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# The Living Church

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NO. 5

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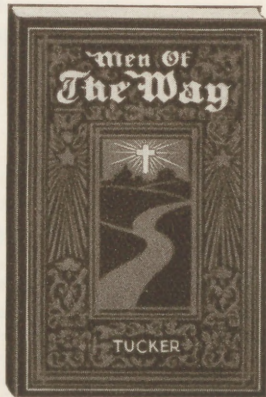
# Christmas Announcements

## of MOREHOUSE PUBLISHING CO.

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MILWAUKEE, WIS.

### The Christmas Book of the Year!



## MEN OF THE WAY

STORIES OF THE MASTER  
AND HIS FRIENDS

By the

REV. LOUIS TUCKER,

Rector of Christ Church, Mobile, Ala.

With Tissot Illustrations

Price, \$2.50. Postage about 20 cents

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."

SECOND EDITION

### A Book of Prayers

together with Psalms and Hymns and Spiritual Songs, Ancient and Modern.

Compiled by CHARLES W. LEFFINGWELL, D.D., LL.D., Rector Emeritus of St. Mary's School, Knoxville, Ill. 12 mo., 206 pages, \$1.00. Postage about 10 cts.

This compilation is a gathering of the gems of prayer and praise that are the heritage of the ages, together with hymns of recent years that are not well known and have not yet become classics. The sections include the following: Morning Devotions, Evening Devotions, Supplementary, Litanies, Devotions in Church, Grace at Meals, Self Examinations, Supplications, Intercessions, Consolations, Confirmations, Laudations, For Clergy, Teachers, and Students, For Sacred Seasons, Holy Communion, Penitence, Hymns and Spiritual Songs.

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#### The Living Church Annual The Churchman's Year Book

WILL BE READY ABOUT DECEMBER 10, 1922

The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopedia is an invaluable feature. The PORTRAITS OF BISHOPS include all those consecrated within the year. The GENERAL, DIOCESAN, and PAROCHIAL INFORMATION is always carefully corrected. The LECTONARY will be in accordance with the directions of the coming General Convention. Prices: Paper, \$1.00; Cloth, \$1.25. Postage east of Colorado, about 15 cts.

#### The Desk Kalendar

Formerly THE FOLDED KALENDAR. Comprising the New Lectionary set forth expressly for the Year from Advent, 1922, through the year 1923. Price 25 cents. Postage 2 cts.

#### The Girls' Kalendar

Issued by the Girls' Friendly Society. Price 35 cts. Postage 2 cents. Per dozen, \$3.50, carriage additional.

The pictures are reproduced by half tone process. On each page are selections, spiritual and practical, and a text is given for every day in the year. The illustrations and reading matter for 1923 relate to the women of the New Testament.

### Christmas Cards

A NEW ENGLISH LINE OF CHURCHLY  
CHRISTMAS CARDS

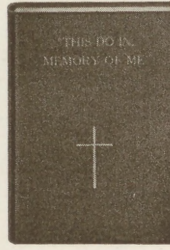
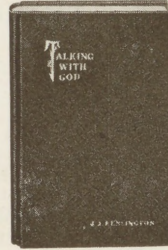
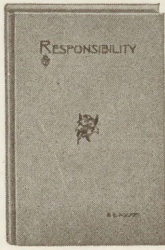
made expressly for the Morehouse Publishing Co., and perfectly adapted to their sacred purpose. Each with envelope.

#### At Six Cents

- M 1 Parchment card, decorated in missal style, cross intertwined with holly; greetings and verse from Oxenham. Size 4¾ x 3¼ inches.
- M 2 Outline design in red and black, embossed Madonna and Child, extract from Thomas à Kempis.  
"O Sweetest Jesus come from Heaven  
That life might to the world be given," etc.  
Size 6½ x 4¼.
- M 100 Bookmark card, Madonna and Child in colors. "Not as the world giveth give I unto You." Size 6 x 2 inches.



## Christmas Announcements of Morehouse Publ. Co.



### Responsibility

**RESPONSIBILITY**—A Talk with girls. By the Ven. E. E. HOLMES. Artistic cloth binding, handsomely printed with red border around pages, making a useful and attractive gift for girls in their teens. Price 30 cts.

### Talking With God

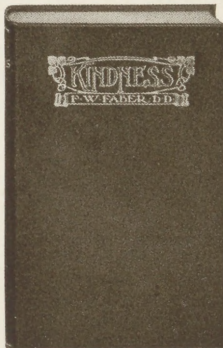
Some Suggestions for the Practice of Private Prayer. By J. J. KENSINGTON. With introduction by DEAN ROUSMANIERE. Attractively printed in black and red. *Paper*, 30 cts. *Cloth*, 60 cts.

Dean Rousmaniere writes of this as "the most useful book on prayer with which I am acquainted. It deepens the desire to pray, by describing in real and simple terms the reasonableness and the beauty of communion with God. But it does much more; for it meets the question which great numbers of men and women are asking—*How shall I pray?*"

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By REV. FREDERIC WM. FABER.

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Spiritual Conferences on Kindness in General, Kind Thoughts, Kind Words, Kind Action. Arranged in paragraphs. Page rulings and subject headings in red.

An exceptionally practical gift for the clergy being replete in sermon suggestions.

### Arthur Norris

or

### A Modern Knight

By LEIGH NORTH, author of *Allendale's Choice*, etc. Illustrated by Donald S. Humphreys. Price \$1.00. Postage about 10 cts.

A Churchly story of genuine interest, with illustrations of a high character.

"A wholesome story of a boy who grows up with the steadfast purpose of entering the ministry. When his goal is reached, however, he hears a call for greater service and becomes a missionary. A quiet love story is told in a simple way, and husband and wife depart for the foreign field, taking up their work in China during the early days of the republican uprising. Their letters make an interesting account of those stirring times, and put the reader in touch with the other side of the world."—*Springfield Republican*.

By the Same Author  
**Allendale's Choice**

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### Christmas Cards

(Continued)

#### At Ten Cents—Folders

Each 5 x 3¼ inches

M 101 Madonna and Child in colors. "Christ-Mass Peace be with you." Greetings and verse by Q. S. H.—  
"Light of the world, in a stable shining." Place for signature.

M 102 Madonna and Child in colors. "The joy of Christ-Mass be in your heart Today." Greetings and verse—  
"From the highest, Him we name Word of God, the human frame Now descended," etc. Place for signature.

M 103 Madonna and Child in colors. "Christmas.—Came down from Heaven and was Incarnate." Greetings and verse—  
"From heaven He came with wondrous name  
A Child to be," etc. Place for signature.

A 2002 Manger scene in colors. Greetings and verse by O. A. S.—  
"See the ox and ass, untold,  
Know that crib their Lord doth hold," etc. Place for signature.

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### New Mowbray Cards

We take pleasure in presenting again this year a new and attractive line of Mowbray Christmas Cards. Always Churchly in design and expression, they meet the pressing demand for cards having "the real Christmas sentiment". No other cards approach these in devotional value for the Christmas greetings of Churchmen.

#### Six Cent Series

Single Cards with Envelopes

No. 1958—Gold border, old woodcut—"The Word was made Flesh, and dwelt among us." Verses by A. R. G.

God's gift came down from Heaven above

The Gift of a Wonderful Life of Love.

The Gift of a beautiful hope for earth:

But the world saw only a lowly birth and nothing more, etc.

No. 2378—Beautiful color design  
May you have a happy Christmas, first with our Lord, Then with those you love.

No. 1832—Eucharistic card, Oblong shape. Gold border, dainty grape vine scroll, old woodcut—Christ Mass.

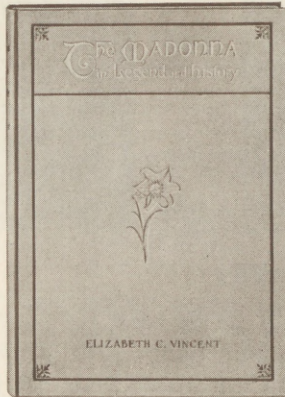
Because thou didst give Jesus Christ thine only Son to be born as at this time for us; etc. [Proper Preface for Christmas Day with Sanctus]



## Christmas Announcements of Morehouse Publ. Co.

### The Madonna in Legend and History

By ELIZABETH C. VINCENT. With Introduction by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio. With ten handsome illustrations in tints from the paintings of Filippino Lippe, Murillo, Titian, Raphael, and others. White cloth cover, in box. Price 1.50.

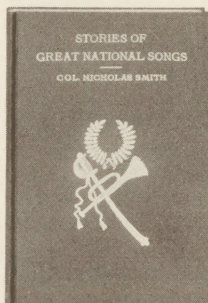


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By COLONEL NICHOLAS SMITH. Third Edition. Attractively stamped in white. Price \$1.50. Postage about 15 cts.

"Not infrequently we have inquiries in regard to the circumstances connected with the origin of our greatest national songs. We shall take pleasure hereafter in referring such inquiries to the volume called *Stories of Great National Songs*, by Colonel Nicholas Smith."—*The Outlook*.

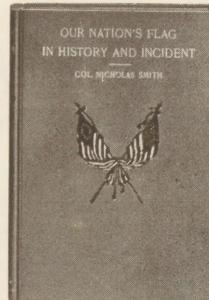
"This volume should be placed upon the shelves of every American Library."—*Atlanta Constitution*.



### Our Nation's Flag in History and Incident

By COLONEL NICHOLAS SMITH. With Illustrations in Color and Halftone. Handsome flag design on cover. Price \$1.50. Postage about 15 cents.

This volume contains the true story of Old Glory. It is a book of unusual interest and value for the following reasons: It supplies much that is lacking in other works on our Nation's flag. It gives a concise and straightforward treatment of the many banners used in the early part of the American Revolution. It gives synopses of the curious and interesting debates in the American Congress relative to the alterations of the flags of 1795 and 1818. These synopses have never before been published in any book on the flag.



### Prayers for Little Ones

By GEORGE L. CONRAD

Decorated cover, outline illustrations, 25 cts.



### New Mowbray Cards

(6 ct. Series. Continued)

- No. 1902—Oblong—Ittenbach picture of Holy Family, verse by A. R. G.  
He stooped to bless,  
And stooping, raised us, etc.
- No. 1905—Oblong—Romanino's picture of the "Holy Family" old verse.  
May the Holy Infant bless you;  
May His peace enfold you;  
May His Love overshadow you, etc.
- No. 1870—Oblong—Gold border, greetings in colors, no picture. Christmas Greeting verses by Gertrude Hollis.  
God bless you, friend of mine, I pray,  
With His glad peace this Christmas day, etc.
- No. 1895—Gold border, color print depicting Nativity scene. Verses by G. M.  
O Thou Eternal Love of all the Ages,  
How can we praise thee  
With a worthy song? etc.
- No. 1859—Gold border, greetings in blue. Verse by A. R. G.  
A Happy Christmas, a bright New Year,  
Is the wish I send to-day, etc.
- No. 1860—Gold border—Title, The Christmas Eucharist, in red. Chalice design in gold. Verses by A. R. G.  
Before Thine Altar, O Most Holy Child  
We kneel to-day,  
As long ago the Shepherds knelt before Thy Cradle, etc.
- No. 1821—Gold border, Nativity Scene in color. Verse by W. Chatterton Dix.  
Faith sees no longer the stable floor,  
The pavement of Sapphire is there, etc.
- No. 1896—Gold border, Madonna and Child in color. Verse by A. R. G.  
A Mother and a Son!  
So is earth linked with heaven, etc.
- No. 1823—Gold border—Madonna and Child in color.  
Learn of me, for I am Meek and Lowly of Heart.
- No. 1947—Missal style, small card, verse by H. M. B.  
God's blessing rest upon thy house,  
God's peace upon each heart, etc.

Announcements Continued on page 186

## THE LIVING CHURCH

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

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

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VOL. LXVIII

MILWAUKEE, WISCONSIN, DECEMBER 2, 1922

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## EDITORIALS AND COMMENTS

### Is Catholicism Older Than Christianity?

HERE are two entirely opposite points of view in Christian scholarship which agree in one thing—they sharply distinguish "Catholicism" from "Christianity". They may be quite different in nearly every other respect, but both can make this affirmation with the same conviction and assurance. With one of them we are quite familiar, and it will be only necessary, here, to state the position without comment. The old-fashioned orthodox Protestant believed (and believes today) that Catholicism bears the same relation to Christianity as do barnacles to the ship, on the hull of which they are encrusted. Catholic belief and practice *act* like the myriad barnacle population of the vessel; they overlay the solid strength of the ship of salvation, conceal its true contour, and impede its progress. They must be treated like barnacles. To get at the underlying true religion, there must be much scraping and cleansing. According to this view, Catholicism is a later, parasitic accretion on the body of original Christian revelation.

Another fashionable and growing opinion is represented by two recent books, that now lie before us,\* both of which espouse a divergent and radically different hypothesis. It may be briefly stated by the theory that Catholicism—that is, sacramental Christianity in its most unadulterated form—antedated Christianity, which was assimilated and compounded with it by a chemical process of fusion and integration. Some elements of the original teaching of Jesus were, it is admitted, incorporated into the developed form of Catholic Christianity, and the figure of Jesus did become central, but in a system of belief and practice utterly alien to His mind and foreign to His purpose. In this sense Mr. Wells speaks of Jesus as "the seed rather than the founder of Christianity". All "religions" are synthetic in structure. Every "new" religion takes over much from its predecessors, welds it all together into a system, then disintegrates, surviving in part as the remaining portions are, in turn, reincorporated into a further type of religion. Mr. Wells, in this sense, says that "Religion..... is not many things but one thing,"† and Dr. Lake, in his *Landmarks*, observes: "Religion lives through the death of religions."‡

A conspicuous instance of this alleged amalgamation of pre-Christian notions and practices is said to be found in the whole Catholic conception of the Eucharist. Dr. Smith regards "the account of the Last Supper as but an etiological cult story, analogous to the Greek myths or to the Hebrew fable of the Passover in Exodus XII, designed to authorize a custom otherwise established in the earliest community." In

the ultimate amalgam known as Catholicism may be found all the elements borrowed from heathen "mysteries" and skilfully compounded by St. Paul into a well articulated synthesis. Neither Dr. Lake nor Dr. Smith regards the Eucharistic Doctrine of the Church as a late invention of mediaeval Christianity. It is, to them, certainly full blown in the New Testament. The work of the Apostle in Antioch and Corinth sufficed to effect the transformation. Henceforth Christianity was undoubtedly a sacramental religion in the Catholic sense. The position of both Drs. Lake and Smith was well stated by the former, in the words: "Much of the controversy between Catholic and Protestant theologians has found its center in the doctrine of the Eucharist, and the latter have appealed to primitive Christianity to support their views. From their point of view the appeal fails; the Catholic doctrine is much more nearly primitive than the Protestant. But the Catholic advocate in winning his case has proved still more: the doctrine which he defends is not only primitive but pre-Christian." "It is necessary to insist that the Catholic is much nearer to early Christianity than the Protestant."¶

OF COURSE, if the earliest stratum of the New Testament literature—our most authentic and valid witness to Christianity—already presents a distortion and perversion of the teaching and design of our Lord, then we might well give up the struggle toward ascertaining His meaning, at once. For the interpretation given by this modern school—and it is neither small numerically nor contemptible intellectually—is based on the certain conviction that our earliest written documents (namely, St. Paul's Epistles) show the term and conclusion of the process of chemical amalgamation. We are left to conjecture entirely and to speculation to ascertain the true teaching and the real intent of our Lord's work, as well as to estimate His true significance. In the dilemma offered, the Catholic Christian can accept only the alternative that, despite the guesses of certain modern students as to what they think our Lord meant to say and to do, the normal type of Christianity, as evidenced by the Christianity of the Pauline Churches, represents, not inadequately, what it was in His mind to implant in humanity.

What then of the difficulty presented? Let us waive the whole question (though for the Catholic it is entirely essential and fundamental) and see what some of the implications of the theory advanced would be. Suppose that Catholic Christianity incorporated, and even put in an important place, a rite and its concomitant theology which had its origin in non-Christian paganism. Suppose that the Eucharist is really affiliated with the vast company of heathen or pagan "mysteries". What would it signify?

There is a trite old saying that, after all, we're all very

\**Landmarks in the History of Early Christianity*, by Kirsopp Lake, D.D. (Lectures given at Oberlin College in 1919), Macmillan, N. Y., 1922, pp. x-113, \$1.25.

†*Short History of Christian Theophagy*, by Preserved Smith, Ph.D., Open Court Publishing Co., Chicago, Ill., 1922, pp. 1-223, \$2.00.

‡*Outline of History*. (one volume edition) p. 514.

¶p. 1.

¶Quoted by Smith, p. 53.



much alike. David Harum's aphorism has in it a good deal of profound philosophy. It stands to reason that in religion the needs of human nature are common to widely separated communities of human beings. Dr. Smith shows, for example, in how many different peoples the notions of sacrifice and of feasting on the god were dominant and central in religion, both theology and cultus. Men pray everywhere. Men seem always to have had the sense of sin and the conviction of the need of sacrifice. Men seem universally to have had the craving for communion with the deity. Crudeness, superstitions, repulsive rites, and all the other by-products of these needs, point to the truth of the wide-spread character of these cravings of humanity. Beside the interesting fact that spiritual and religious needs of mankind have largely been the same in all ages, is the second and quite as interesting a phenomenon, that these cravings, aspirations, and desires have had wide-spread and common means of expression. Dr. Smith's volume will also repay study in this respect.

It is worth noticing, in passing, that many students of the history of religions would attach a certain efficacy on pragmatic grounds to such common customs of men, and on the same grounds accord a certain validity to the underlying beliefs. For what "works" so well in such different peoples, circumstances, times, and places, must have some "truth" in it. But this point it is not necessary to stress in this connection.

The fact that the common needs of men are expressed in ways common to great numbers of peoples, different and separated from each other, would suggest the fact that any religion whatever which lays claim to universality could hardly hold a better title or more justly strengthen that claim, than by showing its own possession of just such beliefs and practices in their fundamental and most universal forms. *Just because* Catholicism grew by assimilating all sorts of different elements from all sorts of sources, *just because* Catholic Christianity could digest foreign matter, and *still be itself*, is one of the outstanding arguments in favor of its being a universal religion, adequate both in theory and practice to satisfy the needs of all men everywhere.

CATHOLICISM, then, is more justly regarded as a living organism than as a compilation, combination, or organization. The argument against any rival form of Christianity is the argument against Esperanto: it didn't "grow"; it was just "put together". The limits of scientific construction have been reached in the synthetic composition of the elements of living matter. Life is something super-added; it cannot be made in a test tube. It is because Catholicism has this uncanny faculty possessed by living things that it survives to commend itself from generation to generation of Christians. Despite all attempts to the contrary, no one has yet been able to slip in the knife-edge of scientific investigation and say: "Here primitive Christianity left off, and there Catholicism began."

The best solution of the problem on the hypothesis that the two are not identical, we grant, is that of Drs. Lake and Smith; but that solution is a *reductio ad absurdum* of the whole position. If in the only records we possess (except the witness of the Church's life itself) the earliest and most indubitably genuine authorities demonstrate that the Catholic ideal of Christianity was coeval with its written self-expression, we must either accept their word for it, or else do as the two scholars mentioned have done: speculate and suppose the perversion of Christianity to have taken place so soon as its nascent form took its place in the world! To us, this is unreasonable on the face of it.

Our Lord either instituted the Eucharist, and founded His Church, or He did not. The earliest evidence would show that if He did not, we cannot have any information about Him at all. There can never have been any "true Christianity" unless Catholic Christianity be that of our Lord Himself. Catholic Christians know how to answer this dilemma.

**A** VERY foolish item is going the rounds of sectarian papers, stating that "The Episcopal convention in recent session at Portland, Oregon, introduced a new prayer to the Blessed Virgin Mary into the Communion office."

Of course, nothing of the kind is true. The report started in one of the Portland daily papers during the Convention. It was a misconception of a commemoration of saints, that was presented by the Joint Commission on Revision of the Prayer Book as a permissive section to follow the prayer for Christ's Church Militant, which was adopted in the House of Deputies, though it afterward failed in the House of Bishops. The language was as follows:

"Let us praise the Lord for all his Saints.

"We praise and magnify thy holy name, O Lord, for the grace and virtue declared in thy saints from the beginning of the world, in the Blessed Virgin Mary, and in the holy patriarchs, prophets, apostles, and martyrs," etc.

That commemoration, followed by a prayer for the faithful departed, was adopted in the House of Deputies as a permissive paragraph to follow the prayer for Christ's Church Militant, which latter was to be unchanged; but the House of Bishops preferred to incorporate a petition for the faithful departed into the prayer itself, following the present commemoration of "all thy servants departed this life in thy faith and fear", and thus no place was made for the more extended commemoration which was preferred by the House of Deputies.

At no stage of the consideration was any "prayer to the Blessed Virgin Mary" proposed.

**T**HE COMPLETION of Dr. Francis J. Hall's series of Dogmatic Theology, in ten volumes, is an event worthy of special notice. Systematic theology has not been a subject in which American writers have shone, but neither has the Church of England produced a work commensurate with this in its own field.

**A Monumental Contribution** Dr. Hall set out, some twenty years ago, to do for Anglican theology what Thomas Aquinas had done for the Latin Church in the day of its greatest vigor. If he had simply translated and compiled the Latin schoolmen, with an Anglican gloss, it would have been a notable venture. But he was not willing to do that. He realized that Latin theology, in itself and alone, can never be the theology of the Catholic Church. His loyalty to Anglican standards gave him the idea of establishing the contribution that Anglican scholarship has made to Catholic theology, while comparing the writings of Anglican scholars with the Latin and Greek theological classics in order that, not a local or partial, but a true Catholic theology for Anglicans might be presented. This he has done exceedingly well, with the result that his ten volumes have afforded to Dr. Hall a permanent place among the great theologians of the ages, and the books a central place in Catholic and especially in Anglican theology. The bibliographical index alone, in the last volume, covers thirty-two pages and shows the vast extent of theological literature that is correlated in the series. It is, indeed, our Anglican *Summa*.

It is right that we should recognize, in connection with this literary-theological triumph, the splendid coöperation which Dr. Hall's publishers, Messrs. Longmans, Green & Co., have given to this notable production. It is in part due to their unflinching interest that it was possible for the publication to be continued through these difficult years of high costs, and especially that the successive volumes have been published at such very moderate prices.

**T**HERE is something inspiring in the thought that on last Sunday afternoon, from the Atlantic to the Pacific, from the Canadian border to the Gulf, a whole army of Churchmen went out to call on other Churchmen in order to enlist their sympathy and their support for the Church, locally and nationally.

**Inspiration of The Campaign** Those who were invited to assist in making the calls may rightly feel that they are recognized as of the aristocracy of the Church; those called to a position of leadership and bound to recognize the force of *Noblesse oblige*. Their work was one of signal honor. They were the representatives, the mouthpieces of the Church.

And the public meetings that have been held in so many cities in the same interest help to mould the Church together and assist all phases of Church work. The great mass meeting in Carnegie Hall, New York, when Elihu Root—himself a



Presbyterian—pleaded for the completion of the metropolitan Cathedral, was an inspiration far beyond the boundaries of a single city.

Altogether apart from the pledges of money and of time that were made, the systematic visitation of substantially the whole membership of the Church in a single afternoon is a magnificent thing to attempt and a splendid thing to accomplish even measurably. Alas for the spiritual poverty of those congregations that were unwilling to join in the general response to the call made upon them by the national Church!

ANSWERS TO CORRESPONDENTS

L. F. A.—(1)—A Churchman may not marry one divorced otherwise than for infidelity, and then only under very strict conditions, while many of the clergy refuse to perform marriage of the sort under any circumstances. Annulment of marriage for causes antecedent to marriage, thus permitting of lawful marriage, is recognized. (2) Marriage contrary to the law of the Church is ground for excommunication but does not automatically produce that effect.

SUBSCRIBER.—(1) The people usually kneel during the exhortation "Ye who do truly", etc., unless the longer exhortation precedes it, in which case they stand.—(2) A deacon ought not to solemnize a marriage, but the marriage is valid if he does so.

F. E.—(1) Washington, Hamilton, Franklin, and Marshall were Churchmen, but Franklin, without repudiating formal connection with the Church, expressed views, from time to time, that were wholly inconsistent with his Churchmanship or with Christianity itself. (2) It is not at all usual to bring the body of any layman into the chancel when it lies in state in a church.

A. G. M.—The quotas of the dioceses for the general work of the Church are based on the maintenance expenses of the parishes and missions within each, and not on the number of communicants. Each diocese assesses the quotas of the parishes according to its own discretion, but the same system generally prevails.

SUBSCRIBER.—(1) The solemnization of marriages during Lent, even on the Sundays, is deprecated by the Church though not actually forbidden in the Anglican Churches.—(2) It is entirely legitimate for one to receive Holy Communion, whether regularly or occasionally, in a church other than that of the parish in which he is enrolled, and he is under no obligation to assign a reason.

