

The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 18, 1922

NO. 3

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EDITORIALS AND COMMENTS

The Church's Program

EVERY parish in this country that is worth the powder required to blow it up, is working energetically at this time on the Church's Program.

For, after these past three years of experimentation, nobody now holds aloof from his share in that Program except through design or through sheer, negative apathy. Those who do so through design are substituting congregationalism for Churchmanship; an observation that compels us to apologize to Congregationalists, since these have long ceased to be congregationalists in dealing with missionary problems and put most of us to shame through their corporate activity on behalf of foreign missions. By carefully discriminating between the use of the word with and without an initial capital, we can aver that we have an abundance of individuals and parishes—happily not dioceses—that are congregational in polity, though using the Church's liturgy and sacraments, but without reaching the high uncongregational standard of Congregationalists in corporate activities.

This congregationalism within the Church is distributed through all our dioceses, is peculiar to no school of thought, is local to no race, color, or previous condition of servitude to a *status quo*. It is a condition and not a theory. It is a signal breach between theory and practice. It is a denial of the Catholic position by Catholics, of the Evangelical position by Evangelicals, of any sort of "breadth" by Broad Churchmen, of any sort of "moderation" by Moderates, of any sort of Prayer Book Churchmanship by those who so contentedly describe what they think is their position by that happy term. And if we are blessed with any group or party in the Church, not enumerated in the foregoing, we can venture the prediction that among its devotees there are a certain number of sheer congregationalists in practice, be their profession what it may. The one happy side to it all is that we have in the Church no party, school of thought, or group that is *avowedly* limited in its scope to single congregations. "We are not divided, All one body we". in our professions of largeness in sympathy. But in practice we are—ourselves.

Perhaps sheer negative apathy is the cause of more of the instances of failure to be at work on the Church's Program than intentional congregationalism. Among persons so affected we recognize the rector who cannot be diverted from the way he did things ten years ago to the way the rectors around him are trying to do today; the rector who is more interested in the incidentals of the Christian religion than in its fundamental principles; the rector who is afraid he will offend his people if he touches on the duty of giving to causes beyond his parish, and is more afraid to permit a visitor to touch on the same theme lest said visitor should be successful; the rector who resents receiving embarrassing questionnaires relating to himself and his parish; the rector who receives letters and bulletins from national and diocesan headquarters and throws them in the waste basket unanswered and perhaps unread; the rector who thinks the national administration is

wasting money in showering these communications upon him—as perhaps it is; the rector who resents being asked to distribute literature among his people; the rector who thinks he ought to draw money from various funds for various purposes and never thinks of any obligation to provide those funds. But why go on? Every diocese has within its borders one, two, or three—generally not many—reverend and revered fathers in God who are immune to every suggestion from diocesan or general headquarters to do something worth doing for something beyond their parishes. These are the clergymen who do not receive calls, because nobody wants them; whose parishes are gradually dying under their ministrations because of the cancer of parochial selfishness which is a fatal disease. If life consists in adjustment to environment, these do not live—but they do not know it. If they ever enter into rest eternal it will be such a commonplace sensation that they will not know they have moved, and their dwindling, discouraged congregations are substituting golf or motoring or sheer nothingness for sacraments and church going. Yes, there is a sheer, negative apathy that explains why some of us are not hard at work today upon the Church's Program.

Are the laity, then, able to shift the responsibility upon their rectors? They are not. Look at us as we congregate on Sunday mornings—and those of us who fail to congregate are worse than those of us who do. Among us are the man of comfortable income who contributes twenty-five cents a week to parochial support and nothing to general work; the vestryman who squirms because his rector asks his people really to *give* to that general work; the man who uses his envelope when he goes to church but never uses those that accumulate when he stays at home; the man who doesn't believe in foreign missions; the man who plays golf all day Sunday; the man who believes we should first rescue the heathen at home—but doesn't do it; the man who doesn't take a Church paper; the man who is offended because he wasn't elected on the vestry; the man who is disgruntled because the service is becoming too ritualistic; the woman who is "mad at" the president of the guild; the woman who wanted to be its president and isn't; the woman who wants to put the rector's surplice or his chasuble on him and adjust his stole or his maniple, and is offended because the rector assures her that he can do it himself; the woman or the young man whose interest in the Church is confined to its ritual; the young woman who has designs upon the curate; the people that wont *do* anything for the Church; all those, in short, whose religion is a thing external to themselves. We are a curious lot, we laymen. We expect everything from our rectors and expect to give nothing in return. We criticise relentlessly. We give grudgingly. We do not respond to leadership. We cause discouragement in our clergy. We simply are petty when we ought to be big. God have mercy upon us for our littleness!

THE CHURCH'S PROGRAM in finance is the principle of the centralized budget or of the community chest applied to the

Church. It originates in national headquarters and includes the budget for work now under way as well as the projects for future, which ought to be undertaken, according to priorities. It goes to the diocese, and the diocesan program is added to it. It goes to the parish, and the parochial program is added. The sum total of all these partial programs is the Church's Program. Subtract any part of it and it becomes unbalanced. Together, coördinating in one instrument the requirements of parish, diocese, and world, it prevents competition between what were previously three distinct and separate major calls and many minor calls upon the Church.

Of course in so vast a number of activities no two people would agree in every detail as to expenditures. Nowhere, in Church or world, do we obtain one hundred per cent efficiency. Yet we venture to say, from some knowledge of the facts, that the national office of the Church is more efficiently administered than most of the dioceses, and that most of the dioceses are better administered than most of the parishes. Whatever ratio of waste there may be in the use of Church funds—and some waste there is bound to be by reason of our very fallibility—is greater the nearer we are to ourselves and less the farther away we move the place of expenditure.

The secret of carrying out the Church's Program is in edu-

cating our people. Rector and congregation must cooperate in that work of education. The educational literature provided by the national Church this autumn is excellent. The Program number of the *Church at Work* is an admirable number; any parish that has not distributed it is not making good use of its opportunities. The more elaborate publications, sold, not given away—and thus appreciated by those who buy them—are exceedingly illuminating expositions of the Program. *The Story of the Program* (\$1.00), *The Program and Budget Priorities* (50 cts.), and *The Program Presented* (25 cts.)—all obtainable from "The Bookstore", 281 Fourth Avenue, New York—are the text books which, studied by our people, will give us a generation of educated, intelligent Churchmen. The presentation of needs in all of them is remarkably concise and informing. And of course these expositions of national activities should invariably be supplemented by information as to diocesan and local phases of the program. No one ought to be asked to contribute money without being intelligently informed what is to be done with it when received.

We can all be enthusiastic over the Church's Program. If we are not, something is wrong with ourselves. The best thing we can do is to cure the defect.

Reservation Again

WE should be very sorry to feel, as the Bishop of Vermont observes in the first lines of his letter on The Report on Reservation printed in this issue, that it is "notoriously dangerous" "to reply to editorial remarks". The "editor of a Church paper" who once warned him of this danger must have had in mind the peculiarly offensive way in which certain papers have sometimes appended contemptuous footnotes to the letters of criticism which they print.

THE LIVING CHURCH is scarcely likely to commit this breach of manners, because we court the friendly criticism of whatever the editor may write. Not many editors can contribute their views on fifty-two major topics and many more minor ones every year and always be right, and when a correspondent, writing with due courtesy, is willing to point out what appear to him to be defects in editorial logic or in facts marshalled, we have only gratitude for him. All we ask is that when an editor and a correspondent disagree, it may be recognized by the great third party—the reader—that there is just a bare chance that the editor may be right, or at least partly right, though the correspondent thinks otherwise. Moreover such offensive editorial rejoinders, though unquestionably annoying to the correspondent, not only do not detract from the force of anything he has written, but go much further and give him the advantage over the editor whose bad manners are his own handicap. We are hoping that THE LIVING CHURCH has never been guilty of such discourtesy to its correspondents.

If, now, we comment on Bishop Hall's present letter, it is because we are extremely anxious that some common ground should be found among Churchmen in regard to this difficult subject, and in our judgment it would be better that it should be fully discussed now, with the recent report before us, than that the discussion should be deferred until shortly before the next General Convention. If such discussion might be deemed an open conference, in which each of us is seeking to contribute something toward the solution of the question, and in which each is very carefully weighing the arguments presented by all others, the net result will be helpful. And if a considerable discussion shall ensue, we shall ask the Bishop of Vermont to collaborate with us in reviewing it at the end. We are much more anxious to find common ground and to "get together" than to win any sort of victory.

So in pointing out wherein the several paragraphs of Bishop Hall's present letter seem to require further comment, we are rather asking him to give further consideration to each of them than stating categorically that he is wrong—a dangerous thing, indeed, for a lay editor to do.

1. If there is such a thing as ecclesiastical common law, as canonists commonly aver, it must have come to us both from England and from Scotland, and it must make lawful in the American Church whatever was lawful in either of

those Churches when the separate national existence of the American Church began, unless it was subsequently forbidden by the latter. As for practices connected with the Holy Communion, the Scottish usage of the day would seem to have greater claim upon us than that from England because of the facts connected with the history of our Communion service. In the Concordat between Seabury and the Scottish bishops, which undoubtedly has moral, if not legal, force in this Church, we find such expressions as these: "Art. IV. With a view to this salutary purpose mentioned in the preceding article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two Churches as is consistent with the different circumstances and customs of nations". "Art. V. As the celebration of the Holy Eucharist, or the administration of the Sacrament of the Body and Blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible" (Perry's *Half Century*, III., 237). We are not maintaining that Scottish Church practices became obligatory in the American Church, but only that they remained lawful in the latter unless they were expressly prohibited. Reservation was certainly lawful and in use in the Scottish Church when that Concordat was drawn.

2. Does "the omission of an order for Reservation along with the provision for a private celebration in the sick man's house" render the former unlawful? Certainly none of the other private offices of the Prayer Book are treated as necessarily excluding any other form. If the office for the Communion of the Sick renders any other form for the same purpose unlawful, it must exclude the use of the Collect, Epistle, and Gospel for the day in the sick man's house. It must follow, then, that a priest visiting a sick parishioner is invariably bound to use the office for the Visitation of the Sick and no other; that there can be no variation in the Burial of the Dead; no other forms used at sea than the office provided for the purpose; no other visitation of prisoners; no other form of Family Prayer. Surely an argument that provision of a form for a private office excludes the use of any other form is not borne out by our practice as to other forms, and cannot stand against the invariable understanding to the contrary. And of course the Prayer Book does not say that a sick person "should be content with Spiritual Communion". The rubric to which the Bishop refers, relating to the receiving of the gifts by a sick man unable to receive the sacred elements, "although he do not receive the Sacrament with his mouth", stood also in the Prayer Book of 1549 which provided for Reservation, and cannot possibly, therefore, have any bearing on the subject. Moreover the present provision for Communion of the Sick was not substituted for an office of Reserva-

tion, in the sense that one was repealed and the other inserted in its place, but the two were alternative uses in 1549, and the fact that one was afterward dropped could not—we submit once more—render the latter unlawful except on the principle that Omission is Prohibition. True, when the latter principle is applied to vestments, the fact that the priest must wear some vestment would remain. But the mere fact that the continued use of some vestment would remain, although a mandatory law was dropped, must indicate that dropping a requirement does not render the thing formerly required unlawful, but only that it is no longer mandatory. The sale of liquor could not be rendered unlawful simply by repealing a law providing for licensing its sale. So even though we forget the argument from the positive practice in Scotland, we could not admit that it would otherwise be unlawful. And why try to make law-breakers out of great numbers of our bishops and clergy unnecessarily?

3. We accept the Bishop's explanation as to the failure of the members of his committee to press for the enactment of a rubric making provision for the practice. But the "understanding" that "no new proposals were to be introduced, or would be entertained", could certainly not have been valid at the time the House of Bishops was acting upon the service for Holy Communion. Certainly no bishop could have acquiesced in an understanding that, when the revision of the office was in progress, he was estopped from introducing any motion germane to the revision. It was still later in the session when, in the House of Deputies, the rubric providing for the *Benedictus Qui Venit* was adopted on the motion of Mr. Arthur S. Browne, from the floor, and that providing for Baptism *in extremis* on motion of the Rev. Dr. van Allen. Neither of these had been offered by the Joint Commission in the House of Deputies though the former had been in the House of Bishops. It may be true, however, that it would have been "undesirable to propose a change which would certainly cause much discussion at the end of an already over crowded session"; but why did the House of Bishops hold its preliminary session, if not for the express purpose of considering matters pertaining to the Holy Communion, in quietness and leisure before the formal session began? Was not that the time for the initial discussion on so difficult a subject? And why, after that conference, should the House of Bishops have delayed the formal consideration of the Holy Communion until near the close of the session, when the preliminary conference had seemed to make it possible for that to be among their earliest formal work?

As to the present legality of the practice, we stand consistently on the legal principle that *Whatever has been lawful, can be made unlawful only by a definite act of prohibition*, and we do not believe that general principle can be overthrown. And when a practice is so widespread as is that of Reservation in the American Church, and especially when a committee can pronounce it "imperative" that explicit provision be made for it, yet took no steps to secure such provision, we cannot acquiesce in a position that plainly implies that the practice is in violation of the law of the Church.

Yet we do not, ourselves, feel that legislation providing for Reservation is "imperative". If it were possible to harmonize differences as to details of the practice we should think such legislation very desirable, but previous discussions have generally brought out such differences of opinion as to details that we have preferred not to press for legislation that was bound to crystalize differences. With the commission of bishops we hold that Reservation is a necessity in the proper pursuance of the pastoral office, and the historical background is well presented in their report. We dissent from the deductions they have drawn from the facts. The bishops hold that Reservation is unlawful; therefore, since it is needed, legislation is imperative. We maintain rather that Reservation is clearly lawful; therefore, since it is needed, legislation is not imperative, though it will be desirable when details can be adjusted with reasonable unanimity.

That Reservation is not sanctioned by the law of the American Church we frankly agree; that it is forbidden by that law we as frankly deny.

We shall be greatly disappointed if the Bishop of Vermont shall feel that this comment upon his letter is unfriendly or unfitting. But the subject is too important for personal considerations to govern the discussion.

SINCE the foregoing was in type, we have read the opinion of the United States Supreme Court denying the right of citizenship to foreign-born Asiatics. There is a paragraph in that opinion that expresses precisely the legal principle that we have sought to express above. Showing that the statutes prior to 1906 undoubtedly limited the right of naturalization to free white persons and to those of African descent, the court proceeded to inquire whether the act of 1906 could be construed as, by implication, repealing that provision when it did not explicitly say so.

The Supreme Court Speaks

"If congress in 1906," says the court, "desired to alter a rule so well and so long established, it may be assumed that its purpose would have been definitely disclosed and its legislation to that end put in unmistakable terms."

In our opinion that is an exact analogy to the case which our committee of bishops has presented, and an exact reversal of their view as to the law. If the Church of England, in 1552, "desired to alter a rule so well and so long established" as that providing for Reservation, "it may be assumed that its purpose would have been definitely disclosed and its legislation to that end put in unmistakable terms".

So the supreme court of the United States differs on a question of law with this committee of the House of Bishops. And if we venture to adhere to the principle clearly enunciated by the former rather than to that of the latter, thus relieving any and all bishops and clergy who have licensed or practised Reservation from the charge of law-breaking implicitly made by the committee of bishops, we are confident that we but express the overwhelming judgment of the Church.

THE BOSTON daily papers certain did credit to themselves in reporting Dr. Slattery's consecration, and their reports are full, interesting, and accurate. The *Transcript*, in its issue for the evening of the same day, devoted more than two full pages to the report, which was exceptionally well written, and which included large cuts from photographs taken during the service. For an evening paper to illustrate and report at such length a morning event of the same day when much of it could not have been prepared in advance, is a notable feat in journalism, especially when it was so well done. The *Globe* of the following morning printed Bishop Lawrence's sermon in full.

Excellent Reporting

Bishop Slattery enters upon his work with the friendly coöperation of all Massachusetts and of the whole American Church. For Bishop Lawrence, we earnestly hope that relief from much of the diocesan burden will free him for large activities in the Church at large, and will bring him thorough restoration of health and strength.

DR. ALEXANDER MANN has been elected Bishop of Pittsburgh. He has been conspicuous among those who have declined such advancement heretofore, and his important work at Trinity Church, Boston, as well as his chairmanship of the House of Deputies, give him a preëminence in the Church such as few men have attained, in the episcopate or out of it. Whether Dr. Mann will accept his election or will decline it, as he has declined similar elections before, will depend wholly upon the view that he shall take as to the preponderance of the call of duty between the two opportunities for service. If he accepts, the Diocese of Pittsburgh will be greatly to be congratulated and it will be a decided loss to Boston, to Trinity Church, and to the House of Deputies. If he declines, these latter will be greatly favored and the Diocese of Pittsburgh will earn our commiseration. In either event the Church will be served.

Pittsburgh and Dr. Mann

But we congratulate Dr. Mann on the election and the Diocese of Pittsburgh upon its happy choice.

ACKNOWLEDGMENTS

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K. C. L., Hubbard's Woods, Ill.	50.00
J. C. B., Philadelphia, Pa.	25.00
A Deaconess	5.00
Woman's Auxiliary and Offering at Services on All Saints' Day and All Souls' Day, Church of the Redeemer, Superior, Wis.†	12.00
Mrs. Robert Mathews, Rochester, N. Y.	25.00
M. C.†	5.00
A Communicant of St. Paul's Church, Washington, D. C.	10.00
J. H. C., Vineyard Haven, Mass.†	5.00
A Communicant in the Diocese of Western Michigan	5.00
Sydney Price, Baltimore, Md.**	20.00
A Friend in Madison, Wis.	25.00
C. F. L.	2.00
"S", Central New York †	1.00
"Poverty", New Britain, Conn.†	1.00
In Memoriam Lucy R. Warren†	5.00
Tithe	100.00
S. P. Carroll, Columbia, S. C.	5.00
Offering at St. Alban's Chapel, St. Alban's School, Sycamore, Ill., Nov. 5, 1922	20.00
In Memory of J. M. S.	5.00
St. Peter's Episcopal Church, Lakewood, Ohio	20.00
Offering All Saints' Day and Nov. 5, 1922, St. Paul's Chapel, Trinity Parish, New York City	29.87
In Memory of Mary E. Carpenter	25.00
Eleanor Ashbridge, East Downington, Pa.**	5.00
Anonymous	25.00
A Communicant of Trinity Church, Syracuse, N. Y.*	5.00
E. R. L.	5.00
H. J. S.	10.00
Bonny B. Dean, Jamestown, N. Y.	5.00
A. G. K., Indiana, Pa.	10.00
A Communicant of St. John's Church, Yonkers, N. Y.	100.00
Mrs. E. O. Chase, Brooklyn, N. Y.	10.00
Rev. C. W. Leffingwell, Pasadena, Calif.	200.00
Communion Alms, Nov. 5, 1922, Christ Memorial Church, Hibbing, Minn.	25.00
Shawano, Wis.**	2.00
A Churchwoman †	25.00
Daughters of the King, Trinity Church, New Castle, Pa.†	5.00
A Member of St. Stephen's Church, Romney, W. Va.†	5.00
H. Flatbush	8.00
Rev. N. D. Stanley, Fond du Lac, Wis.**	5.00
Trinity Church, Red Bank, N. J.	50.00
H. H. H. F.	10.00
R. K. R., St. Thomas' Church, Citronelle, Ala.	5.00
Church School of Holy Trinity Church, South River, N. J.†	3.00
Holy Trinity Church, South River, N. J.†	7.00
A Parishioner of St. Paul's Church, Flatbush, L. I.	10.00
Trinity Church, Wauwatosa, Wis.	15.50
Special Offering taken at St. Mark's Church, Port Leyden, N. Y.**	18.00
A Communicant of St. Mary's, Hamilton Village, Philadelphia, Pa.*	5.00
E. L. S., Norwalk, Conn.	5.10
C. S. S., El Paso, Texas	36.47
Oneida Indians, Oneida, Wis.†	6.01
St. Matthias' Church, Summerton, S. C.†	7.60
In Memory of Minnie Isabel Maclagan	10.00
Emmanuel Church, Hastings, Michigan	5.00
G. K. A.	15.00
	\$1,394.65

*For starving children.
 **For Armenian Christians.
 †For Christian Sufferers in Smyrna.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

Mrs. J. Walcott Thompson, Salt Lake City, Utah, No. 35	\$ 73.00
Previously acknowledged	4,199.77
	\$4,272.77

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

A "FOREIGNER'S" GIFT

In *Scribner's Magazine* for October, Eleanor Ledbetter, who has made a special study of Greek and Orthodox churches in the United States, speaks of a Greek friend who had been keeping her informed of the progress of his unfinished church building which, throughout recent hard times, had been in use with only a shell of an exterior completed.

"Now," says Mrs. Ledbetter, "he tells me the treasurer of the church, a down-town confectioner who is in appearance just an ordinary 'wop,' is going to advance, without interest, and for an indefinite period, the \$30,000 necessary to complete the church. I wonder how many native sons of America ever did a thing like this?"—*National Council Service.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—L

BY THE REV. WINFRED DOUGLAS

THE SUNDAY NEXT BEFORE ADVENT

THE EUCHARISTIC lessons today take their tone from the near approach of Advent; but, at the same time, fittingly conclude the instructions of the long season after Trinity. It will be remembered that the services from Advent to Trinity present, in order, the facts of the incarnate life of the Son of God: and that those of the Sundays after Trinity illustrate the practical application to our own lives of the faith of the Incarnation. The Collect of this last Sunday reminds us that after this extended practical teaching, only the failure of our own wills to respond will keep us from following the footsteps of our Saviour and Guide. We therefore pray God to "stir up our wills". The connection of this Collect with Advent was very close from ancient times. The Collects for several of the Sundays in Advent formerly commenced with the same phrase. "Stir up, we beseech Thee, O Lord, Thy power, and come." "Stir up, we beseech Thee, O Lord, our hearts to prepare the way of Thine Only-begotten." "Stir up, we beseech Thee, O Lord, Thy power and come, and with great might succour us." Of these we have now only the last, with its phraseology somewhat altered. But it is plain that the ringing call of Advent sounds in this Collect, and gives the devotional note of the day. The Epistle leads us back to the anticipation of the first coming of "the Lord our Righteousness", and looks forward to His second coming for the true restoration of His Chosen People. The Gospel, identical with that of Mid-Lent Sunday, suggests by the miracle of feeding the five thousand, the greater miracle of God's all-sufficient grace, whereby, if our wills are rightly roused, we may "plenteously bring forth the fruit of good works". Its final words look toward Advent: "This is of a truth that Prophet that should come into the world."

Introit, 114—Rise, my soul, and stretch thy wings
 Sequence, 105—Thy kingdom come, O God

or

70—The King shall come when morning dawns
 Offertory, 111—Awake, my soul, stretch every nerve

or

253—The God of Abraham praise
 Communion, 332—Bread of heaven, on Thee we feed
 Final, 492—Rise up, O men of God

Of these hymns, numbers 111, 114, and 492 respond directly to the trumpet call of the Collect. Should any of them be chosen, every effort should be made to insure their being sung by the congregation with vigorous energy. The stirring up of our wills is just the one thing that we need, to have glorious congregational praise instead of the listless passivity which so commonly characterizes the worship of "Episcopalians". There is little difficulty in obtaining instant response in this direction, if the priests and their helpers, the organists, will make a real effort toward congregational singing; realizing that listlessness and passivity in the worship of God, are grave spiritual dangers. There be those who are troubled about "non-communicating attendance" at the Holy Mysteries: how about non-participating attendance at the praise of God?

At Evensong, some of the above numbers, not used, with some of the following, would keep the spirit of the day:

- 41—Lord of mercy and of might
- 102—O very God of very God
- 216—God moves in a mysterious way
- 68—The world is very evil

ST. ANDREW'S DAY

Introit, 267—From all thy saints in warfare
 stanzas 1, 2, 19, 20

Sequence, 268—Jesus calls us: o'er the tumult
 Offertory, 120—Dear Lord, and Father of mankind
 Communion, 142, Pt. II—By the gracious saving call
 Final, 117—He who would valiant be

or

492—Rise up, O men of God

DAILY BIBLE READINGS

EDITED BY THE REV. F. D. TYNER

November 20

READ Deuteronomy 8:1-6. Text for the day: "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."

Facts to be noted:

1. Punishment and correction have always been recognized as necessary in the training of the child.
2. It has behind it the loving solicitude of the parent or other rightful disciplinarian.
3. So races and individuals being destined for further maturity and development will always need the loving correction of the Father.

One of the very hardest lessons the sincere Christian has to learn is the necessity of his own correction.

Even the simple art of "taking criticism" is unknown to most of us.

If only we might be willing to believe that most of the checks, irritations, trials, and strokes in life, were permitted by God in order that His children might profit thereby! This I have observed, that the truly strong or gracious souls I know, those whose friendship I value, and whose companionship I prize, are largely what they are because of what they have been through, and their manner of bearing it.

The ills of life may be petty, or mean, or squalid, or sharp, or cruel, but there is none among the whole crew of them that can not be splendidly met.

PRAYER

O almighty and everlasting God, I beseech Thee to direct, sanctify, and govern my heart and body, in Thy ways, and in Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, I may be preserved in body and soul; through our Lord and Saviour Jesus Christ.

