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VOL. LXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 25, 1922

NO. 4

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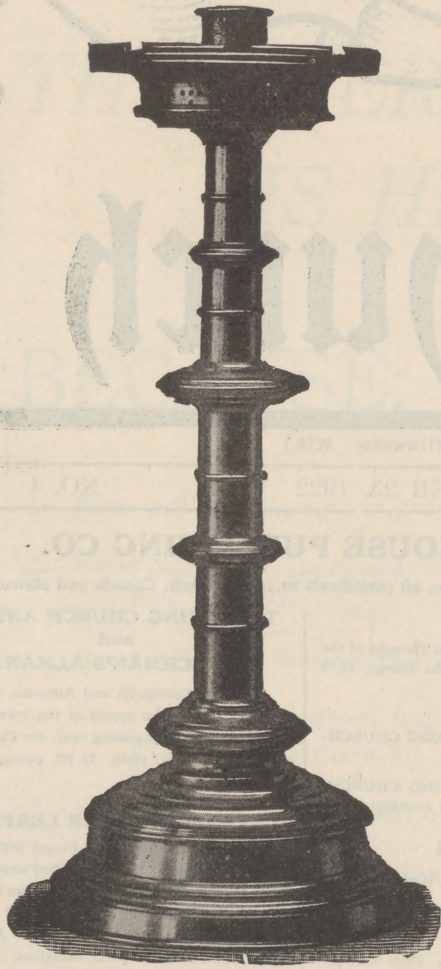
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SUPPOSE we turn the counsel into a promise: "Men ought always to pray, and they will not faint." When a man faints in the day of adversity it is because a line of communication has somehow been cut, and he has lost touch with his base of supplies.—*J. H. Jowett.*

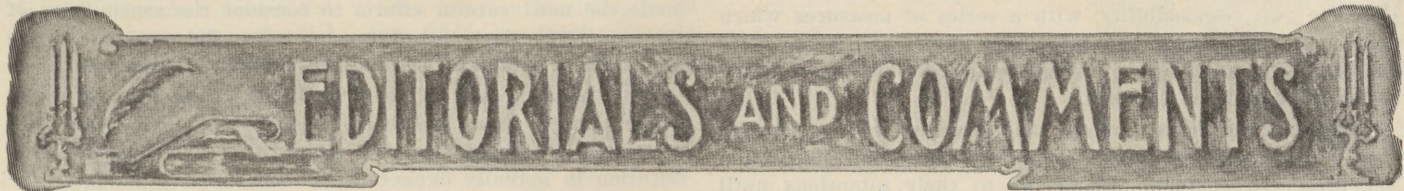


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VOL. LXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 25, 1922

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Congregationalists Reject Recent Legislation

WE are printing below, the judgment expressed by the *Congregationalist* upon the legislation of our recent General Convention relating to the Concordat negotiations.

CHURCH UNION MOVEMENT HALTS

"The General Convention of the Episcopal Church, at its recent session at Portland, Ore., took final action on a report of a joint commission on the concordat, which had received tentative approval by the General Convention in 1919. For three years this commission, consisting of five bishops, five presbyters, and five laymen, has been in conference with the Commission on Comity, Federation, and Unity appointed by the National Council of Congregational Churches. Newspaper reports of the action at Portland were naturally brief and unsatisfactory, and we have refrained from editorial comment until receipt of the official report of the final action.

"The question of the concordat arose out of a conference in which, originally, Dr. Newman Smyth, Dr. Williston Walker, and Dr. Raymond Calkins participated with bishops and other clergy of the Episcopal church. The question discussed was whether in certain exceptional cases it might be desirable for a Congregational minister, serving, for instance, as chaplain in the Navy, where he had to minister to Episcopalians as well as Congregationalists and men of other communions, to receive at the hands of a bishop of the Episcopal church a supplemental ordination in no wise setting aside or denying the validity of that which he already had, or breaking his relations with the Congregational church. A number of Congregational leaders, unofficially, indicated that they would be interested, not necessarily for themselves, but for the work of ministers in certain exceptional cases, in such a plan of supplemental ordination if it could meet the approval of the General Convention of the Episcopal church.

"If this measure could have been adopted unencumbered by partisan and arbitrary provisions, it might have been of value, not only in these exceptional cases, but as showing a disposition on the part of the Episcopal church to find closer fellowship with other churches, and especially with our own.

"All reports that have come to us from members of our Commission on Comity, Federation, and Unity agree in the courtesy and fine Christian spirit manifested by the members of the Episcopal Commission during these three years of conference and discussion. Unfortunately, the work of the joint commission went before the Episcopal General Convention in unfinished shape. For this no one was to blame. The two deaths of Dr. Herring and Dr. Walker proved a serious loss to our own commission, and the ill health of Bishop Rhineland, chairman of the joint sub-committee, to which important matters were referred, prevented that sub-committee from completing the important work committed to it. It cannot, therefore, be said that the concordat, as presented to the Episcopal General Convention, ever received in any form the full sanction of our commission. Our commission was, however, united in its interest in the matter and in its feeling that there would be value to the two contracting denominations and to the cause of Christ in the passage of the concordat,

if it could be passed in such form as our Congregational churches would approve and with a distinct understanding of the conditions under which our National Council could accept it.

"The concordat and the proposed canon passed the Episcopal General Convention by a bare constitutional majority of two-thirds, but in order to secure passage, it had to be amended in important particulars. These amendments were introduced by the High Church party, with the deliberate purpose of making the canon unacceptable to Congregationalists, and were reluctantly accepted by the proponents of the canon, who labored with good faith and sincere Christian earnestness to carry the work of their commission to a successful issue.

"The canon in the form in which it was finally adopted can have no interest for Congregationalists or ministers of other denominations. It stands as a piece of legislation so crippled by compromises as to be completely ineffective.

"To the *Congregationalist* it appears that our own commission has done its work well. It has met in a friendly and Christian spirit the suggestions of closer coöperation with the body of Episcopal churches, and has worthily represented the attitude of our denomination toward that denomination and the Church of Christ at large. The members of the commission of the Episcopal church also appear to us to have been animated by a most worthy spirit. They feel keenly the isolation of their denomination and desire closer working relations with the whole body of Christian churches.

"We, therefore, have no regret for the negotiations which this action brings to a conclusion. The Episcopal church has not appointed a commission to continue the negotiations, because it regards this action as final. We also accept it as final. Its passage registers the honest and earnest hope of a large number of Episcopalians for closer fellowship with other Christians. It registers also the deep interest of the Congregational churches in any and every such endeavor, but it does not mark any important movement toward Church union, and it will not be necessary for the next National Council to spend much time in its consideration."

SELDOM have we read a criticism directed against official action in the Church that has caused us such chagrin, such real pain, as this. For in order to appreciate it rightly, it must be realized that the *Congregationalist* is, of all the religious press, perhaps best entitled to be considered the model in Christian courtesy. Other religious papers too often treat of religious differences in a polemic manner; and if ever that manner could be justified, it would be in connection with the subject of which the *Congregationalist* is treating. The fact that every sentence in this article is expressed with the greatest courtesy must not, therefore, be permitted to hide the fact that Congregationalists feel, as, indeed, do we, that the course of legislation adopted in General Convention is a grave embarrassment to our friendly relations.

We had appointed an official commission to meet an official commission from their own National Council to see whether an

approach toward unity might be found, on the lines of the Concordat reached between unofficial representatives of the two communions in 1919, but to be altered materially so as to be made acceptable to Churchmen. That the purpose of the negotiations had changed completely from what the Congregationalists had in mind is apparent from a comparison of the second paragraph in the above editorial with the canon adopted in General Convention. The two involve totally different propositions.

It was a diplomatic embassy that both communions created. On our part certain instructions had been given to our diplomats as to the lines on which they were authorized to negotiate.

Instead of waiting to secure agreement with the Congregational commission, either by means of an official concordat or otherwise, our own commission went into General Convention, on their own responsibility, with a series of measures which they asked to have incorporated into our laws. These were to provide for a system of mutual relations which the Congregationalists had not accepted.

Knowing the grave anxiety that prevailed among Churchmen by reason of the proposals made in 1919, our commission yet preserved complete silence as to their intentions until their report was presented in General Convention. They had made no effort whatever to secure any general agreement among Churchmen as to a policy to be adopted. Their measures proposed did not agree with the instructions given them. Those measures were so badly conceived and drawn that they were in direct conflict with the constitution in several particulars. They included a whole canon that had not been suggested in 1919, and which could not, by the most liberal interpretation, be brought into harmony with the constitution.

Their report was presented in both houses fairly early in the session, but no attempt was made to secure consideration in the House of Deputies until the amended action came from the House of Bishops late in the session. The only questions introduced for discussion were on concurrence with that house, the commission's original proposals being unfavorably reported from the committee on canons and never called up for consideration. Neither, so far as we can discover, was the formal minority report of the Bishop of Fond du Lac, a member of the commission, ever presented in the House of Deputies at all.

Consideration of the report and of the original proposals was therefore confined to the House of Bishops. That that house did not throw out the whole report with its proposals without consideration, can be due only to the fact that the bishops realized that a grave diplomatic *faux pas* had been committed by the commission, and tried, though perhaps ineffectually, to make something constructive out of the proposals laid before them, and so to prevent the complete rejection of the whole matter. The *Congregationalist* believes that the "amendments were introduced by the High Church party with the deliberate purpose of making the canon unacceptable to Congregationalists". We question whether this was the case, although we grant that we have no specific information as to the authorship of the amendments or the trend of debate in the House of Bishops. Our own observation, however, is that where, in 1919, the prevailing sentiment among High Churchmen in both houses was to give a sympathetic opportunity to the Joint Commission to see whether any satisfactory approach toward unity could be worked out, that sentiment in 1922 was that the work of the Commission was a complete failure, and its hasty report, without awaiting the conclusions of the Congregationalists, a deplorable blunder.

The polite and diplomatic proposal of the Bishop of Fond du Lac to recommit the whole matter to the Joint Commission might probably have received the support of High Churchmen, but its complete rejection by the Commission compelled High Churchmen to meet the issue presented by the commission; and for the most part, we believe, the High Churchmen considered the proposals beyond redemption by amendment, and opposed them throughout. At the same time, the spirit in General Convention was so unpartisan that, to a degree which the *Congregationalist* can scarcely appreciate, party divisions were not crystalized in votes. Some High Churchmen must undoubtedly have voted for the amendments in the House of Bishops or they could not have been adopted; but on the whole, the amendments were due to the desire of those who still believed

that something might be accomplished on those lines, and who tried, by amendment, to save the project from utter defeat.

In the House of Deputies, those who spoke for the commission not only fully accepted the amendments of the House of Bishops, but did not even bring the original proposals up for consideration. They allowed the matter to drift into the final days of the session without calling it up. They plainly resented the severe, but well deserved, strictures of the committee on canons and made no attempt whatever to remedy constitutional defects that were pointed out. They listened to warnings as to the perfectly inevitable *impasse* which they were creating, and treated those warnings as factious or partisan opposition. Those in charge of much more delicate matters, as in revision of the service for the Holy Communion, made the most careful efforts to consider the sensibilities of the minority; the concordat commission did nothing of the kind, and so gradually became the minority themselves.

For the net result of their handling of the delicate diplomatic matters that had been entrusted to them was that, starting with a majority that was willing to amend the constitution in a really dangerous manner, because of the widespread desire that the movement should succeed, they threw away their majority and ended with legislation on our statute book that is not only absolutely unworkable from any point of view whatever, but will stand there as a monument to the failure of a movement that once promised to be in reality an approach toward unity. And finally, as the concluding blunder, they forgot to ask for the continuance of the Joint Commission, which, therefore, has gone out of existence; and if the Congregationalist commission is willing again to meet those who had accepted this delicate trust, it must be simply as individuals, who have thrown away the right to act officially on behalf of the Church.

So, finally, the conclusion of the *Congregationalist* is probably correct:

"The canon in the form in which it was finally adopted can have no interest for Congregationalists or ministers of other denominations. It stands as a piece of legislation so crippled by compromises as to be completely ineffective."

And under the circumstances our contemporary is probably justified in its conclusion: "We accept it as final.....It will not be necessary for the next National Council to spend much time in its consideration."

So ends a chapter in our ecclesiastical history that never ought to have been written. We have treated of the issues raised by the original Concordat sufficiently, in times past, to make it unnecessary to repeat any discussion of them now. Whether, at any stage, there really was hope for a successful outcome of the negotiations on lines that could be acceptable to both parties, we question, but the final outcome might at least have been less regrettable. The fundamental defect was that it treated the episcopate as a fetish which could make right whatever was wrong, and the priesthood as a trifle that could be put on or off without the slightest embarrassment according to the succeeding whims of the day. Congregationalists would have been as dissatisfied with such a system as Churchmen would have been; and it is not impossible that the curious and unintended manner in which negotiations have been brought to a sudden end is one more of those unexplainable interpositions of the Holy Spirit in critical affairs within the Church.

We agree with the *Congregationalist* that its own Commission "has done its work well". We appreciate its friendly attitude more than our contemporary can know, and if the kindly tone in which this editorial is written cuts us more deeply than a bitter attack from many another religious paper would do, it is because we recognize that we, as Churchmen, have really given cause for offense.

But we ask the *Congregationalist* to believe that it was not done intentionally. The members of our commission can scarcely have realized the condition that they were creating. Those who voted either to amend or to reject their proposals were not animated by unfriendly feelings toward our Congregational brethren, but in either event were doing what they esteemed their duty.

Once more we have at least proven, each to ourselves, that unity will never come by evading difficulties.

Turk or Missionary?

THE Turk objects to "American missionaries in Turkey" "carrying on a campaign against the interests of Turkey."

HERE IS WHAT THE TURK SAYS:

“BY CABLE TO THE ASSOCIATED PRESS

“Lausanne—Charges that American missionaries in Turkey are carrying on a campaign against the interest of Turkey are contained in a formal statement issued Friday night by the Turkish delegation to the peace conference. The statement is on the subject of capitulations, which are denounced as a gross injustice to Turkey and as strangling Turkey's development. The statement charges foreigners, including Americans, with conducting schools in Turkey which foster the spirit of strife between Turks, Greeks, and Armenians.”

HERE IS WHAT THE "MISSIONARIES" SAY:

BY CABLE TO THE NEAR EAST

After nearly a week without cable communication from Constantinople the wires were reöpened this morning. At the same time four thousand passengers arrived at Athens from Constantinople on board the steamship *Constantinople*, and the situation there is regarded as so serious that it is expected every ship leaving there in the immediate future will be laden to capacity with people seeking refuge elsewhere. Meanwhile the refugee exodus from Anatolia is developing most rapidly and the Greek government and people are faced with the probability of another refugee influx of staggering proportions. George D. White, acting director at Constantinople, wires:

“This new evacuation of virtually all remaining Christians from Asia Minor presents a gigantic problem calling for world-wide relief effort. The situation is serious beyond anything we have hitherto imagined. People and governments who are already alarmed over the evacuation of Smyrna and East Thrace are now face to face with a new development which will increase the demands for Relief many fold.”

The Kemalists have served notice on all Christians in Anatolia that they will be “permitted” to leave the country before the end of November. According to advice direct from our Samsoun office, this edict caused the wildest scenes throughout interior cities and towns, and streams of refugees almost instantly began moving toward the coast. “All roads leading to Samsoun are crowded with long lines of refugees laden with bundles, many with ox-carts piled high with household belongings. Ten thousand persons had reached the shores of the Black Sea by Thursday evening, although facilities have not yet been provided for their evacuation. Forty thousand more were within two days' march of Samsoun. How large the total exodus will be can only vaguely be estimated. Certainly there is no hope of completing the evacuation by the date fixed by the Turks. The refugees fear that the expiration of the allotted time will be followed by massacres, but local officials believe that Angora will grant the necessary extension. This new exodus will also be mainly without men, as the Turks

are preventing the departure of all men from nineteen to fifty-five. Men are not even allowed to come with the refugee columns to Samsoun but are all retained in the interior villages. Only women, children, and the infirm are reaching Samsoun.

The doors of our orphanages are crowded with orphaned children and people bringing babies in arms, all begging to be taken in. “The steamer *Belgravian*, under Near East Relief charter, left Constantinople on November 12th for Samsoun, to begin the embarkation of seventy-five hundred Greek and Armenian orphans to Greece. The Belgian steamship *Marie Louise*, also under Near East Relief, is sailing from Constantinople tomorrow with fifteen hundred orphans for Greece. Three thousand Near East orphans from Mersine will be taken to Beirut where there are also thousands of children from Harpoot and other interior towns, already arrived overland. Howard B. McAfee, Director of Near East Relief at Beirut, is preparing to shelter nearly five thousand orphans expelled from Anatolia under Turkish edict.

Mr. Turk: WHY are the Christians, in such terror, leaving, wherever your rule is extended?

And to what chapter in your history can you point as reassuring to them in their present distress?

And if the Turk has become so civilized that the capitulations are no longer needed, why don't you prove your capacity to rule with justice in the present emergency?

And why don't you “conduct schools in Turkey” such as will make it unnecessary for Americans to?

With all the expensive efforts that Americans are making to bind up wounds that the Turk continues to inflict, this insulting charge comes pretty close to being a last straw.

WITH respect once more to the mooted question of Reservation of the Blessed Sacrament, we quote the following statement from the Bishop of London from the London Letter in this issue:

“The storm center of Revision would probably be Reservation. He (the Bishop of London) therefore wished to make plain what was allowed in the London diocese. There were over one hundred churches in London where, by his permission, the Blessed Sacrament was reserved for the sick, and he could see no possible objection to people saying their prayers, if they so wished, in the presence of the Reserved Sacrament. What was *not* allowed was any handling of the Sacrament, and no leave had been given for Exposition or Benediction in the diocese. He hoped he might look to the inherent loyalty of the diocese to stand by him in this matter, and asked them to drop party differences.”

Why cannot the Church “come together” on that determination of the subject?

The case for the legality of Reservation in the American Church is very much stronger than in the English Church by reason of the strand of common law that comes to us from the Church of Scotland, and by reason of the Scottish phrases in our liturgy. Certainly it would seem to us that instead of charges of law breaking and pitiful fears as to “worship,” the sensible attitude for American Churchmen to take is that which the Bishop of London is taking in his diocese. For

our part we have no desire whatever that services of Exposition or of Benediction should be introduced among us, and the complete control of such services is so clearly in the hands of the bishop in any diocese, that no repressive legislation is needed.

Is not the Bishop of London sufficiently trustworthy as a guide, so that all of us can refrain from using epithets such as some are already hastening to apply, and follow his lead? *Somehow* we are bound to come to decision as to a policy, and that means that fifty-seven varieties of opinion must somehow be correlated into one policy.

ACKNOWLEDGMENTS

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THE CHURCH IN ENGLAND

IN ENGLAND the Church is the Church, not one of a number of Protestant bodies. And, let people say what they will in these days, the Church is no failure. I have not seen any church that was not crowded with worshippers. The services are almost invariably "higher" than we have in Canada. Vestments are quite commonly worn at the altar and the Holy Sacrament is something great and solemn in men's eyes. I could not find that people generally objected to this and I could not help feeling that this dignified ritual simply rendered and associated with earnest evangelical preaching, such as I heard, was a powerful influence for good. Of course there were extremes—once I felt so vexed that it was hard to sit still. The people in the main had, I think, an earnest, beautiful worship and enjoyed it. It is true there were careless crowds who did not go to Church. But the churches were full.—Archdeacon Paterson-Smyth in *The Montreal Churchman*.

NOTES ON THE NEW HYMNAL

SECOND SERIES—LI

BY THE REV. WINFRED DOUGLAS

THE FIRST SUNDAY IN ADVENT

THE season of Advent, in all of its Eucharistic lessons, points out that He, whose religion we have been learning practically throughout the long Trinity-tide, and whose lowly birth we are about to celebrate at Christmas, was no mere human person, born of Joseph and Mary: but the Almighty Lord, the proper Son of God, who took upon Himself the fullness of human nature in the mystery of His Incarnation by the Holy Ghost of the Blessed Virgin; and whose divine glory and majesty we are to contemplate and adore, both in preparation for the Feast of His Birth, and for the solemn fact of His Second Coming to be our Judge at the Last Day, and our King for ever. Our hymns must combine the stirring joy of the remembered Advent of lowliness and grace with the profound awe of the anticipated Advent of judgment and glory. These thoughts are nobly expressed in the great Collect today; which, though not ancient, is unsurpassed. The Epistle first sums up what we have learned since Trinity Sunday, in the culminating words, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law;" and then bids us awake from our sluggish apathy, our comfortable yielding to the darkness of this world, remembering that we "hasten to the glorious Day" of the Second Coming, now far nearer than when we learned to believe in the First, which we are about to commemorate. The Gospel shows us that wonderful prefiguring of the Second Advent, in which our Lord came as King to the earthly Jerusalem; joyfully acclaimed by the multitude of His expectant disciples, but sternly judging and casting forth from His Father's Temple those that defiled it. The Gospel also gives us the characteristic cry of Advent welcome in those beloved words which not only form a part of the *Sanctus* in every Catholic liturgy save our own, but are also printed and used in the same relationship by Lutherans, Presbyterians, and Congregationalists: "Blessed is He that cometh in the Name of the Lord; Hosanna in the highest."

Introit, 63—Hark! a thrilling voice is sounding

or

4—Christ, whose glory fills the skies
Sequence, 62—Wake, awake, for night is flying
stanzas 1, 2

Offertory, 56—Thy kingdom come! on bended knee

or

61—Rejoice, rejoice, believers
Communion, 62—Lamb of God, the heavens adore Thee
stanza 3

Final, 53—Hosanna to the Living Lord

Hymn 62 is doubtless our finest Advent song. Its full usefulness is perhaps best effected by singing the first two stanzas after the Epistle, with which they correspond; and the third, kneeling, after the Prayer of Consecration. A good choir should sing the parts; everyone else, the tune, with massive dignity. The third stanza gains greatly by separation from the other two, and by its use as an act of adoration to our Lord, present in the Blessed Sacrament. Attention should be called to Frederick Hosmer's fine hymn, number 56, new to our book. The tune, like all those derived from the sixteenth century psalters, should be sung slowly and solemnly.

At the Church school:

362—When Jesus left His Father's throne

55—Come, Thou long expected Jesus

41—Lord of mercy and of might

105—Thy kingdom come, O God

Of these, the first, with its beautiful relation to the Gospel, is essential. It is one of the very best hymns for children; and they love the tune. The high desirability of hymn 41 for the children in Advent is not always remembered; but it should be.

At Evensong, hymns from the preceding lists, or any of the following:

518—Hark! the voice eternal

61—Rejoice, rejoice, believers

54—Hark! the glad sound! the Saviour comes

106—Watchman, tell us of the night

69—Brief life is here our portion

DAILY BIBLE STUDIES

EDITED BY REV. F. D. TYNER

November 27

READ 1 Samuel 17:4-11. Text for the day: "And the Philistine said; I defy the armies of Israel this day; give me a man, that we may fight together."

Facts to be noted:

1. The Philistine represented the lowest of ideals.
2. The Israelites were the people of God.
3. The giant's challenge and the cowardice of Israel.

Look carefully at this picture: the Philistines have come up against Israel. They have drawn their troops up in battle array and their champion, the mighty Goliath, more than nine feet in height, with his mighty spear and armor, has stepped out of the ranks, and hurled defiance at the people of God. And the people of God? "They were dismayed, and greatly afraid." The people of God; the people, whose very name meant "A prince with God", shrank in fear and trembling before the haughty challenge of this giant that stood for all that was low and contemptible. The very word "Philistine" has come to mean gross materialism and all that makes for low ideals. And Israel quakes with shameful fear as the giant cries, "Give me a man". "I defy Christ and Christianity. Give me a man", is the challenge of that army of radicals who would tear down our Christian ideals and our civilization. What is the answer of the Christian Church? "I defy your religion and your God," is the challenge of the temptation that would deprive each one of us of our peace and happiness. "Give me a man." What is your answer and mine?

November 28.

Read 1 Samuel 17:38-50. Text for the day: "So David prevailed over the Philistine with a sling and with a stone."

Facts to be noted:

1. David refuses Saul's armor.
2. Goliath ridicules David.
3. The victory.

It was only a sling and a stone in the hand of a shepherd boy, but it won the victory. Why? David had not only the sling and the stone, but in his face was the light of a faith that could not be conquered. Hadn't he killed a lion and a bear single handed? Hadn't he dwelt among the hills from the time he was a small child, and hadn't he learned the secret of power? Didn't he know God as reality? Where did he gain the inspiration for those wonderful songs of his that we read day by day with such joy? Whence that knowledge of the true God? Read again Psalm 23.

David even as a boy knew God, and with his faith in God he sent that shot from his sling that slew the giant of Gath. And what shall be the secret of our power? Use what God gives you, no matter how small or insignificant it may seem to be. Answer the challenge of the giant in the power of faith, and gain that faith by communion with God.

November 29

Read 1 Kings 18:17-21. Text for the day: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

Facts to be noted:

1. The Israelites in large numbers had forsaken the one true God.
2. They were paying homage to Baal, a false God.
3. Elijah's challenge.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in misery."