ACKNOWLEDGMENTS

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A PURELY SUBJECTIVE religion of the past three hundred years, coupled with a wrong philosophy of life, has succeeded in handing down to the present generation nothing better than a highly refined pantheism, masquerading under the guise of the Christian religion, and is responsible for the many empty churches on the Lord's Day.—Henry Lowndes Drew.

NOTES ON THE NEW HYMNAL

SECOND SERIES—LII

BY THE REV. WINFRED DOUGLAS  
THE SECOND SUNDAY IN ADVENT

THE ANCIENT Collect for this Sunday was replaced at the Reformation by the present very fine one, based upon the opening words of the Epistle. Its manifest intention of turning our thoughts to the Holy Scriptures must not be misinterpreted into turning them away from the Coming of our Lord Jesus Christ, the great theme of Advent. Significant is the capitalization of the term "Word", implying that by hearing, reading, marking, learning, and inwardly digesting the Bible, we may attain more of the "patience and comfort" of the Incarnate Word, and hold fast the hope of His coming. The Epistle shows us how Holy Scripture reveals the patience of old time, awaiting the confirmation of the ancient promises in the first Coming of Jesus Christ as a lowly "minister of the circumcision", who, nevertheless, should "rise to reign over the Gentiles". In the Gospel, the King's own words, which shall not pass away, as will heaven and earth, tell us that the kingdom of God is nigh at hand, that our redemption draweth nigh; because the Son of man, who so humbly, at His first Coming, "took manhood upon Him for deliverance", returns with power and great glory to be our Judge and Advocate.

"King of Majesty tremendous,  
Who dost free salvation send us,  
Fount of pity, then befriend us."

Introit, 53—Hosanna to the Living Lord

Sequence, 59—Lord, thy word abideth

Offertory, 58—O Word of God Incarnate

or

65—Day of wrath! O day of mourning

Communion, 355—By Christ redeemed, in Christ restored

Final, 57—Lo, he comes with clouds descending

Hymn 53 begins with the characteristic Advent cry of Hosanna, and anticipates the Epistle and Gospel in its third and fifth stanzas. The charming and familiar little hymn 59 should be sung in E flat, the key in which it appears in the present edition of the Hymnal. Great care should be taken with the unchanging feminine endings of these lines: all of the final notes must be sung lightly, in perfect correspondence with the unaccented syllables to which they are set. Otherwise the tune becomes a heavy stupidity, instead of the delightful child-like thing it really is. The sermon will naturally determine the hymn at the Offertory. Should it be on the Bible, hymn 58 will properly follow; but if on the Last Judgment, we can hardly do better than sing the *Dies irae*, the greatest of mediæval poems. The stern majesty of its incomparable phrases and its uncompromising recognition of the results of sin make it unpopular in a comfortable world of pleasure-seekers unwilling to face, even in a hymn, the four Last Things, Death, Judgment, Heaven, and Hell; but Christian people should account their worship impoverished unless they can join in this prophetic song once during Advent. Its more frequent use at Requiems is to be urgently desired. In hymn 335 at the Communion

"the dark betrayal night  
With the last Advent we unite."

At this time, as perhaps should have been said before, the final hymn will be sung in place of the *Gloria in excelsis*. Hymn No. 57 strikes precisely the right note here, with its

"Yea, amen; let all adore thee."

Should Morning Prayer be included in the service, it will be remembered that the ancient Office Hymn at Lauds in Advent is

63—Hark! a thrilling voice is sounding.

At Evensong, the list might be chosen from the following numbers:

41—Lord of mercy and of might

60—Lamp of our feet, whereby we trace

64—Great God, what do I see and hear

62—Wake, awake, for night is flying

55—Come, thou long-expected Jesus



## A BIDDING

The Lord be with you: let us pray  
With spirit unto Spirit turning,  
That one to other we may say,  
"The Lord be with you!"

Let us pray

That grace be given us each day  
And love, that we may e'er be learning.  
The Lord be with you: let us pray  
With spirit unto Spirit turning.

## THE FIRST SUNDAY IN ADVENT

Almighty Father, give us grace that we  
May put away the works of darkness, and  
May take the armor of the light in hand,  
Now, in the time of our mortality,  
Wherein there came, in great humility,  
Thy Son our Saviour Jesus Christ, as planned  
By Thee, to visit us, at whose command,  
When He shall come again in majesty,  
On that last day in judgment on mankind,  
The quick and dead, may we arise to find  
Ourselves among Thy sheep, and chosen so  
That we may life immortal undergo.  
This we beseech Thee who art God alone  
With Son and Holy Spirit ever one.

H. W. T.

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

December 4

**R**EAD Psalm 73. Text for the day: "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."

Facts to be noted:

1. Both physical and spiritual affliction are to be expected.
2. No matter what one believes about God's relation to physical pain, there can be no doubt that "God is the strength of my heart", and that He will relieve all kinds of spiritual grief.
3. This relief is not temporary. It is eternal. God is "my portion forever".

Pain and sorrow must needs be. They are the "portion" of all of us here on earth. God is the one supreme relief. He is the Divine antidote for our grief and pain. They shall pass with time, but God, who is our sufficient relief for it all, is ours for eternity.

Some of us lead lives that seem to be sheltered from grief and pain. I think they will be all the sharper when they come. Let us make good use of these days of youth and strength and gladness.

Learn a lesson from the glowing log upon your hearth.

"Sings the blackened log a tune,  
Learned in some forgotten June."

The secret of our enjoyment of the open fire lies in the fact that what was once a tree in the forest, as it burns, gives forth the matchless symphony of the woods and fields, learned in golden summers that are gone.

So does the bee, when summer is over and flowers gone, feed upon the sweetness it drew from the glorious blooms of flower time.

The log will fall to ashes, the golden hoard of honey fail, but our God shall reign for ever and ever.

December 5

Read I Corinthians 1:1-9. Text for the day: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Facts to be noted:

1. Perseverance is the keynote of Christian living.
2. To cease to strive is to acknowledge our own defeat.
3. There is no possible excuse for one who fails to persevere, for God will "confirm" or strengthen all who ask Him.

In our American code of sportsmanship, all failure and defeat are honorable when a man or a team has fought to the finish. The one dishonor and disgrace is the exhibition of the "yellow streak". The athlete who "cannot stand the gaff" has no position in any hall of fame.

St. Paul understood athletics. He mingles them most fittingly with spiritualities in some of his stirring writings. To be a "quitter" in the realm of sport, is the unpardonable sin. When a man is distressed, and bruised, and defeated, he can still strive.

So it is in the race, or game, of life. When all else is gone, a man still has his "nerve" left—provided he is a man. To such a man, God will give every ounce of strength necessary for the continuance of the struggle. There is no possible excuse, as there might be in the realm of sport. For God will "confirm" us unto the end.

"He that overcometh shall inherit all things."

December 6

Read Psalm 48. Text for the day: "For this God is our God for ever and ever; He will be our guide even unto death." Facts to be noted:

1. Strong in the heart of the Psalmist was the love of Zion.
2. Here was the dwelling place of Jehovah.
3. His constant presence and guidance were assured to Israel for ever and ever.

The Jew understood that God's covenant with him should last always. He evidently understood that there was some intrinsic worth in his nationality which made his nation the peculiar care of Jehovah.

He seems to have overlooked the possibility that God lent to the Hebrews His special guidance, only because He had a part for the Jew to play in history. As a nation, the Jew seems never to have realized that he might lose God's favor through failure to work His will. He does not realize it yet. He believes he holds it. Today he is not an imposing figure in the world.

How is it with America? Certainly God has directed her foundation and her entire history. She has been blessed above measure by Divine guidance. Shall we not say, more than ever the Hebrews were?

Does America understand that she may lose God's guidance through failure to work His will? Will any doctrine of "America first" and "American only" be acceptable to Him as a substitute for world leadership and world service? I wonder if it would not profit us to read the history of the Jews, and make a few comparisons.

Our only national claim to God's continued guidance lies in our willingness to serve Him.

December 7

Read 1 St. John 5:10-15. Text for the day: "These things have I written unto you that believe on the Name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God."

Facts to be noted:

1. This particular passage of Scripture is written to those who believe in Christ as the Son of God.
2. It is written to assure them that this belief secures to them eternal life.
3. The argument is completely justified by Christ's own words: "And this is life eternal; to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

It is a false philosophy which teaches that "It doesn't matter what you believe, as long as you do what is right". Belief is fundamental to conduct.

I knew a boy who believed a gun was not loaded. He killed his little sister.

I knew a family who believed they were eating mushrooms. The mushrooms turned out to be toadstools, and the family were poisoned.

Belief is fundamental to conduct. "As a man thinketh in his heart, so is he."

Our eternal life depends upon our belief in the Son of God. What God will do in the case of those possessed of invincible ignorance or egotism is beside the mark. Our duty is clear. The fact of Christ's Divinity is the cornerstone of Christianity. Those who know Him, realize the truth of His claims. Theirs is the life eternal.



December 8

Read Revelation 5. Text for the day: "And hast made us unto our God kings and priests: and we shall reign on the earth."

Facts to be noted:

1. This verse is an echo of the sentiment, and even the words, of chapter I, verse 6.
2. It is open to question whether this prophecy is to be considered as already fulfilled, or withheld till the new day.
3. Let us consider it as already fulfilled, and see what application we can make of it.

The three fundamentals of kingliness would seem to be birth, subjects, and a kingdom. We are the sons of a King. We reign over our passions, our weaknesses, nature, and all her natural forces, the brute creation and all those countless agencies and individuals who do our bidding or supply us with the wants of life.

What of a kingdom? Are we possessed of any? Yes, there is the kingdom of our will; the kingdom of our affections; the kingdom of beauty; the kingdom of hope; the kingdom of peace; the kingdom of service; the kingdom of truth; the kingdom of knowledge; the kingdom of our possibilities; the kingdom of our destiny. In these realms, the man who is called of God can reign as king.

December 9

Read St. James 1:9-17. Text for the day: "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

Facts to be noted:

1. Temptation is as certain as death.
2. Rightly viewed it is a test or a proving.
3. He that endureth shall receive a crown of life.

Jesus was led up of the Spirit into the wilderness to be tempted of the devil. He was in all points tempted like as we are, yet without sin. How did He make His stand a complete success?

First, through His knowledge of the Scriptures. Three times He replied "It is written", and then quoted the passages to which He had reference.

In the second place, He had made the flesh subordinate to the spirit. Man shall not live by simply turning stones to bread. He is spirit and body, and the soul must be fed, though the body relinquish what it craves.

In the third place, He was determined to follow the Father's plan rather than His own. Not the path from heaven, supported by angel hands, but the road to Calvary and the cross at the end. Thus must the world be won.

In the fourth place, He believed, beyond all power of persuasion, that God, and God alone, should be served. No service of mammon or of the powers of evil could possibly be offered as a substitute. It was the long, long process of the Christian centuries as over against the swift surrender to unholy worship. Only thus could the kingdoms of this world become the kingdom of our Lord and of His Christ.

As He stood the test, so must we. The badge of the great victory shall be the crown of life.

#### A MASSACHUSETTS RECTOR

A MASSACHUSETTS rector courageously writes to his people, "In 1923 let us do away with the bazaar. There are many people who would rather increase their pledges sufficiently to cover the deficit, than to have the work and worry of a yearly bazaar. Business has greatly improved and there seems to be no good reason why pledges cannot be increased sufficiently for that purpose. Some can give twice as much as at present and others can give half again as much. And remember that if we do so, there will be no canvassing for the bazaar next year. Surely a parish of this size should raise \$5,000 with great ease, and it can be done if everyone does his part".

BRETHREN, WE MUST THINK of Jesus Christ as of God, as of the Judge of the quick and the dead, and we must not think little of our salvation.—*Second Epistle of St. Clement to the Corinthians.*

#### LATE CABLEGRAMS FROM NEAR EAST

ATHENS, November 15.

RALPH KNAPP arrived Tuesday. The Greek government is coöperating heartily and promises accommodations for all Near East orphans. We are planning to house them upon arrival chiefly in large government buildings, pending the preparation of suitable permanent quarters, capable of furnishing industrial and agricultural training. We are inspecting, Wednesday, three warehouses at Piraeus, promised by the government for Near East Relief supplies. Meanwhile there is ready for requisitioning a suitable waterfront site at Piraeus for a permanent Near East Relief warehouse, if the transfer of the Ortakeuy-Constantinople group proves feasible. Plans for the evacuation of Christians, from Anatolia, inevitably foreshadow huge feeding problem at Black Sea port for Near East. Flour supplies in Greece are limited. We have urged Constantinople to arrange for the purchase of flour in Bulgaria and Roumania. Free customs and port clearance for all Near East supplies at Greek ports have been arranged, also every facility for transportation.

Beyrouth, Nov. 15.

RELIGIOUS America's glorious charity cannot atone for political America's crime. Outraged humanity and the dead boys who brought Armistice Day demand America restrain the Turk, or offer the Armenians refuge.

Athens, November 15.

THE EVACUATION of all Asia Minor orphans is necessary. All Greek children are already en route. The Armenians are following immediately. The steamship *Belgravian* chartered by Near East Relief is evacuating seventy-five hundred from Samsoun direct to Greece. The steamship *Marta* is proceeding with Syrian and Nestorian refugees from Constantinople en route to Mosul via Alexandretta. The *Marta* will then proceed to Mersine to evacuate three thousand orphans from that port to Beifut. We are establishing a skeleton organization in Greece to make arrangements for the orphans. Miss Glee Hastings in charge of orphanage work, Roy Jackson in charge of supplies, Mr. and Mrs. Reger in charge of finance and individual remittance, and Ralph Knapp is in charge group. The steamship *Marie Louise* is evacuating the remainder of the Kouleli boys, also other Constantinople orphans located on the Asiatic side or in requisitioned buildings. This skeleton organization is set up with a view to providing for all Constantinople orphans in case eventualities require complete evacuation from this city.

#### YOKE-FELLOWS

Must I then bear this burden,  
Lift such a crushing weight;  
How may I go upon my way,  
Beneath a load so great?

I lay it on my shoulders  
With groanings and with pain;  
I must obey, and cannot stay,  
But hasten on again.

How strange it is my burden  
Has grown so light and small;  
The yoke lies even on my neck,  
It chafes me not at all.

But there is One beside me  
Who shares my load with me;  
So little does it hamper  
That I am strong and free.

"Yoke-fellow," says my Partner,  
"Let not your task afright,  
"For My yoke to wear is easy,  
"My burden it is light."

KATE A. MAXWELL.



# BLUE MONDAY MUSINGS

By Presbyter Imitus



WHEN I consider what we have seen already from the decks of the steamer, I wonder that some of the great tourist agencies do not arrange special cruises, chartering large passenger boats as far as the North Cape and Iceland. Once the traveling public learns what glory and beauty are visible up here, I prophesy a tide of pleasure-seekers that will flood all the Alaskan coast.

The trouble with the scenery is that there is too much for the eye to see or the intelligence to appreciate. If a thousandth part of it could be set off by itself, people would think a long voyage well rewarded by the sight of it. Men grow enthusiastic over Capes Trinity and Eternity at the mouth of the Saguenay. The first view of the Palisades of the Hudson is memorable. Mt. Desert, the Thousand Islands of the St. Lawrence, and the Thirty Thousand Islands of the Georgian Bay, enchant the traveller. The castle-crowned crags of the Rhine and the Moselle and the Danube appeal to poet and artist. But, so far as natural beauty goes, every day in sight of land has shown us glories surpassing all these put together. It is impossible to exaggerate. The white splendor of Iliamna (a volcano still alive, and as symmetrical as Fujiyama) rising from Cook's Inlet, with Katmai not far off, and extinct Chinabora on its island close by, is unforgettable. Mt. McKinley uprears its more than 20,000 feet in sight of Anchorage; and one thinks of Hudson Stuck's heroic courage and wishes the premier peak of the continent, first surmounted by him, might always be known by its Indian name he loved, Denali. The great Malaspina Glacier comes down to the Gulf from Mt. St. Elias, 18,000 feet high; Lituya, 10,000 feet, and La Perouse, 11,300, dip their feet in the ocean not far away. Talk of "stern and rock-bound coasts": no one can appreciate the full meaning of that line who has not seen Alaska. Hundreds of miles with never a cove or beach to break the continuity of the terrific iron walls! One shudders to think of what shipwreck there must mean.

But the vast loneliness of it all overwhelms the imagination. The population is one to every twelve square miles; and that is largely concentrated on the coast, leaving vast reaches of the interior utterly empty of mankind. And the coast settlements are few and small. Now and then a salmon cannery is active during the season; but most of them so engaged go "outside" in the autumn. And along the greater part of the voyage one sees no sign of any human occupation, new or past—nor dares anticipate any in the future. It is almost terrifying. They say that Alaska has a hundred thousand square miles of arable lands; and the gardens we saw looked flourishing, as if the long days made up in part for the short summers. But Alaska's main reliance for a long time to come must be on mining and fishing. Gold, copper, tin, lead, silver, and platinum mines have been found; and fresh coal mines are reported as yielding a high grade anthracite. The fishing yields more than that of British Columbia and our three Pacific Coast states combined. The larger part of all the wealth so produced goes out of Alaska; and the steady decrease in population ever since the war is depressing. Cordova (where Fr. Ziegler's good work in The Red Dragon is known to you all) has only about 900 people instead of three or four thousand. Valdez is dead and awaits burial. Douglas, where the ocean flooded the great Treadwell mine, is a city of ghosts. Who can foresee the future?

It is clear that I must leave much for a second Alaskan letter. So I add only a few words of disconnected comment.

The weather has been much like what Seattle offers—mild and pleasant, a light overcoat over summer clothing being ample protection at night or in the wind. Even in the winter they tell me the mercury seldom reaches zero until one goes back of the mountains. I have not seen the profusion of wild flowers promised; but the ever-present fireweed blazes gorgeously with its magenta blossom, and all the flower gardens I saw were as variegated as those in Washington or Vancouver. Naturally, the air is moist, and the rainfall in some places is prodigious—fifteen feet a year at Cordova, they say. The forests are mostly Alaska spruce and hemlock, scrubby trees because of the thin layer of soil. But

they abound in game. Moose crowd the Kenai peninsula, caribou are widely distributed, and there is no lack of bears. They tell terrible tales of the great Kodiak bear, which has reached the enormous size of sixteen feet from tip to tip (I quote those figures). A ranchman here at Kodiak saw one charge into a flock of sheep, pick up the bellwether in passing, devour its flesh without once slackening its pace, and drop the bare bones (the bell still attached) to be found by the pursuers. Another strolled leisurely into a camp, picked up a 300-pound quarter of beef and carried it off with no special effort. An imaginative Irishman assures me, however, that he saw a big bear, on a steep mountainside above the Government railway, butted out into space and destruction by a mountain goat—a tale that lends itself to various perverse jests.

Some of you write to me asking for more about children; so I must tell you of one small person I have added to my collection on this trip. She boarded the boat at Seldovia, one of the old Russian settlements near the entrance to Cook's Inlet; and I was drawn to the ten-year-old maiden because she was old-fashioned in the sweet sense of that epithet. Her hair wasn't bobbed, but hung in long black curls; her voice was sweet, her manners gentle; she used good English, and I didn't see her chew gum. Presently we were on a footing of intimate friendship. She had been spending her holiday with her grandparents on an island near Seldovia where they have a fox ranch; and she dreaded going back to Anchorage, it was so cified and crowded there; the country was much better, she thought. She wrote her name in my pocket-book: Dorothy Bach. "A famous name," I said, "borne by one of the greatest musicians that ever lived"; whereupon small Dorothy beamed and declared, "I know about him; he was one of my father's people long ago." You can imagine with what pleasure, arrived at Anchorage, I escorted her to the little church to meet her new rector, Fr. Lansdowne, arrived from Rhode Island in her absence.

May I count on your patience as to the next installment? In the infectious Alaskan affirmative, "You betcha".

## THE HYMN OF THE MYSTIC

O Love of God, Life's Acolyte,  
Approach with Thy pure flame,  
Oh, enter in my ravished heart  
In my great Lover's Name.

A minster let it be for Thee,  
My votive House of Prayer.  
Draw near its altar, Acolyte,  
It waits thy service there.

Illume its tapers with Thy fire,  
The Inner Light of Love,  
That Orisons in flame may rise  
Unto the Heart above!

Baptismal Waters bring for me,  
That I re-born shall be,  
A little child in suppliance  
That Love may dwell in me.

Such close Communion make with me,  
O Love of God divine,  
That I for Bread The Truth receive,  
The Life in me for Wine.

Serve Unction for my blinded eyes,  
That they The Way may see  
That loses self, that self may find  
Its union, love, with Thee.

Oh, let Oblation of Myself  
But fuel be for flame,  
That Darkness glorify to Light  
For Offering in Thy name.

EVA ANNE MADDEN.



## Lincoln Cathedral in Danger

By the Very Rev. T. C. Fry, D. D., Dean of Lincoln

EVERY one who knows Lincoln knows the Cathedral; knows how it crowns Steep Hill where once a Roman city stood four-square and where still stands the northern gate of the Roman city—the only Roman gate in Britain through which men can drive.

The Cathedral, like other ancient Gothic buildings, is in itself the historian of English architecture. The first Norman in England since the conquest is there; the first peerless Early English of St. Hugh finished by Grossteste, and the first and fairest Decorated Angel Choir which served as a shrine for the saint's dead body. Three little perpendicular chapels, all in use, complete the record. And looking out over the Lincoln gap and the industrial city in the valley, the Cathedral stands, changing from gold to gray within an hour, never of the same

(Grosseteste's Tower) was cracked; that the North Nave wall had buckled. We later have found that the Southwest Tower must be grouted, and that the West Front is cracked and out of plumb.

We estimated the cost before the last discoveries at a minimum of £50,000. I am of opinion that this amount must now be increased.

We set to work to raise the money. The *Times* newspaper came to our aid, but London has been largely closed to us by the needs of St. Paul's. We have raised, up to October, close on to £20,000. We have spent £8,000 already; we are still only 70 feet up from the floor with the one Northwest Tower. The expense consists in labor and in cement: both are less high than in America, but the total is costly.



LINCOLN CATHEDRAL

The Central Tower, to be restored by American gifts, is the left-hand of the three towers as here shown.

color from hour to hour. It is to those who know it intimately—it was to Ruskin—a shrine unrivaled in Europe.

And now much of it is in danger. During the war it has developed serious, and, in parts, quite unexpected, cracks. Possibly they began in the Norman work with the earthquake; certainly they are the slow development of centuries now forced to the surface; possibly the very dry and prolonged summer of 1921 has helped. Anyway, the Chapter, who for want of money had been latterly forced to confine themselves to maintenance only, were compelled last January to call in Lincolnshire; and Lincolnshire has, so far, nobly responded, for taxation, succession duties out of the deaths in the war, a bad harvest, and widespread unemployment, have made it very difficult for city and county.

I made a full statement to a big county meeting, to men who love their Cathedral. I told them that the Northwest Tower was in a perilous condition, as revealed on the inside; that the Norman ashlar was filled with rubble, and the Norman mortar had perished; that the great and noble center tower

In October I took the personal resolution to come over here. There are so many Americans who have told me they love Lincoln (and some have originated in the Shire) that in my deep anxiety, though I am an old man (whatever I look, I shall be 80 in 1926), I have left home alone and crossed the ocean to appeal to our fellow kinsmen in the West.

I know they, too, have needs, problems, responsibilities, no less than we. I can supply them with half a dozen good reasons why they should not give. But I can give them many more why this appeal should go home. I purpose, if I get the help I want, to devote it wholly to a dominant part of the work; dominant, I mean, in interest—not in cost, for we have no wish simply to "get off cheap"; we could not do so if we wished. I propose to give it to the Central Tower and to put below a bronze plaque and record on it that "this Tower was repaired by the generosity of our American brethren". I also propose to enter the name of every individual or group gift in our "Book of Remembrance" that we purpose putting in our library. It is difficult, until we have pierced the walls, to feel



quite certain of the cost; but I think the minimum will be \$50,000 and the maximum \$75,000. I am beginning in New York, and hope, if allowed, to visit other cities. It is the fault of America if I go far afield or stay longer than I meant to, because it is the hospitality and sympathy shown me that cause me to want to stay.

I am ready to address, in any city, church or club, or woman's organization—in fact any audience, and show them by my slides and words what Lincoln is in its beauty and its danger.

And now, finally, for the main reasons that, I suggest, should commend my cause to them:

1. Americans are co-heirs of our Cathedral and parish churches. We are one Church.

2. Though for various reasons, religious or economic, or adventurous, American ancestors left the old country, that does not sever them in spirit from the Divine Witness these stones still make to us and to them.

3. We have recently realized, in intenser and sincerer fashion, the unity of our blood. We quarreled once, as two brothers often do in youth; if we are blood-brethren still, if (as I believe and personally feel) we have come into possession of our racial and cultural unity, then the appeal of Lincoln cannot fail to have force.

