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The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, NOVEMBER 10, 1923

NO. 2

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

AFTER FIVE YEARS

Editorial

MESSAGE OF THE MOST HOLY PATRIARCH TIKHON

A JAPANESE ACCOUNT OF THE EARTHQUAKE

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was purchased by Bishops as a gift-book for their Candidates for Holy Orders, and for their Younger Clergy.

Decently and In Order has won its way into nearly all our Theological Seminaries.

It has been done into Mandarin for our Mission work in China.

Decently and In Order stands alone in the list of Theological Text-books for Candidates for Holy Orders, based on Canon 4, recommended by the Commission on the Ministry (Bulletin 14) under the caption "Administration of the Sacraments, the Conduct of Public Worship, with the Proper use of the Voice therein."

About one-half of Decently and In Order is devoted to Pastoral Care—not in essay form, but in practical detail.

Many commendations have been received from the laity.

Price of the second edition is \$2.00. Postage about 15 cents.

MOREHOUSE PUBLISHING COMPANY

1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.

THE GOOD NEWS

By BERNARD IDDINGS BELL, D.D.

President of Saint Stephen's College
Author of "Right and Wrong after the War"

Paper, 75 cts. Cloth, \$1.35. Postage about 10 cts.

The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

CONTENTS:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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If we take all things as from God, and behold all things as in the light of the brightness of His coming, all shall be well.—Francis Bacon.

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NO. 2

EDITORIALS AND COMMENTS

After Five Years

IT scarcely seems five years since, on the pinnacle of honor and of success, the American people, with half the world, celebrated the victory on Armistice Day. And yet, in another way, aeons of time seem to separate that happy day from this.

We were then a nation of givers. No sacrifice was too great for us. We had given of our sons. We had given lavishly in service, for the problem was rather to find work and materials for the army of men and women who demanded the right to work for the soldiers than to secure volunteers. We had given in money without limit and had lent still larger sums to our government, that the government might in turn finance not only the operations of our own armies but also, by national loans, to some considerable extent, the armies of our allies. We had taxed ourselves voluntarily and with enthusiasm. We stood upon the mountain top of our national Transfiguration. There was Jesus Himself, whom our sacrifice enabled us to see. We also partook of His glory. Like Him, we had given, not counting the cost; and the glory of giving is the only glory that transfigures. America had achieved the pinnacle of her greatness.

Then we turned our backs and descended the mountain side. Down below was the boy with the dumb spirit; the devil, which the disciples had not been able to cast out. Let the afflicted boy represent the world to us; possessed by the evil one which is tormenting it; hating, beside itself, unreasoning and unreasonable; suffering beyond measure and prevented by the devil of its possession from coming to Him who alone is able to cast out the devil and restore normal living.

At that stage we are still standing. Contact with our Lord has not yet been established. The disciples are still amazed at the phenomenon of world-fury and mortified at their helplessness. It is the interval before our Lord speaks the word. It is the day of the triumph of the evil one, possessing the world.

The glory of the Transfiguration has faded away; we left it on the mountain top on Armistice Day. No longer can we look up and find ourselves "alone, save Jesus only." We are not alone, for the hatreds of the world are all about us, the evil spirits gnash their teeth against us,—and we are helpless. Jesus is here; but we still await the word of healing.

It is always difficult to stop in the midst of a gospel narrative, midway between the presentation of a difficult case to our Lord and its solution by His divine word or power. Because the narrative is completed within a few verses, it seems as though the interval between presentation and solution does not exist. But it does. There is always an interval between the realization of Jesus' presence and the appeal to Him; and another interval between the appeal and its answer.

The world is still in the interval preceding the appeal to

Him. The disciples are still mortified at their helplessness—for they did try, soon after the war ceased, to point to the way of peace, and the world rejected it. The interval has already extended over five years, and no one knows how much longer it may be. This we do know. As long as the world prefers to hate, rejects the means for its cure, clings to the devil that is still tearing it, its condition is hopeless.

AMERICAN POLITICS have passed the stage of extreme isolation. The pendulum still swings. It reached the extreme of intimate association in world problems in 1917-18. It swung to the extreme of complete isolation shortly after, when we made a separate treaty with Germany, not even trying to reach a position of concord with our associates. These pleaded with us not to desert them in their distress. Their cries fell on our deaf ears, and the more hardened among us flung back to them the taunt, You are only after our money!

So Armenia and great numbers of Armenians perished. So England was left unable to keep its pact with them. So the Turkish armies moved triumphantly westward. So the massacres of Smyrna and like horrors ensued. So the Christian was turned out of Constantinople, the patriarchate left desolate, the infidel confirmed in his possession of the holy places, and the infamous treaty of Lausanne forced on a helpless England, deserted by her allies and doubly deserted by her "associate."

So France is left without guarantee for her future safety and without the means for providing for her own physical reconstruction, let alone the opportunity for paying her debts. Poor, shell-shocked France! For her plight before the world is one of unreasoning, helpless anger, defying God and man in her rage; terror-stricken, dreading the future vengeance of an enemy whose enmity she is stimulating every day to greater excess. Distrusting her best friends, rejecting counsels of conciliation, nursing hatreds, promoting discord; France is collectively the counterpart of so many of our own poor heroes who have come home to us with that curious, unexplored malady that we call shell-shock.

So Italy dared to defy the League of Nations—and then backed down. Poor Italy! An administration of national isolation, utterly regardless of the troubles of other nations, reminds us, sadly enough, of our own bitter-enders at home.

So Germany moves toward chaos, Germany, sullen, unrepentant, is existing between the twin dangers of Bolshevism and Monarchism. Her leaders are trying, under every sort of difficulty, to steer a course between the two. The problem of the reconstruction of Germany would have been near to hopeless anyhow, but it has been made doubly so by the failure of the Allies to have a united policy. No other policy could be so short-sighted as that of driving Germany into chaos and de-

spar, and having hatred and revenge become the permanent, dominant characteristics of her people. America might have, could have, mediated between the Allies and established a peace policy, might have had reparations well started and under way. Happily, even though in the awkward way of holding aloof from the reparations commission, we are now about to participate in the attempt to establish the facts as to the condition of Germany and her ability to pay, which, if we had continued to work in united, friendly accord with our Allies as we did during the war, could have been and would have been established at least two years ago, and all the distress and anarchy of the Ruhr occupation would have been prevented.

As for England, we have left her isolated and stranded, she pleading for our help and coöperation, and we scarcely replying civilly to her pleas. England has been the one bright beacon of hope during these years of our "isolation." Her influence has been given toward a policy of moderation and conciliation in Europe. She alone has tried to keep up a unity of action among the Allies. Single handed, she failed in Lausanne where, with our coöperation, she might probably have succeeded. Abandoned by France on the one hand and America on the other, she has not withdrawn from the sincere attempt to reconstruct Europe, in spite of every obstacle. She alone has scrupulously begun paying her external debts, taxing herself to an almost incredible degree. Of all the nations that were not actually invaded, England suffered most and did most for the invaded lands. The loss of her sons, in killed and wounded, exceeds our own so many times over that no comparison can be made, yet she is cheerful, defers almost pitifully to us whenever we are willing to assume some relatively trivial share of the common burden, tries faithfully and conscientiously to develop the League of Nations as a real and efficient substitute for war, and bleeds inwardly and silently, and pleads and pleads again that we will listen to the calling of the Anglo-Saxon blood, and help to drive chaos once more from the earth.

Poland and Czecho-Slovakia almost, if not quite, on the verge of national dissolution; Greece, far from blameless, in a condition of semi-anarchy; all the Balkan states in the condition of tinder boxes; Russia in the pitiless grasp of a relatively small group of her own plunderers—these are conditions for which it cannot be said that responsibility accrues to the United States in any considerable degree, but yet are a part of the one great tragedy of Europe for which some solution must be found if civilization itself is to survive. If these lands were being swept by the plague or by some other vast epidemic that was bound to sweep westward across Europe and America, we should be quick to *make it our business* to find a way to stop it before its ravages should reach our shores. How inexplicable it is that we go on with "business as usual" when this moral and political and social plague menaces us in this extreme degree!

WHEN FORTY-NINE out of fifty nations were able to determine upon a policy for the prevention of future wars, such as could scarcely be effective unless the one remaining nation made it unanimous, the responsibility resting upon the one dissenting nation to propound something better seems so overwhelming, that failure either to do so or to try out what the remaining nations were willing to try, will scarcely appear to history in any other guise than that of direct responsibility for future war.

It is conceivable that, in rejecting the League of Nations, the United States was the one wise power confronted by forty-nine obstinate nations who persisted in trying to create a substitute for war. But if the American people really care to find a substitute for war, it is obvious that the duty rests upon them, first to provide something better for the purpose than the League of Nations, and then to get the forty-nine obstinate nations to accept the better policy which the one wise nation had created. Thus far the United States has provided no substitute, nor have the politicians who directed the policy of the United States even proposed one. In a world that calls for positive, definite reconstruction policies, the United States is wholly negative. There were those who propounded with vigor a League to Enforce Peace. There were those who invited the American people to vote for the present administra-

tion as affording the best way to secure entrance into the League of Nations. Offices and their emoluments rewarded the discernment of the leaders of these men, and their voices now are stilled, as they sort themselves cheerfully into their respective chairs as integral parts of an administration that rejects the League. Yet if the arguments propounded by the leaders of the League to Enforce Peace were cogent ten years ago, they are cogent now; and if the world needed a League to Enforce Peace ten years ago, it needs it inconceivably more today. Why, then, are the men who were active in promoting that principle ten years ago, silent about it today? What will history say about them? How do the angels of God view the spectacle of their contentment today in their high offices, fiddling while the world is burning? "All these things will I give thee, IF ———." And they have them.

All honor to Mr. Justice Clarke who, be he right or wrong, would rather devote his remaining years to an earnest attempt to bring the American people into the League of Nations, than to be a Justice of the Supreme Court!

The religious press is being asked by several organizations—the Federal Council of the Churches, the Church Peace Union, and the American Council of the World Alliance for International Friendship through the Churches—to lay stress at this time upon the proposed World Court; and the clergy are being asked to touch upon the subject on Armistice Day.

The World Court is an admirable detail of a much larger and broader plan for world peace, which the rest of the civilized world has accepted. Whether the Court can be detached from the larger plan, and a nation that rejects that larger plan can be an efficient party in the creation of the court and in its subsequent dignified maintenance, is a question. If the present administration is willing to support that detail, separated from the rest of the plan, we desire most cordially to back it up. Indeed if the present administration has *any* constructive plan for promoting the peace of the world, if any conceivable peace policy could obtain the concurrence of the President and of two thirds of the Senate, we believe that every form of organized religion will warmly back up such policy. The indictment that organized religion—practically every form of which indorsed the League of Nations—has against the administration is that in rejecting the League of Nations it offered nothing in its place. The World Court will not be accepted by organized religion as a sop, for which its benediction is to be given to the men who have prevented the unanimous participation of civilization in a united attempt to prevent future wars. "Thou art the man!" will be the inexorable verdict of God's prophets upon the men who have created the condition, if the "next war" comes because an adequate substitute for war has not been created. It is possible, indeed, that the League of Nations might fail, but it is perfectly certain that a disunited world, with no common clearing house of action, would fail as a guarantor of peace, as it has been failing regularly since history dawned. Those who are not willing to try the League of Nations are bound to produce something better or to accept, before God and before history, the responsibility for the "next war."

THIS IS A TIME for the religious consciousness of the world to become very insistent. The religious press may well refuse to surrender the leadership in promoting world peace to political papers or to politicians. It is a religious question primarily, and only secondarily is it a political question. Organized Christianity has declared its policy. THE LIVING CHURCH stands flatly upon the resolutions of General Convention. Our policy is, whether any dislike it or not, the official policy of the Episcopal Church in the promotion of world peace, and it is the high function of the Church to promote such a policy.

One day a young man came home from war with his health completely broken. He may have been maimed. He may have been short an arm or a leg. He may have been suffering from gas, passing into tuberculosis. He may have been sightless. He may have been shell-shocked. He may have lost his mind. Be the details what they may, he returned, with his health shattered.

Into another home a young man did not return at all. In the beauty of his youthful vigor, he gave his all for the cause that the American people deemed sufficient to justify his sacrifice. Over a far-distant grave Almighty God caused a rainbow

to hold up a sign of hope. Out of the ground sprang blossoms, which poets took as symbols of the determined purpose of the American people that he, and others like him, shall not have died in vain. To them the prevention of war was not, nor is it, a matter of party policy, to be bandied about by politicians, to be made subservient to office seeking, to be a means of personal revenge. They knew what is the meaning and the cost of war. They paid the price with their lives.

In those homes there is a grim, determined purpose to find a way to prevent another like sacrifice. Mothers' tears are more potent than political speeches; and mothers are in earnest.

Those homes are a majority in England; and England stands for the League of Nations.

Those homes are a minority in America; and America is tired of being "mixed up in foreign affairs."

But while mothers live and weep Almighty God reigns over all the homes; and still He pronounces to those who care and who try: "Blessed are the peace makers."

A SIGNAL illustration of the value of our national Department of Social Service was the conference of Church hospital workers last week in Milwaukee in connection with the larger convention of the American Hospital Association. Churchmen engaged in hospital work from the Atlantic to the Pacific exchanged

Conference of Hospital Workers

notes and experiences, and voted it worth while. Especially interesting was the plea of Miss Cleaver, of St. Luke's Hospital, New York, for social service in connection with hospitals, a plea that was made convincing by illustrating case after case from lantern slides showing unerringly the pathos of homes which produced the need for hospital treatment and then frustrated the success of that treatment after patients had returned to them.

It was brought out that out of sixty-five Church hospitals, only forty per cent maintain the minimum standards that competent authorities have set up for such institutions. As the Church has an investment of some \$10,000,000 in these buildings and their equipment, this is a situation that, if only on the ground of economy and efficiency, should be vigorously dealt with. Happily the Department of Social Service is already concerned with it, and Miss Carpenter, a thoroughly trained expert as well as a thorough Churchwoman, is devoting her whole time to the process of improving the standards of these institutions.

Several speakers felt that the Church press did not give sufficient publicity to the work of these hospitals. Bless you, dear workers, if you have a story to tell, *tell it*, and the Church papers will be delighted to publish it abroad. But nobody is going to send detectives to try to get it away from you!

With the supervision and guiding hand of the Department of Social Service, we are confident that the work of these our many hospitals, formerly isolated, now brought into intimate association with each other, will be greatly strengthened and improved.

A GAIN with gratitude THE LIVING CHURCH records the enrollment of its ASSOCIATES up to the present time:

	Number of Subscribers	Total Subscribed for First Year
Week Ending Nov. 3, 1923	9	\$70.00
Previously acknowledged	295	3,264.00
	304	\$3,334.00

ANSWERS TO CORRESPONDENTS

D. S. B.—In administering the Holy Communion by intinction, the wafer is dipped in the chalice and then placed either in the mouth or in the hand of the communicant.

IN all new work go to the bottom of things; be thorough in all you do, be it a little or great matter. Everything done in a hurry and amidst distractions is without grace. We must guard ourselves against over-activity, and always strive to purify our intentions. Those placed in charge must look after everything, from the soul of a child to the strings of its shoes. Nothing is little in a work where all is great.—*Bishop Dupanloup.*

ACKNOWLEDGMENTS

CHURCH FUND FOR JAPAN RELIEF

In memoriam L.A.M.	\$ 10.00
M. L. W., Torquay, Devonshire, England	5.00
Part of offering taken at service of institution of Rev. R. F. McDowell as rector of St. James' Church, Sault Ste. Marie, Mich.	22.50
In memory of M. J. H.	5.00
Parish of St. Eustace and St. Hubert, Lake Placid, N. Y.	36.45
Miss Juliet C. Smith, Greeley, Colo.	25.00
M. R.	5.00
In Memoriam, Junior	10.00
Emmanuel Sunday School, Elmira, N. Y.	5.00
St. Mark's Church School, Milwaukee, Wis.	5.00
Edward H. Hooker, St. Mark's Church, Milwaukee, Wis.	10.00
A. S. Dudley (additional), St. Mark's Church, Milwaukee, Wis.	25.00
Miss Nell J. Graves, Chicago, Ill.	2.50
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St. Mark's Sunday School, Upland, Calif.	5.00
	\$246.45

NEAR EAST RELIEF

Mrs. Robert Scott, Williamstown, Mass.	5.00
Church of the Ascension, Chicago, Ill.	100.00
K. C. F., Marquette, Mich. (Armenian and Syrian orphans)	10.00
In memory of Mrs. Samuel W. Brown (for children)*	10.00
A friend in Baltimore, Md.*	40.00

*For Armenian Christians

\$165.00

NEEDS OF STOKE POGES CHURCH

George Zabriskie, New York City \$20.00

NOTE: Through an error in the list in last week's LIVING CHURCH the contribution from the Mission of Our Saviour, Cristobal, Missionary District of Panama Canal Zone, appeared twice. The proper amount of the contribution was \$32.34, and the footing as shown was correct.

AMERICA, DEAR LAND OF HOPE

To the music of Sir Edward Elgar's Imperial March. The American words dedicated by permission to The Non-Partisan Association for the League of Nations.

America, dear Land of Hope,
 God keep thee noble still;
 God fill thy homes with men of truth,
 Of honor and good-will.
 "Peacemaker Blest!" thy title's gained
 By vict'ry over wrong;
 By patience won, by truth maintained,
 For truth alone is strong.

Land of Hope and Beauty,
 Mother of the Free,
 How shall we extol thee
 Who are born of thee?
 Wider still and wider
 Let thy love extend;
 God who made thee mighty
 Guide thee to the end.

God of the nations, who hast led
 Thy children to this land,
 Through storm and struggle, pain and tears,
 Teach us to understand.
 We hold this sacred trust for Thee
 And not for selfish boast;
 For Thee, and for our brothers' weal,
 Through every land and coast.
 Land of Hope and Beauty, etc.

America, dear Land of Hope,
 Still to thy flag be true.
 Oh let its stars be lamps of God
 To light the world anew.
 Straight as its stripes be all thy aims,
 To vanquish hate and fear;
 With white of truth and red of love,
 To bring the Great Hope near.

Land of Hope and Beauty,
 Mother of the Free,
 How shall we extol thee
 Who are born of thee?
 Wider still and wider
 Let thy love extend;
 God who made thee mighty
 Keep thee to the end.

Music published by Boosey & Co.,
 9 East 17th St., New York.
 American words by Walker Gwynne.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

November 12

READ Romans 12:3-8. Text for the day: "So we, being many, are one body in Christ, and every one members one of another."

Facts to be noted:

1. The Christian must be humble in the very best sense of the word.

2. Each one has his and her own peculiar gift.

3. It must be used to the limit of one's ability.

It seems hard to make a very large number of people, who are members of the Christian Church, realize the obligations that their membership places upon them. A bridge is built of comparatively small pieces of iron held together by countless numbers of rivets. The very moment that one of those rivets becomes loose, the whole bridge is affected to a small extent, and if that rivet is allowed to fall out, it is only a matter of time when the one next to it is loosened, and, if nothing is done to correct the trouble, it will not be long before the bridge is in positive danger. We all remember the old rhyme that begins, "For the sake of a nail a shoe was lost; for the sake of a shoe a horse was lost," etc. So it is in the Christian Church; unless we do our full part, no matter how small that part may be, the Church suffers in proportion to our negligence.

November 13

Read Romans 12:9-21. Text for the day: "Bless them that persecute you; bless, and curse not."

Facts to be noted:

1. Dissimulation here means hypocrisy.

2. Practical advice for every day life.

3. The way to deal with an enemy.

Was St. Paul a mere fanciful dreamer? Does it sound foolish for any one to advise another, in this extremely "practical" age, to follow the advice of a man who lived so many years ago? Were the people of St. Paul's day any less "practical" than we are today? He said "Bless them that persecute you." Does that mean that we are to allow people to knock us down, walk over us, and do nothing to retain our self-respect? Not at all. There is all the difference in the world between standing up for our rights and placing ourselves in the same class with those who persecute us. We are to learn that the one who wrongs us needs our prayers as well as just punishment. It is not easy to make many Christian people see that to "get even" with the one who has wronged us is to do the very thing for which they condemn the wrong doer. Two wrongs cannot make a right.

November 14

Read Romans 13:1-5. "Let every soul be subject unto the higher powers."

Facts to be noted:

1. St. Paul was a law abiding Christian citizen.

2. He denied the Christian the right to live as his own desires dictated without regard to the civil law.

3. Law protects those who obey it, and punishes those who disobey it.

One of the charges that the non Church member is able to bring against many active members of the Christian Church is that they break the law of the land with the greatest impunity. They will point to the member of the Church who violates the 18th amendment, and ask, "How is he any better than we are? He has no hesitation about breaking the law. He says that this country has no right to take away a man's personal liberty," etc. And another points to the man who belongs to the Church, and enjoys gambling. "Why," he says, "the law says you must not gamble, but look at your good Church member over there; he knows the law, but he has no regard for it when it interferes with his private opinions and personal pleasure." Our text for today provides food for considerable thinking on the part of those who call themselves Christians.

November 15

Read Romans 14:4-12. Text for the day: "We shall all stand before the judgment seat of Christ."

Facts to be noted:

1. One Christian has no right to judge another.
2. What each one of us does has an effect on those with whom we come into contact.
3. The certainty of a final judgment.

There must be a final judgment. Our Lord speaks of it in St. Matthew 25. Reference is made to it in many parts of the New Testament and, in our text for today, St. Paul is very explicit in his statement that we shall be called to judgment at the judgment seat of Christ. But surely we must all be conscious of the fact that the final judgment is not the only judgment. The school boy is judged every day by standards of his school. He fails or succeeds according to his effort to reach those standards. The business man is judged according to the standards of true business ethics. Every day, whether we are conscious of it or not, we are judged according to the standards that our Lord has set for us. If we make a real effort to reach those standards every day, we need have very little anxiety about the final judgment.

November 16

Read Romans 14:13-22. Text for the day: "Happy is he that condemneth not himself in the thing that he alloweth."

Facts to be noted:

1. "Do not hinder your brother in his Christian life."

2. "If Christ gave up His life for your brother, cannot you give up some particular food?"

3. "Cherish your own convictions, but do not seek to impose them upon every one else."

"When we put a lighthouse on the coast that, in the night, mariners may explore the dark and terrible way of the sea, we not only swing glass around it to protect it, but we enclose that glass itself in a network of iron wire, that birds may not dash it in, the summer winds may not sweep it out, and that swarms of insects may not destroy themselves and the light. For, if the light in the lighthouse be put out, how great a darkness falls upon the land and upon the sea. And the mariner waiting for the light, or seeing it not, miscalculates and perishes.

"Now a man's conscience ought to be protected from those influences that would diminish its light, or that would put it out; but there are thousands of men who are every day doing their utmost to destroy this light."—*Beecher*.

November 17

Read Romans 15:1-6. Text for the day: "For even Christ pleased not Himself."

Facts to be noted:

1. The strong in the faith should help the weak in the faith.

2. We have a definite duty to each other as Christians.

3. The comfort of the Scriptures.

To what extent have we a right to do just as we please? As individuals I suppose we have a right to do anything we please. All sane people know, of course, that if they do anything they please, they may have to pay a very severe penalty for their pleasure. The law is a factor that has to be reckoned with. But as Christians? That is different. The Christian who professes to follow Christ must learn that Christ did not please Himself. "I came not to do My own will, but the will of Him that sent Me." The Christian has to keep the fact constantly in mind that the best evidence of the truth and real value of Christianity is a Christian. You and I may have inclinations and desires that are perfectly proper, but their indulgence may be a source of danger to others. The thing that counts is the making of our wills conform to Christ's will, and this always costs something. But it is great when we have learned to do it gladly and willingly.

A PRAYER

All that I've not received, O Lord,
 Though oft I've prayed to Thee,
 Blot from my mind; but grant this prayer
 That's offered now, by me.
 For, if Thou wilt, I shall not lack!
 My needs Thou'lt fill each day;
 And so I supplicate Thee, Lord:
 O, teach me how, to pray!

BLANCHE TAYLOR COONEY.