Decisions must be made. Dante in his *Inferno* describes a place outside the inferno, a kind of "Inferno of Contempt," which is prepared for those who have lived "without praise and without blame". There Dante places the angels who were neither rebellious, nor were faithful to God, but were only for themselves, and he adds, "I understood and felt that this was that crew of caitiffs, hateful to God and to God's enemies—mercy and justice alike disdain them. Let us not speak of them, but look and pass them by." Decisions must be made every day. "In the lesson for today we have presented to us one of those great culminating points when life becomes dramatic, when the confused men and women

on the stage of life suddenly shift themselves into place and position, and the curtain rises on a great tragedy. And such moments occur in the life of the individual, and in such moments the character of the individual is determined, and from that moment of life a destiny is fixed." Decisions must be made daily.

November 30

Read I Kings 20:35-43. Text for the day: "And as thy servant was busy here and there, he was gone."

Facts to be noted:

1. King Ahab had failed to obey the direct command of God.
2. The prophet's parable to convince him of his sin.
3. The penalty to be paid by the king.

A man stood and looked at his fine home, his large barns, and his vast acres all ready for the harvest. He would build larger barns to take care of his crop, and then he would settle down to lead a quiet, comfortable life, and take his ease after giving his whole life to the making of a fortune; but that night God said, "Thou fool, this night thy soul shall be required of thee". That man was busy here and there. What of his soul? The blessed Master went to the home of Martha and Mary. Martha was busy about the housework, and Mary sat at His feet and learned of Him. Martha complained of Mary's apparent neglect of the work of the house. The Master said: "Martha, Martha, thou art careful and cumbered about many things. But one thing is needful, and Mary hath chosen that better part, which shall not be taken from her." Fortunes must be made, Martha must do her housework, but neither the fortune maker nor the Marthas must be so busy "here and there" that they fail to develop the life of that immortal soul that God has entrusted to each individual.

December 1

Read St. Matthew 11:25-30. Text for the day: "Take My yoke upon you, and learn of Me."

Facts to be noted:

1. Our Lord's thanksgiving.
2. Our Lord the Revealer of God to man.
3. His great invitation.

When the farmers in the neighborhood of Nazareth needed yokes for their oxen they went to the village carpenter shop and those yokes were made by the village carpenter, and, for a few years at least, the carpenter was Jesus. It is hard for us to grasp the significance of this. But such was the case. "With chisel, saw, and plane", Jesus, the Carpenter of Nazareth, made yokes for the oxen of Galilee. And then He went forth to preach. And as He journeyed up and down the country side, as He travelled through cities and villages, He saw men and women with the same problems, the same burdens that men and women have today. And there comes to Him the picture of that yoke, a double yoke, and when He gives His great invitation, "Come unto Me", He adds: "Take My yoke upon you." What does it mean? "Put your head through the yoke on the one side and I will put My head through the yoke on the other side and we will pull the load together." When we come to Christ we find that He is our yoke fellow. We are not left to pull the load alone.

December 2

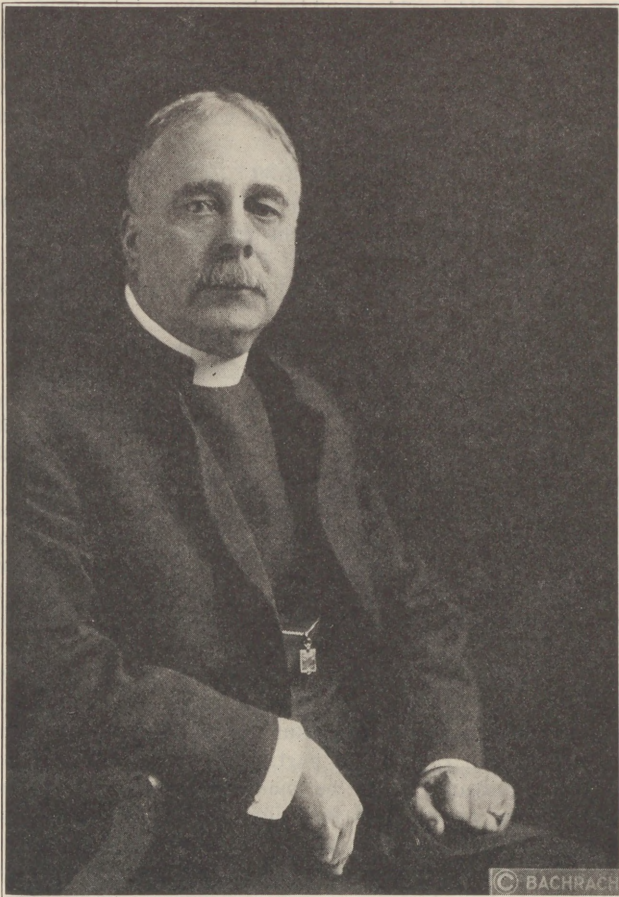
Read Psalm 4. Text for the day: "The Lord will hear when I call unto Him."

Facts to be noted:

1. God chooseth for Himself the man that is "godly". God has chosen you.
2. A man, believing that he is thus "set apart", will naturally have frequent recourse to prayer as the only means of communication with his Lord.
3. When such an individual prays, God will always answer. God's answers to prayer are not always in the affirmative. Sometimes they are in the negative.

Sometimes He answers by action, always with silence, never with speech. How eloquent are the silences of God. They test our faith. We pray and we know not what the answer will be. They reveal to us our own sincerity, and often make of us our own judge. How often God's silences teach us to make answer to our own petitions. How often they reveal to us our very souls. We go to Him in our perplexity. We open

[Continued on page 122]



THE REV. ALEX. MANN, D.D.
Bishop-Elect of Pittsburgh

OUR DUTY TO OUR CHRISTIAN BRETHREN IN THE NEAR EAST

ADDRESS BY BISHOP MANNING AT THE ARMISTICE DAY SERVICE
IN THE CATHEDRAL OF ST. JOHN THE DIVINE

WE are here to keep in remembrance the day four years ago when the greatest war of all history was brought to an end. We remember that the news meant to us that the struggle was over. We remember the feeling with which we gave thanks to God for the return of peace.

On this anniversary we think of what that great conflict meant to our own country and to the world. It is a day which draws us near to all our Allies, Great Britain, France, Belgium, Italy, and the others. We pay our tribute of reverence and honor to all those who laid down their lives for us. They made the highest sacrifice that men can make. They gave themselves for others. May we never forget the debt that we owe to them.

We prayed on that first Armistice Day that we might be worthy of their sacrifice, that we might be true to the ideals for which they died. We prayed not only that we might make our own land a better and more Christian place than it had ever been, but that America might be a greater power than ever for justice, peace, and brotherhood, in all the world. And we ask ourselves today whether that hope has been realized.

There are some who tell us that since the War our country has fallen completely from her high ideals. I do not agree with them. It is true that there are failures and disappointments to be acknowledged, but I believe we have made spiritual progress as a result of the tragic experiences of those days of war.

I believe that if another such call should come to us, we should rise to meet it not less readily but more readily than we did before.

I believe there is among our people a deeper and more general desire than there ever was, for justice, for brotherhood, for fair and equal opportunity for all. I believe that in spite of our strong traditional disinclination to become entangled in foreign political situations there is a growing realization among us that we must play our full part in the affairs of the world. And this feeling is being stirred strongly

among us just now by the cry of the persecuted, Christian peoples of the Near East. And as I say this, I think of the danger at this very moment, of Meletios, the Ecumenical Patriarch of Constantinople, who not long ago worshipped with us in this Cathedral. Let us pray that God will protect him and his people and give him the courage and wisdom that he needs in this great crisis. The call of those peoples is indeed one that we are bound to heed. The treatment of the Armenians by the nations that are called Christian, our own among them, cannot be defended. Those brave people are our Christian brethren. They were our faithful Allies during the War. They rendered important military service, as General Allenby and others have testified. Again and again they were promised that after the War, they should have freedom, national existence, and protection from the Turk. They have been massacred, outraged, in large part exterminated. Today, deserted and betrayed by those who should be their friends, their situation is desperate indeed.

We have a duty to the Armenian people from which we cannot escape and upon the fulfillment of which world issues of the greatest nature may depend. It is not enough for us to send food and clothing to the orphans. We must do our part to stop the massacres which create the orphans. All who were in this Cathedral last Sunday heard the testimony of the Bishop in Jerusalem as to what the rule of the Turk means to those who live under him. We do not want a recurrence of war anywhere. Nothing is further from our desire. But this does not free us from the responsibility of taking our stand for the protection of the helpless from brutal outrage and wrong.

If firm action is not now taken, the situation in the Near East may seriously threaten the peace of the world. It is time for the abominable cruelties and inhumanities of the Turk to be brought to an end. It is our duty to urge with our whole strength that the pledges made to Armenia during the War shall be fulfilled. It is our duty to take our full part in conference, and in sharing responsibility, with the other nations upon this matter. It is our duty to declare that religious minorities in the Near East, Armenians, Greeks, and others, must be protected, and that the Armenian people must be given a place where they can live in safety, and can have their own national existence.

It is by bold and full witness in this matter that we shall best serve the cause of peace, and that we shall be true to the ideals for which our sons gave themselves in the Great War.

THANKSGIVING

For fruit of golden harvest, Lord,
For fields of waving grain,
For all of earth's o'erflowing hoard
We thank Thee once again!
And bless Thee, too, that—if we would—
Our part we could not shirk;
Not only that we reaped the good,
But that we had to work!
We thank Thee, too, for triumphs won
In many another field,
For battles fought and labor done
With fruit of generous yield;
But chiefly our thanksgiving lies,
In struggling for the right,
Not only that we won the prize,
But that we had to fight!

MARY MARTIN.

MATERIAL ON LATIN AMERICA

IF YOUR PUBLIC LIBRARY keeps the *Bulletin of the Pan American Union*, published in Washington, D. C., make a note of two articles in the October issue which may prove useful to you sometime when you are studying our mission work in South America and want material in a hurry. One is Latin American Generalizations, a few pages which may correct some common wrong impressions. The other is a long article on Columbia, by Earl Harding, a most interesting description of that country in which our work and our responsibility are increasing (cf. article in *The Spirit of Missions* for September).—*National Council Service.*



BLUE MONDAY MUSINGS

By *Presbyter Ignobus*

How can I find an adequate simile for the Alaskan coast? Superlatives fail; statistics and dimensions weary. Yet I must not confess entire impotence. Imagine the Bernese Oberland stretched out along the ocean; the Hebrides, the Balearic Islands, Corsica, Sardinia, and Mt. Desert, scattered off-shore a few miles, with one island larger than Switzerland guarding the approach; glaciers almost beyond counting, beside which the *Mer de Glace* is insignificant, slipping down to salt water; the Black Forest spread over half the landscape; bear and deer peering out at the passing boats, and millions of salmon disporting themselves within reach. Take away all the ancient historical associations, leave the vastly larger part apparently untouched by man; multiply by ten, and drop a few bright, enterprising, American towns and three or four 18th-century Russian settlements as salient points. If your fancy can paint such a picture, you will have a shadowy notion of what we have been seeing from the decks of the S.S. *Admiral Evans*, these August days. I have made many voyages; but this is the most wonderful of all.

I AM WRITING in the harbor of Kodiak, the chief town of Kodiak Island. We entered Saturday evening at sunset; and all the bells of the ancient Russian church chimed out a welcome to us. Scattered along the shore are Indian cabins; further back are shops, a tiny inn, bright, attractive homes freshly painted, an ample schoolhouse. On the hillside is the Government Agricultural Experiment Station; further along a big cannery puts up salmon and herring; and on a little island guarding the harbor mouth stands a great Government wireless station, with its dependencies. Not far out of town is one of the few cattle and sheep ranches of Alaska. There should be many more, for here we are in the latitude of Aberdeen, and the winters are much milder than in Idaho or New Hampshire. One is conscious of a feeling of remoteness, however. This is a far frontier indeed. And last evening, when I entered the little church for the service of the Eve of Sunday, it was like something unreal, visionary,—a transplanted bit of that old Russia which, with all its faults, was Holy Russia still, and shall be Holy Russia again, please God, once the Red Horror has passed.

The Church is wooden, built in 1793; bright with ikons, some of real artistic merit. Before the ikonostasis stood the venerable priest who has been in Kodiak almost all his active life; and half the village was assembled, men on one side, women on the other, to join in the office. The choir was a male trio, apparently all of Aleutian blood, and with really magnificent voices, who sang the glorious Russian music superbly, though by ear. Indeed, one of them seemed to know the Psalms and the long antiphons and responses by heart, and put his prayer-book in his pocket. Mingling with their voices could be heard the flute-notes of the children, and one or two soaring sopranos from older women. I tried in vain to think of a country church at home where, even on Sunday, there would have been music at all approaching the dignity, the artistry, the harmony of this. My Slavonic is limited to a few phrases, which it was pleasant to recognize recurrent in the psalmody. But, after a little, I turned to regard the children. Dainty, prettily dressed, reverently attentive, answering duly, they were very models of good little girls and boys. The youngest, perhaps seven, in white, showing in her features several strains of racial admixture, was really lovely as she knelt, stood, prostrated herself, blessed herself with the complicated triple signing which the Orthodox use, nor ever looked around in momentary distraction. There was no sermon; but the service, with its much incense, its many lights, the oft-repeated opening and shutting of the Holy Doors, lasted two hours, the congregation standing or

knelling all that time with unflagging attention. Surely the eldest Sister of the Christian family has something to teach the rest of us yet.

This is our outermost point; from here we begin the return to Seattle. So it seems the natural place to begin a record of impressions such as I have shared with the readers of these columns after many journeys. (I am far from reference books of any sort and word-of-mouth information is rather uncertain, so I will not guarantee dates or figures as more than approximately accurate.) This huge island, Kodiak, has never yet been explored interiorly, though hunters penetrate its fastnesses sometimes, searching for the great Kodiak bear, mightiest beast on our continent. A few isolated salmon canneries are sheltered in coves, like Alinak, where we spent a day taking on ten thousand cases of salmon. But hour after hour the mountainous shores slip past, empty, forbidding—nay, menacing, since reefs project far out and these waters are none too well charted. Kodiak, the one village, has less than a thousand people at its busiest. Afognak, the next island, was a Russian penal settlement, receptacle of criminals for whom Siberia was too mild a place for exile, but it is inaccessible to large boats, so we see little of it. Here in Kodiak there are Russians of the old stock, Aleuts, Scandinavians, Chinese, who work in the canneries during the season and return to Seattle at its end, Americans from "outside," and mestizos of every possible genealogical permutation. The little inn is thronged with prospectors, waiting to get round the end of the island over to the newly reported oil fields of Cold Bay; and there is much discussion of formations, seepage, and the financial outlook, as the neat Indian maids serve excellent food. The village school has less than one hundred and thirty pupils, and three teachers, and the visitor is struck by the careful enunciation of the children, many of whom speak Russian at home and learn English as if it were a foreign tongue, painstakingly and grammatically. The Orthodox church is the only one in the village; but on the island just outside, where the Government radio station is placed, the Baptists have an orphanage where about fifty Indian children are sheltered.

It will be ten or twelve days before we reach Seattle, our starting point; that makes the whole voyage approach four weeks in time and something like five thousand miles in distance travelled. So, at this *ultima Thule* of the journey, I mean to set down some "useful information" for others who may be moved to come this way themselves.

Alaska, as every one knows, has 600,000 square miles of territory—in all of which vastness the total population, white, Indian, and Eskimo, is estimated at 50,000, less than half what it was some years ago, and still falling off. The Russians first colonized it, chiefly interested in its furs and fisheries; and America acquired it fifty-five years ago for \$7,000,000, the negotiations being conducted by Wm. H. Seward, then Secretary of State. Seattle is the gateway to Alaska; and two lines of passenger steamers sail regularly from there. The C. P. R. boats from Victoria, B. C., also reach south-eastern Alaskan ports. (The Seattle Chamber of Commerce will gladly furnish full information to applicants, I know.) From Seattle it is a week's sailing to Cordova; on to Anchorage and round to Kodiak is another week; a third week brings us back to Ketchikan, the southernmost Alaskan town; and about three days in British Columbian waters will see us back at our starting point, D. V. The inclusive fare for the whole journey is \$145. The *Admiral Evans*, on which I write, is clean and comfortable, though rather crowded with seventy-five or eighty first-cabin passengers; the food is extraordinarily good and, on the whole, well served; and the officers are competent and courteous. During the tourist season all accommodations are engaged long in advance; and most of the cabins have three berths, which means a certain amount of "roughing it" for travellers accustomed to the privacy of single-berth cabins. Cargo is the first consideration, naturally; and the passenger traffic is secondary. But, on the whole, it has been a voyage as enjoyable as wonderful.

SOME NEW COMMISSIONS OF GENERAL CONVENTION

COMMISSION WHICH SHALL STUDY THE SUBJECT COMMONLY KNOWN AS CHRISTIAN HEALING

THE Bishop of Mississippi, the Bishop of Western New York, the Bishop of Louisiana, the Bishop of South Carolina, the Bishop of Spokane, the Bishop Coadjutor of Southern Ohio, the Rev. Dr. Gresham of California, the Rev. Mr. Weld of Los Angeles, the Rev. Mr. Sherman of Ohio, the Rev. Dr. Sturgis of Rhode Island, the Rev. Dr. Abbott of Maryland, the Rev. Dr. Dunn of Southwestern Virginia, Mr. Earle of Pennsylvania, Mr. Burgwin of Pittsburgh, Mr. Old of Southern Virginia, Dr. Winford H. Smith, Director Johns Hopkins University, Baltimore, Dr. Lucas of San Francisco.

COMMISSION TO TAKE UNDER ADVISEMENT THE WHOLE SUBJECT OF THE ADMINISTRATION OF THE HOLY COMMUNION AS AFFECTED BY THE USE OF THE COMMUNION CUP

The Bishop of Indianapolis, the Bishop of Lexington, the Bishop of New York, the Bishop of West Virginia, the Bishop Coadjutor of Ohio, the Rev. Dr. Fosbroke, General Theological Seminary, the Rev. Dr. Rousmaniere of Massachusetts, the Rev. Dr. Tomkins of Pennsylvania, the Rev. Dr. Stewart of Chicago, the Rev. Mr. Berkeley of Louisiana, Mr. Sibley of Western New York, Mr. Bryan of Virginia, Mr. T. E. Smith, of Ohio, Mr. Sills of Maine, Mr. Moon of Milwaukee.

COMMITTEE TO CONSIDER THE SUBJECT OF LICENSING WOMEN COMMUNICANTS OF THE CHURCH AS LAY READERS

The Bishop of Newark, the Bishop of New Hampshire, the Rev. Mr. Chalmers of Ohio, the Rev. Mr. Mynard of Spokane, Mr. Barber of Chicago, Mr. Denman of Sacramento.

COMMITTEE TO PRESENT TO THE SECRETARY OF STATE OF THE UNITED STATES A MEMORIAL ON THE SALE AND USE OF NARCOTIC DRUGS

The Bishop of Washington, the Rev. Dr. Freeman of Washington, Mr. Randall of Maryland.

COMMISSION TO CONSIDER THE PRESENT NOMENCLATURE USED BY THE CHURCH TO DESIGNATE ITS LEGISLATIVE AND OFFICIAL BODIES, ETC.

The Bishop of Vermont, the Bishop of Spokane, the Bishop of Wyoming, the Rev. Dr. Learned of Los Angeles, the Rev. Dr. Coley of Central New York, the Rev. Dr. Suter of Massachusetts, Mr. Browne of Washington, Mr. Howe of Newark, Mr. Matthews of Southern Ohio.

COMMISSION ON PREACHING MISSIONS

The Bishop of Colorado, the Rev. Dr. Tomkins of Pennsylvania, the Rev. S. C. Hughson, O.H.C., of New York, the Rev. W. J. L. Clark, D.D., of Tennessee, the Rev. J. A. Schaad of Michigan.

COMMITTEE TO CONVEY TO THE WORLD'S CONFERENCE ON FAITH AND ORDER GREETINGS AND CONGRATULATIONS OF THE GENERAL CONVENTION, ETC.

The Presiding Bishop, the Bishop of Virginia, the Rev. Alexander Mann, D.D., the Rev. Charles L. Pardee, D.D., the Rev. Carroll M. Davis.

COMMISSION TO CONSIDER THE OPPORTUNITIES FOR RECREATION AND SOCIAL INTERCOURSE FOR WORKING MEN AND POSSIBILITIES OF ESTABLISHING MEN'S INSTITUTES

The Bishop of Newark, the Bishop Coadjutor of Ohio, the Bishop of New York, the Rev. Dr. Stires, of New York, the Rev. Dr. Kinsolving, of Maryland, the Rev. Dr. Lawrence, of Massachusetts, Mr. Baylies, of New York, Mr. Conkey, of Northern Indiana, Mr. Erwin, of North Carolina.

COMMISSION TO TAKE UNDER ADVISEMENT THE WHOLE MATTER OF THE OFFICE AND STANDING IN THE CHURCH OF COADJUTOR AND SUFFRAGAN BISHOPS, AS ORDERED UNDER EXISTING CANONS

The Bishop of Newark, the Bishop of Tennessee, the Bishop of South Florida, the Rev. Dr. Aucock, of Rhode Island, the Rev. Mr. Niles of New Hampshire, the Rev. Mr. Mizner of Missouri, Mr. Erwin of North Carolina, Mr. Monteagle of California, Mr. Zabriskie of New York.

COMMITTEE TO ARRANGE FOR DAILY DEVOTIONAL SERVICES AT THE GENERAL CONVENTION

The Bishop of Virginia, the Bishop of Louisiana, the Rev. Dr. Mann of Massachusetts.

COMMITTEE TO RECEIVE VISITING DELEGATIONS FROM SISTER CHURCHES

The Bishop of Louisiana, the Bishop of Mississippi, the Rev. Mr. Berkeley of Louisiana, the Rev. Dr. Gresham of California, Mr. Spearing of Louisiana, Mr. Minot of Massachusetts.

COMMITTEE TO CONSIDER THE EXISTING RELATIONS OF THIS CHURCH TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The Bishop of Western New York, the Bishop of Bethlehem, the Bishop of Newark, the Rev. Dr. van Allen of Massachusetts, the Rev. Dr. Wilmer of Atlanta, the Rev. Dr. Clark of Tennessee, Mr. Monteagle of California.

COMMISSION TO STUDY ALIEN RACES

The Bishop of Bethlehem, the Bishop of Washington, the Bishop of New York, the Rev. R. K. Smith of Western Massachusetts, the Rev. Eliot White of Fond du Lac, the Rev. L. E. Sutherland of New York, Mr. J. M. Glenn of New York, Mr. Morris Earle of Pennsylvania, Mr. Robt. A. Woods of Massachusetts.

COMMITTEE OF ARRANGEMENTS FOR THE GENERAL CONVENTION OF 1925

The Bishop of Louisiana, the Rev. R. S. Coupland, D. D., Louisiana, Mr. Warren Kearney, of Louisiana, Mr. Dean Vincent, General Chairman of the Executive Committee of the Convention of 1922; the President of the Woman's Auxiliary of the Diocese of Louisiana in 1925.

COMMITTEE, AD INTERIM, TO WHICH SHALL BE REFERRED BY THE COMMITTEE OF ARRANGEMENTS THE PROPOSED PROGRAM FOR THE NEXT GENERAL CONVENTION

The Committee on Despatch of Business of the House of Bishops: The Bishop of Georgia, the Bishop Coadjutor of Newark, the Bishop of Western Massachusetts.

The Committee on Despatch of Business of the House of Deputies: Mr. J. Randolph Anderson of Georgia, the Rev. Mr. McQueen of Alabama, the Rev. Dr. Freeman of Washington, Mr. R. Carter Scott of Virginia.

NEW SPECIAL COMMITTEES OF THE HOUSE OF BISHOPS

Committee to Confer with the Provincial Synod of the West Indies: The Bishops of Cuba, Porto Rico, Canal Zone, Mexico, and Brazil.

Committee on a Spanish Version of the Prayer Book: The Bishops of Mexico, Cuba, Porto Rico, and Panama Canal Zone.

Council of Advice on the Affiliation of the Hungarian Reformed Church and Other Similar Movements: The Bishops of Vermont, Tennessee, Southern Virginia, Western New York, and Chicago.

Committee to Prepare a Pastoral Letter for the next General Convention: The Bishops of Mississippi, Connecticut, and New York.

Committee on the Use of Unfermented Fruit of the Vine in the Sacrament: The Bishops of Atlanta, Los Angeles, and New Jersey.

Committee on Memorial of Bishop Claggett: The Bishops of Kentucky, Bethlehem, Maryland, Virginia, and Washington.

DAILY BIBLE STUDIES

[Continued from page 119]

our heart to Him, and in opening it to Him we see into the depths of it ourselves. We rise to act. We know with Divine insight what thing we ought to do.

I believe that God never withheld His pardon from a sincere penitent. I believe He never failed to answer in the affirmative a single prayer for spiritual grace and growth. Sometimes He denies us our dearest wish. Ofttimes He permits nature to follow her course unimpeded, while human hearts break, but there is His love, and His pity, and His strength, and His presence for the asking. And O, I believe, if we cannot trust Him to the end, we are not worthy of Him.

SPIRITUAL GIVING

THE GIVING of our money to God's work is an intensely spiritual act. Our willingness to give our money is the expression of our faith, our interest, our desire to give help to others, and these are the very elements of spiritual life.—*Bishop Manning.*

The Church in Connecticut

Extracts from the Sermon Preached at the Twenty-fifth Anniversary of the Consecration of Rt. Rev. Chauncey Bunce Brewster, D.D.