At that I must leave it. I do not believe I shall return a defeated man. I do not wish to cross home appeals; but if, when those are fulfilled, some crumbs may fall to me, I shall be profoundly grateful.

#### EDITOR'S NOTE

The Editor begs to echo the hope of Dean Fry that the Central Tower of Lincoln Cathedral may be restored by American gifts, and THE LIVING CHURCH RELIEF FUND will very gladly receive contributions for the purpose. In the accompanying illustration, the Central Tower referred to is the left-hand of the three towers shown, the perspective being from an angle.

#### A CONVERTS' HOME IN BOMBAY

A DISTINGUISHED guest in attendance at the sessions of the General Convention was Dr. S. L. Joshi, who brought from India the greetings of the Bishop of Bombay to the House of Bishops, and who was received in both houses, where he presented earnestly and effectively the plea for interest on the part of American Churchmen in the work of the Church in India. Dr. Joshi's remarks were printed in THE LIVING CHURCH in one of the Convention issues.

He presented especially the needs of a Converts' Home under the direction of the Bishop of Bombay, and told of the financial difficulties in connection with the chaos of the present day. Much interest was aroused in Dr. Joshi's various addresses.

The following statement with respect to the work comes to us from Bishop Tuttle with a request that it be printed, and the venerable Presiding Bishop himself encloses a contribution toward that work, through THE LIVING CHURCH RELIEF FUND. In that practical way he evinces his own deep interest in the missionary work presented by Prof. Joshi.

Bishop Tuttle's letter is as follows:

To the Editor of The Living Church:

Under Bishop Palmer, the Anglican Bishop of Bombay, a "Converts' Home" has been doing noble work for twenty years in winning not a few of higher caste Hindus to Christianity.

Owing to hard times a financial crisis threatens the Home.

Dr. S. L. Joshi from India brought the greetings of the Bishop of Bombay to our House of Bishops at Portland. Dr. Joshi has presented himself to the Presiding Bishop, Dr. Tuttle, asking if offerings from our churches on Sunday, Jan. 28th (Septuagesima), might be given to the Home to meet its great need.

The Presiding Bishop could not do less than say that such giving would be a beneficent and gracious help.

If the clergy desire to respond, details can be had from Dr. S. L. Joshi, University of Nebraska, Lincoln, Nebraska, or from Bishop Brent, Buffalo, N. Y.

Funds for the "Bombay Converts' Home" may be sent care of The Living Church Relief Fund, 1801 Fond du Lac Avenue, Milwaukee, Wis.

DANL. S. TUTTLE,  
Presiding Bishop.

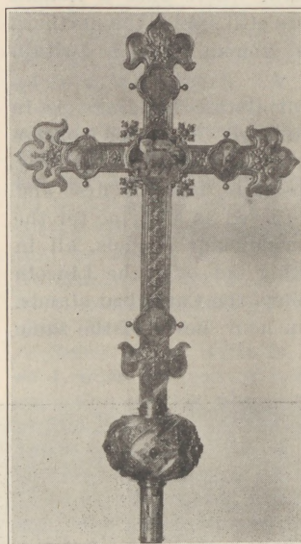
St. Louis, Nov. 17.

#### ALL SAINTS' DAY IN PARIS

ALL SAINTS' DAY is celebrated in the American Church of the Holy Trinity with an emphasis and completeness which it would be difficult to parallel in the United States. This is not because we, in America, do not love the Feast and celebrate it with beautiful services. But all over

France the *Toussaint* is a great public holiday, and our clergy have been quick to realize their opportunity, and the people to respond.

This year, at the half past ten service of Holy Communion and sermon, there was present a congregation which, although not as crowded as the present Sunday morning congregations, nevertheless filled the nave and overflowed into the side aisles. There were five clergy in the chancel; the three belonging to the parish, Dean Beekman, Dr. Clampett, and Mr. Doubs, beside the Bishop in Charge and the Rev. Everett P. Smith, rector of Geneva. The singing of the choir under the direction of the choir master, Lawrence Whipp, was of a high order.



PROCESSIONAL CROSS  
Memorial to Bishop Israel,  
Holy Trinity Church,  
Paris, France

Dean Beekman was the preacher and the larger part of the congregation communicated.

A great feature was the presentation, acceptance, and dedication of an unusually beautiful processional cross, given to Holy Trinity by the people of the Diocese of Erie in commemoration of the war services in France, and at the front, from 1917 to 1919, of the Rt. Rev. Rogers Israel, D.D., who, during that period, was also in charge of the American churches in Europe.

The cross of hammered brass and exquisite workmanship was made by F. Osborne and Co. of London. The design includes five medallions in translucent enamel on the front and reverse sides. Grouped about the *Agnus Dei* are the four smaller medallions representing Columba, Joan of Arc, St. George and the Dragon, and St. Quentin, symbolic of the four countries whose soldiers Bishop Israel served. On the reverse side, surrounding the Great Seal of the United States, are medallions, representing the Church, the Army, the Navy, and the Supreme Court. The base contains the following inscription: "To the glory of God and in loving memory of Rogers Israel, D.D., first Bishop of Erie, Pennsylvania. 'This Cross was given by his people in the Diocese of Erie to commemorate his service in France. 'Endure hardness as a good soldier of Jesus Christ.' All Saints' Day, 1922." Surmounting this inscription is the Bishop's personal coat of arms.

It was interesting to note, in addition to the very marked and universal religious observance of All Saints' Day, that Hallowe'en in France is not disgraced by buffoonery or rough practical jokes, as so often it is in some countries.

The whole celebration in Holy Trinity was the cause of a great and reverent delight, mentioned afterwards over and over again.

THE BOASTFULNESS and bravado of the unbelieving man are due not to the possession of real strength but to a want of sensibility. Such mistaken confidence is as empty air. When a noted infidel of England was about to pass from the world and his courage was relaxing, one of his friends, trying to cheer him, murmured: "Hold on, friend, hold on!" But the dying man, not able to bear being mocked with false hopes, cried: "That is all very well, if you will tell me what to hold on to!" It is just this service that Christianity renders—it tells weak and falling men to what to hold, and what will hold them, in explication of the old Latin motto, *Teneo et teneor* (I hold, and am held). Jesus Christ is a sure dependence for any soul, in life or in death, in good report or evil report, go what will, or come what may. The hold of Jesus is the hope of humanity.—*Union Herald*.





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

### THE APOCRYPHA IN BIBLES

To the Editor of *The Living Church*:

I WANT to express the thanks and appreciation, which I am sure a great many share with me, for the recent statement of the Bishop of Harrisburg, in an address in New York, that he intends to work for the general printing of the Apocrypha in Bibles.

The omission of the Apocrypha in most editions of the Bible now printed seems to me, in any case, most regrettable, but to the regret there cannot but be added, I should think, a thorough-going disapproval in the case of a member of a Church which not only commends the Apocryphal books "for example of life and instruction of manners", but uses lessons from these books for Morning and Evening Prayer on various days of the year, including such important festivals as All Saints' Day and the Conversion of St. Paul. I have even known churches with Lectern Bibles which did not contain the First Lessons for these Days. If the Apocrypha is to be printed anywhere, the natural place for it is certainly in copies of the Bible. And the Anglican Church certainly expects it to be printed and to be read. And if the Church commends it and uses Lessons from it, how can Churchmen possibly approve the omission of it from the place where it ought to be found?

Can the authorities of this Church—can the Bishops and other clergy—acquiesce in such a situation as this? Surely they cannot. They are pledged not to; and yet it often appears as though they did.

The Episcopal Church uses a great many copies of the Bible, and its stand on this matter could not be ignored. Why, for example, could not the General Convention in a Resolution, why could not the House of Bishops in a Pastoral, why could not each Bishop in his diocese, state that, grateful as we must all be for the wide-spread distribution of copies of the Bible, this Church cannot consider as satisfactory any edition of the Bible not containing the Apocrypha, and that it earnestly urges all of its people, in buying copies of the Bible, to insist on editions which satisfy the requirements of this Church? Such an official stand by the Episcopal Church would then, of course, be brought to the attention of the publishers of Bibles in order that editions containing the Apocrypha should be more generally printed. There would also, of course, be other ways of working for this end.

I am very thankful for this statement by the Bishop of Harrisburg, and pray God to bless and prosper him, and those associated with him, in such a good work.

JAMES HAROLD FLYE.

### SERMONS AND THE CHOIR

To the Editor of *The Living Church*:

TO those who are interested in the Sermon and Choir problem, the following from *The Irish Sketch Book*, by Thackeray, may be helpful.

Although written about eighty years ago, it may furnish food for thought for Churchmen of the present day.

Speaking of the "Established Church" at Westport, he says:

"There was no organ, but the clerk and a choir of children sang hymns sweetly and truly; and a charity sermon being preached for the benefit of the diocesan schools, I saw many pound-notes in the plate, showing that the Protestants here were as ardent as their Roman Catholic brethren. The sermon was extempore, as usual, according to the prevailing taste here. The preacher by putting aside his sermon-book, may gain in warmth, which we don't want, but lose in reason, which we do. If I were Defender of the Faith, I would issue an order to all priests and deacons to take to the book again; weighing well, before they uttered it, every word they proposed to say upon so great a subject as that of religion; and mistrusting that dangerous facility given by active jaws and a hot imagination. Reverend divines have adopted this habit, and keep us for an hour listening to what might well be told in ten minutes. They are wondrously fluent, considering all things; and though I have heard many a sentence begun whereof the speaker

did not evidently know the conclusion, yet, somehow or other, he has always managed to get through the paragraph without any hiatus, except perhaps in the sense. And as far as I can remark, it is not calm, plain, downright preachers who preserve the extemporaneous system for the most part, but pompous orators indulging in all the cheap graces of rhetoric—exaggerating words and feelings to make effect, and dealing in pious caricature. Church-goers become excited by this loud talk and captivating manner, and can't go back afterwards to a sober discourse read out of a grave old sermon-book, appealing to the reason and gentle feelings, instead of to the passions and the imagination. Beware of too much talk, O parsons! If a man is to give an account of every idle word he utters, for what a number of such loud nothings, windy emphatic tropes and metaphors, spoken, not for God's glory, but the preacher's, will many a cushion-thumper have to answer! And this rebuke may properly find a place here, because the clergyman by whose discourse it was elicited is not of the eloquent dramatic sort, but a gentleman, it is said, remarkable for old-fashioned learning and quiet habits that do not seem to be to the taste of the many boisterous young clergy of the present day."

Will the "boisterous young clergy of the present day" please stand up and be counted?

NEWTON H. BARRY.

San Francisco, Nov. 8.

### "HEALERS" AND HEALING

To the Editor of *The Living Church*:

THE LETTER in your issue of Nov. 18th, entitled Gifts of Healing in the Church, voiced, I imagine, the feelings of many of us in regard to these same "gifts" of healing. I myself had an opportunity of witnessing both the "healing touch", as administered by Mr. Hickson, and its results—perhaps I should say non-results—and I would like to say something in regard to these cures, so called.

First, they seemed to fall into the same category as those claimed by patent medicines, Christian Science, Lourdes, Ste. Anne of Beaupre, etc., so far as a bystander could judge. In none of these cases does one behold an unmistakable, unexplainable cure of the character of those performed by our Lord and His Apostles. Nowhere does one see a dead man raised, a genuinely blind man restored to sight, or an unquestionably deaf man given his hearing, by any of these agencies. The so-called cures accomplish only, so far as I have been able to find out, what may be claimed by all agencies making use of what is known as "auto-suggestion", and the results are practically the same.

I live in an institution chiefly inhabited by old persons. Many of these, afflicted with the infirmities of age, were touchingly hopeful and unquestionably animated by faith as regards these acts of "Divine Healing". One elderly woman with fast failing sight waited outside the church in line in a broiling sun, for hours, for an opportunity to pass within. She also made a substantial offering. Others thronged the house chapel of our institution, fairly lifted out of themselves with joyful anticipation on the occasion of the "healer's" visit. His first act was to gaze around him at the crowd of aged and infirm individuals with a curious smile, and to inform that "at their age they could not expect much". I do not know how much they expected, but I can testify that they did not get much, nor can I imagine the one Divine Healer or His Apostles prefacing a cure with such a statement.

I kept these persons under careful observation for a considerable time afterwards, and I could see nothing that appeared in any way out of the natural order of things. Those afflicted with unmistakable infirmities, blindness, deafness, paralysis, etc., were unusually cheerful and—consequently—somewhat better in general health for a few days afterwards. Then they admitted very sadly, one by one, the utter failure of the "touch" to do them any real service and their infirmities continued to increase with the passing of time.

I have heard of one boy in another parish—a cripple—who threw away his crutches and walked briskly after experiencing



the "touch". But, of course, it is impossible to prove that he did not belong to the class of persons who have gotten well without knowing it, and who continue to use their crutches until some sudden excitement, or emergency, causes them to dispense with these aids, and they find that they are cured. There are others healed by some entirely unsuspected agency, and who attribute their recovery to some nostrum that they happen to be using at the time. There are still others healed by colored water and bread pills—we have all seen such.

Now it is very natural that the clergy in their intense desire to stimulate that faith in the spiritual world, that is so sorely assailed in the present day, should hail eagerly anything that promises to re-create the belief in things unseen that prevailed in apostolic days, and if that were the only, and blessed, result of "Divine Healing" we might well let it go at that, without too rigid and searching an investigation into cause and effect. But, unfortunately, as regards those who, after being raised to the seventh heaven of hope and joy, are disappointed in the ultimate result, and grow rather worse instead of better, the last state of these persons is commonly worse than the first. I know of one such myself.

I have heard of a mother who told her young son that if he would pray God to give him a bicycle at Christmas, He would surely do it. The poor woman had a hard time of it, and even appealed through the newspapers for the gift in order that her boy might not be disappointed, and so lose his faith in prayer, but while, in this case, the appeals were successful, I am very sure that she never took another such risk. I have also heard of a revivalist celebrated for the celerity, and the multitude, of his conversion; but alas, his converts fell from grace so universally and so rapidly after his departure for fresh fields, that ministers everywhere opposed his being sent for a second time on the ground that the said converts were, on subsequent appeals, the hardest persons to impress that they had ever encountered.

So it would seem that it might be well to test these "gifts of healing" as thoroughly as your correspondent suggests, before sending their owners forth under the high sanction of our bishops and clergy.

"Prove all things."

MARY MAXWELL.

#### RESERVATION AND THE BISHOPS' COMMITTEE

To the Editor of *The Living Church*:

OUR argument that the long-established privilege of Reservation of the Blessed Sacrament cannot be prohibited without some word of express prohibition seems to me unanswerable. I ask leave, however, to question your statement that the American Church inherits in any way the law of the Scottish Episcopal Church. If a group of Scottish Episcopalians had come to this country and formed a settlement, and had lived under the laws of their home Church for several generations, and then had merged with groups of English Churchmen, to form an independent American Church, there might have been room for an argument that the new body inherited any privileges of either of the Mother Churches.

But the fact was that all American Episcopalians were, as a matter of fact, organized (so far as they had any organization) as a part of the Church of England. There was not a congregation in our country that regarded itself as a congregation of the Episcopal Church of Scotland. When the independent Church set up its new housekeeping, it was under a deep debt to the Episcopal Church of Scotland, and it proceeded to adopt some very important elements from that Church's Prayer Book; but I submit that it could draw from the treasures of the Episcopal Church of Scotland nothing which it did not adopt by its own free act. The new American Church had been a part of the Church of England, and therefore it took over English law, except as it set it aside. It had not been a part of the Scottish Episcopal Church, and so it could not take over any part of the law of that body without some legislative act of its own.

But having offered a criticism of a small and unimportant side-issue in your argument for our liberty of using Reservation, may I call your attention to a striking illustration in our own Prayer Book of the truth of your main contention? The Bishops' Committee has assured us that when the Prayer Book provides one way of doing a thing, other ways are excluded. They should look at p. viii of the Prayer Book. "Hymns set forth and allowed by the authority of this Church. . . . may be sung." What could be clearer than that this form of words prohibits the singing of any hymns that are not allowed? And yet attempts have been made, over and over, in our General Conventions to get a clear, direct prohibition of hymns not set forth and allowed by authority, and such attempts have always failed. There is a reserved liberty, and it has never

been found possible to persuade the Church in its legislative capacity to give up that liberty.

No! You have stated the case rightly. Nothing short of express prohibition can prohibit the children of the Church from using the liberty with which our Master has made us free.

Tilton, N. H., Nov. 18.

LUCIUS WATERMAN.

To the Editor of *The Living Church*:

THE REPORT of a Committee of the House of Bishops on Reservation of the Blessed Sacrament as published in a recent issue of *THE LIVING CHURCH* is bound to cause distress to many faithful souls. Fortunately it is only the formulation of the opinion of the committee, on this subject, not of the House of Bishops as a whole. That is, no action was taken on the report.

It would seem, therefore, as if the subject was still open for discussion. At all events the Committee's report invites discussion by its extraordinary logic or lack of logic.

The report says among other things:

"It can scarcely be seriously contended that the authority given by the Prayer Book (in the last paragraph of rules 'Concerning the Service of the Church') and by the Canon (number 46) to a bishop to set forth forms for special occasions for which no service or form has been provided in the Prayer Book, applies to this matter: nor that the phrase in our Prayer of Consecration, 'we and all others who shall be partakers of this Holy Communion', contemplates and sanctions Reservation of the Sacrament for those not present in the church (The corresponding clause in the Scottish service was 'whosoever shall be partakers of this Holy Communion'). Reliance on this, as a warrant for Reservation, must be classed with the claim that the postponing of the consumption of what remains of the consecrated elements until after the *Gloria in excelsis* has been said, is an intentional Anglican provision for Eucharistic adoration. Extra liturgical use and cultus is, of course, excluded if Reservation even for the sick is not allowed."

It would appear to one who carefully reads the Prayer Book that it can scarcely be seriously contended that such is not the very meaning of the phrase and postponement referred to.

As to the phrase "we and all others who shall be partakers of this Holy Communion", what possible meaning can be read into the words "all others" if they do not refer to those who are not present but who will partake of "this" Holy Communion? The word "we" evidently refers to those present; "all others" must refer to those not present. There is clearly a distinction drawn between the two. If others are to partake of this Holy Communion at some later time, how is it to be effected if the Sacrament is not reserved?

As to the postponement of what remains of the consecrated elements until after the *Gloria in excelsis*, the framers of our liturgy had abundant precedent for directing that the elements be consumed immediately after Holy Communion. The old service books, which they altered, so directed, so the custom of Catholic Christendom in this respect could not have been unknown to them. They chose, however, to make a change at this point and to give no directions for the consumption of the Consecrated Elements until after the Blessing.

There must have been some reason for these changes. The only one that is apparent at the present day is to show greater honor to the Blessed Sacrament, or at all events that is the way these changes work out.

"When all have communicated," reads the rubric, "the minister shall return to the Lord's table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth."

This is surely Reservation of the Blessed Sacrament; nay more, it is Exposition of the Blessed Sacrament.

What are the next directions? The minister and people say the Lord's Prayer and then say or sing, all standing, *Gloria in excelsis*. All this is done in the presence of the Blessed Sacrament.

Moreover it is to be noted that the *Gloria in excelsis*, said or sung in the presence of the Blessed Sacrament, has a far more personal sound than when said at the beginning of mass:

"We praise thee, we bless thee, we worship thee," etc.

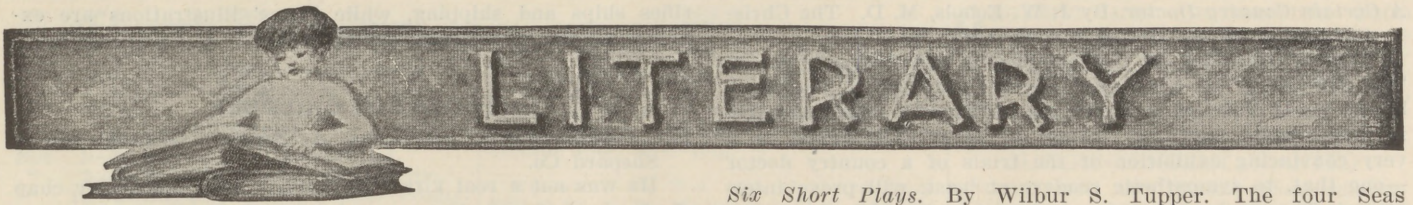
"O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us," etc.

The Prayer Book, therefore, distinctly authorizes worship of the Reserved Sacrament. It is an integral part of our Mass, and it will take more than a gesture to dislodge it.

CHAUNCEY R. BURR.

New York, Nov. 20.





## BIBLE STORIES

*Men of The Way.* Stories of The Master and His Friends.

By Louis Tucker. Morehouse Publishing Co., \$2.50.

This book will have a very special attraction for readers of THE LIVING CHURCH, for many of the stories first appeared in its pages, and for several years Mr. Tucker's very unique stories were all our own. Nowadays they appear in other religious papers also, but THE LIVING CHURCH claims the honor of introducing him to the world as a writer so original that his stories have a place in literature all their own.

The present collection carries the reader through the New Testament, from The Hymns of Mary through Writing the Story—the story of the Gospels. The Desert, The Schoolmaster, Pig, John Firebrand, The Board of Inquiry, The Lost Cross, are some of the forty-one unique titles to the chapters. The illustrations are Tissot pictures in colors, tipped in. They are inadequate, but it seemed to the publishers better to use them so, and preserve the oriental flavor, as Mr. Tucker has so well done in his writing, and as Tissot alone has done in illustrating, than to attempt to cover the same ground in illustrations drawn for the purpose. The publishers are justified in speaking of this as The Christmas Gift Book of the Year.

*The Children's Bible.* Selections from the Old and New Testaments. Translated and arranged by Henry A. Sherman, head of the Department of Religious Literature of Charles Scribner's Sons, and Charles Foster Kent, Woolsey professor of Biblical Literature in Yale University. Charles Scribner's Sons, \$3.50.

An exceedingly attractive book in which simplified Bible language gives the stories of the Old and the New Testaments, and the most beautiful illustrations, some in colors, some in duotone, many of them drawn or painted for the purpose by the best modern artists, afford a setting for those stories. The language itself is well chosen; and perhaps no previous publication has so happily presented, what this title records, *The Children's Bible.*

*The Life of Lives.* By Louise Morgan Sill. George H. Doran Co. Price \$1.50.

This is a life of Christ for young people written in a style which, though modern, is at all times reverent and beautiful. The institution of the Lord's Supper is, however, not happily treated from the Catholic point of view.

*The Most Wonderful Story in the World.* A Life of Christ for Little Children. By Amy Le Feuvre. Fleming H. Revell Co., \$1.50.

The story is simply and attractively told and the illustrations, in colors, are fair.

THE THIRD VOLUME in a series of *Bible Stories Retold for the Young* gives the stories—forty-two in number—from the books of Judges and Samuel. The language is simple and pleasing. There are no illustrations. [George H. Doran Co., \$1.25.]

## DRAMATIC

*Florence Nightingale.* A play in Three Acts. By Edith Gittings Bird. The Macmillan Co., \$1.25.

This might be made exceedingly realistic, and would be admirable in presenting the needs of the Red Cross and kindred organizations. How far we have advanced in humanity, even in war, since Florence Nightingale showed the way, would seem incredible until one reads this play. We should be glad to see it on some stage.

*School Plays for all Occasions.* By Madalene D. Farnham. Barse & Hopkins.

The text of eleven simple plays for various occasions from Labor Day to graduation. They seem to be playable.

*Six Short Plays.* By Wilbur S. Tupper. The four Seas Co., 168 Dartmouth St., Boston. \$2.00.

The plays are more elaborate than those mentioned in the preceding book and would require more scenery. One is a biblical play built on the story of Onesimus. All are readable and some will require a considerable amount of dramatic skill.

*It is to Laugh.* A Book of Games and Stunts. By Edna Geister. George H. Doran Co., \$1.25.

Small groups and large groups, children and young people, will learn how to play and be merry from this little book. Picnics and parties will go off more smoothly with its help.

*Ourselves and Others,* described as A Christmas Program and Playlet Complete, presents the Christmas story in simple, drama form for children. [Meyer & Bro., Chicago, 25 cts.]

## FICTION

*This Freedom,* by A. S. M. Hutchinson, pp. 1-371. Little, Brown and Co., Boston, 1922. \$2.00.

Some of Mr. Hutchinson's critics felt that Mark Sabor in *If Winter Comes* was so hedged about by circumstances, internal as well as external, that he had no chance; it was as if the dice were loaded against him. In this greater novel of the same author his main character, Rosalie, has every opportunity given her. This same width of opportunity offers an infinitely wider scope as well to the author, who makes full use of it. The central person of the story is Rosalie, whose history is given in salient and significant episodes from childhood into later married life. It is one indication of the artistry of the author that the incidents fastened upon in the delineation of the child life of his heroine are neither extraordinary nor cataclysmic. Her father's technique in slitting a herring, her brother's unconscious self-esteem, her own reflections on these commonplace facts, all contribute to the vivid portrayal of a character of singular simplicity yet of more singular convincingness. The minor personages are each shaped with consummate skill and care, and the subsidiary plots—for example, the life story of "Kreggo"—woven in with the proper balance of deference to their own intrinsic value and to their relation with the main theme.