November 21

Read Isaiah 56:1-8. Text for the day: "I will give them an everlasting name, that shall not be cut off."

Facts to be noted:

1. The happiness of the righteous man.
2. There are no strangers with God.
3. The promise of salvation to all mankind.

When a child was admitted as a member of the Jewish Church, he was given his name. Even our Lord Himself was formally given the name Jesus, when His mother presented Him for the rite of circumcision. At Baptism, we are given our Christian name. This is our name in Christ, and signifies that we have been admitted into membership of Christ's Church according to the form prescribed by our Lord Himself. It is our Christian name that reminds us of our responsibilities and our privileges. At our baptism, we were made members of Christ, children of God, and inheritors of the kingdom of heaven. These are our privileges. Our responsibilities may be summed up in three words: Renunciation, faith, and obedience. And we may sum up both our responsibilities and privileges in these words: I AM in a position of privilege, I OUGHT to live a life worthy of so high a calling, by the grace of God promised me I CAN, and in HIS STRENGTH, I WILL.

November 22

Read St. Luke's 12:31-40. Text for the day: "Where your treasure is, there will your heart be also."

Facts to be noted:

1. Our Lord's "FEAR NOT". Do your full part.
2. Preparedness.
3. The happiness of those who are prepared.

In 1849, thousands of men and women left happy, comfortable homes in the hope of securing vast amounts of gold in California. In 1896, the rush to the gold fields of Alaska was something that will never be forgotten in the history of the country. That army of people had their heart set on just one thing, GOLD, and many of them gave their lives in their effort to secure their heart's desire. We need gold; but let us be certain of this, gold alone can never bring us peace, and happiness, and contentment. Neither will any of the so-called kinds of pleasure, or the glory that may attach itself to positions of honor. All of these things are "of the

earth earthy". They will pass away. Let us lay up a treasure, but let that treasure be secured by the daily effort of developing a Christlike character that will stand the test, when the Son of God comes to judge the world. "Where your treasure is, there will your heart be also."

November 23

Read St. Matthew 10:16-24. Text for the day: "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Facts to be noted:

1. Our Lord warns His disciples.
2. He assures them of the presence of the Holy Spirit.
3. The reward of endurance.

So frequently one hears remarks of this kind: "I should be glad to take up some kind of Church work, but I wouldn't know what to say, or what to do." Another person will say: "But if I were to speak my mind on such and such a subject, I might offend some one." Every member of the Christian Church is called upon to do something to extend the kingdom of God. We are not to be ministered unto only, but to minister. The servant is not above his Master. And Christ is our Master. He worked, and we must work. Now then: Do the thing, and you have the power; fail to do the thing, and you lose the power. Suppose we don't know just what to say, or what to do: let us make a conscientious beginning with the absolute certainty that, if our motive is right, God will see to it that His work will be accomplished. God's Spirit is in the world, and He is here to guide and direct those who trust God. Eliminate all fear of consequences, and trust God. There is no greater joy in the world than the joy that comes from Christian work.

November 24

Read 1 John 5:1-5. Text for the day: "Who is He that overcometh the world, but he that believeth that Jesus is the Son of God?"

Facts to be noted:

1. Love of God, and of one another.
2. Faith in God the secret of victory over the world.
3. The center of our belief: that Jesus Christ is the Son of God.

If the general only knew with perfect certainty the strength of the enemy he would be able to plan either to avoid a direct conflict, or to begin an engagement with a fair degree of certainty of success. But his lack of knowledge of the enemy's strength is the weak spot in his calculations. In our daily conflict we have the advantage of the general. Our Lord has taught us the strength of the enemy, and He Himself has conquered the enemy. "Be of good cheer, I have overcome the world." What seemed defeat in the case of our Lord was really victory. Now the question for each one of us is this: to what extent are we willing to take our Lord at His word, and realize that, no matter what the problem may be, no matter what the struggle may be, no matter what the disappointment may be, He will see us safely through, if we will only trust Him. If we believe that Jesus Christ is the Son of God, and if we believe His promises, and believe that He did overcome the world, then let us face life with a smile and with the certain knowledge of ultimate victory.

November 25

Read Ruth 1:6-17. Text for the day: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Facts to be noted:

1. Ruth was the daughter-in-law of Naomi.
2. Naomi decides to return to her own land and urges both her daughters-in-law to stay in Moab.
3. Ruth's answer.

Why did Ruth, the Moabitess, the "heathen" as far as the Jews were concerned, decide to cast in her lot with Naomi, the Jewess? Because of Naomi's faith in her God and her splendid character. In spite of all her sorrow (Naomi had lost her husband and her two sons, she was left alone in the world, she had no means of support), she never lost her faith, she never let go. She clung to her God because she knew, that, in spite of all appearances to the contrary, her God would not fail her. The mould upon which her great character was built was faith in her God. Ruth lived with Naomi.

She knew Naomi and she knew her for what she was, and not for what she might appear to be. When the time came for a separation Ruth, the Moabitess, threw in her lot with Naomi, the Jewess, and became a child of the one true God. Your character and my character, your faith and my faith, are determining factors in the choice of those with whom we come into contact. Men and women are attracted or repelled by the influence of our lives. Do people look at us and say "Whither thou goest I will go... Thy God shall be my God"?

ALASKA MISSIONARIES

FROM THE NATIONAL COUNCIL

THE Rev. F. W. Goodman, has resigned from the staff of Trinity Church, New York, for a year, in order to respond to Bishop Rowe's call for a man to care for our mission at Point Hope, Alaska, during the absence of the Rev. W. A. Thomas on furlough. Some years ago, Mr. Goodman cared for the mission during the absence of the late Rev. W. A. R. Hoare.

Writing on August 25th, Mr. Goodman says:

"On the evening of Thursday, August 10th, in wind and rain, I made my first landing at Point Hope. Going ashore I received a cheering welcome and the natives expressed their happiness that I had come back to be with them once again. Everything seemed to be in excellent shape. I found that my supplies and the coal had been landed the week before by the schooner *Holmes* which had left Seattle May 20th. It was a great relief to see the supplies safely housed.

"I returned to the *Cutter* the same evening to resume the journey to Point Barrow, seizing this opportunity of transportation for visiting the outstations of the Point Hope Mission along the coast. Mr. Thomas having taken our dogs out and left them with Mr. Tatum at Nenana, leaves the Mission without its usual means of transportation. To hire dogs and native help would involve considerable expense later on. The opportunity of making the trip by the *Cutter* was the most economical plan so I accepted it.

"At Wainwright I found that one of our natives was in a bad condition, physically, with pleurisy and early pulmonary tuberculosis. Through the kindness and courtesy of the captain and the ship's doctor, we were able to take her to Point Barrow, and place her in the hospital there.

"The season is unusually late and it took ten days to make the voyage from Point Hope to Point Barrow, owing to the great ice-floes which we encountered the day after we left Point Hope. For nine days we bucked these floes but, at last, an open channel was found, and we slipped into Point Barrow. The shore-ice had not gone out, so the ship tied up to it and made a landing, but it was at least six miles away from the beach and a great mass of hummocky ice lay between. The mail was carried on the backs of the natives.

"It has been a long journey owing to the delays in waiting for the very limited transportation which this coast now affords. But such delays have been inevitable, and no forethought could prevent them. It has increased the expenses of transportation greatly, and has left me without funds so I am giving the captain of this ship an order on the Assistant Treasurer of the National Council, for my expenses while on the ship. Please see that the order is promptly met when presented by Captain Cochran.

"The native store at Point Hope is without flour and sugar, but I am hoping to make arrangements so that these people will not be destitute of these necessities this winter.

"I have been kept in splendid health and am feeling fit in every way for a year of service here. Everywhere I go, I find Mr. Thomas spoken of in the highest terms."

Brief reports from our missionaries on the Yukon and tributary rivers, with regard to the salmon catch in the summer of 1922, state that there is a great shortage everywhere. Before leaving Anvik on his furlough, Dr. Chapman wired for \$500 worth of additional supplies in order to help tide the Indians over. "The prospect of great privation", says Dr. Chapman, "for many who are not well able to provide for themselves, is very real. I do not know to what to attribute the scarcity. Such years are occasionally experienced. It has always been so. I do know that everyone is thankful that the activities of the cannery were curtailed. Otherwise

matters would, probably, have been worse than they are. The nets, constructed to catch the male salmon, allow the smaller females to slip through, with the result that the proportion of the former to the latter has fallen to a point, on the Kuskokwim at least, so low that the proper fertilization of the eggs is no longer insured. Professor Gilbert is the authority—an unwelcome one to the cannery people."

Deaconess Pick reports from Tanana: "The Indians tell me they will not have enough fish to feed their dogs."

Deaconess Thayer from St. John's in-the-Wilderness, Allakaket, reports for the Alatna River and the upper Koyukuk River that some of the Indians have no food for their dogs, because of the scarcity of fish. She says: "After evening service on August 20th, I talked over the situation with the Indian men who had come back, for the services, from the fish camps. They all said that the men with large families would have to move up into the caribou country for the winter. They hope, this way, to secure enough meat to feed their families and dogs, but unfortunately this removes them from the influence of the mission, and their children from the school."

The burning of the newly completed mission residence at Anvik on Christmas Eve, 1921, has meant inconvenience and labor for Dr. Chapman and other missionaries at Anvik. It is a satisfaction, however, to be able to say that the insurance companies have settled our claim in the amount of \$7,094.17. This insurance will permit the speedy rebuilding of the residence.

Dr. Chapman is, at present, in the United States on furlough after more than six years in Anvik. The Department of Missions will take pleasure in arranging speaking appointments for him, in order that as many as possible of his friends may hear, at first hand, of the work he has been doing in his last term of service in the field. Dr. Chapman is the dean of all Alaska missionaries, having begun his ministry at Anvik in 1887.

WHY GEORGE GETS THERE

THREE BROTHERS left the farm to work in the city and all got jobs in the same company, starting out at the same pay.

Six years later one was receiving \$100 a month, a second \$200, and the third \$500.

Their father, hearing of these salaries, decided to visit his sons' employer and find out why they were paid on what seemed to be such an unfair basis.

"I will let them explain for themselves," said the boss, as he pressed a button under his desk.

Jim, the lowest paid man of the three, answered.

"I understand the *Oceanic* has just docked," said the employer. "Please go down there and get an inventory of her cargo."

Three minutes later Jim was back in the office.

"She carries a cargo of 2,000 seal skins," reported Jim, "I got the information from the first mate over the telephone."

"Thank you Jim," said the boss. "That will be all."

He pressed the button again and Frank, the \$200 man, reported.

"Frank, I wish you would go down to the dock and get an inventory of the *Oceanic's* cargo."

An hour later Frank was back with a list showing that the *Oceanic* not only carried 2,000 seal skins, but that she also had 500 beaver and 1,110 mink pelts.

The employer pressed the button a third time and George, the \$500 man, walked into the office.

He was given the same instructions his brothers had received.

George did not return for three hours and the office had closed for the day, but his father and the boss were waiting for him.

"The *Oceanic* carries 2,000 seal skins," he began. "They are offered at \$5 each, so I took a two-day option on them, and I have wired a prospect, offering them to him at \$7. I expect to have his order tomorrow. I also found 500 beaver, which I sold over the telephone at a profit of \$700. The mink pelts are of poor quality, so I didn't try to do anything with them."

"That's fine, George," said the boss.

Then when he had gone the employer turned to the father.

"You probably noticed," he said "that—

"Jim doesn't do as he is told;

"Frank does as he is told, and

"George does without being told."—From the W. S. Tyler Company *Employee's Magazine*.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

ACROSS the Sound, perhaps 75 minutes from Seattle, is the great Navy-yard, stretching from Bremerton to Charleston. Whatever retrenchments may be brought about, by the Washington Agreement, or by economy, it seems clear that this vast establishment must

be maintained. Even those who believe that Japan has no thought of war with America, realize that a strong naval base in these waters is a convincing argument for peace. One sees the uniform of the Navy and of the Marines more frequently in Seattle than in most of our cities—always, on my part, with a thrill of pleasure. I believe in world-peace, in the reduction of armaments, and in a League of Nations: but

“The Army and Navy forever!”

is still a heart-stirring toast, and goes well with

“Three cheers for the Red, White, and Blue”.

I shall not soon forget a fifty-mile motor run out of Charleston, through primeval forests, whose gigantic Douglas firs made a dense canopy, with ferns almost tropical growing at their base, to a little hamlet on another arm of the Sound, so remote and primitive that it seemed almost unreal, where, nevertheless, in the cheerful tavern, as good a dinner as hungry people could desire was served to us; nor the ride home in the pale moonlight, the air filled with night fragrances mingled with the faint pungent odor of smoke from the forest fires.

It gave one a strange feeling to read in the morning paper of the discovery, among the Olympic Mountains, of two large lakes never before seen by white men. When I questioned, I was told that vast tracts of Vancouver Island had not yet been traversed. So there is still work for adventurous explorers, comparatively close at hand. And yet on Second Avenue you might be in the busiest part of New York; and you will find few banks in the East as handsomely housed, or staffed by officials so cordially obliging, as the National Bank of Commerce, where my letters are nowadays addressed. Oh, it's a great country, this Northwest, and I have lost my heart to it, for the second time. (The first was in the year of the Panama-Pacific Exposition, 1915.)

As I glance over these pages, there seems less than usual of the ecclesiastical coloring therein: perhaps that comes from laying aside a “customary suit of solemn black” and rejoicing in tweeds—with even a crimson cravat now and then. But I can not forbear recording a hope that all of us Eastern clergy who come west for the great gathering of the Brotherhood of St. Andrew, in Seattle, or the General Convention immediately following, in Portland, may take back something of the gracious courtesy and warm hospitality which marks our Western brethren. Half of my delight in Seattle is due to the kindness of one such busy incumbent. If I describe him as “Betty's father”, it will be sufficient identification to make sure that my grateful thanks, here set forth, do not go astray.

HERE ARE TWO news items, each of which illustrates the other. Comment is superfluous.

“BAPTIST PARSON MARRIES COUPLE IN 15 SECONDS AND WINS RACE
“Knoxville, Tenn., June 2.—Two Baptist ministers and three Methodist ministers competed here yesterday in a contest to determine which could tie the speediest marriage knot.

“The Rev. R. Pedigo, Baptist, pronounced Ernest Messer and Ruby Ferguson man and wife in 15 seconds. The Rev. N. E. Miller, Baptist, who was second, required 16 seconds for his couple. The time of the Methodists was not taken as they were too far outdistanced. One said he was entitled to a handicap, as his couple were deaf mutes. All five ceremonies started at the word ‘go’.”

“WIVES TRADED BY HUSBANDS: PATCHED LOVE MAKES 4 HAPPY
“Indianapolis, May 20.—Two discordant couples were

broken up and reunited into happy families here to-day—husbands traded wives and wives traded husbands.

“Bert Sanders and wife, and Leroy Green and his helpmate, lived in a double house and were close friends. Bert was a city fireman and worked nights. During the day Mrs. Sanders saw Green a great deal. When Green was gone during the day, working at his job as electrician, Sanders frequently met Mrs. Green.

“The four had dinner together a few weeks ago. Sanders told Mrs. Green she was the most beautiful woman in Indianapolis. Green took in more territory. He told Mrs. Sanders she was the most beautiful in the world.

“All four then admitted their love. The wives went home to their mothers for a few weeks while the men obtained divorces.

“The four marched arm in arm to the marriage license bureau and obtained new licenses to wed and were married that day.

“Now they are looking for another double house.

Sanders and his first wife, Beatrice, lived together 11 years, and Leroy and his first wife, Maude, were married eight years.”—*Minneapolis Journal*.

A GOOD PRIEST from Louisiana, experimenting with limericks, and mindful, doubtless, of “Usona”, sends in this cheerful question.

“THE P. E. C. OF THE U. S. A.

“We have read of the spring ARETHUSA,
And have learned of the wicked MEDUSA,
But who without pain,
Can really explain,
The significance of the PECUSA?”

THIS COURTEOUS and fair-minded paragraph is from *The Western Catholic*, of Quincy, Illinois: and yet our papal brethren complain that they are not treated sweetly enough in controversy! But I am surprised not to find Henry VIII. mentioned.

“London—The great and ancient Abbey of Westminster never looked more Catholic since the day whereon Elizabeth and her minions stole it from the Catholic Church, than it did on the occasion of the marriage of the Princess Mary. Protestant Archbishops and Bishops wearing copes, and preachers wearing dalmatics—Oh, how St. Edward the Confessor, whose body lies buried in the Abbey, must have felt as he beheld those masqueraders in his own Cathedral!”

THIS SWEET little poem, by J. M. Canvaness, is refreshing, in these too strenuous days:

“REST AWHILE

“From the coming and the going,
From the human floodtide flowing,
In the markets, in the highways,
In the avenues and byways,
Ere your soul the world defile,
Come apart, and rest awhile.

“From the selling and the buying,
From the cheating and the lying,
From the evils of contending,
From the follies never ending,
Ere the siren songs beguile,
Come apart, and rest awhile.

“From the scenes that are deceiving,
From the foolishness of grieving,
From all envying and hating,
Friends and neighbors alienating,
To some lonely mount or isle,
Come apart, and rest awhile.

“Heed the call so sweet and tender
Of our Shepherd and Defender,
He who never will cease caring
For the weary and despairing,
Linger 'neath his welcome smile,
As apart you rest awhile.”

HEAVENLY FATHER, to all thy many gifts to us, add, we pray thee, the honest desire, in thy spirit, to pay to the utmost our debt to life, and so enable us ever to do the thing that pleases thee!—*Wilfred T. Grenfell*.

Bishop Lawrence's Consecration Sermon

Preached at Trinity Church, Boston, at the Consecration of the Rev. Charles L. Slattery, D.D., to be Bishop Coadjutor of Massachusetts, October 31st

St. John 10:4: "When the Shepherd putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice."

BISHOP LAWRENCE began by showing the significance of the service of consecration, the background of which, he said, includes the most chivalric era of all religions and races. Because this service is of so exalted a nature, it is, and has been through Christian history, incorporated into the office of the Holy Communion. Tracing the progress of the office up to the stage when the whole body of the congregation, facing the East, expectant of the coming of Christ's Kingdom, burst forth in their confession of faith, the Creed of the ages, as did the knights in ancient days who drew their swords before the altar, the Bishop said:

We have met to consecrate a bishop of the Church of God. The Church of God is far bigger than any one Church. Various Christian Churches have offices and forms of administration which they believe to be apostolic. At present, in a divided Christendom, the administration of the offices is confined each to its own denomination. A man consecrated bishop is an administrator to the Church in which he is consecrated. At the same time his office does have a broader significance, that of brotherly love and fellowship with all Christians; and who knows how soon the solvent of God's spirit of truth and love may melt away the present barriers and enfold us in closer sympathy and action? A man consecrated bishop in this Church which is both Protestant and Catholic, cannot get away from the persistent thought that he, in his humble way, may have a part in this great movement.

The bishop consecrated is to be a bishop in the Protestant Episcopal Church. Its mother, the Church of England, was, centuries ago, the Church of the whole people of England. While the relations of that Church with the Roman were very close, even, at times, almost to the point of domination by the Pope, the Church of England never surrendered its integrity, and never yielded its independence to any foreign potentate. The time came when she claimed her practical independence; she fought for it and got it. Being the Church of all English people, she was established as such, and so remains, though nothing of her financial support comes from Crown or Parliament.

By the will of the English people she has the limitations as well as the privileges of establishment, but the Church still holds her integrity of faith and order. These relations so characteristically English, illogical and practical, have naturally led men to think that the Church herself, her faith and order, are part and parcel with Episcopal autocracy—my Lords Bishops and spiritual autocracy. As a matter of history, while the Church of England has at times been subservient to the powers of the State, she has in many crises been a bulwark in behalf of law, liberty, and the rights of the people.

AN AMERICAN CHURCH

These discriminations I have dwelt upon in order that it may be the more clear that when the American Revolution was fought out and this country gained her independence, this Church, the daughter of the Church of England, immediately became, and without change in faith and order, an American Church, instinct with the democratic principles of the country, a fact that is not fully realized in this New England where the Church was associated with the Royalists.

A majority of the signers of the Declaration of Independence were connected with the Church of England; Washington, Marshall, and other leaders were members of the Church; and some of the very few men who drew up the Constitution of the United States drew up, also, the constitution of the Church, under the leadership of Dr. White of Philadelphia, the first chaplain of the Continental Congress and the first American bishop to be consecrated by the Archbishop of Canterbury in the chapel of Archbishop Laud at Lambeth Palace.

Hence and naturally the Constitution of this Church and

its forms of administration broke away radically from those of the established Church of England, while keeping the faith and orders of the ministry.

This Church, when released by the Revolution from the connection with an establishment, made the great venture of faith in creating a house of laymen in the national and diocesan Church. And today it requires the united action of the three houses, bishops, clergy, and laity, to alter even a comma of the common faith and law.

THOROUGHLY DEMOCRATIC

While, therefore, as witnessed in this service, the Church treasures with deepest loyalty and affection the historic order and worship, the essential faith and the traditions of the past, she is, in her law, administration, and spirit, thoroughly democratic and independent of all foreign control, American.

Constitutional traditions and liberty are imbedded in her law. In a few minutes, through the reading of various documents by representative bishops, clergy, and laymen, we will see how this man, now ready to be consecrated, has first been elected, confirmed, and presented by constitutional and democratic authorities, and this same constitutional order and restraint runs through all commissions of authority given to the bishop. He is a constitutional ruler, bound by very strict limitations. There is this great compensation, that, when the people realize that the officer has no desire for unconstitutional authority, they give him a confidence and an opportunity of spiritual leadership which no autocrat can ever have.

The reading of the documents of election and appointment finished, two steps follow. The bishop-elect pronounces in formal terms his loyalty to the faith, order, and law of the Church. This done, the bishop presiding, examines him before the whole people, asking questions which search into the deep recesses of his life, character, and the right administration of his office.

THE CONSECRATION

All is now ready for the consecration itself. The bishop-elect, clothed in his full Episcopal robes, kneels in the midst of his brethren, and the bishop presiding, with bishops, clergy; and the whole people, join in singing that great plea for the presence of the Holy Spirit: "Come, Holy Ghost, our souls inspire", for the consecration of men to sacred office is not the work of man but of God's Holy Spirit. The spirit of man and the spirit of God blending in one great, holy purpose, gives new strength, resolution, and consecration.

And with the laying on of hands by the bishops, and the reception of his commission from the bishop presiding, "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands", the servant of God elect enters on his high and sacred office as bishop, missionary, and leader. And upon the presentation of the Bible the young bishop is equipped for his great and arduous work.

Throw your thought back through the centuries and recall that this same order, these identical words, have been said again and again over those who as saints, statesmen, martyrs, or hard working, devoted, modern bishops, have knit together the Church and her ministry in one historic body—a marching army. Art, poetry, history, life, thought, imagination, have all conspired to realize and glorify this noble ordinance.

With his entrance upon his work, the bishop faces questions, problems, and duties innumerable, bewildering in number, entrancing, each of them, in interest. May I select three or four from the multitude, simply by way of illustration?

A WISE BISHOP

In what relation does a bishop stand to the ever-revealing truth in nature, philosophy, and life? Is he not bound by doctrines, traditions, and laws? Can he be intellectually sincere, a leader of new truth?

Every man, even the veriest anarchist, is bound to a certain

degree of doctrines, traditions, and laws. They are a part of his very texture, and every man who enters upon large responsibilities, political or industrial, is so bound. He will never be untrue to himself; he will speak and act according to his convictions; at the same time he will have regard to his broad responsibilities.

A man consecrated bishop in the Church of God has passed through intellectual and spiritual experiences, depressed by doubt at times, exhilarated by entrance into a new phase of truth, sympathetic, through years of active ministry, with the temper of his Church. He is as a bishop, in an office where the doctrines, traditions, and laws, are the paths through which he has grown to a fuller faith and a certain spiritual leadership. He has not, by some miracle of consecration, been transformed from a devoted, religious man, into a philosopher, an interpreter of science, an expert in industrial problems, or even a scholar in theology.

He is a wise bishop who knows his own limitations and lets others, better scholars, abler interpreters than he, strike out into paths of research and discovery. He will give to all those who are honest and in earnest, cheer and sympathy. For this, and because he does not, from time to time, burst out his latest convictions, he may be called a conservative or a trimmer: so have all the greatest statesmen in their day.

"IS THE SHEPHERD"

The bishop is the shepherd of the sheep; and unless such a conviction is laid upon him that he must leave his sheep and advance alone, he takes care to keep his sheep with him; they know his voice, his temper, and his love of truth. A true bishop is the head of a diocese composed of men and women of many minds, faiths, and prejudices, and his ambition is, while true to himself, so to sympathize with them all, see their point of view, as to lead them on together toward a higher and truer sainthood.

He is not an autocrat, a cattle drover, but, I say again, a shepherd, a spiritual leader. In the consideration of his intellectual attitude, his changing opinions, he has with and in him the traditions of the Catholic, the historic Church; he sets them at high value; his office and duties are wrapped up in them.

There is, however, one special question in the examination which you will soon hear, which springs from the very heart of the Reformation and which Protestantism wrested from the vitals of an overpowering ecclesiastical system. "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?" And to this the bishop-elect answers: "I am so persuaded, and determined, by God's grace."