By the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark

THE Diocese of Connecticut has held, and still holds a place of peculiar interest and influence in our American Church. It is good for us today to recall not only the recent years of its history but the years that are long past. The planting of this Church in the colonies was a great blessing for religion. In the latter part of the seventeenth century in New England, there was a great decadence in religion, in morals, and manners. You have only to read the chronicles of the time to appreciate this condition. The first of the non-conforming clergy, who had crossed the sea with the Pilgrim fathers, and in the Puritan migration, and many of the laymen also, were highly educated men, graduates especially of Emmanuel College, Cambridge, and they brought notable collections of books with them. Their zeal for education was great, and schools and colleges were early established especially for the training of duly prepared ministers. As these died, their places could not be filled. The motives for emigration were changed. Separation from the mother country brought a sense of isolation and made place for such delusions as witchcraft. Connecticut has a fairer record in this particular than Massachusetts Bay Colony. It is not strange, that, as new settlers made their lonely homes farther on in the forests, with the dread of Indian and French raids from Canada, their lives should have a sombre character. Only the thoughtless, however, will speak lightly of the courage, and determination, and devotion of those who laid the foundations of the life of the New World.

It was natural that religion should become austere, life severe, and that the thoughts of men and women should turn within, producing often morbid states of mind. The fathers of New England pitched their tents about Mount Sinai, rejoicing in the giving of the law amidst thunders and lightnings, in the minute provisions of the life of a separated people; as if they were to remain there indefinitely and not to march on into the land of promise where the Mount of the Beatitudes was to be found, a much better mountain, where to stay long, than Mount Sinai.

The New England Church was given largely to religious controversy upon subjects which no one understood and probably nobody will ever understand. The shadow of Calvinism fell across New England's religion, and not until within the memory of living men was it lifted, and the reaction came which we have had to face in our time. Think what it must have meant for Christian people to have heard from their pulpits, in the name of John Calvin, "that all are not created on equal terms, that some are preordained to eternal life, others to eternal damnation. God determined once for all those whom it was His pleasure one day to admit to salvation, and those whom it was His pleasure to doom to destruction. Those whom He dooms to destruction are excluded from access to life by a just and blameless, but at the same time, incomprehensible judgment. Those, therefore, whom God has created for a life of scorn and death, of destruction, in order that they may come to their end, He deprives of their capacity to hear His word and more and more blinds and bewilders them by its preaching". The words of Jonathan Edwards, whose treatise on *Original Sin* is described by Lecky, the historian, as one of the most revolting books that has ever proceeded from the pen of man, are too horrible to be quoted here. Think what it must have been for Christian people to have accepted and settled down in the thought that, when the elect look upon the damned and see their misery, the heavens will ring with the praise of God's justice. That was the dominant teaching in the religion here in New England, and what wonder that the longing for a simpler and more merciful Gospel should have come into the minds and hearts of New England men and women.

Then the Mother Church of England began to think of her children on this side of the Atlantic, and this Church, whose children and servants we are, began, in great weakness, its

life here in Connecticut. Would that Samuel Hart had lived to tell the story of the beginning, when next year the Diocese shall keep the two hundredth anniversary of the going out of Johnson, Cutler, and Browne, to be ordained and to begin their work in New England. Naturally they were not welcomed by those in authority, and I have no desire to represent them as greater men than they were, but they brought into New England, with the Book of Common Prayer, a gentler, more kindly religion, that was greatly needed in a time when religion had been hardened and lost its true spirit through religious controversy.

On this notable day in the history of the Diocese, we may well recall the service of true religion which this Church rendered two hundred years ago, when there was a hunger for a gentler Gospel and Worship. There was a succession of faithful ministers, forty-three in the half century before the Revolution, who went out for ordination. Six lost their lives from the perils of the journey. There are many colonial parishes to testify to the strength of the Church, when the War of Independence came and ruined their work. They were conscientious men, who questioned their ministerial authority and went abroad for ordination, and who so regarded their oath of loyalty to the King as to sacrifice everything for it. Men will have different interpretations of their action, but it is idle to argue against conscientiousness associated with self-sacrifice. This day, full of gladness because of the strength and prosperity of the Church, ought not to pass without considering the days long past, the days of small things, the days of our fathers, great in courage and devotion to religion.

Good traditions, a history made noble by holy men and women, are a great possession for a Country and a Church. Despite all we would wish changed as we look back upon it, we may have an honest pride in the story of the Mother Church of English speaking people, in which we have our place. We shall be poorer when we forget the faithful men who laid the foundations of our Church in this country. They doubtless had their limitations, and we will not idealize them while we remember them with gratitude, and honor their memory. In other parts of the country, the Mother Church was represented by Royal Chaplains who understood not our people and commended not the Church to them. Here in Connecticut there was a fine succession of men who knew the people thoroughly, who were educated in the Connecticut college, and the Church in this country never thrived more, or gained a stronger hold upon the people, than in their time. We hardly appreciate the weakness of the Church after the great collapse of the War of Independence, but, when fifty years of our national life had passed, there were only 300 clergy with eight bishops and 24,000 communicants in the whole country; Connecticut with 4,723 having the second place among the States—New York having only some 500 more.

The weakness of the Church accounts for its inability to do vigorous missionary work in the Mid-West as the population began to pour over the Alleghany mountains. When in 1835 the missionary spirit asserted itself in the Church and Bishop Kemper was sent into the Northwest, the Church began to grow in strength and influence. It was still a refuge for those whom a hard theology and a crude revival system offended. Unitarianism did not come into Connecticut.

But it is a new world in which we live, with new demands upon us. There is no use in fighting over old battles; no use in mourning over the changes which have come. There never was a good old time when everybody went to Church, and gave generously for its support, and all the people were patriotic and well behaved. That condition is a fiction of the imagination, without reality. Every generation is keenly conscious of the evils of its times and less conscious of the times that have

gone. There never was a more helpful time in which to live and work; never a time when there was more religion in the world; never a time when spiritual resources were larger or more nearly in hand for those who are capable of drawing them out and using them. The power of the Spirit of God was never more evident when the conditions are made for His presence and work than today. The Great War brought a collapse and we are yet in the trough of a stormy sea. The world has sacrificed, perhaps, ten millions of lives to determine that might shall not make right; that the weak shall not be trodden down by the strong; that brute force shall not dominate God's world. There was never a time when more men were feeling that the remedy for the ills of the world is in religion, in moral and in spiritual, rather than in economic forces. It is the day of the Church's visitation, with an opportunity to show what it is capable of doing in the name of the world's Saviour, a great challenge to bring all its resources into the struggle to make a new world in which dwelleth righteousness.

I have reminded you of what this Church stood for in the years that are gone and of the place which it has maintained in these later days. Far beyond its numbers, it has had its influence in this country in the preservation of a sense of the historic continuity of the divinely founded society, in the preservation of a simple and definite faith which no system of theology has obscured; in the position accorded to the two Sacraments which the Blessed Lord ordained, one marking adoption into His family and membership in His Body; and the other marking obedience to His dying command, making a bond of fellowship in one family, unbroken by death itself, and the means for the nourishment of our souls. This Church has stood for an open Bible as becomes its inheritance in the Church which gave an open Bible to the English-speaking people. It has stood for common worship in the common tongue and has brought to the service of Christian people the devotional treasures of all ages. It has maintained the spirit of reverence and of the dignity of religion in its worship, and the order of its life. It has preserved the thought of the corporate, as well as the personal, Christian life, and of the communion of saints. It has borne its witness to the Church of Christ as meaning religion organized and so made effective.

THE GUIDE

BY LOUIS TUCKER

Scene: A dark country near a river. Persons: Christ and a man.

I WISH I knew the way. There is some starlight, but the night is dark. There is some pathway, but it is confused. When I set out upon this journey, Lord, I dreamed You would abide with me and guide. I loved You so; indeed I loved You so; but You have left me.

(The man stumbles and falls. He remains on his face, his arms outstretched in the form of a cross.)

Yes, it is true that first I turned from You. I thought it only for a little while; but when I turned to find You, You were gone. (He rises to his knees) I thought You loved me and would wait for me. That is the thing most bitterest. I know that I was wrong; but thought You loved me. Come to me, Lord.

(He turns in rising and finds in front of him a cliff. In the cliff is a cave. In the cave, on a cross against the wall, shines Christ crucified.)

Who did this?

(The Lord is silent but looks at the man, who covers his eyes with his hand.)

Not I. Not I. You do not mean I did it? Here, in a hollow empty space against a wall of stone, and crucified by me? No wonder when I listened for Your footsteps I could not hear them. Your feet were spiked to the wall. No wonder, when I groped for Your hand to be stretched out to me I did not find it. It was spiked to the wall. Forgive—forgive me, Lord.

(The man, all atremble with haste, pulls out the spikes of the feet, then the spikes of the hands, and receives the Lord into his arms. When he would lay Him down the Lord stands erect and dominant.)

Lovest thou Me?

Lord, Thou knowest all things. Thou knowest that I love Thee.

Follow thou Me.

(They go out together. In the brightness of His presence the way is plain. The man follows close, holding the edge of the Lord's garment. Then, since this inconveniences both, he lets it go. The path is very rough.)

Lord, is not this the better way?

Follow thou Me.

(The man obeys. At another rough place, he asks again.)

Sir, is not this now the better way?

Follow thou Me.

(The man obeys. At the next rough place he says nothing, but chooses the smoother way. When he looks up the Lord is gone. The man stumbles on, groping, until he falls. Then he turns back to the cave. There, against the wall, the Lord hangs on the cross.)

Jesus, Thou son of David, have mercy upon me.

(The man, all atremble, pulls the spikes out. The Lord stands dominant. The man looks closely at the spikes and reads the labels.)

I.....Me!.....Mine..... (He throws the spikes down, clanging.)

Lovest thou Me?

Thou knowest, Lord, I love Thee.

Follow thou Me.

(The man holds the edge of the Lord's garment in spite of the inconvenience. At the first rough place he calls out.)

Thine hand, dear Lord.

(They mount a slope. The man pauses a moment to look at a flower, and let's go the Lord's hand. When he looks up the Lord is gone. The man gropes back toward the cave.)

My fault, my fault again—and yet He loves me and I love Him. I must take more care—and yet, how can I? These minor mistakes, these little lapses of attention that are so small to me, seem past my power to avoid. Yet they crucify my Lord afresh.

(He enters the cave, finding the Lord again crucified there. Again he removes the spikes and releases Him. Then he puts the spikes in his wallet, wrenches the cross from the wall and throws it over his shoulder.)

Master, lead on; I follow, bearing Thy cross. Within the cavern of my stony heart the powers of darkness shall not crucify Thee more for any lapse of mine. I cannot come so swiftly, Lord be patient with me. But with the weight of this Thy burden on my shoulder I cannot well forget, even though I fall. Because I bear my cross, which is Thy cross, be patient with me, Lord.

PSALM 90

Lord and Protector of our race,
Of all abiding here below,
Lord, Thou hast been our dwelling-place
From generations long ago.

Ere mountains rose afar and near,
Or world had formed its fruitful sod,
From everlasting Thou wert here,
For everlasting Thou art God!

A thousand years within Thy sight
Are like departed yesterday,
And like a watch amid the night
So pass a thousand years away.

Our days are three-score years and ten;
Or if by strength they be four-score,
They are but vanity of men—
We fly away, our days soon o'er.

Lord, teach us, since man's life is brief,
To turn our hearts to wiser ways,
Lord, comfort Thou our pain and grief
That we, rejoicing, sing Thy praise.

And may Thy sacred glory shine
Upon us, o'er our homes and lands;
O prosper, with Thy might divine,
The daily labor of our hands!

CHARLES NEVERS HOLMES.



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.

A STATEMENT

To the Editor of *The Living Church*:

MAY I ask you kindly to publish in your next issue the following letter which I have felt called upon to send to *The New York Times*:

"To the Editor of the *Times*:

"On the editorial page of your issue of Saturday, November 11th, you refer to an address made recently at a meeting of clergymen in which the speaker who had just returned from Oregon, where he acted as member of the Protestant Episcopal Church's commission to investigate faith-healing reported to them on the conclusions reached by the Portland Convention and explained the plan for the establishment here of a hospital where clergymen and medical doctors could work in harmony in curing the mentally and physically ill'.

"In one or two instances recently, my name has been mentioned in the press in connection with this proposal as though I were in some way related to it. In view of these notices in the press, I feel compelled to make the following statements:

1. "I am in no way responsible for the above mentioned proposal and am not willing to have my name in any way associated with it.
2. "The speaker at the meeting to which you refer was not present at the Portland Convention, as your article states, and received no authorization to present any 'plan for the establishment here of a hospital'.
3. "No such proposal has at present been sanctioned, or even considered, by the Episcopal Church."

WILLIAM T. MANNING.

THE REPORT OF THE BISHOPS' COMMITTEE ON RESERVATION

To the Editor of *The Living Church*:

YOUR editorial on Reservation in the issue of the 14th instant will fill many of your readers with sorrow and dismay; and yet I am inclined to be glad that it was written, and wish that every clergyman and bishop might read it, for it will bring home to them as nothing else could, the truth which is becoming so evident, that the party for which you are here apologist and spokesman has become definitely Latin and has repudiated the Anglo-Catholic standpoint of Gore, Frere, Puller, Scott-Holland, Church, Liddon, Canon Carter, Pusey, Fr. Benson, and the long line of Anglo-Catholic divines reaching back to the days of Andrewes and the English Reformation. For there is not one of these men who would ever have dreamed of countenancing the acceptance of the purely Papal and late mediaeval cultus of the Reserved Sacrament for which your editorial stands. The name Anglo-Catholic is hardly fitting to describe those who have espoused the Roman mediaeval Eucharistic system in which this cultus has become the central and crowning feature.

The Report of the Committee of Bishops, which you treat so lightly, is the work of the most respected men in the American Episcopate some of them the very ablest scholars and theologians that we have. The Report is a solid contribution to the subject, and is learned, sane, wise, temperate, restrained, and discriminating, the work of men loyal and true to the Catholic ideal of this Church, and to its history and standards as found in the American Prayer Book. It enhances the weight of this Report when it is known that the very same conclusions were reached in the Judgments delivered separately by the great Archbishop Temple and the Archbishop of York in 1900, and also that a draft of this report was laid before Bishop Gore, Fr. Frere of the Community of the Resurrection, and Fr. Puller of the S. S. J. E., three of the ablest theologians of the Church of England, and that they approved the whole paper—the legal argument, the findings, and the recommendation.

There is no need for me to go over your strictures, as the men of this Commission are well able to answer you, and will doubtless do so at an early date.

There are two things, however, I wish to speak of. You seem to lay stress upon what you assert is a fact, that the practice of reserving the Sacrament openly and continuously

is established in many dioceses with the consent and approval of the bishop. This is a serious statement when we remember that the voice of the collective Episcopate in 1895 declared that "the practice of reserving the Sacrament is not sanctioned by the law of this Church," and also, as this Report proves conclusively, that there is no provision for Reservation in the Prayer Book, because it was deliberately stricken out. Bishops have entered into solemn engagements with this Church, and we are not prepared to believe that they would deliberately take it upon themselves to authorize any of their clergy to break the law, especially in a case of such vital import.

The other matter is the moral effect upon the character of those who play fast and loose with sacred obligations and doctrinal standards. The distinguished head of one of our theological seminaries has lately written about this in connection with this very matter of Reservation. He says: "It seems to me the real problem is how to make honest men of the clergy, persuading them that loyalty to the Church from which which they received their Orders, obedience to her ordinances, 'with a ready mind,' is a fundamental condition upon which they have a right to exercise the authority committed to them upon that condition." These are wise and true words, though it is sad to think that they need be spoken. There is a lack of plain speech on this subject. If the bishops would have the courage to give utterance to the decided terms about this, publicly, which they do privately, it would have a wholesome effect.

A very determined and widespread propaganda is being carried on to change the character of the Eucharistic system of this Church, and to bring back the late mediaeval doctrine and ceremonial. This is under the special plea that we must conform to "the Western Use," as we are a part of the Western Church. But this Western Church and Use is not that of the first thousand years, whether Eastern or Western, but of the late mediaeval and post-Tridentine Church of Papal development. To effect this change we have the one distinctive feature of the American Liturgy, the Prayer of Consecration, perverted and corrupted by applying to it the late Western theory and post-Tridentine ceremonial, making it teach the very thing it was expressly intended to deny. In various ways an alien doctrine of Eucharistic adoration is set forth which cannot be reconciled with that which is a true part of what is legitimate in Anglican standards, and in accord with ancient Catholic doctrine.

Again, this new party would seem to argue that because the cultus of the reserved Sacrament is part of the late "Western Use", therefore we must employ it even though it was unknown to the ancient and primitive Church to which the reformed English Church made its appeal. Reservation for the sick and absent only, according to strictly Catholic and primitive use, is what the Report of the Bishops' Committee recommends, but this is by no means satisfactory to the new Latin party who prefer the modern Papal use because it is "Western," even though it came into being, as Fr. Freestone points out, as the result of the setting forth of the doctrine of Transubstantiation in the thirteenth century.

It seems to us that the members of this Latin party are in a false position, and one so indefensible as to make it imperative for them either to advance or recede from it. Having accepted the late Western theory of consecration, and the late Western cultus of the reserved Sacrament for worship, both of which are the result of the late mediaeval doctrine of the Eucharist which has only Papal and not Catholic sanction, they are brought face to face with the question of authority. If they will to accept doctrine and ceremonial which rest only upon Papal authority, they must necessarily, sooner or later, accept the authority upon which these rest.

So we are not surprised, in the very issue of your paper in which your editorial appears, to find that Lord Halifax, the spokesman of this party in England, is turning his attention to the acceptance of the Roman Primacy, well knowing that since the dogma of Papal Infallibility, the Roman Primacy, without Papal supremacy is an impossibility. But the surrender having been made to Roman doctrine and practice, the surrendered to Roman authority is on the way.

CHARLES H. HIBBARD.

Pasadena, Calif., November 9, 1922.

DISTINCTION BETWEEN DIOCESES AND DISTRICTS

To the Editor of *The Living Church*:

THE Triennial Report of the Presiding Bishop and Council to the recent General Convention is an interesting publication and deserves a wider circulation among Church people than it will probably receive. Among the things the writer is struck by, is the apparent unfair distinction which is made in the Church between dioceses and domestic missionary districts. Any one familiar with the Church's work in the west knows that the average western diocese is very much like the average western missionary district both in work and financial strength. In each case there are two or three fairly substantial parishes and the rest of the district or diocese consists of very small parishes and missions.

The missionary districts are generously helped through the finances of the general Church, while their neighboring dioceses—in most cases of no greater financial strength—receive a mere nominal assistance from the treasury of the general Church and in addition have a heavy quota to meet for the General Church Program.

From a study of the Report one would infer that any domestic district which became a diocese would, at once, be penalized by a very marked decrease in the Church's financial support.

I submit the following from the Report as an illustration of what seems an unfair discrimination against western dioceses. From pages 28 and 29 I find that for the year 1921 the following dioceses and districts received from the Department of Missions as follows:

Dioceses		Missionary Districts	
Dallas	\$2,000.00	Utah	\$ 55,245.00
Texas	3,200.00	Idaho	55,514.27
Montana	4,287.00	Oklahoma	67,320.19
Kansas	5,000.00	Wyoming	101,058.00

Turning to the Budget of the General Church Program, I find that it is proposed to appropriate for 1923 for the above as follows:

Dioceses		Missionary Districts	
Dallas	\$2,000.00	Utah	\$ 68,240.00
Texas	3,000.00	Idaho	58,200.00
Montana	6,000.00	Oklahoma	59,790.00
Kansas	5,300.00	Wyoming	121,593.00

Why this distinction between the missionary districts and their neighbors, the equally missionary and correspondingly weak dioceses?

THOS. R. ALLESON.

MISSA PRO DEFUNCTIS

To the Editor of *The Living Church*:

AMONG the notes in your issue of this date, I observe an announcement that at the November meeting of the New York Catholic Club, "the St. Dunstan edition of the *Missa de Profunctis* will be sung". This novel title does not appear among the St. Dunstan publications, although it is not infrequent in letters from choirmasters and clergy, who are alluding to the Requiem, or *Missa pro Defunctis*. Probably they would all rather be profunct, whatever that may be, than defunct. I hope that many of them will come to hear the ancient music of the Requiem sung in its entirety at St. Ignatius' Church on Tuesday morning, November 28th, at eleven o'clock.

Peekskill, N. Y., Nov. 11.

WINFRED DOUGLAS.

CALENDAR REFORM

To the Editor of *The Living Church*:

HOW much longer must we wait for a proper and judicial revision of the present Calendar, if only from the Churchman's standpoint, to say nothing of the civil and astronomical sides of the case?

Again, this Church year, we are called upon to keep St. Andrew's Day *twice*; for it came after the first Sunday in Advent, which was Nov. 27, 1921, and it comes before Advent Sunday which will be Dec. 3, 1922. Not only that; but it clashes (as it has often before) with Thanksgiving Day. While some churches can have one Communion for St. Andrew's Day, using red, and another for Thanksgiving Day, using white, many churches (including those dedicated to this Apostle, as well as those having chapters of the Brotherhood of St. Andrew) cannot arrange for a Church and a "civil" Celebration.

Apart from revising the present Calendar, and this case cited is only one of a great many unfortunate clashes, that are frequently occurring; wouldn't it be wiser to have Thanksgiving Day more than twenty four days away from Christmas Day?

Those connected with schools, stores, and so forth, tell me these two holidays are too close together. Make Nov. 11th—Armistice—an international Thanksgiving Day, or have Thanksgiving on the First Thursday in November, as suggested in the standard Prayer Book if it would not interfere with the proper observance of All Saints' tide.

Election Day is always Tuesday. An earlier date than the last Thursday in November fulfills better the idea of the Harvest Home, and does not crowd Thanksgiving so closely upon Advent with its many duties—financial as well as spiritual—and Christmas. Christmas Day, by the way, should come on a Wednesday or Thursday, and Easter Day be fixed for the second or third Sunday in April.

The Rectory,
Cairo, Illinois.

Yours for Calendar reform
HERBERT PERCY HAMES.

THE NICENE CREED AND EVOLUTION

To the Editor of *The Living Church*:

WILL you kindly reconcile the Nicene Creed with the statements in the fifth paragraph of your editorial on the first page of the issue of November 11th, "Who spake by the Prophets"? It seems to me that the Council of Nicea enacted or formulated legislation of the Church which very definitely states the "literal inspiration of the Bible"; also that St. Peter definitely states that Holy men of God spake as they were moved by the Holy Ghost: "No prophecy of the scripture is of any private interpretation".

The answer required to question three, page 518 in the Ordering of Priests in the Book of Common Prayer is generally supposed to imply acceptance of the doctrine of the Creeds.

Your illustration of the evolution of the horse is too limited. The present "horse" is represented in the scientific treatments as being one of a development from one species to another; the reference you use is to the Eohippus, a five toed animal, but it was always a horse so that this evolution was *within* the species, and there is *no evidence* that is to be received as *fact* that there ever has been a single case in history of an evolution from one species to another.

Your light reference to Genesis should rather startle a Catholic Churchman, especially those who have been taught, and are now teaching in the words of our Lord, "If they believe not Moses and the Prophets neither will they believe though one rose from the dead".

Evolution within the species is distinctly a Christian teaching, but evolution from one species to another is *false*, otherwise please cite one instance of any scientific statement that could even indicate such a development. St. Paul says, of living bodies, "God hath given it a body as it hath pleased Him; and to every seed his own body". "There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds", etc.

Evolution would of necessity be regarded as a movement, and the only right way to look at *any* movement is in the light of its latest developments. If there ever has been an evolution from one species to another—where in the present state of progress is the evolution from one species to another evident.

If your editorial is the true conception of advancement in the Christian Faith, are we to look for the early publication of an Up-to-date Bible, such as the "Yale"?

A. W. TAYLOR.

THOUGHTS FOR THE THOUGHTFUL

THE WORLD has many heroes, but only one Christ.—*Anon.*

PEOPLE look back at my six days a week to see what I mean on the seventh.—*Cecil.*

THE MAN who experiences the power of the Gospel in his own life has no shame in declaring Jesus Christ to others.
Anon

IT is the greatest of all mistakes to do nothing, because you can do only a little.—*Anon.*

WHEN A MAN feels that he does his work for God, and not for men only, then it becomes a divine vocation.—*Anon.*

WE TALK about the telescope of faith but I think we want even more the microscope of watchful love.—*Selected.*

DO NOT THINK of your faults; look for what is good and strong; and try to imitate it; your faults will drop off, like dead leaves, when their times come.—*Ruskin.*

I OWN that I am inclined to say grace upon twenty other occasions in the course of the day, besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting or for a solved problem.—*Charles Lamb.*

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. Dr. ALFRED W. ARUNDEL has gone to Charleston, S. C., where he will serve under Bishop Guerry for the winter months. Communications for him may be sent in the Bishop's care.

THE Rev. A. P. BANKS, rector of St. Mark's, Newport, Vt., has been elected rector of St. Paul's, Fredericksted, St. Croix, Virgin Islands, and expects to sail from New York on Dec. 7th.

THE Rev. C. H. BASCOM, rector of St. Paul's Church, Greenville, N. C. has accepted a call to Holy Trinity Church, Decatur, Ga., and will be in residence the first Sunday in Advent.

THE Rev. THOS. B. CLIFFORD, priest in charge of Trinity Chapel, New Orleans, La., is recovering from the effects of a recent operation.

THE address of the Rev. THOMAS DUCK is 185 Westminster Drive, Atlanta, Ga.

