Maryland for several terms, at one time a vice president of the Church Congress; but his chief distinction was gained as a deputy to General Convention, in which he took a very important part. For a number of terms he was chairman of the Committee on Rules, and as such was called upon

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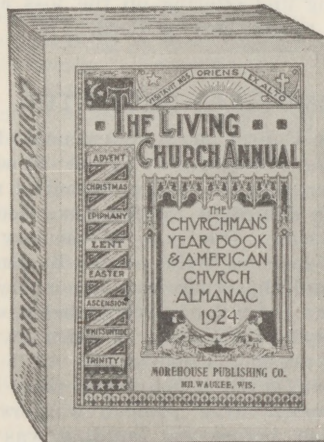
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to preside over the Committee of the Whole in the work of revision of the Prayer Book. His invariable fairness and unflinching courtesy as chairman were marked characteristics that endeared him to all the members of the House of Deputies.

Mr. Packard is survived by his widow and by six children.

**NEWARK LOSES TWO PROMINENT LAYMEN**

THE DIOCESE OF NEWARK has been greatly afflicted in the loss, almost in one day, of two outstanding laymen. The Hon. Richard Wayne Parker died in Paris on the 28th of November, having been travelling abroad this autumn. He was the son of a very distinguished lawyer and Churchman of New Jersey, Mr. Cortlandt Parker. He was born in 1848, graduating at Princeton in 1867, serving twelve terms in Congress from a Newark district, and holding important positions in the House of Representatives, practising law from 1870, in Newark. Although absent from the city in public service, much of his time, he was a devoted member of Trinity Church, and its generous supporter, like his father before him, and his brothers, who remained in Newark. He was a man of unusual knowledge upon a great many subjects. He represented his parish in the Diocesan Convention regularly as his father had done.

Mr. William Read Howe, who would, for many reasons be called the first layman in the Diocese, died on November 29th. He was graduated from Yale in 1875. He had represented the Diocese in three General Conventions. He had served as a member of the Standing Committee of the Diocese from 1913, and was a moving spirit of the Cathedral Chapter. He had for ten years been Chancellor of the Diocese, and was very active in Diocesan undertakings. He was a warden and the treasurer of his own parish of St. Mark's, West Orange, and had served the community in a great many ways. He was deeply interested in the House of the Good Shepherd, the House of the Holy Comforter, and, with Mrs. Howe, in the Guild of St. Barnabas for Nurses. It would take long to state his many acts of service of the Church, the Diocese, and the community, and his death will be felt by a large company of people to be a great bereavement.

SOME TIME AGO the people of St. Paul's Church, Kiangwan, in the District of Shanghai, China, began to accumulate a fund for a new church. They feared they would be unable to complete their building without help from this country. The American Church Building Fund kindly agreed to make a gift of \$500. A letter has come from Bishop Graves stating that the people of St. Paul's will not need this help from America as they have raised the full amount needed and more. The last \$2,000 Mex. has been given by a Chinese Churchwoman in memory of her father.

HOW MANY dioceses have a secretary for the isolated? South Dakota finds such a worker invaluable.

Bishop Burleson says that Mrs. D. C. Vannix bears that title and reaches regularly by correspondence more than four hundred isolated families and individuals. We shall be glad to hear of other workers like Mrs. Vannix.—*The Spirit of Missions.*

**NEWS IN BRIEF**

ALBANY—The Rev. Harry Howe Bogert, rector of Calvary Church, Burnt Hills, was struck by an automobile November 24th. By what seemed a miracle he was not killed, although he sustained injuries sufficient to keep him in the house for some time.

CENTRAL NEW YORK—The parish rooms of St. Andrew's Church, Trenton, were a total loss in a recent fire which threatened the whole village. The loss is a severe one for this mission because the women, who are few in number, had just finished furnishing their rooms.—Bishop Fiske's pamphlet, *If I Were a Layman*, has been republished in installments by *The Christian Work*, a Presbyterian religious weekly, and recently, *The Watertown Times*, published it in three parts in the enlarged Saturday edition of that newspaper.