BLUE MONDAY MUSINGS

By *Presbyter Ignobis*

I WELL remember one breathless day in town, when it seemed quite impossible to breathe, until a motor-journey over the Surrey Hills was suggested. Brilliant idea! We left the London every one knows, journeyed wearily through the "London-over-the-border"

that is not so well known, began to enjoy ourselves as we reached the open country, climbed a long ascent up to the loveliest of hill-tops that are kept free from buildings, that travellers may refresh themselves with the view. Thence we wound down and around into Albury, a tiny village so quaint and spotless it seemed as if Kate Greenaway must have patterned it. By a little river stood an old-fashioned inn, with a garden stretching down to the water, and rising across the stream up to a wood. Red-brick houses, covered with vines, half-revealed themselves behind flowering hedges; a great red church uplifted itself from another hill-side: it was not till later that I learned it was an "Irvingite" conventicle built by Mr. Drummond, one of the founders of that sect. We had tea in the inn-garden; and two dear small children danced for us in the greensward afterwards, not unmindful of our applause. Coming back in the long golden twilight, St. Martha's chapel, on St. Martha's Hill at Chilworth, stood out against the sky, a Norman resting-place for pilgrims to Canterbury, seven hundred feet and more above the sea.

WINCHELSEA AND RYE are hardly to be counted of small repute; but they are off the beaten track, anyhow. One glorious morning we motored over there from Eastbourne: past Pevensey Castle, which the Romans knew as Anderida, past Battle Abbey, and across half Sussex. The two towns are on two round hills, perhaps three miles apart. Once the sea washed their feet; but the land has advanced as the sea retreated; and now both towns look out across green fields to where the waves beat against a new coast-line. Faded, and "left high and dry," each has preserved something of an old-world, cleanly air of antique respectability. Rye is the more interesting, yet I should prefer to live in Winchelsea. Many of the old houses in Rye have been reclaimed by artists and handicraftsmen of various sorts; and Watchbell Street is a veritable nest of such. Henry James lived in Lamb House, near the old Church of St. Mary, and there are other traditions, literary, historical, and golfing. (The links are almost as fine as the famous ones at St. Andrew's.) There is a deal of business going on, in a quiet way, though none of it is on a large scale; but around the foot of the hill stretches Romney Marsh, haunt of smugglers until well into the last century, and scene of many a "free-trade" expedition.

Winchelsea has gone to sleep more completely. The very wide streets are almost deserted, and the great Church of St. Thomas of Canterbury raises the vast bulk of its triple chancel above placid meadows, where, in the end of the Eighteenth Century, Blessed John Wesley preached to the townsfolk. Old Winchelsea was washed away by the encroaching sea, and Edward I built the present town only to have solid ground intervene once more between it and its harbor. The Alards have tombs in the Church, and readers of Sheila Kaye-Smith's newest book, may like to associate its heroes with their ancestral home.

A SCORE OF NAMES come to mind as I write: Alfriston, Lanercost, Wickham, Ludlow, Meifod, each with something noteworthy and characteristic. But I forbear. Let it be enough to say that England keeps her charm still, despite anxiety and uncertainty about the future, the change of conditions, and the redistribution of wealth. Who so visits

England with a well-stored mind, an even temper, and a heart ready to respond to the appeal of things ancient and persons juvenile need not fear being disappointed. Good old England!

THIS IS sent for republication, by some unknown friend. Is it "Fundamentalist"?

THE MAN IN THE GLORY

"I woke in the morning with thoughts of His love,
Who is living for me in the Glory above,
Every minute expecting He'll call me away
And that keeps me bright all the rest of the day.
But the moments speed forward and on comes the noon,
And still I am singing. He'll come very soon,
And thus I am watching from morning till night,
And pluming my wings to be ready for flight.

There's a Man in the Glory I know very well,
I have known Him for years and His goodness can tell.
One day in His mercy, He knocked at my door,
And seeking admission, knocked many times more;
But when I went to Him and stood face to face,
And listened awhile to His story of Grace,
How He suffered for sinners and put away sin,
I heartily, thankfully, welcomed Him in.

We have lived on together a number of years,
And that's why I have neither doubtings nor fears;
For my sins are all hid in the depths of the sea,
They were carried down there by the Man on the Tree.
I am often surprised why the lip should be curled,
When I speak of my Lord to the man of the world;
And notice with sorrow his look of disdain
When I tell him that Jesus is coming again.

He seems so content with his houses and gold,
While despising the Ark, as they used to of old;
And yet at His coming, I'm sure he would flee,
Like the man in the Garden who ate of the Tree.
I cannot but think it is foolish of souls,
To put all their money in bags that have holes;
To find at that day that is coming apace,
How lightly they valued the riches of Grace.

That He, too, with pleasure, the fruit may review.
Is the Man in the Glory a stranger to you?
A stranger to Jesus! What, do you not know,
He is washing poor sinners much whiter than snow?
Have you lived in a land where the Bible's unknown,
That you don't know the Man who is now on the throne?
Ah! Did you but know half His beauty and power,
You'd not be a stranger another half hour.

As fond as I am of His work in the field,
I would leave go the plow, I would lay down the shield;
The weapons of service I would put on the shelf,
And the Sword in its scabbard, to be with Himself.
But I'll work on with pleasure while keeping my eyes,
On the end of the field, where standeth the prize;
I would work for His Glory, that when we shall meet,
I may have a rich sheaf to lay at His feet.

I've known Him so long that I'm able to say,
The worst sinner, He'll not turn away.
The question of sin, I adoringly see,
The Man in the Glory has settled for me.
And as to my footsteps, whatever the scene,
The Man in the Glory, is keeping me clean;
And therefore I'm singing from morning 'till night,
The Man in the Glory is all my delight."

Author unknown.

THE TEMPLE OF THE BODY

Ad Dei gloriam let this temple stand
From the firm-planted foot to the aspiring hand,
Rooted in power and reaching into light
From deep to deep and height to height.

Pro bono hominum let this temple be;
Washed by the blessed light, oh, may the eyes see
Far over the world, heavy with pain and loss,
The wide horizon of the Cross.

Ad Dei gloriam, though it be but dust!
Pro bono hominum, in Him be our trust
Who is the life wherein our bodies move,
The depth, the height, the width of love.

MARGUERITE WILKINSON.

ST. JAMES' HOSPITAL, ANKING, CHINA

A Statement of the Present Situation

By H. B. TAYLOR, M.D., PHYSICIAN IN CHARGE

SINCE the opening of the new building of St. James' Hospital Anking, China, sixteen years ago, the hospital has succeeded beyond our expectations. Many will remember that the money raised for this building by Dr. E. L. Woodward was the first big sum raised for a special object in the Church.

At the time of the opening, women patients were so few that an entire floor of the Women's Hospital was loaned for one year to start St. Agnes' School. Last year hundreds of women patients, many of them wives of officials, had to be refused admittance for lack of room. The Men's Hospital is in the same condition, and we constantly have to discharge patients before they are entirely well, to make room for more serious cases.

The Out-Patient Department also has grown in proportion and, last year, over 39,000 cases were treated in this department, the chief point of contact of the hospital with the Chinese of the city.

So much has the hospital's work appealed to the Chinese that, for eleven years, it has been given a monthly grant of money from the government in recognition of its work for the poor of the city and surrounding country. It is the only hospital we know of, not a medical school, receiving government aid.

Another interesting development is the taking over of the medical work in two big government prisons by the hospital. This was done three years ago. One of these is an industrial prison, each of the prisoners being taught a trade, and both are clean, airy, and well lighted, a tremendous contrast to those of a few years ago, and one of the significant signs of China's progress. A fine young Christian Chinese doctor is in charge of this work, under the supervision of the hospital staff, and we have been able to improve the condition of the patients in many ways. This is a most satisfactory development of the hospital's activities.

Another sign of the times is the present plan of the Anking University Club, composed of Chinese and foreigners, to have the Chinese government finance an insane ward under the management of the hospital.

Five years ago \$18,000 was offered by the China Medical Board of the Rockefeller Foundation on condition that the Church give \$6,000 for a home for men nurses, one for foreign nurses, and for improved equipment. Over \$10,000 was given by those interested, and the generous offer of the Rockefeller Foundation was taken advantage of. This money is being judiciously spent, a home for men nurses is being erected, an X-ray has been purchased, and a steam and electric plant will be installed shortly.

A new crisis has arisen. More accommodation for women patients is urgently needed. The two splendid Chinese women doctors, feeling the pressure of out-patients, constantly ask if more room cannot soon be provided. The present capacity of the Women's Hospital is only one half that of the Men's. There is no place for the isolation of infectious cases. Private rooms for wealthy and influential women are greatly needed, as also more room for ward cases and those who cannot pay. An open-air ward for the many tubercular children would enable the hospital to meet this great need. We estimate that \$10,000 will extend the women's ward to the size of the men's, and embody in it the above mentioned needs.

The present dispensary is also entirely inadequate, and does not fittingly represent American Christianity. As was mentioned above, over 39,000 cases were treated in it last year. We hope to rebuild the present one story building, making it two stories, thus providing adequate examining rooms for the doctors, a large guest room in which to entertain Chinese officials, something the hospital has needed for years, and quarters for the X-ray, now occupying a private room. By using the materials of the old building, this can be done, we believe, for \$7,000.

Thus to meet the opportunities which the Church has created, we need \$17,000, \$10,000 for the women's wards, and \$7,000 for the dispensary.

Bishop Huntington has agreed to substitute St. James' Hospital on the Anking list of priorities for priorities numbered 385, 386, and 438, which total \$8,000. The National Council

has agreed to this change. All gifts for the enlargement of the hospital can therefore count upon the quota.

I have good reason to believe that if friends of St. James' Hospital will give this \$8,000, the remaining \$9,000 needed for our present enlargement, can be secured from the China Medical Board.

Dividing up the cost of the buildings, a gift of \$1,500 will provide the open air tubercular ward, or the ward for women; \$500 will build a private room or an examining room in the Dispensary; \$250 a bed in the women's ward or ten benches in the Preaching Hall of the Dispensary; and \$100 a bed in the children's ward. All of these can be made memorials. Any gift will be gratefully received. Please mark "For St. James' Hospital, Anking," and send to Lewis B. Franklin, Treas., 281 Fourth Ave., New York City.

TWENTY-FOURTH SUNDAY AFTER TRINITY

Absolve Thy people, Lord, from their offence,
That we may be delivered from the bands
Of sins which, by the frailty of our hands
And hearts, we have committed; end suspense
Of spirit through Thy gracious goodness, whence
Comes power by which we follow Thy commands,
That we may spread Thy glory through all lands
Before unto Thyself Thou tak'st us hence.

Constrained by evil habits, we would be
Released as from a prison chain that binds
Us to the body of our death: we would be free
As members of the Body of Thy Son.
Wherein whoever searches surely finds
Creation's freedom, that is never done.

H. W. T.

A POEM BY BISHOP G. MOTT WILLIAMS

THE FOLLOWING POEM, written in the guest-book of the residence of the Rt. Rev. H. B. Restarick, D.D., in Honolulu, T. H., by the late Rt. Rev. G. Mott Williams, D.D., will illustrate the genial wit of that distinguished gentleman, that was the delight of his acquaintances. It will be noticed that it is inscribed to his fellow-bishop, the late C. D. Williams, D.D., whose death preceded his own by a few months only. The poem was sent to THE LIVING CHURCH by Mrs. Restarick. It should be noted that it was written before the War.

THE ROYAL FAMILY

(Inscribed to BISHOP CHARLES D. WILLIAMS.)

From King Williams who was Norman to King Williams who was Dutch,
When anything was doing, we have not been backward much,
(The family pride was chastened by the King they called "The Red";
For his death, though accidental, was unanimous, 'tis said.)
Imperial Germany, as well, the family holds in fee,
Since Kaiser Williams there can tell what Royalty should be.
There are Williamses in Congress: they have led at Bench and Bar.
They've been merchants, sailors, governors—O, it's everywhere they are!
Since he of Kars was famous, they have been tremendous fighters,
And now their present aim is to acquire all the mitres.

There is Williams of New Zealand, Bishop Williams who is Welsh,
Quebec's apostle, and his son elect of something else,
Old John our noble Primus, and he in far Japan,
While the diocese of Huron puts a Williams in the van.

I really couldn't name them all, there's too much else to do:
But ere we let the matter fall, we'll mention Me and You.

Honolulu,

March 27, 1911.

G. MOTT WILLIAMS,
Bishop of Marquette.

LET US think of our soul as a bark repaired after shipwreck, and putting forth to sea again, with the Light of the Holy Spirit above us, Jesus for Pilot, the Cross for our standard, our watchword, *All for the greater glory of God*, God's grace to spread our sails, and never fear the dangers or tempest, if the two oars of prayer and self-denial be used; and in the far-off distance, beyond the stormy sea, lies the calm port of heaven.—*Père Olivaint.*

Message of the Most Holy Patriarch Tikhon

WHEN TIKHON, the Patriarch of the Russian Church, was released from prison, he issued a message addressed to the Russian Church. It was circulated throughout Russia in mimeograph form. It was not published in Russia. It was published in a newspaper in Servia. It has not yet been published in America. The following is a careful translation.

BY THE Grace of God we, the humble Tikhon, Patriarch of Moscow and of all Russia, to the most reverend arch-priests, reverend priest, honorable friars, and to all faithful children of the Orthodox Russian Church, peace and God's blessing.

For over a year, because of circumstances known to all, we were barred from our pastoral duty and were unable to stand personally at the helm of (Church) government in order to preserve the traditions of the Church, hallowed by the centuries. Therefore, as soon as these circumstances arose, and in strict accordance with the decision of the Sobor (Church Council) which established the order of the Patriarch's administration in the Russian Church, and in accordance with the decree of the Holy Synod which met in our presence on November 7, 1920, we deemed it advisable, for the time of our withdrawal from the conduct of affairs, to convey the fullness of spiritual power to our substitute appointed by us, Agafangel, Metropolitan of Yaroslav, with the understanding that he was to convoke a second local Sobor (Church Council) of the Russian Church for the purpose of considering the supreme administration of the Church and other Church business to which, we had been told, the civil authorities did not object. The Metropolitan Agafangel agreed to undertake the commission with which we charged him, but for reasons beyond his control he was unable to assume charge of his duties. Of this some ambitious and wilful men took advantage in order to enter "the fold, not by the door but otherwise" (St. John 10:1), and to usurp the highest clerical power of the Orthodox Russian Church which did not belong to them.

On May 18th of last year there came to us who were then imprisoned in the Troitzky Podvorye (Conventual Church and House of the Holy Trinity) the priests Vvedensky, Belkoff, and Kalinovsky (who recently unfrocked himself), and under the pretense of concern with the welfare of the Church, presented to us a written application in which, complaining that because of circumstances Church affairs remained immobile, they asked us to entrust to them our offices for the purpose of putting in order the incoming correspondence. Believing this to be useful, we yielded to their importunities and wrote down the following directions upon their application:

"The persons named below: (i.e. the priests who signed the application) are commissioned to receive and hand over to the Most Eminent Agafangel upon his arrival in Moscow the Synod's business papers, Secretary Numeroff concurring."

On the strength of this direction they were only commissioned to receive the documents and hand them over to the Metropolitan Agafangel as soon as he should arrive in Moscow. As to what they should do with the files received in case the Metropolitan Agafangel were not to come to Moscow at all, we had not given any directions, because we could not then even foresee such a possibility, but that they should in such a case substitute themselves for the Metropolitan and take their place at the head of the Church Administration, for this there could be no blessing in the directions, because the authority vested in the rank of a bishop cannot be transferred to priests. Nevertheless they declared this our order to be an act transferring to them the Church power (government) and, having made an agreement with the Bishops Antonin and Leonid, constituted themselves as the so-called Supreme Church Board. In order to justify this self-willed action they have repeatedly, both in the press and at public meetings, affirmed that they took charge of the Church Administration in agreement with the Patriarch (*Pravda*, May 21st, 1922), that they are members of the Supreme Church Board, "in accordance with a resolution of the Most Holy Patriarch Tikhon" (Vvedensky, *The Revolution of the Church*, page 28) and that they "received from the hands of the Patriarch himself the Supreme Administration of the Church" (*The Living Church** No. 4-5, page 9). At a meeting held on June 12, 1922,

upon motion made by a priest that no Church reforms should be carried out, unless with the blessing of the Patriarch, the chairman of this meeting, the Bishop Antonin, declared: "As the Patriarch has transferred his power without reservation to the Supreme Church Board, we have no need of running after him in order to obtain from him what is not his any longer" (*Isvestia*, Apr. 16th, 1922, No. 132).

Now then we solemnly and in everybody's hearing from this hallowed rostrum do bear witness that these so categorical statements of theirs regarding an agreement with us and the transfer by us of the powers and duties of a Patriarch of the Russian Church to a Supreme Church Board consisting of the Bishops Antonin and Leonid, the priests Vvedensky, Krasnitzky, and Belkoff, are nothing but lies and deception, and that the persons mentioned seized the Church power by way of usurpation, wilfully, without any lawful authority as established by the rules of our Church.

To such as they the Holy Church metes out severe punishments. By the 16th rule of the Council of Antioch, a bishop who has departed from the lawful order, and has infringed on somebody else's diocese even when asked to do so by the whole people, is ejected from his rank for the sin of breaking the Church canons. The persons who constituted the self-appointed Supreme Church Board in Moscow, and are guilty of it before the Church, have made their position even worse by consecrating bishops into unlawfully seized districts, as by so doing they have brought themselves into the scope of the 35th rule of the Holy Apostles which threatens deprivation of rank to both those consecrating into somebody else's diocese and those consecrated by them.

And how did they use the power unlawfully seized? They used it not for the upbuilding of the Church but for sowing in it seeds of destruction, for depriving of their sees the Orthodox bishops who remained true to their duty and refused them obedience, for persecuting faithful priests who, in accordance with Church canons, refused to obey them, for establishing everywhere the so-called "Living Church" which spurned the authority of the Ecumenical Church and strove to weaken the Church discipline, in order to help their own party to triumph, and forcibly, without taking into account the joint voice of all faithful, put into execution their desires. By all this they separated themselves from the only body of the Ecumenical Church and deprived themselves of the Grace of God which has its seat solely in Christ's Church. And because of this all rulings lacking the canonical succession and lawful power which ruled the Church in our absence are null and void, and all acts and sacraments performed by bishops and priests who seceded from the Church are void of God's Grace and not binding, and those believing with them in prayer and sacraments not only are not hallowed but receive blame for taking part in their sin.

Deeply was our heart affected when confused rumors reached us of clerical disagreements which began in the Church after our removal, of violations by the self-constituted and self-appointed Church government, of the appearance and struggles of parties, of a spirit of evil and division where a spirit of love and brotherly union should pervade. But we were unable to contribute anything but a prayer in my cell, towards peace in the Church and the destruction in it of this destructive strife, until we had received our liberty.

Now then, having issued forth from the walls of imprisonment, and having acquainted ourselves in detail with the situation of Church affairs we once again invest ourselves with our Primate's authority temporarily transferred by us to our substitute the Metropolitan Agafangel, but by reasons beyond his control not used by him, and are taking charge of our pastoral duties, fervently praying to the Master of the Church, our Lord Jesus Christ, that He should give us strength and understanding for putting in order His Church and establishing in it the spirit of peace, love, and humility. Simultaneously we call on all bishops, priests, and faithful children of the Church who, conscious of their duty, have courageously stood up for the God-established order of Church life, and ask them to give us their coöperation in the work of pacifying the

*A Russian publication. Editor L. C.

Church with their advices and deeds, and most of all with prayers to God the Creator of all and the Provider. And those who voluntarily or involuntarily have succumbed to temptation in the present age of evil, and, acknowledging the illegal authority, have seceded from religious unity (ecumenical) and from God's Grace, we beg to recognize their sin, to purify themselves by repentance, and to return into the saving bosom of the one Ecumenical Church.

The Lord's Blessing be with you all, through the prayers of the Godmother and Holy Virgin Mary, of our Holy Fathers Peter, Alexis, Iona, Phillip, Hermogen, of Moscow's holy men and miracle workers, and of all the Saints of the Russian land, God fearing through the ages. Amen.

The humble TIKHON,

Patriarch of Moscow and All Russias.

Moscow, Don Monastery, Year 1923, July 15th.

NEEDS OF STOKE POGES CHURCH AND THE "COUNTRY CHURCHYARD"

A NUMBER of American Churchmen and men of letters have expressed themselves as interested in the needs of Stoke Poges Church, associated ever in the minds of the English-speaking world with the "Country Churchyard" that was immortalized by Gray in his *Elegy*. In his recent visit to this country, the Dean of Windsor took occasion to tell the story of its needs and created interest in its necessary repair. It appears that the spire is in danger of collapse and it is necessary to reconstruct it without delay; for this £1,500 is required. A further £2,000 is needed for the Norman tower and stonework of the church. Two residents in the parish have presented to the National Trust for Places of Historic Interest or Natural Beauty three acres of the adjoining field in which stands the monument to Gray, erected by a son of William Penn, of Pennsylvania. These three acres have been saved from the builder; but if the rural surroundings and peaceful charm of the "Country Churchyard" are to be preserved for all time, it is essential to purchase for the National Trust still more of the adjoining land. For this purpose another £2,500 will be required. Already £800 has been promised in the parish, and later it is proposed to make a wider appeal.

Three letters to the editor ask that THE LIVING CHURCH RELIEF FUND will invite subscriptions for this purpose, which it very gladly does. One of those letters, from Mr. George Zabriskie, takes the practical form of starting the account with a check for twenty dollars for the purpose. The amount is acknowledged in the appropriate column in this issue. A statement from the Rev. George S. Pine, rector of St. Paul's Church, Providence, is printed below, as also a letter from the Rev. John W. Suter, D.D., of Boston.

AN ILLUSTRATIVE SHRINE

BY THE REV. GEORGE S. PINE

ST. Giles' Church, Stoke Poges, still stands, as it has stood for centuries, in the countryside less than twenty miles from London, apparently as

"Far from the madding crowd's ignoble strife"

as it was in 1750, when it moved Thomas Gray to write the *Elegy* which made it famous, and almost as much visited as Shakespeare's church at Stratford-on-Avon. Its connection with Sir Christopher Hatton, Sir Edward Coke, Sir John Villiers, and the descendants of William Penn, would have brought a few historical students there; and others would have visited it as an architectural monument, because it was mentioned as in existence as early as 1107 and was rebuilt in 1330, and has an inclined chancel, a piscina, a leper's window, ancient brasses, some queer old glass, like the so-called bicycle window, and other curious details. But it is because Gray's *Elegy* so well interprets its churchyard, and its surroundings so well illustrate the great poem, that so many go there, remote as it is from railways and trolley cars.

This venerable church, interesting in itself, and valuable because of its many associations, has for some time been in need of repairs and careful restoration. The war hindered attention to it. An effort now is being made to put it into proper condition, which is being seconded by London papers, and is furthered by the aroused interest taken in it by Gilbert Chesterton, H. A. Vachell, Anthony Hope, Edmund Gosse, and other persons of literary or ecclesiastical note.

The supervising architect is Harold Brakspear, who has charge of the repairs at St. George's Chapel, Windsor. Nothing of so-called restoration is contemplated further than the renewal of a bad floor and ceiling, constructed by John Penn

in 1799, an act of vandalism at that time, and an obtrusive buttress afterwards thought necessary, and the replacing of the spire, decayed beyond repair, by a new spire in better proportion and of simple design, but with the same general effect. To do this will require about £3,500. But in order to preserve the rural atmosphere and have it always a "Country Churchyard," instead of a London suburb, £2,500 more will be needed to purchase the ten acres about it on which an option has been secured.

All Americans who have visited Stoke Poges, and there are many, will desire this interesting church, with all its hall marks of the past, maintained, and some of the many will no doubt be glad to give something towards that end, whether they are of an ecclesiastical or a literary frame of mind. Stoke Poges, like Stratford, is a shrine that belongs to the English-speaking people all over the world, who appreciate what the English language can be made to express, whether they live under the Union Jack or under the Stars and Stripes. It is because I know Stoke Poges and, in its church and churchyard, have felt anew the beauty of the *Elegy*, that I tell of its needs.