THE Rev. JOSEPH EAMES, rector of St. Stephen's Church, Fall River, Mass., has accepted a call to St. John's Church, Saugus, Mass. His address, after Dec. 3d, will be 34 Pleasant St., Saugus, Mass.

THE Rev. JOSEPH CLARK JAMISON has been appointed Archdeacon of Western Oklahoma, and his address is changed from Nowata to Clinton, Okla.

THE Rev. C. J. LJUNGGREN has been obliged to resign the cure of Blossburg, Arnot, and Antrim, Pa., on account of lack of strength.

THE Rev. G. E. MAGILL, rector of the Church of the Holy Innocents, Hoboken, N. J., is recuperating from an illness at the home of his brother, Mr. Wm. Magill, in New York City.

THE address of the Rev. E. E. MATTHEWS has been changed from Greenwich, Conn., to Pelham Manor, N. Y.

THE Ven. CREIGHTON SPENCER-MUNSEY, for the last five years Archdeacon of Eastern Oklahoma, has resigned; and has accepted the rectorship of Trinity Church, Northport, Long Island.

ORDINATIONS

DEACON

LONG ISLAND—At the Church of the Redeemer, Brooklyn, on the Twenty-second Sunday after Trinity, Nov. 5th, Mr. WALTER HELY SMITHWICK was ordained to the diaconate by the Bishop of the Diocese. He was presented by Archdeacon Bambach, and the sermon was preached by the Bishop.

Mr. Smithwick was formerly a Moravian minister who, with his congregation of West Indians, was received into the Church by Bishop Burgess. Mr. Smithwick remains in charge of St. Cyprian's mission, his former congregation.

DEACON AND PRIEST

ATLANTA—In St. Philip's Cathedral, Atlanta, Ga., on All Saints' Day, Nov. 1, 1922, the Rt. Rev. H. J. Mikell, D.D., Bishop of the Diocese, ordained E. N. MCKINLEY, presented by the Rev. G. C. Richardson, rector of the Church of the Incarnation, to the diaconate, and the Rev. FRANK PARKER, presented by the Very Rev. Thomas H. Johnston, Litt.D., Dean of the Cathedral, to the priesthood.

The Rev. Mr. Parker will remain at the Cathedral as assistant, and the Rev. Mr. McKinley will have charge of the churches in Greensboro, Elberton, and Washington, Ga.

PRIESTS

FOND DU LAC—The Rev. HUBERT STUART STANTON was advanced to the priesthood in St. Paul's Cathedral, Fond du Lac, Sunday, Nov. 12th, by the Bishop of the Diocese. The sermon was preached by the Rev. Edward S. Roland, rector of St. Bartholomew's Church, Chicago, Ill.

RHODE ISLAND—In All Saints' Church, Providence, on the Twenty-second Sunday after Trinity, Nov. 12, 1922, the Rt. Rev. Dr.

Perry, Bishop of the Diocese, advanced the Rev. GEORGE D. WILCOX to the priesthood. The candidate was presented by the Rev. G. S. Pine, the sermon was preached by the Rev. A. M. Aucock, D.D., rector of the parish, and they, with the Rev. D. H. Loweth, assisted in the laying on of hands. The Rev. Mr. Wilcox is curate at All Saints'.

NORTH DAKOTA—The Rt. Rev. J. Poyntz Tyler, D.D., Bishop of the District, advanced to the priesthood the Rev. CHARLES LEO ABBOTT in Gethsemane Cathedral, Fargo, Nov. 3d. The candidate was presented by Dean Kloman, and the sermon was preached by the Rev. James A. Baynton, of Fostoria, Ohio. The Rev. Chas. W. Baxter, the Rev. W. M. Walton, and the Rev. Thomas Dewhurst assisted in the service.

MARRIED

HOOKE-WHITMORE.—The Ven. SIDNEY DOUGLAS HOOKER, Archdeacon of Montana was united in holy wedlock on Wednesday, October 3d, to Miss JEANNE EMERSON WHITMORE, of Boston, in St. Peter's Chapel, Salem, Massachusetts. The officiating clergyman was the Rev. W. W. Love of Cambridge, Massachusetts, formerly rector of St. Peter's Church, Helena, Montana.

DIED

HARRIMAN.—On Thursday, Nov. 9, 1922, at her home, Santa Fe, N. M., of pneumonia, CHARLOTTE TOWNSEND, wife of Chester Karl HARRIMAN, and youngest daughter of Rev. J. H. Townsend and the late Charlotte T. Cox, in her 32d year. Services and interment at St. Paul's Church, Glen Cove, Long Island, on November 17th.

"Grant her each day some sweet new joy not tasted yet."

MAYBURY.—Entered into life eternal at Philadelphia, Nov. 4, 1922, FLORENCE WHITING WINCHESTER MAYBURY, daughter of the Bishop of Arkansas and Mrs. James R. Winchester, and wife of Capt. William G. Maybury, of Philadelphia. The interment took place at "The Old Chapel" in Clarke County, Virginia.

MEDCALF.—Entered into life eternal at his home 207 Selye Terrace, Rochester, N. Y., WILLIAM CHRISTOPHER MEDCALF, in the ninety-third year of his age. He is survived by one son, Edwin A. Medcalf, and two daughters, Mrs. Thomas N. Smith, and Mrs. Henry J. Brown, five grandchildren, and two great grandchildren.

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

WASHBURN.—Entered into life eternal Nov. 4, 1922, HENRIETTA SALSTONSTALL MUMFORD WASHBURN, wife of the rector of Christ Church, Philadelphia. Burial at Rochester, N. Y.

"Numbered with Thy saints in glory everlasting."

—MAKE YOUR WANTS KNOWN— THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

WANTED—MATRON FOR GIRLS' ORphanage in the Diocese of Kentucky. Enclose references with letter of application. Mrs. J. C. E., 1348 S. 3d Ave., Louisville, Ky.

POSITIONS WANTED

CLERICAL

A PRIEST OF THE CHURCH DESIRES 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.

COLLEGE AND SEMINARY PRIEST, married, eleven years' experience, desires parish or mission. West preferred. Reference to vestry. Stipend subordinate to opportunity to minister. Address the Rev. JAMES W. SMITH, Hughesville, Maryland.

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.

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

RECTOR OF PARISH, IN MID-WESTERN city, two in family, desires parish or mission work under Bishop in the East. Satisfactory references given. Address R-761, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

AN EPISCOPALIAN, FIRST TENOR Choir director (no organist) desires opening, boy, adult, or mixed choir. 20 years experience. No foolishness allowed. Address MUSIC, 539 Marquette Bldg., Chicago, Ill.

SUPERINTENDENT WANTED

CLERGYMAN AND WIFE (without children) for Superintendent and Matron of Boys' Home, salary \$1,500. For full information apply to WARREN KEARNY, P. O. Box 206, New Orleans.

PARISH AND CHURCH

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

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

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

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

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice,

Stole, Maniple, and Girdle, \$35.00 Post free. Mowbrays, 28 Margaret St., London, W. I., and Oxford, England.

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

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 25.

UNLEAVENED BREAD AND INCENSE

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

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

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

CHURCH WANTS LOAN

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 CLEBK, 1406 Park Avenue, Indianapolis, Indiana.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

EDUCATIONAL

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

MISCELLANEOUS

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

CHRISTMAS CARDS

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

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

CHRISTMAS CRIB SET

6½ size, Kneeling \$ 5.00
10 inch size, Kneeling 10.00
28 inch size, Kneeling 50.00
Designed and executed by ROBERT ROBBINS, 501½ Barrow Street, New York—Telephone 4457 Spring.

THE MERRY CHRISTMAS SERIES

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.

SISTERS OF THE HOLY NATIVITY

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St. Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

BOARDING

ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

LOS ANGELES

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

NEW YORK

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

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

Chartered under the Act of Congress

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

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

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

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.

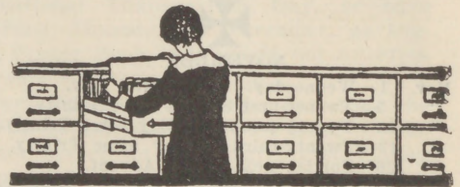
Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

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
621 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.]

George H. Doran Company. 35-W. 32d St., New York, N. Y.

The Victory over Victory. By John A. Hutton, D.D., author of *The Proposal of Jesus*. Price \$1.75 net.

The Place of Books in the Life We Live. By William L. Stidger. With an Introduction by Bishop William Fraser McDowell. Price \$1.25 net.

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

Public Relief of Sickness. By Gerald Morgan. Price \$1.50 net.

The Sheldon Press. London, England.
The Macmillan Co. 64-66 Fifth Ave., New York, N. Y., American Agents.

How Audrey Became a Guide. By P. O. H. Nash.

S. P. C. K. London, England
The Macmillan Co. 64-66 Fifth Ave., New York, N. Y., American Agents.

Fifty-six Short Sermons. For the Use of Lay Readers. By the Rt. Rev. Gilbert White, M. A., D.D. (Oxon.), Bishop of Willochra. With a Preface by the Bishop of Salisbury.

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

The State and The Church. By John A. Ryan and Moorehouse F. Millar, S. J.

The Disruption of Virginia. By James C. McGregor.

Russell Sage Foundation. New York, N. Y.
Plans and Illustrations of Prisons and Reformatories. Collected by Hastings H. Hart, LL.D.

Wells Gardner, Darton & Co., Ltd. 3 & 4 Paternoster Buildings, London, E. C. 4, England.

From Dawn to Dusk. Being *La Journée Des Malades*, by the Abbé Henri Perreyve. Translated by J. C. Chambers. With Introduction by W. C. E. Newboldy, M.A., canon and chancellor of St. Paul's.

The Land of the Incarnation. By Gertrude Hollis, author of *The Romance of the Bible*, etc., etc.

PAMPHLETS

S. P. C. K. London, England.
The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Heart and Hand: or The Confirmation Call. By the Rev. H. D. S. Sweetapple, D.D., Hon. C. F., vicar of Box, Wilts.

The Mechanical Processes of the Historian. By Charles Johnson, M.A., F.S.A.
Helps for Students of History. No. 50.

From the Author. 61 Broadway, New York, N. Y.

The Vacant Chair at the Council Table of the World. By Ivy L. Lee.

From the Author.
Is Marriage Ever Dissoluble During Life? By Rev. Walker Gwynne, D.D. Bulletin of the Association for the Sanctity of Marriage. June, 1922. No. 4.

ROME, N. Y., CHURCH REDEDICATED

AFTER A THOROUGH redecoration of the church, and the placing of a number of memorials, Zion Church, Rome, N. Y., was rededicated by the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, Nov. 10th. The work was designed and directed by Hobart B. Upjohn, New York, whose grandfather designed and built the church in 1850. Among other things, a marble altar, and articles of chancel and sanctuary furniture, were installed.

In his sermon, Bishop Fiske announced that the Diocese would soon issue a booklet, giving information about the various churches in the Diocese.

CONSECRATION OF THE REV. WILLIAM BLAIR ROBERTS

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. William Blair Roberts, Suffragan Bishop elect of South Dakota, as follows: Time, Wednesday, December 6, 1922. Place, Calvary Cathedral, Sioux Falls, S. D.

Consecrators: The Presiding Bishop; the Rt. Rev. Dr. Burleson, Bishop of South Dakota; the Rt. Rev. Dr. Johnson, Bishop of Colorado.

Preacher: the Rt. Rev. Dr. Johnson, Bishop Coadjutor of Missouri.

Presenters: the Rt. Rev. Dr. Touret, Bishop of Idaho; the Rt. Rev. Dr. Remington, Bishop of Eastern Oregon.

Attending Presbyters: the Rev. Paul Roberts, the Rev. E. B. Woodruff.

Master of Ceremonies: the Rev. Robert P. Frazier.

Deputy Registrar: the Rev. E. F. Siegfried.

DR. MANN ACCEPTS ELECTION

THE REV. JOHN DOWS HILLS, D.D., who was chairman of the committee to notify the Rev. Alexander Mann, D.D., of his election as Bishop of Pittsburgh, has received the following letter:

"Trinity Church,
in the City of Boston.
November 15, 1922.

"The Rev. John Dows Hills, D.D.,
President of the Special Convention
of the Diocese of Pittsburgh.
Pittsburgh, Pennsylvania.

"My dear Dr. Hills:

"I write to you, as Chairman of the Committee appointed to inform me of my election as Bishop of the Diocese of Pittsburgh, to say to the Committee and through them to the Clergy and Laity of the Diocese that I accept the election, subject to the necessary Canonical Consents of the Bishops and Standing Committees of the Church.

"Since I received notice of the action of the Convention of the Diocese, I have given to the matter most earnest thought. I appreciate deeply the honor which the Diocese has conferred upon me, and through the statements of the Committee and many letters I have learned something of the work and of the great possibilities of the Diocese. I know that it means hard work, but I know also that it is work in which I shall have the glad and strong support of a loyal and enthusiastic body of clergy and laity, and so it is work to which I look forward with keen interest and high hope.

"It has also been most gratifying to learn through letters from ministers and laymen of other Christian Churches in Pittsburgh of the brotherly good will

which exists between them and our own Communion, and of the many lines of service along which we all work together.

"May I add in closing that it was my privilege years ago to meet often with your late Diocesan, Bishop Whitehead, in connection with various Church affairs, and to have, I believe, the privilege of his friendship. His courtesy and his kindness are to me a gracious memory.

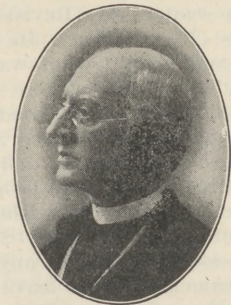
"One last word. You have all made me feel sure of the hearty welcome which awaits me should the National Church confirm your election. May I also be assured of your prayers that the blessing of God may rest upon this decision, and may go with me to the work that lies before.

"I am, my dear Dr. Hills,
Faithfully yours,
(signed) "Alexander Mann."

BISHOP GARRETT'S NINETIETH BIRTHDAY

THE RT. REV. A. C. GARRETT, D.D., bishop of Dallas, observed his ninetieth birthday, Saturday, Nov. 4th. This was made the occasion of a celebration by his friends, and particularly by the alumnae of St. Mary's College, of which he is rector.

The Bishop, who is a thirty-third degree Scottish rite Mason, also received—



THE RT. REV. A. C. GARRETT, D.D.,
Bishop of Dallas

as has become the custom of the local consistory—a visit from the high degree Masons of Dallas, and was given by them a \$100 bill, significant of the wish that he may live to celebrate the centenary of his birth. The Bishop also received many other presents, among which was a sedan.

Bishop Garrett is the oldest in years of the American episcopate, and ranks immediately after Bishop Tuttle as to order of consecration. Like Bishop Tuttle, Bishop Garrett was consecrated to the mission field, in 1874, to North Texas. At that time his district had 299 communicants—and the American Church, 264,506. Now the Diocese of Dallas has 5,160 communicants, and the new District of North Texas, which was taken from the Diocese of Dallas, has 903 communicants.

AN OPEN LETTER TO THE CHURCH FROM THE DEPARTMENT OF FINANCE

During the past two years we have been reducing our deficit, but now the Treasurer reports that the receipts toward the quota for the general work of the Church to November 1st, are \$245,780.31 less than for the same period last year.

Unless this alarming situation is corrected, our revenues for the year will be less than our expenditures, with a consequent increase in our deficit account. Only a short time remains in which to send out reminders to those who are behind in their pledges and to collect what is pledged. Why not arrange now for a Pay-up Sunday in each diocese, after the annual Every Member Canvass?

Early and vigorous action is needed.

THOMAS F. GAILOR.

WILLIAM LAWRENCE, GEORGE WHARTON PEPPER,
ERNEST M. STIRES, JAMES H. PERSHING,
STEPHEN BAKER, LEWIS B. FRANKLIN.

November 15, 1922.

PRONOUNCEMENTS BY BISHOP OF LONDON

The Central Church Fund—Final Anglo-Catholic Congress—The Westminster Mission

The Living Church News Bureau }
London November 3, 1922 }

MORE than ordinary interest was attached to the autumn session of the London Diocesan Conference, held at Church House, Westminster, on Monday last, the Bishop of London presiding. It was anticipated that his lordship would follow up the recent pronouncement of Dr. Garbett, at the Southwark Diocesan Synod, and have something to say with regard to cases of canonical disobedience, with special reference to the rite of Benediction. These anticipations were in some measure realized, but the Bishop was very gentle, and his admonitions were delivered in the fatherly manner which we have learned to associate with him.

The Bishop reminded the Conference that the subject of Prayer Book Revision could not come before the National Assembly for final approval before July. The storm center of Revision would probably be Reservation. He therefore wished to make plain what was allowed in the London diocese. There were over one hundred churches in London where by his permission, the Blessed Sacrament was reserved for the sick, and he could see no possible objection to people saying their prayers, if they so wished, in the presence of the Reserved Sacrament. What was *not* allowed was any handling of the Sacrament, and no leave had been given for Exposition or Benediction in the diocese. He hoped he might look to the inherent loyalty of the diocese to stand by him in this matter, and asked them to drop party differences.

The Bishop went on to express his regret that so little had been said officially by the Anglican Church about the sufferings of their fellow-Christians in the East. It was an absolute fact that thirty-four Russian bishops and thirteen hundred priests had been killed, and that the Archbishop of Smyrna was crucified outside his own cathedral. But the Church did not seem to realize the magnitude of these atrocities. Referring to the question of the City churches, the Bishop said that the Committee of the National Assembly had prepared a report. Its idea was to draw a great distinction between non-controversial schemes of uniting certain parishes, and using the surplus money for other purposes, and controversial schemes for pulling down churches. He said that no one could defend the retention of forty-nine City churches with forty-nine Sunday services, attended by two or three people each, and perhaps none at all. That was ridiculous, and he had given permission for the closing on Sundays of many of them. It was proposed by the Committee that a sort of "grand jury" of thirty-six people of the diocese—clergy, laity, architects, and others—should be appointed to sanction any scheme of pulling down an ancient church. For one man the responsibility was too much.

A resolution was passed at the Conference proposing that Church members should contribute one-tenth of their means as an obligation for the mainte-

nance of the Church and other charitable objects, the work of raising the money to rest in a large measure with the laity.

THE CENTRAL CHURCH FUND

The character of the Central Church Fund has been entirely changed, and no longer takes the form of an appeal for five million pounds. The National Assembly now collects an annual income for that part of the work of the Church which has to be carried on at the center under its control. The amount required during the present year is £165,000, of which nearly two-fifths is in hand. The parochial Church councils are now the main source of the income, both of the dioceses and of the National Assembly. Maintenance of the clergy has been made entirely a diocesan matter, while training of the clergy has been made very largely a central matter. The money required in both cases comes from the Parochial Church Councils. In regard to maintenance of clergy much progress has been made. The Diocesan Boards of Finance in 1920, the last year for which the figures are available, expended £192,427 on maintenance. The special grants of the Ecclesiastical Commissioners in the same period amounted to £287,700. Contributions by way of Easter offerings, by grants from central societies, and by special funds, totalled nearly three-quarters of a million. The figures available for 1921 indicate a correspondingly large expansion. During the same period the grants spent by the dioceses and by the Central Fund upon the training of the clergy amounted to £101,792.

FINAL ANGLO-CATHOLIC CONGRESS

The last of this year's series of Anglo-Catholic Congresses, which meets at Plymouth from Tuesday to Thursday, next week, promises to be most interesting and helpful, and should be well attended by Churchmen and Churchwomen of all schools of thought. The speakers include some of our most able clergymen and theologians, and it will be a religious education to listen to them. The sermon at the opening service on Tuesday morning in St. Peter's will be preached by Dr. Green, Bishop of Monmouth, who has gained golden opinions during the few months he has held the new Welsh diocese. The Bishops will also speak at one of the meetings on Wednesday on "The work of our Lord Jesus Christ as Redeemer".

The meetings will be held in the Guild hall, and Lord Shaftesbury hopes to preside at one or more of them. It would have been a happy arrangement if the opening service could have been held in St. Andrew's, the mother church of Plymouth, which is within a few yards of the Guildhall, but perhaps a concluding service of thanksgiving may be held there. St. Peter's, however, is historically associated with the Catholic Revival, and the memories of the Rev. G. R. Prynne's wonderful work make it the appropriate church for the inaugural function.

The Bishop of Exeter (Lord William Cecil) has expressed the fear that the Congress will be of a party character. In a letter to his *Diocesan Gazette* his lordship gives it as his opinion that the Oxford Movement has passed its period of health, and now "shows signs of the aw-

ful cancer of schism". In face of the dangers which the Bishop discerns, he does not see how he could possibly support the Anglo-Catholic Congress in his diocese. Yet, much as he would condemn these Congresses, he would not forbid them, and in condemning the Anglo-Catholic party he wishes that every word he has said should be equally applied to the parties in the Church.

Plymouth has, deservedly or not, a reputation for theological intolerance, and it may earnestly be hoped, despite the Bishop's scant welcome, that the holding of the Congress there may lead to no exhibition of party feeling. The party "trusts" which dominate most of its parishes supply material for theological explosions, and the innocent utterance of the word "Mass," or the too pronounced antithesis between the phrases "Catholic" and "Protestant", may supply the match which will fire the ammunition and provoke unseemly disturbance. But, after all, the Congress at Liverpool passed off without any untoward incidents, and that hotbed of religious intolerance might well be considered an even more formidable proposition than Plymouth.

THE WESTMINSTER MISSION

Preparations for the mission to be conducted in the rural deanery of Westminster from November 18th to 28th have entered their final stage. A particularly notable feature of the mission is the part to be taken in it by Westminster Abbey. Hitherto the authorities of the Abbey have kept rather strictly to their extra-diocesan position, but, for the purpose of the mission, the Abbey will be regarded as one of the churches of the rural deanery, and a ten-days' mission will be preached within its walls.

The mission was planned in the early months of the year, for it was necessary, in an undertaking of such magnitude, to secure the services of the most persuasive and experienced missionaries. The announcement of the General Election for Nov. 15th, three days before the opening of the mission, was viewed with a certain amount of dismay by the mission committee, but there are already signs that the political crisis, far from interfering with the mission, will more probably benefit it. Minds stirred out of habitual lethargy by the perplexities of a puzzling political situation will most likely prove, in the event, to be more responsive to the claims of religion than would have been the case had no outside mental stimulus been given.

Altogether twenty-five churches in the city of Westminster will be given up to mission services and addresses during the ten days of the mission.

THE C. M. S. AND A CONTROVERSY

The unfortunate controversy in connection with the Church Missionary Society appears likely to develop more or less into a schism. At a meeting of the Fellowship of Evangelical Churchmen, which took place last Friday, it was unanimously agreed that the time had come to form a missionary society "on the lines upon which the C. M. S. labored for a hundred years". The decision was taken on the grounds that many missionaries had already resigned from the C. M. S., and that funds usually given to the Society were being diverted to other channels. But there was a proviso that if the C. M. S. should in the near future return to the old paths, and "require its agents to accept the trustworthiness of the historic records of the Bible, the

authority of its teachings, and the truth of all Christ's utterances, then the Bible Churchmen's Society should cease to exist, and its funds be handed over to the treasurer of the C. M. S." It does not seem very probable that the new society can have a long life, as all scholarship is ranged against it, but while it exists it will deflect funds from the older society, and will weaken its influence in the mission-field by rivalry and by dividing the staffs of stations where there is divergence of opinion.

Canon Martin, the father of the Rev. E. W. L. Martin, whose sermons in Hong Kong have occasioned the dispute, rebuts the suggestion given out by the minority party in the C. M. S. that his son is unorthodox. "He is", says Canon Martin, "a firm believer in the inspiration of the whole Bible, and entirely loyal to the principles of the Church Missionary Society, and the Church of England." Meanwhile, the Matlock Bath Clerical Society, with but four dissentients, has endorsed the action of the Fellowship of Evangelical Churchmen in starting the new organization.

VARIOUS MATTERS

The bitter antagonism between Church and State, which governs all French village life, in a way which is hardly realized abroad, is well illustrated (says the *Observer*) by the inauguration of war memorials which is now taking place in so many Communes. In most cases these memorials, which are, of course, the property of the municipality, are dedicated without any religious ceremony. That is to say, a religious service is held at the same time in the church, but forms

no part of the official proceedings. It is only necessary for an Englishman to think of what takes place on such an occasion in his own country to guess at the radical difference in social country life which exists between England and France.

The Actors' Church Union has for its object the provision of honorary chaplains to meet the needs of those members of the Church of England who are engaged in the dramatic profession, particularly when on tour, and who find themselves outside ordinary parochial influences. It is an admirably organized society, and in the Rev. Donald Hole it has a most energetic secretary. The Union is to observe its patronal festival during the octave of the Feast of St. Martin, Nov. 11th to the 18th. The principal service will be the Solemn Eucharist at St. Alban's, Holborn, on Thursday. On St. Martin's Day, Nov. 11th, which is also Armistice Day, there will be a service in St. Paul's Cathedral with special remembrance of members of the theatrical profession who fell in the great war. During the week the Holy Eucharist will be offered in no fewer than fifteen of the cathedrals and in 600 parish churches at home and abroad. The Union has now, 1,200 professional members and a very large number of chaplains. One of the most useful practical works of the Union is the registry of theatrical lodgings, which contains the addresses of nearly five thousand recommended landladies. What this means to the "strolling player" after his dismal experiences of former days can be well imagined.

GEORGE PARSONS.

ates and undergraduates who gave their lives in the great war.