CONNECTICUT—The Rev. C. B. Carpenter is to have charge of All Saints' Church, New Milford, in connection with his work at St. Mark's Church, Bridgewater.

LOUISIANA—On All Saints' Day, a very handsome brass prayer desk, given in memory of Mr. and Mrs. Frederick McCardle, was dedicated in St. James' Church, Baton Rouge, the Rev. Royal K. Tucker, rector.—The cornerstone of the Brown Memorial Chapel and Parish House of the new buildings of the Free Church of the Annunciation, New Orleans, was recently laid with impressive ceremonies by the Bishop of the Diocese, the Rt. Rev. Davis Sessums, D.D. The church will be built some time in the near future, and the group of buildings thus erected will be among the finest in the city of New Orleans. The present buildings under way will cost about \$45,000. The site is at the corner of South Claiborne Ave. and Jena Sts. The Rev. Sidney L. Vail is rector.—A very pleasant meeting of the Convocation of the Central Archdeaconry of Louisiana, together with a session of the Women's Auxiliary, was held in St. James' Church, Alexandria, the Rev. W. S. Slack, rector.—By the recent death of Mrs. Bachelor of Innis, La., St. Stephen's Church, Innis, will come into possession of a legacy left by the late Dr. Bachelor, and payable after the death of Mrs. Bachelor. Both the doctor and Mrs. Bachelor were devoted and liberal members of St. Stephen's Parish.

NORTH DAKOTA—The annual meeting of the Bismarck Deanery was held at Christ Church, Mandan, on Oct. 23d and 24th, and the annual meeting of the Grand Forks Deanery was held at the Church of the Good Shepherd, Lakota, on Nov. 22d and 23d. Both meetings were well attended. The marching orders of the Church. The Program of the Church, occupied a major part of the programs at both meetings, and addresses were made also on the work in the Indian fields, the work of the women of the Church, the United Thank Offering, and especial attention given to all lines of work among our young people through the Church School Service League, Weekday Religious Education and the forming of Young People's Societies.—The first meeting of the Bishop and Council of the District to be held this fall convened at Getsemane Cathedral, Fargo, on November 7th and 8th, with every member of the clergy force in North Dakota present. Bishop Tyler called all the clergy together for this meeting, including all those not on the Council, for a special conference on plans for Group Discussions and Conferences preparatory to the Every Member Canvass. Dean Cowley-Carroll gave a very illuminating and helpful demonstration of Parish Conferences and Group Discussions on the evening of the 7th. Bishop Tyler urged the clergy to enter into the closest of relations with the Greek and Assyrian Orthodox Christians, especially those in communities without churches of their own. In the latter cases, clergymen of the Church are to admit them to communion. The date of the 1924 Convocation was decided upon as June 15th.—The different branches of the Girls' Friendly Society in the District have started in with their full programs with much zeal. All of the branches of the Girls' Friendly Society in North Dakota, as their community task, are working to furnish a room in the North Dakota Children's Home to be known as the Girls' Friendly Room, which will cost \$125.—A Young People's Service League has been formed at St. Stephen's Church, Casselton, under the leadership of the Rev. and Mrs. Homer R. Harrington. They organized with a charter membership of twenty-three. The boys and girls were so enthusiastic over it and talked so much about it, that the seventh and eighth grade boys and girls came to the rector and asked if they could not have a similar organization, so a Junior League is to be formed.