YOUTH IS A PROBLEM

The right of the private judgment stands out clear; of private judgment, not as if he were alone upon a desert island without history or society, but as that of an intelligent, modest, sincere lover of truth, considerate of his influence upon others, bred in historic traditions, and enwrapped in the historic creeds. To him, all these things taken into consideration, the final test is his own conscience and interpretation of the Scriptures. And if the bishop's judgment, sought with study and prayer, gainsays the ecclesiastical opinion of his day, he may be called a heretic and be put on trial and deposed. But he has saved his soul.

Thank God this extreme point is rarely reached. The Church is wise, and the stronger men have charity and broad sympathy. And, after all, the final ecclesiastical court of today, in matters of belief, is the sanctified wisdom and good sense of the whole people of the Church.

The problems of the youth of this generation haunt the bishop.

He refuses to believe that the smashing of conventionalities and the sauntering along the edge of moral precipices denote anything more than a reasonable reaction from an age of convention and formalities. And yet the persistent question arises as to whether there is a definite, serious purpose behind these changes. Is the younger generation really bent upon living out a finer, if it be also a freer, life? Have they before them

a deeper sense of responsibility than their elders; a readiness to serve the public good? Movement and the overthrow of ancient idols may be good and healthy, but where are we going from here? Have we a definite goal towards which we are racing? What can a bishop who sympathizes much with the movement do to guide it aright?

DECLINE OF FAMILY RELIGION

Again, with the decline of family religion and the change in Sunday habits, where are the boys and girls to gain the foundations of religious faith which are at the foundation of their parents' lives? How long can we live on the capital of an inherited faith and preserve our characters, our homes, and liberties?

In the warp and woof of a child's education, must be interwoven the mystery and idealism of Christian faith, if the child is going to make a contribution to Christian society and civilization. In other days this interweaving was done at the mother's knee and in the home; for a fraction of children it is very imperfectly done in the Sunday school. Our Roman brethren have, with consistency and at great sacrifice, insisted upon religious and secular education in the parochial school. While the public school may teach certain ethical principles, I fail to see how, under present conditions, any religion worthy of the name can be taught to them. Unless, however, we are content to see our children grow up without the knowledge or faith of the Christian religion, we have got to enter upon some larger plans and broader action than at present, whereby this education may be effectively carried through.

PEOPLE FROM OTHER LANDS

Masses of people and children from other lands and with warped conceptions of the Church, of popular education, and civic liberty, are here. They are now Americans as well as those of us whose fathers came over earlier. Together we must build up an American character, a character which we believe must be Christian. We have a duty to them as well as to ourselves to sustain the standards of a Christian society.

We have not touched the heart of this office until we have heard the searching question: "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" Or the exhortation given as he receives the Bible, "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost."

You, my dear friends, who see the bishop only upon what are called his official duties, have no conception of the satisfaction that he takes in breaking away from them and ministering to the weak, the sick, the broken, the outcast, the lost. Those are the memories which dwell with him most tenderly.

When some public evil is unearthed, and justice miscarries, we know that it is not the strong and rich but the weak and poor who suffer in the end, and the bishop asks himself in humility, "What has the Church, what have the officers and members of the Church, done or neglected to do, that this should come to pass? For the Churches are rightly held responsible for public conditions."

SCORES STATE'S PRISON

In his visit to State institutions, hospitals, asylums, and other institutions, the bishop regards with admiration the skill and devotion of officers, doctors, nurses, and guards. The people of this State little realize the devotion of most public servants. At the same time, as he watches our antiquated system of correction and jails, whereby children and women are cut off from opportunities which they ought to have; as he hears the deep sighing of the prisoners rise up before him, he cries, "How long is this Commonwealth to stand still in her prison systems? When will that dungeon, fit only for the middle ages, the State's Prison, be razed; and the men who are the wreckage of society, the Church's wreckage (God forgive us), be given a house not of despair but of hope?"

And the bishop prays God, in the words of the bishop presiding, that he with the people, "be so merciful that he be not too remiss; so minister discipline, that you forget not mercy."

My last word suggests the satisfaction and joy in the life of a bishop.

Bishop Whipple, the apostle to the American Indians, when preaching my consecration sermon in this church, 29 years

ago, dwelt, as was the custom in those days, upon the loneliness of the bishop's life. Of course, all positions of great responsibility wherein one must make and stand for his own decisions, are, in one sense, lonely. I cannot, however, easily imagine a life more full of the satisfactions of friendship, of the reception of kindness, of the support of brother bishops, the clergy, and laity, than that of the Bishop of this Diocese. To have for one's pastoral cure a large body of men whose lives, in their parishes, are devoted to public service in Christ's name, to realize the sympathetic response of scores of thousands of people to your call, and to know that their prayers are going up to Heaven for your health and strength, gives buoyancy to every hour of the day.

THEY DO NOT FORGET HIM

The Good Shepherd knoweth His sheep and calleth them by name. Upon the head of every man, woman, and child kneeling before him at the chancel rail for confirmation, the bishop lays his hands and offers the prayer of blessing. With that sacred moment coming only once in their lives, the bishop is associated, and they do not forget him.

Wherever I go throughout this land, north to Canada, west to the Pacific, south to the Gulf of Mexico, men and women stop me in the street, meet me in hotel and railroad, and greet me with the words, "Bishop, you laid your hands on my head years ago". And they mention some humble or big parish church in a village or city of Massachusetts. Into the lives, thoughts, and prayers of some 60,000 children of God have I thus entered. Whether standing true to their faith or falling from it, they do not and cannot forget that the blessing of the Church, through the hands of the bishop, has been upon them.

The great and persistent message of Phillips Brooks, from this place, was the sacredness of the individual soul. The deepest dyed criminal in State prison and the purest saint outside, the hardened man of industry and the highminded citizen, each and all come within the loving thought and care of the bishop. "The Good Shepherd knoweth His sheep, and the joy of His life is among them."

My Brother: Thirty years ago you were a student in the school at Cambridge, and I was your teacher and dean. One evening—you have probably forgotten it—you came into my study, accompanied by that chivalrous knight, Edward Atkinson, who gave the best of his life for the dwellers in tenements at the South End of Boston.

The object of your call was to talk over the school, and to raise the question as to whether more could not be done by teachers and students to set a standard of life more spiritual and devoted. We worked together to that end. Atkinson, by his life, made the pace for us, and was called to higher service. Little we thought, then, that after 30 years the call of God and of His Church would bring us together again upon the same quest. Experience has ripened, and, we trust, strengthened and refined us both.

You began your work in the railroad junction at Ayer and amidst the boys of Groton School. Soon you went to Minnesota, at Faribault, where, only 30 years before, the Indians had their wigwams.

A HEARTY WELCOME

You were the helper, companion, and support of that romantic, chivalric apostle to the Gentiles, Bishop Whipple, who, as I have said, preached my consecration sermon in this church. The Connecticut Valley then claimed your services at Springfield, and now for 12 years you have lived and worked in the very center of the metropolis of this country—your windows open to Broadway, where the roar of surface traffic and of the underground have held you day and night in the grip of the 20th century. And yet through these experiences you have kept your mind fresh with study, your heart warm with personal sympathy in your pastoral life, and your temper ever serene.

You come back to Massachusetts, to Boston, and Cambridge, to which Phillips Brooks first bade you as a boy. You have a hearty welcome, and we hail your return in gratitude in the name of our Master, Christ. Your welcome comes not only from the members of your own Church, but of all the Churches, for we are Christian brethren here, separated at some points, but all respecting, loving each other, in the spirit of our Saviour. Throughout my ministry in Massachusetts, now approaching 50 years, I have never had a word but that of kind-

ness and helpfulness from the representatives of other Churches; and you may count upon the same.

You will find here a diocese, happy, united, waiting for a younger voice and hand to lead churches and people on to a more sincere worship, better work, higher character, and a broader service to the whole people and to the Commonwealth.

We pray and pray earnestly that as you enter upon this high office and heavy duty, you may be led by the Spirit of Truth, and strengthened by the Comforter.

LEONARD JACOB CHRISTLER AN APPRECIATION

BY THE RT. REV. W. F. FABER, D.D., BISHOP OF MONTANA.

A TERRIBLE blow has fallen upon the Diocese of Montana in the death, shortly after midnight October 27th of the Rev. Leonard J. Christler, rector of St. Mark's Church, Havre.

St. Mark's had had, on the preceding day, a parish conference conducted by the Rev. Charles F. Chapman, rector of St. John's Church, Butte. Mr. and Mrs. Christler were at the church attending the evening session of the conference, and lingered after the meeting. After a supper at a restaurant, and Mr. Chapman then retiring to his berth in the sleeper, Mr. and Mrs. Christler returned to their home. They sat in their living room talking, when there was a knock at the door, and a woman entered whom they had long regarded as a friend. In the conversation she seemed to give evidence of a disturbed mind. Mr. Christler finally rose and went to his room; the visitor also rose, and Mrs. Christler went to open the street door. While her back was turned, the visitor darted after Mr. Christler, shot him, and then shot herself. Both died instantly.

Mrs. Christler immediately called two physicians. The case was so plain that the coroner deemed an inquest unnecessary; nevertheless one was held on Saturday afternoon and evening.

The community, in which Mr. Christler had lived fifteen years, received the news with grief and horror. All places of business were closed on Saturday afternoon, in token of respect for his memory; and the funeral service, which was conducted by Bishops Faber and Fox, and the Rev. Messrs. Keller of Great Falls and Frost of Glasgow, was attended by a multitude of friends and fellow-citizens, filling the church and overflowing to the porch and the church steps. Mrs. Christler accompanied the body to Waterloo, New York, where the burial took place Friday afternoon, November 3d.

Leonard Jacob Christler was born near Union Springs, New York, November, 1876. Graduating from St. Andrew's Divinity School, Syracuse, he was ordered deacon by Bishop Huntington of Central New York in 1896, and by the same Bishop was advanced to the priesthood in 1899. After serving four years at Calvary Church, Homer, New York, he assisted the rector of St. Peter's, Auburn, for seven years; then, in the spring of 1907, he came to Montana to take charge of the Milk River mission field, which at that time embraced all the northern part of the state, from Glacier Park on the west to the North Dakota line on the east, with work organized at such centers as Havre, Malta, and Glasgow. The division of the field in 1915 enabled him to concentrate on Havre, which in 1917 was admitted as a parish. The magnificent granite church of St. Mark's was recently completed by him after labors and sacrifices no less than heroic, in spite of the years of war and of drought which ruined so many of the people in that region. It will be forever his monument.

In 1914 Mr. Christler married Miss Anna Wadsworth, of Auburn, New York, who has been his helper in all his parish work and a constant companion on his frequent and often distant missionary trips. Mrs. Christler is the President of the Diocesan Auxiliary and attended the recent Triennial at Portland.

Mr. Christler was an unusually gifted and brilliant orator of superb physique, and was in great demand for addresses on public occasions of every sort. His quick sympathy, his unflinching good humor, hopefulness, and courage, his utter disregard of comfort and even of his personal safety, won him the enthusiastic devotion of hosts of admirers everywhere. He was a member of many fraternal orders, and he served one term in the State Legislature of Montana.

A Bird's-Eye View of the National Council's Departments

THE end of the first three years' work of the National Council and the departments reorganized or created by direction of General Convention in 1919, finds an increasing number of people interested in the promotion and prosecution of the Church's work.

While the general purposes of the departments are clear, they have now so many undertakings and the work of each has grown to such proportions that it is well to stop and consider just what each department is intended to do and what the differences are between them. This is outlined in the Triennial Report presented, by the Council, to General Convention. It may be summed up briefly as follows.

The Council itself, with the Presiding Bishop, has charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church. The Council has held five meetings a year to hear department reports and transact necessary business.

MISSIONS AND CHURCH EXTENSION

The Department of Missions and Church Extension is the department which prosecutes the evangelistic, educational, and social work of the Church in what we know as the mission field, whether in the United States or elsewhere. Under the missionary bishops the actual work of the Church in that field has gone forward. Through the department, missionaries are secured and sent out, and mission buildings, churches, schools, and hospitals are erected. Included under that brief statement is an enormous volume of work that stretches into Asia, South America, and Africa.

RELIGIOUS EDUCATION

Different from the foregoing, but underlying and promoting it, is the work of the Department of Religious Education. Among the many aims toward which the past three years' work has been directed are:

To guide children and young people of the Church Sunday schools through a three-fold curriculum of study, worship, and service; to train teachers; to recruit the best of our young men and women for leadership in Church work, especially men for the ministry; to equip Church boarding schools for their service to religious education; to hold our college men and women in vital relation to the Church's life; to equip and develop our Church colleges; to provide for our theological seminaries; to develop coöperation with the public schools; to train groups of persons in correct methods of religious drama; and to foster religious observances and training in the home.

One of the two leading ideas guiding the department is that adequate methods must be provided to meet the needs of children and young people as they progress through parish school, college, university, and seminary.

The other determining point of view in the department's policy is the increasing conviction that certain educational tasks are too large for parish or diocese, and should be handled by national agencies and funds: such undertakings as the gathering and administering of scholarship funds; the making of grants, for maintenance, to Church institutions; the building of a larger field force, in response to an overwhelming number of requests, to demonstrate educational methods; the supplementing of salaries of clergymen in college communities.

SOCIAL SERVICE

The program and policy of the Department of Christian Social Service, though stated in general terms, is of interest because it seeks to relate itself directly to every Churchman:

To bring the people of the Church to the realization that social service has an important contribution to make to the conscience of every member of the Church; to make social service an effective, useful part of the individual parishes of the country; and to relate the various social service commissions of the dioceses, to get them all to working, and to get them to working in some relation to one another.

This, however far reaching it may be, is only part of the responsibility of the department. It has also made a beginning and is carrying out further activity in connection with Church institutions, rural work, and city missions; it has taken

action in many other matters of temporary or occasional importance, certain legislation, coöperation with other social service organizations, motion picture problems, national social service conferences, and normal courses in summer schools.

FINANCE

All budgets required by canon to be submitted to the General Convention are prepared by the Department of Finance; this department has also to examine and pass upon budgets of all other departments. The treasurer is in charge of all funds under the control of the Council (except trust funds of the Missionary Society, which are administered by a committee). He has charge of the care and operation of the Church Missions House. The shipping office, which handles shipments to our mission stations, is also under his care.

Here again the immense amount of detail, mathematically exact, which is included in these brief statements, can only be imagined. The shipping office alone sends over 600 shipments a year, of "almost every known article, from Bibles to baby carriages".

PUBLICITY

The whole mission of the Church, the Church itself, and the activities of the various departments of the Council, are three subjects about which the Department of Publicity undertakes to spread information. The department serves also as printing and publishing agency for the Council and its departments, and also publishes *The Spirit of Missions*, *Exchange of Methods*, *The Church at Work*, and the official *Bulletins*. It promotes publicity organization throughout the Church.

THE FIELD DEPARTMENT

Under this name, more logical than the former Nationwide Campaign Department, is found activity which seeks:

To promote throughout the whole Church the sense of its unity and responsibility in the prosecution of its world-wide mission; to promote, with diocesan coöperation, periods for intensive training in the Church's enterprise; to initiate and direct plans for presenting appeals for financial support; and to direct and coördinate the work of speakers in the field, and to promote preaching missions.

The department also gathers information and suggestions from the field for the guidance of the National Council.

The work has been based on the fact that the diocese is the autonomous unit. The department aids and coöperates, where desired, but the responsibility for reaching and enlisting the people of the diocese belongs to, and is left with, the diocesan organization. Every diocese now has a chairman, or executive secretary, to whom the department may look for coöperation; more than two-thirds of the dioceses and districts have adopted the Bishop and Council form of organization. diocesan work has been quickened in every way.

FOUR SONNETS TO THE PACIFISTS, IV.

Now speaking plainly, there is this to do
If you would put an end to war: present
To those who scorn Him, Christ, the Man who went
To victory, who leads, and conquers, too;
The great ideal, that they may pursue
Careers like His, with Him. Has He not sent
Us to such warfare? And are we attent
To win the world for Christ, the good, the true?

Spread far His Church, His Empire! Let it be
Supreme controller of man's destiny.
Not as a temporal power, a tyranny,
But, bearing grace, by grace constraining all
At variance to unite, at last to see
Themselves atoned with God, no more to fall.

H. W. T.

PUT NOT your trust in any earthly stream, for sooner or later it may run dry! There is a river the streams whereof shall never fail, and shall make glad the city of God. Who-soever drinketh of this water shall never thirst!—*James H. Snowden.*



THE RT. REV. WILLIAM G. McDOWELL,
Bishop Coadjutor of Alabama.

AN ADDRESS BY BISHOP MANNING

[CONDENSED]

AT THE SERVICE FOR THE FURLING OF THE SERVICE FLAG
OF TRINITY PARISH AT TRINITY CHURCH
FRIDAY, NOVEMBER 10, 1922

AS we lay aside, today, this emblem of their service, two or three thoughts come vividly to our minds.

1. We think of the true meaning of the great struggle in which our country was called to bear her part.

There are some today who are reviving the old sophistry with which they strove to keep us from doing our part in the World War. They tell us practically that, because war is evil, therefore all who took part in the World War were equally wrong, and equally blame-worthy. It is quite true that war is evil, and that we must do our utmost to abolish it and reduce its likelihood. But to say, or to imply, that because war is evil, therefore both sides in the World War were equally blameworthy is untrue, unworthy, and thoroughly, sophistical. Such a suggestion is not only unjust, it is shamelessly ungrateful to those who gave their lives for us.

Let us permit no such imputation against the service of those who suffered and died for our defense in the great conflict. War is evil. But those who have part in a murderous assault upon others, and those who risk their lives to resist and put down such assault are not to be placed in the same category. Our men went into this conflict, not with hate or ill will towards any, but with firm purpose to uphold the right, and with readiness to give their lives for their own land, and for their fellow men and women throughout the world. "Greater love hath no man than this, that a man lay down his life for his friends."

2. The memory of those days when we hung out this flag, should warn us not to be carried away by the counsels of extreme pacifists in the matter of disarmament. We all want disarmament just so soon, and just so far, as it can be wisely put into effect.

But in view of present conditions in the Near East, and elsewhere in the world, let us beware how we reduce our Army and Navy below the danger point. Let us not involve ourselves in the absurdity of calling upon our Government to abolish our Army and Navy, and at the same time urging our

President to insist upon justice and protection for the helpless Armenians against the Turk. Our Army and Navy are nothing but police. The people who clamour for the abolition of our Army and Navy, while thieves and murderers are still abroad, are not true friends of peace. Let us not forget what the counsels of the extreme pacifists cost our country and the world in the days when we hung out this flag.

Let us work for the cause of disarmament as our Government has done with such notable effect through the Washington Conference.

But let us remember the lessons of this Service Flag. Let us maintain our Army and Navy at such reasonable strength as is necessary for police purposes, for protection, and for the performance of our just part in the affairs of the world.

3. On this eve of Armistice Day, as we furl this service flag, we think of the great cost of victory for the right. We think of the price that was paid that we might have peace and freedom.

We think, here, this morning, of that vast company of young men, the best and noblest of our race, who in our own Armies, and in those of our Allies, gave themselves willingly that right and liberty might live. Let us never forget what we owe to the noble dead. Let us ever hold sacred the fellowship between us and our Allies, those beside whom our sons fought and suffered for the right. May this fellowship ever have first place in our hearts, as we grow in fellowship with all mankind.

We remember here, today, before God, all those who laid down their lives for us. We commend them to God's love and care. We hold them in grateful remembrance, and in loving honor. They gave themselves for others. May they have light, and peace, and growth in Christ, and joy in God's presence forever.

SURSUM CORDA

Alleluia! Lord of Glory! Light of Lights! O Love Divine!
Alleluia! King Eternal! Lift we now our hearts to Thine:
Pure, and clean, and freshly glowing with Thine absolution's dew,
Lift we them, in rapture, knowing how Thou makest all things new.

Alleluia! Light Immortal! Alleluia! Lord of Life!
Hearts, from which Thy grace hath banished all the stain of sin
and strife,
As we kneel in joyous wonder, lift we now Thy Love to greet—
Hearts not earth nor hell can sunder from Thy Self,
whom here we meet.

THE REAL REVOLUTION is a silent steady change which takes place in the world as men, women, and children see the great light, and turn to the Character of Christ, as their lode star, and are inspired with His spirit as their motive power—as they realize that Jesus is Christ.—*Rev. G. A. Studdert Kennedy.*



BISHOPS AT CONSECRATION OF RT. REV. W. G. McDOWELL

Left to right: the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi; the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta; the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia; the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, and President of the National Council; the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama; the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of Mississippi; the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia; and the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee.



CORRESPONDENCE

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

THE REPORT ON RESERVATION

To the Editor of *The Living Church*:

IT is notoriously dangerous (I was once warned of this by the editor of a Church paper) to reply to editorial remarks. But truth and fairness seem to demand some comments on your editorial on this subject in *THE LIVING CHURCH* for Nov. 4th. I should have preferred to reserve any notes until there had been a fuller discussion of the matter. On two or three points I should like now, with your permission, to say a few words.

1. Whatever liturgical usages or freedom Bishop Seabury may have inherited from Scotland, these surely were surrendered when the promise of conformity to the doctrines and worship of the American Church was imposed on all its ministers (in 1786), and the exclusive method of administering the Holy Communion to the sick, by a private celebration, was accepted as its rule (in 1789).

2. There is no need to repeat what is said in the Report, but it may be urged that reliance on this exclusive mode of administering to the sick (whether the restriction be wise or unwise) does not come under the discredited argument of Omission amounting to Prohibition, as that phrase is commonly understood. For instance, the omission of the Ornaments Rubric left the American Church without any rule concerning the vesture of the officiating clergy; this is not parallel to the omission of an order for Reservation along with the provision for a private celebration in the sick man's house and the insertion of a rubric that, if this was for any reason impossible, he should be content with Spiritual Communion.

3. The Committee, collectively or individually, may at first sight seem subject to criticism for not proposing a rubric allowing Reservation, such as the committee favored, while the revision of the Prayer Book was in hand at Portland. Fuller knowledge of the facts may show us to be less blameable than you suppose.

(1) When the Report had been presented and read to the House and by a vote had been ordered to be printed, one of the older Bishops announced that he would, in due time, propose the adoption of the recommendations with which the Report concluded. It was supposed that this was then placed on the calendar. The Bishop who gave this notice and became responsible for the matter, had left the Convention before any opportunity for carrying out his intention offered.

(2) Some days before the close of the Convention it was generally understood, if not formally ruled, that no new proposals of Prayer Book Revision were to be introduced, or would be entertained, at the Portland session.

(3) It would clearly have been undesirable to propose a change which would certainly cause much discussion, at the end of an already overcrowded session, when many members of both Houses had left, and before the Report had been circulated among the Deputies. Under the circumstances, it was surely better, even at the cost of delay, to let the Report (which, I think I may say, is not one-sided) soak into the minds of Church people generally before attempting legislation on the subject.

Burlington, Vt., Nov. 7.

ARTHUR C. A. HALL.

GIFTS OF HEALING IN THE CHURCH

To the Editor of *the Living Church*:

MOST of your readers will probably agree that, in some form or other, the power of healing the sick, in and by the Church, still exists. But whether it is effectually exercised in any particular instance, must be a matter of evidence. The sufferer either is cured or is not cured. And if a cure does take place, it should be of such a definite character that a trained physician or surgeon will acknowledge it to be genuine.

Let this test be applied to three cases recorded by St. Luke: 1. Simon's wife's mother was taken with a great fever. He stood over her, and rebuked the fever, and it left her. 2. There was a certain man before Him, which had the dropsy. He healed him, and let him go. 3. A man, lame from his birth, was laid daily at the gate of the Temple. Sts. Peter and John

healed him, and immediately his feet and ankle bones received strength.

It will be noticed that St. Luke was, himself, a physician, that these cures were instantaneous; and that no medical man, witnessing them, could have said that either the dropsical man, or the woman with fever, or the lame man, was not perfectly cured. Dropsy is a complicated disease; the fever was a great one; and the lameness was apparently incurable.

Let me quote from Isaac Williams, *The Nativity*, III., x. (p. 421): "St. Luke, as a physician most strongly describes the instantaneous fulness of the supernatural cure [of St. Peter's wife's mother]; *and immediately she arose and ministered unto them.*" After the allaying of fever, says St. Chrysostom, the patient needs much time before he is restored to his former health; but at this time all took place at once. And St. Jerome, still more strongly says that "naturally the greatest weakness is felt when fever subsides; and the evils of sickness are most felt when recovery begins; but that health, which the Lord confers, renders whole at once."

The dropsical man did not "feel much encouraged", St. Peter's wife's mother needed no "second treatment". And when any one, especially a peripatetic layman, claims to work cures by laying on of hands, I wish to keep an "open mind"; but if no results of a tangible kind are produced, I am obliged, hypothetically at least, to consider the performance a humbug.

Portland, Ore.

RICHARD H. THORNTON.

POETIC DRIVEL IN OFFERTORY ANTHEMS

To the Editor of *The Living Church*:

RECENTLY, in looking over some papers, I came to a program of service in one of the most noted Episcopal churches in New York City, and find that on March 26, 1922, the Offertory Anthem which was sung contained these words:

"Christ, when a child, a garden made,
And many roses flourished there;
He watered them three times a day
To make a garland for his hair."