During the celebration of the Holy Communion the Provost reverently read out the names of the fallen, and many a graduate present recalled the happy college days of the men who fought so nobly and so nobly fell. Five hundred and sixty graduates and undergraduates represented Trinity University in the great war. Among them were doctors, clergymen, lawyers, art graduates, and business men, who were distributed through all branches of the service. Of these 56 were killed.

The Rev. Harold McClausland preached an eloquent sermon, reminding his hearers of the great material, moral, and spiritual values the death of their comrades had helped to perpetuate in the world.

The college has just issued a war memorial volume with short biographies and photographs of her members who served in the great war, and it is intended that the chapel in the new buildings will contain a permanent memorial.

SALE OF OLD TRINITY, MONTREAL, TO SYRIAN CATHOLICS

The Montreal daily papers announce that Trinity Church, on St. Denis St., of which Colonel, the Rev. J. M. Almond, C. M. G., D. C. L., is rector, is to be sold to the Montreal Syrian Catholics, for the sum of \$60,000. The transfer of this historic old military church will mean the closing of a long and interesting chapter in the history of the Church in Montreal. It has, however, become inevitable by the removal of Church people from this section of the city. A few years ago the parishes of Trinity and the Good Shepherd, in Westmount, were united under the name of Trinity Memorial Parish, and Canon Almond has projected a new church and parish buildings in the west end of the city. A large sum of money has already been pledged to this new venture, which is designed as a memorial to the men of the C. E. F. who made the supreme sacrifice, and the sale of old Trinity will be a great help in carrying the plan to completion.

THE CHURCH AWARE OF ITS PROBLEMS

Preaching at Holy Trinity, Toronto, Dr. Cody declared that "the Church is aware of its problems in a way in which, perhaps, it was never so aware before. And what had the Church to do to find solutions? In a democratic age it must preach brotherliness, brotherliness of inclusion, not of exclusion.

"The Church must proceed forthwith to discover solutions for the complicated industrial problems of the day. More than good-will is necessary. Great knowledge and earnest study is essential. The Church need not make itself ridiculous by sponsoring possibly premature, specific solutions, but it must apply the principle of brotherhood which in God's good time will solve the knottiest of industrial problems.

"I am not enamored of great external mergers, even in the realm of religions, but there can be no question whatever that Christian coöperation is vital to Christian unity, and that Christian unity is vital to the success of Christianity. It will not do to speak of the apostolic succession unless there is apostolic success."

THE HAILEYBURY FIRE

In the terrible fire which swept through the region round about Haileybury, in Northern Ontario, the following Church buildings were completely destroyed: St. Paul's Church, Haileybury, with rectory and parish hall; St. George's Church, North Cobalt, with parsonage; St. Luke's

CANADIAN SYNOD ASKS LITURGICAL REVISION

College Federation in Maritime Provinces—Memorial at Trinity College—Sale of Old Trinity, Montreal, to Syrian Catholics

The Living Church News Bureau }
Toronto, November 16, 1922 }

THE Provincial Synod of Canada at its recent meeting at Halifax passed a resolution expressing the hope that the General Synod might take steps that would ultimately lead to the revision of the Order for the Holy Communion, so as to bring it more fully in accord with primitive liturgies.

COLLEGE FEDERATION IN MARITIME PROVINCES

At a convention held in Halifax, of more than forty representatives of maritime colleges, the governments of the three provinces and Newfoundland, and the Roman Catholic Archdiocese of Halifax, it was agreed that, subject to a satisfactory working out of the problems involved, it was of the utmost importance to the people of the Maritime Provinces and Newfoundland that there should be a confederation of the existing higher institutions of learning, and that these institutions should move to Halifax and become constituents of a new university. The agreement was made in the adoption in an amended form of a report brought in by the Constitution committee. The report as adopted also provided that the colleges moving to Halifax should retain each its name, charter, endowments, property, and governing body. Each of

the proposed confederating colleges should hold in abeyance its degree conferring powers except in Divinity.

King's College, the Church University of the Maritime Provinces, was represented by the Archbishop of Nova Scotia, Chief Justice R. E. Harris, Dr. J. W. Allison, J. F. H. Teed, the Rev. A. E. Andrew, Chancellor R. V. Harris, the Rev. W. W. Judd, and A. Moulton.

The support given to the college federation proposal by the Very Rev. Mgr. Foley, of Halifax, who headed a delegation from the Roman Catholic Archdiocese of Halifax, marked the conference. Dr. Foley said that despite the decision of St. Francis Xavier's College, at Antigonish, N. S., not to participate in the conference, he would not like to say categorically that she never would. He thought that, when the proposal was better known, all the colleges would come in. He spoke from certain knowledge, he told the meeting, when he said that a great many Roman Catholics throughout the province desired federation. As for the Archdiocese of Halifax, it would put all its power behind the proposal.

Dr. Foley stated that the Archbishop of Halifax, the Archbishop of St. John's, the Bishop of Harbor Grace, and the Bishop of St. George's, all favored Federation.

MEMORIAL SERVICE AT TRINITY COLLEGE

A deeply touching memorial service was held at Trinity College chapel, Toronto, in memory of the fifty-six Trinity gradu-

Church, Harley; St. Faith's Church, Charlton; and the church at Thornloe.

The rector of Haileybury, the Rev. F. H. Hincks, succeeded in saving the registers of the church, the Communion vessels, and some other small articles. All his personal belongings were destroyed in the rectory.

The Archbishop of Algoma writes:

"I went up to the scene of the disaster on the third day after the fire, and found the relief forces hard at work and well organized. The pictures of desolation which met my gaze were heartrending. The stories I had read in the newspapers had not been exaggerated. I stood on the railway line at Haileybury, looked at the ruins of our church and other places of worship, including the battered ruins of the Roman Cathedral, and could think of nothing else but the war pictures of desolated towns in France and Belgium.

"I visited the New Liskeard Hospital, and standing by each bed said a word or two of encouragement to each of the victims there, and it was beyond words a touching experience. When I was at Englehart ten bodies were being buried at one service. The day before had witnessed the interment of four. Everyone I met had a fresh tale of suffering and sorrow to tell me.

"As I passed through the country I found it difficult to decide where villages and houses I knew quite well used to stand. Yet for all that I brought away with me, together with a sympathy that was heart-deep, a feeling of gratitude to God, who had preserved so many alive amid the perils of the fierce fiery furnace, and had inspired them with a spirit of indomitable courage and high hopes for the future."

MISCELLANEOUS ITEMS OF CHURCH NEWS

On the last morning of the Provincial Synod of Canada, held at Halifax, Dean Carlisle moved, seconded by Dean Llwyd, a resolution congratulating four clerical delegates to the Synod on their recent contributions in several fields of literature.

Archdeacon Paterson Smyth's work, *A People's Life of Christ*, has met with a very widespread approval, and Dr. Abbott-Smith's *Lexicon of New Testament Greek* is considered one of the outstanding works in this all-important field. Archdeacon Armitage, in his *Story of the Canadian Revision*, has made possible a real appreciation of our new revision of the old Prayer Book. Canon Scott has brought back old scenes and old thoughts to many, and has given a vivid picture of the war to others in *The Great War as I Saw It*.

One of the big steps forward that will make the recent annual meeting of the Dominion Woman's Auxiliary memorable was the action taken concerning the Auxiliary magazine, *The Letter Leaflet*. That it has always appealed strongly to those who are already deeply interested in the cause of Missions everyone recognizes, but it is felt that the time has come when it should be so improved and enlarged and made so attractive that it will appeal also to the others—both men and women. With that thought in mind it was decided to adopt a very attractive cover, printed in two colors; to include from time to time editorials from leading Churchmen and Churchwomen, and also items of worldwide interest. A further important change is that of the name which in future will be *The Living Message*.

With the publication of the October number *The Letter Leaflet*, Mrs. Wiloughby Cummings, D. C. L., completed

twenty years service as editor. Mrs. Cummings has well earned the congratulations and the gratitude of the Canadian Church.

A series of very helpful and interesting conferences and services for men was held in Trinity Church, Galt, under the auspices of the Brotherhood of St. Andrew. On the Friday evening the Rev. Dr. Cody, at a large gathering of men in the parish hall, gave an inspiring message on the subject, *Is the Church Militant?* At the men's Corporate Communion at the 11 o'clock service on Sunday, Archdeacon Renison Spoke on the words, "I am debtor". The Bishop of Huron addressed a men's mass-meeting in the afternoon, and delivered a characteristically forceful address on *The Call to Advance*. Archdeacon Fotheringham was the preacher in the evening, speaking on *The Romance of Money*.

The Bishop of Montreal dedicated the Cross of Sacrifice erected by the Imperial War Commissions in Mount Royal Cemetery, on Sunday, October 29th.

The Rev. F. H. King, M. C., of the Community of the Resurrection, Mirfield, England began a mission in St. Alban's Church, Winnipeg, Man., on November 4th.

The Rev. G. W. Hart, of the Community of the Resurrection, Mirfield, commenced a Mission in Hamilton, Ont., on October 31st. Father Hart was for eight years stationed at Johannesburg, in South Africa.

The official installation of Lieut. Col. the Rev. A. H. McGreer, M. C., O. B. E., M. A. as Principal of the University of Bishop's College, Lennoxville, P. Q., took place in the College on October 26th.

The corner stone of the new St. James'

Church, Kentville, Nova Scotia, was laid by the Archbishop of Nova Scotia.

The first sod for St. Crispin's Church, Scarborough Township, Ont., was turned on St. Crispin's Day, Oct. 25th, by the Right Rev. Dr. Reeve, Assistant Bishop of Toronto.

To express the appreciation of a connection lasting through more than sixteen years, the Syrian Orthodox Greek Colony of Grand Mere, P. Q., gave an entertainment in honor of Canon and Mrs. W. F. Seaman, the former having accepted the post of priest vicar at the Cathedral of St. Alban the Martyr, Toronto. Presentations were made by the Syrian Colony to Canon and Mrs. Seaman.

The Bishop of Huron consecrated St. John's, Kitchener, Ont., on October 29th, and on the same occasion dedicated two stained-glass windows which have been placed in the church to the memory of the late Surgeon Major D. H. Bowlby, M. D., and his wife.

The Rev. R. H. Archer, one of the veteran clergymen of the Diocese of Ottawa, passed away on October 19th at his home after a long illness. Mr. Archer was widely known in Ontario and throughout the Church of England in Canada for his earnest and devoted ministry.

The Rev. J. Douglas Paterson, formerly assistant at the Church of St. Mary the Virgin, has been appointed Secretary for Canada and Newfoundland, of the Colonial and Continental Church Society of London, England.

Bishop Reeve officiated at the laying of the corner-stone of the new Preparatory School Building at Upper Canada College, Toronto.

The Rev. L. R. Sherman, rector of Holy Trinity, Toronto, has been appointed a Canon of St. Alban's Cathedral.

SAN SALVATORE'S SEMI-CENTENNIAL

The Goodwill Industries—Healing at St. Luke's—Briefer Mention

The Living Church News Bureau }
New York, November 18, 1922 }

THE beautiful Chapel of San Salvatore on Broome Street, near the Bowery, in New York's Lower East Side Italian quarter, celebrates its 50th anniversary this week. This center of our Church's Italian work has had quite an interesting history. It is a standing living witness to the fact that our Italian immigrants realize in the Episcopal Church, that there is a "Catholic Church outside of Rome". They love it and find in it the doctrine and ritual that appeals to their natural and national mind and temperament. San Salvatore is the oldest parish of its kind in this country. Its beginnings were as a chapel of St. Ambrose's Church in Thompson Street, near Stanton, in 1872, and a little later at Grace Chapel at Fourteenth Street and Irving Place. The present Grace Chapel on Fourteenth Street, east of Second Ave., by the way, is also a strong Italian stronghold of the Church and has an Italian priest, the Rev. F. G. Urbano, in charge of its work. In 1879 San Salvatore was housed in a store on Stanton Street, where it remained until 1888, when Miss Catharine Lorrillard Wolfe bought for it St. Philip's (colored) Church in Mulberry Street, then about to be vacated. Since that year it has been known by its present

name. The Rev. Alberto Pace became its vicar and remained there until his death. In 1894, the chapel came under the jurisdiction of the City Mission Society. When the city widened Elm Street, it condemned the chapel property and the congregation moved to 40 Bleeker Street, next door to the present City Mission Headquarters. Under Canon Nelson, then Superintendent of the City Mission, the new and beautiful chapel was erected in Broome Street. In order to minister to his Italian congregation, the Canon taught himself the language and became, as he is today, a ready and proficient speaker of Italian. He continued as pastor of San Salvatore until he became Archdeacon of New York. He was succeeded by the Rev. J. M. Watson, the Rev. E. M. H. Knapp, the Rev. Sisto Noce, and the Rev. H. J. Chiera, the present vicar.

The present plant consists of the chapel and a parish house. A vacant lot next the chapel has been acquired as a neighborhood playground, and a basement under the chapel is to be made into a great room for the many parish activities that cannot be accommodated elsewhere. This part of New York is perhaps one of the most congested in the city, and there are 44,000 Italian residents within an area of ten blocks. Mr. Charles W. Ogden and his sister, Miss Mary Ogden, are fitting up the basement as a memorial to their mother, Mrs. Charles W. Ogden.

The activities of this parish may be

judged from the fact that there are, on the average, 24 services a week, with a weekly attendance of 2,438; 465 communions; 165 at the kindergarten; 240 at the Vacation Bible School; 350 in the Men's, Boys', and Girls' Clubs, and 550 who use the playground.

THE GOODWILL INDUSTRIES

The Goodwill Industries, fostered by the City Mission Society, reports substantial progress. A good beginning has been made. Gifts in kind, furniture, clothing, books, and the like, are being made in as large quantities as can be used. Over 1,000 people have already made donations of this kind. In five months' time the Industries has given 2,233 days' work to 88 persons, and has paid them \$5,290, or at the rate of \$2 a day. At the store, goods to the value of \$3,392 have been sold to poor people. The City Mission Society has itself purchased remade articles to the value of \$1,434. The store, at Ninth Avenue and 16th Street, sold \$500 worth of goods in one month, an encouraging beginning. The object of the Goodwill Industries is to help handicapped persons towards self-support. It is thus not a permanent relief society, but an organization to help people to help themselves until they can get on their feet. Those who get relief, earn it, and thus fit themselves for future employment, retain their self-respect and meanwhile get started towards permanent self-support.

HEALING AT ST. LUKE'S

For three years past the Rev. William T. Walsh has been developing a faith-healing clinic at St. Luke's, where he succeeded the present Bishop Coadjutor of Albany, Dr. Oldham, as rector. The healing service is held on Thursday mornings. It consists of a celebration of the Holy Communion, with special intercessions and the laying on of hands. Great numbers have been attracted to the service, and Mr. Walsh now limits the attendance to 150, who are admitted by ticket. He records some very remarkable cures. Mr. Walsh cooperates with physicians where he feels that diagnosis calls for direct medical or surgical treatment. He believes in the power of prayer, of suggestion, and of the use of such ceremonial accompaniments as help the faith of the patient to center itself upon the object of all faith—Jesus of Nazareth, the Great Physician of soul and body.

BRIEFER MENTION

On Thursday evening, Nov. 23d, the 50th anniversary of the McAuley Water Street Mission will be celebrated by a mass meeting in Carnegie Hall. Chauncey Depew will be honorary chairman and Mr. R. Fulton Cutting, senior warden of St. George's, and treasurer of the Mission, will preside. The Rev. E. M. Stires, D.D., rector of St. Thomas', will be the principal speaker of the evening. The converts of the Mission will also take part in the service.

The Advent meeting of the Diocesan Woman's Auxilliary will be held Tuesday, Dec. 5th. In the morning the Bishop will be the celebrant at the corporate Communion in the Cathedral, and Bishop Shipman will be the preacher. In the afternoon the missionary meeting will be held in the Synod Hall. The speakers will be the Rev. W. A. Thomas, of Alaska; Lewis B. Franklin, vice-president and treasurer of the National Council; Bishop Tucker, of Kyoto; and Bishop Roots of Hankow.

The second term of the Institute of Church Knowledge, at St. Mary's, Law-

rence Street, Manhattanville, begins this week. The Rev. Charles K. Gilbert will lecture on The Meaning of Social Service, and Miss Emily C. Tillotson on The Program of the Church. The Rev. Dr. Arthur Gray, the Rev. C. M. Davis, Dr. William C. Sturgis, Mr. Lewis B. Franklin, and Mrs. Samuel Thorne, Jr., will also give special courses later on in the term.

The Bishops' Meeting at Carnegie Hall is taking place as this letter is being printed. It promises to surpass previous meetings of the kind, and will be a powerful stimulus to the campaign for the Program of the Church, now about to begin all over the diocese. A full report will be given next week.

A mass meeting of the Bronx Churchmen's League, in aid of the campaign for the Program, will be held at the Church of the Mediator, Kingsbridge, on Saturday, Dec. 9th, at which Bishop Manning and Mr. George Gordon Battle will speak. The League's Central Committee met at St. Edmund's on Friday, Nov. 17th, to plan for future work. On Sunday, Nov. 12th, the members came to St. Margaret's, where Bishop Lloyd addressed them.

The Bronx Churchmen's League has undertaken to supply the institutions visited by the City Mission Society's chap-

lains and workers with tobacco for Thanksgiving and Christmas.

The annual service of the Church Association for the Advancement of the Interests of Labor will be held at the Cathedral of St. John the Divine on Sunday afternoon, Nov. 24th. The Rev. Dr. Stetson, rector of Trinity parish, will preach the sermon.

The Rev. John Campbell, rector of the Church of the Mediator, the Bronx, celebrated the 25th anniversary of his rectorship this week. A reception was given in his honor on Wednesday evening, Nov. 15th, at which addresses were made by the Rev. Dr. Gates, of Intercession chapel, the Rev. G. A. Carstensen, of Holy Rood, the Rev. John R. Atkinson, of Christ Church, the Rev. H. Percy Silver, of the Incarnation, and the Rev. Dr. Henry Lubbeck.

A wreath of ivy from Sulgrave Manor, England, Washington's ancestral home, and a wreath of oak leaves were placed on the grave of Washington Irving in Sleepy Hollow Cemetery, Tarrytown, by representatives of the British and American Sulgrave Institutions, on Tuesday, Nov. 14th. Irving was a vestryman of Christ Church, Tarrytown, and worshipped there for years. FREDERIC B. HODGINS.

BISHOP GARLAND ISSUES A MISSIONARY PASTORAL

Philadelphia Churches Celebrate Anniversaries—Various Notes

The Living Church News Bureau }
Philadelphia, November 18, 1922 }

BISHOP GARLAND has sent to all the Clergy of the Diocese a Missionary Pastoral summarizing some of the thoughts developed at the missionary meetings held during Mr. Franklin's recent visit to the Diocese.

The Pastoral urges, first, that generous response be made to the campaign of the Ways and Means Committee which is endeavoring to prevent a prospective deficit at the end of the year, due to individuals and parishes not meeting their expected remittances and subscriptions; second, that every parish should have a properly conducted Every Member Canvass, after thorough preparation, in order that the Diocesan Quota of \$797,000 may be fully covered. With 66,000 communicants in the Diocese an average contribution of \$12 from each person would produce the desired result, though as that sum would press heavily on families of modest means, wealthier persons and parishes are asked to contribute much more than the average.

The boys at the Church Farm School have pledged \$10 each for this year and next, to be raised by working on their holidays, and contributing the proceeds to missionary purposes. This is a noteworthy example of grateful response for the benefits of the School, and eager desire to forward the work of the Kingdom.

The Bishop suggests that many of the larger Churches might contribute the whole salary of a Missionary Bishop, or of a diocesan missionary, and thus establish a personal touch with the work. Smaller parishes might select a smaller item on the Budget.

PHILADELPHIA CHURCHES CELEBRATE ANNIVERSARIES

Christ Church, Tulpehocken and McCallum streets, Germantown, tomorrow

begins an eight days' celebration of the seventieth anniversary of its foundation as a parish. The Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, U. S. Senator George Wharton Pepper, Roland S. Morris, former U. S. Ambassador to Japan, and a number of clergy and laymen are to speak at the religious and other events during the anniversary period.

A feature of tomorrow's celebration will be a Thanksgiving Offering by the parishioners, of food packages for distribution to 800 needy families in the community. It will be under the auspices of the Church School Service League. Addresses will be made by the Rev. James M. Lamb, rector emeritus of St. David's, Radnor; the Rev. J. K. Moorhouse, of Calvary Church, Conshohocken, Dean of the Norristown Convocation; the Rev. Philip J. Steinmetz, of St. Paul's, Cheltenham, and the Rev. Stanley V. Wilcox, of St. Paul's, 15th and Porter. All are graduates of Christ Church Sunday school.

Tomorrow morning the Rev. Charles Henry Arndt, who has been connected with Christ Church for 30 years, 26 as rector, will preach a historical sermon. Bishop Kinsolving will preach at a missionary rally service in the evening.

Colonel Sheldon Potter, Roland S. Morris, Reynolds D. Brown, Executive Secretary of the Diocese, and others will be the speakers at a Men's Dinner Tuesday night. Present and former parishioners will hold a Reunion Meeting Friday night. The Rev. Dr. Louis C. Washburn, rector of Old Christ Church, Second and Market streets, will be the special preacher, Sunday morning, November 26th, and that same night Senator Pepper will address a rally meeting of all the organizations of the parish.

Members of the Philadelphia Orchestra will take part in a specially arranged musical program to be given in connection with the celebration, next week, of the annual patronal Feast of St. Clement's

Church, Twentieth and Cherry, one of the most elaborate religious ceremonials of the year.

Vespers of the Feast will be sung in the church Wednesday evening. St. Clement's choir will be augmented by the choir of St. Martin's-in-the-Fields, Chestnut Hill, and with trumpets and trombones from the Philadelphia Orchestra. The American Guild of Organists will be in charge of the music. The Rev. William A. McClenthen, D.D., rector of Mt. Calvary Church, Baltimore, will preach the sermon. It will be followed by a Festival Procession and solemn *Te Deum* of Thanksgiving.

Gounod's Mass of St. Cecilia will be sung at the festival service of solemn High Mass Thursday morning, St. Clement's Day, at 11 o'clock, with accompaniments of harp and tympani from the Philadelphia Orchestra. The Rev. William Harman van Allen, D.D., rector of the Church of the Advent, Boston, will be the preacher.

The music of the Feast will be repeated the following Sunday morning. The Rev. John A. Staunton, of the Church of St. Mary the Virgin, Sagada, Philippine Islands, will preach in the morning and evening of that day.

The congregation of the Church of the Atonement, 47th Street and Kingsessing Avenue, West Philadelphia, will celebrate the seventy-fifth anniversary of the founding of the parish, during the week of Nov. 26th to Dec. 3d.

The commemoration will commence with a corporate Celebration for all the women of the parish on the Sunday next before Advent, with a historical sermon by the rector, the Rev. James M. Collins, at the morning service, and a sermon

in the evening by the Rev. Charles W. Shreiner, former rector of the parish.

A reception will be given on Tuesday evening by the rector and vestry to the members of the parish and congregation, and a Thanksgiving party will be given for the young people on Wednesday evening.

Thanksgiving Day will be marked by a corporate Celebration for the young people of the parish and a special Thanksgiving service later.

The men of the parish will have a corporate Celebration on the First Sunday in Advent. At the morning service on that day, John W. Wood, D.C.L., Executive Secretary of the Department of Missions, will make an address.

The anniversary will close with a special musical service on Sunday evening, when the choir will sing Maunder's cantata, *A Song of Thanksgiving*.

VARIOUS NEWS NOTES

The Suffragan Bishop has sent out the annual appeal for the Episcopal Hospital, for which the offerings of the Diocese are asked on Thanksgiving Day.

Of its 500 beds, 250 are free. Up to October 16th, the hospital had 5,200 free patient days. Its current expenses are about \$362,000 a year, for a large portion of which the Church is responsible.

Under the auspices of the Women's Committee for Church Work among Jews, Mrs. Charles Dougherty will speak on Monday of next week, in the Church House, on The Tabernacle, The Temple, and The Church.

Tomorrow Bishop Tucker, of Japan, speaks in the Church of Our Saviour, Jenkintown.

FREDERICK E. SEYMOUR.

president, and nine other members attending.

The annual meeting of the Diocesan G. F. S. was held at diocesan headquarters on Nov. 8th, and the reports from various departments showed remarkable developments, particularly in the departments of missions, candidates, and church extension. In its gifts for missions the G. F. S. is working directly under the Woman's Auxiliary through the supply department. The extension department reported candidates' classes in eight parishes, and branches being organized in four parishes. Many new members have been added to several branches during the past year. The last official report of the G. F. S. in this diocese, gives 39 branches, with a total membership of 1,319.

FINISHING THE JOB AT GRACE CHURCH, OAK PARK.

The two hundred thousand dollars pledged as the result of the campaign early in the year at Grace Church, Oak Park, is being rapidly spent in completing the church building, and in making it one of the most beautiful churches and best equipped parishes in the Mid-West. The great Casavant organ has been installed and is nearly ready for use. The case for the organ was designed by Mr. Charles E. White, Jr., the architect of the parish house. The rood screen and reredos, which are being made from designs of the late John Sutcliffe, the architect and a communicant of Grace Church will be ready about Christmas time. The tower is finished, and the chime of ten bells has been hung. They will be known as the Seabury chimes, having been given by Mr. Charles Ward Seabury in memory and in honor of his father. Designs are in hand from seven American and European makers of stained glass for the window over the altar. This window is being given by Mr. and Mrs. Curtis B. Camp and will probably take about a year for its installation. The "Crucifixion" window, given by the parochial guild will be in place shortly. The old house west of the church, which for nearly half a century has been a landmark in Oak Park, has now been removed. When the house on the property to the east, recently purchased by the church, shall have been moved off, admirable setting will be provided for what is probably the most beautiful church structure in the state.