LETTER FROM DR. SUTER

To the Editor of The Living Church:

HERE must certainly be Americans, not a few, who will be glad to contribute to the fund which is being raised for the repair and preservation of Stoke-Poges Church, and the vicar's letter tells what the needs are. Many are the Americans who have visited this spot and rejoiced in the beauty of the church and its surroundings. They would be grieved indeed to see the beauty of those surroundings impaired, or to feel that there was any danger that the spire of that church might fall.

The *Elegy* continues to be a household treasure in many of our homes, and a poem which I suppose thousands of Americans have learned in part or in whole by heart. It is their association with this poem that has made Stoke-Poges a place of pilgrimage year after year for Americans who have been visitors in England.

JOHN W. SUTER.

FAMILY DEVOTIONS

WHILE many of us are talking about things which ought to be done and ideals toward which we should strive, others are doing the practical things which lead to the desired results.

The restoration of the old and beautiful practice of family devotions is being ardently advocated and prayed for by Churchmen. But while doing this, too, a priest of the Church in a Philadelphia suburban parish has done the practical thing by arranging to put into every one of his Church families a Manual of Prayers and a Church Calendar for special use in family devotions. The prayers and calendar are those published by the Brotherhood of St. Andrew, at the National Headquarters in the Church House, Philadelphia, but the rector has had the name of his own parish printed on every page of the Calendar.

This family prayer movement is assuming national dimensions. The Brotherhood's publication referred to has the endorsement of the Department of Religious Education and the Committee on Daily Bible Readings appointed by the Presiding Bishop and Council. Many of the Bishops have testified to their deep interest, and the Bishop Coadjutor of Colorado, writing of this Manual in particular, says: "The publications are so simple and helpful that, in my judgment, they are the most constructive contribution I have seen toward the ideal of encouraging family devotions in every Church home."

One lot of five hundred copies of this Manual is being sent into a Western Missionary Diocese, for use by families who have not many opportunities for frequent public worship.

"Family Sunday" is a happy thought which has already been adopted in some parishes. At least once a year on a given Sunday, the families are requested to attend as a unit, coming together and sitting together in the church. The Brotherhood is advocating this, and has printed a leaflet making practical suggestions as to how it might be successfully put into effect.

The Manual and Calendar referred to are sold together for fifty cents, and may be obtained from the Brotherhood headquarters in Philadelphia.

A Japanese Account of the Earthquake

To the Editor of *The Living Church*:

ANY of us have heard Dr. Reifsnider's eloquent testimony of the situation in Japan, but I have just received a letter from the Rev. J. H. Kobayashi, principal of St. Margaret's School in Tokyo, describing his own experience on the day of the disaster. It is so vivid that I think the readers of *THE LIVING CHURCH* would like to see it, and I am therefore sending it in.

CHARLES L. SLATTERY,
Bishop Coadjutor of Massachusetts.

I DROP a few lines just to let you know that my family and I are safe after that disastrous earthquake and fire on September 1st. We have lost all our belongings, but, when we think of the poor hundreds of thousands of fellow-citizens burnt and crushed to death, we whose lives have been spared have a great reason for gratitude.

That day was bright and quite warm. My wife was out shopping; I was writing a letter; the two sons were reading, while my daughter was cooking our lunch. All of a sudden, the very earth heaved up. My house was lifted up noticeably; then it shook tremendously right and left. My three children and I had barely time to rush out of the house before the tiles on the roofs came down in torrents. Shock after shock, all terror-inspiring, followed, making all of us and our neighbors almost sea-sick. St. Margaret's neighborhood was one of the worst affected places in Tokyo. The ground gaped in many places. In two of them, water gushed forth, and every minute we feared that the fate of the sons of Korah would overtake us. The tall assembly hall of St. Margaret's School came down with a thundering crash. The tiles of the buildings all around were shaken down with an unearthly sound. At the third frightful quake, the two neighboring houses just fell flat, the occupants having just time enough to dash out from under the swaying roofs. Trinity Cathedral, the Bishop's house, the parish house, the old Divinity School and several missionaries' dwellings were simply torn into pieces at the first shock. Fortunately the Bishop and the missionaries were away at the time at their summer places. St. Luke's Hospital was confusion itself. The shake, the crash, the shriek, and the dash and rush was terrific. The doctors, nurses, servants, and friends, however, worked bravely and succeeded in carrying out all the patients into a safe place. I helped to carry out a sick friend of mine.

Soon a cry, "A tidal wave!" was heard. The consternation was indescribable. We all rushed to St. Paul's School dormitory for safety, as this was the only building near us standing firm. Fortunately, the wave was not serious and we felt a relief. But the worst was in store.

Immediately after the first shock, fires were started all over the city; afterwards it was ascertained they were started at eighty-eight different places. Not far from us, smoke was observed rising at two or three places. But a fire in day time is deceptive: it did not seem serious at all. Besides the wind then was blowing away from us. Again, Tsukiji was always an almost fire-proof place. So, we were not concerned about it. Towards the evening, however, we were made to realize the dreadful magnitude of the conflagration. Tsukiji was by that time threatened by tremendous fires from three directions. The wind then completely turned round and began to blow a hurricane; in many places local cyclones were created. The rapidity of the flames was simply appalling. Tsukiji was in danger. My household and others started to make an escape.

Pushing through the frantic crowds, the party was torn into several batches. I lost trace of my wife and two children, as also of the rest of the party. I turned back and once more came to the dormitory. There I found my second son, whom we missed when we first started. He and I took another route and succeeded in emerging upon a safe place. That night, we slept on the grass.

The next day we two started back towards Tsukiji to ascertain what became of our dear place and the fate of the missing members of the party, but the streets were too hot and suffocating to pass. Worse still, the people assured us that Tsukiji was no more! Disheartened, anxious, and exhausted,

we turned back and dragging our blistered feet over a long distance we tumbled into Sakai's house, which was comparatively little affected by the earthquake. Lo! there we found my wife and the two children whom we missed all that while! You may imagine our joy. The next day, I found, in another place, all the rest of the party, all safe. The most wonderful thing was that none of the patients of St. Luke's Hospital was killed, who went through one of the most terrible experiences that human beings can suffer. The heroism of the doctors and nurses who fought the fire for their patients can never be too highly praised.

After the devastating conflagration which raged for forty-eight hours, Tokyo now is an immense wilderness! The American Church Mission has lost everything, except St. Paul's University in the suburbs. It is all so dreadful, sad, and ghastly.

Bishop McKim and most of the missionaries have lost all their own property. The Bishop has faced the disaster bravely and taken very kind and appropriate steps for relief and restoration. We are all very grateful towards him.

St. Margaret's School will lose most of the pupils, as its constituency is in the down-town, now completely destroyed. For the present, we will probably use Mr. Ishii's laboratory and school for the feeble-minded children for our work.

I have rented a little house in the suburbs and started a new simple life. May my economic new life be matched by a new spiritual life! It was really a baptism of fire.

The government and people have taken prompt and effective steps for relief. We are so very, very grateful indeed for the characteristic quick and generous activities for relief on the part of the American people. You don't know how they impressed the Japanese people.

We moderns like to talk of our control of nature, but here nature has annihilated in five minutes the boasted achievements of three hundred and fifty years, and we are made to feel once more that man is mortal.

INFERNO, OR PURGATORY

By H. R. S.

THERE is a comforting truth of our religion which is not enough emphasized. This has been freshly brought to my mind by reading that beautiful story *August First* by M. R. S. Andrews. The heroine, for reasons convincing to herself, has resolved to commit suicide. Her only reason for hesitating is that she is "afraid of what comes after. Will God send her to hell?" For help in her dilemma she consults her spiritual advisor and, after telling him her reasons (which really make the act excusable if *anything* could make it so) she says: "Why is it wrong? They say God gives life and why should God take it away. Why? It's given. We don't ask for it and no conditions come with it. Why should one, if it gets unendurable, keep an unmasked, unwanted gift?" To her arguments the first reply of her advisor is: "You need not be afraid. God will not be angry—if by hell you understand what that word means to me—the endlessness of life with nothing in it that makes life worth while—then, I think, that you will most certainly go there. *God* will not send you there. You will have *sent yourself*; it will not be God." And so, after a long correspondence, he convinces her that no human being is *sent* to hell against his will. "God wants us all to be with Him. If we go to hell it is because we choose to go. Any punishment laid on you will be laid on you by yourself." The girl is not told that "there is no such place," or that "we have our hell here on earth." There is a hell where she can go if she so chooses, and she is free to choose.

Though the parallel is not drawn by the author, the heroine might have been told that, like Satan, she may fall into hell, or she may struggle on towards the Heavenly Places, where, as in Dante's *Purgatorio*, the growing soul prepares for the final judgment. In the end, she is brought to see that only through Jesus Christ can anyone be "saved." The story teaches a beautiful lesson and ends with the truth triumphant.

THE UNION OF EASTERN AND WESTERN CHURCHES

The following is an address made by the Ven. Nicholas Sakellarides, D.D., Orthodox economos of Arkansas, and rector of the Church of the Holy Annunciation, Little Rock, Ark., delivered in Trinity Cathedral, Little Rock, on the feast of SS. Simon and Jude, October 28, 1923. The translation is by his son, Achille Sakellarides.

WHEN the Apostles Paul and Barnabas came to Antioch in Pisidia and entered the Synagogue, the rulers of the Synagogue sent unto them, saying "Brethren, if ye have any word of exhortation for the people, say on" (Acts 13:15).

In that spirit, and on this occasion, I come to salute you fraternally, kiss you with a holy kiss, and bestow my benediction upon you, my beloved brethren in Christ, by the invitation of your gracious Right Reverend Bishop and your splendid Very Reverend Dean.

What can I say to meet your expectation? Let the Apostle to all the nations, St. Paul, supply my first words: "Now I beseech you brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfected together in the same judgment, and not say, I am of Apollos, and I of Cephas, and I of Christ. Is Christ divided? For in one spirit were we all baptized into one body, whether Jews or Greeks, bond or free, and were all made to drink of one spirit."

Then why may we not give to each other the fraternal kiss of peace? Why may we not say our common prayer together to our common God and Saviour of us all? Why may we not participate in the same holy Sacraments? Why may we not share in common the sacred Bread and Wine of the Holy Communion? Why is the fraternal bond of Christendom shattered and the link broken between followers of the Christ who said, "By this shall all men know that ye are My disciples, if ye have love one to another"?

The attainment of Christian Union is the duty of all Christians, while the responsibility for disunion falls alike on all Christian bodies.

The mother of all Churches of Christ, the Eastern Orthodox Apostolic and Catholic Church, which, however humbly I have the honor to represent on this occasion, is under terrible persecution.

On the one hand, 120,000,000 pious, orthodox Christians, our brethren in Russia, are trampled upon wantonly by a gang of godless men, who seek to impose their vicious, anti-Christian principles, that defy the will of God and the reason of man, on their helpless victims.

Aye, these accursed monsters, in order to enforce their extravagant propaganda in Russia, did not hesitate to dig their heels into the dead bodies of inferior clergy and of the hierarchy, whom they also slew with the fury of a Herod. They did not hesitate to subject the eminent Patriarch of Moscow, Tikhon, to the refinements of cruelty.

On the other hand, the center of the Orthodox Church in Constantinople, the Ecumenical Throne made glorious in times past by St. Chrysostom, St. Gregorius, and St. Photius, in that galaxy of martyrs and heroes of the Faith that adorn the pages of our proud history, is now under the merciless persecution of the infidel Turks, those blood-thirsty tigers of the Near East, who, for 450 years, have been established by the brute power of a stained sword on Christian soil; and that, my brethren of America, where Christian civilization and culture once flourished, and from whose cradle Christianity was first broadcast to so many million barbarians in Russia, Bulgaria, Servia, Roumania, Dalmatia, and Bosnia. American Christians, I am confident, as well as my own people, have viewed with a broken heart the spectacle of Europe supporting the bloody Turks in their impious aim to regain the prize of Constantinople. Oh, where is the Christian heart?

To think that this actually follows a World War in which we, side by side, our flags entwined in a common warfare, fought against those same brutes of the Orient! To think that the blood of 3,000,000 defenceless and unarmed Christians in Armenia and 500,000 Greek Christians in Turkey, has not yet been dried! Nor can the conscience of mankind ever forget the gross dishonesty of Roman Catholic Europe, driven by low material interest, and perhaps by a species of religious fanaticism, as well.

What does all this constitute if not a rational argument for a union between the Greek Orthodox Church and the Church of England abroad, with the Protestant Episcopal Church here? Don't you see the marvelous workings of Divine Providence, inasmuch as the force of any union lies in common understanding and mutual sympathy as well as helpfulness on the part of those contemplating it? There can never be union without love, and suffering has evoked that love across the seas.

In Christian economy, the poor have a just right to expect the aid and the protection of their more fortunate and abler brethren. We are weak and you are strong. You have shown yourselves to be the mighty protector of 1,000,000 refugees, Greek and Armenian, who today are still without food or raiment.

At the present time, the Church of Moscow and the Church of Constantinople, being persecuted for Christ's sake, forbear and call to the glorious Stars and Stripes of the United States of America for sympathy and brotherly support.

All that is now necessary for our desired and desirable union to become a fact is simply that we come nearer and explain to each other frankly the reasons for the slight differences in our common Symbol of Faith, the Creed of Nicea, which you and we confess in the office of the Eucharist.

Then, my brethren, shall we discover it to be entirely possible to pray together and to confess with one mouth and one heart the Father, the Son, and the Holy Ghost, the Holy Trinity of one substance and indivisible.

It is consoling that our Churches, the Orthodox and the Episcopal, are coming together more closely, and the happy day when we twain shall be one Church is not far off. Ah, then shall follow the restoration of the ancient Unity of Christianity, for the broadcasting of the Gospel of our Lord Jesus Christ to all the world to the end that the whole earth shall be in one fold under one Shepherd, our Lord Jesus Christ, the good Shepherd of us all.

Then let us pray with one mouth and one heart to the God of peace and concord to send us the spirit of union in our own time; and thus shall be fulfilled the Lord's prayer: "Neither pray I for these alone but for them also which shall believe on Me through Thy word; that they all may be one as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

Then in conclusion, I give you the fraternal kiss of all the Greek Orthodox Christians of Little Rock and Arkansas. I bestow my benediction with a wish from the depths of my heart The grace of our Lord Jesus Christ and the love of God the Father and the Communion of the Holy Ghost be with you all. LONG LIVE THE UNION OF CHRISTIANS, AND LONG LIVE THE UNITED STATES OF AMERICA.

A HYMN FOR ARMISTICE DAY

All glory, praise and honour
To God enthroned on high
Who led us forth to conquer,
And heard His people's cry.
His strength and power sustained us,
The weak in Him were strong;
And by His might triumphant,
We sing the victor's song.

Around His throne are gathered
Our sons from every clime
Fighting the fight victorious,
They died the death sublime.
Their's now the life immortal
Crowned with our Lord's, "Well done,"
For through their night of anguish
Our day of peace has come.

For this, O God, we praise Thee,
And through Thine only Son
Grant us the strength of meekness
That prays, "Thy will be done."
Do Thou in mercy guide us,
Nor let that guidance cease,
Till with loved ones in glory
We hail the Prince of Peace.

WEGELIA SANT DENHOLM.



CORRESPONDENCE

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

THE EUCHARIST IN ST. PAUL

To the Editor of *The Living Church*:

W AY I be permitted to register a gentle protest in the matter of your reviewer's central criticism of my book: namely, the implication that my scholarship is faulty because I affirmed that *anamnesis*, as used by St. Paul, unquestionably carried only its etymological and historical sense of "a calling to mind," and not a later and imported meaning of "a putting in mind"? Dr. Gavin is apparently unaware that in criticizing me he is condemning the conclusion, not only of true scholars in general, but of the most illustrious scholars of his own party.

Three illustrations from the second group will probably be sufficient. It is just conceivable that Dr. Gavin may not regard the first writer as a Catholic; but there can be no question as to the two latter. Dr. Srawley, whose liturgical scholarship is of the first rank, thus summarizes the matter (*Encycl. Rel. and Ethics*, s. v. "Eucharist," p. 542). "The attempt to find a sacrificial meaning in the terms of the command 'Do this as my memorial,' recorded by St. Paul, and found in the *textus receptus* of Lk., has not gained the general assent of scholars . . . The conception of the Eucharist as a sacrifice, which appears already in the *Didache*, arose from more general considerations than the interpretation of the particular words *poiein* and *anamnesis* used by St. Paul." (Anyone interested in ascertaining what these "general considerations" were, will find them admirably summarized in *Eucharist and Sacrifice*, by Dr. F. C. Burkitt, Norrisian Professor of Divinity in the University of Cambridge.) In quoting Bishop Gore, it is unnecessary to remind your readers that he is the greatest among living Anglo-Catholic scholars, and, like the next writer to be cited, believes absolutely both in "the Real Presence," and in the conception of the Eucharist as "a Feast upon a Sacrifice." In a detached note in *The Body of Christ* (p. 318 f.), he concludes his examination of the Greek equivalents of "Do this" and "remembrance" as follows: "On the whole, then, there is not sufficient evidence to entitle us to say that *poiein* bears the sacrificial sense in the N. T. The matter stands similarly with *anamnesis*. *Mnemosunon* is the regular word for a sacrificial memorial before God in the Septuagint (cf. Acts 10:4) . . . In the phrase 'Do this in remembrance of me' the sense of 'memorial before God' is quite in place, but the weak point again in the case of those who maintain it, is the fact that it was not apparently so understood by the Christian Church. The phrase of the anaphora, 'Therefore we remembering Thy blessed passion' etc. (*memnemenoi oun*), implies that they understood our Lord's words to mean, 'This 'do' is, it has been urged, in the Greek version of the O. T., a very early times.'

Dr. Goudge, among the best Anglo-Catholic scholars of the Church, and recently appointed Regius Professor of Divinity in the University of Oxford, in a long detached note (*Westminster Commentary*, I Cor., p. 102 ff.), also discusses the contention that "do" and "remembrance" have a sacrificial connotation. Thus he writes, "They have been explained in the notes as a simple command to do with the bread and wine what our Lord did with them, to take, bless, distribute, and consume them, and so keep the Lord in remembrance. But another meaning has been suggested for them. The Greek word here translated 'do' is, it has been urged, in the Greek version of the O. T., a sacrificial term, and means 'offer,' while the word here translated 'remembrance' is a sacrificial term also, and means 'memorial' before God. Thus the whole phrase will mean, 'offer this to make a memorial of Me before God.'" After showing conclusively that "do" has here no sacrificial connotation whatever, the writer goes on to say, "It is sometimes also urged that the word translated 'remembrance' is in the Greek version of the O. T. itself a sacrificial word. But the fact that our Lord's Body and Blood are regarded as having been offered in sacrifice does not allow us to read into the word 'do' the thought of any fresh offering of them now, and the statement that the word for 'remembrance' is in the O. T. a sacrificial word is, as Prof. Abbott has shown, not really a true one. The word simply means 'remembrance'; who is reminded, and of what he is reminded, it is left to the context to show. Cf. Heb. 10:3,

where alone the word is elsewhere used in the N. T. We are bound then to keep to the simple meaning of the words. And this view is supported both by the interpretations of the Greek Fathers (with the one possible exception of Justin Martyr), and by the early Liturgies. The early Church certainly believed that in the Eucharist there was a solemn commemoration of the Lord's redeeming work, before God as well as before man. She believed also both that the bread and wine were really offered to God, and that her offering was taken into union with the abiding sacrifice of the Body and Blood of Christ, so that through partaking of the one, we are enabled to partake of the other. But this view of the Eucharist is quite maintainable, without any such forcing of the words of institution as has been discussed, and was in fact in the Early Church held without it." (Italics mine.) As Dr. Easton, a colleague of Dr. Gavin in the General Seminary, and at once a Catholic and among the very best N. T. scholars in the American Church, truly says (*The Teaching of St. Paul*, p. 122), "Attempts have been made to obtain this [sacrificial] doctrine from vv. 24-25, by rendering 'Do this in memory of Me' as 'Offer this as My memorial.' This translation is universally admitted now to be impossible." (He has stated, as I understand, that the next sentence, having to do with the meaning of the following verse, will be rewritten in the next edition.)

It is at times a little difficult to follow Dr. Gavin's reasoning. He says, first, with reference to my etymological and historical survey of the term, that "it is probably beside the point to investigate the purely Greek meaning" of *anamnesis*. But how else can we determine its meaning? It is a common term in Greek literature, and in my book I endeavored honestly to record its definition as given by pre-Christian writers of every type, stating that I had been unable to discover a single instance in non-Biblical authors in which it had ever borne other than the subjective sense of "a calling to mind." Now this apparently universal non-Biblical usage cannot possibly be "beside the point" in an estimation of its probable meaning in St. Paul. On the contrary, such evidence, which is clear and unambiguous, creates the strongest presumption to the contrary, that St. Paul so employs it in his letter. Dr. Gavin adds that "it is not beside the point to scrutinize carefully the meaning of the word in the Greek translation of the O. T." Of its five instances there, he concludes that one is subjective, two doubtful, and that there are only two cases where "it certainly means a sacrificial memorial before God." Yet on the basis of two, and two only, instances in Biblical writings, which, if he is correct in his interpretation of them, are apparently in complete opposition to every other occurrence of the word in Greek literature, Dr. Gavin goes on to say, that "the word would have come to St. Paul and the earlier generation of Christians surcharged with a sacrificial connotation." It is this reasoning which is so difficult to understand. And, I may add, it is a little discouraging. He also fails to note that I called attention to the regular word in the Septuagint for the objective memorial before God, *mnemosunon*, pointing out that it is found there some seventy times, and occurs in the N. T. also in the same objective sense. Surely it is not *anamnesis*, but this latter "word [which] would have come to St. Paul and the earlier generation of Christians surcharged with a sacrificial connotation." But St. Paul does not employ it. If he will read the essay of the late Dr. T. K. Abbott, Professor of Hebrew in the University of Dublin (in *Essays on the Original Text of the O. and N. T.*), wherein he will find an exhaustive examination of each of the five Septuagint occurrences of *anamnesis*, I think he will agree with the Catholic scholar Dr. Goudge, who (*loc. cit.*) regards as conclusive Dr. Abbott's contention that each of the five is non-sacrificial. (Bishop Gore, who does not pretend to be a Hebraist, writing [*loc. cit.*] in 1901, apparently had not seen Dr. Abbott's essay; for like Dr. Gavin he regards two of the Septuagint occurrences as objective, although denying that this gives any ground for supposing that St. Paul used the term in this sense.) But if he finds himself unable to follow these good scholars here, I am sure he will agree with me that two lonely pre-Pauline instances of an objective sense (which is all that in his review he claims), and these in complete opposition both to the etymology of the word

itself and to its apparently consistent use throughout the pre-Christian Greek-speaking world, is a very slender basis on which to imply unfairness or imperfection of scholarship on the part of a writer with whom he is not in accord theologically.

Unquestionably the best Catholic scholars,* in company with the best scholars generally, will endorse what Dr. Plummer, after an exhaustive examination of the Greek equivalents for "do" and "remembrance," said some years ago in *The Expositor*. After showing conclusively that the alleged sacrificial connotation of these terms cannot be maintained, either etymologically or historically, he says: "Those who have at heart a more general belief in the Eucharist as a sacrifice will do well in placing this argument for the doctrine very much in the background; and they will do still better in abandoning it altogether."

STUART L. TYSON.

*NOTE: *E. g.*, the well-known Roman Catholic liturgiologist, Dr. Adrian Fortescue (*Cath. Enc.* Vol. 3, p. 264, *s. v.* "Canon of the Mass") defines the liturgical *anamnesis* as "A solemn memory of Christ's life, death, and resurrection, naturally following the words 'as oft as you shall do these things, do them in memory of me,' [and] comes immediately after the words of Institution in all Liturgies." Dr. Pohle, Professor of Dogmatic Theology in the University of Breslau, in his lengthy article on "The Sacrifice of the Mass" (*op. cit.*, vol. 10, p. 6 ff.), does not even mention the possibility, among his "proofs [for the sacrifice] contained in the New Testament," of a sacrificial meaning being attached to *anamnesis*. S. L. T.