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OKLAHOMA—The Missiary District of Oklahoma is endeavoring to line up all the parishes and missions in the interests of the Nation-wide Campaign, and especially in the every member canvass; and to this end arrangements were made, some time ago, for the clergy of the District to exchange with each other, most of them doing this on Sunday, November 18th. Quite a number of the clergy, in addition to exchanging with others, have been free to go to some of the mission stations, where services are not always held as frequently as is the case in the parishes; and upwards of fifty places have thus received the story of the Church's Program, both here in Oklahoma and elsewhere. All of this is in addition, of course, to what the regular clergyman has been preaching.—One of the most interesting parts of the District of Oklahoma is that under the care of the Ven. Joseph C. Jamison, who is Archdeacon of the western part of the State; and recently Mr. Spencer, the Executive Secretary, has been going out with Mr. Jamison, and together they have been calling upon the families belonging to three or four of the mission stations in this Archdeaconry. As a result new enthusiasm has been awakened, and new friends for the Church's work have been found. Mr. Spencer is planning to go to make other visits in the western Archdeaconry for three day periods over the Sundays in December.—Bishop Thurston recently dedicated the new parish house of Christ Church, El Reno, where the Church work is under the care of the Rev. John A. Gardner. A large company of people were present at the service, and one very happy thing in connection with this new parish house is that the entire cost has been financed by the congregation of Christ Church themselves. This is another place in the District where things are coming along in splendid shape, and not a little part of the credit is due to the untiring and enthusiastic efforts of the clergyman in charge.—St. John's Church, in Oklahoma City, is taking advantage of the fall and winter time of working in many ways. The Men's Bible Class is going ahead better than it has at any time since it was started, and interest of the men in everything the Church in undertaking is growing. The Men's Dinner Club, under the able leadership of Mr. W. J. Davidson, one of the local laymen, held a most successful dinner meeting the early part of the month, and plans were outlined and adopted looking to the future gathering in of laymen for the services of the Church, for the Bible class, and for their help along financial lines. The women of St. John's are also active. On November 21st there were gathered some sixty women in the parish house under the auspices of the Guild, of which Mrs. G. W. Brandon is the president, and they promised to help the Church, as a Guild, in any way within their power; incidentally, they are helping the Church to meet its apportionment for missions, and some \$75 for the purpose was received at this meeting.—All Saints' Hospital, McAlester, is running to full capacity, and, under the able leadership of Miss Rennebaum, the Superintendent, plans for enlarged usefulness are being put out. By order of Convocation, the offerings at the services on Thanksgiving Day are to be devoted to the work of the Hospital, and a goodly sum is expected to be raised.—Oklahoma is justly proud of the splendid progress being made at St. John's Church, Norman, in which city is located the University of Oklahoma. The work here is under the care of the Rev. Bernard N. Lovgren, who seems to be especially well fitted for the work; and it is safe to say that no Christian body is wielding a larger influence in the lives of the three thousand odd students there than St. John's Church. The attendance at the services is remarkable; at both morning and evening services every seat on practically every Sunday is taken, and the church will hold between 150 and 200 people. On November 21st, Mr. Spencer, the Executive Secretary, was the guest of the men of St. John's, at the annual dinner, at which pledges were made for the support of the parish for the new year. St. John's was asked by Convocation to give \$100 for Missions during 1923, and they paid over \$200; and this year the quota for the parish is \$300, and has been accepted, and will be paid.

PITTSBURGH—An increased number of Pittsburgh parishes are donating Thanksgiving bags this year to the St. Barnabas' Brotherhood for use in St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, at Gibsonia, Pa. So generous an interest is being taken that the Brothers have found it necessary to arrange for two motor-trucks to gather in the donations instead of one truck as in previous years.—Although the Diocese of Pittsburgh maintains twenty-six missionaries who are ministering to forty-one congregations, there are still within the diocese over two