Someone who saw these words asked if they were sung at a "Low Church" service. To my mind it is neither Low nor High but sacrilegious and poetic drivel. It is this lack of spirituality in some of our services that we lay-women feel. As an educator of young Church women I feel that I wish to make a protest against such a poem being a part of the Church's worship.

Tarrytown-on-Hudson, N. Y., Nov 3.

C. E. MASON.

THE FIRST THING ON THE BUDGET

To the Editor of *The Living Church*:

I DESIRE to offer the following suggestion. Instead of putting first things last in making up the parochial budgets all over the Church, suppose that we reverse the order and put first things first and in their proper place. I mean, let us put the parish quota for the General Church Program, Budget and Priorities, at the head of the list of parish items and make our duty to the general Church the first obligation to be paid. If we do this, the problem of the finances of the National Council will be solved and the Treasurer will have no more use for the barrel of red ink, and the reproach of the Church will be taken away. Besides, Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it". There is nothing confusing in doing this, no need of parish conferences and canvasses for the Nation-wide Campaign, and all the complicated efforts and means of raising the money, but simply the presentation of a just bill of expenses of the whole Church, examined, and audited, and ordered paid by the General Convention. Surely no one will question the bill as authorized by that august body, and no vestry, or other official body, will

refuse to include it as a legitimate item of expense upon the parish or mission.

The General Convention has just spent weeks in deliberation and scrutiny of the items of the Program, and has unanimously adopted the report of its experts, and authorized such and such expenditures as reasonably within the means of the Church, and has authorized its officers to distribute equitably the amount of the program among the parishes and missions, and that amount so apportioned becomes a just and legitimate bill to be paid as any other bill, and it ought to be included, not as the last, but as the *first*, item of parochial obligation. There ought to be no question, there will be no question of its payment, if the Church means and does business in a business way, instead of acting as a beggar, and half ashamed to assert its rights. Present each parish and mission with its bills, and tell it that this is an honest debt contracted in its name by its agents, and that it is expected that it will be paid, that it *must* be paid, and it will be paid as any other debt is paid.

Again I say, put the *parish quota* for the General Church Program *at the head of the list* of items in the *parish budget*, and not at the tail. Do this, pay it, and trust God to take care of the rest of the budget, "O ye of little faith".

JOHN CHANLER WHITE.
Archdeacon of Springfield.

HALLOWE'EN CAROLS

To the Editor of The Living Church:

CAN anyone tell anything about these carols? I have made many inquiries but cannot obtain the least information.

When I was a boy, at this season of the year the village lads would come round "souling" as they called it; what they sang was, as far as I can remember:

"Sole, sole, a sole of my shoe,
If you have no apples, pears will do
Up with your kettles and down with your pans,
Give us an answer and we'll be gone."

One verse ran:

"One for Peter
Two for Paul
Three for Him
As made us all
Sole, sole," etc.

The place was Birkenhead, north end of Cheshire, England. I can remember practically all of the tune, which was mostly in a minor key.

They also came round singing fragments of what seemed to be a Good Friday carol, of which all I could ever make out was:

"The Jews they crucified Him (3 times)
And hanged Him on a tree."

"Mary went a-wailing (3 times)
For a loss of her own dear Son."

Any information that any of your correspondents can give me will be highly appreciated.

Charlottesville, Va., Nov. 2. H. H. WILLIAMS.

FLOWERS FROM THE ALTAR

To the Editor of The Living Church:

A GREAT blessing comes to both the Church and those sick and shut-in, through the distribution of the flowers from the altar after the services. Nothing touches the hearts of those afflicted so much as to have some flowers that have been blessed with service on the altar.

We can make their message more beautiful and personal, however, by sending with the flowers a little card similar to the one below. They can be printed in any quantity, as follows:

"These flowers, taken from the altar, are intended to bear to you the loving remembrance of the Church of (name to be inserted). An acknowledgment is not necessary."

"And he gathers the prayers as he stands
And they turn into flowers in his hands,
Into garlands of purple and red,
And beneath the great arch of the portal,
Midst the streets of the City Immortal,
Is wafted the fragrance they shed."

"Longfellow's *Sandalphon*."

ROBERT E. BROWNING.

Church of the Ascension, Baltimore, Nov. 4.

REMINISCENCE OF BISHOP JOHN WILLIAMS

To the Editor of The Living Church:

IN READING the accounts of the General Convention, the early Eucharist, the "opening service", the work done in revision of the Prayer Book, my thoughts go back to the first years of my ministry, when I was assistant to the Rev. J. Lewis Parks, D.D., in Middletown, Conn. Bishop John Williams had confirmed me, ordained me deacon and priest, and had been my instructor in Berkeley Divinity School. He was more than kind when I happened to be alone at Holy Trinity, sometimes coming to the church to celebrate the Holy Communion and sometimes to preach for me. Our relations were very intimate. This led him, doubtless, to tell me some things in a rather confidential manner. I think of two which may be of interest.

It was in 1889, after the return of Bishop Williams from the General Convention in New York City, the first that he had attended as Presiding Bishop. He said to me:

"Sam, we had a decent service this year at the General Convention. Heretofore, at the Holy Communion, the service has been made a regular patchwork, one piece given to one bishop, another piece to another, from the beginning to the end. This year I took the whole celebration proper, myself. I had one bishop read the Epistle, one the Gospel, and one lead in the Confession. The rest I took myself. So it was done 'decently and in order'."

This was evidently the beginning of better things.

In the same year, or the following, one of the faithful parishoners of Holy Trinity was called to the rest of Paradise, and the rector of the parish was out of town. The family asked me if I would read the "Litany for the Dead" and the Holy Communion for the Burial of the Dead, in the Prayer Book of 1549, at the house. I told the family that I did not feel that I ought to take the responsibility of doing so, in the absence of the rector, but that I would ask Bishop Williams about it, and do what he advised. His advice was:

"Use them, by all means, if it will be a comfort to them." Then he added: "I would not like to give you permission to use the Communion service in the parish church, but there is no reason why you should not use it at the house. *Some day, Sam, that service will be back in the Prayer Book.*"

As I read of the unanimity with which prayer for the dead has been incorporated into the Burial office, I am wondering if, eventually, the prophecy of Bishop Williams will not come true.

SAMUEL S. MITCHELL.

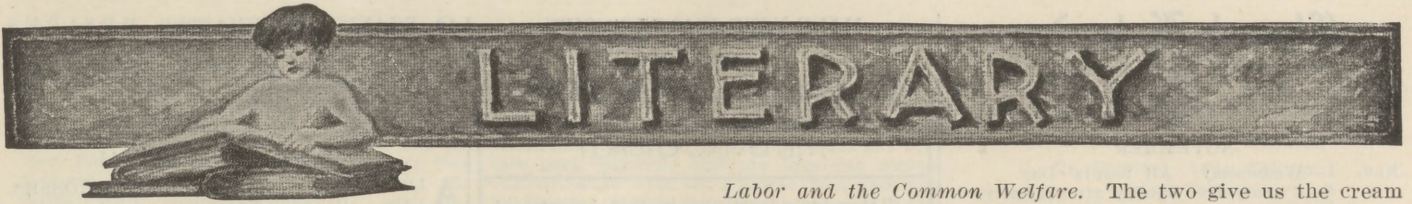
Trinity Church, Watertown, S. D., Nov. 1.

THE DATE OF "BIBLE SUNDAY"

To the Editor of The Living Church:

THE American Bible Society had a hearing in the late General Convention and was pledged the good will and cooperation of the Church by vote of the Convention. It is now asking observance of "November 26th, or either adjacent Sunday" as "Bible Sunday". The Second Sunday in Advent has been Bible Sunday in the twelve or fourteen Churches of the Anglican Communion for several centuries. This day comes this year on December 10th, and not on November 26th "or either adjacent Sunday". Why has not the American Bible Society been requested by the General Convention, or the National Council to make its contribution towards Christian Unity by having its Bible Sunday coincide with that of the mother-Church of the English-speaking world, and of the forty millions of Christians who know the Second Sunday in Advent as Bible Sunday? If the American Bible Society wants the official and corporate recognition and support of the Episcopal Church, it should at least, on its part, accept and recommend for observance as such the Bible Sunday that has centuries of recognition associated with it, and not ignore a great historic world-wide evangelical Church like the Anglican Communion by setting up a competitive date. Suppose this sort of thing should be done with respect to Christmas, Good Friday, and Easter. The American Bible Society can make a distinct contribution to the cause of Christian Unity and Church Reunion by moving its date forward two weeks, and should have been asked to do so in consideration of the official endorsement given the society by the General Convention; but, of course, no one thought of that at the time, and it is now too late for this year. How about next year and those that follow? Ought not the National Council to see to this in the meantime?

EDWARD HENRY ECKEL.



PROBLEMS OF LABOR

- Industrial Government.* By John R. Commons and others. New York: The Macmillan Co.
- Labor and Revolt.* By Stanley Frost. New York: E. P. Dutton & Co.
- The Workers at War.* By Frank J. Warne. New York: The Century Co.
- Labor and the Employer.* By Samuel Gompers. New York: The Macmillan Co.
- Common Sense and Labour.* By Samuel Crowther. Garden City, L. I.: Doubleday, Page & Co.
- Social Reconstruction.* By Rev. Prof. John A. Ryan, D.D. New York: The Macmillan Co.
- Public Opinion and the Steel Strike.* New York: Harcourt, Brace & Co.
- The Church and Industrial Reconstruction.* Edited by Samuel McCrea Cavert. New York: The Association Press.

And still they come! There seems to be no end to the books on labor in its various phases. That of John R. Commons is, to our way of thinking, entitled to lead the list of those recently published. There is no one who has studied the problem more closely, more sympathetically, more rationally. This latest book of his has had an interesting history. Four Wisconsin manufacturers, wishing to know the best practice in dealing with labor that the country afforded, financed the bulk of the travelling expenses for a group of professors to make this investigation. These, headed by the veteran Commons, visited about thirty establishments between July and September 1919, from Wisconsin to Maine. They prepared for their investigation by studying industrial government in books, papers, and pamphlets from Russia to Australia. They selected as large a variety of successful types of experience as they could find; America has examples of every kind, from industrial autocracy to the farthest left wing of revolutionary democracy. This striking and interesting book contains reports on eighteen experiments out of the thirty visited, widely different things being done by vigorous people—all in the name of Industrial Democracy. The concluding chapters give the reporters' own inferences. The significance of such a report as this in the present labor situation in America, really cannot be over-estimated, and we have a human document of very real value in discussing the old question "whether it is better to have benevolent autocracy and submission resulting in tremendous production, or growing democracy and self control accompanied by steady and interested production."

Mr. Frost hunted German propaganda during the war and he believes that "there is a real and provable communion between disloyalty and Socialism, between disloyalty and liberalism, between disloyalty and anarchism, bolshevism, revolution of every kind, and there are relations from these not only to anti-Americanism, but from one to another in every possible permutation and combination." He undertakes to show that a definite, widespread, and well-organized attempt, amply supplied with funds, is being made to stampede labor into the anarchist camp. Without being blind to the elements of danger in this revolutionary movement, the author has an unfeigned, underlying belief, in the ultimate triumph of sturdy common sense and democracy. That he expresses his obligations to the Lusk Committee of the New York Legislature shows his sympathy with its attitude and its report.

Dr. Warne, like Professor Commons, writes from a long-time study of labor and industrial problems and his aim is to show that organized labor is engaged in a war against industrial autocracy which, he believes, is as dangerous to American institutions and democracy as were the attacks of the political autocracy of Germany upon the rights and liberties of our people. In his presentation of the subject, Warne reviews the situation which confronted the American Government in overcoming the traditional attitude of the American workingman toward all forms of militarism and the effort to convince the organized workers of this country that the war against Germany was merely a continuation of the traditional struggle of American democracy against political autocracy.

Mr. Gompers needs no introduction to the readers of THE LIVING CHURCH. This new volume is a companion one to his

Labor and the Common Welfare. The two give us the cream of his addresses and reports and show clearly how clever and versatile a man he is. Nay, he is more than that; he has shown himself to be a real leader during a long period of storm and stress; and no matter how much one may differ from him at times, one must concede his skill and ability in leading a heterogeneous group towards an effective and, on the whole, a very real and useful solidarity.

There is really a lot of good, hard, common sense in Mr. Crowther's book and both employer and employe could read it with profit. Indeed it might be well to make its reading compulsory to a lot of people on both sides who declare that they have settled the problem! How true, as he says, that there is no moral turpitude involved in being either a laborer or a capitalist, and he might have added, there is no reason for being a fool because one is either. The book proves abundantly that in the clamor and confusion of the industrial situation there are some clear voices and some wise heads patiently directing the way to a saner industrial life.

Father Ryan is another writer on the controverted problems of labor and industry who is entitled to be heard with every consideration. He is sane, honest, thoughtful. The present volume is the outgrowth of a series of lectures delivered at Fordham University and based upon the so-called "Bishops' Program of Social Reconstruction," issued soon after the close of the war. It is an authoritative exposition of this historic pronouncement, by a devout son of the Church and a devoted friend of labor and capital. In discussing collective bargaining and the democratic control of industry, Dr. Ryan is perhaps at his best. It is an impartial and illuminating survey both of the value of the union and of its present ills. The chapter is entitled "The Justification of the Labor Union." Particularly suggestive is his argument for the wisdom of giving to labor a definite share in the control of industry, not merely from the standpoint of the self-development to the workers, but also from the standpoint of the general welfare. As the author clearly points out, even if the union were everywhere recognized, and collective bargaining generally established, that would not at all necessarily assure to the public a maximum production. Some way must still be found of influencing the workers to produce to the best of their ability. It is futile to try to drive them to it through an appeal to fear. The one clear way of enlisting their coöperation in this matter is to make them more interested in their work, and they can become more interested in their work through the exercise of their creative and directive capacities.

The Interchurch World Movement's investigation, through its commission of Inquiry, of the Steel Strike of 1919, is one of the controverted issues of the past two years. The first volume has already been referred to in these columns. The present volume contains the supplementary and supporting reports. In their announcement the publishers point out how ten years ago public opinion began to break against the twelve hour day, but until the publication a year ago of the Interchurch World Movement Report on the Steel Strike, public opinion did not know that over 100,000 workers in the steel industry still rise in the dark, work twelve hours, go home in the dark, isolated in the steel plants from the family and nation. The thousands of readers of that report have wanted to know the authority for its assertions, and more details. The reports published at this time are the basis for the first book, and reveal the attitude of pulpit, press, police, and other public agencies towards the workers during the great steel strike of 1919 and since.

The book that Dr. Cavert edited for the Committee on the War and the Religious Outlook appointed by the Federal Council of the Churches of Christ in America, follows the publication in England of *Christianity and Industrial Problems*, and the report of the Archbishop's Fifth Committee of Inquiry. This Committee, which was created by the Federal Council of the Churches of the General War Time Commission, brought together a number of ministers and laymen to prepare an interpretation of Christian teaching in its application to economic and industrial questions. This volume is the result of that effort. It is addressed to Christians primarily, and is non-technical, adapted alike to the uses of the thoughtful minister and layman. It is analytical rather than dogmatic.

CLINTON ROGERS WOODRUFF.

Church Kalendar



NOVEMBER

- Nov. 1—Wednesday. All Saints' Day.
 " 5—Twenty-first Sunday after Trinity.
 " 12—Twenty-second Sunday after Trinity.
 " 19—Twenty-third Sunday after Trinity.
 " 26—Sunday next before Advent.
 " 30—Thursday. St. Andrew, Apostle.
 Thanksgiving Day.

Personal Mention

THE REV. A. GORDON FOWKES, rector of Grace Church, Sterling Ill., has become assistant at Grace Church, Oak Park, Ill. He begins his new work Nov. 15th.

THE REV. EDWIN W. HUGHES, who has for the past five years been at Anchorage, Alaska, has accepted a call to the Church of the Good Shepherd, Allegan, Mich.

THE REV. RUBERT B. MATTHEWS has accepted a call to All Hallows', Snow Hill, Md., and expects to enter upon his duties there as soon as he can arrange for the care of Trappe which he has been serving during the past year.

THE REV. FRANK NIKEL, formerly vicar of Trinity Church, Waupun, Wis., has entered upon his duties as curate at Holy Innocents' Church, Hoboken, N. J., with address at 313 Sixth Street.

THE REV. BAXTER NORRIS has accepted a call to be assistant at St. George's Church, Hampstead, Long Island.

THE address, for the winter, of the Rev. and Mrs. H. M. SAVILLE, will be 279 George St., Providence, R. I., where Mrs. Saville will recuperate from her recent illness.

THE Rev. H. SCOTT-SMITH, formerly of Houlton, Me., is now vicar of St. John's Church, Bainbridge, Ga.

THE Rev. ROBB WHITE, Jr., formerly a chaplain in the Army, has accepted a call to St. Thomas' Church, Thomasville, Ga., and entered upon his duties early in October.

THE Rev. ARTHUR E. WHITTLE, rector of St. Stephen's Parish, Baker, Oregon, has accepted an appointment as vicar of St. Luke's Church, Blossburg, and adjunct missions. He will go into residence at Blossburg on November 15th.

ORDINATION

DEACON

COLORADO.—MR. WILLIAM MCMURDO BROWN was ordained deacon by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, on Sunday, Nov. 5, 1922, in St. Thomas' Church, Denver. The candidate was presented by the rector of St. Thomas' Church, the Rev. Robert B. H. Bell. The Epistle was read by the Rev. Geo. H. Holoran, and the Litany by Mr. J. W. Hudston, Secretary of the Standing Committee. Bishop Ingley preaching the sermon. The Rev. Mr. Brown will be assigned to the parish of St. Matthew, Grand Junction, Colorado. Before ordination, Mr. Brown has been working in St. Thomas' parish, Denver.

PRIEST

SALINA.—On Wednesday, Oct. 18, 1922, in Christ Cathedral, Salina, Kan., the Rev. FRANCIS CORE REYNOLDS was ordained to the priesthood by the Rt. Rev. Robert H. Mize, D.D., Bishop of the District. The candidate was presented by the Ven. C. E. Maltas, and the Very Rev. F. V. Hoag and the Rev. Charles H. McKnight assisted at the service. The sermon was preached by the Bishop.

Mr. Reynolds is to be stationed at St. Paul's Church, Beloit, Kansas.

DIED

McGREW—REYNOLD RESTARICK, aged eight years, son of Reynold B. and Margaret Restarick McGrew, and beloved grandson of the Rt. Rev. and Mrs. Henry Bond Restarick, of Honolulu, died Oct. 28, 1922.

We asked life of Thee, and Thou gavest him a long life, even forever and ever.

TAYLOR—Entered into rest on All Saints' Day, in Brooklyn, N. Y., CHARLES EDGAR TAYLOR, priest, in the 67th year of his age and the 37th year of his priesthood.

Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED, CURATE, ST. JOHN'S, WILMINGTON, Delaware. Young, unmarried. Stipend \$1,200 and rooms. Address Rev. ALBAN RICHEY, D.D., 2020 Tatnall Street.

WANTED—RECTOR, UNMARRIED, ABOUT thirty-five, for Catholic Parish in the Mid-East. Fair salary and rectory. References desired and given. Write fully to Rector's Warden-759, care LIVING CHURCH, Milwaukee, Wis.

WANTED YOUNG UNMARRIED PRIEST with good record as assistant, St. Luke's, Evanston, to do special work among young people of Parish and of Northwestern University. Fine opportunity. Apply at once with references to DR. GEO. CRAIG STEWART, Rector.

MISCELLANEOUS

WANTED WOMAN SOCIAL WORKER for Church in heart of New York City. Must be an intelligent, catholic minded Church woman, in good health, between twenty-five and thirty years of age, interested in human nature service as a vocation. Salary \$1,500. Address M.-758 care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST OF THE CHURCH DESIRES A change of parish, two in family. Rectory, living wage, and plenty of work are requisites. Address R.-728, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, CATHOLIC, CELIBATE, UNIVERSITY and seminary graduate, now curate in a large Eastern parish, desires parish of his own. Address X.Y.Z.-752, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, GRADUATE OF YALE, AND ST. Andrew's, under the late Bishop Huntington, has served one parish for ten years. Address, Rector-751, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST, CHOIRMASTER, VOCAL teacher, capable and experienced with boys and men, seeks position in large active parish, established male choir, large organ, several rehearsals weekly, choral service, location north of Dixie line. Letters and references, Bishops and Priests including present rector. Address Communicant-756, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES CHANGE. Highest qualifications and unusual experience. Recitalist. Boys choir expert. Churchman. Single. Address: C-755 care LIVING CHURCH, Milwaukee, Wis.

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.

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

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

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

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

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

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

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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.

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LOAN OF NOT LESS THAN \$500, AND NOT over \$1,000 wanted by church. To run six months or more. Will pay legal rate in this State, 10 per cent. For particulars write CLERK, 1406 Park Avenue, Indianapolis, Indiana.

RETREATS

A RETREAT FOR THE ASSOCIATES OF the Sisters of St. Margaret, and other women, will be held in St. Christopher's chapel, 211 Fulton St., New York, Saturday, Nov., 18th. The conductor will be the Rt. Rev. Edward M. Parker, D.D., Bishop of New Hampshire. Any one desiring to make the retreat will please communicate with the SISTER IN CHARGE of Trinity mission house, 211 Fulton St., New York.

MISCELLANEOUS

PEWES WANTED. CHURCH IN UNIVER- sity town being enlarged. Pews wanted at once. Address B. N. LOVGREN, Norman, Oklahoma. State size, cost, and condition of pews.

REDEMPTION CERTIFICATE PLAN. PAY debts. Build Church. Write Box 346 Maplewood, N. J.

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

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UPON RECEIPT OF \$1.00 WILL SEND you 25 beautiful Christmas cards ranging in price from 5 to 25 cts. For 75 cts.—20 cards—For 50 cts.—15 cards. The Merry Christmas Card Series will give you the finest collection of Christmas cards on the market. Postage prepaid. Order at once. Mrs. C. W. UPSON, 234 W. Park Avenue, Mansfield, O.

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THE CHAPTER

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

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ORGANIZE A CHAPTER OF THE BROTHERHOOD OF ST. ANDREW

Notable work of the Brotherhood such as the six successful summer training camps for boys this past Summer, and the inspiring annual Convention of over six hundred men and boys in Seattle, Washington, has created a desire in many parishes to have a Chapter.

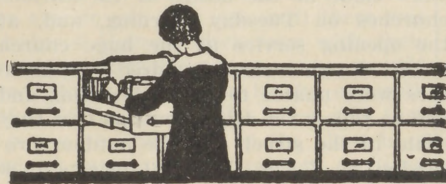
Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

The consent of the rector is always necessary to establish a Chapter. The first step is a temporary organization—Probationary Chapter. Then, the probationary period successfully passed, a permanent organization is formed and chartered as member of the National organization.

In thirty-nine years, 2506 different Chapters of men have been formed, and 1345 Chapters of boys. Many thousands have been thus engaged in definite work and daily prayer for "the spread of Christ's Kingdom among men and boys".

Write the National Office for printed matter and advice on organization. Perhaps one of the Field Secretaries may be in your diocese this fall. Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week days: 7:30 A. M., 5 P. M., (choral).

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector
Summer Sunday Services 8, 11 A. M

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M. Daily 12:30

ST. ANDREW'S CHURCH, BUFFALO

Main Street at Highgate
REV. HARRISON F. ROCKWELL, Rector
Communions at 8; Sung Eucharist at 11

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

21 Belmont Ave., Chicago
Sunday Services:
7:30, 10:15, 11:00 A. M. and 5:00 P. M.
Daily Services:
7:30, 10:00 A. M., and 5:30 P. M.

GETHSEMANE CHURCH, MINNEAPOLIS

Fourth Ave. South at Ninth Street
Sundays 8, 11 A. M., 7:45 P. M.
Thursdays and Holy Days

ST. LUKE'S CATHEDRAL, ORLANDO, FLORIDA

Main Street and Jefferson
THE REV. C. STANLEY LONG, Dean
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

BOOKS RECEIVED

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

Boni & Liveright. New York, N. Y.
We and Our Government. By Jeremiah Whipple Jenks and Rufus Daniel Smith.

T. & T. Clark. Edinburgh, Scotland.
Charles Scribner's Sons. 597 Fifth Avenue, New York City, American Agents.

The Epistle to the Hebrews: Its Doctrine and Significance. By E. F. Scott, D.D., professor of Biblical Theology in Union Theological Seminary, New York, author of *The Fourth Gospel: Its Purpose and Theology, The Kingdom and the Messiah*, etc. Price \$3.00.

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

A Homesteader's Portfolio. By Alice Day Pratt. Price \$2.00.

Unity and Rome. By Rev. Edmund S. Middleton, D.D., Price \$1.75.

Matter and Spirit. A Study of Mind and Body in their Relation to the Spiritual Life. By James Bissett Pratt, Ph.D., professor of Philosophy in Williams College. Price \$1.50.

Hall's Book Shop. 361 Boylston St., Boston, Mass.

Be Thou Made Whole. Compiled by L. H. J., compiler of *In His Presence, A Prayer for Every Day.* Price \$2.00 net.