KNEELING BENCHES

To the Editor of *The Living Church*:

WE HEAR a great deal about the need of prayer and the importance of praying our prayers on our knees. But hardly ever a word is said about the wide-spread need of kneelers in our churches.

I went to a church last Sunday, and, seeing no kneeler, I stretched my arm under the seat and dragged out a very large hassock, hearing sounds, as I did so, of great gasps of deep breathing coming from the pew just behind. Instinctively as it were, I perceived that that deep breathing was not an exercise, but an emotional sign expressing acute exasperation, which was caused undoubtedly by my action of but the moment before. Hurriedly I pushed the hassock back to its former place, the continued shuffling sounds indicating, that thence it was removed still further away by the occupant of the pew behind.

This little story should convince all of the need of sufficient kneelers for all in God's House. Now, if the church wardens, seeing the need, could supply it in a way satisfactory to all, they couldn't do better than in choosing something small and light, which could be hung up by a hook. This style is ever so much better than the old-fashioned heavy hassocks, which fill up so much space, and are so likely to be a stumbling block, especially to the late arrivals, if, peradventure, they stumble over them in their anxiety to reach their places.

Just a last word about wooden forms for kneeling. If these are badly made, they become most painful for long kneeling. If anyone doubts this, let him kneel on a step-ladder for ten minutes as a penance.

WALTER B. POPHAM.

THE INCARNATION AND THE CREED

To the Editor of *The Living Church*:

AT THE baptism of every person, infant or adult, the solemn vow is made; I do believe ALL the articles of the Christian Faith, as contained in the Apostles' Creed. In one of these articles are the words, "Born of the Virgin Mary."

But some persons, high in authority, are openly declaring that the Virgin Birth is not essential.

Shall we then, while about revision, eliminate "Born of the Virgin Mary"? Why not be accommodating and omit the Creed altogether? Don't make us promise to believe what is not essential.

W. H. TOMLINS.

To the Editor of *The Living Church*:

YOUR editorial, in the issue of October 13th, commenting on Bishop Lawrence's reported statement as to belief in the Virgin Birth and the Incarnation, deals very ably with the first part of his statement, namely, that "there is no essential connection between the Virgin Birth and the Incarnation." As to the second part, namely, that "one may say the Creed though unable to accept the doctrine of the Virgin Birth," is not that sufficiently answered by the fact that both the Apostles' and the Nicene Creed contain affirmations of belief in the Virgin Birth as well as in the Incarnation, whether there is any "essential connection" between the two or not?

Baltimore,
October 15.

WILLIAM H. BRUNE.

ST. PETER'S PRIMACY A FICTION

To the Editor of *The Living Church*:

THE excellent article on Reunion and the Papacy, by the Rev. William H. Nes, published in your issue of September 22, 1923, prompts me to express the wonder and irritation that I feel, as a Churchman and a student of history, at the attitude of most Anglican writers on early Church history toward the claim of the Roman Church that St. Peter preached the Gospel in Rome and was the first bishop of that city. This fiction can be traced with sufficient clearness from its innocent origin in the latter half of the second century to its full development, with all its professed connotations, in the fifth century. The story not merely lacks satisfactory confirmation by historical evidence; it is plainly and unequivocally fallen from beginning to end. Yet the Roman Church has so dinned it into the ears of these many generations that the persistent reiteration has had a hypnotic effect on even Anglican historians. The Eastern Churches know better, and their authorized spokesmen have more than once categorically denied the alleged fact. Our people are instead disposed to concede the "fact," and to deny only the accessory doctrine of supremacy that Rome founds upon it. Most of them have probably never examined the question critically. In the face of all this recent Anglican agreement with Rome to that extent, I have nevertheless something more to say on the subject in a volume of *Essays in Early Christian History*, which the London house of Macmillan has in press. But I did not write this note to secure a free advertisement for my book!

The University of Chicago. ELMER TRUESDELL MERRILL.

CONSTITUTIONAL UNION OF CHRISTIANS

To the Editor of *The Living Church*:

AS YOU kindly allowed me to ask attention to the manner in which the Colonies that had broken away from the British rule came together and formed a Constitution which made it obligatory upon each State entering the Union to accept a similar form of government, and by doing so have greatly prospered, and to offer the suggestion that the thought carry weight with all those bodies who profess and call themselves Christians and have broken away from the Catholic Church, may I be allowed to add that an element of discord was through all America which must for long years be a serious hindrance, one which we feel in many of our parishes, viz., the close association of the Mediterranean and Nordic minds? Some of our younger clergy, who fail to see the impossibility of imposing cults and modes of thought which are perfectly natural to the Mediterranean mind, and practised in the Roman obedience, are increasing rather than lessening the barriers to any coming together, just as others who forget that our Constitution required very real sacrifices of the Colonies who for the Common weal made them and entered the Union, are seeking a Union with no binding force. It was a great stride forward when the Colonies accepted the Constitution, and it foreshadowed what all Christian bodies might copy; fortunately there is no need of the pen of a Jefferson to write a Constitution, for the three parts of the Central Government we already have fully defined; the Faith, Orders, and Sacraments, necessary for a Constitutional Union. W. C. HALL.
Philadelphia.

DR. VIBBERT'S INFLUENCE ON THE BROTHERHOOD

To the Editor of *The Living Church*:

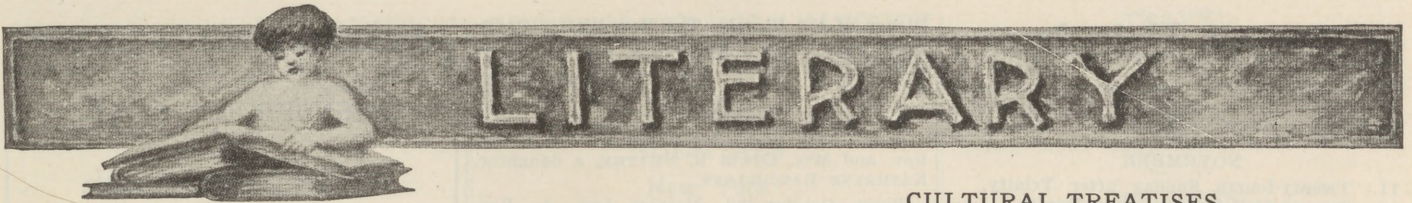
MY I call attention to an inaccuracy in the interesting account of the meeting of the Brotherhood of St. Andrew in your issue for September 29th? On page 693 it is stated that Dr. Floyd W. Tomkins was rector of St. James' Church, Chicago, when the Brotherhood was founded. Now we all appreciate the untiring and splendid work which my old friend, Dr. Tomkins, has done and is doing, but we do not want to accord to him credit which belongs to another.

Dr. Vibbert told me years ago that he was rector when the Brotherhood was founded; nay more, that he spoke to Mr. Houghteling's class and urged them not simply to enjoy their privileges, but to try to draw in others. This was one of the steps leading to the establishment of the Brotherhood, so that Dr. Vibbert can be reckoned as one at least of its founders.

Perhaps you will make some correction of the error in your columns.

ALFRED EVAN JOHNSON.

We must live in eternity of God if we would be quiet amidst the storm and stress of life.—*Orient Leaves*.



THE NEW TESTAMENT

The New Testament: An American Translation. By Edgar J. Goodspeed. Chicago: University of Chicago Press, \$3.

This is the much heralded vernacular translation of the New Testament, of which even the newspapers have had repeated discussion, with the publication of many extracts. The Greek of the New Testament was not, of course, classical; not the literary Greek of the day, nor even, always, good Greek of correct style. When, therefore, we preserve the English translation of it which has become classical and does not now represent the familiarity of every-day speech, we miss some of the charm and simplicity of the original. In the Authorized Version, this is further lost by the division into chapter and verses, and the absence of correct paragraphing, quotation marks, etc., which help so much to give readability to a book.

Dr. Goodspeed has therefore attempted a task which may help more people to read the Gospels and Epistles understandingly and with fresh interest.

It is not the first time an attempt has been made to translate the Bible into present-day English of homely simplicity. It seems to us that some of the former efforts have been more successful—notably Dr. Moffat's. Dr. Goodspeed errs in making some changes of the old words where the change seems to serve no good purpose—it is a needless rejection of a translation which has been hallowed by use for a new one that is unnecessarily and rather violently prosaic and "of the street." We think Dr. Moffat struck a happier medium in his translation. For example of what is meant look over the Beatitudes and the Lord's Prayer, in the old version, in the revised version, in Dr. Moffat's translation and in Dr. Goodspeed's.

It is also to be regretted that, in the effort to translate into the vernacular. Dr. Goodspeed has sometimes done more than translate—he has interpreted. The value of the book is lessened when one feels that some of the "translation" is really "camouflaged commentary."

It must be said, however, that the general arrangement of the present translation, its format and typographical and paragraphic make-up, is superior to any version we have yet seen. It makes the book *look* interesting. We hope enough people may be induced to *look at it* to discover this and read. The whole purpose of Dr. Goodspeed's work will be lost, if the book remains a literary curiosity and no one is induced to read the Bible who isn't reading it already.

Opinions differ, of course, as to the value of such translations as this. The present writer has talked with a score of men, about half of whom feel that the loss of rich memories and associations and the absence of a certain "atmosphere" can never be redeemed by the most industrious effort to give the thought in every-day language—that there is a hush and reverence in the thought itself, and a wonder and awe in the way the story is told, that are utterly gone when the attempt is made to translate the words, the thought, and the general impression into phraseology too much "every day" and "common place." But it should be said that an equal number of people feel that the archaic language of the Authorized Version prevents understanding of the story in its simplicity and homeliness. And it should be said also that the outcry over the loss of sweet association of words and memories of their use was great when the Revised Version was first published, with its many changes, yet it has gradually made its way to acceptance.

CALENDAR REFORM is receiving considerable attention both in this country and England. It is perhaps a little further advanced there than here, because a bill to provide a fixed date for Easter has already been introduced into the House of Lords. The International Chamber of Commerce has decided to ask the principal governments of the world to convene a conference to consider the whole subject. Those who are interested in calendar reform, and that naturally includes all Churchmen, will find Alexander Philips' *The Calendar, Its History, Structure, and Improvement*, most informing. His aim is to furnish a concise summary of the Gregorian Calendar with special reference to its reform and the fixing of the date for Easter. It is published by the Cambridge University Press.

CULTURAL TREATISES

Man and Culture. By Clark Wissler, Ph.D., of the American Museum of Natural History, New York City. New York: Thomas Y. Crowell Co.

Dr. Wissler has elaborated this book, which forms a part of Crowell's Social Science Series, from a number of lectures delivered before universities and learned bodies. He takes the data of anthropological research and interprets them in an attempt to show the origin and development of human culture. This, he says, is "a complex, built up by slow and painful accretions," and, as that people called the Nordics are still "reaching right and left for culture suggestions and [are] working them into a whole," the research of the future must be directed to the conservation of the virtues of this stock. The book will repay careful reading, because of the suggestions it contains for further work in this line.

Training for Power and Leadership. By Grenville Kleiser. New York: Doran. \$3.

This book is indeed a compendium of useful information! The author can tell you everything: from the way to develop one's mind, on through the method of training one's oratorical powers, the essentials of successful salesmanship, the making of a winning personality, the reading of human nature, and the understanding of other men—even advice as to how to invest one's money!

It sounds truly comprehensive and not a little tiresome! As a matter of fact, Dr. Kleiser writes happily, entertainingly, find with crisp and stimulating interest.

There is a great deal in the book eminently worth while—even for the clergy. We all of us have times where we fancy we could do wonderful things if only we had our chance. Or we feel that we could count for more, if we had bigger personalities. How many really try to develop personality? How many try to discover what gifts they have and train them? How many try to create opportunity?

Dr. Kleiser tells how to do all these things without being as much a bore as the statement implies!

The Poetic Mind. By F. C. Prescott, Professor of English in Cornell University. New York: The Macmillan Co. \$2.

It may seem to be a pity for science to lay hands upon the gossamer web of poetry, woven of moonbeams and languorous glances—as it is popularly supposed to be. But a poet really has an intellectual equipment, and there are laws by which he uses it, just as there are laws of the more stolid prosaic mind, Prof. Prescott sets out to show these laws, using as a basis the Freudian psychology.

To those who are satisfied with this psychology, Prof. Prescott's book will be well-nigh conclusive: to those who are not so satisfied, it is, nevertheless, very suggestive and valuable. The true definition, and appreciation of poetry will not be reached, however, until we have a better understanding of the relationship between spirit and Spirit, between man and God.

The Living God. "What matters who wrote it." New York: G. P. Putnam's Sons.

This John Baptist gives, in what reminds one of Anglo-Saxon meters—and the present-day "slogan"—a modernist theology. Beginning with "Matter in motion is might," he gets no further than a pantheism which appears to be derived from the subjective consciousness of evolved plasm. There is a certain interest in the book, and it may be attractive to those who like the unusual and are students of free verse.

THERE IS AN encouraging increase in the number of well written, popular books on psychology, of which *The Story of Man's Mind* by George Humphrey is one. It is described as "the psychology of business, home, and school," and justifies the description. What Prof. Humphrey has to say on the subject of prayer is most suggestive. "Who will then dare," he asks, "not to insist that his children say their prayers? And may not the decay of the prayer habit, be, in part at least, the cause of that decay of morals which many think they see around them today? Certainly, a world that said each night the 'Our Father' would be in spite of itself a better world than this is." (Boston: Small, Maynard & Co.)

C. R. W.

Church Kalendar



NOVEMBER

11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving Day.
30. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS

- Nov. 14—Special Meeting of the House of Bishops, Dallas, Tex.
Nov. 20—Synod of the Third Province, Washington, D. C.

APPOINTMENTS ACCEPTED

- BARTLETT, Rev. FREDERICK B., rector of St. Mark's Church, Aberdeen, S. D.; to be rector of St. Phillip's Church, St. Louis, Mo.
BIMSON, Rev. W. C., in charge of Grace Church, Charles City, Iowa; to be rector of St. Paul's Church, Harlan, Iowa.
CRITTENDEN, Rev. L. A., assistant at St. Matthew's Church, Kenosha, Wis.; to be rector of the Church of the Redeemer, Cairo, Ill., November 11th.
DAVIS, Rev. GRAEME, rector of the Church of the Good Shepherd, Momence, Ill.; to be vicar of Trinity Church, Waupun, Wis.
HOBBS, Rev. DOUGLAS I., rector of St. Luke's Church, Live Oak, Fla.; to be rector of Trinity Church, Franklin Parish, Rocky Mount, Va., November 1st.
JENKINS, Rev. R. C., rector of St. John's Church, Ketchikan, Alaska; to be vicar of the Church of the Good Shepherd, Reedley, Calif.
MARSDEN, Rev. H. H., rector of St. Mary's Church, St. Louis, Mo.; to be Archdeacon of Missouri.
MCALLISTER, Rev. EDWARD C., of Emmanuel Church, Ashland, Maine; to supply at Christ Church, Gardiner, Maine, for a year from November 1st.
MCFETRIDGE, Rev. ROBERT, assistant at St. Peter's, Philadelphia, Pa.; to be rector of St. Michael and All Angels' Church, St. Louis, Mo., November 1st.
NUGENT, Rev. LEIGHTON H., curate of St. Peter's Church, St. Louis, Mo.; to be rector of St. John's Church, St. Louis, Mo.
RYAN, Rev. JESSE A., rector of Trinity Church, Steelton, Pa.; to be rector of St. Mary's Church, St. Louis, Mo.
SCHMEISER, Rev. EARL C., assistant at St. Peter's Church, Chicago, Ill.; to be priest in charge of the Church of the Good Samaritan, Austin, Chicago.
SMALL, Rev. THOMAS L., of the Parish of the Nativity, Washington, D. C.; to the charge of St. Luke's mission Church, St. Louis, Mo.
SMYTHE, Rev. EDWIN R., rector of St. Alban's Church, Highbridge, New York City; to be rector of St. James' Church, Goshen, N. Y., January 1st, 1924.
SPOFFORD, Rev. W. B., editor *The Witness*; to be priest in charge of Holy Trinity Church, Stockyards, Chicago, Ill.
WARNER, Rev. PHILLIPS BROOKS; to St. Paul's Church, St. Louis, Mo.

NEW ADDRESSES

- HUNTER, Rev. A. B.; from Florence, Italy, to 114 Harrison St., East Orange, N. J.
JESSUP, Rev. C. A., D.D.; to 109 Ashland Ave., Buffalo, N. Y.
LOVETT, Rev. B. B., D.D.; to No. 4 Idaho Ave., Raspeburg, Sta., Baltimore, Md.
NELSON, Rev. CHARLES W.; to the Vicarage, 252 Shrewsbury Ave., Red Bank, N. J.

ORDINATIONS

DEACON

TEXAS—On Sunday, October 28, 1923, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate, JAMES PARKER LOVE. The candidate was presented by the Rev. Charles Clingman, rector of Trinity Church, Houston, and the ordination sermon was preached by the Rev. L. Valentine Lee, of the Church of the Redeemer, Houston. The Rev. Mr. Love is in charge of Holy Cross Mission, Harrisburg, Texas, and the ordination was held in that church.

PRIEST

On Sunday, October 28, 1923, the Rev. LEMUEL CHANCELLOR DADE (colored), in charge of St. Augustine's Church, Galveston, Texas, was advanced to the priesthood by the Rt. Rev. George Herbert Kinsolving, D.D.,

Bishop of the Diocese. The Rev. Walter Payne Stanley (colored) presented the candidate and preached the sermon.

BIRTHS

BORN—New York City, October 30th, to the Rev. and Mrs. Edwin R. SMYTHE, a daughter, KATHRYNE BATCHELDER.

BORN—October 2d, MIRIAM LEE, to Rev. and Mrs. Milward W. RIKER, Walton, New York.

DIED

CRANE—Suddenly, after a brief illness, JOSEPH BAIRD CRANE, Jr., oldest son of Joseph Baird and Isabelle Foley Crane, age 17 years, died October 30, 1923. He was a member of Templar Chapter, Order of DeMolay.

The burial occurred November 1st, in Pittsburgh, the service being taken by the Rev. F. C. Lauderburn, of Trinity Church.

"And in the world to come, life everlasting."

EGLÉ—Entered into rest on the Twenty-First Sunday after Trinity, October 21, 1923, ELIZA BEATTY EGLÉ, widow of the late William H. Egle, M.D., of Harrisburg, Pa., in her ninety-first year.

"Make her to be numbered with Thy saints, in glory everlasting."

ROBINSON—Entered into rest, in Wakefield, R. I., on All Souls' Day, November 2, 1923, ALZAYDE ROSLYN ROBINSON.

May she rest in peace.

MEMORIALS

John Keller, M.A., Priest.

Entered into Rest October 22d, A.D., 1921.

"He who would valiant be

'Gainst all disaster,

Let him in constancy

Follow the Master.

There's no discouragement

Shall make him once relent

His first avowed intent

To be a pilgrim.

"Since, Lord, thou dost defend

Us with thy spirit,

We know we at the end

Shall life inherit.

Then fancies flee away!

I'll fear not what men say,

I'll labor night and day

To be a pilgrim."

Sweetly remembered by his widow and many friends.

William Henry Young

After years of faithful service to the Church in the Diocese of Nebraska, WILLIAM HENRY YOUNG, of Fremont, passed to his reward Friday, September 28, 1923.

He had long been a member of the Standing Committee, Cathedral Chapter, and other diocesan organizations. Modest in manner, faithful in spirit, loyal in life, devoted to the Church, militant, through death he has passed beyond the veil and into the nearer Paradise of God, where he will find his recompense, while his works do follow him.

E. V. SHAYLER,
Bishop of Nebraska.

In Loving Memory of

ARTHUR LACEY-BAKER, Mus. B., who entered Life Eternal Nov. 8th, 1921. R. I. P.

Daniel Sylvester Tuttle, D.D., LL.D., D.C.L.

RESOLVED: Since it has pleased Almighty God to take unto Himself the soul of our beloved Presiding Bishop, DANIEL SYLVESTER TUTTLE; the Executive Board of the Woman's Auxilliary, speaking for all the members throughout the world, desires to place upon record its sense of irreparable loss in the passing of our great leader, and of deep sorrow in the death of our beloved friend. To the work of the Auxilliary, both at home and abroad, Bishop Tuttle has always given the most appreciative understanding; patient with our mistakes, encouraging our efforts, cheering, helping, inspiring, believing in us, through all the years of his distinguished Episcopate, he has been in very truth the Father in God of the Woman's Auxilliary. For the noble example of his life we give thanks; for the withdrawal of his earthly presence we grieve; for the glorious culmination of his triumphant life of service we rejoice and praise Almighty God.

JESSIE PEABODY BUTLER, Chairman;
EVA D. COREY,
NANNIE HITE WINSTON,
LYDIA PAIGE MONTEAGLE.

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 single advertisement inserted in this department for less than \$1.00.

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—A CHAPLAIN FOR PUBLIC institution in the Southwest, unmarried. Stipend, \$1,000, with full subsistence, quarters, and laundry. Reply, stating qualifications in full to W-992, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED FOR male choir, forty voices, metropolitan city, Middle West. Studio in parish house. Plenty of opportunity for private connection, but must be willing to devote part time to secretarial work and business management of parish house. Good salary for right man, but only first-class men need apply.—N-997, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

PRIEST (53) CATHOLIC, ACTIVE, EXPERIENCED, seeks Parish or assistantship. Would consider locum tenens. E-990, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH WITH RECTORY immediately. A. B.-989, LIVING CHURCH, Milwaukee, Wis.

WANTED—TWO DEVOTED PRIESTS, workers, for connected small parishes in towns of about 5,000 population. Good Churchmen but no extremes. Give details and expected salary in first letter. Confidential. Midwest 995, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

MOTHER'S HELPER, ETC., LADY, several years' experience in similar work; will assist mother in care of children and household, nominal salary—willing to do some parish visiting. M-970, LIVING CHURCH, Milwaukee, Wis.

WANTED—A POSITION IN A CHURCH Home for Children, by one that has had experience. Address A-996, LIVING CHURCH, Milwaukee, Wis.

WANTED BY YOUNG WOMAN. POSITION as companion to lady. Preferably one who travels part of the year. About two years experience as stenographer and typist. Address K-303, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER DESIRES APPOINTMENT for Churchly services, ability, discipline; mixed or boy choir; modern organ, working choir. A-1 references. Communicant C-986, THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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.

AUSTIN ORGANS

AN ORGAN REPAIRER OF THIRTY years' experience, looking after organs in one of our great cities said recently "If all organs behaved as well as Austin organs do, I should have hard work getting a living."

This testimony is practically endorsed by all who have had large and comprehensive experience. AUSTIN ORGAN Co., Woodland Street, Hartford, Conn.

VESTMENTS

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.

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), 3 for \$1.00 postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

ALTAR FURNISHINGS

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

RETREATS

THE FOLLOWING SERIES OF RETREATS for women will be given at St. MARGARET'S MISSION HOUSE, 1831 Pine St., Philadelphia, Pa. Those desiring to attend are asked to notify the Sister-in-Charge. Wednesday, Nov. 14th, for Associates, Conductor, Rev. C. N. Dunham; Saturday, Nov. 24th, for Teachers, Conductor, Rev. F. L. Vernon, D.D.; Tuesday, Dec. 11th, for Nurses, Conductor, Rev. Charles L. Gompf; Wednesday, Jan. 16th, for Social Workers, Conductor, Rev. Charles N. Lathrop, D.D.; Friday, Feb. 22d, for Business Women, Conductor, Rev. William P. McCune, D.D.

UNLEAVENED BREAD AND INCENSE

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

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

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

SISTERS OF THE HOLY NATIVITY

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

HOSPITALS

New York

ST. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10—\$15 a week.

New Mexico

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

CHRISTMAS CARDS

CHRISTMAS GREETINGS — UPON RE-ceipt of 50 cents will send you 25 beautiful Christmas cards, ranging in price from 5 to 25 cents. For 25 cents, 12 cards. These cards are most attractive, and comprise a great variety. Postage prepaid. Mrs. C. W. UPSON, 234 Park Avenue West, Mansfield, Ohio.