hundred incorporated boroughs of more than 1,000 population each where the Church has no place of worship whatsoever. It is hoped that, as a result of this year's every member canvass, work may be inaugurated in some of these places.—St. Luke's Church, Georgetown, Pa., is celebrating its one hundred and twenty-third anniversary. The church was founded by the Rev. Francis Reno, one of the first Church missionaries west of the Alleghenies. The present brick building was erected ninety years ago. Previous to that the congregation worshipped in a log cabin.—The November meeting of the Hungry Club of Pittsburgh was addressed by Dr. Nansen, the famous Arctic explorer. Dr. Nansen, expressed grave fears for the near future of the world. "Unless the present situation is so adjusted," he declared, "that all the nations in Europe can live ordered lives, a war infinitely surpassing any ever seen on this earth will break out. There will be no peace in Europe until force is abandoned. It is important that an international conference take place as soon as possible, but it will be useless without the United States. Expert economists, without hindrance from politicians, will certainly solve the problem of the Ruhr. But, above all, good will and confidence must be created if Europe is to be saved."—Trinity Church, Washington, reports a substantial increase in the membership of the League of Worshipping Children. The children who join the League promise to attend at least one Church service every Sunday, and thus far the larger part of the Sunday school has enrolled.—St. Stephen's Church, Sewickley, has one of the strongest and most vigorous Boy Scout organizations in western Pennsylvania. The boys of Troop Number Two of the organization are preparing for publication a history of the Sewickley Scouts, which will be printed in book form and will be illustrated with fifty pictures.—Trinity Church, Monessen, Pa., is, for the first time in its history under the charge of a resident clergyman, the Rev. Albert N. Roberts having been appointed exclusively to Monessen by Bishop Mann. Plans are being made which, it is hoped, will insure the completion of the church building in the near future. This will be made possible with the aid of an appropriation of \$5,000 from the Bishop's Reinforcement Fund, the congregation pledging themselves to raise an equal amount.—St. Peter's Church, Pittsburgh, announces a series of five friendly Thursday Evenings with addresses on the Church's Program by the Rev. Messrs. A. W. S. Garden, F. Orr Johnson, and J. C. H. Sauber, and Miss Charlotte E. Forsyth.

RHODE ISLAND—St. Martin's Church, Providence, is to have a handsome reredos designed by Bertram Goodhue, of wood with painted panels, and given by Mrs. Howard P. Cornell in memory of her husband.—The address at the annual meeting of the St. Elizabeth Home on St. Elizabeth's Day, November 19th, was given by the Rev. G. E. Tobin, rector of Christ Church, Westerly.—The G. F. S. Members' Conference, held at the Diocesan Headquarters on November 24th, attended by two members from each branch in the diocese, was a successful undertaking, thirty or more branches being represented. The chief speaker was Miss Mabel Stone, of New York, the Extension Secretary of the National Girls' Friendly Society, and the members entered heartily into the discussions.—Christ Church, Providence, in a rapidly changing district, recently received a gift of \$1,000 as a parish fund in memory of Mrs. Ann Bradley Schofield, long a steady attendant on the services, and a faithful worker in the activities of the parish.—The speakers at this fall dinner of the Churchmen's Club, November 12th, at Turk's Head, were the Rev. W. J. Loaring Clark, D.D., and the Rev. Dr.

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Reifsnider, Suffragan Bishop-elect of Tokyo, both of whom had the close attention of the large number present.—The rector of the Church of the Transfiguration, Edgewood, the Rev. Walter F. Borchert, has started in the Church "The Young People's Fellowship," which meets early every Sunday evening and already has a membership of thirty-five or forty and gives evidence of becoming a helpful influence among the young men and the young women of the parish. At Norwood, a growing suburban village in the town of Warwick, a mission Sunday school has been organized with a regular attendance of over eighty members. Mr. Albert C. Rider, superintendent of the Sunday School of the Church of The Epiphany, Providence, is the leader of the undertaking.—A need is felt in the diocese of an organization for boys. The Order of Sir Galahad is being tried in a few of the parishes. It has proved successful in St. John's, Providence. At St. Mark's, Riverside, nineteen new members were recently admitted in one evening.