The problem Mr. Hutchinson is dealing with has been set by the peculiar conditions of modern life: the career of the woman of today in relation to her home life. The man has his work, the demands of which engage him no less vitally before than after marriage. The woman may have created her place in the world of affairs; if she marries, must it be surrendered in deference to the claims of home, or has she the right to do as her husband does—make her home secondary to her career? Rosalie is entirely convincing in her modern arguments, from the standpoint of logic and cold reason, but she is wrong. Her husband is convincing neither logically nor in principle—but he is right. The reader's sympathy goes out to the case and claim of the wife; pragmatically both are confounded. The denouement is a tragedy, yet not a tragedy—gripping, tense, real, inevitable. The reviewer will not attempt it, for each person who would know it should read the book. He will be amply repaid.

*Terry; A Tale of the Hill People.* By Charles Goff Thomson, late Lieutenant Colonel, U. S. Army; Formerly Assistant Director of Prisons for Philippine Government. New York: The Macmillan Co.

The hero of this tale is somewhat of a superman in some respects—the sort of man the Army would like to have in the Philippines. But the tale is wholesome and interesting, and decidedly a rest from the problem novels.

He shoots a fox on a Sunday in a blue-stocking Vermont village, and the pelt, a Christmas present, is returned by the girl's father. He then seeks a solace in the Philippine Constabulary, where he is most successful with the natives and with the planters. He is moved to offer another Christmas present to the same girl and then goes off to capture a desperate criminal. This adventure winds him up among the savage Hill People whom he pacifies and from whom he escapes in time to find the present accepted—and they live happily ever afterwards.



*A Certain Country Doctor.* By J. W. Echols, M. D. The Christopher Publishing House, Boston, 1922. \$1.50 net.

This is described on the publisher's advertising cover as "the true story of a country doctor's experience, beginning in the rural districts of the State of Texas". The narrative is unvarnished and very matter of fact. The result is a very convincing exhibition of the trials of a country doctor—one that, to sympathetic readers at least, will prove interesting. The types of pettiness and meanness which the doctor encounters are the same as those which make the life of a country priest so difficult. The two workers, the pastor and the doctor, have various common burdens to bear.

*To Him that Hath.* By Ralph Connor. New York: George H. Doran Co.

Like other successful novelists of recent days, the author gives his views of the post-war developments and of the union labor situation, with the intention of adding his bit towards the settlement of affairs. The book is really a treatise on sociology with enough romance to get it by as a novel.

As a sociological work, it carries out the plan that seems to be adopted by the Center—due consideration of the rights and duties of the employee, of the employer, and of the great third party, the consuming public. As a novel, the artistic ability in description shown in previous books is maintained. The leading characters are strongly drawn, and continue the reader's interest throughout.

*The Eyes of Love.* By Cora Harris. N. Y.: Geo. H. Doran Co.

Three characters focus the interest of this story—a loving woman, and two men who love her. The man who wins has serious imperfections, but the other two judge him with "the eyes of love"—not without results in his development. The plot is well worked out in its details, and the story is readable, but the conclusion is hinted at rather than described.

*The Bells of the Blue Pagoda: The Strange Enchantment of a Chinese Doctor.* By Jean Carter Cochran. Philadelphia: The Westminster Press. \$1.75.

A pleasing and thrilling story of a native Chinese woman, who is kidnapped in early childhood, saved by Protestant Mission workers, and trained to become an effective participant in their work. Incidentally she is pursued craftily by her kidnappers, and her escapes from their snares are exciting. Chinese customs and manners are portrayed.

*The Light out of the East.* By S. R. Crockett, author of *The Stickit Minister*, *The Raiders*, etc., etc. New York: George H. Doran Co.

One is tempted to say that this book is the record of what a Scotch Presbyterian would do, if elected Pope: as it is, the book is probably on the *Index*. But, to be serious, there is a yearning in the book for those things of peace and good will among men that could so well be provided if we could have the vision of Father Christopher, the White Pope.

There is one piece of misinformation. On page 167, the leading character wonders "how a King could be the head of the Anglican Church". No monarch since the Tudors has made that claim, and then only in so qualified a manner as to explain itself to the thoughtful man.

*Beggars' Gold.* By Ernest Poole. New York: The Macmillan Co.

This is a working with the most ductile and, at the same time, the most refractory of all things, the human person. Youth instead of age, wealth instead of poverty, power instead of weakness, is the possession of any one, despite negative external conditions, if he will but make use of the "beggars' gold" he carries with him at all times.

"In the East," says one of the characters, "we think not only of what is outside a man's body but of how it will affect the man's spirit within. . . . The people of America are not thinking of that now."

The book rings true to this key note: and this is a sufficient criticism of the book—or of us.

*The Angel Adjutant of "Twice-Born Men,"* by Minnie L. Carpenter, is a biography of Kate Lee, a staff captain in the Salvation Army in England. Her life shows, indeed, the secret of the power of that movement. [Fleming H. Revell Ct., \$1.25.]

THE MACMILLAN Co. does wisely in bringing out a new edition of Dana's *Two Years Before the Mast*, as it is a book of perennial interest. Sir Wilfred Grenfell's introduction glo-

rifies ships and shipping, while Pears' illustrations are excellent marine pieces well produced.

#### BOOKS FOR CHILDREN

*The Chinese Kitten.* By Edna A. Brown. Lothrop, Lee & Shepard Co.

He was not a real kitten of fur and purr but a tiny chap of ivory, painted blue, which Dora wore on a silver chain. But all the small maids who made the acquaintance of Lucy and Dora in Miss Brown's charming story of *The Silver Bear* will want to read about his antics. The book is bound in blue with the excellent illustrations in color that distinguish books from this house.

*Dorothy Dainty's Treasure Chest.* By Amy Brooks. Lothrop, Lee & Shepard Co.

Little girls from eight to twelve will welcome this latest book in the series and be interested in learning what Dorothy chose to keep in the quaintly carved box brought from over the seas.

*Adele Doring in Camp.* By Grace May North. Lothrop, Lee & Shepard Co. Price \$1.75.

The delightful group of young people whom the reader has met in the other books of this series spent the month of August camping on an island in the St. Lawrence. There's a wreck and a mystery that is satisfactorily solved, together with good stories of local history.

*Skinny Harrison, Adventurer.* By Walter Scott Story. Lothrop, Lee & Shepard Co. Price \$1.50.

Real boys are these of whom Mr. Story writes so entertainingly. The treasure they find and the scrapes they get into will give the reader, if he happens to be a lad of twelve to sixteen, or an older person either, for that matter, many a chuckle.

*The Wreck-Hunters.* By Dr. Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co. Price \$1.75.

There's a fascination about gold and silver sunk beneath the sea that appeals alike to the imagination of children and grown people. In these vivid pages Dr. Rolt-Wheeler, who as a boy of fourteen was wrecked off the coast of British Honduras, tells how sunken millions are salvaged and the jealous guardians of the deep forced to yield up their treasures.

*The Story of Robert Fulton.* By Inez N. McFee. Barse & Hopkins.

What a thoroughly human and wholly lovable boy was little "Quicksilver Bob", better known to us as Robert Fulton! And how interesting is the story of his struggles and his final success in the face of many obstacles. We are too prone to think of him merely as the inventor of the steamship but in this delightful biography of Miss McFee's we learn how diversified were his talents and how, as a painter of panorama pictures, he was the forerunner of our "movies".

*Secrets of the Stars.* By Inez N. McFee. Thomas Y. Crowell Co.

This is an excellent book of astronomy for young people. In it will be found answers to the questions children so often ask about the sun and moon, the constellations and the starry fields of heaven.

*Rico and Wiseli.* By Johanna Spyri. Thomas Y. Crowell Co.

There is a freshness of clear Alpine air about these stories of Johanna Spyri's, pure and invigorating. One feels that something would be lacking in the holiday season if a new book from her pen was not forthcoming. This present one is quite as charming as any of its predecessors and deserves a place among the classics of childhood.

#### MISCELLANEOUS

*The Book of Athletics.* Edited by Paul Withington, M.D., revised by Lothrop Withington. Illustrated from many photographs of athletes and athletic events. Lothrop, Lee & Shepard, \$2.00.

The editor and the reviser are Harvard athletes, with many titles to their credit, and with abundant reasons why they should be chosen to present the intricacies of sport. In a book of more than 500 pages, the first quarter is devoted to the mysteries of football, while sprinting, jumping, boating, hockey, soccer, wrestling, boxing, and lacrosse, complete the contents. There are illustrations showing many an historic play and player.



# 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. F. WAYNE ABBOTT, of Buffalo, N. Y., has been elected curate of All Saints' Church, Buffalo, and began work on All Saints' Day.

THE Rev. R. EMMET ABRAHAM, of St. John's Church, Green River, Wyo., has accepted a call to the Church of the Holy Comforter, Rock Springs, Wyo. He will enter upon his duties in this new field, Dec. 1st. His address will be Rock Springs, Wyo.

THE Rev. A. S. ATTRIDGE, of Rochester, N. Y., has gone to Sodus Point, N. Y., where he will assist the Rev. John R. Harding, D.D., in the Wayne County Mission, for a year.

THE Rev. R. B. EVATT, of Sharpsburg, Pa., has been called to the rectorship of St. Michael's Church, Wayne township, Armstrong County, Pa.

THE Rev. A. L. GAYLORD will begin work the first part of December as assistant to the Rev. A. S. Priddis in the Buffalo, N. Y., Church Extension Society.

THE Rev. STEPHEN H. GRANBERRY, rector emeritus of St. Barnabas' Church, Newark, N. J., and Mrs. Granberry, sailed on Nov. 21st, for a trip around the world.

THE Rev. HARRY P. NICHOLS, D.D., a former rector of Holy Trinity Church, New York, is making his permanent residence in New York City, and his address is Hotel Marlton, 3 West 8th St., New York.

THE Rev. WILLOUGHBY M. PARCHMENT has resigned the rectorship of the Church of the Holy Cross, Harrisburg, Pa., and has accepted St. Philip's Church, Jacksonville, Fla. His address is 321 W. Union St.

THE Rev. T. S. RUSSELL, of Jackson, Tenn., will take work in Ashland, Va., after the first of December.

THE Rev. HUBERT S. STANTON has been appointed vicar of St. Peter's Church, Sheboygan Falls, Wis., and assumed his duties there Nov. 15th.

THE Rev. MALCOLM J. VAN ZANDT has accepted a call to St. Matthew's Church, Kenosha, Wis., to take effect Jan. 8, 1923.

## ORDINATIONS

### DEACON

MILWAUKEE—Mr. CHARLES ALBAN TOWNSEND was ordained Deacon by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, on St. Clement's Day, Thursday, Nov. 23, 1922, in the Chapel of St. Mary the Virgin, Nashotah House. The candidate was presented by the Very Rev. B. F. D. Ivins, D.D., Dean of the Seminary. The Rev. Canon A. B. St. George, D.D., was the preacher. The Rev. Chrysostom Trahadeas, of the Orthodox Church, and a classmate of Mr. Townsend, was present in the sanctuary during the service. Mr. Townsend will continue his studies at Nashotah until next June, when he will be graduated and will begin work in the diocese of Milwaukee.

### PRIESTS.

MARQUETTE—On Thursday, Nov. 2, 1922, in St. Alban's Church, Manistique, Mich., the Rev. HERBERT L. LAWRENCE and the Rev. DON H. COPELAND were advanced to the priesthood by the Rt. Rev. Robert L. Harris, D.D., Bishop of the Diocese. The candidates were presented by the Rev. George S. Walton, and the sermon was preached by the Rev. William R. Cross, rector of Trinity Church, Houghton, Mich.

## DEGREES CONFERRED

VIRGINIA THEOLOGICAL SEMINARY—D.D. upon the Rev. THOMAS DEANE LEWIS, rector of the Church of the Ascension, Amherst, Va., St. Mark's Church, Clifford, Va., and head of the Indian Mission in Amherst county.

## DIED

COLEY—Entered into life eternal, Nov. 13, 1922, at Atlantic City, N. J., HARRIETTE SAGE, beloved wife of B. D. COLEY, and most loving mother of Dr. B. D. Coley, Jr. The funeral service was at the Church of the Ascension, Atlantic City, Nov. 15th.

MITCHELL.—On Nov. 15th at his residence, 2921 Q St., N. W., Washington, D. C., the Rev. WALTER A. MITCHELL, senior priest of the Diocese of Washington, died, aged 92 years. "Numbered with Thy Saints."

SMITH—On Saturday, Nov. 11th, at Bryn Mawr Hospital, Bryn Mawr, Pa., STANLEY MACDONALD SMITH, son of the late Col. and Mrs. Heber Smith, of Reading, Pa., and for ten years rector, warden, and treasurer of Hope Church, Mount Hope, Pa., passed away. He is survived by his widow and two children, two brothers and two sisters, and his aunt, Miss Daisy E. B. Grubb, of Lancaster and Mount Hope.

"Make him to be numbered with Thy Saints in glory everlasting."

WARREN—Died suddenly on Nov. 9, 1922, WILLIAM YOUNG WARREN, husband of the late Clara Barton Warren, and son of the late Edward Stephens Warren and Agnes Latta Thompson Warren, in the 78th year of his age.

The funeral was from St. Paul's church, Buffalo, N. Y.—of which church he was vestryman—on Saturday, Nov. 11th.

WILLARD-JONES—Entered into life eternal at her home in Toledo, Ohio, on Friday, Oct. 6, 1922, EMILY S. WILLARD-JONES, beloved wife of the Rev. W. H. Willard-Jones, D.D., rector of St. Alban's Church.

The funeral was from St. Alban's Church Oct. 10th, with interment in Woodlawn cemetery, Toledo.

May she rest in peace, and may light perpetual shine upon her, O Lord.

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

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS WANTED

### CLERICAL

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

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

### MISCELLANEOUS

DEACONESS, GADUATE, EXPERIENCED, nurse and social worker, wishes position in rural mission. Give particulars. Address G-762 care LIVING CHURCH, Milwaukee, Wis.

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

## 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 Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

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

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

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

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

## 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.

WE MAKE SURPLICES, CASSOCKS, Clerical Vests, Cottas, Rabats, Stole Protectors, and Purificators. Also do Repair Work. Price Lists Furnished on Request. SAINT GEORGE'S GUILD, 508 People's National Bank Building, Waynesburg, Green Co., Pa.

## UNLEAVENED BREAD AND INCENSE

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

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

PRIESTS' HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. Edmund's GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices 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 CLERK, 1406 Park Avenue, Indianapolis, Indiana.



## 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.

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

## 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.

## GAMES

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

## 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.

## BOARDING—FLORIDA

**EXCELLENT ACCOMMODATIONS AVAILABLE** in home of lady (no family) for six to ten adults.

On Lake Monroe. Finest Golf Links. Mrs. M. MARTIN, Sanford, Florida.

## LOS ANGELES

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

## NEW YORK

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

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A Witness for Christ in the Capital of the Nation.

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Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to main-

tain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

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The Protestant Episcopal Cathedral Foundation of the District of Columbia

## MANUAL OF FAMILY PRAYER AND A NEW CHURCH CALENDAR

Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

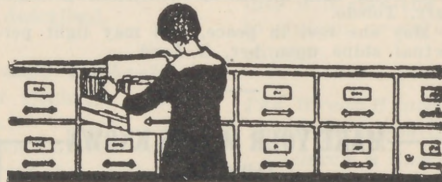
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at meals, Church seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, post-paid.

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

## INFORMATION BUREAU



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

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

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

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

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

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

## 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.]

*E. P. Dutton & Company.* 681 Fifth Ave., New York, N. Y.

*Moonlight Schools.* For the Emancipation of Adult Illiterates. By Cora Wilson Stewart, chairman Illiteracy Commission. National Education Association; chairman Illiteracy Committees: National Council of Education, and General Federation Women's Clubs.

*The Faith Press, Ltd.* 22 Buckingham St., Charing Cross, W. C. 2, London, England

*Love and Death.* Notes on the Life Beyond the Grave. By Donald Hole, chaplain St. James' Home, Fulham, and Hon. Sec. Actors' Church Union. With Preface by Sir Wm. F. Barrett, F. R. S.

*Edwin S. Gorham.* 11 West 45th St., New York, N. Y.

*Our Lady Saint Mary.* By J. G. H. Barry, D.D. Price \$2.50.

*The Grolier Society.* 2 West 45th St., New York, N. Y.

*The Children's Story Bible.* Edited by Philip Whitwell Wilson, author of *The Christ We Forget* and *The Church We Forget*. By Harold Begbie, author of *Twice Born Men*, etc. With an introduction by the Rev. Francis E. Clark, D.D., LL.D., founder and president of The United Society of Christian Endeavor.

*Henry Holt & Co.* 19 W. 44th St., New York, N. Y.

*Motion Pictures for Community Needs.* By Gladys and Henry Bollman.

*Lothrop, Lee & Shepard Co.* Boston, Mass.

*The Book of Athletics.* Edited by Paul Withington, M.D. Revised by Lothrop Withington. Illustrated from Many Photographs of Athletes and Athletic Events. Price \$2.00.

*The Mohawk Ranger.* By D. Lange. Illustrated by Frank T. Merrill. Price \$1.50.

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

*Florence Nightingale. A Drama.* By Edith Gittings Reid. Price \$1.25.

*Skeffington & Son, Ltd.*

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

*Christ and Colosse or The Gospel of The Fullness.* Five Lectures on St. Paul's Epistle to the Colossians. By the Rev. H. H. Gowen, D.D., professor of Oriental Languages, University of Washington, author of *The Revelation of S. John the Divine*, etc., etc.

## BULLETINS

*The Sanctity of Marriage Association.* 55 Woodland Ave., Summit, N. J.

*Federal Law on Marriage and Divorce Versus State Anarchy.* By the Rev. Walker Gwynne, D.D.



### THE NATION-WIDE PREACHING MISSION

THE COMMISSION on the Nation-Wide Preaching Mission is prepared to render such assistance as it can in the conduct of Preaching Missions.

From the nature of our diocesan organization in the Church, the Commission cannot take the initiative. We cannot invade a parish or diocese.

The Commission would be glad to correspond on any of the following projects:

1, From any bishop who may desire to have a Diocesan Preaching Mission, in which Missions could be held simultaneously or consecutively in various places in the Diocese.

2, From bishop or clergy who desire to inaugurate a City-wide Mission in some central place in the city, in which all of the clergy participate.

3, From any priest who desires an intensive Mission in his parish.

The Commission has a list of Missioners, besides the two Missioners of the National Council. Correspondence on these subjects should be directed as follows:

In the 1st, 2d, and 5th Provinces, to the Rev. J. A. Schaad, 633 W. Bancroft St., Toledo, Ohio.

In the 3d, 4th, and 7th Provinces, to the Rev. W. J. L. Clarke, D.D., 281 Fourth Avenue, New York.

In the 6th and 8th Provinces, to the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, 322 McClintock Building, Denver, Colorado.

The Commission is also willing to supply a course on Preaching Missions in any summer conference of clergy. Correspondence on these subjects should be directed to the Rev. J. A. Schaad.

Clinical Missions, in which a group of clergy may attend a parochial mission and, at the same time, attend conferences held by the Missioners for their benefit, may be arranged by correspondence, as in the case of parochial missions.

Schools of the Prophets will probably be held next summer at Gambier, Ohio; Sewanee, Tennessee; Evergreen, Colorado; and at some other point which may be determined later.

It is hoped that the Commission may be encouraged to stimulate the subject of preaching throughout the Church.

A copy of the Handbook on Preaching Missions will probably be in the hands of the parochial clergy by Advent.

### MEMORIAL ON TURKISH SITUATION

A NUMBER OF INDIVIDUALS in eastern cities, prominent in religious matters, have united in a telegram to United States Senator Wadsworth, of New York, in regard to the present Turkish situation. The list of signatures is headed with the name of the Roman Archbishop of New York and that of Bishop Brent follows second. Other prominent Churchmen include Bishop Darlington, Mr. George Gordon Battle, Mr. George Foster Peabody, Mr. William Jay Schieffelin, the Rev. Dr. E. M. Stires, Mr. William Fellows Morgan, while other signatures include those of President Hibben of Princeton University, Dr. Shahan, rector of the (Roman) Catholic University at Washington, Rabbi Wise, Gov. Allen of Kansas, Samuel Gompers, James W. Gerard, Mrs. Frank A. Vanderlip, Mr. Hamilton Holt, Dr. Charles S. MacFarland of the Federal Council of Churches, and many others of equal distinction. The memorial begins by

quoting from a recent statement of Secretary Hughes to the effect that "the United States will have no diplomatic relations with Mexico while Mexico fails to respect property rights", but observing that he expressed no unwillingness to have friendly relations with Turkey. It continues: "The Secretary of State said 'We do however maintain one clear principle of international intercourse—that international obligations shall be met and that there shall be no confiscation or repudiation'. It then expresses the "hope that this nation will not pursue a policy where commercial interests triumph over the true spirit of humanitarianism so dear to every American, nor refrain from declaring as unequivocally for human rights at home and abroad as it has for property rights, nor fail to make clear that it will withhold diplomatic relations from nations which permit wholesale slaughter of racial, political, or religious minorities within their borders." It recalls that Turkish promises and guarantees have always been found worthless in history, and mentions the anticipation that further massacres by Turks will occur in Constantinople and Thrace, from which countries all non-Moslems are now fleeing with loss of their property in order to save their lives. It urges that "the sentiment of this country will never sanction a policy which holds property rights more sacred than human rights, and that America owes it to herself to call upon the government at Washington to broaden its present policy of protection of commercial

rights and property rights so as to include the protection of the most sacred rights of all—human liberty and human life."

### ECUMENICAL PATRIARCH RECEIVES RECOGNITION

ACCORDING TO the *Church Herald*, published in Greek by the Greek Orthodox Seminary of St. Athanasius in Brooklyn, Meletios IV has been recognized as Ecumenical Patriarch by the Government and King of Greece, and by the Holy Synod of the Church of Greece, while Germanos, the Bishop of Sparta, who had been sent to America as Exarch by the Greek Synod, has been recalled. Apparently, therefore, the difficulties over the election of the Patriarch are at an end.

### REPORT OF THE COMMISSION ON THE LECTIONARY

THE SECRETARY OF GENERAL CONVENTION, the Rev. Carroll M. Davis, asks that notice be given of the fact that copies of the Report of the Joint Commission on the Lectionary, containing the schedules adopted for the coming years, are available and will be sold by him at 12 cts. each. The new Lectionary, adjusted to the dates of the coming year, will be found in the customary Annuals and Kalendars issued for Churchmen. The address of the secretary is 281 Fourth Ave., New York City.

## LAST ANGLO-CATHOLIC CONGRESS GOES SMOOTHLY IN PLYMOUTH

### The Revised Lectionary—The School Question—To Abolish Sale of Patronage

The Living Church News Bureau }  
London November 10, 1922 }

THE LAST of the Anglo-Catholic Congresses arranged for the provinces was opened on Tuesday last at Plymouth. The Bishop of Exeter, in whose diocese Plymouth is, has taken no part in the Congress, as intimated in my last letter, but the Bishop of Truro has shown the greatest sympathy. Since Plymouth is in all but geographical situation the chief town in Cornwall, the support of Dr. Warman is of great moment.

On Tuesday morning about one hundred priests walked in procession from St. Dunstan's Abbey to St. Peter's Church, chanting the Litany; the Bishop of Melanesia came last, in cope and mitre, and, with the Bishop of Monmouth, attended the solemn Eucharist, in choir. The ceremonial of the Mass was most impressive in its reverent simplicity, and the Prayer Book Liturgy was faithfully followed. The Bishop of Monmouth preached the sermon.

At the first session, presided over by the Earl of Shaftesbury, the Mayor of Plymouth, in a speech of welcome, said that one of the most hopeful signs of the times was the growing desire to understand differences and to promote a united Catholic and Apostolic Church. In his presidential address, Lord Shaftesbury spoke of the wonderful success of the Anglo-Catholic movement. Its first aim he defined as the conversion of the Church to the love, knowledge, and obedience of Jesus Christ, in the Catholic way. Its other aim was the conversion of the whole

nation, because the whole nation was sick. One remedy for the misery of the present day was the establishment in the hearts and minds of men and women, of the ideals of the Kingdom of God.

The subjects for discussion at the afternoon sessions of Congress were The Ends and the Means of the Catholic Religion, and the Rev. E. K. Talbot, Superior of the Community of the Resurrection, Mirfield, opened with a paper on The Promotion of the Glory of God, as one of the "ends" of the Catholic religion. The Rev. A. H. Bayerstock, of Hinton Martel, and Canon Long, of Birmingham, spoke of The Establishment of God's Kingdom in the world and in the individual soul.