WORK AMONG STUDENTS AT THE UNIVERSITY

One of the immediate concerns of the Bishop and Council is the placing of a chaplain at the University of Chicago. As a result of the program it is hoped that this will be done very soon. There are 300 students who belong to the Church attending the University. The rector of St. Paul's, Kenwood, adjacent to the University, the Rev. George H. Thomas, in urging his congregation to bestir themselves to welcome and to minister to the Church students at the University, says that he wrote a pastoral letter to each of the students the first week of the Fall term. As a result, more students are seen each Sunday at the services. The parish clergy, writes Mr. Thomas, are not capable of giving pastoral care to the parish and to the University. But the parish is capable. The rector asks for "student pastor families", who will volunteer a member to call on a student and invite him or her to church, and twice a year give them an invitation to their home. Remember your own boy or

CATHEDRAL LEAGUE ORGANIZED IN DIOCESE OF CHICAGO

The Girls' Friendly Society—Finishing the Job at Grace Church, Oak Park—Work Among Students at the University

The Living Church News Bureau }
Chicago November 18, 1922 }

AT a meeting held at the diocesan rooms on Nov. 3d, the Cathedral League of the Diocese of Chicago was formally organized. Bishop Anderson presided and introduced the subject with a brief address. He stated that the idea of a Cathedral League for this diocese was not his but was that of some of the young people of the diocese. He explained in brief his understanding of the purpose of the League and the ways in which it might be useful. He emphasized the facts that the League was not to be a money raising organization; that a large membership should be one of its chief aims; that it should be a medium of communication between the Cathedral Chapter and the people of the diocese; and that it should be a medium for the expression of the people's belief in a Cathedral project.

Following the Bishop's address, by-laws were adopted, and officers were elected.

Among its plans the League placed first an increase in membership. Folders will be printed at an early date and put in the churches to familiarize the people with the aim of the League. It is hoped that there will be in every parish and

mission a representative who will bring the matter before the members, interest them, and enroll them in the League. The annual membership dues are of three classes; regular members, \$1.00 a year; contributing members, \$5.00 a year; and supporting members, \$10.00 a year. The regular membership brings the League within reach of the general public on whom the League counts for the majority of its constituents.

The plans of the League include educational work through bulletins to be issued from time to time, through exhibits, and by meetings. As soon as the membership is worked up the League will stand ready to be a medium of communication between the Bishop, the Cathedral Chapter, and the people. The chief immediate concern of the League is to enroll all those who have a vision of what a Cathedral would mean for Chicago, and to prepare the way for the Cathedral project which must come in due time. The officers for the balance of the year are: president, Mrs. Charles L. Street; vice president, Mr. H. Lawrence Choate; secretary, Miss Kathleen Moore; treasurer, Mr. F. D. Hoag.

THE GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society in the Diocese of Chicago was well represented at the biennial conference of the Fifth Province, held in Trinity Church, Fort Wayne, Indiana, Nov. 10th to the 12th. Mrs. Robert B. Gregory, the diocesan

girl away from home, and ask some other boy or girl, who is away into your own home. Do it now, at the opening of college. Look for the students at the back of the church. Speak, but don't scare them away by too much earnestness in their behalf. If you can smuggle a name and address, report it to the clergy in writing."

ST. PAUL'S HAS EMPLOYMENT BUREAU

The executive committee of the Church Service League will act as an employment bureau for new members of St. Paul's congregation. Not only will they supply jobs for all who apply to them for Church work, but they will also call on new people, extend a welcome, and offer a job. "Just now", reports the committee, "there are plenty of jobs for all who want them, especially in the guilds."

ST. PAUL'S, KANKAKEE, RECEIVES BEQUEST

By the will of Mrs. Laura Swannell, who died last spring, the sum of \$200 was bequeathed St. Mary's Guild of the parish, of St. Paul's, Kankakee. To this amount, each of Mrs. Swannell's daughters, Mrs. Mildred Leavitt, Mrs. Bertha O'Shaughnessy, and Mrs. Winifred Wheeler, added \$100. It was determined that the total amount, \$500, should be invested, the income therefrom to be used for the purchase of flowers for St. Paul's altar.

This latest bequest makes a total of \$3,500 which have been added to the en-

dowment funds of the Parish within the last two years.

THE ROUND TABLE

Mr. Charles R. Booth, grandson of the famous old General Booth, founder of the Salvation Army, was one of the speakers at the Round Table held on Monday, Nov. 13th, the Rev. Gerald Moore presiding. Mr. Booth spoke most earnestly of his work in the prisons of the country, and made a special appeal for support of The Prison Development League. The other speaker of the morning was Mr. F. J. Mikell, who has worked long and religiously at the Chicago office for the Near East Relief. Mr. Mikell asked that the clergy help dispel the many malicious reports of the work in the Near East which have led to serious misunderstandings. He urged the clergy to ask their people to give still more generously to relieve the pitiful conditions in Greece and Asia Minor. At the close of the meeting the Rev. W. B. Stoskopf reminded the clergy that a former president of The Round Table was the late Rev. Charles E. Taylor, who died at St. John's Hospital, Long Island, on All Saints' Day. Mr. Taylor, while in this Diocese, was priest in charge of St. Michael and All Angels', Berwyn, and was greatly beloved by his people and by his fellow clergymen. Prayers were offered at the close of the meeting in memory of Mr. Taylor.

H. B. GWYN.

around a table playing cards and enjoying immensely the radio extension of the service in the nearest church. Mr. Jones, of Virginia, said the special problems of the country are transportation, schools, health, and economic conditions. The Church must go into the country from the standpoint of function and responsibility including spirit motivation. The automobile often helps, especially as roads get better. The small town church will be the center of rural work. The Rev. Mr. Atkins illustrated the value and possibility of a minister living in the city and administering to the country round about.

Thursday night the Board of Social Service of the Diocese of Washington were hosts at a dinner at All Souls' Church to the Bishop of Washington, the visiting delegates to the conference, and a few of the more prominent trained social workers of Washington, who are members of the Church. The discussion dealt with the following topics: Rural Work, Publicity, The Morally Delinquent Boy and Girl, Relation of the Parish to Christian Social Service Work, and the Approach to Charity Aid Cases.

The Rev. Mr. Kreidler opened the discussion on provincial organization after the Holy Communion and breakfast on Friday morning. The present provincial organization does not well represent social work and workers, and does not accomplish as much as it should. It was pointed out that the province, as now organized, stands between the diocese and the National Department instead of being of assistance. The reason is perhaps that the social service heads of the provinces are not the heads of the diocesan board. A resolution of the conference was made, suggesting the modification of provincial ordinances. It was pointed out that one representative from each diocese should be appointed on the provincial board of social service.

Dean Lathrop opened the discussion on Social Service in the Summer School, and said that the following courses had been suggested: How to run Social Service in the Parish, Conferences on Family Case Work, and Methods of Discussion Groups.

In speaking on the topic of legislation the Rev. Mr. Atkins said that, in Pennsylvania, conferences on legislation are held and there is a committee to keep diocesan social service boards informed. Work must be done to arouse the Christian people to the danger of reactionary officials. The Rev. Mr. Montague, of Richmond, said that the problem is hopeless unless the dioceses cooperate, and a sufficiently large number of votes are shown, so as to influence the legislature. Dean Lathrop said that the National Department sends out all national social service legislation that is proposed, and suggested an organization to watch national social service legislation.

In concluding the five-minute reports of work done by the various Social Service Commissions, Mr. Montague said that they had made a social service map of the diocese, showing county and state institutions, etc. Mr. Trapnell said that social service was combined with religious education in Delaware, and that, in addition to class study and other work, there was much activity in the rural section of the state.

Dean Lathrop then outlined plans for the coming National Conference of Christian Social Service which will be held in the city of Washington next May, the headquarters for which are to be at Trinity Community House.

WASHINGTON PROVINCIAL SOCIAL SERVICE CONFERENCE

Consecration of Chapel of The Incarnation—Various News Notes

The Living Church News Bureau }
Washington November 15, 1922 }

A SOCIAL service conference of the Province of Washington was held at Trinity community house last Thursday and Friday. There were seven dioceses represented, with an attendance of twenty-six persons, in addition to Dean Lathrop, Executive Secretary of the National Department of Christian Social Service. In discussing the first topic, the reports of work being done by the various diocesan social service commissions, it was pointed out that in Harrisburg, where rural conditions largely prevail, a campaign of education is in progress; in Bethlehem there are, in addition to programs for education, different diocesan study groups, legislative activities, and a Church Mission of Help; that in Southern Virginia, industrial homes for boys and girls were being discussed and studied, a loan library, and lectures were being utilized for education in social service, that motion picture censorship was accomplished, that a course in sociology had been started in William and Mary College, and that institutes were being held in different parishes; that in Maryland the Church Service League was holding diocesan institutes and that the preserving of fruits and vegetables for distribution was being taken up; and that in Washington, Trinity Church, its rectory and community house had been taken over by the diocese, that rural work was being stressed and a campaign of work and good fellowship already inaugurated between the city and rural sections of the diocese, and the fol-

lowing work proposed and partly under way: social service bulletins to be issued occasionally for information of the parishes, a school for training in Christian social service utilizing Trinity Community House as a laboratory, the coordination and centralization of the Church charities, a lending library in Christian social service, a colored work, a social service dinner for all Church social service workers of this diocese who are trained in that profession, and special work with juvenile court cases.

In discussing the program of the National Department and the individual parish, Dean Lathrop said that he was arranging for a nation wide corporate Communion of Church social workers, with special collects for the occasion, and pointed out that we must not forget the cooperation of prayer. There are two attitudes towards suggestions from New York headquarters: First, that these suggestions are as the laws of the Medes and Persians. The second attitude is exactly the reverse. Both are wrong, as programs laid out are largely suggestive and are to be modified as local conditions require. The middle position is to be desired. The experience of all is considered at New York, as this experience is gained from the field itself.

The work in small towns is largely increasing and in the rural churches decreasing, on account of good roads and cheap automobiles.

The Rev. Mr. Kirkpatrick opened the discussion on rural work by telling of the excellent things accomplished in Montgomery county, Md. One of the delegates said the problem was made to be that of converting the automobile. Another told the story of a party of ladies and gentlemen who on a Sunday were sitting

CONSECRATION OF CHAPEL OF
THE INCARNATION

An overflowing congregation assembled in answer to the invitation of the rector, wardens, vestrymen, and men's missionary committee of St. Thomas' parish, Prince George Co., Md., to be present at the consecration of the chapel of the Incarnation, Brandywine, last Wednesday morning. The parish was established in 1951, being separated from St. Paul's parish, which was established in 1692 at the time of the change of government in Maryland from a proprietary colony to a royal province. The Bishop was in attendance.

In the course of the sermon the Rev. Reginald J. Ripley spoke of the purpose of a church building in a rural community as being the means of uplifting the spiritual nature of the individual communities. In 1911, several ladies began a Sunday school in the community where the chapel now stands, and in 1917 was held the first service. In 1916, the corner stone of the chapel was laid, and today it stands free from debt with the largest congregation of the parish. St. Thomas' parish is especially revered by all Churchmen as being the birthplace of Bishop Claggett, the first Bishop consecrated on American soil.

VARIOUS NEWS NOTES

The Bishop in Jerusalem has been in Washington for a short stay as the guest of Bishop Harding. Dr. and Mrs. Wm. C. Rives gave a tea at their home, giving an opportunity for a large number of Church people to meet the Bishop. He preached at Christ Church, Georgetown, the Bethlehem Chapel of the Cathedral, and St. Thomas' Church last Sunday.

A representative number of clergymen and laymen met at luncheon today in Epiphany parish house in the interest of the Every Member Canvass Campaign. The Bishop, in introducing Dr. Freeman, spoke about local and nation wide coöperation. Dr. Freeman, in a well received address, spoke of the necessity of a national Church weekly, to be edited by different men in different localities, especially men already engaged as editors of Church papers. He spoke further of the policy of retrenchment by the National Council, mentioning as ways in which this might be done, the issue of less literature, and replacing some of the clergy with lay workers at National Headquarters. Dr. Freeman said that an expensive, as well as expansive, Church policy is necessary or we are lost. He stressed the importance of religious education in a broader sense than that of the Sunday school, and spoke about the need for more University work and less pageantry. The Rev. D. W. Curran gave the committee report on the Budget and Apportionment.

The Bishop made the announcement of the death of the Rev. Walter A. Mitchell, who has been sick for a long time, and was in his 93d year. The funeral is to be Friday morning at St. John's Church, Georgetown.

The vestry and congregation gave a reception to the Rev. Thomas Worthington Cooke, the new rector of the Church of the Ascension. After the invocation by the Bishop, the Chairman of the meeting, Mr. Hiram E. Anderson, introduced the Rev. James E. Freeman, D.D., who greeted the new rector and welcomed him to Washington, on behalf of the clergy and churches of the diocese. Dr. J. Henning Nelms, of Silver Spring parish, and former rector of the Church of the Ascension, made a brief address. The Rev. D. Wellington Curran, who has supplied during

the past year, spoke of the past and future, and the great opportunity for work in this parish. Dr. and Mrs. Cooke were introduced to the gathering and the rector responded to the numerous greetings.

The Daughters of the King held a visitation last night at All Souls' Church.

Last Sunday Armistice Day was very largely observed in the local churches, and at Grace Church, southwest, the rector, the Rev. Meade Bolton MacBryde, held a special service in honor of sailors. The Rev. Mr. Phillips, formerly of St. Paul's, Alexandria, was the preacher, and Mr. MacBryde spoke of the work done by the Seamen's Church Institute of New York City.

Dr. Freeman was the speaker at the exercises for the fourth anniversary celebration of Armistice Day held under the auspices of the District Federation of Women's Clubs, and the Community Center Department of the Public Schools.

BISHOP MATTHEWS DEFENDS
MRS. HALL

IN A SIGNED LETTER to the New York Times Bishop Matthews protests against "irresponsible statements and cruelly unjust insinuations against Mrs. E. W. Hall", widow of the New Jersey priest, the tragedy of whose death has been the subject of so large an amount of newspaper notoriety in recent months. "To us who know her well", writes Bishop Matthews, "her fortitude and courage are simply the signs of her faith and character. Others of like faith and character would exhibit a like fortitude and courage. To those of us who know her, the horrid insinuations constantly appearing in the public press are inexpressibly shocking. That the public is so ready to believe the worst is a revelation of evil-mindedness on the part of the public, and that the newspapers are so ready to print anything of such a character manifests such a lowering of morale on the part of the newspapers as to cause very grave concern."

The concluding paragraph of Bishop Matthews' letter is as follows:

"I feel that the newspapers are quite right in publishing facts, but they ought to know their facts; and in this case, perhaps more widely published than any case in recent years, I feel that, time and again, a cruel and bitter wrong has been committed against a high-minded Christian woman and one altogether innocent. I wish to enter an indignant protest against it."

THE CHURCH PERIODICAL CLUB

THE NOVEMBER meeting of the Church Periodical Club will be held in St. Thomas' parish house, Fifth Avenue and Fifty-third Street, New York, on the 27th, at eleven o'clock. The speaker will be the Rev. William A. Thomas of Point Hope, Alaska.

The annual service will be held, this year, in Trinity Church, New York, on Sunday, Dec. 3d, at three-thirty. The sermon will be by the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow.

PRISONERS TO GET
COLLEGE TRAINING

FIFTEEN PRISONERS in the Northumberland County Jail, at Sunbury, Pa., are thankful that Pennsylvania State College maintains an Extension Department of Engineering. For by a very fortunate

chance they are able to pass away the hours of confinement in study that will help fit them for jobs when they "get out".

Their guardian angel in this case appears to be a combination of the Rev. B. Talbot Rogers, D.D., rector of St. Matthew's Church, Sunbury, and Dr. John M. Thomas, president of Pennsylvania State College. Dr. Rogers, who is an active member of the Department of Social Service of the Diocese of Harrisburg, appealed to Dr. Thomas to give the lonesome prisoners something in the nature of studies to pass away weary hours. Dr. Thomas consulted Prof. N. C. Miller, of the College Engineering Extension Department, and with his coöperation and that of William H. Calhoun, warden of the Northumberland county jail, the plan is to come into operation. One of the prisoners who has attended college will give assistance, and Professor R. H. Spahr, of the Extension Department, will make visits at frequent intervals. The cost of text books and materials will be met by the Kiwanis Club of Sunbury.

A MISSIONARY'S NARROW ESCAPE

THE REV. CLARENCE A. KOPP, missionary at Roundup, Mont., while recently on a missionary trip to White Sulphur Springs, had a very narrow escape in an automobile head-on collision. His train being late, he missed his connection at Ringling, and accepted an invitation to go to the Springs in a Ford. The lights on the Ford failed, the night was dark, and another car, also without lights, met them about four miles from the Springs, with the result that the two cars were reduced to junk. One man sustained a broken jaw, one, a broken nose, four others were scratched and bruised, and Mr. Kopp was thrown completely over the two cars, but sustained no further injury than a few scratches.

LIBERIAN EXPERIENCES

Miss M. C. GORDON, who with Miss Mary McKenzie and Miss Doris Burgess, joined the Liberian Mission in 1921, writes as follows:

"We have had rather a bad beginning, but I am hoping our troubles are all over now, and that the African fever will leave us all alone. I suppose this has been a bad season for it, for we have all had our turn, and I have just gotten over my sixth attack.

"I have made another very interesting visit in the country, and held dispensary four days at Johndoo, a Mohammedan village, treating five or more people. On my way back, I was unfortunate enough to be bitten by mango flies. Forgetting to watch my step, I walked into a bunch of driver ants, which made me dance for about fifteen minutes. Then I stopped in Bendoo, only to have a large green snake drop down out of a tree on my helmet. It is all very interesting and exciting at times, but it is also lots of fun, and I enjoy it very much.

"Our Sundays are very busy, Sunday school, Church, missionary services in the native towns near by, and the afternoon services at St. John's. Our dispensary work is growing, and we do need a doctor. It is no fun to have to set broken bones and pull teeth, when you do not know much about it. So please try to send us one soon—one who has a sense of humor, and who will not expect too much from these people."

Some of our missionary friends in

Africa are having unpleasant experiences with Liberian customs as the result of the high values placed upon hospital supplies and other goods sent them by branches of the Woman's Auxiliary in this country.

"Won't you please," writes one of the missionaries, "beg our friends not to put such high values on the boxes of hospital supplies they send out to us? We simply cannot afford to pay the duty. The duty on the last boxes of hospital supplies amounted to \$67.30."

Would it be unreasonable to suggest that those who are good enough to send supplies to Liberia, should also provide the money to get their gifts through the customs?

ACTIVITIES IN THE PHILIPPINES

THE MEN of Data, an out-station of Sagada, are building a church, building it themselves with wood from the Sagada saw mill. In addition to its being a place where a traveling altar may be set up, and Mass said, this church will be a place where the "padre" can sleep and keep his horse, and where his food may be cooked and eaten. In addition to these simple requirements, it must also hold a congregation. Not only is Data at this moment busily engaged in putting up its own meeting house, but Bantayan is doing the same, and Sumadel yet another.

A fever for education seems to have seized upon the youthful mind in and around Bontoc. Small and large boys and girls come and seek admission to our schools in larger numbers than ever before. This is truly very encouraging.

A song Service and Forum has been instituted in Holy Trinity Church, Zamboanga. This Service is held every other Sunday night. Many gospel hymns are sung, a Bible lesson is read, an address is made by the rector or some other person on a religious, moral, social, or civic question, a discussion is conducted on the subject of the address, and the whole meeting is concluded with prayers for social awakening and justice. Thus far these forums have been provocative of much interest, and attracted many who are not Churchmen. On the Sunday evenings when no Forum is conducted, an evangelistic service is held in the church at the same hour.

The Spices of 1922, a play given for the benefit of St. Luke's Hospital, was the delight of Manila society and, without doubt, the most successful event of the season. The results of this entertainment will make it possible to begin work, at once, upon the construction of a much needed annex to the Nurses' Home. A new nurse has come to St. Luke's Hospital from America, Miss Effie Smith. Miss Smith is a graduate of Vassar College, and of the Pennsylvania Hospital Training School for Nurses. A great increase in the dispensary work of St. Luke's during the last six months has occurred. The limit of the facilities for handling it has about been reached. This work as far as it goes, is a great work and a worthy mission activity. It might be made a far greater one but for lack of funds.

CATHEDRAL RADIO USED IN WRECK

WHEN THE WORD reached here of the wreck early Sunday morning, says the Laramie (Wyo.) *Republican*, and General Manager Jeffers realized that the wires were all down and that it was impossible to get into communication with Cheyenne, he got into touch with Mrs. N. S. Thomas and, through her, with the operator of

the Cathedral sending station, W. R. Crosby. Mr. Crosby, although it was 2 o'clock in the morning, went to work at once in an effort to get communication with either a receiving station at Cheyenne or at Rawlins. When he could get no answer he tried Denver, and that failing he picked up an amateur station, 9 ANQ, at Kansas City. The operators there got word to the Union Pacific office and the message was in turn sent back to the offices at Cheyenne, the wires being all right from that direction, and the wrecker was started on its way.

BOISE CATHEDRAL BROADCASTS SERVICE

FOR THE FIRST TIME in the history of Idaho, a complete Church Service was broadcasted on Sunday night, Nov. 12th, from St. Michael's Cathedral, Boise, Idaho.

Boise is situated on the northern edge of the prairie, or agricultural, section of Idaho, on the south of the mountains, and so all, whether on farms miles from town, or in lonely cabins on the mountain sides, within 350 to 400 miles, can hear the Cathedral services. There are towns in the mountains within 50 to 100 miles of Boise which, through most of the winter months, do not see a minister of any sort. It is now possible for them, meeting in their Church building, as usual, to follow through the Church service, as held in the Cathedral, joining in the prayers and hymns and listening to the sermon.

CHURCH-STUDENT WORK IN IDAHO

AT ST. MARK'S CHURCH, Moscow, Idaho, since the beginning of the college year, activities in connection with the student body of the University of Idaho have been numerous. The rector had a reception for Church students, who number more than 130. At the close of General Convention, the Rev. John Mitchel Page, chaplain of the University of Illinois, preached at the Sunday morning service. A week later, Miss Agnes Hall, of the General Board of Religious Education, spent two days in Moscow, and held various interviews with the women students. During her visit she was entertained at some of the sorority houses.

The Episcopal Club of the University has elected the following officers for the present year: Maurice Jackson, president; Dorothy Cage, vice-president; Mabel Paterka, secretary; Louise Yeaman, treasurer. Mr. McPherson, organizing secretary for the Brotherhood of St. Andrew visited the local chapter in the interest of the student work. The brotherhood has just completed plans for a Church attendance campaign during the Advent season.

The Rt. Rev. F. H. Touret, D.D., Bishop of the District, has been invited to address the University Assembly on the 22d of this month.

YOUNG PEOPLE'S WORK IN TEXAS

FALL CONFERENCES for young people have been held in the Diocese with undreamed of results. The first was held in Beaumont, Oct. 27th, 28th, and 29th, while the second was held in Waco, Nov. 10th, 11th, and 12th. There were from 225 to 250 young people in attendance at both conferences. Several able leaders were in charge, including Bishop Quin, Miss Parker, Miss Royston, Gordon Reese,

and John Roak. The conference theme was To Know Christ, And to Make Him Known, and the motto, "I can do all things through Christ, which strengtheneth me." The programs consisted of devotional services, business meetings for organization, and reports. At the closing services, all renewed their vows before the altar with Bishop Quin in charge.

It was found that there were twenty organizations of the Young People's Service Leagues, and that considerable rivalry was springing up as to which league would win the Bishop's shield at the end of the year. One of the many things to be done by the young people this year is to become sponsor for certain places where there is no young people's work at present, and to try to help organize the work in all the stations. None had to be conscripted for this work, there being plenty of volunteers.

SOUTHWESTERN VIRGINIA PREPARES BOOK OF INFORMATION

AT THE DIRECTION of the Executive Board of the Diocese a committee has prepared and published the *Churchman's Pamphlet of Information about the Protestant Episcopal Church in the Diocese of Southwestern Virginia, to Justify the Program for the Church's Mission for the Triennium 1923-1925*.

This pamphlet, of sixteen pages, contains a large amount of interesting and instructive matter in the form of questions and answers. It gives a brief history of the Church both before and after its establishment in America, discusses the growth of the Church in Virginia, and the organization of the Dioceses of Virginia, Southern Virginia, and Southwestern Virginia, the achievements of the General Church, and especially of our own Diocese, in the last Nation-wide Campaign, and the Program for the next triennium. In the center of the pamphlet is reproduced a splendid chart which was prepared by the Treasurer of the Diocese and which shows, in graphic form, under several different arrangements, the distribution of expenditures of Nation-wide funds contributed by this diocese in 1920-1921.