SPRINGFIELD.—The Rev. William B. Spofford, western secretary for the Church League for Industrial Democracy, preached at eleven o'clock, November 18th, at the University of Illinois, and made an address before the St. John's Chapel Club in the evening. On the next day he was guest of the faculty of the University at luncheon, and afterwards addressed a class that is studying sociological problems.

SOUTH CAROLINA—A thoroughly organized campaign on behalf of the Porter Military Academy in Charleston has secured the sum of approximately \$50,000. It was hoped to raise \$75,000 in the city, and \$125,000 from the alumni and friends of the institution outside. The campaign is being continued in the hope that ultimately these sums may be secured.—The seventy-fifth anniversary of the consecration of Grace Church, Charleston, was commemorated on Sunday, November 11th. In his address, which the vestry have ordered printed in pamphlet form, the Rev. Wm. Way, D.D., rector, traced the history of the church, its difficulties and its progress, giving an account of what has become one of the most important parishes in the diocese.—As one of the products of the city-wide conference, held in Charleston by Mr. Lewis B. Franklin, there has been a notable extension of the group system of organization in the parishes of the city. Other evidences of the reawakened interest in the Church's mission are to be found in the increased number and larger attendance of the various parochial conferences and study groups, and in the increased number of laymen who have this year assisted in the program of preparation for the annual every-member canvass. The Diocesan Department of Religious Education has recently completed a survey of the Church students of this diocese who are in attendance at schools and colleges. The figures secured reveal the fact that a very small proportion is being sent where it will be under the immediate influence of the Church. Out of a total of 181 students reported, only sixteen are in institutions which are under the control of the Church. The Department is trying to see that each student is looked up by the nearest clergyman, and an effort is being made to keep all of them in touch with the Church's life and work while they are away from their homes.—Christ Church, Charleston, which has for many months been without a rector, has nevertheless kept all its organized activities working with their usual efficiency, and there has been no falling off in the Sunday congregations. The Rev. Innes LaRoche has now taken temporary charge of the parish and will serve until a new rector has been secured.

SOUTHWESTERN VIRGINIA—The Rev. A. Vaughan Colston, who has charge of Trinity Church at Buchanan, Grace Church (Purgatory Mountain) near Buchanan, and St. Mark's at Fincastle, all in Botetourt County, sailed on the *Majestic* November 24th, for England, to visit a daughter and other relatives. He will join in England also another daughter, Mrs. John Hay, who has for a long time been located in the Straits Settlements with her husband, a member of the Royal Engineers, engaged in work there for the British Government.—The Methodist church in Buchanan was totally destroyed by fire the night of November 13th, and arrangements have been made for the congregation to hold services in Trinity Episcopal church until their own new church can be built.

A TRAINING COLLEGE for women missionaries is about to be opened by the S.P.G., near Birmingham, England.

NEVADA HAS converted a saloon into a church, and Idaho has turned a blacksmith's shop into a parish house. The people of Pocatello bought the old shop, painted it and are using it as a place of worship until the Church helps them to secure something better. Get a copy of the Program and look up Priority No. 3.—*The Spirit of Missions.*

MR. GEORGE LUH, a former student of Boone University, has been appointed chief intern of the Peking Medical Hospital established by the Rockefeller Foundation. He is a devoted member of Trinity Church, Changsa. Dr. Gilman says of him: "I have no doubt he will wield a powerful influence in Peking. He is now, and I hope he will continue to be, a man of whom the whole Church may be proud."—*The Spirit of Missions.*

AMERICANS are inclined to regard England as a small island which by questionable means has grabbed a large portion of the earth's surface. That is really a wrong way of looking at it. The British Commonwealth is a League of Nations. It is one of two leagues of nations which are really in working order. The other league, of a different kind, is the United States.—*Dean Inge.*

THE CHIEF of the Pawnee tribe in Oklahoma has been confirmed. The Indian's interest in the Church has been so faithful that Bishop Thurston has granted him a lay reader's license.

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