On Wednesday afternoon the Rev. G. W. Hockley, rector of Liverpool, the Bishop of Monmouth, and Father H. P. Bull, of Cowley, spoke of The Work of our Lord Jesus Christ as Revealer, as Redeemer, and as our Life. On Thursday afternoon, the Rev. E. G. Selwyn (Editor of *Theology*), the Rev. G. C. L. How (of the Oratory, Cambridge), and the Rev. A. E. Cornibee (of Newcastle), read thoughtful papers on The Work of the Holy Spirit in the Church's Teaching, the Sacraments, and the Christian character.

The three evening sessions were devoted to Religion in England. Canon Ollard, the eminent Church historian, dealt with the history of the Catholic revival; the Rev. J. S. L. Burn (of Middlesbrough) with Revival of Catholic Worship, and Mr. H. H. Slessor, of the Miners' Federation, with Our Mission to England. It may be mentioned that Mr. Slessor is a Parliamentary candidate at next week's General Election, and the fact that he had left his constituency to attend the Con-



gress was recognized in the warmth of his reception. He made a stirring speech, in which he condemned our existing civilization, and attributed its evils to the erosion of Catholicism and the prevalence of a vague individualistic piety. Three things, he said, for which Catholicism had stood were eclipsed today: Vocation, the right to develop and express every man's personality, was strangled by modern mammon-worship; brotherhood was smothered by snobbery; the just price of the products of labor was superseded by the industrial and financial system. The Catholic Church stood for the sanctification of the corporate life, and therefore had within it the only principle that could redeem the nation and the world. It must become in reality, as it was in intention, the Church of the People.

Penitence, Prayer, and Intercession for our Mission, were the subjects taken on Wednesday evening by Prebendary Denison (son of the famous Archdeacon Denison), the Bishop of Melanesia, and the Rev. A. E. Monahan, vicar of Monmouth. The great point of the moving address of the last-named, which elicited rounds of applause, was that they might pray for the Mission with complete freedom from party spirit. He had, he said, been to five Anglo-Catholic Congresses, and had never heard any thing which could be misconstrued as a party cry. (This was evidently an allusion to the fears expressed by the Bishop of Exeter, to which I have made previous reference.) Their thought should be for the whole of the Catholic Church here and across the seas. The churches should be made houses of prayer, and the daily Mass should be used as the prayer-meeting of the Church, wherein we unite with the Great High Priest in interceding for the salvation of all men.

The foreboding, in some quarters, of opposition and disturbances, have happily not been justified, and the Plymouth Congress has turned out to be a notable gathering. Over two hundred of the clergy took part, and were drawn from all parts of Devonshire and Cornwall. The number of tickets issued reaches a total of 1,257.

#### THE REVISED LECTIONARY

On Advent Sunday, Dec. 3d, the revised lectionary comes officially into use. As a matter of fact, it has, in many churches, already been used experimentally during the present year. It is greatly to be hoped that the new table will be used consistently. Much confusion has been caused by some of the clergy holding themselves free to choose from either the old or the new table, at will. The revised lectionary is not compulsory, but, if it is adopted, it must be followed to the end of the ecclesiastical year. The three presses to whom the printing of the Prayer Book is entrusted—the Cambridge University Press, the Oxford University Press, and the King's Printers, Messrs. Eyre and Spottiswoode—will shortly issue complete lectionaries for the whole year, with the new lessons for each day printed out in full. Every effort is being made to secure publication of these lectionaries before Advent Sunday.

#### THE SCHOOLS QUESTION

The schools question has come up again in a new form owing to the publication of the memorandum issued jointly by the Education Committee of the National Assembly and the Standing Committee of the National Society. It contemplates the unification of the educational system, while preserving the principles for which the benefactors and supporters of Church schools have stood. In other words, it

seeks to be fair to all parties. The trouble with all kinds of "die hards" is that they will not reckon up the present facts and the future possibilities. They see their own flourishing Church schools, mostly, nowadays, in the smaller towns and villages: they do not see the thousands of Church children in the "Council" schools of our large towns. It is in order to secure Church teaching for Church children that these good people are asked to give up some privileges of control.

#### TO ABOLISH SALES OF PATRONAGE

The Patronage Committee of the National Assembly of the Church of England have just presented a first report, with a draft measure which, if adopted, will effect the abolition of sales of Church patronage. The measure is short, and amends the existing Benefices Act. The first clause makes the patronage of a benefice incapable of sale after two vacancies subsequent to the passing of the Measure. The second clause provides a procedure by which a patron of a benefice may anticipate the time when, under the Measure, sale of his right of patronage will become illegal, and thus, without forfeiting his position as a private patron, at once secure for the benefice the advantages as to augmentation which benefices in public patronage enjoy. The third clause renders void the presentation to a benefice of which the presentee, or someone on his behalf, has, after the passing of the measure, become the patron, or one of the patrons. The fourth clause is intended to prevent mortgages of advowsons; and the fifth clause repeals the Clergy Resignation Bonds Act, 1828, by which it was made legal to present and accept presentations, subject to a bond under which the presentee undertook to resign when required, in favor of some other person. The rights of persons under existing resignation bonds are saved.

No subject causes so much scandal or evokes such widespread indignation, honest though not always well-informed, as the sale of livings; it is constantly alleged that this is the chief abuse which keeps men away from church. The Report is an example of the excellent work which the National Assembly can perform when it is not tempted to stray outside its province, and it is greatly to be hoped that the recommendations of the Committee will be adopted. It may be added that the Committee includes such legal

luminaries as Sir Lewis Dibdin and the new Solicitor-General.

#### CHURCH WORK IN SOUTH AFRICA

On Friday last, Lord Milner spoke at a meeting, at the Mansion House, to promote interest in the spiritual and educational work of the English Church in South Africa, with special reference to those territories which have come into British hands as a result of the war. Known previously as German South West Africa, this colony (which is about six times the size of England) has received a large influx of British people who are settling as farmers and traders, and there is an urgent need for churches and schools to provide for their spiritual welfare. Archdeacon Fogarty, Vicar-General in South West Africa, is endeavoring to raise £30,000, to be divided equally between Church and educational purposes. Lord Milner dwelt upon the immense importance of looking after the outposts of British civilization, and the duty resting upon the English people at home in regard to them.

#### CHURCH COOPERATION

A conference between representatives of leading central Church societies and members of the Coöperation Committee of the National Assembly of the Church of England was held at the Church House, Westminster, last Friday, under the chairmanship of the Archdeacon of Maidstone. A resolution was carried unanimously, declaring it to be a matter of supreme importance that there should be a sympathetic coöperation between all agencies in the Church at home, and expressing the opinion that the National Assembly should make some public pronouncement calling attention to the importance of the work that the central societies are doing, and showing the necessity that their work should receive adequate support from Churchpeople.

#### CANTERBURY CONVOCATION TO MEET

Canterbury Convocation will meet in St. Paul's Cathedral on Friday, December 1st, for the usual Latin litany and sermon, after which the Lower House will elect its Prolocutor. No other business will be transacted. The Convocation will probably meet for business at the beginning of February. Convocation of York will also be summoned for December 1st.

GEORGE PARSONS.

## ARCHBISHOP OF NOVA SCOTIA DECLINES BISHOPRIC OF BERMUDA

### *Trinity College to Erect Buildings —Northern Church Restoration Fund—Systematic Bible Reading in Public Schools*

The Living Church News Bureau }  
Toronto, November 23, 1922 }

ARCHBISHOP Worrell, of Nova Scotia, has declined the Bishopric of Bermuda, and there will be no coadjutor elected for Nova Scotia. In a letter to the Diocese of Nova Scotia, His Grace writes:

"The appointment of a Coadjutor was contingent upon my being able to release a certain part of my stipend to provide a sufficient sum for his salary. That depended upon my undertaking the work of

the Diocese of Bermuda. At the time of Synod I was reasonably certain that the resolution which was passed, while not entirely satisfactory, would be accepted by all parties concerned, and I thought it only needed a communication to them to have the whole matter settled so that a special meeting of Synod could be summoned shortly afterwards for the election of a Coadjutor.

"Bermuda, as soon as possible, called its Synod together and ratified the proposal. Then arose difficulties, unforeseen, but apparently insurmountable. Bermuda is under the Archbishop of Canterbury who is, what His Grace calls, "Quasi Metropolitan", To become Bishop of Bermuda as well as Nova Scotia would require an oath of allegiance to Canterbury,



which would be impossible as it would involve complication or confusion of authority between two Provinces. This is rendered doubly difficult from the fact that I am myself Metropolitan of one of the Provinces.

"The Archbishop of Canterbury was clear in his statement that he could not see his way clear to sanction such a situation. He suggested a continuance of the relations hitherto existing between myself and Bermuda by which I should, from time to time, perform Episcopal functions in the latter Diocese without becoming its Bishop.

"This, however, was not acceptable to Bermuda, or to me, as a permanent arrangement. In this view I was confirmed by the Bishops of the Province of Canada, who did not wish their Metropolitan to be absent from the Province for so long a time each year as would be required under the proposed plan.

"There were two alternatives for me to choose from.

"One was to retire from Nova Scotia, the other to decline the invitation of Bermuda. The former I did not care to do at this time, and I would not do so, unless it were the wish of the Diocese of Nova Scotia, and that, to judge from the expression of speakers at the last Synod, did not appear to be very general. The latter, therefore, was the only possible course, and I wrote to Bermuda finally declining their invitation.

"The Synod of that Diocese then met and passed a resolution by which they propose to remain without a Bishop until the close of 1924 and meanwhile asking me if I would go down in the winter of that year to hold confirmations and perform other Episcopal duties, leaving the appointment of a Bishop of their own until December, 1924. To this I agreed. So that the situation now is that I am remaining in Nova Scotia to carry on all the work of this Diocese only."

#### TRINITY COLLEGE TO ERECT BUILDINGS

Decision to make immediate commencement upon the new buildings of Trinity College, Toronto, was reached at a meeting of the Corporation of Trinity College, which was attended by friends of Trinity from all parts of the Province, among them being five of the six Bishops in Ontario. The first building will meet the administration and academic requirements of the university, and is expected to be ready for occupancy by 1925.

St. George's apartment building has been secured as a temporary residence for the men students, and two large residences, including that of the late Sir James Whitney, as a home for the students of St. Hilda's. They will be remodelled for the purpose.

Contracts for the first unit are to be let immediately. The whole of the construction work involved in the \$2,000,000 expenditure will be extended over a period of some years.

At a dinner of graduates and friends of Trinity, Dr. Macklem, the Past Provost, was presented by Chancellor Worrell with a check for \$1,700. The check was tendered on behalf of the corporation, convocation, graduates, and friends of Trinity at Convocation dinner, as a mark of esteem and appreciation of the illustrious service rendered Trinity during the 21 years he was Provost. To the assembled body, Chancellor Worrell announced that it had been decided to have a portrait of Dr. Macklem painted, to hang in the university, and that a life membership in the corporation had been conferred upon him. Dr. Macklem made

suitable reply in which he sketched, in most interesting fashion, Trinity's development and growth in the past two decades.

The meeting of Trinity College Convocation concluded with a special service in the College Chapel, at which an address was delivered by the Very Rev. Dean Llwyd, of Halifax, Dean of Nova Scotia. In the afternoon a business meeting was held at which it was announced there were more than 3,000 living graduates of Trinity, and that, for these, convocation branches had been established at Hamilton, Ottawa, and Kingston.

Convocation was informed that a war memorial volume had been prepared to perpetuate the memory of the 560 members of the alumni who had served overseas. This book, it was said, showed that for its size Trinity had the largest service record of any of the affiliated colleges in the University of Toronto.

#### NORTHERN CHURCH RESTORATION FUND

The sum of \$13,000 has been received in contributions from the churches of Ontario, in response to the appeal being made that financial aid be extended toward the rebuilding of the five churches which were destroyed in the great New Ontario fire. The contributions to the fund are not all in, as one diocese in the Province has still to send in its contribution.

#### SYSTEMATIC BIBLE READING IN PUBLIC SCHOOLS

A memorial was presented to the Hon. R. H. Grant, Minister of Education of the Province of Ontario, calling attention to the fact that at a meeting of duly appointed representatives of the legislative bodies of the Anglican, Congregationalist, Methodist, and Presbyterian Communions, holding jurisdiction in the Province of Ontario, held on Wednesday, Nov. 15th, and presided over by His Grace, the Archbishop of Algoma, the following resolutions were unanimously adopted for submission to the Minister of Education:

"1. That it is the sense of this meeting that some additional provision should be made in the public school curriculum of the Province, for such systematic reading of the Bible as will present a comprehensive view of its contents to the pupils in the public schools of the Province; for their memorization of the great literary masterpieces of the Bible; and for instruction in morals and good citizenship drawn from carefully selected Scripture passages.

"2. That, to this end, a scheme of Scripture passages, suited to each grade in the schools, should be prepared and issued by the Department of Education for the Province."

The Minister of Education promised careful consideration to the suggestions of the memorial.

#### VARIOUS NEWS MATTERS

Dr. Albert Ham, organist and choir-master of St. James' Cathedral, Toronto, who is a leader in Anglican circles in Canada, celebrated the twenty-fifth anniversary of his appointment in that capacity on Nov. 16th.

Dr. Ham, in addition to being organist and choir-master of St. James', is conductor of the National Chorus of Toronto, examiner of degrees and lecturer on Church music at Toronto University, and Dean of the Faculty of Music, University of Bishop's College, Lennoxville.

The Bishop of Keewatin and the Rev. Maurice Sanderson, an Indian clergyman, are a deputation from Western Canada

to visit the East on behalf of the missionary work of the Church to appeal for the Canadian dioceses, and for Indian missions in particular. The Rev. Mr. Sanderson is a graduate of St. John's College, Winnipeg. He has worked in the Lac Seul Indian Mission and on the new Reserve of St. Peter's Indians of the Red River. He is a ready speaker and passionately desirous of the welfare of the Indian, especially in respect to evangelization and education. He is himself a proof of the capacity of the Indian to take advantage from our missionary and educational work. The deputation will visit the Dioceses of Montreal, Ottawa, Ontario, Toronto, and Niagara.

Upwards of fifty representatives of the Daughters of the King were present at the annual meeting of the Canadian Council of the Order, held at the Church of the Ascension, Hamilton. In the absence of the president, Mrs. G. H. Cowan, of Vancouver, the first vice-president, Mrs. R. A. Williams, of Toronto, occupied the chair. Her message was one of optimism and encouragement.

The Church of St. John the Evangelist, Portland Street, Toronto, contained a large congregation, when the colors of His Majesty's Army and Navy Veterans, presented to that organization by the late Queen Victoria, upon its formation thirty years ago, were deposited on the altar in the church. The rector, the Rev. J. Russell Maclean, officiated. Besides a large turnout of the Army and Navy Veterans, representatives were present from the St. George's Society and the full force of the Royal Canadian Dragoons, commanded by Lieut. Col. Newcome. The service was most impressive, the time-honored ceremony of depositing the colors being adhered to to the letter. Lieut. Col. Gilman, D.S.O., commandant of the permanent forces at Stanley Barracks, received the colors on the chancel steps from Captain Charles A. Wake, D.C.M., acting Senior Major of the Army and Navy Veterans, who in turn handed them to the rector. Mr. T. M. Burn, D.C.M., acted as adjutant for the occasion, and Mr. J. F. John, as president, officially represented the Veterans during the service at the chancel steps. The Last Post was sounded by Trumpet Major Travers and Trumpeter Goble of the R.C.D.

The centenary of the formation of the Governor-General's Body Guard was most fittingly observed in Toronto by a church parade of present and past members of that gallant regiment, and the unveiling of a memorial tablet to the comrades who fell in the Great War.

#### A NOTABLE CONVOCATION MEETING

THE NORTHERN CONVOCATION of the Diocese of Missouri was held at Kirksville, Nov. 7th to 9th, with excellent attendance and inspiring services and meetings. Students of the State Teachers' College and the two schools of osteopathy turned out in force to hear Bishop Tuttle on the evening of Nov. 7th, and again on the 8th, for the service of baptism and confirmation, and to hear the address of Bishop Johnson on the Church, and that of the Rev. R. D. S. Putney on Social Service.

At the business session, the Dean of the Convocation, the Rev. George E. Wharton was nominated to the Bishop for reappointment, and the Rev. Charles F. Edwards was reelected secretary and treasurer.



## THE BISHOP'S MEETING STARTS NEW YORK CAMPAIGN

Summer Work of St. James' Parish  
—Briefer Mention

The Living Church News Bureau }  
New York, November 22, 1922 }

THE Bishop's Meeting in Carnegie Hall on Monday evening, November 20th, was exactly what its name indicated, from start to finish. The great gathering was *with* the Bishop at the opening, *for* him all through, and *behind* him more than ever at the conclusion of his stirring speech which fitly ended a splendid meeting, admirably planned and effectively carried out.

The great diocesan rally was given under the auspices of the Church Club of New York, and when it opened, every seat in the vast auditorium was filled. Hundreds of vested choiristers, directed by Miles Farrow, Cathedral organist, led the singing of the hymns. The Bishop presided and was supported by a most distinguished company on the platform: Bishops Gailor, Burgess, Lloyd, and Shipman, Mr. Hobart, president of the Church Club, the Hon. Elihu Root, President Nicholas Murray Butler, of Columbia, Mr. Stephen Baker, Mrs. Simkhovitch, and Mr. Lewis B. Franklin, vice-president of the National Council.

The clergy were out in force and laymen were conspicuous by their presence in large numbers. Bishop Lloyd made the invocation while Bishop Shipman led in the recitation of the Creed, and said collects. Mr. Hobart welcomed the gathering on behalf of the Church Club, and thereafter Bishop Manning took charge of the meeting.

It may sound strange to say that the theme which stirred the meeting most was that of The Cathedral. But it is not so strange as it may appear. For, as Mr. Root and the Bishop expounded its significance, the enthusiasm was easily comprehensible. Mr. Root, introduced as "America's foremost citizen", was greeted by a standing and cheering multitude. His remarks were listened to with rapt attention, and "the old man eloquent" was deeply stirred as he pleaded for the speedy completion of the Cathedral as "an unmistakable assertion of universal Christianity". He related the opinion of two visiting European architects who, in answer to the question as to what had impressed them most in American life, replied: "your splendid banking houses and railroad terminals"! "Is that the measure of America?" asked Mr. Root. "Is that all we have to show visitors from the Old World after three hundred years of liberty?" Speaking with deep feeling Mr. Root said that the Cathedral was the Symbol of that spiritual faith which was the only corrective of the unrest and evil that afflicted the world at the present time. "Let us build it, and speedily, as a protest against brutality, hatred, and wrong, as a witness to our faith and to save our own souls!"

The Bishop enlarged upon the significance of the Cathedral as the center, not only of the diocesan, but of the civic and national spiritual consciousness, and reaffirmed its ideal to be a place where the faith of all Christians of whatever name might be expressed and the essential unity of the Church universal might be

fitly exemplified. No wonder that these messages stirred those who heard them!

Mr. Franklin, as in duty bound, told of some of the obstacles to be overcome in the campaign—the vast inertia of the laity and their lack of vision and vital faith. Only about fifteen per cent, he asserted, of the communicant army of 95,000 were regular worshippers.

Mr. Baker gave some cheering facts in reply. One significant item in diocesan financial affairs was, he said, the way in which the parishes were supporting the Pension Fund. Only 5 parishes out of 294 had not paid their premiums in full and the amount in arrears was less than \$200! Mr. Baker read portions of the leading editorial in THE LIVING CHURCH of November 18th, on The Church's Program and warmly commended it to his hearers. His reading of its pungent paragraphs was punctuated with laughter and applause.

Mrs. Simkhovitch asserted her dislike of the terms "applied Christianity" and "the social message of the Gospel", explaining that unapplied Christianity was not Christianity at all, and that the only message of the Gospel was a social message. "Applied Christianity" was the art of social relationships of every kind.

Mr. Baker said that education which stopped short of giving to the child its "rightful inheritance" of religion was not education at all. Neither science, nor art, nor moral institutional training could take the place of training in religion. To deny this to the child was to rob him of his soul.

The Bishop closed the meeting with a vigorous, hopeful, and helpful message, reviewing briefly the great tasks before the diocese, and he called upon his hearers to set the pace, so to speak, for the campaign for the Program throughout the land. He asserted that this time of unrest was the very time to build the Cathedral as the shrine of the only faith possible to satisfy its yearnings, quiet its fears, reassure its hopes, and encourage its aspirations.

Resolutions recording horror at Near East atrocities and calling for their suppression were adopted and ordered sent to President Harding and Secretary Hughes.

SUMMER WORK OF ST. JAMES' PARISH  
St. James' Parish, the Rev. F. W. Crowder, rector, reports a most successful season of summer work at Norwalk, Conn. It maintains, at a cost of \$3,500, borne by the vestry, a Summer Home on the Sound at which 271 persons found rest and recreation during the period from June 30th to September 8th. The average number of persons entertained was 56 per week, and the number of weeks' board was 568. From May 22d to June 27th, ten mothers were given their outing, who could not go at any other time. The Convalescent Home entertained 81 guests from July 1st to September 30th, an average of 15 per week, and the number of weeks' board was 221. The Boys' camp at Lake Stahaha, Bear Mountain, on the west bank of the Hudson, known as "Camp Pequot", was open from July 1st to August 31st. In all 211 boys spent a vacation there with an average of 105 per week. The Camp was operated at a cost of \$3,000, given by the vestry, and by the money contributed by the boys themselves.

### BRIEFER MENTION

St. James' Church, Fordham, tendered a reception to Bishop Shipman on the evening of Nov. 9th. Over 250 were present and greeted the Bishop, who remarked on the marvelous growth of the neighborhood which was rapidly becoming "one of the most important strategic points in New York City".

Bishop Nichols, of California, preached at the Cathedral on Sunday morning, Nov. 26th, and in the afternoon the Rev. Dr. Stetson, rector of Trinity, preached the annual sermon for C. A. I. L.

Brahms' *Requiem* will be sung by the Cathedral choir, Dr. Miles Farrow, conductor, on the evening of Advent Sunday. The soloists will be Miss Grace Kerns and Mr. Frank Cuthbert. Mr. Channing Lefebvre, F.A.G.O., organist of Trinity Church, will be at the organ.

Calvary Church gave a reception on Thursday, Nov. 24th in honor of the Rev. and Mrs. Walter Lowrie. Mr. Lowrie is exchange-rector at Calvary, taking the Rev. Dr. Sedgwick's place while the latter is in charge of St. Paul's, Rome, Italy.

On Sunday, Nov. 19th, the Rev. Dr. George Clarke Houghton, D.D., celebrated the 25th anniversary of his rectorship of "The Little Church Around the Corner". Dr. Houghton was the celebrant at the commemorative Eucharist and the Rev. Dr. Lubeck the preacher.

FREDERIC B. HODGINS.

## GIRLS' FRIENDLY MEETS IN THIRD PROVINCE

Gifts to Seaman's Church Institute  
—An Endowed Pew Dedicated  
—Philadelphia Brotherhood  
Assembly

The Living Church News Bureau }  
Philadelphia, November 25, 1922 }

THE FIRST biennial conference of the Girls' Friendly Society of the Province of Washington, was held in Philadelphia, on Nov. 16th, 17th, and 18th. The Diocese of Pennsylvania entertained six associates and six members from each organized diocese, and three associates and three members from each unorganized diocese, seventy in all.

An invitation was extended to the associates and members from the branches in the southern part of New Jersey, to attend the meetings, and twenty accepted.

The delegates assembled to register and meet their respective hostesses. They were entertained at dinner, Thursday afternoon, at the Art Alliance by the Senior Members' Club of Pennsylvania. In the evening, at the parish house of the Church of the Holy Trinity, after a welcome from Miss Lukens, the Provincial vice-president, and Miss Maule, the diocesan president, the Rev. Gilbert Pember, rector of the Church of St. Michael's, Germantown, gave a half-hour preparation for the Corporate Communion the following morning. At the service the next morning, the Rt.



Rev. Thomas J. Garland, D.D., was celebrant, and was assisted by the rector, the Rev. Floyd W. Tomkins, D.D.

The business session of the conference was on Friday morning, in the church house, when by-laws for the Province were adopted. Papers were read on Problems of the Girls of Today, Training of Probationers, How to Make the Most of our Group Method, Candidates and Married Branch Helpers. The address to the Conference was given by Miss M. M. McGuire, General Secretary, G.F.S.A., on the Relation of the Diocese to the Center, and the Branch to the Diocese. In the evening a rally was held in the parish house of the Church of the Holy Trinity, nearly 600 persons filling the large assembly room.

On Saturday morning, short conferences for associates and members were held, the subjects discussed being Training Classes for Associates, Missions, How to Hold the Interest of the Younger Member, Does the Way we Dress have any Effect on our Character, and How to Help the Branch Secretary make her Branch more Alive. Later, the delegates were taken for a motor drive to historic Valley Forge, passing on the way through the grounds of Haverford and Bryn Mawr colleges. At Valley Forge a brief visit was paid to the beautiful Memorial Chapel, and the memorials explained by the rector, the Rev. Herbert Burk. The drive ended at Conshohocken, at the residence of Miss Lukens, Provincial Vice-President, who entertained at luncheon.