Harcourt, Brace & Co. New York, N. Y.

What Prohibition has Done to America. By Fabian Franklin.

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

The Most Wonderful Story in the World. A Life of Christ for Little Children. By Amy Le Feuvre, author of *Probable Sons, Teddy's Button*, etc. Price \$1.50.

Money Talks. By Albert F. McGarragh, of the New Era Movement of the Presbyterian Church in the U. S. A. Price \$1.25 net.

God—Our Contemporary. By J. H. Jowett, M.A., D.D. Price \$1.50 net.

PAPER-COVERED BOOKS

From the Author.

Catechism on Motion Pictures in Inter-State Commerce. By William Sheafe Chase, president of the New York Civic League.

PAMPHLETS

Holy Cross Press. West Park, N. Y.

Our Beloved Dead. By Rev. S. C. Hughson, O.H.C. Price 4 cts.; 25 or more, 3 cts.

CALENDARS

The Society of SS. Peter & Paul. 32 George St., Hanover Sq., W., London, England.
The Lambeth Diary. MCMXXIII.
The Canterbury Almanack. 1923.

DR. MANN ELECTED BISHOP OF PITTSBURGH

To SUCCEED the late Bishop Whitehead, the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, and president of the House of Deputies in General Convention, was elected Bishop of Pittsburgh on Wednesday of last week. Sixteen ballots were required in order to accomplish this result. On the first ballot the Rev. Dr. A. C. Howell led both in the clerical and in the lay vote, others receiving support being the Rev. John Dows Hills, D.D., Bishop Ferris, Bishop Page, Bishop Thomas, the Rev. Dr. F. G. Budlong, the Rev. Dr. Frank H. Nelson, the Rev. Dr. Homer A. Flint, together with various scattering votes. On the second ballot the laity placed Dr. Mann at the head of the list, though with considerably fewer votes than enough to elect. He received a majority of the lay votes on the third ballot, but on this and succeeding ballots Dr. Howell continued his lead with the clergy, though securing a majority of those votes only on the fifth ballot; his votes declining somewhat afterward until, after a brief conference following the tenth ballot, Dr. Howell withdrew his name. On the eleventh ballot a majority of the clerical votes was given to Dr. Hills, Dr. Mann continuing to hold a majority of the lay votes. The contest was chiefly between these two until the sixteenth ballot, when, 49 clerical votes being cast, Dr. Mann received 25, being a majority, with 21 for Dr. Hills and 3 scattering. Out of 118 lay votes he received 104, to 12 for Dr. Hills and 2 scattering. The balloting occupied about seven hours.

The day began with the Holy Communion at nine o'clock, Dr. Hills being celebrant. The roll call showed 59 clergy and 138 lay deputies to be present, being considerably more than the necessary two-thirds in each order. The salary of the Bishop was fixed at \$10,000 with the use of the episcopal residence. The Convention went into committee of the whole after luncheon, when the nominations were made and the balloting proceeded with as stated. The committee to inform the Bishop-elect consists of the Rev. Dr. Hills, the Rev. Dr. Flint, the Rev. Edwin J. Van Etten, and Messrs: George C. Burgwin and H. D. W. English.

This is the fourth time that Dr. Mann has been chosen for the episcopate. He was elected Bishop of Washington in 1908, Suffragan Bishop of Newark in 1915, and Bishop of Western New York in 1917, declining each of these elections.

The Rev. Alexander Mann was born in Geneva, N. Y., December 2, 1860, the son of Duncan Cameron and Caroline Brother (Schuyler) Mann, and a brother of the present Bishop of South Florida. He was graduated at Hobart College with the degree of B.A. in 1881, and at the General Theological Seminary, with the degree of S. T. B. in 1886. His doctor's degree was received in 1900 from Hobart. He was ordained deacon in 1885 and priest in 1886, both by Bishop Coxe of Western New York, and began his ministry as assistant at St. James' Church, Buffalo. He was, subsequently, assistant to his uncle, the Rev. Dr. Schuyler, at Grace Church, Orange, N. J., and succeeded to the rectorship of that parish in 1900. There he remained until 1905, when he became rector of Trinity Church, Boston. He has been president of the House of Deputies in General Convention during four sessions, being those of 1913, 1916, 1919, and 1922, and previously was a member of the

Conventions of 1904, 1907, and 1910. For many years he was a member of the old Board of Missions and has been a member of the National Council of the Church since its formation in 1919. He is a member of Phi Beta Kappa.

Dr. Mann is esteemed one of the ablest

of the clergy of the Church and is undoubtedly one of the most popular wherever he is known. His administration of the presidency of the House of Deputies has been so satisfactory that he was unanimously reelected at the last Convention.

THE BRIGHTON CONGRESS A COMPLETE SUCCESS

E. C. U. on Prayer Book Revision— National Assembly Meeting Probably Postponed—An Auto- cephalous Hebrew Christian Church

The Living Church News Bureau }
London October 27, 1922 }

THE eighth of this year's series of provincial Anglo-Catholic Congresses was held at Brighton this week, and once more a complete success is to be recorded. A great number of communions were made at the altars of the various churches on Tuesday morning, and, at the opening service at the huge church of St. Bartholomew, hundreds of members were unable to gain admission, and had to follow the High Mass as best they could in the street. In the outdoor procession no fewer than 120 priests took part, preceding the Bishop of Lewes with his attendant chaplains. St. Bartholomew's lends itself marvellously to a function of this nature—there are not many churches in which more than a thousand people can have an uninterrupted view of the high altar. The effect of the whole service was of massive solemnity; the great army of ministers and servers reverently carrying out the respective duties as though accustomed to High Mass in the presence of a bishop every day. The Bishop of Lewes preached a notable sermon, emphasizing the keynote of the Congress, namely, the need for conversion and the cure of souls. Ceremonial, his lordship pointed out, is only the outward expression of something that lies deeper—the needs of a distracted world and the bringing to the hearts of men the power and grace of our Lord Jesus Christ.

The Dome at Brighton, which holds 2,000 people, was practically full on Tuesday afternoon, when the Bishop of Lewes, who made an ideal President, delivered the inaugural address. Their object, he said, was to take as the subject of their thoughts "One, Jesus...whom we affirm to be alive". They were to come as listeners and to go forth as evangelists. The hope for the reunion of Christendom lay in the present temper of Christian bodies and in a general mutual understanding. They were to forward this by realizing the Presence of Jesus in communion and prayer.

The first paper was read by the Rev. H. L. Pass, Principal of Chichester Theological College, on Jesus Christ, God and Man. Dogma he defined as the necessary intellectual expression of religious experience; it was the semi-pagan experience of the Arians which produced the false Arian theology. Modernism was the explaining away of dogma; obscurantism was the valuing of the experience of our age as being the final expression of Catholic truth. Fr. Pass proceeded to give a summary of the chief Christological heresies, and concluded by pointing out how the same mental tendency to overestimate

either the human or the divine element in Christ, appeared in the most modern and the most old-fashioned conceptions of the Bible: one side treating it as verbally inspired and divine, the other as a purely human and, therefore, fallible set of documents.

The Rev. Milner-White, Dean of King's College, Cambridge, in his paper on The Catholic Church, the Body of Christ in the World, dealt with the supposed contradiction which exists, in the minds of Protestants, between the Church and the Gospel. To us, he said, the Church is the Gospel; the word Church ought to be the loveliest word in the language: it is up to us to redeem it.

The Dome was as full at the evening meeting as in the afternoon. The familiar Congress hymns were sung with a fervor which only Anglo-Catholic Congresses can evoke. Canon Newbolt was present on the platform, and Prebendary Mackay, of All Saints', Margaret Street, read a splendid paper on The Catholic Tradition. Fr. Clayton, of Cambridge, in his paper on The Conversion of England to Worship, was plain, direct and practical. He said that the conversion of England to worship presupposed the conversion of England to God. If the Church represented Christ perfectly, it would not necessarily mean crowded congregations. If we are to teach people to worship we must restore the Mass as the chief service, and teach something more than what is taught, with fatal persistence, in our popular books of devotion—that we simply worship our Lord in His Sacrament. We must make people feel that in our worship we possess something worth having which they lack.

On Wednesday morning there were Masses at St. Michael's, St. Martin's, and All Souls', all with immense congregations. At the afternoon meeting the paper on Healing, by the Rev. Archdale King, was a learned and practical appeal for the restoration of Holy Unction as a sacrament, and a careful distinction between it and faith-healing. Mr. King devoted part of his paper to a criticism of Christian Science.

Another brilliant and stimulating paper was that of the Rev. T. F. Passmore on Catholic Ideals and the Departed. Purgatory, he said, has an ill-omened sound in many ears, but we must distinguish the Romish doctrine from the cautious and reverent definition of the Council of Trent.

Altogether, it may safely be said that the Brighton Anglo-Catholic Congress has maintained a high level, and will not disappoint expectations.

E. C. U. ON PRAYER BOOK REVISION

The report of the E. C. U. committee on Prayer Book Revision has just been published. As the report is issued by the authority of the President and Council, it may be taken as embodying the official policy of the E. C. U. on the matter. The Society thus gives to its mem-

bers, and to all other English Catholics, a strong and definite lead in regard to a matter which has hitherto weakened and divided them—the matter of their liturgical ideals. The Report deserves the closest study of every Anglo-Catholic, and, indeed, of every member of the Anglican communion.

It is not possible, in this place, to deal fully with conclusions of the Committee, nor shall I attempt to do so. It may be said, however, that the Report contains the ground-plan, worked out in complete detail, of a splendid English rite, which, if it receives canonical authority, will give Catholics all that they can reasonably demand or expect for many years to come.

Briefly, the proposal of the committee is to ask the authorities of the Church of England and their fellow Anglicans to extend frank and complete legal recognition to the expression of Catholic faith and practice as embodied in their suggested amendments. They disclaim any wish to force Catholic ideas or usage upon anyone. "Coercion," they say, "even if we were in a position to exert it (which we are not), is always and necessarily futile in such matters; we only desire to display the English Catholic idea in its full practical embodiment." They have accordingly made no demand for the excision of some of the proposed alternatives which are ungenial to them, but are obviously designed to meet the susceptibilities of others. What they ask is that other sections of the Church will be similarly generous to them. The ideal of exact uniformity having been frankly given up, the E. C. U. is certainly taking the most reasonable course in asking for the new plan of comprehension to take account of the wishes of Catholic minded members of the Church. The greatest interest will be taken in the suggestions regarding the Holy Communion Office. These comprise, 1, the addition of a Form of Preparation for optional use, with Psalm 43, a Confession, and Absolution; 2, the nine-fold *Kyrie*, in English or Greek; 3, the *Gloria in Excelsis* immediately after the *Kyrie*; 4, recognition of the tradition which confines the recitation of the *Gloria* and Creed to high days; 5, the Prayer for the Church, in the South African form, with explicit intercession for the departed and commemoration of our Lady and the Saints; 6, the transference of the "Communion devotions" ("Ye that do truly", Confession, Absolution, etc.) to a point following the Priest's Communion; 7, a Canon, based upon our present Prayer of Consecration and Prayer of Oblation, but with the idea of offering strongly brought out; 8, the Fraction in its proper place, followed by the *Agnus Dei*; 9, the substitution, for the Three Communicants Rubric, of a rubric declaring the normal desirability of communicants at every Mass.

The *Church Times*, in a leading article, this week, is of opinion "that all English Catholics should sink whatever individual tastes or preferences they may possess in regard to this or that ceremonial or ritual detail, and combine their forces to create a great wave of opinion which may carry the suggested revision through the Synods and the National Assembly, on to the statute book of the Church of England".

NATIONAL ASSEMBLY MEETING PROBABLY POSTPONED

The National Assembly is due to meet on November 14th, but, in view of the General Election, it is more than probable

that the session will be held a little later. Simultaneously with the dissolution of Parliament, the two Convocations of Canterbury and York are also dissolved, and in due course the two Archbishops will receive the King's writ for the election of a new Convocation in either Province. There will, therefore, be no meeting of York Convocation on Nov. 7th, as had been arranged. There must be a general election of proctors in both Provinces, which should be completed in time for the new Convocations to meet early in December. It may be remarked that, by express provision of the Church of England Assembly (Powers) Bill, the clerical members of the National Assembly retain their membership of that body after the dissolution, and right up to the election of the new Convocations.

AN AUTOCEPHALOUS HEBREW CHRISTIAN CHURCH

The movement towards the formation of an autocephalous Hebrew Christian Church, says the *Daily Telegraph*, advanced a stage further at a conference recently held in London under the presidency of the Bishop of Stepney. From his knowledge of East London, the Bishop was able to say that not until there was a body of Hebrew Christians with their own rite in their own language would there be much progress in the evangelization of the Jews. His view was that it is not the business of the Church of England to convert everyone to Anglican forms and ceremonies, but to preach the Gospel to all men.

At the same conference the Rev. C. E. Douglas gave an interesting account of the history of the movement, which began with Sabbath meal about a year ago, to which a company of Hebrew and Gentile Christians were invited by Mrs. A. E. Soman. On that occasion, the Rev. Paul Levertoff, a man of wide learning, was given a commission to lay the foundations of a Hebrew Church, by preparing a liturgy in the Hebrew tongue. The Society of the Faith appointed a committee, with Canon Box as chairman, to undertake necessary work of literary research. On the Gentile side, as it were, a certain amount of literary and historical work has been done, and the time has now come when the small group interested in the movement feel that an autocephalous Hebrew Church can be organized on the lines of the autocephalous Churches of the East. By this means it is hoped that many of the difficulties which a Jew feels about Christianity will be disposed of. So many at present feel that they can only become Christians by giving up their own people and becoming apostates. Mr. Levertoff witnessed to the desire of Jews in many parts of the world for such a Church, in which they could worship as Jewish Christians and still retain some of the beautiful Scriptural rites which Jews have used for many centuries, and which are in no way incompatible with Christianity.

VARIOUS NEWS MATTERS

The Duke of Marlborough, who, as Lord-Lieutenant of Oxfordshire, is an *ex-officio* member of the Oxford Diocesan Conference, has been requested by the Bishop of Oxford not to attend. The Bishop told the Conference last Friday that, in his opinion, all members were required to have the full status of communicants. He could not admit that the Duke had the full status of a communicant, and he therefore asked him not to

attend the Diocesan Conference. The Bishop's announcement was greeted with applause. The Duke was divorced two years ago, and has since married again.

As was generally anticipated, Canon J. H. B. Masterman, M. A., the recently appointed rector of Stoke Damerel, Devonport, is to become the Suffragan Bishop of Plymouth. Canon Masterman, who is a brother of Mr. C. F. G. Masterman, the Liberal ex-Minister, is fifty-five years of age, distinguished himself in history at Cambridge, and held a living at Devonport for three years. At Birmingham he was Principal of the Midland Clergy College; at Coventry he was vicar, canon, and sub-deacon of St. Michael's; and for the last ten years he has been rector of Bow Church, Cheapside, which he recently exchanged with Prebendary Ponsonby, for Stoke Damerel. It may be added that Plymouth has not before been used for the title of a Suffragan Bishop.

I have already indicated in a former letter that the exchange of livings between Canon Masterman and Prebendary Ponsonby was not generally approved by Devon Churchmen—indeed, they appear to be altogether against the formation of a suffragan-bishopric. That Canon Masterman is not unaware of this feeling is shown in a Press interview, in which he says: "I should like to make it clear that the present arrangement is only temporary. I regard myself as pledged to work for the establishment of a full Diocese of Plymouth at the earliest possible moment. The Bishop is going to appoint a committee to consider the whole question and report to the next Diocesan Conference in June. After that we can go ahead. How long it will take to create a new diocese depends entirely on the raising of the necessary funds."

GEORGE PARSONS.

THE STORY OF A CROSS

FOR A LONG TIME, the altar cross in the chapel of the State Sanatorium for the Treatment of Tuberculosis at Mont Alto, Pa., was an ugly wooden cross, two feet high, and painted white. Ever since the coming of the present chaplain, the Rev. G. J. Fercken, D.D., Church patients have eagerly desired to have a brass one.

The cheapest they could find, according to their means, was one that would cost \$34. It was 18 inches high, and manufactured by the Gorham Company, of New York City. The sanatorium patients have pledged \$12.72 a year, towards the Program of the Church, and the little congregation preferred to forego the pleasure of a cross, rather than fail to pay their dues. They went even further than that, by paying \$20 towards the Program. This placed them on the honor roll of the Diocese, for two consecutive years. Providence seeing the intention of these poor people, rewarded them thus for their self-sacrificing spirit, enabling them finally to have the desired cross.

The Scout Master, a Protestant, attending the service on the Sunday the Chaplain mentioned the cost of such a cross, took it upon himself to start a drive among all the patients, and thus raised the amount for the purchase of the cross. It is, therefore, the gift, not only of our own Church people, but also of the other patients. With the amount raised, they will be able to purchase also two much needed candlesticks. "And so it pays to help the Program", says the Rev. Dr. Fercken.

CANADIAN BISHOPS TO LICENSE SPECIAL PREACHERS

Archbishop Worrell's Anniversary —A Missionary Meeting—Miscellaneous Items.

The Living Church News Bureau }
Toronto, November 4, 1922 }

AFTER a lengthy debate on the question of the admission of ministers of other communions, on special occasions, to Anglican pulpits with the safeguards approved by the General Synod, as suggested by the Lambeth Conference, the provincial synod of Canada, embracing the four eastern dioceses, finally settled the matter in joint meeting of both houses by leaving it to the bishops of the dioceses, to permit it when following the lines approved at Lambeth. The synod appointed a special committee to take up the matter of religious instruction in the public schools of the maritime provinces.

ARCHBISHOP WORRELL'S ANNIVERSARY

On St. Luke's day, the anniversary of the consecration of Archbishop Worrell of Nova Scotia, the Archbishop celebrated at All Saints' Cathedral, Halifax, the other bishops of the province assisting. Dean Llwyd preached an eloquent sermon on the text, "The Church of the Living God, the Pillar and Ground of the Truth".

A MISSIONARY MEETING

Under the auspices of the synod, a splendid missionary meeting was held at Christ Church, Dartmouth just across the harbor from Halifax where addresses were given by the Bishop of Quebec, Dean Shreve, of Quebec, and Canon Armstrong, of St. John, N. B., dealing respectively with the diocesan, Canadian, and foreign missions. The delegates to synod were entertained at luncheon by the Cathedral Men's Club. The Bishop of Fredericton was the speaker on this occasion, and paid a fine tribute to the ability and zeal of the Archbishop in surmounting difficulties.

MISCELLANEOUS ITEMS

The Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, who was associated with the late Canon Baldwin in the work of All Saints, Toronto, thirty-three years ago, came to Toronto to take part in the celebration of the jubilee of the Church. In his sermon he pointed out that "nothing makes a person, city, nation, or empire great, but character, and the religion of Jesus Christ is the greatest character builder".

Holy Trinity, Toronto, has just celebrated its seventy-fifth anniversary, and its talented rector, the Rev. L. R. Sherman, has been made a canon.

ress of this mission, Dr. Nicholson said: "The Mission has even now been a great experience for many. It has been a season of marvellous renewing. Even as a venture for public instruction it has been quite worth while. People have learned that the Catholic Religion is the truly evangelical religion. Here extremes meet, while in between there is a vast region of conventionality and uncertainty, which has power neither to attract nor to hold. There is nothing in the Gospel more Catholic than the parable of The Prodigal Son; nothing more evangelical than the doctrine of the Real Presence in the Blessed Sacrament."

CHURCH SCHOOL UNION MEETING

The annual meeting of the Church School Union will be held at the Cathedral on Dec. 2d. In the morning there will be information booths in the Cathedral Rooms for the delegates and other visitors, Church School Administration, Mystery Plays, the Bookstall, Kindergarten, Boy's Clubs, Little Helpers, Church School Service League, Young People's Fellowship, Weekday Religious Education, and How the Diocese is Organized.

In the afternoon an address will be given by Mr. Edward Sargent, the national secretary for week-day education, on Weekday Religious Education in Public School Time. Bishop Slattery will give the closing address.

DEVELOPMENT OF YOUNG PEOPLE'S LEAGUES

A strange thing is taking place in the development of the movement of the young people in the diocese, in organizing the Young People's Fellowship or League. The organization is growing by leaps and bounds. The wise guidance and help of the Rev. P. M. Wood, of the Church of the Messiah, Auburndale, has been of invaluable aid to the movement, but, as Mr. Wood has a large and growing parish, he has not been able to respond to all the requests for help. Happily he compiled a booklet last year which was used by parishes before the splendid one was gotten out by the national board of religious education. Thus far, with little diocesan organization, these fellowships of young people are rapidly developing. Some of the new organizations are in Grace Church, New Bedford, St. Paul's Church Brockton, and St. Stephen's Church, Boston.

The rector of St. James Church, Roxbury, announces, in connection with the formation of a Young People's League in his parish, that he will make the subjects of his evening addresses correspond to the subjects discussed by the young people the hour before. Mr. Forbes said:

We have established a branch of The Young People's League here at St. James', membership in which is open to young men and girls between the ages of 17 and 25. These young people meet every Sunday evening at 6 o'clock, in the Guild Room, to discuss together some topic of religious or social interest. They have their own leaders and no older person is ever present except by special, official invitation. Every young person between the ages mentioned is cordially invited to the meetings Sunday evening. The topic for this Sunday is, "Am I My Brother's Keeper?" Come and contribute your opinion or hear what others have to say.

VARIOUS NEWS NOTES

Trinity Church, Bridgewater, is celebrating its 175th anniversary. The celebration began yesterday and will continue three days. Bishop Babcock preached the anniversary sermon on Sunday evening.

MASSACHUSETTS BEHIND PROGRAM OF THE CHURCH

Parochial Missions in Massachusetts—Church School Meeting—Development of Young People's Leagues.

The Living Church News Bureau }
Boston November 13, 1922 }

MASSACHUSETTS is wholeheartedly behind the Program of the Church, declared Judge Philip S. Parker as he presided at the luncheon given to the rectors and treasurers of Massachusetts parishes at the Brunswick Hotel last Thursday. This luncheon is now being followed by district conferences of small groups of clergy covering the entire diocese. The thoroughness of these plans and the unmistakable enthusiasm shown at the luncheon indicate that the average parish will increase rather than diminish its gifts for the Program of the Church.

At the luncheon addresses were made by Bishop Lawrence, Bishop Babcock, Bishop Slattery, the Rev. Theodore R. Ludlow, Miss Eva D. Corey, Henry C. Ide, and Dr. van Allen. In one of his genial incidentals, Dr. van Allen, showing how interest in missions must be so catholic as to embrace the whole world, said "There was a gleam of light out of last Tuesday's election to comfort some of us who believe that we are citizens of the kingdom of God as well as of a nation."

Dr. Mann, rector of Trinity Church, was given an ovation as he entered the hall, his election to be Bishop of Pittsburgh having just been announced. He spoke most forcibly for the work of the Church during the coming three years. He stated that, on the previous evening,

as he announced to the vestry of Trinity Church that the quota for the coming year would be increased in order to further the work of the general Church, he was critically questioned. But when Trinity's vestry was given a thorough explanation, there was a unanimous approval of the call for the parish to give most generously.

PAROCHIAL MISSIONS IN MASSACHUSETTS

Ten or twelve parishes in Massachusetts are conducting Missions during November. In his report of the Mercer-Hadley Mission just concluded in Christ Church parish, Quincy, the rector, the Rev. Howard K. Bartow, said:

"What are the Results of the Mercer-Hadley Mission? is a question many ask. Just now we have nothing but figures. But these figures are brimming with possibilities. In a month or so, these figures will be changed into living influences. 3,007 persons have attended the eleven Mission services.

"No one can tell me that our lives will be untouched by what we have heard. No one can tell me that many, who were called back to their Church by these services, will continue to stay away. I know they are coming each Sunday now. No one can tell me that the prayers that have been prayed in secret for help, will go unanswered. This is a new beginning for us all. Just see the numbers at the services next Sunday. Then you will begin to see the results, which we shall begin to pile up, coming from this Mission."

Father Harrison, O.H.C., is conducting a Mission in the parish of Emmanuel Church, Somerville, the Rev. George Nicholson, rector. In speaking of the prog-

Monday is given up to the young people of the parish. On Tuesday evening, Bishop Slattery and Dr. Matthews, of St. Paul's Church, Brockton, will be the special speakers.

The Rev. John Ridout, for some years Dean of Christ Church, San Antonio, Texas, has come to Trinity Church to assist Dr. Mann.

The Rev. Harry P. Nichols, D.D., of New York, spoke to the members of the Cathedral congregation last Friday evening on The General Convention and the Triennial Program.

Sunday, Nov. 7th was devoted by the members of St. Andrew's parish, Wellesley, in bidding farewell to its rector, the Rev. Ellis B. Dean. A purse of \$478.50 was presented to Mr. Dean. The day

was begun by a corporate communion of St. Hilda's Guild of Wellesley College, fifty-two Wellesley students attending this service. Ninety-one children came to the Church school, this being eighty more members than greeted Mr. Dean as he became rector of St. Andrew's Church nine years ago. At the later celebration there was a dedication of a state flag presented by Mr. and Mrs. A. C. Harvey, in gratitude for the safe return of their son. In the afternoon there were seven baptisms. And Dr. van Allen closed the day by preaching in the evening.