IOWA ORGANIZED FOR PROGRAM

THE DIOCESE OF IOWA is making a decided effort to get the Program of the Church before the people. The Rev. Louis G. Wood, of the Field Department, held a combined clergy and parish conference at St. Paul's parish, Des Moines. As a result of the conference it was decided that the Forward Movement Campaign committee of the Diocese should make assignments of the clergy and such laymen as were available for this Program work, to go in teams to every parish and mission in the Diocese. These teams are now at work, traveling from one place to another. It is hoped that the diocese will raise its whole quota of \$56,000.

The material being sent out by the National Council, is being received with enthusiasm by both clergy and laity. The conduct of the campaign by the National Council, and the assistance it is giving, is helping greatly in the task of getting the active coöperation of the laymen for both the diocesan and parish work.

TEXAS CONFERENCE ON PROGRAM

A DIOCESAN CONFERENCE on the Church's Program was held in Houston, Tex., at the Church of the Redeemer, Eastwood, Nov. 8. An unusually large number of

clergymen and laymen were present. Mr. F. W. Catterall, of Galveston, diocesan chairman of the Field Department, presided, and enlisted the readiness of all present to adopt the tentative program. The Rev. Mr. Witsell, rector of St. Paul's, Waco, conducted a conference on the Program of the Church, which was followed by the presentation of the Diocesan Program by Bishop Quin. The budget, including work for the Diocese and the General Church amounts to \$88,000. There was no suggestion of letting down on any of the new undertakings recently begun in the Diocese, but, rather, a spirit of taking up the new program of the whole Church, prevailed.

ENTHUSIASM AROUSED IN OKLAHOMA

ON OCT. 3D AND 4TH, a state wide conference for the Clergy and Treasurers of the parishes and missions in Oklahoma was held in St. Paul's Cathedral, Oklahoma City. Bishop Thurston presided and the Rev. Franklin J. Clark, Secretary to the National Council, was the leader. Mr. Clark's enthusiasm and his intensely interesting presentation of the Program of the Church were so inspiring and helpful, that a concerted movement was started to have him return to Oklahoma for the November conferences. Mr. Clark consented to do this between the 12th and the 26th. Contrary to the general custom in the past, he will omit the parishes and devote all of his time to the people in the missions.

While he is following out his itinerary, nineteen two-day conferences will be conducted by the clergy of the district in those places which he will not be able to visit.

CONNECTICUT WOMAN'S AUXILIARY

THE FORTY-SECOND annual meeting of the Woman's Auxiliary of the Diocese of Connecticut was held in Christ Church Cathedral, Hartford, on Wednesday, Nov. 8th, and, notwithstanding the inclemency of the weather at the opening, there was a large attendance of delegates from all over the Diocese.

The business sessions were presided over by the Suffragan Bishop in the absence of the Diocesan president, Mrs. E. C. Acheson, who was prevented from being present by illness. Miss Franklin, Diocesan Treasurer of the Connecticut United Thank Offering reported that not only had the diocesan goal for this offering been reached, but it had been exceeded by over \$3,000. The whole amount contributed for the triennial was the sum of \$18,755.30 as against \$12,487.22 in 1919. There were four parishes to exceed the thousand dollar mark in their gifts to the U. T. O., namely Christ Church, Greenwich; St. Mark's, New Britain; Trinity, Hartford; and St. John's, Waterbury.

The report of Mrs. Edward B. Bryant, of the Diocesan Branch of the Church Periodical Club showed that 589 periodicals were being sent regularly by 400 contributors, and, in addition to other gifts, 1,480 theological books had been distributed during the year. Miss Edith Beach, reporting for the Fund used to provide Scholarships for the education of the daughters of the clergy of the Diocese, stated that seven girls were receiving help to the amount of \$850 yearly, and, that, due to a balance in the treasury, another girl had been added to the list for the current year. Miss Mary Beach reporting for the work of the Church Missions Publishing Co., stated that the

work of the Company was becoming increasingly valuable, and drew attention to a number of reprints that had been made during the year; in particular to the publishing of the Memoir of the late Rev. Dr. Samuel Hart, a work of more than Diocesan import, and the reprinting of a work long out of print, *The Spiritual House, a First Lesson in Architecture*, by the late William R. Huntington, D.D.

Among several recommendations made by the executive was one that the usual morning pledge be given to some diocesan work in recognition of Bishop Brewster's 25th anniversary. It was voted that this offering go to completing the new church being built in Bridgeport, St. Michael's, for the Italian congregation that has been gathered there. The fund collected at corporate Communion of the Auxiliary is to be given to the newly established Altar Guild of the Diocese; the work of this Guild being the making and supplying the poorer missions of the Diocese with adequate linen for the Celebration of the Holy Communion.

Deaconess Roberts was appointed Diocesan Educational Secretary for the Auxiliary and the apportionment for this work was increased to the sum of \$1,000. The annual budget for 1923 calls for an expenditure of \$7,505.

Reports were made by the three Diocesan Delegates to the triennial meeting of the Auxiliary held in Portland, Oregon. Mrs. Charls A. Pease spoke on the work of the Church Service League, Miss Franklin, on the United Thank Offering, and Miss Jennie Loomis, on the work and legislation of the Woman's Auxiliary in general.

At the missionary service held in the Cathedral, Bishop Brewster presided, and stirring addresses were made by Mr. William C. Sturgis, Ph.D., Educational Secretary, Department of Missions, and by the Rt. Rev. Gouverneur Mosher, D.D., Bishop of the Philippines.

ANNUAL COUNCIL OF SOUTH CAROLINA COLORED CHURCHMEN

THE FINAL COUNCIL of the colored Churchmen of the undivided Diocese of South Carolina met at the Church of the Good Shepherd, Camden, Nov. 2d. Hereafter councils for colored Churchmen will be formed in each of the South Carolina dioceses.

The Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, the Rt. Rev. K. G. Finley, D.D., Bishop of Upper South Carolina, and the Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of North Carolina, who ministers to the colored Churchmen of South Carolina, were present at the opening service. Bishop Guerry was the preacher.

The report of the Ven. E. L. Baskerville, Archdeacon of Colored Work, was very full. Among other things he spoke of the accession to the Church of the pastor and members of the Mt. Moriah Union Methodist Episcopal Church, and of the need of general and parochial schools in the work of the Church among colored people.

Among resolutions adopted by the council was one pledging coöperation with the Bishop, in carrying out the Program of the Church, several looking towards the improvement of educational facilities among colored people, one urging in particular, obedience to the prohibition laws, and another providing that missionaries and male teachers in rural communities have a knowledge of practical farming.

The council, throughout its sessions,

showed a vital interest in matters of religious education, social service, the Program, the Woman's Auxiliary, and the work of the Church generally.

A meeting of the South Carolina council will be held in June, in Charleston.

LOS ANGELES BROTHERHOOD ASSEMBLY

THE LOS ANGELES Diocesan Assembly of the Brotherhood of St. Andrew held its first meeting for the season at St. James' Church, South Pasadena, Calif., on Nov. 9th. Despite threatening weather, good delegations were present from most of the chapters in the vicinity of Los Angeles.

The speakers included Brooke Phillips, of Long Beach, on Camp Kirchoffer; Henry Brown, of Los Angeles, on The Junior National Convention; W. N. Howard, of Los Angeles, on The Senior National Convention; Merton A. Albee, of Redondo Beach, on The National Council of the Brotherhood; Bishop Stevens, on General Convention; and Bishop Johnson, on The Diocesan Convention.

TWO HUNDREDTH ANNIVERSARY

THE VENERABLE PARISH of St. Mary's, Burlington, N. J., is celebrating the two hundredth anniversary of the consecration to the episcopate by the Non-Jurors of Scotland of its founder and first rector, John Talbot, beginning with the services of Sunday, November 19th. The preacher at the mid-day service is Bishop Gailor, and representatives of the Colonial parishes of the diocese will be represented. Historical addresses in the old church building will be given in the same afternoon by Bishop Gailor, the rector of St. Mary's, Canon Lewis, and Bishop Matthews, at which time also the John Talbot Memorial Tablet will be decorated. There will be a Churchmen's supper on Tuesday evening with the Bishop of Bethlehem and the Rev. Dr. W. H. van Allen, of Boston, as speakers.

IOWA CELEBRATES BISHOP LONGLEY'S TENTH ANNIVERSARY

IOWA HAS KEPT the tenth anniversary of the consecration of the Rt. Rev. Harry S. Longley, D.D., by a series of events. Bishop Longley was consecrated Suffragan Bishop of Iowa on Oct. 23d, 1912, and a few years later, he was elected Coadjutor Bishop. On Oct. 22d, Bishop Longley was celebrant at St. Luke's Church, Des Moines, and preached on the General Convention and the new Program. On the following day, the Men's Club of the same parish gave a dinner in his honor with thirty of the clergy, who were in the city for the Diocesan Program Conference, as guests. The Rev. Gowan C. Williams, rector of the parish, acted as toastmaster and the speakers were Bishop Longley, the Rev. A. M. Lewis, and Mr. O. L. Laverrenz, president of the Men's Club.

The Young People's Society of St. Mark's Church, Des Moines, presented the Bishop with a purse, at a dinner given for him.

The diocesan celebration was held Oct. 29th and 30th at Trinity Cathedral, in Davenport. This began with the service, at which Bishop Longley celebrated, and the Bishop of Minnesota, the Rt. Rev. F. A. McElwain, preached the anniversary sermon. On Monday evening, Oct. 30th, the Cathedral parish gave a dinner to the Bishop in the parish house, at which, in addition to the people of the parish, twen-

ty-five clergy were present. Bishops Morrison, McElwain, and Longley, and Dean Hare were the speakers. A purse was presented to the Bishop from the Cathedral parish, in which the Diocese also had a part.

SEVENTY-FIFTH ANNIVERSARY OF ATLANTA CATHEDRAL

THE CATHEDRAL of the Diocese of Atlanta, St. Philip's, celebrated the seventy-fifth anniversary of its establishment during the week beginning Oct. 29th.

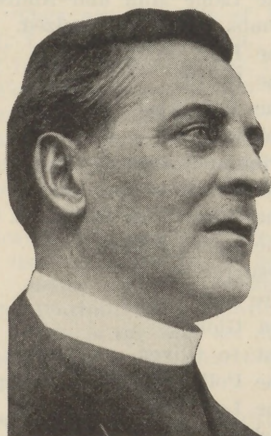
This Church building, set on a corner over against the Capitol of the State of Georgia, was established in the episcopate of Bishop Elliott, when Atlanta was little



ST. PHILIP'S CATHEDRAL
Atlanta, Georgia

more than a village. It is the oldest parish, save one, in the diocese. With the city, the church has had its struggles and its growth. After the capture of the city by Gen. Sherman, the church had to undergo a reorganization, as did the city. And as the city has increased, so has the Cathedral and the Church in the metropolis of the Southeast.

The anniversary sermon was preached



THE VERY REV. THOS. H. JOHNSTON,
Litt.D.,
Dean of St. Philip's Cathedral, Atlanta, Ga.

by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, and, at an evening service, addresses were made by the Rev. Dr.

Wilmer, rector of St. Luke's Church; the Bishop of Alabama; the Rt. Rev. Albion W. Knight, D.D.; and the Very Rev. Thomas H. Johnston, Litt.D., Dean of the Cathedral.

On the subsequent days there were receptions and a cantata. At the reception at the chapter house on Tuesday evening, a gift was presented to the Dean, and a silver pitcher to the Rt. Rev. and Mrs. H. J. Mikell, as a memorial of the fifth anniversary of his consecration, which occurred on All Saints' Day.

On All Saints' Day, Bishop Mikell kept his anniversary by ordaining E. N. McKinley to the diaconate, and the Rev. Frank Parker to the priesthood.

At the evening service, the Rt. Rev. T. F.

of the Diocese of Southwark, President of the Padres' Fellowship, and Honorary Chaplain to the King. He is particularly interested in the relation of Christian teaching to social and political conditions, and has frequently written and spoken on such subjects as Christian citizenship, social purity, Christianity and industry, and international relationships. His most recent book is entitled *Mark's Account of Jesus*. His wife, who before her marriage was Miss Dora Ivens, classical lecturer at Girton College, Cambridge, has been active in the English student movement, and will accompany him on his American visit.

While Mr. Pym's chief work will be that of teaching at Berkeley, where he will be in residence from January first to the Easter recess, the Dean of the School is arranging that he shall do a certain amount of outside preaching, teaching, and lecturing, in Connecticut and elsewhere. His gift for attracting and influencing young men and boys makes it desirable that he should be free to come in touch with students in as many schools and colleges as time allows. At the end of January he will visit New York and will preach at the noon-day services in old Trinity.

CHRIST CHURCH, LYNBROOK, L. I., DEDICATED

CHRIST CHURCH, Lynbrook, L. I., was dedicated Sunday, Nov. 5th, by the Rt. Rev. Frederick Burgess, D.D., Bishop of the Diocese. This marks a success in the work of the Rev. John V. Cooper, and a faithful congregation, since only three years ago there was but a weak mission at this place. A class of thirty-three was presented for confirmation on this occasion.

INCREASED ENDOWMENT FOR ALBANY CHURCH

AT THE ANNUAL service of commemoration at St. Paul's Church, Albany, N. Y., Nov. 6th, Archdeacon Roelif H. Brooks, the rector, announced that the endowments of the parish were increased by \$69,700. Four pews were set aside as memorials to former members of the congregation.

NO "LITTLE CHRISTIANS" DESIRED

IN A CIRCULAR LETTER calling a mass meeting of the Church people of Rochester, N. Y., and vicinity to consider the Program of the Church, the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, says:

"It is as lamentable to be a 'little Christian' as a 'little American', one who gives attention solely to local affairs and selfish interests.

"It is a joy, even where it is a task, to be a Christian with a world vision of responsibility, or a citizen who never lets patriotism block the way to world welfare."

ST. HILDA'S CHAPEL

MANY FRIENDS who helped in the building of the chapel for St. Hilda's School, Wuchang, China, will be glad to read what Deaconess Scott has to say about the Chapel as she saw it on her return from furlough. \$5,000 from the United Offering of the Woman's Auxiliary of 1919, was given to the Chapel Building Fund.

"The very first thing is that the chapel is perfectly beautiful. It is a building

Gailor, D.D., Bishop of Tennessee, and President of the National Council delivered a sermon on the Christian Faith, its meaning and message for the world today.

ENGLISH CLERGYMAN COMING TO BERKELEY DIVINITY SCHOOL

THE REV. T. W. PYM, well-known to many Americans through his recent book, *Psychology and the Christian Life*, is expected in this country soon to take up work at the Berkeley Divinity School as special lecturer in Christian Doctrine and Ethics.

Mr. Pym is a son of the late Bishop of Mauritius and of Bombay. He was born in 1885 and educated at Trinity College, Cambridge, of which college he became chaplain after his ordination. From 1914 to 1919 he was an army chaplain, receiving the D. S. O., and being mentioned three times in dispatches. *Papers from Picardy*, of which he was joint author, and an essay in the volume entitled *The Church in the Furnace*, attracted much attention. Returning from the war, he became Head of Cambridge House, Camberwell, a settlement house which carries on, in south London, a work similar to that of Oxford House in the east end. Mr. Pym is today a recognized leader among the younger clergy of the Church of England. In addition to his work at Cambridge House, he is Examining Chaplain to the Bishop of Southwark, Rural Dean

of which the Mission and the Church may well be proud. I do not think there is really anything better anywhere. I might also say, of course, it is not finished. We have been using it since the 15th of September, and every week push the carpenters a little further in front of us. I hope they will get a permanent altar soon.

"The school is full up and I have refused I don't know how many pupils. Next year I shall cut off the youngest class and begin with the fourth grade. The normal pupils are all being trained in Hanyang at the Wesleyan Mission, and the result is that we have more room for developing a high school. The present arrangement in regard to assisting the Wesleyans is that the school pays \$20 for every pupil they take who does not herself pay full fees. St. Hilda's is in good financial condition, so that \$180 for normal training per year is not an impossible burden and of course it is a real economy in force. As the work grows, however, I do not think this should come from the school appropriation."

A FAITHFUL CHURCHMAN DEAD

ST. MARK'S CHURCH, Paterson, N. J., is mourning the death of Charles Crane, who was buried from the church Nov. 9th. Mr. Crane was appointed senior warden of St. Mark's by Bishop Starkey twenty-eight years ago, when the parish was first organized, and held the office until his death. During this time he never missed a vestry meeting nor a Sunday service. He also served as superintendent of the Sunday school for the twenty-eight years, organized the first chapter of the Brotherhood of St. Andrew in the diocese, and was, at his death, the oldest member, in point of service, of the Brotherhood. He was also lay reader in the parish.

Bishop Lines, who officiated at the funeral, spoke, in the name of the Diocese, of Mr. Crane's faithfulness, loyalty, and Christian service.

YOUNG PEOPLE'S SERVICE LEAGUE

THE DIOCESAN COMMISSION on the Young People's Service League in the Diocese of Long Island held a very successful mass meeting for the young people of the Diocese, Friday, Oct. 27th. The unique part of the program was the presentation of a regular branch meeting, conducted by a group of young people gathered from various parishes.

Great interest was shown in the explanation of the object of the League, its aim, method of organization, and suggestions for programs, which was given by the Rev. Arthur L. Charles, chairman of the Commission for the Diocese.

A bulletin regarding the League has been issued by the Commission appointed by the Board of Religious Education, with full particulars, and may be procured from the office of the Board, 170 Remsen Street.

Already several chapters are being formed in various parishes, and the Commission is planning a rally for all chapters in the Diocese, in the spring.

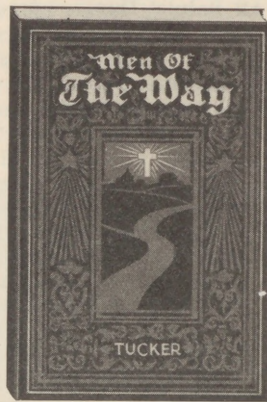
A WAR CROSS IN WHITE PLAINS, N. Y.

A CELTIC CROSS, erected in the church yard of Grace Church, White Plains, N. Y., the Rev. Frank H. Simmons, rector, in memory of those who gave their lives in the World War, was blessed on Sunday afternoon, Nov. 12th, by Bishop

Shipman. After a specially prepared service in the church, the choir, clergy, and bishop, followed by the congregation, went in procession to the churchyard. Grouped around the cross, which was veiled with the American flag, were, in addition to the clergy, the mayor and Common Council of White Plains, and many close relatives of those of Grace Church who had

given their lives in the war. In front of the memorial the war veterans formed a hollow square.

Bishop Shipman gave a glowing tribute to those who had laid down their lives for their country, with vivid accounts of scenes and experiences of his own at the front, and urged that a fight for spiritual advancement be the future struggle.



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Many of these inimitable stories of Bible events connected with our Lord have been told by Mr. Tucker at various Summer Conferences of the Church, and many have been printed in *The Living Church* and other Church papers, so that they come to a public ready and waiting for them. Indeed it is in response to a general call from those who have listened to them and read them that they have been gathered for book publication. They have been especially popular when told at Sewanee; while in the Diocese of Mississippi the Church Service League and the Woman's Auxiliary petitioned the Morehouse Publishing Co. to issue them in book form, adopting the following Resolution:

"BE IT RESOLVED:

"That the Joint Council of the Church Service League and Woman's Auxiliary of the Diocese of Mississippi, in session January 24th-26th, 1922, at Pass Christian, Mississippi, go on record as approving the publication in book form of the Bible stories of the Reverend Louis Tucker, that said stories may be made available as collateral reading in the Church Schools and Bible Classes of this Diocese, and that the Morehouse Publishing Company be petitioned to give the publishing of same their consideration."

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Mayor Weeks followed the Bishop, with a warning lest gratitude should wane in forgetfulness.

The memorial is an adaptation of St. Martin's Cross at Iona. The Corpus is surrounded with interlaced belts and buckles, with bosses of poppies, and on the base, "Greater love hath no man than this, that a man lay down his life for his friends."

The reverse is in panels. In the center is the Holy Mother with the Christ Child; at the top, St. Michael, patron of soldiers; on the arms, soldiers and sailors; below, three panels representing St. Joan of Arc, St. George, and an allegorical figure, France, England, and the United States. On the base are the names of those who went out from Grace Church, and laid down their lives in sacrifice, eight in all.

A large wreath made of ivy leaves taken from the walls of the church, was placed at the foot of the Cross.

MEMORIALS AND GIFTS

ON THE FEAST of All Saints', in Christ Church, Cooperstown, N. Y., a pair of brass candlesticks was presented by Mrs. G. Pomeroy Keese and her daughter, in memory of Florence Pomeroy and Caroline Mary Keese.

ON SUNDAY EVENING, Nov. 5th, at St. James' Church, Newark, N. J., the Rev. Percy T. Olton, rector, a bronze tablet and processional cross, given in memory of a former rector, the Rev. T. Percival Bate, were dedicated by the Bishop of the Diocese, the Rt. Rev. Edwin S. Lines, D.D.

ON THE SEVENTEENTH Sunday after Trinity at Evening Prayer a beautiful stained-glass window, portraying the Annunciation, was dedicated in St. Stephen's Church, Thurmont, Md., in memory of Mrs. Mary Buchanan McGill. The window was executed by Messrs. Lederle & Geissler of New York City. Mrs. McGill like her mother, Mrs. Harriett Anderson McPherson, had been a faithful laborer in Catocin parish all her life. Her husband, the Rev. Ernest McGill, was rector of the parish at two different periods, and died there in 1906. In addition to the new window, the church has two others, one in memory of Mrs. McGill's mother, the other of her husband.

ST. PAUL'S CHURCH, Kansas City, has a new set of chimes which was dedicated by the rector, the Rev. B. M. Washburn, on the morning of the 21st Sunday after Trinity. They are the gift of Mr. and Mrs. J. L. Loose of that parish. The set is one of tubular tower chimes, from the Deagan Co., and are electrically operated from a console which is placed beside the organ console, so that the chimes may be used in connection with the music of the church services, as desired. It is a sixteen-tone set, ranging from F to G sharp chromatically, thus providing great scope for their use. Attached to the set is the chiming device which automatically sounds the Westminster peal every quarter hour. This is the first set of chimes in any of the Episcopal churches in the city.

A WAR MEMORIAL was dedicated Sunday morning, Nov. 12th, in St. John's Church, Hartford, Conn., the Rev. William T. Hooper, rector. The memorial is a carved oak communion rail of the same finish as the panelling of the chancel and sanctuary. On the rail is the inscription: Come unto Me All Ye That Travail and are Heavy Laden and I Will Refresh You.

Greater Love hath no Man than This that a Man Lay Down His Life for His Friends. On the back of the Rail are the words: *Ad Gloriam Dei*—In Honor of All From This Parish who Served Their Country in The Great War 1917-1918. The memorial rail replaces the present rail, which has been in use in St. John's since 1881, as a memorial to the late Caroline Elizabeth Smith. The older rail will now be placed in the east transept where, with some slight alterations, it will serve permanently as a communion rail for the small altar which is to be placed there.

A brass tablet has also been placed at the north end of the church bearing the names of all on the Honor Roll of the church, and with this inscription: The Communion Rail of This Church, Given by the Members of the Parish, is in Memory of Those Who Died, and in Honor of All Those from this Parish who Served their Country in the Great War, 1917-1918. The sermon at the service of dedication was preached by the Rev. Remsen B. Ogilby, LL.D., president of Trinity College.

NEWS IN BRIEF

ALBANY—The Rev. George A. Perry, rector of Christ Church, Schenectady, conducted a very successful mission in St. Luke's Church, Mechanicville, during the first week in November. The corner stone of St. George's Church, Clifton Park, was laid by Archdeacon Guy H. Purdy, of Warrensburg, Oct. 24th. A number of the clergy attended, and the Rev. C. C. Harriman, rector of the mother church of Albany, St. Peter's, made the address. The congregation presented the rector, the Rev. D. C. Huntington, with a Ford car, to facilitate his work. Plans have been perfected for holding the Provincial Synod of New York and New Jersey in the Cathedral of All Saints', Albany, Nov. 14th to 16th, Bishop Brent presiding.

ATLANTA—The Rev. Dr. John D. Wing, of Savannah, Ga., has held conferences on the Program of the Church for the parishes in Macon, Ga. The Rev. W. A. Jonnard, field worker of the Department of Religious Education of the Province of Sewanee, is directing a Church Normal Institute for the Atlanta parishes at All Saints' Church in that city, which is meeting with marked success. He is being assisted by local leaders. The Rev. B. T. Kemerer, of the National Council, has recently held a diocesan training institute in the Diocese of Atlanta, which was attended by all the clergy and a good number of laymen. It was undoubtedly the best conference ever held in the diocese and great praise is due Mr. Kemerer for the remarkable amount of interest and enthusiasm he has created for the Program.