GIFTS TO SEAMEN'S CHURCH INSTITUTE

Several contributions of \$1,000 each have been received by the Seamen's Church Institute toward the building fund, and for memorial rooms.

From the Insurance Company of North America came one of the gifts as a memorial in recognition of services rendered by merchant seamen during the war.

Other gifts reported include one in memory of Mrs. Jacob G. Neafie, from Mrs. William Garrett; one in memory of the late Commodore Bourne of the New York Yacht Club, from his daughter, Mrs. Ralph Beaver Strassburg, a third from Walter C. Lippincott in memory of his wife; \$1,000 from Mrs. Robert C. H. Brock in memory of her husband, and \$1,000 given in the name of the West Philadelphia Auxiliary of the Institute.

Another gift, of \$2,500 has been received for the general fund, from Mr. and Mrs. Alexander Van Rensselaer.

AN ENDOWED PEW DEDICATED

A number of prominent Philadelphia families attended the special services last Sunday afternoon in Gloria Dei Church, when a pew was dedicated and endowed by the Colonial Dames, Chapter 2 of Philadelphia, in memory of Mrs. Edwin Swift Balch and Miss Elsie Willing Balch, deceased members, of the order.

The Rev. Addison A. Ewing, rector of the parish, made the address, which was largely biographical.

The ladies in memory of whom the pew was endowed were descendants of Joran Kyn, one of the early Swedish settlers, who was the official guard of Colonial Governor Printz of Pennsylvania. Matthias Keen, grandson of Joran Kyn, was a member of the vestry of Gloria Dei Church in 1700. Mrs. Balch was secretary of the French War Committee during the world war.

Mr. Ewing was assisted in the service by the Rev. Clarence W. Bispham.

PHILADELPHIA BROTHERHOOD ASSEMBLY

The annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew will be held Dec. 2d, in the Pro-Cathedral of St. Mary, Broad and South streets. There will be a business meeting in the afternoon, and later an address by the Rev. Clarence Wyatt Bispham, priest in charge of the Pro-Cathedral. W. F. Leggo of Brooklyn, a member of the National Council of the Brotherhood, will speak at a conference on Personal service in the evening.

DEDICATION OF MEMORIALS

Last Sunday, with impressive services of dedication, the Rev. William McClelland, rector of St. Luke's Church, Bustleton, Philadelphia, accepted three memorial gifts to the church: a bishop's chair, given by Eugene Beck in memory of Mrs. Annie M. Beck; a credence table, the gift of Mrs. McClelland in memory of James R. Connelly; and an alms basin, given by Miss Katherine Pettit in memory of Skidamore W. Pettit.

CHRISTMAS TABLEAUX

For the past two years, the Church school of St. James' Church, Hestonville, Philadelphia, has enacted tableaux of the birth of Christ, which have been received by appreciative audiences wherever they have been given.

The school is preparing to present them again this year, not only in the parish, but elsewhere where they may be desired. The tableaux consists of nine scenes; The Spirit of Prophecy, Appearance of the Angel to St. Joseph, Annunciation to St. Mary, Arrival at Bethlehem, Shepherd Song, Adoration of the Shepherds, The Three Kings and Herod, The Gifts of the

Kings, and the Flight into Egypt. Familiar hymns and carols are sung between each scene. In all, thirty people are in the cast, and many have speaking parts, while the costumes are very elaborate.

CLERICAL BROTHERHOOD

The program of the Monday morning meetings of the Clerical Brotherhood until Christmas is as follows: Nov. 27th, Helping the Small Investor, by Mr. Arthur V. Morton; Dec. 4th, Constructing Force for Peace, by the Rev. Joseph P. Morris; Dec. 11th, Confessions of an Old Priest, by the Rev. Walter A. Matos; Dec. 18th, Sources of Religious Insight, by the Rev. Wood Stewart.

MINOR MENTION

The Rev. Henry J. Pulver, a deaf mute and graduate of the Philadelphia Divinity School, will be ordained to the priesthood on Thanksgiving Day, by Bishop Garland in All Souls' Church for Deaf Mutes in this city.

The Rev. Shirley C. Hughson, Assistant Superior of the Order of the Holy Cross will be the special preacher tomorrow morning at the Church of the Good Shepherd, Rosemont, of which the Rev. Fr. Townsend is rector.

Drama in Human Experience will be the topic of the Rev. Mr. Zacker's address tomorrow evening in the Hebrew Christian Synagogue. Paul Kentor, composer of Hebrew music, and formerly the Cantor of the United Hebrew Synagogue in Cleveland, will sing in Hebrew and Yiddish *Eili! Eili!*, the Hebrew dramatic classic describing the persecution of Jewry. *Has-kevenu*, another Hebrew classic will be sung in Hebrew.

FREDERICK E. SEYMOUR.

## CHICAGO WELL ORGANIZED FOR PROGRAM CAMPAIGN

*Church of The Redeemer Interested in Students—The Church Club Program—Grace Church, Oak Park*

The Living Church News Bureau }  
Chicago November 25, 1922 }

THE CAMPAIGN for the Program of the Church in the Diocese of Chicago is under way. There has been a complete organization of the parishes and missions into zones, each with its captain, and definite instruction is being given educational directors. The number of zones is fifteen, eleven in the Northeastern Deanery, and two each in the Northern and Southern Deaneries. Discussion groups are being held on *The Program Presented*. The educational secretary, the Rev. E. J. Randall, reports that a splendid and encouraging spirit has been shown by all workers. The literature of the campaign has been widely and carefully distributed, including nearly 2,300 copies of *The Program Presented*, 10,000 sets of the four leaflets sent out by the National Council, 200 copies of the *Budget and Priorities*, and more than 2,000 prayer cards. Never before, says Mr. Randall, in this Diocese have there been so many people studying about the missionary work of the Church; and if there were no other results than a greater intelligence concerning the work of the Church, the efforts that are being made

this fall would be worth while. The weekly meetings of the zone captains and educational directors have been alive with interest.

The total amount asked for is \$400,000 which only a few years ago, before the Nation-wide Campaign came into being, would have seemed an impossible sum. Now we are setting to work with a will to make the amount for the Budget of the General Church, \$160,000; for the Priorities, \$92,000; total \$252,000.00; for the Budget of the Diocese, \$106,000; for the Priorities, \$36,000; total \$141,000.

To each parish and mission is assigned a maximum and a minimum quota. The maximum must be met if the General Church and the Diocese are to go forward in 1923. The zone captains have been made responsible for informing the parishes and missions of their quotas. When the work of education and organization has been completed, the parish units are to make the campaign for funds, and three plans are suggested for carrying it out: The Every Member Canvass; the plan followed by Grace Church, Oak Park, in its building campaign last spring, consisting of education at meetings and in sermons, classes, etc., and culminating in a parish dinner at which pledges are taken; and the Dixon Plan, practised at St. Luke's, Dixon, Ill., when the members of the congregation come to the parish house as they would come to the polls to register, or to vote, and make their pledges to a committee of the vestry there.



CHURCH OF THE REDEEMER INTERESTED  
IN STUDENTS

The Church of the Redeemer, one of the large parishes near the University of Chicago, has a systematic and lively interest in the students there. This year Dr. Hopkins took the entire list of Churchmen at the University, and gave the names (with the exception of those claimed as parishioners by other city churches) to twenty students, who are members of the Church of the Redeemer, asking each to be personally responsible as an invitation committee for his or her group. The local chapter of the Daughters of the King are also calling on the women students of the University. Dr. Hopkins has written to all students who have indicated their preference for the Church, inviting them to his classes. "As a result," says the rector, "we have never had so many students at our services." The Church of the Redeemer is the first church in Chicago to set aside a Student Fellowship Pew.

THE CHURCH CLUB PROGRAM

The Church Club started out this fall with a definite object, and plan which is working out with encouraging success. This object is to promote diocesan life by bringing the activities and institutions of the Diocese to the immediate attention of as many men of the churches of the Diocese as possible. To do this best, a year's program has been planned, consisting of a series of meetings, services, dinners, etc., held at different centers when some particular work in the Diocese is presented by its leaders.

The first number on the program was the Mass Meeting at the Church of the Epiphany, when the deputies made their reports on the General Convention. The second was a get-together dinner at a down-town restaurant, on Nov. 23d, when the Church Club was host to the clergy and representative laymen from all the churches. Mr. Curtis B. Camp, presided. Before introducing the speakers for the evening, Mr. Camp stated that there had been an encouraging growth in the membership of the Club.

The work at Lawrence Hall and that at the Cathedral Shelter were presented by their respective leaders, and Bishop Anderson, the first speaker, said that the best feature of these places was their atmosphere, produced in both instances by the personality of the priests in charge, and by the religious standard and practice in each. The Rev. K. O. Crosby, director of Lawrence Hall, gave a graphic description of the life and work of the boys under his care, numbering 132 in all. The boys are governed by the group system. Each group consists of 22 boys, and, as Mr. Crosby said, let a boy live by himself or with a pal, and he does not go far, but let him live twenty-four hours as a member of a gang of twenty-two, and he gets a long way. Each group has a "mother", sometimes one of the mothers of a boy in the home, and their kindness does much for the boys. There are sixty communicants among the boys at the Hall, and forty-five make their communion every Sunday.

The Rev. David E. Gibson spoke very briefly, telling of the work at The Cathedral Shelter, The Home for Homeless Men. Mr. Gibson has a genius for this particular work, and The Shelter, in the few years of its existence, stands out as one of the most attractive social centers of the City. Speaking of the religious atmosphere and its effect on the men, Mr. Gibson told a typical story of the death and burial of one of the men at The

Shelter this week. The poor man dropped dead at the lunch counter, much to the sorrow of his associates. They promptly gave him the best kind of Christian burial, paying the expenses themselves, in sums ranging from fifteen cents up. Following the service in the chapel, sixty-six of the men walked in procession with the body to the undertaker's. Mr. Gibson gave a cordial invitation to the Club to hold its next meeting at The Shelter, which was enthusiastically accepted. Bishop Griswold commended the Church Club and urged a campaign for a large membership throughout the diocese.

GRACE CHURCH, OAK PARK

On Sunday, Nov. 19th, at Grace Church, Oak Park, the dedication of the Seabury Chimes took place. These bells are given by Mr. and Mrs. Chas. Ward Seabury in memory of their father, Charles Seabury, who was a member of Grace Church from the time it began as a mission in 1880 to the time of his death in 1910.

In April, 1891, he organized a Boys' Club, known as The Bell Boys. The object was to raise funds for the purchase of a bell for Grace Church, Oak Park, their slogan being, "Let the merry church bells ring". Out of this small beginning has come the realization of the chimes of today, and it seems especially appropriate that they should be installed as a memorial to him who, more than thirty years ago, had the vision of a Grace Church beautiful with its completed tower, and bells to ring out the glad message,

THE CHURCH'S ONE FOUNDATION IS JESUS  
CHRIST, HER LORD

A transept window, the gift of the parochial guild of the Church, was dedicated in this Church, Nov. 19th. The subject, The Crucifixion, is depicted with great reverence and beauty. The face of our Lord is uplifted in the spiritual triumph of the Grace of God over physical suffering. At the foot of the cross is the bowed figure of Mary Magdalene, while in the side lancets are shown The Virgin

attended by Mary, the wife of Cleopas, St. John and Joseph of Arimathea. The window is from the Willet studios and was shown by special request at the Cathedral Guild Exhibition in Philadelphia before being placed in its permanent setting in Grace Church.

NORTHWESTERN DEANERY MEETING

With the Very Rev. John Herbert Edwards celebrant, and the Rev. John H. Simons, priest in charge of St. Thomas' Church, assisting, the Holy Communion was the opening service of the 195th chapter meeting of the Northwestern Deanery of the Diocese of Chicago, on Monday morning, Nov. 20th, at the Colored mission Church of St. Thomas, 33d St. and Wabash Avenue. Forty of the clergy were present as well as the Suffragan Bishop, the Rt. Rev. S. M. Griswold, D.D., and the Rev. Mr. Lund, a missionary on leave from Wuhu, China.

This was the annual meeting of the Deanery, and the treasurer and the secretary were reelected. The invitation to hold the 196th Chapter meeting, on Feb. 12th, at St. Paul's Church by the Lake, Rogers Park, the Rev. H. N. Hyde, rector, was accepted.

The Urban League, an association seeking to assist in the solving of the racial problems of the city, was discussed by the executive secretary of the Chicago Urban League chapter, Mr. T. Arnold Hill, for nine years past engaged in this constructive work for the advancement of the Negro in industry and in the social and religious life of the City. In the afternoon, the Rev. Percy V. Norwood, B.D., professor of Ecclesiastical History in the Western Theological Seminary, spoke on The New Self-Government in the Church of England. The Rev. Dr. Lund, from Wuhu, China, gave the members of the Deanery some intimate pictures of the leaders in China today, and especially of the great Christian Gen. Feng Yu-Hsiang.

H. B. GWYN.

## COLONIAL DAMES PRESENT THE COPLEY MAUSOLEUM

### All Souls' Church to Enlarge— Various News Items

The Living Church News Bureau }  
Washington November 22, 1922 }

**I**N THE presence of about 1,000 persons from every part of the State of Maryland, Miss Elizabeth Chew Williams, president of the Maryland Society of the Colonial Dames of America, presented, Sept. 27th, to St. Mary's parish, St. Mary's Co., Md., the gray granite vault constructed by her society over the remains of Sir Lionel Copley and his wife.

Miss Williams briefly told how for 230 years the burial of Sir Lionel and Lady Copley had been but a legend, but that recent years had revealed that the first royal governor of Maryland had died and was buried at St. Mary's City within the year after her ladyship's death.

The orator of the day was James Walter Thomas, of Cumberland, Md., who said that in Sir Lionel's appointment as royal governor he was rewarded for the splendid work in Maryland which was marked by statesmanship and diplomacy. The acceptance of the memorial was by the rector of Trinity Parish Church, the Rev. Clarence W. Whitmore.

The church was filled during the service, which was conducted by the Bishop of Washington and the Bishop of Maryland. The dedication was conducted by Bishop Harding.

The Maryland Society of Colonial Dames was represented by Miss Williams, the president, Mrs. Henry W. Rogers, vice president, and Mrs. Albert Sioussat, historian. The Maryland Historical Society was represented by Dr. de Coursey Thom, vice president. The members of the Major William R. Thomas Chapter of the D. A. R. entertained all the visitors at luncheon in the home of Mrs. J. Thomas Brown, which is located on the site of the Leonard Calvert mansion and is in sight of the landing place of Maryland's first colonists.

The Copley Memorial stands on the most historic ground in Maryland. Close by is the shaft erected to Leonard Calvert. Just across the driveway in St. Mary's Cemetery is the site of the first State House in Maryland. In the foreground is Trinity Church, built in later days from the brick of the old State House. Standing sentinel over the hallowed ground is St. Mary's Seminary, erected in 1828 as a tribute to the religious goodwill in Maryland.



The Memorial has upon it the following inscription:

Here lyeth the Body  
of  
Lionel Copley, of Wadworth, Co. York, England,  
Born 1648, Died Sept. 27, 1693;  
And of  
Anne Boteler, his Wife, of Walton,  
Woodhull, Co. Herts, England,  
Died March 5, 1692.  
He Was Sometime  
Lieutenant Governour of Kingston Upon Hull  
1689-1690  
Lieutenant General, Governour In Chief, And  
Chief Admiral Of Maryland In America  
1691-1693  
His Short Tenure Of Life In This Province  
Was Marked By Singular Fidelity  
In Troublous Times To  
His God, His King, And His Country.  
To Him, The First Royal Governour Of  
Maryland  
The  
Maryland Society Of The Colonial Dames Of  
America  
Has Erected This Memorial  
September 27, 1922

#### ALL SOULS' CHURCH TO ENLARGE

On Nov. 22d, the members of the parish of All Souls' Memorial Church will begin a \$75,000 drive to enlarge their church. All Souls' Church, of which the Rev. J. MacBryde Sterrett, Ph.D., is rector emeritus, was built by him in 1911 and given to the parish in memory of his eldest son. Another son of Dr. Sterrett, the Rev. H. H. D. Sterrett, is the present rector.

In the last two years the population of the Woodley Park section, in which All Souls' is located, has greatly increased, so that the present church cannot adequately seat all who wish to attend. The new structure is to accommodate double the present number. The plans for the new church will give it a modified English Gothic style of architecture. The present tower of the church will remain, and the enlargement will extend westward, so that, when seated, the congregation will face the altar, looking eastward. There will also be a new Sunday school room to accommodate 500 children, as well as a large kitchen and a rector's study.

#### VARIOUS NEWS ITEMS

An eight day mission is to be held at Christ Church, Southeast, under the direction of the rector, the Rev. William C. White. The missionaries will be the Rev. Granville Mercer Williams and the Rev. O. H. C. Johnson, both of the Society of St. John the Evangelist.

It is a matter of great delight that the wife of the vicar of Epiphany Chapel, Mrs. A. J. Torrey, is home again after a long and critical illness in the Takoma Park Sanitorium.

The Rev. H. L. Durrant, formerly assistant at St. Margaret's Church, under Dr. Herbert Scott Smith, has become rector of Grace Church, Georgetown, where he has begun his labors with plans calling for community endeavor.

The Rev. Thomas L. Small, of Nativity chapel, has been chosen as chaplain of the Junior Assembly of the Brotherhood of St. Andrew.

The Rev. Jabez Backus has become a member of the clerical staff of Epiphany Church. Mr. Backus was for many years a minister of the Congregational Church. During the past few years, he prepared himself for orders in the Church, and was received and ordained by Bishop Harding.

Sunday night, Nov. 19th, began the night celebrations of the Holy Communion at Epiphany Church. This is in accordance with the regular schedule of services in the past and is continued to meet the expressed desire of a number of communicants of Epiphany Church who find it difficult to receive Holy Communion at other times.

The choir of the Church of the Ascension is giving a musical in the Sunday school room this week. This is the beginning of a series of musicals, the proceeds of which are to be used to defray the expenses of the annual Christmas Eve Service, when the Christmas carols will be sung by the choir accompanied by an orchestra, an ancient custom of the Anglican Church.

Last Monday night, a visitation of the Daughters of the King was held to Pinkney Memorial Church, Hyattsville. Mrs. Felix G. Ewing, national president of the organization, delivered the address of the evening. Mrs. A. A. Birney has been appointed as chairman of the Hospital Committee, a sub-committee of the Clearing House Committee which acts as a point of contact for furnishing volunteers to the members of the staff of the City Mission. At Trinity Community House this committee has a closet wherein are assembled, from the different Chapters, glasses of jelly and other delicacies to be dispensed to the various institutions.

Preparing for the corporate communion on the morning of the First Sunday in Advent, which is to be held in all the city parishes, the senior and junior assemblies of the Brotherhood of St. Andrew and the Daughters of the King will hold a preparation service on Saturday evening, Dec. 2d, at the Church of the Ascension, when the special preacher will be the Rev. H. L. Durant, rector of Christ Church, Georgetown.

#### BISHOP BRENT IN DELEGATION TO WASHINGTON

THE RT. REV. C. H. BRENT, D.D., Bishop of Western New York, was appointed as one of a committee of citizens, representative of all the Churches, including the Roman, to wait on the Secretary of State to present certain proposals in connection with the Near East troubles. The committee assured Mr. Hughes of their support in the position that he took in his recent Boston address relative to the freedom of the Straits, the protection of religious minorities in the Near East, the protection of American property rights and the lives of American citizens, and the freedom to carry on religious and educational work. They also expressed the hope that the American delegates at the Lausanne Conference might be clothed with more power than mere observers. The committee also expressed the hope that among our representatives should be one intimately acquainted with the humanitarian interests of the Near East. The question of modifying the immigration laws so as to permit the entrance of more than the present quota from the stricken peoples of the Near East, and a plea for the exercise of this Government's influence to secure for the Armenian people a protected national home, were also proposed for consideration. The Secretary of State received the committee with great courtesy during a prolonged interview.

#### BISHOP ROOTS C.P.C. PREACHER

THE CHOICE of Bishop Roots as the preacher at the Church Periodical Club annual service this year is especially timely in view of the present interest in education in China. One of our clergy declares that there has been nothing like it since the Renaissance. One of the signs of the times is the growth of a library movement. The Chinese themselves are now beginning to establish

libraries, but it is gratifying to note the leadership of one of our Church colleges in this movement. Boone University started the first library school in China, and librarians trained there are in demand for the other libraries. The library at Boone is, however, a comparatively small one. They have less than 10,000 books, and they are asking for more at this time in order that Boone may maintain her prestige both in reference to other libraries, and in regard to the educational movement.

The service at which Bishop Roots will preach will be held in Trinity Church, New York, Sunday, December 3d, at three-thirty o'clock.

#### NEW CANON IN ST. LOUIS

THE REV. GORDON M. REESE, assistant at Trinity Church, Houston, Texas, has been appointed senior canon of Christ Church Cathedral, St. Louis, and will take up his new duties on December 1st. His appointment is welcomed by many St. Louisans whom he met two years ago, as head of the Junior Brotherhood of St. Andrew Convention plans. He aroused great enthusiasm among the young boys who came under his care, and interested many in the Church. The Rev. Mr. Reese was ordained deacon at Christ Church Cathedral during this convention, and one year later was ordained priest in Texas. He has been known as "the young people's rector" throughout Texas, and organized the "Young People's Service League" with a membership of over 500.

#### A TWENTY-FIVE YEAR RECTORATE

TO PAY a tribute of respect to the Rev. Stewart McQueen, for twenty-five years rector of the Church of the Holy Comforter, Montgomery, Ala., the ministers of the city gathered at the church recently and bore witness to the spirit, the ability, the love, and the righteousness that have made Mr. McQueen a factor in the religious, civic, and social life of the city.

Shortly after the Church of the Ascension extended a call to Mr. McQueen an epidemic of yellow fever broke out in the city, and the vestry came to the conclusion that he would not come to the city until after a frost had put an end to the scourge. That he came promptly into the fever stricken city ready to do his duty without a thought of his personal safety, immediately endeared him to the entire city.

He has maintained the affection of his people ever since.

Mr. McQueen has represented his Diocese in the General Convention for eighteen years, has been president of the Standing Committee for fifteen years, and has held many other offices of honor and trust in the Diocese. He is the correspondent of THE LIVING CHURCH for Alabama.

#### FIFTIETH ANNIVERSARY OF A COLORED PARISH

THE CHURCH OF OUR MERCIFUL SAVIOUR, Louisville, Ky., the Rev. Geo. G. Walker, rector, celebrated its golden jubilee during the week of Nov. 5th to the 12th. This is the oldest, the largest, and the only self-supporting colored congregation in the Diocese and State of Kentucky. On Sunday, Nov. 5th, Bishop Woodcock celebrated the Holy Communion, and preached. At evensong the Rev. L. E. Johnston, rector of Grace Church, Louis-



ville, was the preacher. On Nov. 10th, a mass meeting was held at which congratulatory and inspirational addresses were made by Dean McCready, of Christ Church Cathedral, Louisville, and the Rev. Messrs. Gorter, Waltham, and Mundy, and Messrs. Meyzeek and Perry, wardens of the parish, and other citizens. At the close of the program, a solemn *Te Deum* was sung.

On Nov. 11th, a reception was held in the Bishop Dudley memorial parish house, at which Bishop and Mrs. Demby, of Arkansas, were the guests of honor. A large number of friends were present. A short program was carried out, among the speakers being Mr. Joseph Cotter, Mr. S. O. Johnson, and Mr. A. E. Meyzeek, junior warden.

On Nov. 12th Bishop Demby celebrated a solemn Eucharist, with Fr. Gorter as deacon and Fr. Walker as sub-deacon. The special offering, which was for the decreasing of the debt on the church, amounted to \$1,000 in cash, and was contributed by the members alone. The sermon of Bishop Demby was greatly appreciated by the large congregation.

#### EIGHTIETH ANNIVERSARY CELEBRATED

ST. LUKE'S CHURCH, Whitewater, Wis., has just completed the celebration of the eightieth anniversary of the beginning of regular services in that city. There had been occasional services before, but regular services began in 1842 and were conducted by the Rev. R. F. Cadle, then missionary at Prairie du Chien. Services were first held in a log schoolhouse, then in a hall, and not until 1852 was the first church building completed, and consecrated by Bishop Kemper. The organization of the parish took place the previous year. The first church building was destroyed by fire in 1869, after which the present edifice was erected, the cornerstone being laid on July 1st, 1869, and the church opened for services on Nov. 3d of the same year, Bishop Kemper officiating. Among previous rectors of the parish have been men distinguished in the Church, including the late Rev. H. W. Spalding, D.D.; the Rev. S. DeLancey Townsend, D.D., now rector of All Angels' Church, New York City; the Rev. Joseph M. Francis, now Bishop of Indianapolis; and the Rev. James Slidell, now retired and residing in Milwaukee. The present rector is the Rev. E. E. Williams, who began his work in Whitewater in 1921.