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

THREE BEAUTIFUL NATIVITY DESIGNS by eminent Artist, devotional, inspiring. \$1.00 per 50 (assorted). WILLIAM GLASBY, 12 Edwardes Square, London, England.

MISCELLANEOUS

ST. JOHN'S CHURCH, NEGAUNEE, MICHIGAN, desires to purchase a used pipe organ of moderate size in good condition. Address SAMUEL STEPHENS, Chairman Organ Committee.

FOR SALE

MAHOGANY TWO PEDESTAL TYPE-writer Table and Remington No. 10 Typewriter, both nearly new and in perfect order; \$75. Address: ALLEN, BYBERRY ROAD, Somerton, Phila.

REAL ESTATE

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

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and winter season.

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.

TRAVEL

I HAVE CHANGED MY LOCATION TO Saginaw and am now prepared to register for next summer's tours. Economy Trips and "Seeing Europe" for boys. EDGAR C. THOMPSON, Steamship Tickets, Tours & Cruises. Miller Bldg., Saginaw, W. S., Mich.

NOTICES

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

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the nation
THE CHAPTER

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

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ORGANIZE A CHAPTER

OF THE

BROTHERHOOD OF ST. ANDREW

Widespread interest aroused through the recent inspiring Brotherhood Convention in Chicago brings a desire in many parishes to have a Chapter. An unbroken history of forty years is evidence of the permanent qualities and sound progress of this order.

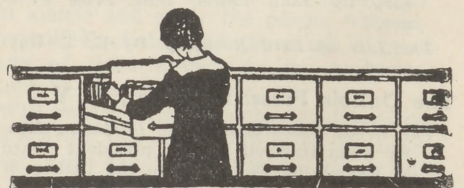
Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

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

In forty years, 2566 different Chapters of men have been formed, and 1387 Chapters of boys. Many thousands have been thus engaged in definite work and daily prayer for "the spread of Christ's Kingdom among men and boys."

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

INFORMATION BUREAU



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

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

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

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the

materials used are superior to those available now.

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

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

CHURCH SERVICES

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Weekdays: 7:30 A. M., 5 P. M.
(Choral except Mondays and Saturdays.)

Church of the Incarnation

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

Cathedral of All Saints, Albany

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

St. Andrew's Church, Buffalo

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

St. Peter's Church, Chicago

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

St. James' Church, Cleveland

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

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York, N. Y.

Truth O'Women. By Josephine Daskam Bacon.

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

The Old Testament in the Twentieth Century. By John Lewis, B.Sc. Price \$1.50 net.

The Life of Lord Rosebery. By E. T. Raymond.

The DuBois Press. Rochester, N. Y.

The Great Essentials of the Christian Life. By Evan Hartzell Martin, president Board of Examining Chaplains to the Bishop of Western New York. Price \$1.75 net.

Funk & Wagnalls Co. 354 Fourth Ave., New York, N. Y.

The Case for Prohibition. Its Past, Present Accomplishments, and Future in America. By Clarence True Wilson, D.D., general secretary, and Deets Pickett, research secretary of the Board of Temperance, Prohibition, and Public Morals, of the Methodist Episcopal Church. Price \$1.75 net.

Ginn & Co. Boston, Mass.

Social Problems and Social Policy. By James Ford.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

Fifty Years. By William Lawrence, D.D., LL.D., Bishop of Massachusetts. Price \$1.

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

The Trend of History. By William Kay Wallace.

The Problem of Armaments. A Book for Every Citizen of Every Country. By Arthur Guy Enoch, M. Inst. Mech. E. Price \$1.50.

The Irresistible Movement of Democracy. By John Simpson Penman. Price \$5.

My Forty Years in New York. By Rev. C. H. Parkhurst, D.D., LL.D. Price \$2.

L. C. Page & Company (Inc.) Boston, Mass.

The Young Knight: or How Michael Faversham fought valiantly with the Knights of Saint John against the Turkish hordes and won his spurs as a Knight of Malta. By I.M.B. of K. Illustrated by Adelaide Everhart.

Marjory's Discovery. How the Rosemary Twins guarded the Pearl Necklace. By Alice E. Allen, author of *Marjory, the Circus Girl*, etc. Illustrated by Elizabeth R. Withington.

Peter's Best Seller. By Margaret Rebecca Piper, author of *Sylvia's Experiment*, etc. Illustrated by John Goss.

The Raphael Book. An Account of the Life of Raphael Santi of Urbino and his place in the Development of Art, together with a description of his Paintings and Frescos. By Frank Roy Fraprie, S.M., F.R.P.S., author of *Among Bavarian Inns*, etc. With fifty-four reproductions in color and in duogravure of Raphael's most characteristic works.

Chatterbox. Founded by J. Erskine Clarke. M.A.

Robert Scott. Rosburghe House, Pater-noster Row, London, E. C., England.

Anglo-Catholicism and Re-Union. By the Rev. S. H. Scott, B.Litt. (Oxon.)

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

As I Like It. By William Lyon Phelps.

BULLETINS

Church Pension Fund. 14 Wall St., New York, N. Y.

Fifth Annual Report. 1922.

The Brotherhood of St. Andrew. 202 S. 19th St., Philadelphia, Pa.

Annual Report of the National Council of the Brotherhood of St. Andrew to the Thirty-Eighth Annual Convention. Chicago, Ill., September 19th to 23d, 1923.

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

The Anglican and Eastern Churches Association. Seventh Report. September, 1921—September, 1923.

CALENDAR

The Brotherhood of St. Andrew in the United States, 202 S. 19th St., Philadelphia, Pa.

Church Calendar. Published by the Brotherhood of St. Andrew in the United States in the interest of Family Prayer and Religion in the Home. (To be used in conjunction with the *Manual of Prayer*.)

PAMPHLETS

The Brotherhood of St. Andrew in the United States. 202 S. 19th St., Philadelphia, Pa.

Manual of Prayers. To be used in the Home with the Church Calendar published by the Brotherhood of St. Andrew in the United States. Church Year. Advent, 1923—Trinity, 1924

Church Missions Publishing Company. 45 Church St., Hartford, Conn.

The Old Glebe House at Woodbury and Its Historic Background. By Rev. George T. Linsley. With Introduction by Helen L. Linsley. Price 35 cts.

The Church in Story and Pageant. Quarterly Publication No. 1. October, 1923.

From the Author.

The Order of Deaconesses. By Helen M. Fuller, Deaconess in charge, Chase House, Chicago. Price 10 cts.

University of Iowa. Iowa City, Ia.

A Test on Social Attitudes and Interests. By Hornell Norris Hart.

YEAR BOOKS

From the Rev. Karl Reiland. 209 E. 16th St., New York, N. Y.

St. George's Church Year Book. 1922.

BROTHERHOOD ACTIVITIES

DOWN IN KENTUCKY they are operating a Church attendance campaign. Field Secretary Shields, of the Brotherhood of St. Andrew writes that at Christ Church Cathedral, in Louisville, the attendance was 1,005 on Sunday, October 21st, almost double the usual average attendance. The congregation included more than a hundred and fifty of the Church school pupils.

Such a campaign is particularly helpful just at this time. It affords the opportunity to place before unusually large congregations matters of special importance to the Church right now. The Japanese disaster should be brought before everyone even remotely associated with the Church, and in preparation for the Every-Member Canvass, congregations may be given a new vision of the world-mission of the Church.

A Canadian Churchman recently wrote to the National Office of the Brotherhood of St. Andrew in Philadelphia, enclosing the names of three immigrants whom he had met on a trans-Atlantic vessel. He asked that the Brotherhood make an effort to get these men in contact with the Church in their new homes.

In less than two weeks the Brotherhood was able to announce that one man had been located in Philadelphia, has been brought to the Church, and is about to unite with a parish there. A second follow-up led to Detroit. This man was located, brought to the Church, and is about to join the Brotherhood. Two children, now on their way over from England are promised to the Church school. The report says, "The whole family will be at Holy Communion tomorrow morning." This particular follow-up has affected seven people, bringing them into useful relations with the Church.

The third case is being followed up in Massachusetts, and is also reported as promising.

This is rather an impressive lesson on the duty of welcoming the stranger within our gates.

HEALING MISSION IN WAYNESVILLE, N. C.

WITH THE SANCTION of the Bishop of the Diocese, a successful Healing Mission was held at Grace Church, Waynesville, N. C., from October 21st to the 28th by the Rev. A. J. Gayner Banks and Mr. John W. Lethaby, under the auspices of the Society of the Nazarene. The rector, the Rev. Alfred New, reports that a deepening of the spiritual life of the parish has been revealed, while, at the night meetings, the church was filled with interested people, many of whom were not communicants of the Church. Scores of sufferers came forward for the laying-on of hands and, at the final service on the 28th, a deep note of consecration and power marked the Mission as a red letter event in the history of Grace Church.

The Synod of the Southwest Says Program an Obligation

Negro Work Discussed—Enlarged Powers Commission Appointed—Bishop Kinsolving President

The Living Church News Bureau }
Kansas City, Mo., Oct. 29, 1923 }

THE Synod of the Province of the Southwest met at Grace and Holy Trinity Church, Kansas City, Mo., October 23d to the 25th.

The opening service was a Celebration of the Holy Communion, the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, being the celebrant, the Rt. Rev. Sidney C. Partridge, D. D., Bishop of West Missouri, gospeller, and the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, epistoler.

The preacher was the Bishop of West Missouri.

ELECTIONS

The Bishop of Texas, the Rt. Rev. George H. Kinsolving, D. D., was elected President of the Synod, the Bishop of New Mexico, the Rt. Rev. Frederick B. Howden, D.D., Vice President, and the Rev. L. B. Richards, of San Antonio, Texas, Secretary. Mr. C. L. Johnson, of Waco, Texas, was reelected Treasurer. In the absence of the President, the Bishop of West Missouri was chosen to preside.

The Synod elected as Provisional Representative in the National Council the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Texas.

A PUBLIC MEETING

A well attended public meeting was held on Tuesday evening, October 23d, at which addresses were made by the Bishop Coadjutor of Texas, the Rt. Rev. C. S. Quin, D.D., on The Responsibility of the Province to the Young People; and by the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma, on The Responsibility of the Province for the General Program of the Church.

At the morning session on Wednesday, October 24th, an excellent paper on Lay-

readers and their Work was read by Mr. W. A. McDuffee, of Kansas City, Mo.,

NEGRO EDUCATION

Much time was devoted to discussion of Negro Work in the Province especially in the field of education. Speakers on this subject were Bishop Demby, Suffragan Bishop of Arkansas for Negro Work, the Bishop of West Texas, and Miss Artemisia Bowden, Principal of St. Philip's Normal and Industrial School for Negro Girls, at San Antonio.

WOMAN'S AUXILIARY

Thursday morning was largely taken up with a joint session with the Woman's Auxiliary and Church Service League, the subjects being St. Philip's School, and The National Council, the latter being led by the Council Member from the Province, the Rev. Mr. Witsell.

PROGRAM BINDING MORAL OBLIGATION

Following the address of Rev. Mr. Witsell the Synod adopted by unanimous vote this resolution.

"RESOLVED, That it is the sense of the Eighth Synod of the Province of the Southwest, that the Program of the National Council is a binding moral obligation upon the dioceses and missionary districts within the Province, and that the Synod earnestly appeals to every diocese, parish, and individual within the limits of the Province to cooperate in the payment of the entire quota."

ENLARGED POWERS

Pursuant to action of the last General Convention, the Bishop of Missouri, the Rev. B. M. Washburn, of Kansas City, Mo., and Mr. John McEwen Ames, of Arkansas City, Kansas, were elected members of the Joint Commission on Enlarged Powers of the Provinces.

The Rev. Bernard N. Lovgren, of Norman, Oklahoma, and Prof. William James Battle, of the University of Texas, were chosen as Representatives of the Province on the National Student Council.

The next meeting of the Synod was appointed to be held at El Paso, Texas, October 21st to the 23d, 1924.

ably seconded by the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee. At the closing session an address was given by the Rev. C. B. Wilmer, D.D., of Atlanta, on Salient Points in Prayer Book Revision.

ELECTIONS

The Rt. Rev. T. DuB. Bratton, D.D., was elected President of the Synod. The Rev. Dr. M. P. Logan, of Monteagle, Tenn., was elected secretary, and Mr. T. H. Nickerson, of Athens, Ga., was elected treasurer. The following are the heads of Executive Committees: Religious Education, the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee; Social Service, the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina; and Missions, the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina. The next meeting is to be held at St. James' Church, Wilmington, N. C.

THE WOMEN'S MEETING

The women of the Province met at the same time, and, through the courtesy of the Second Presbyterian Church, their sessions were held in that building, which was just across the street from St. Paul's Church. Mrs. Loaring Clark presided over the sessions and every department of woman's work was discussed with addresses on the Bishop Tuttle Memorial by Bishop Darst; The Woman's Auxiliary, by Mrs. George Biller; The Church Mission of Help, by Miss Christine Boylston; The Church in Alaska, by Mr. John Fredson; The Girls' Friendly Society, by Miss Marian P. Ford; The Daughters of the King, by Mrs. Edward Warner; The Hoke Ramsaur Memorial, by Mrs. W. P. Cornell; and the Church Service League, by Miss Nannie Hite Winston.

VICTROLAS AND RECORDS NEEDED

ST. LUKE'S HOSPITAL, Tokyo, lost its victrola and a large assortment of records when the hospital was burned on September 2d. Bishop McKim and Dr. Teussler have decided to establish a temporary community center in Tsukiji, with a barracks hospital on the foundations put down last spring for the new St. Luke's.

Bishop McKim has cabled to ask whether anyone in this country is ready to give two new victrolas, and whether many other friends will not help to restore the collection of records. The Bishop would naturally prefer records of the better type, but not necessarily all severely classical music. Records that will amuse and cheer the people who understand English (and there are a good many of them always in the hospital) would be most acceptable.

Will you overhaul accumulated records and spare a few at least to meet this need at St. Luke's? The records can be mailed by parcel post, carefully packed of course, to St. Luke's Hospital, Tsukiji, Tokyo, Japan. The parcel post limit for Japan until December 31st, is twenty-two pounds, and the cost per pound is twelve cents.

Bishop McKim also asks for a moving picture machine and a good selection of educational films. The Department of Missions will be glad to hear from any friends who would like to assist Bishop McKim along this line.

THERE IS A Commission on Students away from Home in the Diocese of Rhode Island, undertaking to keep all Church students coming to Rhode Island this autumn in touch with the Church.

The Synod of Sewanee Elects Bishop Bratton its President

The Living Church News Bureau }
Chattanooga, Tenn. Oct. 26, 1923 }

THE sixth annual synod of the Province of Sewanee convened at St. Paul's Church, Chattanooga, Tenn., the Rev. John D. Wing, D.D., rector, on October 23d. There were some 275 delegates present. On the opening night there were fourteen bishops and eighty-five priests in the procession. The synod was welcomed to Chattanooga by Mayor Richard Hardy, and to Tennessee by the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee. The Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky and the President of the Province, responded.

ADDRESSES

The principal address on the first evening was by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, on The Church's Program. Bishop Gailor, in his address, spoke of the recent Japanese calamity, and the need for help, which

was also emphasized by Bishop Woodcock and Bishop Reese.

BOARDS MAKE REPORTS

Wednesday, the 24th, was given to the reports of the Board of Religious Education of the Province. At night the Men's Service League of St. Paul's Church gave a banquet at the Hotel Patten, with 300 delegates and visitors in attendance. The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, made an address on Young People's Work, and the Rev. W. H. Milton, D.D., of Wilmington, N. C., spoke of the Church Service League.

On Thursday, the 25th, the morning session was given over to discussion of the report of the Board of Missions, led by the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi. In the afternoon Social Service was the topic, with the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of Mississippi, as the chief speaker.

The Synods of the Mid-West Completes Important Agenda

Much Action of Value Taken by Provincial Body at Toledo, Ohio

The Living Church News Bureau |
Quincy, Ill., Nov. 2, 1923 |

THE Synod of the Province of the Mid-west met in St. Mark's Church, Toledo, Ohio, October 8th, 9th, and 10th, being, with the Provincial House of Church Women, the guests of the Church in that city. The proceedings opened with a celebration of the Holy Communion at St. Mark's Church. The Bishop of Ohio was reelected as President of the Synod for the next three years. The Very Rev. George Long, Dean of Quincy, and Mr. A. H. Noyes of Chicago were reelected Secretary and Treasurer respectively. Amongst the important things undertaken by the Synod were:

The support of the work amongst the Oneida Indians;

The continuance of the work amongst the Deaf Mutes throughout the Province as a Provincial undertaking;

The appropriation of \$2,000 for Young People's Society Work;

The appropriation of \$500 for work of the University Student Council;

The endorsement of the work of the Summer Conferences and the appointment of a commission to coördinate their aims;

The consent to the establishment of a "School of the Prophets" along the lines of that held annually at Evergreen, Colo.;

A committee was appointed to confer with the commission of General Convention on enlarging of the Powers of Provinces;

The Provincial Board of Missions was instructed to investigate the possibility of undertaking on Provincial lines mission work amongst Italians;

Appointment of an advisory architect, competent to help diocesan or parochial committees in the matter of church architecture; and

The plans for the removal of the Western Seminary from the City of Chicago to Evanston, Ill., were endorsed by the Synod.

The Synod and House of Church Women met in joint session, and as a result the Synod concurred in the establishment of a Speakers' Bureau, in order that expense and delay may be lessened in connection with the itineraries of speakers traveling within the Province. The Synod elected the following as President and Council: The Bishops of Ohio, Chicago, Fond du Lac, Indianapolis, Marquette, Michigan, Milwaukee, Northern Indiana, Quincy, Springfield, Western Michigan, and the Bishop Coadjutor of Southern Ohio; the Rev. Messrs. C. L. Street, of Chicago, P. O. Keicher, of Fond du Lac, W. Burrows, of Indianapolis, G. S. Southworth, of Marquette, C. L. Ramsey, of Michigan, A. H. Lord, of Milwaukee, L. C. Rogers, of Northern Indiana, G. F. Patterson, of Ohio, G. Long, of Quincy, J. H. Dodshon, of Southern Ohio, F. D. Butler, of Springfield, and Mr. C. L. Dibble, of Western Michigan.

The Synod and House of Church Women were entertained at a banquet in the Auditorium on October 9th, some seven hundred Church people of Toledo also being present. The Rt. Rev. Frank Du Moulin, D.D., Bishop Coadjutor of Ohio, presided. After dinner the Bishop of Chicago gave a magnificent address on Some Obstacles to Church Extension; the Bishop of Fond du Lac also addressed the gathering, giving a most helpful talk on Practical Christianity.

The next meeting of the Synod will be held in Indianapolis on October 15th and 16th, 1924.

ultly case for the removal. This satisfactory ending to the matter is, it must be admitted, largely due to the efforts of Americans who were not in favor of the project. The cable of the Bishop of Georgia to the Archbishop of Canterbury, and the protest of the Mayor and Aldermen of Savannah, had very great influence, and there were many other messages from American citizens calling upon Englishmen to do their best to prevent what would be utterly distasteful to Americans themselves. The volume of protest was not, however, confined to Americans, and has revealed in a striking way the strength of the English dislike to any meddling with the dead. The forcible entrance into the quiet resting-place at Cranham would certainly have been distressing to the Oglethorpes themselves.

A RELIGIOUS WAR MEMORIAL

In the main, the war memorials already erected have been far from satisfactory. Human interest in most of them has been sadly lacking. Cenotaphs, obelisks, and crosses with swords are to be found all over England, and those with figures have been mostly either too uncompromisingly military or flamboyant in design. Spiritual gratitude for peace, and hope for its continuity, have seldom been symbolized by our sculptors. This is the feeling that Mr. Ernest G. Gillick has striven to express in his memorial to the Wykehamists who fell in the war, which is to be erected in Winchester College Chapel. It is hoped that the Prince of Wales will be present on November 17th, when the unveiling ceremony will take place.

A figure of Christ on the Cross is placed in the center of the memorial, and it is flanked by the statue of a mother, on the left, and by another, a son, on the right. Behind the excellently modelled Saviour radiate rays of life, to bring consolation to the mother and glory to the son. She, in everyday garb, is shown in an attitude of prayer, head bent, and hands clasped; he stands erect and proud, in the act of casting off the trappings of war. The whole conception is reverential, and the realism of the workmanship is softened tenderly in the shade of the charming niches. This is a notable embodiment of a noble subject, and an eminently artistic addition to the monuments that adorn Winchester.

ANNIVERSARY OF TEWKESBURY ABBEY

The eight hundredth anniversary of the consecration of Tewkesbury Abbey, which will be commemorated on Tuesday next, October 23d, is no ordinary event. For Tewkesbury stands in that small group of ministers—Westminster, Winchester, Canterbury—whose touch with the great epochs of England's history was intimate and continuing. From no critical event between the beginning of the twelfth and the middle of the sixteenth century was Tewkesbury isolated: its successive lords, the Earls of Gloucester, the de Clares, the Despensers, the Beauchamps, the Nevilles, and the Warwicks, made and unmade the kings of England in turn, married and suffered marriage with the royal blood in each generation, fought and bled, conquered and were killed, but invariably were brought back to the splendour of Tewkesbury, therein to lie at rest until this day.

At the forthcoming commemoration the bishops who consecrated the Abbey in 1123—the Fathers in God of Worcester, Hereford, Llandaff, and Dublin—will be represented this year by their lineal successors in those sees. The Archbishop of

England Observes Armistice Day: Nation-wide Silence at Eleven

Gen. Oglethorpe Undisturbed—A Religious War Memorial—Tewkesbury's 800th Anniversary

The Living Church News Bureau |
London, Oct. 19, 1923 |

THE question of the observance of Armistice Day (November 11th), which falls this year on a Sunday, has been under the consideration of the Government, who have taken the opinion of the King and have been in communication with the Archbishop of Canterbury and the representatives of other religious bodies. It has been decided that no change in the day or hour of observance shall be made, though the usual ceremony at the Cenotaph will not be held this year, because it will be replaced by the services in churches. It will, however, be resumed in 1924 and succeeding years.

The ecclesiastical authorities have been asked to arrange that their services on Armistice Day shall begin at 10:45 A.M., or some other earlier hour as may be convenient, in order to ensure that there

shall be everywhere a pause in the service at 11 A. M., when the two minutes' silence will be observed in every place of worship in the kingdom. A special service in Westminster Abbey, when the King, attended by the Prime Minister and the Cabinet, and by the Prime Ministers and representatives of the Dominions and India now in England, will be held at 10:45 A. M. At the conclusion of this service the King will lay a wreath, on behalf of himself and the Empire, on the grave of the Unknown Warrior.

It is hoped that these plans will provide in the best way for the commemoration of the anniversary at that precise moment which is now consecrated by association and practice, and for the participation in it of all classes of the population inside and outside churches and chapels.

GENERAL OGLETHORPE UNDISTURBED

The President of Oglethorpe University, and the rector of Cranham, Essex, have withdrawn their application for the remains of General Oglethorpe and his wife, and there will therefore be no fac-

Canterbury will also be there, the Bishop of Gloucester (the first Bishop of Gloucester by the way, was the last Abbot of Tewkesbury), and many other illustrious personages.

The Abbey church has distinguished features. There is no Norman tower in England that can compare with that of Tewkesbury. It also shares with Westminster Abbey that beautiful "chevet," or grouping of chapels round the east of the apsidal choir, of which five out of six remain. The sixth and the most eastern, the Lady Chapel, is missing, but in spite of this the east end of the Abbey represents one of the most imposing architectural studies in England. Then there are such features as the great Norman arch, which fills the entire west front and is seventy feet in height; the avenue of unrivalled pillars upholding the Norman nave; and, above all, a number of chantries and chapels and ancient shrines, exquisite as works of art and things of beauty.

GENERAL NEWS NOTES

The daily press is still giving currency to rumors that the Oberammergau Passion Play is to be performed in New York next spring, and it seems impossible to convince them that such is not the case. I have already quoted a letter from Mrs. Dark which threw doubt on the probability of the peasants of Oberammergau departing from their tradition; and now a correspondent of the *Church Times* sends the information that he has received this week a letter from Anton Lang, in which the following passage occurs: "The scarcity of food grows more and more terrible here. We are compelled to send our workers abroad, that they may exhibit and sell their works. But our Passion Play—never!"