Bishop and Mrs. Lawrence were at home to the clergy and their wives on Thursday afternoon, to meet Bishop Slattery.

RALPH M. HARPER.

five outside have paid over fifty per cent.

Twenty-four parishes in the city and thirty-four outside have paid less than fifty per cent.

Two parishes in the city and five outside have paid less than ten per cent.

Only two parishes in the city and eight outside have paid nothing, so far, this year.

The leaven of a great spiritual movement works slowly. But it is permeating the diocese, as the present pre-campaign meetings show. The immediate thought uppermost is to forget—but not to neglect—the things that are behind and to press forward the work of fulfillment in 1923.

BRIEFER MENTION

On Sunday Nov. 19th, the Italian Chapel of San Salvatore, on Broome St., maintained by the City Mission Society, will celebrate its 50th anniversary. An interesting series of services will mark the occasion. Canon George F. Nelson, a former Superintendent of the Society—who learned Italian in order more fully to equip himself for his work—will preach the anniversary sermon in Italian. The chapel has acquired an adjoining vacant lot which it is utilizing as a community playground with great success.

St. Ann's, Brooklyn, Bishop Oldham's former parish, is enjoying the services of several visiting clergymen during the vacancy in the rectorship. Among those officiating on Sunday mornings are: the Rev. B. T. Kemerer, Dean Robbins, of the Cathedral, Dean Fosbroke, of the Seminary, and Chaplain Knox, of Columbia. The Rev. William J. Cuthbert, curate of the parish, is in charge for the present.

Archbishop Hutson, of Antigua, West Indies, preached in the morning of Sunday, Nov. 12th, at the Cathedral.

On Friday, Nov. 10th, the Rev. Karl Reiland, D.D. of St. George's, celebrated the tenth anniversary of his rectorship.

On Sunday afternoon, Nov. 5th, at St. Paul's Chapel of Trinity Parish, the vicar, the Rev. Dr. J. P. McComas, conducted a special British Harvest Festival and preached the sermon.

The Bronx Churchmen's League attended its first corporate service at St. Margaret's Church, East 156th St. at 3:30 p. m. The rector conducted the service, Mr. Robert H. Law, Jr., president of the League, read the lesson, and Bishop Lloyd preached the sermon.

On Tuesday evening, Nov. 28th, a meeting of the Bronx Archdeaconry will be held at St. Margaret's. Bishop Shipman will preside and addresses will be made by Dean Robbins of the Cathedral, the Rev. Walter Lowrie, of Rome, Italy, exchange-rector at Calvary Church, and Mr. Frank S. Hackett, head master of Riverdale Country School.

FREDERICK B. HODGINS.

PORTRAIT OF BISHOP TUTTLE

THE COVER of the *Spirit of Missions* for November is adorned with a new and handsome picture of Bishop Tuttle with autograph inscribed upon it. The publishers of the magazine have issued an edition of the portrait, without the title of the magazine, on heavy paper suitable for framing, and offer copies at twenty-five cents, postpaid, to any who may desire to receive it. Very likely there are large numbers of Churchmen who will gladly embrace the opportunity.

NEW YORK'S CAMPAIGN FOR CHURCH'S PROGRAM

Armistice Sunday Observances—A Review of the Year—Briefer Mention.

The Living Church News Bureau
New York, November 11, 1922

NEW YORK is entering upon the Campaign for the Program of the Church with an enthusiasm fortified with knowledge—a combination bound to bring results. The Portland Convention sounded the keynote: "The Whole Church for the Whole Task." Spiritual radios have amplified the message until the remotest parish has "listened in" and caught the watchword.

On Wednesday afternoon, Nov. 8th, the spacious guild hall of St. Thomas' parish house was filled to overflowing with a great gathering of clergy, urban and suburban, to discuss "The Program of the Church". Bishop Manning presided and spoke briefly of diocesan needs, hopes, and expectations. Bishops Lloyd and Shipman seconded his pleas. Mr. Lewis B. Franklin, vice-president and treasurer of the National Council, spoke in detail about the Program: the budget, the priorities, and ways and means. The budget is of need first, then money; the priorities are really extension work; all figures are minimums, not maximums. The supreme aim of the campaign is to carry the message of stewardship—of life, of service, of money—to the heart of every individual member of the Church. It has been summed up tersely: "Every member, a worshipper; every worshipper, a giver; every giver, a worker; every worker, a spiritual force."

This week, on Nov. 13th, 15th, 16th, and 17th, five mass meetings are taking place. On November 20th, in Carnegie Hall, the great Bishops' meeting takes place. It will be addressed by Bishops Manning, Lloyd, and Shipman, Mr. Franklin, and probably Mr. Elihu Root. The singing will be directed by Dr. Miles Farrow, the Cathedral organist, who will lead the combined choirs of many city churches in the service of praise.

Thus the Campaign begins!

ARMISTICE SUNDAY OBSERVANCES

Memories of Nov. 11, 1918, have not been blotted out of the minds of New Yorkers. A vivid reminder of the national unity that prevailed from 1916 to 1918—now seemingly and unhappily broken, as the recent elections seem to in-

dicate—was given on Sunday, Nov. 5th, by a parade on Fifth Avenue of over 1,000 members of 250 patriotic societies, with flags and band, illustrating "The Massing of the Colors" for the first time in this country. The paraders attended a service at the Church of the Heavenly Rest at 4 o'clock. The column consisted of four divisions—military, veterans, and men's and women's patriotic societies. At 47th St. the parade was reviewed by Major General Bullard, U. S. A., Admiral Vogelgesang, U. S. N., General Lester, N.G., S.N.Y.; Commander R. P. Forshe, N. Y. Naval Militia; General G. R. Dyer, Police Commissioner Enright, and Brigadier General Oliver H. Bridgman, in charge of the Parade.

At Trinity Church on Friday, Nov. 10th, the ceremony of "The Furling of the Flag"—the service flag of the parish containing 910 stars—was conducted by Bishop Manning and the Rev. Dr. Stetson, rector, who read the names of the 38 men of the parish who gave their lives for their country in the great war. After a brief service, the flag was furled and brought to the altar and deposited there by the rector. Bishop Manning made the address which may be found in another column.

At St. Margaret's, the Bronx, on Sunday afternoon, Nov. 12th, a large flag was raised with appropriate exercises conducted by the rector and Bishop Lloyd.

In the afternoon of Sunday, Nov. 12th, at the Cathedral, Bishop Manning and Mr. George R. Montgomery, Director of the Armenia-America Society, were the speakers at a special "Armistice Day" service at 4 o'clock.

A REVIEW OF THE YEAR

The year just ending has been a difficult one for many parishes, several of which had previously been generous contributors to the campaign. The unsettled industrial conditions have hit them hard and they have been unable to reach their quotas. But, on the other hand, there are many encouraging facts that ought to be recorded:

On the "Honor Roll" of the campaign are seventeen parishes in the city and twenty outside (total thirty-seven) which have paid the full amount of their estimate for 1922.

Four parishes in the city and eleven outside have paid within ten per cent of their estimates.

Forty parishes in the city and fifty-

DAYS OBSERVED IN PHILADELPHIA

Council of the Girls' Friendly Society—Mr. Franklin's Visit—Woman's Auxiliary Meeting.

The Living Church News Bureau
Philadelphia, November 10, 1922

DAUGHTERS of the American Revolution, the Colonial Dames of America, and nearly a score of other patriotic organizations will unite in a religious observance of Armistice Day tomorrow afternoon in the Pro-Cathedral of St. Mary, Broad and South streets.

William T. Ellis, of Swarthmore, Pa., the widely known traveler, lecturer, and religious writer, will deliver the principal address. The service will be under the direction of the Rev. Clarence Wyatt Bispham, vicar of the Pro-Cathedral. An outstanding program of patriotic hymns will be sung by the Pro-Cathedral choir under the direction of H. L. P. Ulrich, organist and choirmaster. Instrumental music will include brasses and tympani.

In St. Mary's Church, Hamilton Village, a service under the auspices of the British War Veterans will be held on Sunday evening.

Sailors from the United States Navy Yard and merchant mariners from vessels in port and from the Seamen's Church Institute, will participate on Sunday in the observance of "Sailors' Day" in a number of churches in this diocese.

The Rev. Percy R. Stockman, Superintendent of the Seamen's Church Institute of Philadelphia, a non-denominational organization will be the special speaker in the morning, in the Church of St. Jude and the Nativity, 11th and Mt. Vernon streets, and, at night, will speak to the Navy Yard sailors in the Memorial Church of St. Paul, 15th and Porter Sts. Both services will be in the nature of a memorial to the late Rev. George S. Gassner, who for more than twenty years, worked among seamen in the port of Philadelphia. Charles L. Bourquin, for thirty-one years a lay missionary among the seamen here, will be the special speaker at the morning service in St. Bartholomew's Church, Wissinoming. The Rev. Granville Taylor, vicar of the chapel of the Mediator, 51st and Spruce Sts. will preach on They That Go Down to the Sea in Ships, at the morning service.

COUNCIL OF THE GIRLS' FRIENDLY SOCIETY

Problems of Girls of Today will be among the topics discussed at the Provincial Council of the Girls' Friendly Society, which will hold a three days' conference in this city on Thursday, Friday, and Saturday of next week.

Thursday afternoon delegates will register at the Church House and, at night, the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, will greet the delegates in Holy Trinity Parish House. Following an early celebration of the Holy Communion in Holy Trinity Church Friday morning, with Bishop Garland as the celebrant, the business sessions will be held in the Church House. Addresses will be made by Miss Mary M. McGuire, of New York, National Secretary; Miss Margaret Lukens, of Conshohocken, National Vice President. Friday, night there will be a Rally Meeting in Holy Trinity Parish House.

Saturday morning there will be group conferences in the Church House for one hour beginning at 9 o'clock, followed by a

visit to Haverford and Bryn Mawr Colleges and Valley Forge.

MR. FRANKLIN'S VISIT

Almost continuously during this week, Mr. Lewis B. Franklin has been speaking at meetings throughout the Diocese on The Program of the Church.

On Monday he addressed the Ways and Means committee, and also the Church Club. On Wednesday he was present in the Church of the Saviour where twenty-three parishes or West Philadelphia and vicinity were represented, and on Thursday at a similar meeting in the Church of the Holy Trinity. This evening he will speak in the Church of the Resurrection. The object of these district meetings is to disseminate knowledge of the Program and arouse interest in meeting the quota.

He also conducted an informal, but extremely profitable, discussion at the meeting of the Executive Council on Thursday, which resulted in many practical suggestions which will help the Diocese in the campaign.

WOMAN'S AUXILIARY MEETING

The annual all-day meeting of the Woman's Auxiliary of the Diocese was held yesterday in Holy Trinity parish house, and was attended by representatives of practically every parish in the Diocese. At the morning session, following a celebration of the Holy Communion, Bishop Garland made a report of the General Convention, and the Rev. John W. Chapman, D.D., of Anvik, spoke of missions in Alaska, and drew a picture of the customs and the spirit of the people under the influence of the Church. Judge Buffington, of the United States Circuit Court of Appeals, spoke on Foreign Missions.

At the afternoon session, Mr. L. B. Franklin explained the Budget to the delegates, and Bishop Jett, of Southwestern Virginia, told of the work of the Church among negroes and emphasized the need of training the negro to work among his own people. Bishop Bennett, of Duluth, made an address on Indian missions, speaking at some length of the Big Brotherhood organization among the Indians of his district, composed of Christian Indians, which was doing a great missionary work amongst Indians who do not yet belong to the Church.

ARTICLES ON CHURCH HISTORY

The splendid articles on Church History, appearing in *The Church News of the Diocese* are arousing considerable interest in the subject, among the clergy and the laity.

Two courses of lectures are being given in the Church Normal School: one, illustrated by stereopticon slides, by the Rev. L. N. Caley, D.D., at the church house on Thursday evenings, and the other, by the Rev. J. C. Ayer, Ph.D., in St. Philip's parish house on Monday evenings.

At the semi-annual meeting of the Church Historical Society next Monday evening, Henry VIII. and the Church of England will be the topic of an address by the Rev. Clarence W. Bispham.

ROSEBUD AGENCY MEETING

The annual service in the interests of the Rosebud Agency will be held in the Church of the Holy Trinity, on Saturday afternoon of next week, Nov. 18th, at which time the speaker will be Bishop Bennett, of Duluth.

The Church School Service League has, for many years, undertaken the responsibility of supplying Christmas presents for the Indian children on the Rosebud Agency in South Dakota, sending thousands of gifts each year.

Before the service next Saturday, an exhibition of the presents made and furnished by the various parishes will be given.

A NEW CHURCH BUILDING

The October call of the Church Extension Fund has been made under the authorization of the Bishop of the Diocese, the proceeds of which are to be used for the erection of a new church in Glenside.

A splendid piece of property has been secured and paid for, on which the church will be placed.

Glenside is a beautiful suburb to the north of the city. The population is rapidly growing, and numbers, now, about seventy-five hundred. There are known to be over a hundred Church families in Glenside, who will form the nucleus of the new congregation. Sixty children of these families are taken by bus each Sunday to the Church school in Weldon, but it is felt that the time has arrived when Glenside must have a church for itself.

The proposed church will be under the immediate care of the rector of St. Peter's Church, Weldon, the Rev. George Copeland.

A RETREAT FOR THE CLERGY

There will be a Retreat for the clergy of the Diocese at the County Center Mission, Wrightstown, Pa., beginning on the evening of Nov. 23d, and closing on Nov. 25th. It will be conducted either by Father Hughson, or Father Whittemore. Those who expect to attend will be taken by motor bus from the Church House on the afternoon of the 23d.

Bishop Rhinelander, regretting his necessary absence, writes "I am thankful to hear, that after patient waiting and faithful work, our plans for the establishment and maintenance of a Retreat House, in connection with, and as the heart and center of, the missionary and pastoral work of the County Mission, are in a fair way of being realized. I earnestly hope the clergy will welcome the opportunity of this first Retreat under the new auspices. I shall follow it closely in thought and prayer."

CONSOLIDATION PROPOSED

St. Mary's Church, Hamilton Village, and St. Philip's Church, West Philadelphia are considering a consolidation of congregations, in order that more effective evangelization of the community may be undertaken.

Both are vigorous and growing parishes in the midst of an increasingly transient population living in apartment and boarding houses. Both parishes minister to the same neighborhood, and frequently the same families. This entails duplication of work and equipment, which would be avoided by consolidation.

Plans, not yet consummated, have been approved by both vestries, and are under further advisement, looking for the union of the two parishes, in the event of favorable action by the voters of both parishes, in the near future, on the site of St. Mary's, that being the older and larger of the two churches.

Provision is made in the plans for a joint vestry which will perpetuate the identity of St. Philip's. The rector of St. Philip's, the Rev. Frederick E. Seymour will be rector of the consolidated

parish, and the rector of St. Mary's, the Rev. John A. Richardson, Jr., will be co-rector.

VARIOUS NEWS NOTES

The Men's Bible Class of the Church of Our Saviour, Jenkintown, opened its ten weeks' session on Oct. 22d, with over sixty men present. It promises a successful career each Sunday until its closing date, December 24th.

An interesting anecdote was told by Archbishop Hutson of the West Indies during his recent stay in Philadelphia. One of the bishops in the Province, writing to a friend, commented on the increasing number of American tourists to the West Indies in the past few years.

The tendency seems to be turning the West Indies into a winter resort for Americans, and the bishop felt that a certain verse in the Psalms described the situation: "The wild asses quench their thirst."

The Rt. Rev. Lucian Lee Kinsolving, D.D., Bishop of Southern Brazil will address the R. L. M. Study Class Alumni next Tuesday.

The Rt. Rev. George Coolidge Hunting, D.D., Missionary Bishop of Nevada, is expected in Philadelphia today, for a visit for the remainder of November. He will assist Bishop Garland in confirmation appointments.

FREDERICK E. SEYMOUR.

at a distance joining the city club, and also indicated a certain consciousness of a gap between the city and the country. As a result the officers of the club asked for the meeting at Sycamore where they had the opportunity of meeting the representatives from the country districts, and consulting with them, with good results. The plan for enlarging the scope of the Club has not been worked out in detail, but undoubtedly a good arrangement will ensue which will be of benefit to the whole diocese.

PROGRESS AT STREATOR

Bishop Anderson confirmed a class of twenty-four adults at Christ Church, Streator, the Rev. N. B. Quigg, rector, on Sunday morning, Oct. 29th. For the last three years Mr. Quigg has been in charge at Christ Church, and, during that time, improvements have been made in the buildings and property to the extent of \$6,000, all of which will be paid at Thanksgiving. Christ Church will celebrate its fiftieth anniversary next year. In the evening of the day of the Bishop's visit, the Bishop addressed a union meeting of the Churches of Streator. He spoke of A Pilgrimage Towards Unity, referring particularly to his visit to Europe on behalf of the Commission on Faith and Order, and to the conference to be held in Washington in 1925. More than 1,500 people attended this meeting.

The rector of Streator has charge, also, of the work at St. Andrew's, Farm Ridge, one of the oldest foundations in the diocese, having been first organized by Bishop Chase. St. Andrew's is a beautiful church, ideally situated, and has had a long list of faithful and devout communicants and adherents. One of these, who has died recently, Miss Sarah Crawford, left \$7,000, the income of which is to be used for the maintenance of the church and its services; the income of \$500 is to be used for the care of the cemetery, where she and others are buried near the scene of their labor and love. St. Andrew's now has an endowment fund of \$8,600, and a parish house fund of \$1,000. The Bishop met the finance committee on the occasion of his visit to St. Andrew's on Oct. 29th, and considered with them the building of the parish house.

CHILDREN'S TAG DAY

The Children's Tag Day is one of the few that is welcomed now by the citizens of Chicago. Tag days have been woefully abused, and there has been a great outcry against them, so much so that it has practically been decided in the City Council to have only three official tag days each year. One of these is for children's homes and institutions of all denominations. This occurred on Oct. 16th, and more than \$91,000 was collected by the willing canvassers who stood at the street corners and in public places all over the city. The work was well organized for the Church at Chase House. Many women were up before daylight to be at their posts by 6 A. M. Twenty met at Chase House between 5 and 6. At least 130 women helped, some of them keeping at work all day. As a result of the collections from the city and suburbs, a total of \$2,851.32 was given for the Day Nursery at Chase House.

THE CHURCH SCHOOL SERVICE LEAGUE

A meeting of the Church School Service League was held at diocesan headquarters on Oct. 13th, Mrs. Curtis B. Camp presiding. Mrs. Camp gave a very interesting account of the work of the

CHICAGO CATHEDRAL SHELTER DOES NOTABLE RESCUE WORK

A Diocesan Club Possible—Progress at Streator—Children's Tag Day

The Living Church News Bureau
Chicago November 11, 1922

WHEN fire destroyed the Cathedral of Sts. Peter and Paul, it brought sorrow to thousands of Chicagoans, who, irrespective of Church affiliation, held it in deep regard. Certain adjoining buildings, the Mission House, the Clergy House, and Summer Hall, were refitted, and herein the Cathedral Shelter is doing a work of practical Christianity, which has been of great and growing benefit to needy persons, materially and spiritually.

The Mission House, refitted for the purpose, provides a place for homeless men, and has been taken full advantage of, each night since its opening. The Clergy House contains the offices, with twelve rooms for living purposes. Sumner Hall, renovated and refurnished, is the chapel, offering religious services Tuesdays and Fridays, and twice each Sunday. All are well attended.

The employment bureau is a striking feature of the general work, and is called upon daily by from twenty-five to one hundred men and women. A goodly proportion of these are promptly provided with paying work. Where necessity exists, they are given shelter, or such other assistance as they may need, until in position to meet their own requirements. Yet this service, important though it may be, is but one feature of the activities. Its ramifications, astounding to any not familiar with the work, may be seen in these items for the first six months of this year:

Services at the Shelter, 163; attendance at services, 5,263; services at House of Correction, 41; services at Cook County Jail, 54; discharged prisoners assisted, 118; financial assistance given, 210; interviews at office, 3,500; employment secured, 384; garments given, 1,140; lodgings provided, 18,357; meals provided, 24,702; letters exchanged for prisoners, and other services, 323.

In addition, there have been privately administered communions, baptisms, and confirmations. There have also been weddings and funerals, and numerous sick calls. A special feature is the service, to and from, between private homes and public and private institutions. The calls are frequent and many, yet the response is prompt. A number of needy

have been sent to Oak Forest, and to the Cook County Hospital. Individuals and families have been enabled to return to their homes. Discharged hospital patients have been assisted, medical, dental, and other various types of personal attention given. There are many other items of practical assistance, yet this enumeration suffices to give an idea of the helpfulness of this institution.

In fact, the Cathedral Shelter, almost from the outset, has been the clearing house for the social work of the Diocese, the needy being sent, by clergy and laity, for practically every possible type of help.

The work is conducted under the direction of the Rev. David E. Gibson, priest in charge, who also directs the work of the Diocese in the Cook County Jail, and the House of Correction. For more than a quarter of a century, Mr. Gibson has been identified with this work, preaching, ministering, and securing employment for thousands of men, women, and children, from in and out of the city. This began prior to his call to the ministry, three years ago, since which time he has devoted all of his energies thereto.

A DIOCESAN CLUB POSSIBLE

One of the features of the united meeting of the three deaneries held at St. Alban's School, Sycamore, on Monday, Oct. 23d, was a free discussion on the feasibility of making the Church Club of the City of Chicago more of the Church Club of the Diocese of Chicago. The opinion seemed to prevail that it is quite impractical for laymen in parishes and missions throughout the diocese to be active members of the city club, and it was proposed by Dean Johnson, of Elgin, with the hearty endorsement of members of the Church club, that clubs be organized in the various parishes and missions, which shall be affiliated with the central club or body in the city. One of the difficulties of keeping the men's clubs alive and active in the smaller places in the diocese, is the question of a program. To help this, the city club is considering the formation of an effective speakers' bureau from which outlying clubs may ask help. In return, many able speakers from outside places will be listed for service at city headquarters.

The Church Club has been conducting a fall campaign for membership. Many interesting replies were received to the letters sent out to the clergy seeking members in their congregations. Most of these indicated the uselessness of men

League at Portland, emphasizing especially the work of the League in Dallas, Texas, under the direction of the Rev. Gordon Reese. Mrs. Camp read a letter from Miss Prefontaine suggesting a method of increasing, by contests, the number of gifts to be offered by the children of the school. Mrs. Henry Marshall, director of the department of Little Helpers, urged that a branch of the Little Helpers be organized in very parish

ANOTHER RADIO SERMON

Again one of the Chicago clergy has taken the service and preached at the Radio Chapel, station KYW. The Rev. Dr. George Craig Stewart, of St. Luke's, Evanston, officiated on Sunday evening, Oct. 29th assisted by a quartette of solo-

ists from St. Luke's Church choir, directed by the organist, Mr. Herbert E. Hyde. The subject of Dr. Stewart's sermon was The Greatest Story Ever Told.

DR. STEINER PREACHES AT LA GRANGE

On Sunday afternoon, Nov. 5th, a service was held in Emmanuel Church, La Grange, under the auspices of the Interdenominational Missionary Society. The speaker at the service was the Rev. Dr. J. T. Steiner, well known throughout the country as a missionary and social worker. In the morning of the same day Dr. Steiner spoke at the University of Chicago, and in the evening, at the Sunday Evening Club in Orchestra Hall. The choir of Emmanuel Church assisted at the service. H. B. GWYN.

the Virginia Theological Seminary Board. "He was in all things a valiant and fearless defender of Christian truth—a consistent example to the flock to which he administered, of the faith which he professed, and of the love of country which was vital to his life and service."

VARIOUS NEWS MATTERS

Permission has been obtained from Mrs. E. F. Andrews, author of *The Cross Triumphant* for this pageant to be given next spring for the benefit of the City Mission. Last spring the pageant was given on the Cathedral grounds with a cast of 750, and thrilled all Washington so that additional performances have been requested from all sides. Mrs. James Carroll Frazer will again take the chairmanship and Mrs. Marie Moore Forrest will aid in the production. The City Mission will share the proceeds with the Salvation Army.

The Bishop of Washington and the Executive Committee of the New China Commission were hosts, at a gathering at the Washington Club to meet the Rev. Arthur Mason Sherman, of Wuchang, China. Mr. Sherman spoke on the present conditions in China.

Last Sunday, St. Thomas' Church celebrated the twentieth anniversary, as rector, of the Rev. C. Ernest Smith, D.D. After serving a ten-year rectorate at St. Michael and All Angels', Baltimore, Dr. Smith came to St. Thomas' here, a church with few members, and a debt of \$72,500. In ten years the heavy debt was paid off, and, in addition, a handsome rectory was acquired. A new parish hall is in process of building. On Sunday Dr. Smith, in his morning sermon, reviewed the work of the parish in the last twenty years, and drew attention to the revolutionary changes in the Church at large in that time.

The Rev. Oliver J. Whildin, rector of the Church for the deaf in Baltimore, conducted the funeral services for Dr. Hotchkiss, the beloved professor of History and English at Gallaudet College, last Saturday.