Speakers in connection with the anniversary events included the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee; the Rev. A. H. Lord, rector of St. James' Church, Milwaukee; and the Hon. Marvin B. Rosenberry, justice of the Supreme Court of Wisconsin.

#### CENTENNIAL CELEBRATION AT ST. PAUL'S LYNCHBURG

TWO INTERESTING services were held at St. Paul's Church, Lynchburg, Va., on Saturday and Sunday, November 11th and 12th, to celebrate the one hundredth anniversary of the organization of the parish, which took place Sept. 24, 1822.

St. Paul's was the first Episcopal church in Lynchburg, and, as the city grew in area and population, she has given of herself for the founding of two other churches; Grace Church in 1859, and St. John's Church, organized in 1911.

On the evening of Saturday, November 11th, the members of the three congregations assembled in St. Paul's Church to

hear a series of very interesting addresses along the line of personal reminiscences. After the close of this service there was a social hour, with a reception and refreshments in the parish house.

On Sunday morning the members of the three congregations again assembled in St. Paul's, and, after Morning Prayer, the Hon. Don P. Halsey, a member of the Lynchburg Bar and a lifelong member of St. Paul's, delivered a splendid address on the history of the parish.

The Rt. Rev. Robert C. Jett, D.D., Bishop of the Diocese, and eight clergymen, formerly associated with the work of the Church in Lynchburg, were present as guests.

St. Paul's Church is, at the present time, the second largest in the Diocese, having a communicant list of 570 persons, and a Church school enrollment of 481. The church building and parish house are among the handsomest in Virginia; the total value of church property being \$235,000.

#### TWO HUNDRED AND THIRTIETH ANNIVERSARY

ALL HALLOWS PARISH, Anne Arundel County, Maryland, celebrated the 230th anniversary of its founding on Tuesday, November 14th. This parish is one of a chain founded in the reign of William and Mary, in 1692.

The Rt. Rev. John G. Murray, D.D., Bishop of the Diocese, Archdeacon Helfenstein, and Archdeacon Humphries, and twelve other clergy, with former members and descendants of old members, filled the church. A historical sermon, revealing much care and investigation in its preparation, was delivered by the Rev. Arthur B. Kinsolving, D.D., rector of Old St. Paul's Church, Baltimore.

At the luncheon served in the afternoon in the parish house, at Davidsonville, the assembled guests were honored by the presence of His Excellency, the Hon. Albert C. Ritchie, Governor of the State, who made a happy congratulatory address, with helpful words on maintaining the old traditions for the future.

In addition to the Bishop, other speakers were the Rev. E. T. Helfenstein, D. D., the Rev. J. M. Magruder, D.D., Captain Dudley Carpenter, U. S. N., and Mrs. Albert Sioussat. The Rev. Francis E. Alleyne, rector of the parish, received merited congratulations upon this parish anniversary.

#### EAST CAROLINA CHURCH CONSECRATED AT CONVOCATION MEETING

THE 181ST MEETING of the Convocation of Edenton, Diocese of East Carolina, was held in Emmanuel Church, Farmville, Nov. 7th, 8th, and 9th, a chief feature of which being a great show of interest in the Forward Program of the Church. The sermons and addresses were along the line of the Advance Movement of the Church.

The Rev. Howard Allgood was elected dean, and the Rev. Theodore Partrick, Jr. secretary. Convocation heard reports from all of the clergy present, indicating that the Church in East Carolina is alive to its responsibilities, and that progress is being made along all lines. The Executive Secretary, the Rev. W. R. Noë, led a discussion on the Program of the Church, and gave instruction as to how it is to be carried out in East Carolina.

The women of the Convocation held separate business meetings, presided over

by the president, Mrs. Richard Williams. Diocesan leaders made addresses to the women on the work of the Woman's Auxiliary, United Thank Offering, Church Periodical Club, young people's work, and on the Thompson Orphanage.

On the morning of the 9th, Emmanuel Church, recently completed, was consecrated by Bishop Darst. The Rev. A. C. D. Noë, rector of the Church, read the article of Donation, and the Rev. Howard Allgood, a former rector, read the article of Consecration. The sermon was preached by the Rev. R. B. Drane, D.D., senior presbyter of the Diocese.

#### THE RAPPAHANNOCK CONVOCATION

THE MEETING of the Rappahannock Convocation was held on Oct. 16th to 17th in North Farnham Parish Church, Farnham, Richmond county, Va. The outstanding event of the Convocation was the consecration of North Farnham Parish Church, since its recent restoration.

At the business sessions a committee was appointed to consider the advisability of holding a Sunday School Teachers' Institute next summer at St. Margaret's School, Rappahannock. The Rev. Messrs. F. D. Goodwin, John F. W. Field, and Herbert S. Osburn were appointed to take the matter under consideration and make report at the Spring meeting of Convocation. Another matter that enlisted the interest of the Convocation and that will doubtless appeal to the imagination of our Church people both within and without the state, was the question of raising funds with which to erect a cross, or other monument, to mark the site of old Pope Creek's Church in Washington parish, Westmoreland county. This church, during the colonial era, was the parish church of the Washington family, and also of the Lees of Stratford, George Washington's parents and the parents of General Robert E. Lee, also were regular attendants, and both of these men, as children, went to its services. Bishop Meade states that George Washington was baptized in this church but there is no further evidence beyond the tradition. It is of record, in the Washington family Bible, that he was baptized on April 3, 1733, but whether the baptism took place at his father's home, as was the frequent custom of the time, or in Pope Creek's Church, is not known. Regardless of that fact, the church in which George Washington and Robert E. Lee received their first spiritual instructions is of such abiding interest, that the site of the church should be marked by a suitable monument. A committee is to be appointed by the Bishop to undertake the matter of raising funds for this purpose.

#### CONNECTICUT G. F. S. COUNCIL MEETS

THE TWENTY-NINTH annual meeting of the Girls' Friendly Society of the Diocese of Connecticut was held in New Haven, November 17th and 18th, with an attendance of between four and five hundred delegates. The opening session of the Council was held Friday in the United Church House, and was presided over by the Diocesan president Miss Leila Van Schaack. The old board of officers was reelected.

The senior members' conference was held in St. Paul's parish house under the leadership of Miss Mae Malette, of Torrington. Reports of the officers and com-



mittes showing the activities for the year were read, and several addresses were made.

It was voted to use \$100 in the current year to buy altar linen for the chapel at the Holiday House at Canaan. It was also voted to make a contribution to the memorial fund that is being raised in memory of the late Miss Mary E. Johnston, who was long identified with the work of the Holiday House. Another Members' conference, presided over by Miss Florence Harrison, of Wallingford, was also held later in the day, at which several interesting addresses were made.

At the annual festal service, Bishop Brewster spoke of the adjective which characterized the Society—Friendly. He told the girls that they must "Bear one another's burdens" for no girl could work alone. He emphasized the broad fellowship of the Society. It is not made up of cliques, he said, or tied up to petty groups, but its whole object was to get out of self. The sermon was by the Rev. Gerald A. Cunningham, rector of St. John's Church, Stamford, Conn.

A corporate Communion was made in St. Paul's Church Saturday morning and was attended by about two hundred of the delegates. Bishop Brewster was the celebrant and was assisted by the rector of the Church, and by the rectors of Trinity, St. James', and All Saints', New Haven.

The remainder of the day was used for the transaction of business. A playlet, *Princess Merryheart and the Light Fairies*, was given by the candidates' class of Christ Church, West Haven, under the direction of Miss Mary Perry.

During the sessions, Miss Florence Stove outlined the National Penny Offering. This is a thank offering of a minimum of a penny a week by the members and associates of the Society, and is used for the Society's missionary enterprises. In Massachusetts, the offering has grown from a very small thing to an anticipated amount, this year, of \$2,000.

#### A SUCCESSFUL TRAINING INSTITUTE

THE DIOCESAN TRAINING INSTITUTE, held in St. Mark's Pro-Cathedral, Grand Rapids, Mich., Oct. 19th and 20th, was a success in everything except the attendance of the laity. All but one or two of the clergy in active service were present, with at least one lay delegate from each of nine parishes. The Rev. Louis G. Wood, of the Field Department of the National Council, proved himself a conductor able to furnish an amazing amount of information, education, and stimulation.

Bishop McCormick's plan of calling upon representatives of the various parishes present at the Institute for their impressions has resulted in an interesting and valuable symposium in the last number of the *Church Helper*. No less than twelve parishes as far apart as Traverse City, Niles, and St. Joseph are represented by letters, all of which express deep appreciation of the work of the Rev. Mr. Wood, and of the benefit received by the writers. Mrs. F. D. Varnum writes from Traverse City: "For the first time in my life I have a clear understanding of what the Church as a whole is doing. I have always worked in my own parish, but I have never taken much interest in the work at large. This lack of interest was entirely due to lack of knowledge. As a result of the conference I now know something and I mean to know more. From this time on I shall try to do my part, and to influence others to do theirs,

in the work which the Church as a whole is doing or plans to do." Mr. W. F. Kilbourne, of St. Joseph, writes: "The concentrated attention and deep earnestness displayed during the entire two day session of the Training Institute for Group Leaders gave high praise to the wonderful magnetism and spiritual force of the Rev. Louis G. Wood to whom, practically unaided, can be credited this unusual accomplishment, or else was indicative of an awakening of Church laymen to a consciousness of the real meaning of the Church. As Mr. Wood beautifully illustrated, God required His followers first to roll away the stone that sealed the tomb before He raised Lazarus from the dead. Let us—every one—help roll away the stone."

#### FOLLOWING FIELD DEPARTMENT PLANS

ENTHUSIASTIC REPORTS are being made to the Diocesan Nation-wide Campaign Department by parishes and missions that are carrying out the Program outlined by the Field Department of the Church. Especially noteworthy is the work of the three parishes, St. Paul's, the Church of the Good Shepherd, the Church of the Atonement, and Christ Church Mission, Augusta, and St. Mark's Church, Brunswick, where the Group Organization is strong, and where, in three instances, capable laymen are directing the activities. Several small missions are faithfully trying to follow the plans, among them Christ Church, Cordele, and St. Paul's Church, Jesup, the latter without clerical leadership. Two colored congregations, St. Stephen's and St. Augustine's, Savannah, are also working with zeal.

#### GEORGIA PRIORITY TAKEN

ENTHUSIASTIC REPORTS are being made to Bishop of Georgia has been notified by the Treasurer of the National Council, Mr. Louis B. Franklin, that \$300 has been given for the equipment of the negro parochial school of St. John's mission in Albany, as a memorial gift. This small mission raised \$700 for a school building, but needed desks, so the giving of this priority will supply this need. The vicar of this mission, the Rev. Q. E. Primo, who was a Presbyterian minister, was ordained to the priesthood last May.

#### CHURCH HOSPITAL FOR GRAND RAPIDS, MICH.

CHURCH PEOPLE in the Diocese of Western Michigan, and especially in Grand Rapids, are much interested in the erection of the new buildings for Butterworth Hospital. Mr. and Mrs. Edward Lowe, of St. Mark's parish, have donated a block of ground valued at \$250,000 and have given an additional \$500,000 for the new structure. The citizens of Grand Rapids will be asked to raise another \$500,000, and thus make possible the construction of a modern hospital which will minister to the ever increasing needs of the whole city. Butterworth Hospital was formerly St. Mark's Hospital, as it was organized by the parish (notably through the family of Mr. and Mrs. E. P. Fuller), and was for many years supported and maintained by the parish.

Mr. Charles R. Sligh, of Grace Parish, is about to erect, entirely at his own charges, a great children's hospital, which will have unique scientific value, and will meet very special and urgent needs in the community. Mr. Sligh has

also recently donated a lot at Ottawa Beach to Grace Church, Holland, to be sold and the proceeds used in the projected repairs of that church.

#### CHURCH IMPROVEMENT IN CONNECTICUT

CHRIST CHURCH PARISH, West Haven, Conn., the Rev. Floyd S. Kenyon, rector, expects soon to start building operations upon a new gymnasium, which will replace the one destroyed by fire a few years ago. The plans for the new building are in hand and the building should be adequate to supply the needs of the parish for many years. The gymnasium will be built on the site of the destroyed structure, and will be of terra cotta brick with a steel roof. There will be two large rooms in one end to provide for the two greatest needs of the parish; for the kindergarten and for the use of boys and girls. There will be galleries around the gymnasium proper. The plans also include a large kitchen connected with the auditorium. The building will be one hundred feet long by thirty-seven in width.

Through the past months extensive repairs and improvements have been made in the structure of St. John's Church, Hartford, Conn., the Rev. William T. Hooper, rector. A most thorough and painstaking repointing of the south wall of the Church has been carried out. Practically all the coping was replaced with new blocks of artificial stone, under which were placed linings of sheet lead. Besides this the interior of the chancel was redecorated, and the woodwork cleaned.

#### THE FUNERAL OF THE REV. W. A. MITCHELL

THE FUNERAL SERVICE of the Rev. W. A. Mitchell, minor canon of the Cathedral of Sts. Peter and Paul, Washington, D. C., whose death took place recently in that city, was said at St. John's Church, Georgetown, Wednesday, Nov. 15th, the Rt. Rev. Alfred Harding, D.D., Bishop of the Diocese, the Rev. John Moses, rector of St. John's, and the Rev. C. T. Warner, rector of St. Alban's officiating. The casket was covered with the pall first used at the burial of Bishop Satterlee. Twenty of the clergymen of the city were in the procession. The interment was made in All Faith churchyard, Mechanicsville, St. Mary's county, Md.

The Rev. Walter Alexander Mitchell was born in St. Mary's county, Md., Oct. 9, 1830, the son of the Rev. R. H. B. Mitchell, and Lucinda Compton, his wife. He was ordered deacon in 1856 and priest in 1858 by Bishop Doane, and was, at the time of his death the oldest priest, in point of ordination, in the Diocese of Washington.

With the exception of three years of teaching in New Jersey, his ministry was spent in Maryland. He was rector of St. John's parish, Hagerstown, for twenty years.

#### DEATH OF THE VEN. J. A. EMERY, D.D.

THE VEN. JOHN ABBOT EMERY, D.D., Archdeacon of California, died in London, England, Thursday, Nov. 16th. The funeral was Saturday, Nov. 18th.

Dr. Emery was born in Boston, Mass., Jan. 24, 1848, the son of Charles and Susan Kelley Emery. He was ordained deacon in 1880 and priest in 1883 by



Bishop Kip. His entire ministry was exercised in California in which he held several cures and important offices. He represented the Diocese in General Convention from 1898 to 1916. He was also President of the Standing Committee. He was appointed Archdeacon of California in 1897, which office he held at his death.

#### FOREIGN MISSIONARY WORK AT HOME

IN WRITING to the Foreign-born Americans Division of the National Council, from Ames, Iowa, the Rev. LeRoy S. Burroughs, says:

"By the way, we have plenty of missionary work right here in Ames. There are seventeen Chinese boys here, about seventy-five foreign students in all. Mrs. Burroughs and I are the only American members of the Ames Chinese Club, and last night we had a picnic for the bunch, welcoming the new ones. Four are communicants of our Church, and the majority of the rest are potential ones, many not yet Christians. We have converted, baptized, and had confirmed three, here, in three years.

"We also work especially with the Greeks, Russians, and Armenians. I am thinking of sending to the Rev. Mr. Bridgeman a story of a wedding I had the other day. A Russian boy (Orthodox Church) married a Polish girl (Roman Catholic); the best man was an Armenian (Gregorian Catholic); and the man who gave away the bride was a Greek (Orthodox). Mrs. Burroughs was one of the witnesses, and I performed the marriage ceremony. That is the sort of thing we are constantly having here in Ames. The work is fascinating."

The Rev. A. W. Farnum, of Hendersonville, N. C., writes:

"I spent most of yesterday afternoon in distributing copies of *Daily Prayers and Prayers in Sickness* among the members of the Greek colony here. It proved an experience well worth while as they seemed deeply grateful for the attention. In fact, my pastoral relations with the Greeks here have been exceedingly happy, and I believe it would be exceedingly wise for your department to urge upon the parish clergy the necessity of shepherding these people in communities where they have no priest or church."

#### PROGRESS IN HUNAN

PROGRESS is the order of the day in our Hunan work. In a year 90 catechumens have been added to the classes preparing for baptism in Changsha and Changteh. All schools are growing. 700 boys and girls are under our care in the two cities, with plans underway for at least one additional school at Changteh. This city may be considered the educational center of 28 counties with fully 7,000,000 people. A new city, Yochow, half-way between Changsha and Wuchang, has been selected for a new venture. The Changsha Chinese Christians strongly urged the establishment of a new mission. The vestry has guaranteed over half the running expenses, about \$400 Mex., for the first year. The remainder will be provided within the diocese without calling upon the Church at home, at present, for help. General Feng, the famous Christian, formerly stationed at Changteh, has recently been made governor of Honan, north of the Yangtse. He is calling upon old friends in Hunan to help him in evangelistic work among his 30,000 soldiers. No less than 5,000 are already baptized.

The Rev. S. C. Huang, of our mission, has organized an evangelistic band of 20 men, clergy, catechists, and divinity students, for a three weeks' Bible study and preaching mission among the soldiers.

#### ADDING A SECOND MISSIONARY

FOR SEVERAL YEARS, the Church of the Good Shepherd, Rosemont, Pa., has provided the support of the Rev. E. L. Souder, of the District of Hankow, China. It carries him on its clerical staff as its representative in China. The parish is now adding a second missionary, Miss Effie B. Smith, who has just gone to the Philippine Islands as a nurse in St. New York will supply particulars.

#### BEDS FOR LIBERIAN CHILDREN

BISHOP OVERS has nearly 1,000 Liberian boys and girls under his care in our 30 boarding schools. They must be sheltered and fed as well as taught. At present the Bishop is worried about finding enough simple beds for his large family. Cuttington School for boys needs fifty beds at once. So does Brierly School for girls. The Bishop knows where he can get 100 army cots very cheaply. He is sure some of his American friends want to help him do it. The Secretary of the Department of Missions, 281 Fourth Ave., New York will supply particulars.

#### RED MISSIONARY BOXES FOR MEN

AT A GREAT MASS MEETING of the men of the Diocese of Long Island held on Oct. 18th. Dr. Rogers was speaking of the remarkable work done by the women in collecting for presentation at the General Convention the large sum of \$669,123 as a Thank Offering. This money was gathered little by little through the past three years in the Woman's Auxiliary United Thank Offering "Blue Boxes". While he was speaking, a happy idea came to Dr. Rogers. He suddenly said: "Why should there not be a Thank Offering for men? I wish that we could have a *red box* for men similar to the Blue Boxes of the Woman's Auxiliary." The inspiration was contagious. Immediately nearly *five hundred men stood upon their feet and cried out, "We want a red box!"* In response to this general demand, the Diocesan Council has secured 2,000 boxes which are as nearly red as the stock in our local box factories would permit for immediate delivery.

These boxes are all ready for delivery, and it is hoped that every Churchman in the Diocese of Long Island may possess one before the year passes. These boxes are intended by their presence in your home to suggest and inspire a daily gift for missionary advance. We men should be inspired by the results which have come from the Women's Blue Mission Boxes. Just think of it—\$673,000 for missions, 175 women supported as teachers, nurses and deaconesses in the mission field. This is a real living contribution to missions and we honor our women for their faithful religious zeal.

Now, not in any spirit of competition, but out of the inspiration that comes from the great value of the Women's Offering, we are giving the men of the Church, in the Red Mite Boxes, an opportunity to be splendidly useful.

The General Church puts before us 817 Priorities, or opportunities for valuable work, which beckon it for help, but which cannot be taken up for lack of means.

Would it not be a fine thing for the men if they could put the equivalent of 175 men into the Advance Work of the Church? This is the opportunity afforded by the Mite Box. Just a contribution every day, small or large, and just a prayer for Missions as you make your gift.

#### MEMORIAL TABLETS AT LITCHFIELD, CONN.

THERE HAVE BEEN PLACED in St. Michael's Church, Litchfield, Conn., the Rev. William J. Brewster, rector, two tablets. One is in memory of John Davies, Esq., the moving spirit in the founding of the parish in 1745, and a large contributor in land and material for the first church in 1749; of his son, John Davies, Jr., who founded St. John's parish, Washington, Conn., in 1794; and of the Rev. Thomas Davies, M.A., who served as a missionary of the Society for the Propagation of the Gospel in Foreign Parts, throughout Litchfield county, and north as far as Great Barrington, Mass. The second tablet is in memory of four generations of the Seymour family, who were staunch members and supporters of the parish, and who held important offices in the Church, State, and Nation: Major Thomas Seymour, 1742-1862, senior warden and treasurer of the Parish for seventeen years; his son Ozias Seymour, 1776-1851, vestryman and clerk; his son, Origen Storrs Seymour, LL.D., 1804-1881, vestryman, clerk, deputy to the General Convention, and Chief Justice of the Supreme Court of Errors and Appeals of Connecticut; his three sons, Edward Woodruff Seymour, M. A., 1832-1892, vestryman, senior warden, deputy to the General Convention, Justice of the Supreme Court of Appeals of Connecticut; the Rev. Storrs Seymour, LL.D., 1804-1881, vestry-rector of St. Michael's Church for twenty-nine years, President of the Standing Committee, 1876-1918, deputy to the General Convention, and Morris Woodruff Seymour, LL.D., 1842-1920, vestryman, senior warden, and first Chancellor of the Diocese of Connecticut.

On October 25, 1922, in the absence of the Bishop of the Diocese, these tablets were blessed by the Bishop of Western Massachusetts, the Rt. Rev. Thomas Frederick Davies, D.D., a great-great-nephew of the Rev. Thomas Davies, the S.P.G. missionary commemorated in one of the tablets. Bishop Davies, upon this occasion, when there were present many representatives of both the Davies and Seymour families, as well as a large congregation of the parish, preached a sermon from the same text used by his ancestor, I Cor. 10:16-17, one hundred and fifty-eight years ago in the first Litchfield church.

#### ST. AGNES SCHOOL, KYOTO

"YOU WILL be interested to know," writes Miss Hallie R. Williams, Principal of St. Agnes' School, Kyoto, "that the first gift in cash to the St. Agnes' Building Fund to reach us here, has come from one of our graduates, Mrs. Abe, Mrs. Abe and her husband are much interested in what is the problem of the day in Japan, reduction of the cost of living. They are people of considerable wealth. But, as a test of their own sincerity about 'doing without', they have given up one of their three servants. Mrs. Abe has saved that money, 200 yen, and she brought it today as a contribution to the building fund."

All friends of St. Agnes' know that



dozens of young women are applying for admission who cannot be accommodated with the present buildings. Bishop Tucker has asked the Church to give a dormitory to accommodate about seventy young women. He wants it as early in 1923 as possible. With the new dormitory building, some of the eager applicants, who are now turned away, can be admitted. The young women of the College department can be cared for in a way that would be worthy of St. Agnes'. Just at present they are living in a rather ancient parish house. When the dormitory has been built, Bishop Tucker's next wish is for a new school building to contain an assembly hall, a gymnasium, a science department and a number of class rooms. If that school building is erected within the next two years, everything will be all right, but the Bishop feels he cannot wait longer than that. The dormitory will cost \$15,000, the school building \$60,000.

**ORIENTAL PRELATE IN NEBRASKA**

THE RT. REV. PAVLIK GORASZD, Primate of Czecho-Slovakia, has been spending a week in the Diocese of Nebraska visiting the larger Bohemian settlements in the state. The Bishop of the Diocese granted him the use of Holy Trinity Church, Crete, for a service, at which the church was overflowed. Bishop Goraszd made no attempt to organize congregations, but commended the Church to his people.

The closing service of the Bishop's visit was held at Trinity Cathedral, Omaha, where Bishop Shayler likened the struggles of the national Czecho-Slovakian Church for reform to the efforts of the Church of England prior to the Reformation.

Bishop Goraszd is very anxious that the Bishop of Nebraska shall spend his vacation next summer in Czecho-Slovakia, to help in the work and to show the good will of the American Church towards the movement in which they are both interested.

**AMERICAN PRIEST IN PEKING**

THE REV. LORIN WEBSTER, L.H.D., for thirty years headmaster of the Holderness School, Plymouth, N. H., having been appointed by the China Board of the Rockefeller Foundation head of the English Department of the Peking Union Medical College in China, severed his connection with the Holderness School in August, and went, with Mrs. Webster, to China to enter upon his new duties at the beginning of the college year, Sept. 28th. In addition to his other duties, he will have charge of the services in the college auditorium from time to time, and will assist the clergy of the Anglican Mission whenever they need his services.

Dr. Webster has already found ten communicants of the American Church in the college, most of them from St. John's University, Shanghai.