There is a prospect of the St. Martin's pageant, which was such a success last year, being revived this winter. Certain difficulties respecting a theater, finance, and music are cleared up, but there remains, it seems, doubt in the minds of some people as to the propriety of giving performances on Sunday nights. The Rev. H. R. L. Shepherd regards such performances as an opportunity of getting the spirit of the pageant across to

the public. "It is," he says, "after all, a religious production, and it will be remembered that we gave our mystery play in St. Martin's church on a Sunday, without raising any criticism. We do not intend to make any money; all we get will be handed over to the hospitals in the parish.

The election of Dr. Frere to the bishopric of Truro has been unanimously carried by the Chapter, who passed a resolution heartily welcoming the Bishop-designate and assuring him of their appreciation of the King's choice of so distinguished a scholar and divine. A further resolution expressed appreciation of the great administrative capacity, ready eloquence, broad sympathies, and unaffected piety, of Bishop Guy Warman.

It is understood that the Archbishop of Canterbury hopes to consecrate Dr. Frere on All Saints' Day (November 1st), and that the enthronement in Truro Cathedral will take place on November 20th.

A service of unique interest took place in Canterbury Cathedral on Thursday in last week (October 11th). The beautiful little chapel of St. Mary Undercroft, in the center of the crypt, which has lain derelict for nearly four hundred years, but which, before the reign of Henry VIII, was regarded with special reverence, and was particularly beloved by the Black Prince (who left commands in his will that he should be buried in it), was reopened for use. The restoration has been carried out as a thank-offering for the life and work of the Archbishop and Mrs. Davidson, by the gifts of those who have had the privilege of living with them as fellow-workers between 1891 (when Dr. Davidson was consecrated Bishop of Rochester) and the present time. On Thursday morning the Archbishop first dedicated the altar and offered prayers in connection with the restoration of the chapel for regular use, and then celebrated the Holy Communion.

By an interesting coincidence the day chosen for the dedicatory service was the anniversary of the death of Archbishop Benson, who was called to his eternal rest on October 11, 1896.

GEORGE PARSONS.

in this building; . . . for the Synod of this Diocese; . . . for the architect and workmen."

The Bishop of Ottawa, the Rt. Rev. John C. Roper, a former Bishop of Columbia, delivered a short address, in which he conveyed congratulations to Bishop Schofield, Dean Quanton, the Diocese of Columbia, and the congregation of Christ Church upon the beginning of the new Cathedral buildings.

THE TORONTO GENERAL MISSION

This week sixteen more missions are being held in the Diocese of Toronto, six of which are in the city, where the missionaries are, Christ Church, Deer Park, the Bishop of Kootenay; St. Andrew's, the Rev. W. Cox; St. Barnabas', the Rev. H. R. Stevenson; St. Clement's, the Rev. F. H. Cosgrave; St. George's, Canon Sawers; and Messiah, Canon Troop. Reports of the missions are most encouraging. The Bishop of the Diocese himself set a fine example and emphasized the value and importance of the smaller parish by taking the mission at Allandale, a small railway town of the diocese.

BISHOP OF KEEWATIN ON DEPUTATION WORK

The Bishop of Keewatin, who has been asked by the M.S.C.C. to visit various dioceses on behalf of the Indian and Eskimo work of the Church, is spending the next six weeks in the Dioceses of Ontario and Ottawa. After the New Year he will visit the Dioceses of Toronto, Huron, Niagara, Montreal, and Quebec. The M.S.C.C. has so far been unable to provide in full for the Indian Mission work taken over from the Church Missionary Society, and needs about \$30,000 a year more than the Church has hitherto provided through the Apportionment System. The object of the Bishop's Mission is to give information and to stir up interest in this work, to which the credit of the whole Church is pledged.

MISCELLANEOUS NEWS ITEMS

Canon Cody has been appointed by the Provincial Government of Ontario Chairman of the Board of Governors of Toronto.

A triple chancel window in memory of the late Venerable George Whitaker, M.A., first Provost of Trinity College, Toronto, and Archdeacon of York, and Arundel Charlotte, his wife, was unveiled at Christ Church, Toronto.

The Dominion Board of the Woman's Auxiliary is meeting at Halifax, Nova Scotia.

Seventy Churchmen, delegates from the parishes in the rural deanery of Yale, met at Abbotsford, B.C., on Thursday, October 4th, to hear an address by the Bishop of Huron on The Missions of the Church of Canada.

Canon MacNab, Canon in charge of St. Alban's Cathedral, Toronto, has been celebrating his jubilee and receiving congratulations on every side.

The Rev. Dr. S. A. B. Mercer, Dean of Divinity at Trinity College, will deliver a course of public lectures in Knox College this fall on The Life and Civilization of the Ancient Orient.

An impressive and inspiring service was held in the chapel at Trinity College, Toronto, last Sunday, in memory of the students of that institution who laid down their lives for the cause of freedom in the great war. After the sermon, which was delivered by the Rev. Canon C. W. Hedley, the names of those who made the great sacrifice were solemnly

Corner-stone of Cathedral Hall Laid at Victoria, British Columbia

The Toronto General Mission— Bishop of Kewatin on Deputation Work — Miscellaneous News Items

The Living Church News Bureau }
Toronto, Oct. 31, 1913 }

IN THE presence of five Bishops of the Canadian Church, a large number of clergymen, and the surpliced choirs of the city, the corner-stone of the Memorial Hall—the first unit of the new Christ Church Cathedral buildings, Victoria, B.C.—was declared well and truly laid by His Honor the Lieutenant-Governor of British Columbia on Monday, October 1st.

The dedicatory service was begun by the Bishop of Montreal, while the remainder of the service was conducted by the Bishop of Columbia, the Rt. Rev. Charles D. Schofield, D.D. After the Lieutenant-Governor had guided the stone

upon its foundation, declaring it "well and truly laid," the Bishop of Columbia, the Bishops of Montreal, Huron, Ottawa, and Ontario, and the Dean of Columbia laid their hands upon it, Bishop Schofield repeating: "In the faith of Jesus Christ we place this corner-stone in the Name of the Father, the Son, and the Holy Ghost, praying that here true faith, the fear of God, and brotherly love may prevail, and that this building may be set apart for the instruction of the young in sound learning and pure knowledge of Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, one God forever. Amen." Prayers were then offered, preceded by the following biddings: "Let us remember before God, the late Rt. Rev. George Hills, first Bishop of this Diocese, and those men who, having been taught the faith of Christ in the Cathedral Sunday school, made the supreme sacrifice of their lives in the Great War . . . Let us pray for the young who shall be trained

and reverently read, the roll of honor containing over sixty names.

Canon Plummer, rector of St. Augustine's Church, Toronto, has resigned on account of ill health. Previous to going to St. Augustine's Canon Plummer assisted the late Dr. Langtry at St. Luke's Church. In 1903 the Church of St. Augustine in St. Bartholomew's Parish, which had been closed, was reopened, with him in charge. In 1905 the parish of St. Augustine was created, and he was inducted as rector. The church was somewhat handicapped, having no ground on which to build a parish house, but Nos. 6 and 8 Spruce St. were purchased for this purpose. In 1913 the rector was made a canon of St. Alban's Cathedral, and precentor of the diocese.

The fiftieth anniversary of the founding of St. John's Church, St. Thomas, Ont., was celebrated Sunday, October 14th, with jubilee services, the church interior being decorated with fruit and grain for the harvest festival. The Rev. C. W. Fore-

man, rector of the Church of the Holy Saviour, Waterloo, preached in the morning, while the Ven. Archdeacon Sage, D.D., rector of St. George's Church, London, preached in the evening.

St. Mary Magdalene's Church, Picton, Ont., celebrated its one hundredth anniversary on Sunday, October 7th. The Rev. W. L. Armitage, of London, a former rector of St. Mary Magdalene's Church, was in charge of the services.

A very successful meeting of the Bay of Quinte Clerical Union was held in St. Thomas' Church, Belleville, Ont., on October 16th and 17th. Twenty-seven clergy of the district were present during the sessions. The preacher at the evening service was the Rev. A. F. C. Whalley, rector of St. Peter's Church, Brockville, who made a strong plea for greater loyalty to Christ and His Church. Very interesting papers were read by the Rev. C. E. S. Radcliffe on The Power of the Church, and by the Rt. Rev. L. H. Webster on The Ornaments Rubric.

William A. Appleton, grandfather of Bishop Lawrence, the first church was for many years under the Rev. E. M. P. Wells, better known as Father Wells, the center of missionary life in Boston. Bishop Brent was called to the bishopric while one of the staff of old St. Stephen's.

Cardinal O'Connell bought the beautiful St. Stephen's Church on Florence Street, last summer. It was with a good deal of pain that many of the old members of St. Stephen's Parish heard of the sale of this building. But, since the recent removal is resulting in an increasing service which St. Stephen's is rendering in the South End, part of this pain is being assuaged.

Recently, series of union services with other churches in the South End have been held, including the Church of the Ascension, the Church of the Good Shepherd, the Church of the Messiah, and St. John's Church Roxbury. The new vicar, the Rev. Raymond A. Chapman, now dates his letters from "St. Stephen's in the South End," and it must be borne in mind that this parish is now stationed in the midst of what Robert A. Woods has described as the "City Wilderness."

BECOMES DEAN OF HAVANA

The Diocese of Massachusetts has given a cordial greeting to the Rev. Harry Beal as he leaves to become dean of Holy Trinity Cathedral, Havana, Cuba. Mr. Beal has been rector of Grace Church, New Bedford, for the past six years. He has been repeatedly honored by the diocesan convention and by Bishop Lawrence with important positions of leadership in diocesan affairs. Happily he has agreed to retain his active interest as one of the leading members of the committee of the General Conference for Church Work meeting at Wellesley.

DR. VAN ALLEN ON MISSIONS

In an appeal for the support of the general work of the Church, the Rev. William Harmon van Allen, D.D., writes a paragraph of more than parish interest in the Church of the Advent *Calendar* this week as follows:

"More and more it is appearing that, without Christ, civilization is not worth preserving, and practical heathenism is sure to triumph. The Yellow Peril, the Black Peril, are neither of them so great as the White Peril—i. e., the Peril which threatens a complete overthrow of our most cherished institutions, in State as well as in Church. Fancy a society wherein marriage has grown to be a contract terminable at the pleasure of either party, the family has been supplanted by the commune, Sunday is just like any other day, the Bible just like any other book, laws are made only to be violated by those who choose. We are approaching that condition now, in America; and the people who are responsible are you and I, who live as if our Christian Faith were a thing to be ignored most of the time, and who seem quite content to let our neighbors grow up in darkness. A great onward movement is needed; and we Catholic Christians are called to take part in it. The work of Missions, at home and abroad, is the urgent need.

RALPH M. HARPER.

FR. HAWKINS RETURNS TO LIBERIA

THE REV. H. HAWKINS, O.H.C., has returned to the Holy Cross Mission, Gbande County, Liberia, Africa, and all mail intended for him should be addressed in care of the Bank of British West Africa, Ltd., Pendembu, Sierra Leone, West Africa.

Rev. P. W. Sprague, of Boston, Retires; a Beginner of Clergy Pension Fund

Bishop Endorses World Court— Golden Rule Nash—Woman's Auxiliary Anniversary

The Living Church News Bureau }
Boston, Nov. 5, 1923 }

THE Rev. Philo W. Sprague preached his farewell sermon last Sunday morning in St. John's Church, Charlestown, on the fortieth anniversary of his rectorship.

The national interest in Mr. Sprague's rich career in the ministry is in his indirect, but vital, help in the establishment of the Church Pension Fund. In writing of this contribution, Bishop Lawrence said, in part:

"One definite action which has developed into great proportions was initiated by Sprague, and so far as I know, by him alone. He pressed for the Retiring Allowances of the clergy of this diocese, and the diocesan convention responded by the creation of a rudimentary system, but a working one. And from it came, as a natural result, the development of the Church Pension Fund.

"Throughout his forty years, Sprague, who is a man of firm convictions and strong expression, has always been a center of charity, consideration, and peace. His conception of Christian unity has been founded not upon diplomatic agreement, but upon love and mutual respect.

"Every clergyman who has come to this diocese in all of these years has found in him a friend; and now that years and health compel his retirement from his rectorship, we all join in wishing him the same buoyancy, cheer, and faith which have been his through life. God bless Philo Woodruff Sprague."

There was an unusually large number of present and former parishioners from Greater Boston and Charlestown at this farewell service. Mr. Sprague preached on Love, his text being, "He who dwelleth in love, dwelleth in God, and God in him, for God is love."

BISHOP ENDORSES WORLD COURT

The *Boston Herald* last Saturday contained the following paragraph, promi-

nently displayed, from Bishop Lawrence, endorsing a World Court:

"It is a reasonable assumption that each nation wants to do the just and fair thing by every other nation. Let this spirit be expressed in the creation of a world court, through which by the decisions of wise and skilled justices international traditions, customs, and law are generally created, and we shall have gone a long way toward international understanding of peace. Of course, Christian people are behind this movement."

GOLDEN RULE NASH

Arthur Nash, nationally known as "Golden Rule Nash," is the speaker today at the luncheon of the Massachusetts Clerical Association, meeting in the Parish House of Trinity Church. At this luncheon each clergyman is allowed to bring two laymen. Among the laymen who have sent word that they wish to be present are President William M. Wood, of the American Woolen Company, and a large delegation of business men from Rhode Island. The president of the Clerical Association, the Rev. Thomas W. Campbell, rector of St. John's Church, Jamaica Plain, is to introduce the speaker.

WOMAN'S AUXILIARY ANNIVERSARY

The forty-sixth anniversary of the Massachusetts Branch of the Woman's Auxiliary to the National Council is to be celebrated this week at the Cathedral on Wednesday. Bishop Lawrence will be the celebrant at the Holy Communion. At the general meeting, Miss Eva D. Corey is to preside. Addresses will be given by Miss Grace Lindley, national secretary of the Woman's Auxiliary, Miss Corey, Dr. John W. Wood, Bishop Babcock, and Bishop Slattery. The renovated crypt of the Cathedral will be used for the first time in any extensive manner. Work on this crypt was begun early in the summer, and has just been finished.

ST. STEPHEN'S REMOVES

With the removal of the congregation of St. Stephen's to the building of the Tremont Street Methodist Church, a new chapter in this oldest successor of the parish under the control of the Episcopal City Mission is begun. Built in 1844 by

New York Cathedral has Service for the Grand Lodge F. and A. M.

Harvest Home Service—A Law Enforcement Meeting — General News Notes

The Living Church News Bureau }
New York, Nov. 2, 1923 }

ON the Festival of SS. Simon and Jude, Sunday, October 28th, a special service for the officers and members of the Grand Lodge, F. & A. M. of New York state, was held in the Cathedral at four o'clock. Dean Robbins conducted the service. The preacher was the Rev. Dr. Newell Dwight Hillis, pastor of the famous Plymouth Congregational Church of Brooklyn. The Cathedral was crowded to the doors and many were turned away. Among the officers of the Grand Lodge present were: Arthur S. Tompkins, Grand Master; William A. Rowan, Deputy Grand Master; Harold G. Richardson, Senior Grand Warden; Charles H. Johnson, Junior Grand Warden; Jacob C. Klinck, Grand Treasurer; and Robert Judson Kentworthy, Grand Secretary.

Dr. Hillis spoke appreciatively of the loyalty and good works evident in the conduct of the Masonic Order and sounded the note of hope and optimism. "No man," he said, "could paint in colors too rich the future of this land of ours," if all its citizens were truly loyal to its noble traditions and all were engaged in unselfish service for their fellow men.

HARVEST-HOME SERVICE

On Sunday afternoon, October 28th, the second annual English Harvest Festival service took place at old St. Paul's Chapel, Trinity Parish. Several British and American Patriotic Societies were represented, giving the occasion quite an international character. The Chapel was profusely decorated with autumn fruits and flowers and foliage. The visiting societies marched into the church in procession. The Rev. Dr. Joseph P. McComas, vicar, welcomed the gathering, and the Rev. Dr. Caleb R. Stetson, rector of Trinity Parish, preached the sermon, reminding his hearers of the fact that the Church had, for centuries, held special services of thanksgiving for harvests, and that Great Britain had now adopted the practice of America by observing an annual Thanksgiving Day.

Organizations represented were: Imperial Daughters of the British Empire in New York, Daughters of the British Empire, Daughters of the Confederacy, Sons of St. George, Daughters of St. George, Cornish Men's Society, Daughters of the American Revolution, British School and University Club, Independent Daughters of St. George, Patriotic Women of America, and Sons of the American Revolution.

Those present included Donald MacKinnon, Australian High Commissioner, and Sir H. Gloster Armstrong, British Consul General, Ernest H. Bennet, of Montclair, editor of the *English Speaking World*, was Master of Ceremonies.

A LAW ENFORCEMENT MEETING

"The Christian Churches won the fight for Prohibition, but they must now unite to win the fruits of that victory." Such was in substance the message of the recent Citizenship Conference at Washington as relayed to a group of about 300

New York City clergymen last Monday morning, assembled in the Marble Collegiate Reformed Church by Mr. Fred B. Smith, the militant laymen who is leading the fight to secure enforcement of the Prohibition Amendment and the provisions of the Volstead Act.

The Rev. Charles K. Gilbert, executive secretary of the Diocesan Social Service Commission, presided and introduced the speakers. Mr. Gilbert appealed for the return of the militant spirit in the Churches as necessary to combat the spiritual wickedness in high places which was rampant today.

Mr. Smith recounted the steps leading up to the call of the Conference and related much confidential information as to the causes for its assembling and some details of its proceedings. He asserted that the enforcement authorities had not counted the Christian Churches as effective allies but as merely sentimental and mildly interested spectators of the fight for law enforcement. He said the Conference had acknowledged this rebuke and had accepted the challenge of the Wets to fight to a finish on the issue.

The Rev. A. Edwin Keigwin, pastor of the West End Presbyterian Church, quoted Gladstone's startling dictum after his fifty years' experience in public life: that "the educated and privileged and the academic classes had always been on the wrong side of every public question," and said that Mr. Gladstone's experience of English obscurantism was paralleled in America today. Dr. Keigwin insisted that the intelligentsia of America must be brought to see clearly the issue, which was the supremacy of the Constitution over any question of personal opinion; that the private practice of nullification was not merely illegal but traitorous; that cynical levity and ridicule of law enforcement was disloyalty; and that the breaking of one law by the privileged classes would justify the breaking of all law by the unprivileged masses and substitute the anarchy of Bolshevism for the orderly processes of constitutional government.

Both speakers stressed the fact that the foes most to be feared were neither the avowed wets nor the bootleggers, but the respectable law-breakers, who gratified their personal appetites by means of their daring and flagrant participation in the methods of practical nullification.

GENERAL NEWS NOTES

The Rev. T. G. Brierly Kay, rector of Christ Church, Marylebone, London, will address the next meeting of the New York Churchmen's Association on Monday, November 5th, at its usual semi-monthly luncheon. At four o'clock on the same day he will deliver the sixth and closing address on Christian Unity at the Marble Collegiate Reformed Church, 29th St. and Fifth Ave., given under the auspices of the "Christian Unity Foundation."

The Rev. Henry V. B. Darlington, rector of the Church of the Heavenly Rest, spoke on the character and work of John R. Mott, of the International Y. M. C. A. at his evening service on Sunday, October 28th.

Last Tuesday night, October 30th, the Rev. Leslie Watson Fearn, warden of the Church Mystical Union, gave his last ad-

dress at the Church of the Transfiguration, East 29th St.

At All Angels' Church, West End Ave. and 81st St., the rector, the Rev. Dr. S. De Lancey Townsend, specially observed All Saints' Day by reading at the celebration the names of members of the congregation who had passed away during the year.

A commemoration service was held on Friday, November 2d, All Souls' Day, at the Church of St. Mary the Virgin, West 46th St., at which a solemn Eucharist was celebrated at 10:45 A. M. The rector, the Rev. Dr. J. G. H. Barry, preached the sermon. A special program of music was rendered by choir and orchestra.

Palestine Commandery, Knights Templar, and several local Square Clubs, attended a special service on Sunday evening, October 28th, at the Chapel of the Intercession, Upper Broadway (the Rev. Dr. Milo H. Gates, vicar). Dr. Gates preached the sermon.

The Rev. Louis N. Rocca, a curate of Intercession Chapel, preached his farewell sermon there on Sunday morning last. He leaves shortly to assume the rectorship of Trinity Church, Fort Wayne, Ind.

The Italian congregations of Grace Church and Chapel, and of other Italian missions in New York City, attended a service held in Grace Church on Sunday evening last. The Rev. Dr. W. Russell Bowie, rector of Grace Church, preached in English. The hymns and canticles were sung in Italian by the choir of Grace Chapel, where the Rev. F. E. Urbano, superintendent of the work in the large Italian colony surrounding the Chapel on East 13th St., near 1st Avenue.

The Rev. Dr. Henry Lubeck, special preacher at St. Stephen's Church, goes to Washington for the month of November, to serve as *locum tenens* at the Church of the Epiphany, Bishop Freeman's former parish, now without a rector.

Mr. George W. Kemmer, formerly organist at Grace Church, Orange, N. J., has assumed charge of the choir at St. George's Church, New York City. Mr. James Helfenstein, now at the Church of the Transfiguration, was his teacher at Grace Church, New York. Mr. Kemmer was for a time organist at the Church of the Atonement, Tenafly, N. J., and at Grace Chapel, E. 13th St.

The 75th anniversary of the Church of the Beloved Disciple, East 89th St., the Rev. Dr. George R. Van De Water, rector, will be observed on Sunday, November 4th with appropriate services. Holy Trinity Church, Harlem, the Rev. Dr. W. H. Owen, rector, will be reopened after months of reconstruction and re-decorating work, on the same Sunday.

FREDERIC B. HODGINS.

CHURCH MISSION OF HELP

THE TWELFTH, latest, and diocesan branch of the Church Mission of Help has been established in Albany, N. Y. Miss Agnes M. Penrose, lately at the Mission's national office in New York, is executive secretary, and has opened an office in the Cathedral Guild House. Miss Penrose has already visited considerably throughout the diocese, enlisting the sympathy of clergymen and Church leaders of rural communities in the work of the Church Mission of Help. Prominent Church women in the city of Albany are deeply interested and the work promises to be here, as elsewhere, one of useful service in reclaiming young women to the Church.

Bishop Rhinelander's Farewell To His Diocese, "Carry On!"

A Missionary Exposition—World Alliance for International Friendship Meet—County Center Mission

The Living Church News Bureau }
Philadelphia, Nov. 2, 1923 }

SO brethren, may God be with you. Carry on." These words were said by Bishop Rhinelander at the conclusion of the anniversary luncheon last Monday at the Church of the Advocate, where the twelfth anniversary of the consecration of Bishop Rhinelander and Bishop Garland was commemorated, first by a celebration of the Holy Communion, which was followed by a conference led by the Bishop, and which was concluded with the luncheon.

The occasion reminded one quite vividly of St. Paul's farewell to his Ephesian presbyters, for this was probably the last time when the clergy will be gathered together in such numbers during Bishop Rhinelander's tenure of office, should his resignation be accepted by the House of Bishops.

In his conference on the general topic Clerical Ideals and Counsels, the Bishop urged greater courage, fortitude and endurance in the moral life, sincerity in the intellectual life, and self-discipline in the spiritual life. The conference showed the depth of thought which always characterizes the Bishop's addresses, and furnished many practical methods and lines of thought with which the clergy may meet the chaotic conditions of the time.

The *Public Ledger*, in commenting editorially upon Bishop Rhinelander's resignation, which will be brought before the House of Bishops at its approaching meeting, says:

"Bishop Rhinelander, who has delivered his farewell address to his diocese, is the type of Churchman that commands the respect of the laity outside his own communion. Dr. Rhinelander has manifested his deep concern for questions larger than those of ritual and creed; he has emphasized the greater issue of the brotherhood of man that is beyond allegiance to any form of Church affiliation. Philadelphia has a continuing need of such spiritual leaders, and Bishop Rhinelander in relinquishing the official burden will fortunately not cease to serve those excellent causes of which he has been a gallant and effectual champion."