All Washington is rejoicing that the Rev. Thomas W. Cooke has come to be rector of the long vacant parish of Ascension. Mr. Cooke said the service last Sunday. He will be supported by a congregation that has held together splendidly during the long vacancy. Tomorrow night the vestry and congregation will hold a reception for Mr. and Mrs. Cooke, in the Sunday school room. Mrs. Cooke is the daughter of Mrs. Frank Hume, a lifelong resident of Washington, and prominent not only in the activities of Ascension Parish, but of many diocesan affairs.

Washington is blessed by the presence of many of our Bishops. Two recent and greatly beloved visitors are Bishop Kinsolving, of Southern Brazil, and Bishop McKim of Tokyo. Last Sunday Bishop Kinsolving preached at St. Paul's Church, Alexandria, Va., where, as a student in the Virginia Seminary, he used to assist the Rev. Dr. Norton. Bishop McKim preached at the Church of the Epiphany last Sunday night. He is soon to return to Japan. Deaconess Anna L. Ranson, who has worked under Bishop McKim, in Japan, for the last seventeen years, and who is on an indefinite furlough, is a member of the City Mission Staff. Deaconess Ranson has been delighting many missionary groups in the diocese with her gripping accounts of the pioneer work in Sendai.

The Girls' Friendly Society has pur-

A DEATH AND A MEMORIAL STIR WASHINGTON CHURCHMEN

Thomas Nelson Page's Funeral— Memorial to Dr. McKim— Various News Matters

The Living Church News Bureau }
Washington November 8, 1922 }

DURING the past week the Church life of Washington was stirred by a death and the memorial of a death. From St. John's Church the body of Thomas Nelson Page, great Churchman, author, and statesman, was buried, while a memorial service for Dr. McKim was held at Epiphany Church.

THOMAS NELSON PAGE'S FUNERAL

Suddenly a week ago today, at his boyhood home in Hanover County, Virginia, Thomas Nelson Page died, as though, from his active life and many travels, he had returned home for the great event. At ten o'clock the following Friday morning a simple service was held in the old ancestral brick church, known as the Old Fork Church, because it stands at the fork of the Pamunkey river, by the Rev. E. L. Goodwin, rector emeritus of St. John's Church, Ashland. It was in this church that Mr. Page was baptized over sixty years ago, it was here that Dolly Madison, Patrick Henry, and other notables attended, it was here that five generations of Nelsons and Pages have worshiped the God of their fathers. After the service in the Old Fork Church, relatives brought the body to St. John's Church, Washington, where the funeral services were conducted in this famous Church of the Presidents, where Mr. Page was a pew holder, and an active worker for so many years.

Persons of national and international distinction filled St. John's, while throngs lined the sidewalks. As the casket was carried into the building, a squad of policemen flanked the lines, and presented batons. The diplomatic corps, and the army and the navy were well represented. Ambassador Jusserand, of France, dean of the diplomatic corps, stood beside Signor Augusto Resso, of Italy, the country that spoke of Mr. Page as Italy's trusted friend, in a message of condolence to the Page family.

With his accustomed consideration and thoughtfulness the rector of St. John's, the Rev. Robert Johnson, D.D., arranged that the Service be conducted by a godchild of the deceased, Dr. Henry Wise Hobson, of New Haven, Conn. Dr. Johnson read the lesson, and the Rev. E. S.

Dunlap led in saying the creed, and said the prayers.

The vestry attended in a body. The pallbearers were S. L. Fuller, of New York, Alfred P. Thom, Charles C. Glover, Dr. Ralph Jenkins, Gist Blair, David Fairchild, and Gen. C. C. Treat, of Washington, Dr. Edwin A. Alderman and Dr. James M. Page, of the University of Virginia, and William Phillips, representing the State Department. The ushers were Reginald S. Huidekoper, Col M. C. Buckey, Andrew Wiley, Frederick H. Brooke, and Jennings C. Wise.

Dr. Johnson and Dr. Hobson conducted the services at Rock Creek cemetery, where the body was interred beside that of Mr. Page's second wife, who died last year.

MEMORIAL TO DR. MCKIM

On Friday, Nov. 3d, the enlarged tower of the Church of the Epiphany and the chimes that were placed therein, memorials to the late Dr. McKim, a former rector of the parish, were formally dedicated by the Rt. Rev. Alfred Harding, D.D., Bishop of the Diocese. The dedication was followed by a celebration of the Holy Communion, with a sermon by the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, and an old friend of Dr. McKim.

In the tower a bronze tablet has been erected, bearing the following inscription: "This tower was enlarged and enriched by the people of this parish, and the chimes placed therein by Margaret C. Buckingham and Isabel C. Freeman, in loving and reverent memory of the

"REV. RANDOLPH HARRISON MCKIM, D.D., LL.D., D. C. L.

"Beloved and honored rector of this Church for thirty-two years, from 1888 to 1920.

"Randolph H. McKim was born in Baltimore, Maryland, April 15, 1842. Graduated from the University of Virginia, June 1861, when he entered the Confederate Army and remained during the war, one year as chaplain. Studied for the Ministry at the Virginia Theological Seminary, ordained to Diaconate 1864; advanced to the Priesthood 1866. First rectorate St. John's, Portsmouth, Virginia; second, Christ Church, Alexandria, Virginia; third Holy Trinity, New York City; fourth, Holy Trinity, New Orleans. President of the House of Clerical and Lay Deputies of the General Convention for three terms, 1904 to 1910. Was a member of the Board of Missions, and of

chased "Aled", near Mt. Mount Vernon, Virginia. The estate consists of three separate houses, which will be used for girls' dormitories during the summer months. Members of the Girls' Friendly Society and their friends will shortly conduct a campaign to raise the purchase price of the property, on which about \$7,000 has already been paid. The president of the Council is Mrs. H. C. Bolten and the treasurer is Mrs. John C. Boyd.

Bishop Harding said the invocation and the prayer of dedication at the unveiling of a window, in memory of the women of the south in the Civil War, at the American Red Cross building last Saturday. The window was presented by the United Daughters of the Confederacy, of which Mrs. Livingston Rowe Schuyler is president. Mrs. Algernon Sydney Sullivan, honorary president of the Daughters, unveiled the window. Lt. Gen. Charles B. Howry brought greetings from the United Daughters of the Confederacy, the singing of the Star Spangled Banner, Dixie, and America, the Rev. George F. Dudley, D.D., rector of St. Stephen's Church, pronounced the benediction.

The Woman's Auxiliary held its first fall meeting at Epiphany Church, on Tuesday of this week. The delegates of the triennial convention gave very interesting reports, while Miss L. T. Davis of Leesburg, president of the Woman's Auxiliary of Virginia, was the principal speaker.

MEMORIAL WINDOW BLESSED
CATHEDRAL INDEBTEDNESS PAID

AT THE MORNING SERVICES on Oct. 22d, in St. Paul's Cathedral, Marquette, Mich., the new Juliet Graveraet Kaufman memorial window was blessed by the Rt. Rev. Robert L. Harris, D.D., Bishop of the Diocese, assisted by the Very Rev. George S. Southworth, dean of the Cathedral.

The window is an unusually beautiful piece of work, designed by Charles J. Connick, of Boston. A tribute to motherhood, the window is done in exquisite color tones which in tenderness and beauty carry out feelingly the theme of our Lord's reverence for motherhood and childhood.

The memorial is presented to the Cathedral by Mr. and Mrs. Louis G. Kaufman, to the glory of God and in loving memory of Mr. Kaufman's mother, Juliet Graveraet Kaufman. Her brother, Robert Graveraet, a pioneer of commanding ability and courage, was one of the first white men to inhabit the northern country, and opened the first of the celebrated iron mines of the upper peninsula.

The sermon was delivered by Bishop Harris, and, at the close of the service, Mr. Kaufman inquired as to the amount of indebtedness resting upon the Cathedral, and, in addition to the gift of the beautiful memorial window, presented his check to cover the indebtedness of \$10,869.

SENTIMENT IN BISHOP'S
CROSS AND RING

FROM A SENTIMENTAL viewpoint, one of the most pleasant happenings associated with the consecration of the Rt. Rev. W. G. McDowell, Bishop Coadjutor of Alabama, was the presentation to him of a cross, chain, bishop's ring, and jewel, by the communicants of the Church in Alabama. Gold articles and mementoes of sentimental value were contributed from all parts of the state. These were melted and fashioned into the articles of jewelry.

Entering into the gifts was a gold watch which was the property of William Wyatt Bibb, first Governor of Alabama, and which was worn by him at the time of his inauguration; this was presented by a descendant of the first governor. Another gift was from Richard Hoke Cobbs, gold money, in memory of his father, the Rt. Rev. Nicholas Hamner Cobbs, D.D., who was the first Bishop of Alabama. Still another was the gold head of a



PECTORAL CROSS, CHAIN, AND RING
GIVEN TO THE RT. REV. W. G.
MCDOWELL, BISHOP COAD-
JUTOR OF ALABAMA

walking cane which was the property of Dr. Beard, one of the first rectors of the Church of the Advent in Birmingham, in which Bishop McDowell was consecrated. Everything about these loving tokens presented to the Bishop was expressive of some sentiment in connection with the Church. Precious stones contributed were not put into the cross, but were worked into a watch fob, which was a part of the gift, and every part of the cross bears some symbol of the Church, or of the life of Christ, or of the Holy Trinity.

BISHOP MacINNES ON THE TURK

THE CHURCH in Baltimore will long remember the Rt. Rev. Rennie MacInnes, D.D., Anglican Bishop in Jerusalem. On Tuesday, Nov. 7th, the Bishop addressed about six hundred men, members of the Churchmen's Club of Maryland. The following day he spoke to the clericus. He not only portrayed a vivid picture of present conditions in the Near East, but led his hearers through the currents and cross currents of the complex situation that exists among the people of that restless part of the globe. Beginning with the Turk, the Bishop noted a fact always to be remembered, that the Turk has been and is cordially detested by every people over whom he has held sway, and yet because the Sultan is the Moslem Caliph, his foreign Moslem subjects temper that hatred of the Turk with a certain regard and veneration. This tends to complicate part of the Near-East problem.

A strong note of warning was sounded against many good natured reports that the Turk is a gentleman. Tourists and short time residents in Turkey are not qualified to express an opinion. The Turk is a gentleman to those whom he fears, or to those whom he has reason to believe he will have to respect and fear.

He is far from being a sick man. He is

brutal and intriguing, and more than three hundred years behind present civilization. His present resurrection to power is a menace to the world's peace. The attitude of compromise on the part of the Allies has afforded the Turk just the opening he was looking for. He sees lack of accord in policy among the Allies from whom, in his utter defeat, he expected severe, yet, withal, just, disciplinary treatment. This has enabled him to assume the aggressive, while his enemies discuss, and debate, and fail to agree.

With restraint and delicacy, free of all criticism, the Bishop expressed, not alone his own regret, but general European disappointment, that the United States has not taken its place in the League of Nations. Had the United States accepted the mandate of Armenia, he was sure that the present situation would never have arisen. One thousand American soldiers bearing the Stars and Stripes, could have said to the Turks: "Be good, and all will be well; but if you want trouble, we will cable for the American fleet, and you can have all the trouble you want." The Turk would have been good and recent Armenian atrocities would not have occurred.

Passing to the political situation of Egypt, where the Bishop had served fifteen years as a missionary, he said that the demand for independence and self-government was to be ascribed largely to agitation and outside propaganda. Now that the Egyptians had the government in their own hands, they would not know how to use it, and that no one cognizant with the situation entertained any hope that the experiment would be a success.

Palestine, today, is in sore distress and anxiety. Not a little blame for this the Bishop ascribed to the long delay in signing the mandate. This mandate gives England not only a difficult, but a thankless, job. The chief source of trouble and the greatest menace to peace in Palestine today is the Zionist movement. This movement, the Bishop asked his hearers to remember, is a political, and not a religious movement. There may be some very orthodox, religious Jews in it, but primarily, and essentially, it is political. It aims to make Palestine a Jewish state. The Jewish population is a small minority. Numbers of Russian and Polish Jews are being imported and the boast has been to make Palestine as Jewish as England is English. This strikes terror and alarm to the native population.

To the clericus, the Bishop spoke chiefly of the religious conditions in the Holy Land. He spoke of the cordial relations existing between the patriarchs of the Eastern Churches and himself, and said that they were keen for Church Unity.

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, was also a speaker at the Churchmen's Club dinner. In his usual force, humor, and vigor, he spoke on the Individual's Relation to the Church. With the recognition that first things come first, the individual should rejoice in his allegiance, not to a parish or diocese first, but to the Church. He then stressed loyalty to the Church's program as set forth by the National Council.

A WAYSIDE CROSS

THE EAST GREENWICH, R. I., Town Council has granted permission to Mrs. Emily Eldredge Saville to erect a wayside Cross in the town. The cross is to be erected as a memorial to Mrs. Saville's grandfather, the late Dr. James Eldredge, a lifelong resident of East Greenwich and

at one time president of the Town Council.

According to Mrs. Saville, who is the wife of the Rev. Henry M. Saville, of East Providence, the wayside Cross will be the first to be erected in Rhode Island, if not in New England. In her letter to the Town Council, she says that crosses are being set up all over England "to give attestation to the fact that it is a Christian land". In her request for permission to erect the cross, Mrs. Saville asks that it be "accepted as a permanent adornment to the town".

The height of the cross will be eight feet. It will be part wood and concrete. The wooden part will be six feet high and will rest on three concrete steps—one, two, and three feet square, respectively.

Plans are being made for dedication of the cross on Wednesday, Nov. 8th, at which time the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, will officiate.

BIBLE READINGS FOR CHURCHMEN

AT THE DIRECTION of the National Council, *The Churchman's Kalendar of Daily Bible Readings* has been prepared and issued by a committee, of which Bishop Ferris is chairman, assisted by the Rev. T. A. Conover.

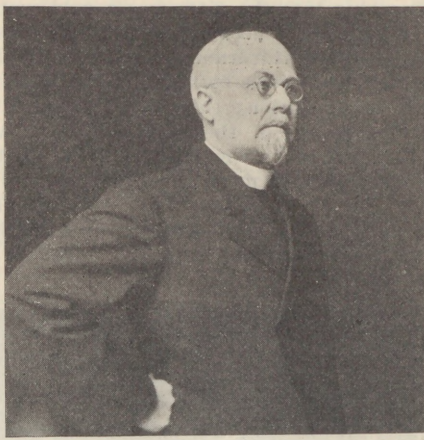
The Kalendar contains three series of Bible readings (also issued separately). The first follows the Gospels for the Sundays and Holy Days. The second follows the life of Christ. The third, for children, is on the heroes of the Bible.

The leaflets of any one series are \$1.50 per 100. The whole Kalendar, an illustrated 60-page booklet with the Church Year from Advent, 1922, to Advent, 1923, and other information, is 20 cents a copy, \$15.00 per 100. Order from The Bookstore, 281 Fourth Ave., New York.

THE PRAYER BOOK CROSS SERVICE

THE SEVENTEENTH annual service at the foot of the Prayer Book Cross in Golden Gate Park, commemorating the establishment of the House of Churchwomen in the Diocese of California, was held Sunday, Oct. 29th. The choirs of the bay cities, singing *The Church's One Foundation*, went in procession with the clergy to the Cross where a large number of Church people had congregated. The address was made by the Rev. Charles Price Deems, rector of Trinity Church, San Francisco, in which he brought out the lesson of missions encircling the globe, and the dauntless spirit of the women of the Church from the similar characteristics of Sir Francis Drake, whose service, led by Sir Francis Fletcher, chaplain of the *Golden Hinde* on St. John Baptist's Day, 1679, was the first missionary service on this continent, and the first use of the English Prayer Book in our country. Drake's coat of arms is the hand of God reaching toward a world encircled by a belt. He may have been a buccaneer and often cruel, which is not a characteristic of American women workers, but, like them, he was dauntless and persistent, and had a chaplain with him, and services were held regularly.

This service so many years ago, was held on the shore of what is called "Drake's Bay". North of the Golden Gate—which he missed—and which was visited by Bishop Nichols in 1892, with some of his clergy. The Prayer Book Cross erected by Mr. George W. Childs, of Philadelphia, commemorates this service.



THE LATE REV. A. W. RYAN, D.D.
For nearly thirty years rector of St. Paul's Church, Duluth, Minn.

CO-OPERATION OF CHRISTIAN FORCES

WHILE VISITING the Episcopal Theological School at Cambridge, Mass., the Rt. Rev. L. H. Roots, D.D., Bishop of Hankow, made a stirring address on the necessity for coöperation of all Christian forces in China. "The National Christian Council is faced with one of the most difficult and inspiring tasks in Christendom", he said. "It is not to secure organic Christian unity, but to secure the more vital and practical thing, promotion of intelligence between each denominational unit so that each may know what the other is doing, and each may have the sympathy and interest of the others. Our primary duty as Christians, in facing one another when we differ in matters of creed, is not to fence ourselves off with those with whom we agree and have no dealings with the rest, but to seek out the basic things upon which all Christians agree and work together.

"Men and women don't leave their homes and friends and go to the other ends of the earth to live the lives most missionaries must lead, unless they have the spirit of Christ in them, and it is on this fundamental love of Christ that all of us can get together to do our work in the mission field in China.

"We are faced with a China which is going to pieces. Its intellectual traditions are shattered. It is morally and spiritually shaken to pieces, and we have an opportunity to help as Christian people if we can all get together, not merely as an organization, but as a working brotherhood of sincere Christians. In this task, the Episcopal Theological School in Cambridge, which is continually working for Church unity, can be of the greatest assistance through the work of its graduates. Already we, in China, have received much from the school, through the services of Professor Addison, who was sent us as a visiting teacher in Boone University and St. John's College. We hope for more teachers from the school in the future."

CONSECRATION OF CHRISTIAN CHURCH, LURAY, VA.

ON SUNDAY, Oct. 29th, Christ Church, Luray, Va., was consecrated by the Rt. Rev. W. C. Brown, D.D., Bishop of the Diocese. The consecration sermon was preached by the Rev. Churchill J. Gibson, rector of Lee Memorial Church, Lexington, and a former rector of Christ Church. Others taking part in the service were the Rev. Nelson P. Dame, General Missioner of the Diocese, the Rev. William H.

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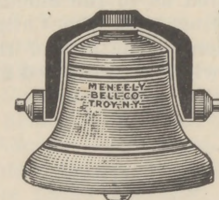
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Cumpston, of Logan County, West Virginia, also a former rector, and the Rev. Dennis Whittle, the minister in charge.

An interesting feature of the consecration was that the Prayer Book used by the Bishop in the consecration service was originally owned and used by Mary Custis Lee, the wife of Gen. Robert E. Lee, and was, after her death, given to Gen. Francis H. Smith, for many years the superintendent of the Virginia Military Institute, and is now the property of his grandson, Mr. Robert T. Morrison, vestryman of Christ Church, Luray. This book was used, as is indicated by a record on the fly-leaf, in the consecration of Lee Memorial Church, in Lexington, in 1886 by Bishop Whittle, then Bishop of Virginia.

MEMPHIS CATHEDRAL MEMORIAL TO BISHOP GAILOR

PLANS HAVE BEEN consummated for completing the Cathedral at Memphis as a memorial to the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and president of the National Council. The name of the Cathedral has been changed from St. Mary's to the Gailor Memorial Cathedral. The parish, some years ago, subscribed \$150,000, which was expended in building the foundations, the crypt, and a temporary structure in which services have, been held pending the completion of the edifice.

The amount necessary is \$200,000. Of this, members of the Cathedral parish have subscribed \$100,000. Friends of Bishop Gailor, in Memphis, and throughout the Diocese will be asked to subscribe the remaining \$100,000.

It is confidently anticipated that the entire amount will be in hand by the first of the year, and that the cathedral may be completed during 1923.

CORNERSTONE LAID AT CANTON, OHIO

THE CORNERSTONE of the new St. Paul's Church, Canton, Ohio, was laid Sunday morning, Nov. 5th, Bishop Du Moulin officiating, assisted by the rector, the Rev. Walter R. McCowatt. A large number of people gathered to take part in the services. Bishop Du Moulin preached the sermon.

The church, which is to cost \$125,000, will be completed early next spring, it is hoped. It is to be in the fifteenth century Gothic style, with an exterior of variegated Indiana limestone, and an interior of stone and fumed oak. It will have a seating capacity of six hundred, with room for a choir of sixty. On a lower floor a large choir room and class room is provided, and a heating and ventilating plant is located in a sub-basement. The building is 125 by 66 feet in dimension. A Skinner organ will be installed.

NEW CHURCH FOR KANSAS CITY

ON THE AFTERNOON of the 20th Sunday after Trinity ground for the new chapel of St. Andrew's Church, Kansas City, was broken with an especially appointed service in the presence of a large congregation representing all the churches in the city. The Bishop of the Diocese was assisted by the priest in charge, the Rev. H. E. Martin, and the other clergy of the city. The procession to the site of the building formed at the rectory, a block away, and, after circling the ground for the church, took up its station at the point designated for the stone to be laid at the

corner of the sanctuary. The procession was headed by the choir of the church assisted by trumpeters, then followed the committee of the church, the clergy, and the Bishop. The priest in charge gave a short address setting forth the hopes for the church, and then the warden gave a historical address after which the Bishop said the proper devotions and turned the first spadeful of earth.

Since the organization of the Church, in 1913, the congregation has been worshipping in a small frame building on a site not its own, but loaned to them. The present ground was bought several years ago, and is nearly paid for; the building of the new chapel has been completely financed by the people of the congregation. The location is one which will give the church a most commanding site in the south end of the city.

The Committee have signed papers for the pushing of the construction of the building, in the hope that they may use the building for the first service on Christmas morning.

The building is to be of stucco, with timbered gables and porches; it provides for a seating capacity of 240 in the church proper. Attached to the church is a parish hall with kitchen, choir room, and sacristy. The building represents a cost of \$16,000, not including the furnishings, which are being arranged for so that the church will be completely furnished on occupancy. The breaking of the ground is the culmination of the ministry of the present incumbent who leaves that church the first of Advent.

NOTABLE RHODE ISLAND ANNIVERSARIES

WITHIN THE WEEK of Oct. 15th to 23d notable anniversaries were celebrated in three parishes of the Diocese of Rhode Island. The first one was at Trinity Church, Pawtucket, marking the 75th year of its existence and the 25th year of the rectorship of the Rev. Frank Appleton, who, at the reception tendered him on the 16th, was presented with a prepaid passage for a Mediterranean tour in January.

The second anniversary celebrated was the semi-centennial of St. George's Church Central Falls, which was also made the occasion of the laying of the cornerstone of a splendid new church. Besides the rector of the parish, the Rev. W. B. Hawk, and Bishop Perry, and some twenty of the clergy of the Diocese, there were present three past rectors of St. George's, the Rev. Arthur Rogers, of Evanston, Illinois, the Rev. Lucien Rogers, of Chestnut Hill, Massachusetts, and the Rev. Samuel M. Dorrance, of Holy Trinity chapel, New York City, all of whom made addresses.

St. Thomas' Church, Providence, was the third parish to have an anniversary, its fiftieth, under the direction of its new rector, the Rev. Dudley Tyng, of the well-known family of that name, at which addresses were made by Bishop Perry and a number of clergymen.

TWENTIETH ANNIVERSARY OF GRACE CHURCH, SOOCHOW

IN THE AUTUMN of 1902 a station of the American Church Mission was founded at Soochow by two priests, the Rev. B. L. Ancell, and the Rev. J. W. Nichols, assisted by two Chinese deacons. On October 10, 1922, Grace Church, Soochow, celebrated its coming of age with great

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éclat. Multitudes of brightly colored lanterns strung on lines about the grounds and lots of flags hanging from every building gave a truly festal look to the Church "compound". The programme began with a celebration of the Holy Communion at 7:30. A second celebration was sung at 9:30, the church building being bright with lights and banners and filled to its utmost capacity. A most inspiring sermon was preached by Dr. Ancell on the text, "Ebenezer, hitherto hath the Lord helped us". After this service, the new church bell was consecrated: it is of Chinese make, and gives forth a sweet and stately sound.

In the afternoon hundreds of invited guests flocked in, so that by two o'clock well over a thousand people were seated before the platform on the grounds of the Soochow Academy. One of the most prominent men of the city, Dr. Yui, acted as chairman, and speeches were made. This duty being finished, the real fun of the afternoon began; five one act plays were presented, some in the nature of charades, and some dramatic versions of the parables, as The Prodigal Son, and The Ten Virgins. Light refreshments were served and the crowd dispersed in the twilight to talk about the wonderful progress of the Holy Catholic Church.

THE PROGRAM IN EASTON

AN ENTHUSIASTIC and helpful conference on the Program of the Church was held in St. Peter's Church, Salisbury, Noy. 2d and 3d. The Conference was begun with a service in St. Peter's, at which the Bishop of the Diocese addressed the delegates on the work of the General Convention. He was followed by the Rev. Dr. W. J. Loaring Clark, representing the National Council, who presented the Program and the call of the Church. The following day was spent by the delegates, who represented all the parishes in the Diocese, in a study of the needs of the Church and plans for organized work along the lines of the Program.

The Bishop organized a Flying Squadron, and arranged for a systematic visitation of every parish in the Diocese and a careful canvass of each parish. The work of the campaign will occupy the whole of November, and it is confidently expected that, by Thanksgiving Day, every parish will be covered and pledges secured for more than the present apportionment.