**NANCHANG MISSIONARIES  
THANKFUL**

A LETTER recently received from the Rev. Lloyd R. Craighill of Nanchang, China, says:

"Word has come from Dr. John W. Wood that the \$25,000 needed for church and school buildings in Nanchang, China, is now assured. The Chinese and foreign staff here are greatly rejoicing over this good news, and since it is impossible to write a personal letter to every friend,

who is thus sharing in the Nanchang work, we wish to express in this way our appreciation of the generous gifts of our friends at home. We hope that these gifts can be converted into spiritual realities in the Master's work here in Nanchang."

**A PROGRAM CONFERENCE  
IN HARRISBURG**

AT A MEETING of the Diocesan Council, held on Oct. 26th, it was voted to summon all the clergy, without exception, who were in charge of parishes or missions, to the See house on Wednesday, Nov. 15th. Nearly every clergyman in the Diocese responded, and the Conference opened with a celebration of the Holy Communion in the Chapel of the Holy Spirit, at the See house. After this Bishop Darlington called the meeting to order, and explained the objects of the Conference.

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H. B. LIEBLER, B. D., H. F. ROCKWELL, B. D.,  
Editors

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CHICAGO



which was to urge the clergy of the Diocese to make every effort to meet their quota towards the Church's Mission during the next triennium. He also stressed the fact that only fifteen of the parishes of the Diocese are self-supporting, all the others receiving grants from Diocesan funds. It, therefore, remains that the Diocese of Harrisburg itself is, to a large extent, a missionary diocese, and in point of territory, covers a larger area than any diocese in the state. He hoped that every parish and mission in the diocese would give the fullest support to the work of the Church, without, as well as within, the diocese.

In introducing the Rev. Dr. Milton, who explained the Program for the next triennium, Bishop Darlington mentioned that the speaker was a parish priest of wide experience, who was thoroughly conversant with the problems that are met with by the clergy, and his words, therefore, should carry weight. Dr. Milton presented, in a very lucid manner, the Program of the Church, as outlined in the official publications of the National Council, and cleared up several points that were formerly not well understood. He disposed of the absurd charges of waste and extravagance, that have hampered the work of the National Council, and of the Nation-wide Campaign, which, he said, was the greatest recent achievement of the Church. Dr. Milton aroused all present to the vital need of supporting the work of the Church as administered under the auspices of the National Council.

Bishop Darlington then explained a scheme by which the parishes of the Diocese would be divided into five classes, parishes in the first class pledging to aim at paying to the general work of the Church and the Diocese \$15 a year per member. It was felt that the Diocese of Harrisburg must not lag behind, and the response made to the appeal indicates that every parish and mission in the Diocese will make a serious effort to meet its quota.

**STUDIES IN SOCIAL SERVICE**

THE CHURCH MISSION OF HELP of the Department of Social Service in the Diocese of Southern Ohio is conducting, at the Diocesan house in Cincinnati, a series of social service conferences during Advent. The program is:

Monday, Nov. 27, the Rev. Gilbert P. Symons presiding, What is Social Service? led by Edw. N. Clopper.

Monday, Dec. 4, Miss Rosalie Phillips, presiding, Problems of the Girl, led by Mrs. Martha P. Falconer.


Monday, Dec. 11, Dr. Wm. S. Keller, presiding, The Family, led by the Rev. Floyd Van Keuren.

Beginning in January, it is the plan of the Cincinnati Church Mission of Help to conduct a fortnightly study group, which will take up more in detail some of the problems underlying its work.

**MEMORIALS AND GIFTS**


A PAIR of altar lights have been given to St. Paul's Church, Fairfield, Conn., in memory of Mrs. Emily H. Glover, by her daughter.

THE DEDICATIONS of memorials are numerous this autumn in the Diocese of Newark, with special services. Among them are the memorial chapel for the Rev. T. Percival Bate, who was rector of St. James' Church, Newark, for fifteen years; the new organ in St. Paul's Church,



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Jersey City, a memorial of twelve persons, long communicants in the parish; the memorial altar in Christ Church, Harrison, for the Rev. William J. Tilly, for twenty-five years rector of the parish.

St. PAUL'S CHURCH, Bloomsburg, Pa., the Ven. R. R. Morgan, rector, has recently been presented with two very beautiful memorials; a pair of large brass altar vases, and a sterling silver water cruet. Both are of exquisite design and workmanship. The vases are in memory of Stella S. Low, a faithful communicant of the parish, who died in March, 1922. They were given by her husband Myron I. Low, Esq. The cruet was presented by the Church school, and the friends of Sarah Margaret Vanatta, who died in April, 1922.

GRACE CHURCH, Grand Rapids, is rejoicing over the placing of the last two pictured windows completing the story of the Lord's life. One of these windows is the gift of Dr. Collins H. Johnston and his family, and depicts the Healing of Blind Bartimaeus. The other is the gift of Mr. and Mrs. A. D. Swain, and is both an Easter and a Holy Communion window. It depicts the scene of the Lord's walk with the two disciples on the way to Emmaus, recalling the "Abide with Me" and the Breaking of the Bread. Both windows come from London, the work of the Heaton, Butler and Bayne Company, which has made all the windows but one in Grace Church. The Pictured narrative of the Lord's life is now completely recorded in storied glass, beginning in the Baptistry with Christ's Baptism, continuing with the Christmas and Epiphany messages and the three-fold aspects of His ministry, as Servant, Teacher, and Life-giver. The climax of the whole is reached in the beautiful mural decoration of the Ascension—the Klinans—Memorial in the sanctuary.

NEWS IN BRIEF

BETHLEHEM—The cornerstone of a parish house for St. Elizabeth's Mission, Allantown, Pa., was laid Sunday Nov 12th, by the Rt. Rev. Ethelbert Talbot D.D., Bishop of the Diocese. This is the first building to be erected by the struggling mission that later hopes to erect a church and a rectory.—The Rev. J. A. Winterstein has resigned as canon missionary of Leonard Hall and has accepted a position as curate in Emmanuel Church, Newport, R. I. The best wishes of the Bishop and the Diocese go with him to his new work.—The Rev. Dr. S. U. Mitman has been appointed by the Bishop as canon missionary. He will also continue as warden of Leonard Hall.

CONNECTICUT—The recent annual council of the Diocesan chapters of the Daughters of the King reported that five new chapters had been organized since the last annual meeting.—The annual report of the New Haven Lodge of the Girls' Friendly Society, just published, shows most gratifying results for the past year. As far as its working expenses are concerned, the Lodge is now almost entirely self-supporting. During the year \$1,100 has been paid on mortgages and notes, and with receipts of \$3,292.54, and expenditures of \$3,218.07, the Lodge was able to show a cash balance of \$174.47.

EAST CAROLINA—A tour of the Diocese, that took them into every part of East Carolina, has just been completed by the Bishop and the Rev. W. R. Noë, Ex-

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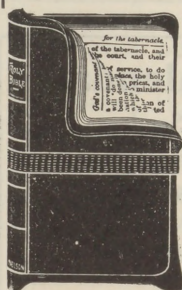
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ective Secretary. The purpose of the tour was to arouse enthusiasm in the Program of the Church, and to inform the people as to the plans of the Church for the coming triennium. Twelve district conferences were held, Bishop Darst and Mr. Noë being the chief speakers at each. A number of side trips were taken in order to reach the people not in attendance upon the conferences. Everywhere the Bishop and the Executive Secretary found an interest in the Program, and a determination to carry it out.

FOND DU LAC.—The Rev. Johannes Rockstroh, for the past six years rector of St. John's Church, Wisconsin Rapids, has resigned his cure to become secretary for Bishop Weller, and has entered upon his duties at Fond du Lac.

HARRISBURG.—At a recent meeting of the Bishop and Council a resolution was passed commending and appreciating the work done by the Rev. Willoughby M. Parchment among the colored people of the Diocese.

LOS ANGELES.—St. Andrew's Mission, La Mesa, observed the first anniversary of its founding on Nov. 10th, with Bishop Stevens as the principal speaker. During the year a fine corner lot has been bought and paid for, and \$1,000 raised toward the erection of a church. La Mesa is probably the fastest growing suburb of San Diego.—A number of parishes of the diocese observed Sailors' Day on Nov. 12th, drawing particular attention to the work of the new Seamen's Church Institute at San Pedro, the port of Los Angeles.—The November meeting of the Diocesan Woman's Auxiliary was held at St. Thomas' Church, West Hollywood, on the 14th.

MAINE.—The entrance of the Rev. Stuart B. Purves, D.D., on the rectorship of St. Mark's parish, Augusta, Maine, Oct. 22d, was marked by ecclesiastical and social observances. Dr. Purves was instituted by Bishop Brewster, Nov. 12th, and a large reception was given to him and his wife on the following evening.

MARYLAND.—The Rev. W. E. Glanville, Ph.D., rector of the Church of the Holy Innocents, Baltimore has been elected a senator of the Maryland Academy of Sciences. He is also honorary chairman of the section of astronomy.

MISSOURI.—The Rev. George E. Norton, rector of St. Michael and All Angels' Church, St. Louis, has started a series of monthly addresses by prominent clergy, in the interest of college young people. The church is in the neighborhood of Washington University, St. Louis, which has a large registration of young men and women, a number of whom attend St. Michael's. In addition to the monthly addresses, there are Sunday evening supper meetings every week with friendly talks by local speakers and get-together happy hours. The Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri, spoke on Nov. 19th, his subject being The Presentation of the Church to the College Community. The next speaker will be the Very Rev. William J. Scarlett, Dean of Christ Church Cathedral, Dec. 17th. Other speakers in the college sermon course include Bishop Winchester, of Arkansas, Bishop Wise, of Kansas, Bishop Thurston, of Oklahoma, Bishop Johnson, Coadjutor of Missouri, Bishop Woodcock, of Kentucky, and, of course, the much loved and ever welcome speaker Bishop Tuttle.—The Rev. Charles Blake

Carpenter, who for the past two years has served as the head of the St. Louis Episcopal Mission to City Institutions, has resigned and will return to his home in Connecticut the middle of December to resume parochial work. He will be succeeded by the Rev. Francis J. F. Bloy of Mesa, Arizona. The St. Louis City Mission has been in existence for over thirty-five years and there are seven members on the staff. Much effective work is done in hospitals, jails, workhouse, and other city institutes.

NEWARK.—The consecration of All Saints' Church, Leonia, is appointed for the First Sunday in Advent.

NEW YORK.—In November Mr. Robert Tindale completed twenty-five years service as sexton of St. James' Church, New York City, having succeeded his father, who was sexton for thirteen years before him. The occasion was marked by special resolutions of the vestry and the gift, from the members of the vestry, of a handsome gold watch, suitably inscribed, and a gold chain. The presentation was made by Mr. Stephen Baker, the senior warden, in the library of the church at the close of Morning Prayer on Sunday, Nov. 19th.

OHIO.—The Rev. Elliott F. Talmadge

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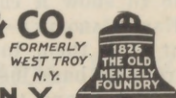
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has been elected rector of Trinity Church, Toledo, Ohio, after having been acting rector for a year and a half. He had been assistant for several years to the late Dr. George Gunnell.

OREGON—The financial program of the campaign for the Program of the Church in the Diocese for the year 1923 calls for the raising of \$55,710, of which \$13,000 is for the General Church and \$13,030 for the diocesan priorities. Dr. Wilson Johnson is the general chairman. Twenty three parishes and missions have already held conferences and organized according to the group system, twenty groups having been organized in the parish of the Pro-Cathedral, Portland, alone. At the conference held at St. Paul's Church, Oregon City, ninety per cent of all the confirmed persons in the parish were present.—Widespread sorrow has been occasioned by the untimely death of Mrs. O. F. Jones, wife of the late rector of the church at Baker, Oregon. Mrs. Jones was struck by an automobile, and died in a Portland hospital without recovering consciousness. She had come to Portland to visit her only son Norris Jones, a medical college student.—Father and Son Week in Portland included among its observances meetings at the Pro-Cathedral and Trinity Church. At each of these gatherings, which included a banquet, a travel lecture was given by Mr. Rodney L. Glisan, former Chancellor of the Diocese.—As an aid to develop interest in the campaign for the Program of the Church, the clergy of the Diocese are answering a questionnaire as to why they believe in the Campaign as a method and as an objective. Some of the replies are being printed in the *Oregon Churchman*, which is issuing a Campaign number to be sent to every family in the diocese. It is also planned to publish a weekly bulletin.—Armistice Day exercises were held at St. Helen's Hall, Portland, Friday, Nov. 10th. Trees and shrubs were planted, and a patriotic pageant was presented.—The contractors are now ready to continue the work of the new edifice of the Church of St. Michael and All Angels, Portland, the cornerstone of which was laid during the General Convention.—Provision for students' work at the Oregon Agricultural College, at Corvallis, and the State University at Eugene has been made in the diocesan budget. The rectors at both places have done excellent work; the plan is now to enable them to make their efforts in the two great educational institutions of the state more intensive.

SOUTH FLORIDA—The campaign for the Program of the Church and Every Member Canvass in connection with St. Luke's Cathedral parish, Orlando, Florida, was held on Sunday, Nov. 19th. The Very Rev. C. Stanley Long, Dean of the Cathedral, reported to a large congregation at Evensong on that date the welcome information that the parochial pledges had increased by over fifty per cent, and the pledges for the Program by over ten per cent. Considerably over \$7,000 was pledged for the parish and \$1,500 for the Church's Missions. The Committee for the Every Member Canvass held a number of meetings covering a period of six weeks before the Canvass, and so secured a complete list of Church members in the city of Orlando.

SOUTHERN VIRGINIA—The Episcopal Home for Girls in Greenville Co., Va., has been promised \$1,000 on condition that \$1,500 more be raised in two months time.

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### ENDORSEMENT

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

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**TENNESSEE**—The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese, conducted a mission at Trinity Church, Clarksville, the Rev. Geo. O. Watts, rector, from Nov. 12th to the 19th. The services were unusually well attended and twelve adults were confirmed on the last night as a direct result of the mission.—The Rev. T. S. Russell, rector of St. Luke's Church, Jackson, and Dean of the Convocation of Memphis, has resigned to take work in the Diocese of Virginia on Dec. 1st.—The Convocation of Nashville, the Rev. Prentice A. Pugh, Dean, met at Cedar Hill, Tenn., for the fall meeting. Bishop Maxon was in attendance. Glenraven Chapel is a rural church, and is some eight miles from the railroad. All the clergy were entertained in the home of Mr. and Mrs. Felix G. Ewing. This enabled the clergy to study and plan, together, concerning the campaign for the Program of the Church.—Bishop Gailor formally opened the new parish house of the Church of the Advent, Nashville, on his last visit to Nashville. This parish house is known as Simmons Memorial Hall, in memory of William Simmons who was for many years, senior warden of the parish.—The whole Diocese is astir over the great progress made in the campaign to complete St. Mary's Cathedral, Memphis. It is to be known as the Gailor Memorial Cathedral. \$150,000 has been spent on foundations and crypt, \$100,000 has been raised in St. Mary's congregation, \$75,000 more is expected from other Memphis Church people, and \$75,000 from elsewhere in the Diocese. It is hoped that the work will start in 1923.

**VIRGINIA**—The Bishop has appointed the Rev. Ernest E. Osgood, rector of Emmanuel Church, Brook Hill, as the Archdeacon of the Colored Work in the Diocese, succeeding the Rev. G. M. Brydon, who has resigned on account of pressure of other work.

**WASHINGTON**—The Rev. James W. Clark, rector of St. James' parish, Washington, D. C., has been elected a member of the Standing Committee of the Diocese of Washington to fill the vacancy caused by the removal from the Diocese of the Rev. L. R. Levering.

**WESTERN NEW YORK**—A special meeting of the Buffalo Clericus was held recently, to consider the question of entering the local Federation of Churches. It was recommended at the meeting that the clergy of Buffalo suggest to their vestries that they consider the matter of entering the Federation with the understanding that there was no credal involvement, and that federation was no substitute for organic unity.—On Donation Day, the Board of Managers of the Buffalo Church Charity Foundation were informed by Mr. John D. Larkin, of Buffalo, that he had created a trust fund of \$35,000 which he desired to present to the Church Charity Foundation on certain conditions, dependent upon the life of the present beneficiary of the fund. For the time being, a part of the income will be at the disposal of the Foundation, and upon the death of this beneficiary the whole amount of the income will be un-

conditionally at the disposal of the Board. The Board made grateful acknowledgment of the gift.—The annual meeting of the Buffalo Church Extension Society was held on Wednesday evening, Nov. 22d, at Trinity Church, Buffalo. Bishop Brent presided and Bishop Williams, of Detroit, gave the principal address. Mrs. John M. Glenn of New York, spoke on the Church Mission of Help. The Rev. Alfred S. Priddis, the civic chaplain, gave his report of work done during the year. He reported that the Society ministers to two dozen hospitals and institutions, having a capacity of about 10,000 inmates. It also cares for 7 missions in and near Buffalo, in which there are 223 families, 248 confirmed persons, and 269 children. During the year a local Guild of St. Barnabas has been organized, which has now reached a membership of 400, and is one of the largest in the country.—Two very successful mass meetings have just been held in the Diocese of Western New York, one in Buffalo and one in Rochester, in the interests of the Forward Movement. Bishop Brent presided at the Buffalo meeting, and Dr. George Craig Stewart, and Mr. Lewis B. Franklin were the speakers. At Rochester, Bishop Ferris presided, Bishop Brent and Mr. Franklin giving the addresses.—After a service of nearly forty years, and at the age of eighty-seven years, Augustus DePeyster, Esq., has resigned as senior warden of St. Thomas' Church, Bath. Mr. DePeyster has represented his Diocese in several General Conventions and has attended many diocesan conventions.

**WESTERN MICHIGAN**—St. Philip's, Grand Rapids, a colored parish, is greatly in need of the new church which, it is hoped, will be completed soon. The seating capacity in the present building is taxed to the utmost, and, at special services, the people have been obliged to stand in the doorway and on the outside.—The death of Mrs. Phoebe J. Westover, beloved wife of the Rev. Wm. Westover, retired priest of this Diocese, is reported from St. Cloud, Florida, where she fell asleep Oct. 10th.

**WESTERN NORTH CAROLINA**—The Asheville Clericus met on Nov. 14th with the Rev. Willis G. Clark, rector of Trinity Church, at the new Trinity parish house. Reports of the General Convention were given by the delegates from Asheville, and speeches were made after luncheon, appreciative of Mr. Clark's ministry in Asheville, with expressions of regret at his leaving soon to take up his work as rector of Christ Church, Nashville.—A quiet day was conducted on Monday, Nov. 13th, by the Rev. F. D. Lobdell, at St. Luke's Chapel, Rutherfordton, for St. Francis' parish, Rutherfordton, and for the Associate Mission workers. Fr. Lobdell preached also on the previous Sunday night.—On Sunday, Nov. 12th, Confirmation was administered by Bishop Matthews, of New Jersey, at the Chapel of the Transfiguration, Bat Cave, one of the missions of the Rutherfordton Associate Mission.—On Saturday night, the 11th, a Community Club room was opened. This has been built by the men of Bat Cave, and adjoins the chapel building. Bishop Matthews, the Rev. E. E. Knight, in charge of the mission, and others were guests of honor at the opening.

#### SUPERFLUOUS ARMAMENT

THERE ARE 2,197 pieces of heavy artillery, 10,000 machine guns and other equipment left over from the war totalling hundreds

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of thousands that are to be disposed of by Congress. A bill has been introduced, proposing to parcel these out to states. Alas! are we to have our public squares and parks cluttered with menacing machine guns and piles of cannon balls? Let us hope not. Such junk has always seemed decidedly incongruous bristling on green lawns or pointing down peaceful avenues. A few more pruning-hooks and plow-shares will be most acceptable, but cannon—please don't.

—Northwestern Christian Advocate.

EPISCOPALIANS AND THE EPISCOPAL CHURCH

A MISSIONARY seeking the Episcopal Church in a small town, inquired of a native where the church was located. After much hard thinking the individual replied, "Well now let's see. I've lived here most all my life and seems to me I ought to know. There ain't no Episcopal Church in this place. But back there, about half mile, I reckon, is a Baptist Church." The missionary upon arrival at the so-called Baptist Church found it to be the Church of St. John the Baptist.

This can be matched, perhaps, by a tale told of an Appalachian mountaineer woman who, when asked if there were any Episcopalians thereabouts, replied, "Wall, I never hearn tell of any, but my boy is a mighty hunter, and if you will go look on the side of the crib back yander, you may find the hide of one of 'em."

RESCUE OR SAFETY

THERE IS A great point made in these words of Bishop Johnson: "I once asked a Churchman who gave liberally to the Salvation Army and meagerly to his own church, why he did this, and he replied, 'Because the Salvation Army is doing better work than the church.'

"Then I asked 'Why do you not send your own sons and daughters to be trained in the better way?

"But that was different. In his mind the heroics of rescuing the down and out was more important than that of thorough training which kept youths from going down and out.

"The work of the Salvation Army has been often blessed, but how often because the Church had not the means to do a better work among the poor than the Salvation Army could do.

"For I believe that the poorest child in town is entitled to the same spiritual atmosphere which your daughter is entitled to and what is more she can have it if you do your duty."—Palm Branch.

GOD'S CHILDREN

A GREAT English preacher calls attention to the fact that God has many orphaned children in the world today, but adds that "they are orphans from choice, not necessity." It is true that we are all fond of saying "Our Father" in our prayers, but at the same time it is to be feared many of us insist upon living lives that are utterly independent of His wishes and His all-wise purposes concerning us.

Unquestionably there is food for reflection in this thought. The very expression "Our Father" implies a certain conduct and relationship upon the part of those who use it. But is our attitude

toward God really that of the child to his father? Do we go daily to Him for counsel and advice? Are we confident that we can depend upon His love and forgiveness, in spite of our sin and failure? Are we very sure that His power does not stop at the stars—that it reaches down and entwines the arms of its providence about everyone who calls himself His child? Let us remember that our lives are daily reavealing to the world whether we are really God's children or His children in name only.—Forward.

A VALLEY OF DRY BONES

AT A MEETING of the Massachusetts Diocesan Convention, the late Dean Hodges met Dr. van Allen, the rector of the Church of the Advent, Boston. "Good morning, Doctor," said the Dean. "Are there more Christians or Catholics here this morning?" "Mr. Dean," replied the rector of the highest church in Boston, "there are more broad Churchmen than either!"—Nova Scotia Church Work.

THE STUDENT PAPER of the College of St. John the Evangelist, at Greeley, Colo., *The Theologue*, in speaking of the recently erected St. John's Hall, rather naively says:

"If any of our needs appeal to you, send us a gift, large or small.

"We need: "Dishes. Our table is supplied with odds and ends. It looks like a dish orphanage.

"Chairs. We now sit on the edge of the bed, or use a trunk, and even in the dining room the chairs look like the veterans of '63.

"Only two students have curtains. Would you like to curtain a room?

"We need small rugs for the students' rooms, about 4x6.

"Our great need, the heating plant, will be installed this month. It will cost \$2,000. The Dean now has \$505 promises. He must pay \$1,000 Nov. 1st and \$1,000 Jan. 1st. Every dollar counts. Who will help?"

THE CROSS is not God's will, but God's woe. The Christ is God's will—He is perfect beauty.—Rev. G. A. Studdert Kennedy.

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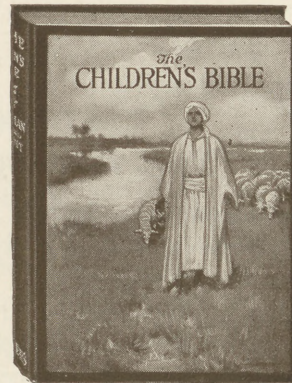
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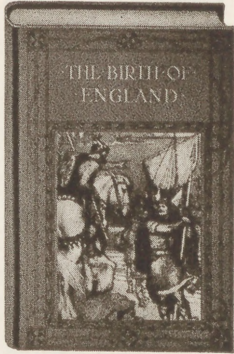
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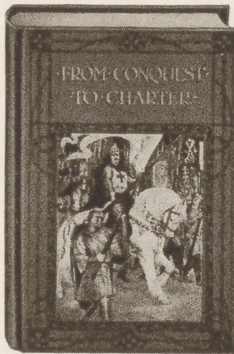
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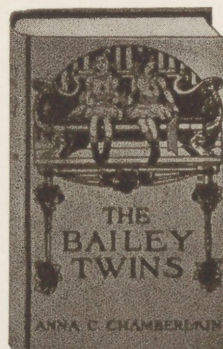
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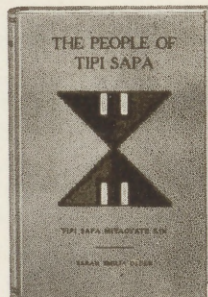
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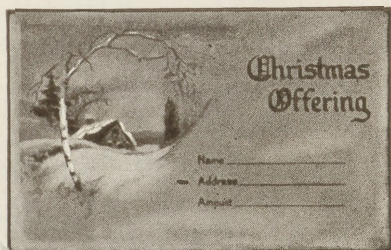
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When the Virgin, full of grace,  
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That wakest to the Angels'  
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