A number of very informal gatherings have been held in various parts of the Diocese to afford the people of the Diocese an opportunity to meet the Bishop in farewell. The places selected for the meetings were St. Simeon's, the Church of the Advocate, the Chapel of the Mediator, and the Pro-Cathedral of St. Mary.

Bishop Rhinelander delivered an address at the celebration of the eightieth anniversary of the foundation of St. James' Church, Downingtown, Chester County. Addresses were also made by the Rev. H. W. Bryan of Jersey City, and the Rev. J. H. Earp, of New Castle, Del., two of the former rectors. This parish is the namesake of St. James' Church, Philadelphia, and during its early days was loyally supported by the city parish, which was largely instrumental in helping the Downingtown church become a self-supporting parish.

A MISSION EXPOSITION

One of the most complete and imposing collections of mission goods, ever brought to any city in this country, representing for the greater part the handicraft of mission and industrial schools of the Church in many parts of the world, was placed on public view at a bazaar held in the Church House this week. It is, really, a Missionary Exposition rather than an old-fashioned bazaar.

The collection was brought to Philadelphia through the efforts of the Woman's Auxiliary in this Diocese and the Diocesan Commission on Mission Study, and comes from China, Japan, the Philippines, Hawaii, Porto Rico, Haiti, Brazil, Liberia, and Alaska, and from the mission fields of the American Indians, the Southern mountaineers, and the industrial school for negroes. One special feature was the display of blue thread work for which the Chinese women and girls in Ichang are famous the world over.

It was a Philadelphia woman who gave the Ichang women their first instruction in art needle work, while she and her husband were working as missionaries in China years ago. From that beginning the fame of the blue thread work has become world-wide. The Philadelphia woman is Mrs. Percy R. Stockman, wife of the Rev. Percy R. Stockman, Superintendent of the Seaman's Church Institute of Philadelphia. Another feature was a collection of rare Navajo rugs made by the Indian tribe of that name in New Mexico.

The committee in charge of the exhibition is Mrs. Charles H. Pancoast, Mrs. W. W. Phare, Mrs. John Markee, Mrs. Edward Ingersoll, Miss Chester, Mrs. J. Willis Martin, Mrs. Frederick Newland, Mrs. John D. Thomas, Mrs. Frederick English, Mrs. J. Allison Scott, and Miss M. T. Avery.

The proceeds of the sale will be applied to the schools and missionary districts from which the collections came. The name of the man, woman, or child who made each article is attached to the article.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP

The eighth annual meeting of the American Council of the World Alliance for International Friendship through the Churches will be held in Philadelphia on November 13th, 14th, and 15th.

Amongst the long list of prominent speakers the following might be mentioned as typical:

Speakers on the topic A Constructive Program for Peace, the Hon. Oscar Straus, Justice John H. Clarke, President A. L. Lowell, President Mary E. Woolley. On International Coöperation in Humanitarian Effort, Dr. Fridtjoff Nansen, and Raymond Fosdick.

The Archbishop of Upsala will speak on Europe's Need—America's Opportunity.

Amongst the delegates from the World Alliance in other countries the following are expected: The Most Rev. the Archbishop of Upsala, Nathan Söderblom, D.D., from Sweden, the Rev. T. G. Brierley Kay, from England, His Grace the Archbishop Panteleimon Athanassiades, representing the Eastern Orthodox Church, M. le pasteur J. Jézequel, from France, the Rev. Geza Takaro, from Hungary, and Dr. Y. Y. Tsu from China.

COUNTY CENTER MISSION

The Rev. Fr. McVeigh Harrison, O. H. C. was the conductor of Missions recently held in the Bucks County missions under the jurisdiction of the County Center mission, at Wrightstown, Pa.

The Rev. Charles H. Collett, formerly rector of St. Stehen's Church, Boston, has been added to the staff of the Mission, where he will assist the Rev. Samuel B. Booth, priest-in-charge.

Under the auspices of The Prayer Guild for the Teaching Office of the Church, a Day of Prayer was observed at the County Center Mission on October 27th.

An eight-day Mission was held last week in the Church of the Epiphany, Sherwood, of which the Rev. W. N. Parker is rector. It was the first Mission ever held in that parish. The Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York, was the missionary.

A CORRECTION

In last week's issue of THE LIVING CHURCH a note appeared that Dr. Anthony, of Wayne, had become assistant to Dr. Mockridge of St. James' Church. The correct statement should be:

The Rev. W. G. W. Anthony, S. T. D., is assistant rector of St. James' Church, Philadelphia. By action of the vestry, the by-laws of the parish have been changed to provide for an assistant rector (as well as for a rector), who shall be elected by the vestry, with a seat and a voice in the vestry meetings. In accordance with this provision, which is considered to be unique in the history of the Church, Dr. Anthony was elected by the vestry to be assistant rector of St. James'.

NEWS NOTES

Archbishop Panteleimon, of Neapolis, has been speaking in various parts of Philadelphia in the interests of the holy shrines in the Holy Land.

Last Sunday he spoke in Calvary Church, Germantown, the Church of the Holy Apostles, and the Church of the Advocate. At each service, the Archbishop's address, which was in Arabic, was translated by Shibly Jemal, of the Anglican Church in Jerusalem.

Both Bishop Rhinelander and Bishop Garland (who is President of the Jerusalem and the East Mission in this country) have appealed to the people of the Diocese to assist in the work of preservation.

Services commemorating the ninetieth anniversary of the Bishop White Prayer Book Society were held last Sunday evening in the Church of the Saviour, the Rev. Z. B. T. Phillips, D.D., being the preacher.

The rector, wardens, and vestry of St. John's Church, Lansdowne, have announced that, after careful consideration, they have decided, by a unanimous vote, to declare all pews in the church free. The change is to take effect on January 15, 1924. FREDERICK E. SEYMOUR.

CONSECRATION OF BETHLEHEM COADJUTOR

THE LIVING CHURCH has received the information that the Rev. F. W. Sterrett, Bishop Coadjutor-elect of Bethlehem, is to be consecrated in St. Stephen's Church, of which he is rector at the present time, on Friday, November 9th. The preacher of the occasion is to be the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts; but further details have not yet been received.

Chicago Begins its Normal School for Teacher Training in Duplicate

Renovation of Old St. James'—The Church Club—Death of Chicago Layman

The Living Church News Bureau }
Chicago., Nov. 3, 1923 }

THE Normal School for Teacher Training of the Diocese of Chicago began its fall session on Monday evening, October 22d. The school is operating simultaneously in two sections, one at Trinity Church, Chicago, the other at Trinity Church, Wheaton. The enrollment on the opening night was 110 in Chicago, and 50 in Wheaton. The same courses are being given at both sections of the school: 1, The Psychology of Childhood; 2, The Art of Teaching; 3, Church School Administration; and 4, Biblical Geography and History. The faculty includes the following: for Chicago, Dr. Norman E. Richardson, of Northwestern University; Dr. Hubert Carleton, of Wilmette; Miss Vera Noyes, of St. Paul's Church, Chicago; and the Rev. D. A. McGregor, of Holy Cross-Immanuel Church, Chicago; and for Wheaton: the Rev. Frank H. Millett, rector of Trinity Church, Wheaton; Mrs. Fred G. Worst, of Aurora; and Mr. F. B. Wyckoff, of Glen Ellyn; Mr. Leslie H. Allen of Glen Ellyn. Mr. Allen has just been called to another city, and his course has been taken by the Rev. Irvine Goddard, of LaGrange. The director of the Wheaton School is the Rev. B. E. Chapman of Aurora; and of the Chicago School, Dr. Frederick C. Grant, of Trinity Church. Both schools report an increasing membership, and a keen spirit of interest and enthusiasm.

The Department of Religious Education of the Diocese of Chicago hopes to organize still other local sections of the Normal Training School in 1924. This is one way of solving the problem of distance.

RENOVATION OF OLD ST. JAMES'

When the delegates and visitors at the Chicago Brotherhood Convention made their pilgrimage to the "shrine of the Brotherhood," old St. James' Church, they found the interior of the church all torn up and dismantled. Only the Houghteling Memorial Chapel, and the parish house, were open for visitors.

Not since the Chicago fire have such extensive alterations and repairs been made in the interior of this famous old church. The whole floor of the nave has been lowered four feet six inches, in itself a remarkable feat of engineering and building. The north transept has been made into a gallery, the floor of which is at the former level of the main floor of the church. This gallery is to be enclosed by a beautiful screen, a memorial to Mr. John S. Miller, for many years a vestryman of St. James'.

The choir of the church always lacked depth, and this has been obtained by extending the chancel floor about eight feet to the west. The console of the new organ is to be in the choir, being removed from the transept. A new heating plant is being installed, and the outer wall of the south transept is being underpinned and reinforced by a solid wall of concrete.

Several memorials, besides that to Mr. Miller, are to be given. The new lights will be one of these memorials, given for Mrs. Malcolm Caruthers by her two

daughters, Mrs. William T. Beale and Mrs. Robert J. Cary. Another memorial will be a tablet for John Zimmerman, sexton and verger for more than forty years.

The interior walls will be decorated, and the furniture and woodwork, including the pews, will be all refinished. The total cost of the improvements and alterations will be well over \$30,000. Tallmadge and Watson are the architects.

It is expected that the church will be open for services by Christmas.

THE CHURCH CLUB

Last year the Church Club inaugurated its series of meetings in the interest of the diocesan institutions, holding them so far as possible at the institutions themselves. The main purpose was to bring the men of the diocese in direct contact with the Church's institutional work. In many instances the laymen were introduced to these splendid agencies for social service in Chicago, and the result has been a new interest in this department of the Church's work.

The Club, led by Mr. Curtis B. Camp, the president, is continuing these meetings, and, on Tuesday, October 23d, met at Lawrence Hall, the well known Home for Boys, of which the Rev. K. O. Crosby is superintendent. The visitors came at four o'clock and, from that hour until they left, saw the home as it functions every day of the week. They saw the boys at their games, went with them to the services in the chapel, and sat down with them at dinner.

The Club has issued a new song sheet, consisting of hymns and songs with many topical verses. These were sung at intervals, led, as last year, by Mr. Carl Pfau, of Oak Park.

The speakers for the evening were Bishop Griswold, Father Crosby, and Mr. Joseph L. Moss, chief probation officer of Cook County. Mr. Moss told the company some most interesting and intimate stories of the work among juveniles in the county institutions. The county work includes delinquent children and juvenile offenders. The next meeting of the Club will be at Chase House on Tuesday, November 27th.

DEATH OF A CHICAGO LAYMAN

When St. Simon's mission was organized in the fall of 1902, and held its first services in the picturesque old station of the Chicago, Milwaukee, and St. Paul Railroad, at Wilson Avenue, it had as one of its charter members, and as its first lay reader, Mr. Herbert W. Raymond. From the outset of this interesting work at what was then the terminus of the Northwestern "L," Mr. Raymond was a devoted leader at St. Simon's.

On Thursday evening, October 25th, Mr. Raymond died suddenly at one of the elevated stations in the loop, and, on October 27th, was buried from the church which he loved and which he had served for twenty-one years. He was in his 49th year, and is survived by his wife.

Mr. Raymond, as much as any layman, ran the gamut of Church work. He was layreader, vestryman, Sunday school superintendent; he organized the first Bible Class for men, and the Men's Club at St. Simon's; he was particularly active in Brotherhood work, and many of his old friends saw him last at the recent Chicago Convention. Before he came here,

he was a member of the chapter in Denver that was directed by Mr. Frank G. Shelby, now the General Secretary of the Brotherhood in the United States. For many years Mr. Raymond was director of the Senior chapter at St. Simon's, and also of the Junior chapter. At one time he was president of the Chicago Local Assembly, and was also vice-president of the assembly, and a member of the diocesan council. During the war he served as secretary of the Brotherhood in several army camps.

Mr. Raymond was a very active Mason, and with many of the men of St. Simon's, including clergymen and vestrymen, was a member of Paul Revere Lodge. He was a past master of this lodge, a member of the Paul Revere Chapter, and of the Lincoln Park Commandery of Knights Templar.

B. S. A. LOCAL ASSEMBLY

The members of the Local Assembly of the Brotherhood of St. Andrew have made an institution of their informal luncheon and round table conference, which is held every Wednesday during the Church's working year at the Central Y. M. C. A. Some vital question or problem of religion or the Church is brought up for free discussion, and the result has been a weekly series of interesting and stimulating meetings.

It is a matter of congratulation that Mr. Lawrence Choate, who has been identified with the Brotherhood in Chicago since his boyhood, has been elected a member of the National Council. Mr. Choate began his Brotherhood work at St. Simon's, Chicago, where the late Mr. H. W. Raymond was director of the Senior chapter for many years, and where the late Mr. S. J. Mills was for a long time director of the Junior chapter.

ALL SAINTS' CHOIR REUNION

For the third successive year the Church of All Saints', Chicago, has had a reunion of its former choir members. These reunions are most successful, and each year has seen a growth in attendance and interest over the preceding one. This year more than one hundred who have been connected with the choir of All Saints' came from all parts of Chicago and from outside the city on Monday evening, October 29th.

The evening observance began with a dinner, followed by appropriate songs and speeches. At the service of Evening Prayer in the church afterwards, there was a vested choir of seventy men and boys in addition to the fifty former members who followed them in the procession. The rector, the Rev. F. E. Bernard, officiated, and the sermon was preached by the Rev. Dr. Hutton, rector of St. Chrysostom's Church. One of the practical features of these reunions is the effort made to locate old choir members, and to connect them up with parishes in the places where they are now living.

GENERAL NEWS ITEMS

The new rectory of St. Ignatius' Church, Antioch, the Rev. H. R. Flower, priest in charge, was blessed at an All Saints' Festival service held on Thursday evening, November 1st, Bishop Griswold officiating. The new house, which adjoins the church, is a splendid dwelling, placed on a most attractive lot, and is a great acquisition to the work in Antioch.

Mr. Charles Pollock, author of *The Fool*, the play that has had such a remarkable run in Chicago as elsewhere, was the guest of The Round Table on Monday,

October 29th, and made a most interesting address on his work.

Gamma Kappa Delta Society of St. Luke's, Evanston, paid a visit to the Cathedral Shelter on Sunday morning, October 28th. They were welcomed by the superintendent, the Rev. David E. Gibson, and forty of the visitors helped in the singing of the service. Mr. Kirk Taylor, president of the society, made the address at the service. The St. Luke's branch of the society is well known for its good works and charity. Last Christmas, for example, the members visited 112 homes of the poor, and took them well filled baskets. They have been most liberal, too, to many who are associated with the Shelter.

H. B. GWYN.

DIPLOMAT PRAISES JAPANESE CHURCH WORK

THE DIOCESE OF MARYLAND held one of its most enthusiastic mass meetings in its history on October 31st, in Baltimore. Bishop Murray had called upon Church people to assemble in the interest of our stricken Church in Japan. The Japanese Ambassador sent Mr. Sadao Saburi, Counsellor to the Japanese Embassy, to represent him.

"I believe," said Mr. Saburi, "and I know that my belief is shared by my countrymen, that it will be more easy in the future for us of two different races to understand each other, and that it will be more difficult in the future for the evil disposed or the half informed among us both to breed great troubles from trivial causes. I believe that the kindness and good-will of the American people will sink deep into the hearts of the Japanese people and that the influence of American ideals will be strengthened among us. I believe that American sympathy for Japan will not die down when the immediate necessities of the present have been met, and that it will develop in you a friendly solicitude for the grave problems involved in the modernization of an ancient Oriental culture."

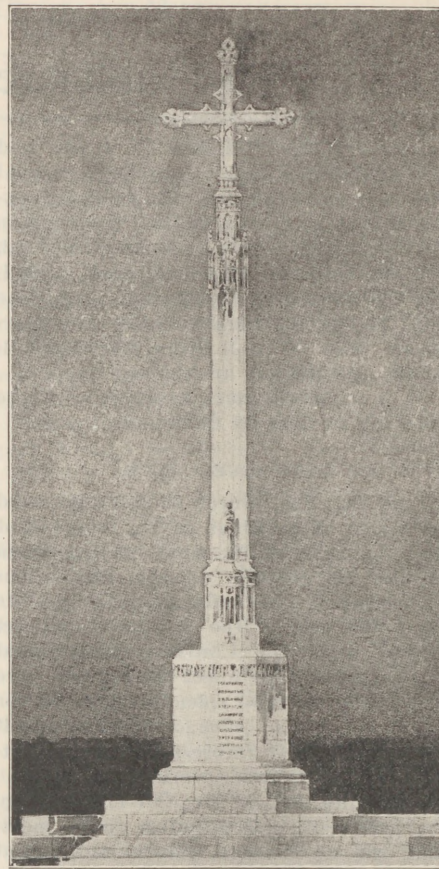
He spoke of the efficient work being accomplished by Bishop McKim, Bishop Tucker, Dr. Reifsnider, Dr. Teusler, and their associates, and remarked that the success of their work is reflected not only in their chosen field of labor, but in that steady growth of understanding which now plays so important a part, he said, in promoting friendly relationship between nations.

St. Luke's International Hospital, he said, is one of the finest in Japan.

"The high regard which we have for this institution," he declared, "is attested by the fact that, when it was decided to erect the new building, the Emperor of Japan gave from his personal funds 50,000 yen, in addition to the amount subscribed by the public."

Bishop Tucker spoke on Our Church in Japan, August 31, 1923. The Bishop reviewed the work of Western civilization in contributing to Japan all that goes to constitute efficiency and prosperity and of the Church's conviction that the noblest factor in Western civilization was Christianity. Unless we contributed that factor, the contribution was incomplete. On August 31, 1923, our work in Tokyo including hospital, schools, and churches was about to have its own Japanese Bishop and become a distinctively Japanese institution.

Dr. Reifsnider followed with a description of conditions on September 2, 1923, and gave a graphic picture of the ruin



Thomas, Martin, and Kirkpatrick, Architects.
THE WYOMING WAR MEMORIAL CROSS

and disaster, concluding with the remark of Bishop McKim, when he was being commiserated for the loss of the fruit of his life's work—"Not all the fruits," he said, "the best fruits, the spiritual fruits, remain."

Ex-Governor Goldsborough, chairman of the evening, then announced that he wanted pledges and contributions for at least \$5,000. This amount came in five minutes, then the Governor raised the call to \$10,000. Announcements of gifts came thick and fast with a total of \$10,500.

This amount, together with funds already sent to New York for the same purpose, makes a total of over \$15,000. Based on the quotas for the General work of the Church, \$15,000 represents an over-paid quota for Maryland.

A daughter of Bishop-elect Motoda, now a student at Goucher College, Baltimore, was introduced to the assemblage and received an enthusiastic rising ovation.

BISHOP GAILOR IN PITTSBURGH

THE FALL meeting of the Pittsburgh Diocesan Church Club took place on the evening of October 30th, at the University Club Rooms, and was one of the most largely attended meetings in the history of the Club. The Rt. Rev. Dr. Alexander Mann, Bishop of Pittsburgh, introduced the speakers of the evening, the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, and the Rt. Rev. William Blair Roberts, D.D., Bishop Suffragan of South Dakota.

Bishop Gailor said, in part:

"Many regard the future of civilization and of the world with the utmost discouragement, and in a spirit of utter hopelessness. As a result of the aftermath of the World War, man's highest spiritual hopes have been dispelled. So many noble results have been promised, but the harvest has been one of despair. It would seem that just the very opposite of all our country's war objects had been at-

tained. They look upon the world as a world almost absolutely without hope.

"This, however, is not altogether the case. Tonight as I look out at the world, with all its perplexing problems and all its outstanding difficulties, we have presented to our gaze what I may term 'the seamy side of our democracy.' We see our beloved country divided into groups, blocks, factions, each of which is fighting for the attainment of its low, selfish, material ends. We also see on every hand exhibitions of intense racial antipathy and antagonism, with problems that at first seem irreconcilible; and we also behold a lowered religious tone, and, in places, a relaxed morality. As a result of all this, some of our good people even are giving way to counsels of despair.

"That, however, is not my personal outlook, tonight. On the contrary, in spite of all these low, brooding clouds on our democracy's horizon, I am looking forward with the greatest confidence to the immediate future of our land and of our beloved Church, for, in spite of all the daily pessimistic reports, our country is still advancing, and our Episcopal Church is, at this very moment, making a real and a very splendid contribution to the civilization of mankind. In the days of the forefathers of our country, and they were dark days, a majority of those who drew up the Declaration of Rights were members of our Church, as was also a majority of those who signed the Constitution. Ever since those days, our Church has been a steady but quiet witness to the light, no matter what great national event transpired. If you search the records, you will find members of our Communion always among the influential leaders and guides. It was so during the recent war, and in spite of appearances, today our Church is steadily holding aloft its great banner, and day by day, is inspiring its members as leaders in the cause of righteousness.

"At a recent meeting of the National Council in New York, we had submitted to us from heart-broken Japan, from Liberia, from Cuba, from Haiti, from Domingo, and from the Virgin Islands, a series of the most encouraging and inspiring reports of the great work of our Church. I mentioned the Virgin Islands. Let me tell you that we take off our hats to the Bishops of the Church of England for the magnificent record they made among that people while the Church there was under their direction. You know, we have but recently acquired its direction. But I tell you it did our hearts good when we ascertained that our new people in the Virgin Islands are comparatively among the largest givers as far as the National Program is concerned.

"Now, one more thought for all of us. Do you not think that our people have been respectable and unemotional long enough? Do you not think that the time has come for manifesting sincere enthusiasm in the work of our Church? I will tell you what I mean. One of the meetings I addressed in this city was in the North Side residential district. The district was not brilliantly lighted, the Church building was hard to locate, and no floods of light were streaming from its stained glass windows. Had such a meeting been held by any other Communion, say by the Methodists, you would have had the whole district made brilliant with additional lights, there would have been outside music, and there would have been enthusiastic inside and outside welcoming of the stranger and even the wayfarer. Take that thought home with you, tonight, and see if you, too, do not think the time has come for still further advancing our great cause by a manifestation of greater enthusiasm and emotion, and a less display of the so-called "highly respectable attitude."

Bishop Roberts called attention, in his address, to the fact that the West looked exclusively at what a man or thing was,

and that it desired the Church because it gave a prestige to the community where it was found, a moral influence not afforded by other bodies. He spoke of the fact that trade follows the missionary, giving opposite illustration, and of fact that the missionary is the best civilizer.

BISHOP'S WEEK OBSERVED IN NEW YORK

THE WEEK of October 21st to the 28th was spent by Bishops Manning and Lloyd in Dutchess and Putnam Counties, New York. In addition to confirmation classes and visitations, which included practically every parish and mission station in the two counties, four group meetings were held as follows: A men's dinner for delegates from all the parishes in Rhinebeck on Monday evening, October 22d, the speakers being Bishop Lloyd, Dr. William C. Sturgis, and Bishop Manning; a combined meeting of the women of all the parishes at Zion Church, Wappingers Falls, on Wednesday afternoon, October 24th; a luncheon for all the clergy at Poughkeepsie on Thursday, October 25th; and a combined children's service in St. Paul's Church, Poughkeepsie, Sunday afternoon, October 28th, when the address was made by the Bishop Manning. Mrs. Vincent Astor gave a reception at Ferncliff on Thursday afternoon, October 25th.

Bishop Manning was delighted with the condition of the churches in these counties, and spoke of the great activity and enthusiasm that he encountered in every place. He gave as a watchword for the week to every parish he visited, "Forward, with Faith in Christ, all of us together," and urged the parishes on to increased activity with confidence in each other, coöperating in the common work of the Diocese and the Church at large.

The week was a success from every point of view, and the Bishop is planning to make it an annual event.

IN THE INTEREST OF UNITY

A NOTABLE SERVICE in the interest of unity between the Church and the Eastern Orthodox Church was that at Trinity Cathedral, Little Rock, Ark., at which the Ven. Nicholas Sakellarides, D.D., economos of Arkansas, and rector of the Greek Church of the Holy Annunciation, Little Rock, was the chief speaker.