CONNECTICUT—Work has been started upon the new \$100,000 church for St. James' Parish Winsted, the Rev. Robert V. K. Harris, rector, with the hope that the building will be ready to use on All Saints' Day, 1923, which will be the 75th anniversary of the consecration of the present church. From October 10th to December 12th, a weekly course for Teachers and others interested in the work of Religious Education is being held in Christ Church Cathedral parish, Hartford. There is a competent staff of instructors, and considerable interest shown in the course. —The annual meeting of the Diocesan Assembly of the Brotherhood of St. Andrew was held in St. Thomas' Church, New Haven, Saturday afternoon and evening,

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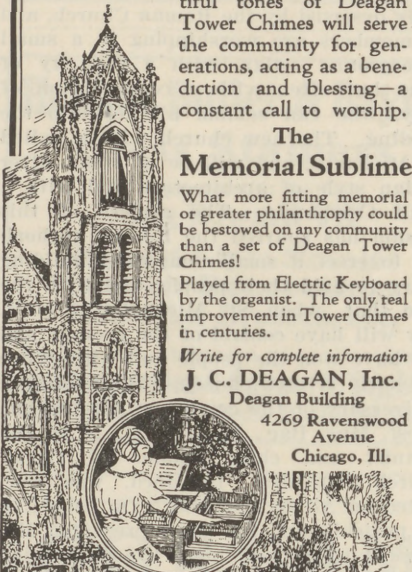
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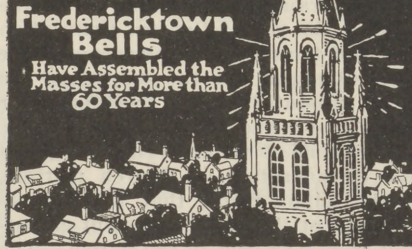
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Nov. 18th. Mr. G. Frank Shelby, secretary of the Brotherhood, gave an address on The Seattle Convention and its Message; Mr. D. S. Sanford of the Sanford school for Boys, at Redding Ridge, Conn., on The Layman's Service League; and the Rev. Samuel Sutcliffe, rector of St. Mark's Church, New Britain, Conn., on The Courage of Faith.—The Italian work in Bridgeport, under the direction of the Rev. Joseph A. Racioppi, shows most encouraging growth and it is expected that the church building, being erected for the mission, will be ready for use early in the new year. This mission has been established in a section of the city entirely deserted by the Roman Church, and its members are worshipping in a small underground cellar, with a capacity of eight, but often with a congregation of sixty, who can seldom all get into the building. The new church will be called St. Michael's, and will be of stone, after Italian style of architecture and with a small Campanile. The growth of this mission has spurred the Roman authorities to erect a small temporary building to try to hold their people, and with the hope that, when St. Michael's is built, they will have control of the ground, and will have won the people and will secure the newly erected church.—The twentieth anniversary of the coming of Mr. Arthur Priest, Mus. Bac., F. A. C. O., to be the organist and choir master of Christ Church Cathedral, Hartford, was celebrated on All Saints' Day. On behalf of the parishioners, the Dean presented Mr. Priest with a small mantel clock bearing a plate with the inscription: "Arthur Priest; Christ Church, 1902-1922", and also with a purse of money. The music of the Cathedral choir, due largely to Mr. Priest's ability and conscientiousness, maintains the high traditions of the best schools of English Church music.—The Men's League of St. Michael's Church, Naugatuck, held their third annual dinner on Thursday, November 2d, with an attendance of 100. The Hon. Burton Mansfield, of New Haven, was the principal speaker. He described the methods employed to transact the business of the Church at the recent General Convention and told of the results attained and made an earnest appeal for the support of the program presented for the triennium. For the first time in the history of the League, the entire time of the gathering was given to the consideration of Church matters, with the happy result that it was considered one of the most successful gatherings of men ever held in the parish.—The Pease Memorial Reredos for St. John's Church, Hartford, is steadily progressing, and it is hoped that this memorial will be ready for installation shortly after Christmas. This is somewhat later than had been expected, but the sculptor has asked that he be not pressed in the matter.—Sunday, Nov. 12th, was observed in many churches as Armistice Sunday. In many cases special sermons dealing with the anniversary were preached and quite generally prayers were said for those who gave their lives in the Great War.—The annual service of the Church School Service League of the Diocese was held in Christ Church Cathedral, Hartford, on Saturday, Nov. 18th. There was a service in the Cathedral after which the children in attendance went into the parish house to see the things that have been given by the various schools for the missionary box.

HARRISBURG—At a service in St. Paul's Church, Harrisburg, at which a tablet to the late Rev. John Henry Hobart Miller,

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a former rector of the parish, was unveiled, the Rev. S. D. Thaw, the present rector announced his resignation on account of bad health.

LONG ISLAND—Under the auspices of the Diocesan Board of Religious Education the Rev. Stuart L. Tyson is giving a course of ten lectures on the Life and Letters of St. Paul at St. Ann's parish house, Brooklyn.—To mark the tenth anniversary of the rectorship of the Rev. Charles G. Clark, the parishioners of St. George's, Marcy Ave., Brooklyn, held a parish reception, at which the junior warden presented the rector with a substantial sum for the purchase of vestments, an electric floor lamp, and a mahogany music cabinet. It is worthy of note that the weekly Celebration was established at St. George's during the first year of Mr. Clark's incumbency.—In memory of her mother, Mrs. Marietta Purdy, Miss Sarah E. Purdy has given a marble font to St. Mary's, Amityville, L. I.; and the church's interior has been altered so as to include a baptistry.—In memory of Mrs. Katherine Hoppin Richmond, for many years a communicant of St. George's Flushing, L. I., her family has given to the parish an organ of five divisions. The organ was blessed by the rector emeritus, the Rev. Henry D. Waller, himself a son-in-law of Mrs. Richmond, on a recent

Sunday.—A painting, entitled Christ and the Samaritan Woman at Jacob's Well, by Joseph A. Maturo, a memorial to fifty members and friends of the parish, was unveiled Nov. 5th, at the Church of the Messiah, Brooklyn.

LOS ANGELES—The quota assigned the diocese by the National Council for 1923 is \$63,000. This represents a considerable reduction from the previous figure of \$87,000. The Diocese has revised its own budget and priorities in exactly the same degree and will earnestly endeavor to underwrite the total of \$126,000 on November 26th.—In keeping with its previous custom, the Social Service Commission issued recommendations to voters in regard to seven social questions which were among the thirty propositions submitted to California citizens at the November election.—The November meeting of the Los Angeles Clericus, held on the 6th, was addressed by the Rev. J. Arthur Evans on The Passion Play of 1922.—A new rectory, built in old English style, has just been completed at Trinity Mission, Orange.—A new Young People's Fellowship has just been organized at St. Barnabas' Mission, Eagle Rock. It should have a fine opportunity for usefulness, as Eagle Rock is the seat of Occidental College.—St. Phillip's Mission (colored), Los Angeles, has just produced

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Word of God, to human frame
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its first candidate for Holy Orders in the person of Henry Edwards, who will enter the Bishop Payne Divinity School next year.—The mission of the Advent in the fast-growing West Adams Heights section of Los Angeles expects to have a church within four months.—The County and City Mission Society now has a staff of fifty volunteer visitors, working under Chaplain Ruggles in the public institutions of Los Angeles County.—The semi-annual exhibit of children's clothing made by the Bishop's Guild of the Diocese was held at St. James' and St. Barnabas' Church, Los Angeles, on November 10th. Bishop Johnson made the address.—At the fall meeting of the convocation of Los Angeles at St. James' Church South Pasadena, Calif., Nov. 8th, the Rev. J. Arthur Evans was re-elected Rural Dean, and addresses were made by the Rev. Leslie E. Learned, D.D., on The General Convention and Its Vision, by Deaconess Evelyn Wile, on The Church Home for Children, Garvanza, and by the Rev. Robert Renison and the Rev. Percy W. Clarkson on general missionary work in the counties of Los Angeles and Orange respectively. The afternoon session was devoted to the general subject, A Budget in Terms of Needs. The various speakers outlined live projects within the diocese for which appropriations have been asked in 1923.

MASSACHUSETTS—At the conclusion of the service on Nov. 3d, the members of the congregation of the Church of the Epiphany, Dorchester, presented their rector, the Rev. Thatcher R. Kimball, a purse of gold in appreciation of his fifteen years of service in the parish.—The Rev. G. W. Miner was instituted, Nov. 5th, rector of St. Mary's Church, Newton Lower Falls, by the Ven. E. J. Dennen, Archdeacon of Boston. The Church has been newly decorated, and a number of memorials were dedicated

MISSISSIPPI—The Rev. Philip G. Davidson, rector of St. James' Church, Greenville, has just concluded a series of missions which he has been conducting in various parts of the mission field surrounding Jackson, Miss. These services have been successful owing to the advance preparation. The missionary caused a survey to be made of the parish, using a questionnaire, to be filled out by the adults, and returned unsigned. The results were tabulated and given to the missionary so he could have a complete picture of the spiritual and material condition of the congregation. The results of the tabulation were discussed with the groups of men and women, but were not given open publicity. The effects have been most remarkable.

MONTANA—St. Mark's Church, Anaconda, which has been without a rector and has had only occasional services by the Bishop and the Archdeacon since the resignation of the Rev. A. E. Whittle, about eighteen months ago, is now quite happy in having secured the services of the Rev. John G. Spencer, of Virginia City. He will assume charge on the First Sunday in Advent. Mr. Spencer has, for two years, had charge of the very extensive rural mission field embracing several widely separated stations in Madison County, where he has done excellent work.—The Rev. William H. Mitchell, of Townsend, has relinquished the work in St. Thomas' Church, Boulder, and assumed charge of the Ascension mission, Belgrade, and Gethsemane, Manhattan. He continues in charge of Townsend and

Three Forks. The work at Boulder has been, for the present, placed in charge of the Archdeacon.—The Rev. John Leacher has been called by Bishop Moulton to the mission of St. Andrew's, Eureka, Utah. He has given up his work at Fort Benton and Neihart and removed to the Diocese of Utah.—The rectory of the St. Stephen's mission, Choteau, was partially burned early Sunday morning, Nov. 5th. The fire caught in the garage and spread to the rear of the house. It was chiefly confined to the upper story and roof. The fire department soon brought it under control.—The work at Scobey is progressing under the leadership of the Rev. Alfred M. Frost, of Glasgow. One man, who recently asked to be received into the Church, went out and in a short time raised enough money to buy a much needed organ. Scobey is said to be the largest initial shipping point for wheat in the world. It is estimated that 2,500,000 bushels will be shipped out of there this year.—The Program of the Church is being taken up and pushed by some of the leading men in the Diocese with an earnestness and enthusiasm that insures its eventual success. Never before has so much interest been manifested in this movement. Some of those who were formerly lukewarm in regard to it, are now enthusiastic in its support. The whole Diocese is falling into line.—The vestry in St. Mark's, Havre, met with the Archdeacon immediately after the service on Sunday, Nov. 5th, and took steps to make an every member canvass of the parish. They are looking forward to securing a successor to their former rector, the late Rev. Leonard J. Christler, who took charge of the mission in its infancy and worked it up into an organized parish in 1917. Through most strenuous exertions he erected their beautiful granite church.—The Rev. Charles H. Linley, of Christ Church, Kalispel, with his daughter, Miss Evelyn, spent his vacation this summer in England. They have recently returned to their home in Kalispell.

NEBRASKA—The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, has just concluded a very successful mission in St. Mark's Pro-Cathedral, Hastings. Great interest was manifested in the immortality of the soul, life after death, and spiritual healing.—Miss Stella Mulligan, daughter of the rector of Christ Church, Beatrice, Neb., has recently been elected superintendent of the Church school. Miss Mulligan is a normal teacher by profession and will bring to the Church school much in the way of experience and training which will be beneficial.—Mrs. Jones and Mrs. Townsend, of the diocesan branch of the Woman's Auxiliary, are visiting the different parochial branches, instead of calling a district meeting. The plan enables these ladies to meet the individual members of the Auxiliaries personally and to study local problems at close range.—The Rev. Fr. Tiedemann, O.H.C., will conduct a preaching mission at Christ Church Beatrice, beginning Sunday, Nov. 19th, and continuing for ten days.

NEWARK—The rector and congregation of Trinity Church, Irvington, celebrated, Oct. 27th, the burning of a mortgage for \$6,250, this leaving the parish entirely free from debt. In the ten years of his rectorate, the Rev. H. W. Hopkins, has seen the parish expend nearly \$10,000 for improvements, raise the amount given for missions from \$75 a year to \$600, and in-

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crease from 130 communicants to 215. A purse of \$200 was presented to Mr. Hopkins at this time.

OKLAHOMA—The Rev. John Warren Day of Sapulpa, Oklahoma, after passing the examinations of an Army Examining Board, has been advanced to the grade of Captain in the Chaplain's Corps of the Army Reserve, and maintains his assignment as Chaplain of the 377th Infantry of the 90th Division.

OREGON—Bishop Sumner states in the *Oregon Churchman* that the Diocese handled the General Convention without financial deficit.

RHODE ISLAND—On the afternoon of Armistice Day, Bishop Perry and the Rev. Leonard R. Richard, rector of the Church of the Ascension, Auburn, took part with the veterans of Foreign Wars in the dedication of a monument at the crossing of Elmwood and Park Aves., Auburn, in memory of Sgt. Woolhouse, a young man connected with the Church of the Ascension, who died in the war. The boy's mother unveiled the monument, a granite boulder with a bronze tablet suitably inscribed; and hereafter the crossing will be known as Woolhouse Square.

TEXAS—The city of Houston has given the Church a well located property at the Turning Basin, and the Rotary Club has appropriated \$3,500 to build a Seaman's Institute, the Church having promised to operate the plant, beginning Dec. 1st.—The Rev. Raimundo de Ovies, rector of Trinity Church, Galveston, has entirely recovered from a breakdown which occurred last summer, and has returned from New York to take up his work again.

SOUTHERN VIRGINIA—The Rt. Rev. Renne MacInnes, Bishop in Jerusalem, was the chief speaker in a service recently held in St. John's Church, Hampton, Va., the oldest continuous parish in the American Church. The Bishop will send a stone from the River Jordan as a binding link between the Church in Jerusalem and the Church in America.

SOUTHWESTERN VIRGINIA—The second annual meeting of the Convocation of James River was held in Ascension Church, Amherst, Va., Nov. 14th and 8th. The features of the meeting were an interesting essay, by the Rev. Thos. D. Lewis, on The Instruction of Confirmation Candidates; a conference with Bishop Jett, that discussed various subjects affecting the parishes and the Diocese at large, and especially the campaign for the Program of the Church; an address by Mr. C. Edwin Michael, Treasurer of the Diocese, on The Program of the Church: General and Diocesan; the sermon by the Rev. William G. Pendleton, D.D., rector of the Virginia Episcopal School, of Lynchburg; and a mass meeting, at which the subject of Young People's Work in the Church was discussed from three different points of view: The Rector, by the Rev. John J. Gravatt, Jr., The Layman, by Mr. H. Minor Davis, and The Leader, by Mr. Lawrence A. Green. The Rev. John J. Gravatt, Jr., was elected dean. A district conference on the Program of the Church was held Nov. 10th, at Christiansburg for Giles and Montgomery counties. There were representatives present from Blacksburg, Christiansburg, Pearisburg, Radford, and outlying points. The conference was con-

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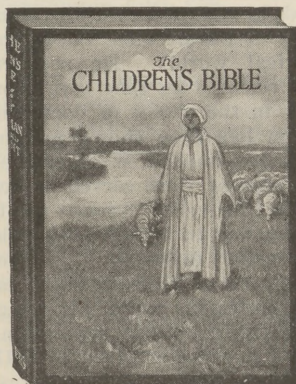
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VIRGINIA—The annual meeting of the Churchman's League of Henrico parish, which is composed of the vestrymen of all of the churches in Henrico parish, and other elected members, was held on Thursday evening, October 26th, at All Saints' Parish House. The main event of the evening was an address by Mr. John Stewart Bryan on the recent General Convention. The Rev. W. E. Cox made an address on the plans of the Diocese in carrying out the Forward Movement of the Church's Program.—During his visit to Richmond, the Rt. Rev. Rennie MacInnes, Bishop in Jerusalem, has been the speaker at a number of well attended meetings that were arranged for him.

WESTERN MASSACHUSETTS—The iron cross surmounting the pinnacle of Grace Church, Amherst, was struck by lightning on the night of September 22d, with such violence that both the cross and half the stone pinnacle were thrown to the ground. No other serious damage was done, and the cost of restoration, which is now complete, was fully covered by insurance.

WESTERN MICHIGAN—The Department of Religious Education of the Diocese is to hold a teacher training school in the parish house of Grace Church, Grand Rapids, during the winter. The members of the school are to come together on the evenings of the third Thursday of each month from November to May. A full arrangement of general topics and of elective courses has been prepared.

WESTERN NORTH CAROLINA.—All communications intended for the Standing Committee of the Diocese of Western North Carolina, formerly the District of Asheville, should be sent to the secretary, the Rev. S. B. Stroup, at Hickory, N. C.—The Rev. Wm. R. Savage, after more than 38 years in the active ministry of the Church, retired on a pension, Nov. 1st. His address will remain Todd, N. C., for the present.

WYOMING—The Jane Ivinson Memorial School for girls at Laramie opened this fall with an enrolment of twenty four, an increase of three hundred per cent over last year.—Mr. Robert C. Horne, executive secretary of the Bishop and Council, has recently completed a tour of the entire District in the interests of the apportionment.—The Field Department of the Bishop and Council are making plans for an intensive campaign of education throughout the District in the interests of the Church Program. Teams of two clergy each will visit each parish and mission.—Four lots in an excellent location have been purchased by Trinity Church, Thermopolis, the Rev. H. H. Daniels, vicar, for the sum of \$4,500, and entirely paid for.—Archdeacon Dray held the first services in the new church at Morton in October.—The Hostel at Jackson, in "Jackson's Hole," the Rev. A. H. Beaty, vicar is ministering in a markedly useful way to the community. The men of the community have been served by its shower baths, its patrons including the Forest Service men, the telephone men, the bankers, the editor, and the school men. There is but one other bath in the town. The Chamber of Commerce has been interested, and has given the vicar a fund to help keep things up.—The Departments of Bishop and Council of the District are perfect-

ing their organization and have selected their personnel as follows: Social Service, the Rev. H. H. Daniels, chairman; the Rev. Messrs. Dray, Hardin, Johns, and Philbrook; Missions, Archdeacon Dray, chairman; the Rural Deans; Publicity, the Rev. F. C. Smith, chairman; the Rev. Messrs. Daniels, Wissenbach, and West, Mr. Robert C. Horne.—Deaconess Ruth E. Byllesby is working at Cokeville and Kemerer in the Green River Deanery.—Dr. Thomas E. Winecoff, lay missionary of the District, is holding a two weeks' mission at Evanston.—The Rev. Franklin C. Smith, formerly rector of the Church of the Holy Communion, Rock Springs, has resigned charge of that parish to devote his entire time to work as Rural Dean of the Green River Deanery.

MAGAZINES

The Denouement in the Near East is the subject of a depressing article by Mr. Arnold Toynbee in the October number of *The Contemporary Review*. Mr. Toynbee, giving an account of Near Eastern affairs since the Treaty of Sevres, points out that the present terrible state of affairs is the direct result of the "ill-formed and wrong-headed policy" of the Allies. Both Turks and Greeks, whose "losses, material and moral, are ruinous indeed, are more sinned against than sinning." From statements of fact he proceeds to make what appear to be very reasonable suggestions with regard to the disposal of Anatolia, Thrace, and the Straits. "O. de L." writes on Austrian Factors, bestowing especial praise upon the working of the Austrian Parliament, "the healthiest if not the most powerful organ in Austrian political and economic life". Mr. W. H. Dawson contributes a learned notice of the German Foreign Office papers dating from 1871 to 1914, which have recently been published by the German Government—"an event of the greatest importance for the political world". He supports the claim of the editors that scrupulous impartiality in the choice of documents for publication has been shown and nothing of importance omitted, whether the interests of Germany were served or not. An anonymous "Traveller" brands the British post war policy in Persia as an absolute and expensive failure.....nowhere do affairs seem in a more hopeless tangle". Another anonymous writer gives a gloomy picture of the revival of the opium trade in China. It was destroyed in 1911 by a tyrant Government. So soon as that strong hand was withdrawn (no provision having been made for the economic life of those who had lived by growing opium), it sprang up again. "It is the principal spring crop.....They all smoke now, the merchant, the scholar, the mandarin, the farmer, the muleteer—everyone. The relapse is complete." Mr. E. C. Davies describes, with much charm, Bessarabia: Land of Promise, mentioning amongst others the ancient city of Cetata Alba, built in the 5th century B. C., beautiful as well as historic. Mr. Leonard Woolf in his monthly review of Foreign Affairs treats of the Baltic, of Upper Silesia, of Bavaria's quarrel with the German Reich, and of Bulgaria's indemnity. There are several interesting book reviews, some personal experiences of a collector of Association books, and a quite delightful sketch of the mother and first teacher of Francis Bacon—"a choice lady, eminent for piety, virtue, and learning, and exquisitely skilled in the Greek, Latin, and Italian tongues"....."saint and censor, scholar and scold".

THE PRESENT ECONOMIC and social condition of Europe is a subject treated by several writers in the September number of the *Fortnightly Review*. Miss Violet Markham, one of the first women to be a Justice of the Peace, well-known for her political work, aptly quotes the Tacitean phrase: "the politicians at Versailles made a desolation and called it peace". In her indictment of the Allied policy toward Germany she mentions the appalling fact that the bills for the Rhineland High Commission include a charge for the establishment of *brothels* for both white and black troops. One of these pest house was occupied by Arab women imported by the French Government especially for this purpose. Dr. Dillon, who is popularly supposed to know more about foreign affairs than any other man, writes with some acerbity of Mr. Lloyd George's appeal for peace addressed to the Free Churches. "The Peace Treaties are at the root of the European situation, and it is for the governments which framed those treaties to revise them. The churches alone cannot effect it"...."If the Premier is surprised and scandalized at the warlike spirit which now pervades Continental Europe, it can only be because he overlooks the mass of injustice, persecution, falsehood, and hypocrisy by

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which the lofty ideals of the Allies have become incrustated since the Armistice. The entire ordering of Europe has been in their hands for three years, and this is what they have made of their opportunity. They have bolshevized Europe and have been placed in quarantine by America." Mr. John Bell, in a less convincing article, takes precisely the opposite view of the Allies' policy. Major-General Sir George Aston, writing on The Irish Free State and British Empire Defence, makes the welcome statement that "it may be that the launching of an Irish Free State will benefit rather than damage the cause of Imperial Defence." Mr. Robert Crozier Long contributes an interesting "Letter from Berlin", in which he describes "the wild political sea" of the first weeks after Rathenau's death, but states emphatically that the Republic was not and is not in danger. Mr. Archibald Hurd, the well-known naval authority, in a description of The Race for Sea-Power discloses the interesting fact that far more ships now exist than can possibly find employment under the normal healthy conditions of international trade. Mr. William Walker, treating of International Indebtedness, gives forth opinions which are accepted common-place to the economist, but still, alas! anathema to the uninstructed public; and the magazine closes with a witty, yet by no means superficial, fantasy entitled *Heaven*, by Miss May Sinclair.

MISSIONARY ADVENTURE

STORIES of missionary adventure carry with them a thrill that is lacking in much of the adventure stories of fiction. One feels not only the thrill of the individual experiences, but one feels their relation to the whole campaign of the Church to preach the Gospel to the whole creation. And after all that is the adventure *par excellence* of this world.

It is good for the boys and girls, and for men and women, to hear or read these stories. We learn more about the real meaning of sacrifice, the endurance of hardship, and resourcefulness from example than from precept. I sometimes think that too much of our preaching and religious education is abstract principle and not enough personal illustration. Certainly this is true for most people. Books like these described below make good reading in themselves and afford excellent illustrations of Christian virtues for preaching purposes.

No Christian boy or girl is properly educated who does not know something of the heroism which underlies the great foreign missionary movement of the Church.

No preacher seems to me to be fulfilling his duty to his Church or himself who turns over the work of foreign missions in his Church to a missionary society or to visiting missionaries.

Continued emphasis on these two statements will, I believe, contribute greatly to the renewed vitality of any languishing Church.—*The Christian Work*.

CHRISTIAN COURAGE

WE QUOTED in these columns last month one of the pertinent stories of that powerful Canadian preacher, the Rev. Canon Cody, of Toronto. Canon Cody visited England this summer and preached in Westminster Abbey on the occasion of the consecration of three bishops. In the course of his sermon he spoke of three foes that endanger the Church, namely,

fearfulness, feebleness, and unbrotherliness.

On the subject of the Church's timidity, Canon Cody said: "Many spiritual leaders are quaking in their shoes and are hyperapologetic for the Christian position. Little faith spells great fear. We can only fear men little if we fear God much." To illustrate he told another of his well applied stories, as follows:

"Some years ago, in the days of the war, I was coming down the road from Arras to Amiens, and passing a hamlet where a little stream flowed into the Somme, I read certain words painted in red paint on the whitewashed wall of a French barn, 'Pessimists will be shot at sight'. The words were written by some Tommy, and they expressed the spirit of the British Army and the spirit of the British people. Let that, multiplied a thousand times, be the spirit of the Christian Church—happy confidence, audacity even, in the name of Christ."—*St. Andrew's Cross*.

DON'TS FOR CHURCH-GOERS

- Don't visit. Worship.
- Don't hurry away. Speak and be spoken to.
- Don't stop in the end of the pew. Move over.
- Don't monopolize your hymn book. Be neighborly.
- Don't wait for introductions. Introduce yourself.
- Don't choose the back seat. Leave it for late comers.
- Don't dodge the collection plate. Pay what you are able.
- Don't criticize. Remember, and think on your own frailties.
- Don't sit while others stand or kneel. Share in the service.
- Don't sit with your hand to your head as if worshipping hurt you.
- Don't dodge the preacher. Show yourself friendly.
- Don't stare blankly while others sing. read, pray. Join in.
- Don't leave without praying God's blessing upon all present.

—Selected.

BACK OF our ignorance and uncertainty God stands with His offer of wisdom and guidance to all who will ask it.

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