COLORED MISSION CELEBRATES GOLDEN JUBILEE

FIFTY YEARS of real and continuous service to the colored people of Savannah, Ga., is the record of St. Augustine's (colored) Mission which was celebrated on Sunday Oct. 15th. In the morning there was a choral celebration of the Holy Communion, and the Bishop preached and confirmed at Morning Prayer. At the evening service the Rev. John D. Wing, D.D., rector of Christ Church, and the Rev. S. B. McGlohon, rector of St. Paul's Church, preached appropriate anniversary sermons.

In September 1872, the Rev. John R. Love, the seventh man of African descent ordained to the sacred ministry after 1866, founded St. Augustine's Church in a little upstairs garret in a district of Savannah, called Yamacraw, when the Rt. Rev. John W. Beckwith, D.D., was Bishop of Georgia. The first recorded visitation of Bishop Beckwith took place

on an afternoon of April 1873, at which eleven persons were confirmed. One of the class lives today, and it is quite remarkable that she has been in one white family over sixty years, has raised three generations, and has never missed a Sun-

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Word of God, to human frame
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"From heaven He came with wondrous name
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From the beginning St. Augustine's has had a parish school, which is in operation today, and in the fifty years of its existence the lives of over three thousand boys and girls have been directly touched by this agency of the Church. The present building was built in 1875 by funds gathered from the North by the founder, and the last \$500, which cleared the church of debt, was given by a gentleman in Savannah whose name is not known. The parish house was built by the Diocese of Georgia for social service work among colored people.

MICHIGAN PROGRAM ACTIVITIES

AS THE CLIMAX to a concerted effort which is being made by the Church in the Diocese of Michigan to educate its 35,000 members, the Rt. Rev. Chas. D. Williams, D.D., Bishop of Michigan, the Rev. S. S. Marquis, rector of St. Joseph's Church, Detroit, Wayland D. Stearns, head of the Department of Social Service, and Chas. O. Ford, Executive Secretary of the Diocese of Michigan, all members of a flying squadron which has been travelling throughout the Diocese during the past month, held a series of meetings during the week, touching practically every Church in Detroit.

On Nov. 6th, at St. Paul's Cathedral, Bishop Williams and Mr. Stearns held meetings both afternoon and night. In addition to the members of the parish, the officers and congregation of St. John's Church, Christ Church, St. Andrew's Church, and St. Matthew's Church, were invited to attend the meetings. The day following, both afternoon and evening meetings were held, at which Dr. Marquis and Mr. Ford spoke, and showed pictures of the work which the Church is at present carrying on in this country and abroad.

On Nov. 7th and 8th the members of the squadron visited Grace Church, and the congregations of St. George's, Emmanuel, St. Matthias', St. Paul's, Greenfield, and St. Joseph's, Detroit, were invited by the rector, the Rev. B. W. Pullinger, to attend the meetings.

On Nov. 8th and 9th dinners were held both nights at St. Peter's Church, and the members of the squadron were heard by representatives from St. Mark's, Ascension, Trinity, St. Thomas', St. Cyprian's, and St. Hilda's.

The last meeting of the squadron in Detroit was held on November 10th and 12th at the Church of the Messiah, when the congregations of St. Mary's, the Church of Our Saviour, Epiphany, St. Columba's, and St. Stephen's, and St. Philip's were invited to attend and hear the addresses and see the pictures.

The educational campaign, which has been carried to the 14,000 families of the diocese, includes information of the work of the Church, not only in Michigan and in the United States, but also in Liberia, China, Japan, the Philippine Islands, Hawaii, the Canal Zone, and South America. The campaign has been carried on, and follow-up work in the nature of study classes has been organized, all as a prelude to the general every-member canvass which is to be held throughout the Church in the United States, from Nov. 26th to Dec. 3d.

This canvass in the Diocese of Michigan will culminate in a corporate communion in all of the churches of the Diocese, Dec. 3d, when announcement will probably be made as to the results of the canvass.

While no figures are available as to the amount to be raised by the various

churches in the Diocese for their own needs during the coming year, an effort will be made to raise a diocesan budget of \$262,000, of which sum \$108,000 will be used in the work of the Church, now being carried on outside of Michigan.

WOMAN'S AUXILIARY MEETING IN SHANGHAI

THE WOMAN'S AUXILIARY of the Diocese of Kiangsu (Missionary District of Shanghai) held its annual meeting at Jessfield, the grounds of St. John's University, Shanghai, on Wednesday, Oct. 11th. The Holy Eucharist was offered at ten o'clock, Dr. F. L. Hawks Pott acting as celebrant and preacher, the Rev. Messrs. McRae, Roberts, and Throop assisting. The delegates, over two hundred of them, made a corporate communion and the annual offertory was made which amounted to almost twelve hundred dollars, Chinese currency. After a luncheon at St. Mary's Hall, the business session was held: officers were elected, reports from each branch were presented, and the money contributed was given to various worthy objects within and without the

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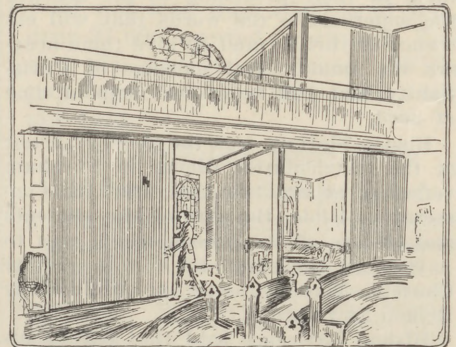
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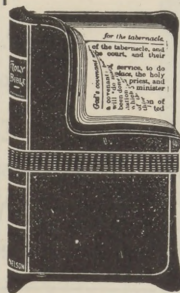
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diocese. A very generous and cordial spirit was manifest and everyone felt that the Church life in Kiangsu was healthy and vigorous.

BISHOP SLATTERY AT EPISCOPAL THEOLOGICAL SCHOOL

RETURNING TO THE SCHOOL in which he was educated for the ministry, the Rt. Rev. Dr. Charles Lewis Slattery, newly consecrated Bishop Coadjutor of Massachusetts, made his first pulpit address, since his consecration, on All Saints' Day, in St. John's chapel of the Episcopal Theological School in Cambridge, Mass. He made the address at the annual matriculation service of the school.

"I return to this beloved chapel with a feeling of deep emotion," said Bishop Slattery. "As a student at Harvard I worshipped here Sunday by Sunday, and for three years as a student of this school I attended daily prayers here. Whatever aspirations God has given me, have been given me in this place. It was here I was ordained deacon and priest, and from the desk, taken from this chapel to Trinity Church, I was yesterday consecrated Bishop."

In addressing the students of the school, Bishop Slattery called upon them to make definite plans as to exactly how they could best be of service in the Church, and to follow them through. He urged them in their preaching to get beneath the superficial—"the words that will entrance or thrill"—and to give their hearers the fundamental message of Christianity that will be of real help in time of need.

Bishop Slattery was the guest of honor at the matriculation dinner in Burnham refectory at six. At that time the Consecration Bible, the gift of the students and officers of the school, which was to have been presented to him in Trinity Church, Tuesday, was given him by Bishop Lawrence.

Bishop Lawrence said that one of his purposes in turning over to Bishop Slattery much of the administration of the diocese, was to allow him to come more closely in touch with the candidates for the ministry at the School in Cambridge of which he had personally known every teacher, trustee, and student, in its fifty-five years of history.

MANY STUDENTS AT ST. JOHN'S SHANGHAI

ST. JOHN'S, Shanghai, opens the year with a larger student body than ever before, 350 in the college, and 260 in the preparatory school. This causes Dr. Pott, the president, to contemplate with great satisfaction the use of some of the buildings of St. Mary's Hall, as soon as that school is able to transfer itself to its new site and new buildings that are now under construction.

FINE GROWTH AT HOWE SCHOOL

DURING the past summer, Howe School has been largely rebuilt. Every building was put in perfect repair, painted and renewed within and without.

At the opening of the school, it was found that its enrolment is twenty-five per cent larger than last year. The high academic standard of Howe was proven again by the large number of boys who passed successfully the College Entrance Examination Board's examinations, in June.

The Upper and Lower Schools are filled

to capacity. The trustees are having plans prepared for new buildings to take care of the increasing numbers of boys.

The rector of Howe, the Rev. Charles Herbert Young, says that the school appropriates out of its income, nearly \$15,000 a year to assist worthy boys. This is a heavy draft. It indicates the opportunity open to people of means who are interested in helping ambitious boys to secure a thorough education.

POPULAR HYMN TUNES CALLED JAZZ

DEAN PETER LUTKIN, dean of music in the Northwestern University, of Evanston, Ill., has been conducting a week of musical services in St. Luke's Church, Kalamazoo, the Rev. Jas. E. Bishop, rector, and has been presenting the ideals and standards of music suitable for Church worship. The newspaper reporters seem to have been somewhat startled by his condemnation of such popular tunes as those to which are set "I need Thee every hour", and "O mother dear, Jerusalem", as the sheerest jazz and rag time, unworthy the name of music. "My appeal", he said, "is to the younger generation of church goers. My aim is to do what I can toward teaching the young people of the Church what is really fine and noble in music."

THE CHURCH APPEALING TO STUDENTS AT VASSAR

ON THE FIRST Sunday in November, over one hundred and twenty Church students of Vassar College attended a special Communion Service and sermon at St. Andrew's Church, Poughkeepsie, New York, which is located near the college.

Dr. William E. Gardner, D.D., of the Department of Religious Education of the National Council, was the celebrant, and preached the sermon. His subject was The Imperatives in Religion. He showed the students the religious forces that had dominated previous ages and then drew pictures of religious movements operating today over which we have no control, but with which we should cooperate.

The service was the first of a series of monthly services arranged by a group of students under the direction of Miss Grace Parker, daughter of the Hon. Philip S. Parker, of Brookline, Mass., and Miss Martha Boynton, daughter of the Rev. Charles H. Boynton, Ph.D., of the General Theological Seminary.

"Town Sunday" at Vassar is the name given to the first Sunday of each month, when attendance at the college chapel is not required. On this Sunday the students are allowed to attend the churches in Poughkeepsie. The Church group plans to advertise a monthly service and sermon

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by some well-known preacher at St. Andrew's. They will especially urge the attendance of the many Church students who make Town Sunday a stay at college Sunday.

Dr. George H. Nettleton, the acting president, attended the service, and said to Dr. Gardner and the group of students at its conclusion:

"I need hardly reassure you of my sympathetic interest in the whole question of deepening the spiritual life of the college. Let me express to you my personal appreciation for this special service and my satisfaction that it proved in every way so helpful. On this difficult and important matter this, voluntary service sheds cheerful light."

**DISTINGUISHED VISITORS
AT DU BOSE SCHOOL**

THE REV. J. O. F. MURRAY, D.D., Master of Selwyn College, Cambridge, England, and Hon. Canon of Ely Cathedral, who has come to this country to deliver a course of lectures on the DuBose Memorial Foundation, visited the DuBose School at Monteagle, Tenn., on Nov. 3d, and addressed the students in the chapel in the afternoon of that day. Dr. Murray took as his subject the Grace of God, giving with the utmost simplicity and at the same time with authoritative conviction his interpretation of that phrase. Dr. Murray was very much pleased with the work being done at the DuBose School, and referred several times to the work of the same nature that is being done in England.

The School was also fortunate to have had the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, at the school the week before. The address which he made to the student body could be summed up in this striking phrase, which he used more than once, "An unconverted ministry cannot convert the world". Bishop Griswold expressed himself as being entirely in sympathy with the purpose and ideals of the School, and was impressed by the spirit of the men who compose the student body, and by the progress which has been made during this, the first year of the school.

**A SCHOOL BOY'S FAMOUS
ANCESTORS**

ONE OF LAST YEAR'S GRADUATES from St. Paul's, Tokyo, was Oishi Yoshioki, the only living descendant of Oishi Yoshio, the leader of the famous Forty-seven Ronin, the model of Japanese knighthood and ancient morality.

According to the 1921 reports of the public libraries in Tokyo, there were more books on religious subjects taken out for reading than on any other topic and, of these, proportionately more Christian books than any others.

A DIOCESAN HANDBOOK

THE DIOCESE OF CENTRAL NEW YORK has just issued a handbook of the Diocese containing many illustrations. The book is a part of the Church's Program literature of the Diocese, and is to be used for study classes in the parishes. It is also a permanent history of the Diocese and a statement of its missionary and other work.

The book contains an introduction by Bishop Fiske, and is, indeed, the work of the Bishop and his Archdeacon, of Prof. H. N. Ogden of Cornell, and the Rev.

Theo. Hayden, a former Secretary of the diocese. It is a volume of 150 pages and deals with the geography and early history of the diocese, the planting of the Church in New York, the diocesan history under its three bishops, its missionary problems, institutional work, social service, diocesan organizations, and diocesan finance.

This somewhat ambitious work offers splendid suggestions to other dioceses of the possibilities of publicity of a similar sort, issued in artistic and attractive form and making possible the education of the people of a diocese in loyalty to its life and an understanding knowledge of its problems.

**DEAN MERCER INDUCTED AT
KENYON COLLEGE**

ON THE MORNING of All Saints' Day, the annual service in honor of Founders' Day was held. The Holy Communion was celebrated by the Bishop of Ohio, and the Memorial of the Founders was read by the Bishop of Southern Ohio. At this service the Rev. Samuel A. B. Mercer, Ph.D., newly elected Dean of Bexley Hall, was formally inducted into office. President Peirce made a statement regarding the Dean's election, and then officially invested Dr. Mercer with the authority of Dean. The Bishop of Ohio, after appropriate prayers, gave the newly inaugurated Dean his blessing. A considerable number of alumni of Bexley Hall were present at the inauguration, and took part in the service.

At the evening chapel service, eight new students were formally matriculated at Bexley Hall. The candidates were presented, by the Dean, with an appropriate address, and the pledge of matriculation was administered by President Peirce.

On the Larwill Lectureship Foundation at Kenyon College an address will be given on November 9th, by Dr. Herbert Adams Gibbons. The subject is The Turkish Situation.

**PROGRAM ACTIVITIES IN
NORTHERN INDIANA**

A CONFERENCE in the interest of the Campaign for the program of the Church in the Diocese, called by the Rev. Peter Langendorff, chairman of the Field Department of the Bishop and Council, was held in South Bend, Ind. Oct. 23d. Nearly all the parochial clergy of the Diocese were present. The Rev. F. S. Fleming

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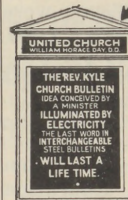
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of Chicago, ably presented the Program of the National Council, together with convincing reasons for its acceptance by the whole Church. The chairman announced his plans for conducting the campaign in the Diocese, and all present promised hearty cooperation. Assignments were made for a visit to each parish and mission by one of the following priests; the Rev. Peter Langendorff, the Ven. Howard R. White, the Rev. W. J. Lockton, and the Rev. Chas. H. Young. Through parochial conferences conducted by these, and group meetings in the different places, followed by the annual canvass, it is believed that the quota of the Diocese will be met.

District meetings of the Diocesan Church Service League, and the Woman's Auxiliary were held in three districts during October: in the Fort Wayne district, at Trinity Church, Fort Wayne, on the 24th; the South Bend district, at Warsaw, on the 25th; and the Michigan City district, at St. Paul's Church, Hammond, on the 26th. Virtually the same program was presented at each of these meetings, and much interest was aroused at all of them. A Report of the General Convention was given by the Rev. Edward W. Averill the senior deputy from the diocese; an account of the Woman's Auxiliary in Portland by Mrs. Meussel, of South Bend, one of the Delegates; the Rev. Peter Langendorff told of the claims of The Field Department. Mrs. E. W. Averill, Diocesan President, announced the New Plans for the Church Service League as formulated at the Triennial Meeting. The Silver Anniversary of the Woman's Auxiliary was the topic of an interesting address by Mrs. Archie Price of Marion, at the Fort Wayne meeting; and by Mrs. W. J. Lockton, of Elkhart, at the other places. The business matters of each district received due attention, and officers were elected for the various positions.

NEWS IN BRIEF

CONNECTICUT—The Diocese has taken a forward step in Religious Education by the election of the Rev. John H. Rosebaugh, rector of All Saints' Church, Springfield, Mass., as Diocesan Director of Religious Education. Mr. Rosebaugh will be the executive of the Department of Religious Education recently created under the Bishop and Council of the Diocese.—St. Paul's parish, one of the oldest parishes in the Diocese, and possessing a church building of much historic interest, decided at a recent meeting of the parish, to replace the present building with a stone structure. This ends a controversy. Opponents of the plan claimed that the present church should remain on account of its historic associations.—The work of the diocesan missionary to the deaf people of the Diocese is a most remarkable one. The Rev. George H. Heflon, the missionary, conducts services for these people in Christ Church Cathedral, Hartford, St. John's Church, Waterbury, St. John's Church, Bridgeport, and Trinity Church, Hartford. And in addition to these he also conducts services in two places in the Diocese of Western Massachusetts; five places in the Diocese of Massachusetts, in Providence, R. I., and in Portland, Me. He has trained four lay readers, who are now assisting him at various points.—Christ parish, East Norwalk, is rejoicing in the possession of a rectory. An old homestead with ample grounds was purchased early in the spring. The house has been thoroughly

renovated, most of the work being done by voluntary labor, and now the rector and his family are safely and comfortably housed.—Quite generally throughout the Diocese offerings were taken up on Armistice Sunday, Nov. 12th, towards the fund which is being raised in the Diocese to place a memorial in the Church of the Holy Trinity in Paris, to the memory of the Connecticut men who served in the great war.—The Rev. John F. Plumb, rector for the past twenty-seven years, of St. John's Church, New Milford, and for the past ten years secretary of the Diocese, has received the appointment to the newly created position of executive secretary to the Bishop and Council. Mr. Plumb will take up his new duties at an early date, and will reside in Hartford, where he will have offices in the Diocesan House.—All Saints' parish, New Haven, celebrated its thirty-fifth anniversary on the evening of All Saints' Day. Bishop Brewster was present at the service. The Rev. Dr. Charles O. Scoville, rector, was the special preacher.—The Hartford Servers' Union met at Christ Church Cathedral, Hartford, on the evening of All Saints' Day, 85 priests, lay readers, servers, and crucifers, representing 17 parishes, being present. Evening Prayer was sung in the Cathedral, the servers attending in vestments, each delegation with its processional cross or banner. Bishop Mosher, of the Philippines, preached the sermon. The next festival will be at St. Mark's Church, New Britain, April 18th.

FOND DU LAC.—The Rev. J. A. Schaad has recently spent a week in the diocese holding group meetings in behalf of the Program of the Church.—Bishop Weller informally observed, on the 8th of the month, the twenty-second anniversary of his consecration as Bishop. He received many congratulations and remembrances.

LOS ANGELES—The Church School Teachers' Association of the Diocese held its November meeting at the Cathedral House, Los Angeles, on November 1st. The Rev. Leslie E. Learned, D.D., spoke on the subject Worship in the Church School.—Bishop Stevens is to conduct a preaching mission at St. Luke's Church, Monrovia, November 18th to the 26th.

MILWAUKEE—The Milwaukee street property which has been held by the Bishop of Milwaukee in trust, chiefly for various diocesan funds and also, to some extent, for Nashotah House, has been sold, and the trust is, therefore, at an end.—An executive secretary for woman's work in the diocese has been appointed on behalf of Churchwomen, in the person of Miss Edna B. Beardsley, of Janesville, Wis. She begins her work with conferences among women on behalf of the Church Program.—Miss Grace Lindley, representing the national Woman's Auxiliary, has recently been in the diocese and addressed the members of the Auxiliary at St. John's Church Milwaukee, and at a convocation held at Beloit.—Additional parish conferences on behalf of the Program are being conducted at Christ Church, Chippewa Falls, by the Rev. Holmes Whitmore and Mr. T. C. Hatton; at Baraboo, by the Rev. Arthur H. Lord; at St. Andrew's, Madison, by Mr. Herbert N. Laffin; at St. Mark's, Milwaukee, by the Rev. Frank E. Wilson.

MISSOURI—A big community Armistice Day service was held at Christ Church Cathedral, St. Louis, Nov. 11th, at noon, when many of the churches of the city

united in prayers for the end of all wars. The service was conducted by Bishop Tuttle and Dean Scarlett, of the Cathedral, with clergy of many denominations taking part in the service—Christ Church Cathedral has entered on an enlarged program of community service for which its location in the heart of the business district of St. Louis well fits it. Since early summer, the Cathedral has been open every week day from 8 A. M. to 6 P. M. for prayers, and, this week, noonday organ recitals have been inaugurated, which are given for a half hour each noon by Arthur Davis, organist of the Cathedral. On Sunday evening, November 5th, the Cathedral choir sang Haydn's oratorio, *The Creation*, and the *Post Dispatch*, a St. Louis newspaper, sent it by radio broadcast all over the country.—The Rev. John S. Bunting, rector of the

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Church of the Ascension, St. Louis, has written a drill book, *Forces that made the Church*, containing Church facts for missionary purposes, and leaders for parish work are using it as a text book. The Rev. Mr. Bunting spent the week of Nov. 5th to the 11th, in Ohio, speaking on the campaign for the Program of the Church, and, after his addresses in Dayton, Ohio this book was indorsed for a course of study there by the clergy and laymen.—Mr. Lee Orcutt president of the Associated Vestries of the Diocese of Missouri, went to Louisville, Ky., the latter part of October, and assisted in the organization of the Associated Vestries of Louisville, which will follow, to a great extent, the plan of the Missouri organization. The meeting was held at St. Andrew's Church, Louisville, and among those present was the Rt. Rev. C. E. Woodcock, D.D., Bishop of the Diocese.

NEWARK—The death of Mr. Ranson H. Thomas of Morristown has taken away the senior warden of St. Peter's Church, and a very devoted layman of the Diocese. Mr. George R. Edgumbe, recently deceased, was, for about twenty years, superintendent of St. John's Church School, Jersey City, and for many years, also, a member of the vestry and one of the most faithful of men. Mr. Andrew C. Worth who died in September, was one of the oldest members of St. Paul's Church, Englewood, and deeply interested in the parish. He lost two children in the war; a daughter, a Red Cross nurse, and a son in the navy.—The Church of the Epiphany, Orange, under the Rev. George M. Plaskett, has built in Orange a mission church in a section where many colored people are living, and has established regular services there. This is a very notable forward movement on the part of one of the younger parishes of the diocese.—The new mission church at Gilpin Park, associated with Bergenfield, in a recently established community, was opened in October with addresses by Bishop Stearly, Archdeacon Elmendorf, and others.—On Oct. 22d, Bishop Stearly laid the cornerstone of a new chapel, St. Elizabeth's, at Upper Ridgewood, within the parish of Hohokus, the Rev. Robert J. Thomson, rector. It is a new community of many homes.

NORTHERN INDIANA—Extensive repairs have recently been made upon the Church of the Good Shepherd, at East Chicago, the Rev. Thomas Hines, rector. The broken stucco on the outside walls has been replaced by a veneer of brick; the roof repaired; new gutters placed on the building; the woodwork on the outside and the inside walls repainted and decorated. Monthly pledges have been made by the members of the parish for payment for these necessary improvements.—St. Alban's Church, Indiana Harbor, the Rev. W. B. Reed, priest in charge, has made noticeable progress during the past few months. Greater interest in the work is being manifested; congregations are increasing; and Confirmation classes have been large.

QUINCY—At a special meeting of the Board of Trustees of St. Mary's School, Knoxville, Ill., the Rev. Dr. Fuller Swift, of Galesburg, Ill., and the Rev. H. L. Bowen, of Chicago, were elected members of the Board. Dr. F. C. Lander and Mr. G. E. Hebard were elected local trustees.

RHODE ISLAND—The women of the Diocese, its clergy, and its laymen, at the quarterly meeting of the Woman's Aux-

iliary held at All Saints' Church, Providence, in the morning, and at the Fall Dinner of the Churchmen's Club at Turk's Head, heard the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow speak on the present day aspect of missionary work in China, and the Rev. John A. Staunton, of Sagada, Philippine Islands, tell of the marvellous work done there.—The Rev. C. A. Meader, the general missionary of the diocese, is trying the experiment of teaching high school branches to some of the boys and girls of the isolated districts, whom he has baptized, brought to Confirmation, and Holy Communion; by taking some of them into his home at Roaring Brook Farm and having them live under Christian influences.—At St. Paul's Church, Pawtucket, the Rev. W. J. Loaring Clark, D.D., the general missioner of the National Council, is to conduct a preaching mission from November 19th to the 22d.

SOUTHWESTERN VIRGINIA—Bishop Jett has been invited to deliver an address on Nov. 9th, in Philadelphia, before the Woman's Auxiliary of the Diocese of Pennsylvania. His subject will be The Work of the Church Among the Colored People in the South. On Wednesday, the 15th, he will preside at a meeting of the Board of Religious Education of the Province of Washington, of which he is president. This meeting will be in Pottsville, Pa.—The Rev. John M. Robeson, D.D., rector of St. Paul's Church, Lynchburg, who is Chaplain in the Virginia National Guard, and has, heretofore, held the rank of Captain, was recently promoted to the rank of Major. Dr. Robeson had a wonderful experience as a chaplain in France during the World War, and his interest in the men in the present military establishment and in the American Legion is as strong as it was then.

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