At this service Dr. Sakellarides, who attended in full vestments of the Orthodox Church, was welcomed to the Cathedral by the Very Rev. H. Boyd Edwards the dean, in the name of the Bishop, who spoke of the occasion, visualizing the reunion of the Eastern and the Anglican Churches.

Dr. Sakellarides' address is given in full on another page of the present issue of THE LIVING CHURCH.

SUCCESSFUL MISSION IN ALBANY

A SUCCESSFUL ten days' Mission, held at Grace Church, Albany, N. Y. closed on Sunday, October 28th. Dr. Penfold, of Providence, was the missionary, and the daily Masses and evening services were well attended by Church people and others. Dr. Penfold has a rare gift for presenting Catholic truth and personal religion, and his series of practical sermons followed by plain instructions in the fundamentals of the Christian religion were heard by eager congregations.

CHURCH HOSPITAL WORKERS IN MILWAUKEE

IN CONNECTION with the annual convention of the American Hospital Association at Milwaukee, opportunity was taken to gather the workers in Church hospitals and those immediately interested into special conference at a dinner and meeting at the Republican House on the evening of October 31st. With earnestness and enthusiasm, thirty-six men and women, representing hospitals as far afield as Jersey City and Los Angeles, met in an effort to become better acquainted, and to discuss plans for stimulating interest in the Church's mission of healing the sick.

After greetings by the Bishop of Milwaukee and others, the Rev. Thomas Alfred Hyde, chairman of the National Committee on Church Hospitals, and Superintendent of Christ Hospital, Jersey City, who presided, gave an interesting address on Our Hopes and Plans for Church Hospitals. Mr. Hyde pointed out that the Committee has no thought of creating a new organization, but through the medium of the Department of Christian Social Service, desired to stimulate interest and inform the Church membership in regard to the work being done by Church Hospitals. He said that the Church has invested approximately \$10,000,000 in hospitals, and yet the hospital enjoys a sort of "step-child existence," not quite certain of its place in the Church family, and modest about claiming its rights. The movement has grown up spontaneously because of the serious problems our Church is facing in its hospital work, such as shortage of nurses and lack of adequate financial support. Since the Department of Christian Social Service is willing to place its resources and the services of its secretary for Church Institutions, Miss Mildred Carpenter, at the disposal of the Hospitals, it is not necessary to form a separate organization; rather, it is the desire of the Committee to have our hospitals measure up to the requirements of the American Hospital Association and the American College of Surgeons. A comparison of the full list of Church Hospitals, sixty-five in number, with the list of those which have been approved by the American College of Surgeons as having fulfilled the minimum requirements, twenty-seven in all, leads us to believe that there is need of education throughout the Church in regard to hospital work. Forty-three per cent of our hospitals are meeting the minimum standard as against sixty-five per cent of the hospitals outside the Church.

Mr. Hyde made the following suggestions: 1st, that successful financial methods used by some hospitals be studied, and the information tabulated in such form that it can be of use to hospitals suffering from lack of financial resources. 2d, that the coöperation be sought of trained women in the nursing field to bring before the young women of the Church the subject of nursing as a Churchwoman's vocation. This committee of women could enlist every training school in our Church hospitals to give publicity to what they can offer in the way of training and the need of more nurses.

Miss Amy F. Cleaver, Chief of Social Service at St. Luke's Hospital, New York City, gave a most interesting account of what is accomplished at St. Luke's through the Social Service Department. The pictures with which she illustrated

her talk brought home with reality the value of such a department to every hospital. They showed the organization of the different clinics, and how the social service workers assist the medical staff. Miss Cleaver also described how the department is financed by a committee of women and how invaluable they are in carrying on the work. Through the workers of the Social Service Department, the treatment of the patients in the hospital is made permanently effective. A link is formed between the hospital and the home, patients are able to leave the hospital sooner because of good follow-up care in their homes, and hospital beds are freed for other patients needing its care. One particularly interesting case was that of a Gipsy child brought to the hospital by its parents, suffering from rickets. The parents were travelling from place to place in their caravan, and happened to reach the outskirts of New York at a time when the child was alarmingly ill, even to their eyes. The child was brought to the hospital and remained for months, and made a remarkable recovery. When the parents returned and found a well child in place of the sickly one they had left behind, their joy knew no bounds. The social worker who had been in touch with the child all these months was able to impart sufficient knowledge of hygiene to the mother so the child is in a fair way to receive what it needs in the future, and the invaluable work of the hospital will not have been wasted.

The following persons were elected to the National Committee on Church Hospitals: Archdeacon W. H. Ziegler, St. John's Sanatorium, Albuquerque, New Mexico, and Rev. R. D. S. Putney, St. Luke's Hospital, St. Louis, Mo., representing the Seventh Province; Miss Emily M. Loveridge, Good Samaritan Hospital, Portland, Oregon, and the Rev. Thomas C. Marshall, Hospital of the Good Samaritan, Los Angeles, representing the Eighth Province.

On the previous Sunday a corporate communion and service in the interests of Church hospitals was held at St. Paul's Church. Bishop Webb celebrated at the early service, and the Rev. Thomas Alfred Hyde preached at the later service. On All Saints' Day a corporate communion of hospital workers was held at All Saints' Cathedral, at eight o'clock.

ATLANTA'S PREPARATION FOR PROGRAM CAMPAIGN

GREATER PREPARATIONS are being made in the Diocese of Atlanta than ever before for the intensive period of the Nation-wide Campaign. Believing a reason for the present status of the campaign is that people are not yet fully aware of the plans of the General Church and of the diocese, a full issue of the diocesan paper has been given over to an explanation of the General Church Program, the Diocesan Program, and also the Budgets and Priorities of each. Each church is asked to start the budget system this coming year, and to hold a parish conference, previous to the coming of a speaker sent out by the diocese to speak on the general Church and Diocesan programs, in which a parish program can be formulated for the year 1924. It is believed that the reason so many parishes do not show advances from one year to the next is because there are too many people who feel that holding services is all that is needed to make a church of value. If, on the other hand, a program of intensive work were mapped out be-

fore the year began, results in each case would be more evident than they are at present.

Mr. Lewis B. Franklin is to hold conferences on the Church's mission in Atlanta and Macon. Public meetings, meetings of parish vestries, and luncheons to which vestries from all over the entire diocese are invited, will be addressed by this speaker.

For the first time, the quotas in the Diocese have been divided as to "Budget" and "Priorities," and these have been fully explained. The only forward work planned by the diocese this year is the placing of a resident clergyman at St. Andrew's Church, Fort Valley, Ga. St. Andrew's is one of the most promising of the smaller churches. There is much other forward work that should be done, but the Diocese realizes that the economic conditions in Georgia are such that placing too large a program before the people at this time would be a mistake. Much money is being raised for other projects in the diocese all the time, and the campaign for \$50,000 for the Appleton Church Home in Macon which was really an "asking" of the Diocese from the General Church was entirely met by our people, when the National Council could not meet it.

The plan of the Diocese to raise an Institutional Fund by having its communicants insure themselves in its favor is meeting with great approval, not only among the people but among the insurance companies. The active campaign will not begin until January 15th, but already two policies for a thousand dollars apiece have been sold. A reminder of the need of such a fund in this Diocese is the case of "Nelson Hall," a Church school for girls, which the late Bishop Nelson planned to erect in Atlanta. Property was bought and much money was raised, but the school could not be built because there was not sufficient money to make it possible. It is hoped that a fund of at least a million dollars is to be available for the erection and maintenance of diocesan institutions at the end of twenty years.

BISHOP MANNING DEDICATES NEW ORGAN

ON MONDAY, October 22d, Bishop Manning dedicated the new organ in the Church of the Messiah, Rhinebeck, N. Y., the Rev. Harold Belshaw, rector. The instrument which has been presented by Vincent Astor, Esq., is a three manual organ built by Skinner & Co., of Boston, Mass. At the close of the service a recital was given by Lynnwood Farnam, of New York City.

WAWASEE CONFERENCE INTER-DIOCESAN

A JOINT COMMITTEE, representing the Dioceses of Indianapolis and Northern Indiana met in St. Andrew's parish, Kokomo, on October 29th and unanimously agreed to make the Wawasee Conference for Church Workers a joint diocesan project.

The committee appointed the following members to serve upon an Executive Committee: The Rev. C. H. Young, chairman; the Rev. M. M. Day, Mrs. C. E. Bigler, Mrs. O. N. Torian, and Miss Alice Goldthwaite. It also appointed Mrs. C. E. Bigler chairman of the Program Committee.

The conference will be held at Lake Wawasee, Ind., from June 16th to June 21, 1924 and, in connection with it,

there will be a boys' camp conference for high school boys under the direction of the Rev. M. M. Day.

The Wawasee Conference has hitherto been a successful diocesan project of Northern Indiana alone, but, with the cooperation of the Diocese of Indianapolis, comes a new interest, a larger field of service, and greater attendance. It is hoped that Wawasee Conference will be bigger and better than ever.

WESTERN MICHIGAN CATHOLIC CLUB

THE RECENTLY ORGANIZED Catholic Club of the Diocese of Western Michigan, held its first program meeting in St. Mark's parish house, Grand Rapids, Mich., September 26th. The attendance numbered upwards of fifty, including the Bishop, Dean Jackson, Archdeacon Vercoe, and several other clergymen and many laymen, under the presidency of Chas. E. Hooker, M.D. The chief address was given by the Rev. Fr. McVeigh Harrison, O.H.C.

The Club is a voluntary society having for its objects, briefly stated, to unite Churchmen; to guard and promote the Faith; to increase personal devotion to our Blessed Lord, especially as present in the Sacrament of the Altar; to witness to the seven Sacraments, to the Church's godly discipline, as enforcing the law of Christ, to the Holy Eucharist as the Chief Service; and to assist every advance toward unity consistent with the historic Faith. Besides the President, the officers are Secretary and Treasurer, Mrs. R. Franchot; Chaplain, Archdeacon Vercoe; and member of the Executive Committee, Mr. Donald McCormick.

YOUNG PEOPLE'S MOVEMENT CONFERENCE

A CONFERENCE of representatives of the Young People's Movement, meeting informally with representatives of the departments of the National Council of the Girls' Friendly Society, of the Daughters of the King, of the Church Mission of Help, and of the Brotherhood of St. Andrew, was held in New York. October 30th. Representatives from widely spread sections of the United States were present.

The Conference adopted a committee report which said, in part:

"It is the sense of this committee that there be a national organization of the young people by 1925, provided: 1, that there shall be a demand on the part of the diocesan Young People's Societies for such an organization; 2, that the approval of the Bishop be given; and 3, that the approval of the provincial organization, if there be such an organization, be given."

It is suggested that there be held before June 1, 1925, a representative gathering of young people in each province which will elect delegates for a national conference to be held at the time and place of the General Convention. At this conference a national organization will be created, on approval of the plan presented, by the General Convention.

The conference favored the publication of another program, for 1924-25, as a type only, covering the five fields, and said further:

"It is noted that no programs have been published dealing with the Departments of Publicity and Finance, and the suggestion is made that the new program, although it place emphasis on Missions, Religious Education, and Social Service, shall not neglect the consideration of

the work of the other two Departments."

This conference agreed to the following statement of the aim of the Young People's Movement:

"The aim is to associate young people as such in the following purposes: To unite its members in Christian Worship; to instruct its members in Practical Religion; to teach its members the joy of Christian Fellowship; and to train its members in Christian Service.

With regard to cooperation with other organizations, the following statement was made:

"The older societies of the Church, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Daughters of the King, and the Church Mission of Help, speaking through their representatives on our conference committee, welcome the rapid spread of the Young People's Movement from the conviction that it is not a competing or parallel organization but a supplementary—rather a complementary—organization, with which the parish units of the older organizations can coordinate their activities to the mutual advantage of both, and to the advancement of the work of the parish, offering, as it does, certain opportunities found in the grouping together of older boys and girls."

VIRGINIA GIRLS' FRIENDLY SOCIETY

AT THE INVITATION of the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia, the first annual Diocesan Council of the Girls' Friendly Society in America convened in Richmond on October 23d and 24th, the guests of the Diocese of Virginia.

A meeting of the Diocesan Board was held on the afternoon of the 23d, and a reception given the delegates to the Council that night at the Church House, under the auspices of the St. Paul's and Weddell Memorial Branches, to which a general invitation was extended to all workers with girls in the city.

The regular session of the Council opened on the 24th, with a corporate communion in St. Paul's Church, celebrated by the Rev. Beverley D. Tucker, Jr., D.D., priest in charge.

After the transaction of sundry matters of business, the officers elected at the Organization Meeting, in May, 1923, were again elected, as follows: President, Mrs. Wm. J. Morton, of Alexandria; Vice-Pres., Miss Emma Yerby, of Tappahannock; Secretary, Mrs. J. C. Carpenter, of Richmond; and Treasurer, Mrs. R. Turner Arrington, of Richmond.

The Council had as the speakers of the evening, Miss Florence L. Newbold, National Extension Secretary of the G. F. S. A., and the Rev. G. McL. Brydon, Treasurer of the Diocese of Virginia. By vote of the Council, the next annual meeting will be held in Alexandria, Va., the date to be left to the decision of the President.

HARTFORD SERVERS' GUILD MEETING

A HUNDRED AND FIFTY servers and lay-readers gathered at Christ Church Cathedral, Hartford, Conn., on the evening of All Saints' Day for the annual meeting of the Servers' Guild of Hartford Archdeaconry. Delegations were present from as far as Springfield, Essex, Waterbury, and Willimantic.

After supper, and the business meeting in the parish hall, the members vested and entered the Cathedral for choral evensong. Each delegation in the procession was headed by its crucifer or banner-

bearer. There was a picturesque mixture of colors: the purple of the Cathedral servers' cassocks, the scarlet of the Italians from St. Paul's, the black gowns of the seminarians from Berkeley Divinity School, and the cloth of gold of the visiting clergy of the Eastern Orthodox Churches around Hartford.

The Rev. Bernard I. Bell, D.D., President of St. Stephen's College, New York, preached on the special opportunity of the servers to feel God's presence in the sacrament of the altar, and urged their consideration of the priesthood as the way to make their lives count the most for God.

The next meeting of the guild will be at Trinity Church, Waterbury, on the first Wednesday evening after Easter, April 23, 1924.

TO GO TO ANKING, CHINA

DR. RICHARD H. MEADE, Jr., son of Mr. and Mrs. R. H. Meade, of Richmond, Va., has been appointed medical missionary to St. James' Hospital, Anking, China, to assist Dr. Harry P. Taylor, formerly of Norfolk, and now in charge of the hospital. Dr. Meade will leave for China next August.

Before leaving in August for China, Dr. Meade will take several other special medical courses as a better preparation for his work. He is a member of the Virginia family that has given a number of eminent clergymen to the Church.

MISSIONARY ARRIVES SAFE

Word has just been received of the safe arrival in Shanghai, China, of John D. Schaad, the son of the Rev. and Mrs. J. A. Schaad. Mr. Schaad will work under Dr. H. B. Taylor in St. James' Hospital, Anking.

NEW PULPIT AT ST. MARY THE VIRGIN

AT THE HIGH MASS on All Saints' Day the rector, the Rev. J. G. H. Barry, D.D., blessed the new pulpit that has recently been placed in the Church of St. Mary the Virgin, New York City.

The pulpit is of carved oak, heptagonal in form, and rests on a carved oak pedestal. One of the sides of the pulpit is taken up by the stairway, and another side is close up against a pillar so that there are but five carved panels on it. These panels are very beautiful pictures of the following scenes: St. John Preaching in the Wilderness; Our Lord Preaching on the Mount of the Beatitudes; St. Paul at Athens; St. Bernard Preaching the Crusade; and St. Francis Preaching to the Birds. Each of these pictures is contained in a heavily carved frame, in Gothic form, and on either side of the pointed arch, the spaces are filled in with carved angels. The pedestal contains niches in which are placed statues of the following saints: St. Chrysostom, St. Augustine, St. Dominic, Archbishop Laud, and Bishop Seabury. The tops of the buttresses project beyond the floor of the pulpit and terminate in carved heads of saints.

One of the newel posts of the stairway is topped by a large ball, on which the following is inscribed: "To the Glory of God, and in commemoration of fifteen years of the rectorship and preaching of Joseph Gayle Hurd Barry, D.D., this pulpit was erected in the year 1923."

Above the pulpit is placed a large

and most elaborate sounding-board. This sounding-board and the stairway are of wonderful richness and delicacy, and in perfect harmony with the whole. Above the sounding-board rises a large and rich spire which mounts to the center of the nave arch.

All of the woodwork is tastefully illuminated with a great deal of gilt work and some color, which bring out the beauty of the oak.

The design is in the style of the thirteenth century of French Gothic; while all the best tradition of this wonderful period of ecclesiastical art has been carefully observed, it is not a copy in either conception or detail; it is original in the best sense. The design and craftsmanship are of the highest order, the carving, as well as the cabinet work, are of a quality one seldom sees, and the whole will stand as a monument to true American art and craft. The fine tableaux on the panels are carved out of solid oak and the composition and detail charm the eye with their quaint originality, graceful figures, and exquisite detail. All the pinnacles on the main buttress are not applied, but carved in the solid. The ornaments are shaped out by hand and are full of variety. The birds in the main frieze are birds we know, and one feels that the artist knew and loved them. In looking at the pulpit one feels that it is a work of love and professional pride.

The architect and carver of the work is Mr. I. Kirchmayer, of Cambridge, Mass., who has done all the wood-carving in the church, consisting of a most elaborate rood beam and more than a dozen statues. He originally came from Oberammergau, and does his work in the shop of William F. Ross & Co., of Cambridge.

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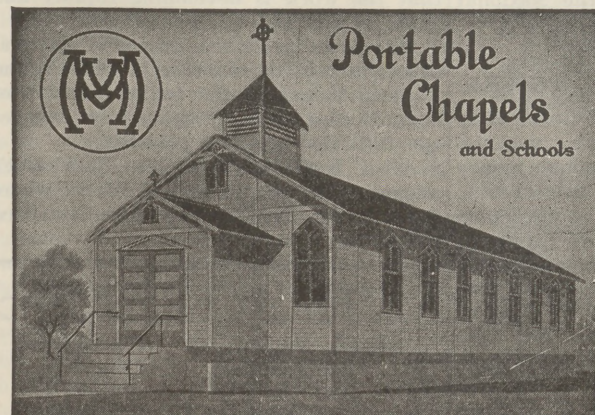
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building at St. Michael's Indian mission school at Ethete, Wyoming.

The pupils at St. Michael's School now number one hundred, and sufficient accommodations were not provided. The boys live in dormitories and the girls live in unit buildings of a size to accommodate ten children. Mr. Coe, hearing of this need has volunteered the erection of the new building.

The inscription on the brass plate upon the front door will be as follows: "The Natalie Mai Cottage: Erected by a devoted father on the occasion of his daughter's departure for school."

Major General Hugh Scott, United States Indian Commissioner of the government, has recently stated, in his report to the President, that the most scientific work being done for the uplift of the Indians, that has come under his observation is being done by the Church in Wyoming.

CONSECRATION OF ST. JOHN'S PLEASANTVILLE, N. Y.

THE RT. REV. WILLIAM T. MANNING, D.D., Bishop of New York, visited Pleasantville, New York, on Sunday, October 14th., and consecrated St. John's Church. He also preached and celebrated the Holy Communion.

The Sentence of Consecration was read by the rector emeritus, the Rev. S. F. Holmes, who also read the Epistle in the Communion Service which followed, the present rector, the Rev. E. P. Burrill, reading the Gospel.

At the conclusion of the service the parishioners gathered at the rectory to welcome the Bishop at a luncheon in his honor.

An interesting circumstance in connection with the occasion was that the consecration of the edifice was practically on the tenth anniversary of the opening of the church for services, the first service held in the building having been a celebration of the Holy Communion on October 10, 1913.

A CHURCH IMPROVED

DURING THE SUMMER, Grace Church, Honesdale, Pa., the Rev. Glen B. Walter, rector, has been much changed and improved. Prominent among the improvements is the enlargement of the chancel to three times its former size, and the transfer of the choir thereto from a loft on the side of the building. The pulpit was transferred to a more advantageous position, and the altar was enriched by vases, vesper lights, and eucharistic lights.

Following the benediction of these ornaments on SS. Simon and Jude's Day, the Convocation of Scranton met in this church, at which the most notable speaker was Dr. W. R. Sturgis, of the National Council.

THEY COMPLETED THE TOWER

WHEN THE CONGREGATION of Grace Holy Cross Church, St. Louis, Mo., was informed that there was not enough money to complete the tower in the new church, and that it would have to be cut down twelve feet, a movement was begun at once to raise funds to complete it according to original specifications. The church is located in a very poor part of St. Louis and the parishioners are hard working people, but day by day the fund grew, and day by day people asked each other, "How many feet more do we need for the tower?" Rag rugs were made and

sold, pennies were saved by children of the Church school, girls gave up their weekly movie treats, and many went without actual necessities in order that the church might be finished in its original design to stand as a feast for eyes and souls in the drab, dreary district. Finally the sum of \$1,800 was reached and when the church is completed in time for the Thanksgiving Day services, the tower will rise to its correct proportions as a monument to the pitiful sacrifices of the members of the parish. The church was erected from a \$50,000 legacy to Bishop Tuttle by the late Mrs. Susan B. Mount of New York, whose will stated that the church was to be erected any place Bishop Tuttle should designate.

PHILADELPHIA RECTOR INSTITUTED

THE INSTITUTION of the Rev. Clarence A. Grayhurst as rector of St. George's Parish, West Philadelphia, Pa., occurred on the evening of All Souls' Day, November 2d. The church was filled and the service was beautiful and impressive.

The Rt. Rev. P. M. Rhinelander, D.D., Bishop of the Diocese, was the institutor, and was assisted by the Rev. Frank Williamson, Jr., of St. Mark's Church. The Bishop was vested in cope and mitre, and his pastoral staff was borne before him. The keys of the church were delivered to the new rector by the rector's warden, Mr. Charles H. Bardsley. Bishop Rhinelander preached.

After the service there was a reception to the Bishop and the new rector in the parish house, the ladies of the parish being in charge.

AN INTERNATIONAL SERVICE

THE INSTITUTION of the Rev. Robert F. McDowell, October 25th, as rector of St. James' Church, Sault Ste. Marie, Mich., took on an international aspect because of the fact that the Most Rev. George Thorneloe, D.D., Archbishop of Algoma, was present as the special preacher of the occasion, and because he was supported by a number of the clergy of his diocese. The Rev. Mr. McDowell was instituted by his diocesan, the Rt. Rev. R. L. Harris, D.D., Bishop of Marquette, and there also were a large number of American clergymen present on the occasion.

THE CHURCH GROWING

THE REV. GEORGE BACKHURST, rector of St. Mark's Church, Marine City, and priest in charge of St. Paul's Church, St. Clair, has arranged for a division of the two cures so that each will be able to have the full-time services of a priest. This action has been taken for the reason that the work is developing rapidly and substantially in both places.

Mr. Backhurst was formerly general missionary of the Diocese of Duluth, and Superintendent of the Indian Mission of that diocese, a field which now engages the full time of three priests.

After November 1st, Mr. Backhurst's address will be St. Clair, Minn., where the rectory has recently been repaired for his occupancy.

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A SUCCESSFUL MISSION

A SUCCESSFUL MISSION was conducted recently by the Rev. W. J. Loaring Clark, D.D., at St. Mark's Church, Gastonia, N. C., the Rev. J. W. C. Johnson, rector. Large congregations attended. The mission was part of a simultaneous preaching period in the churches of many religious bodies in this center of the southern cotton-mill industry. Forty churches in the city and the county around, conducted evangelistic meetings. A gathering of notable preachers presented a type of united Christian endeavor that has left a mark upon the spiritual life throughout the community. The spirit of unity increased the power of the undertaking and restrained some of the characteristic extremes of emotionalism.

PHILIPPINE MAIL DAMAGED

THE REV. JOHN A. STAUNTON, JR., priest at the Church of St. Mary the Virgin, Sagada, Philippine Islands, writes to THE LIVING CHURCH that two thousand sacks of mail were damaged by fire on the SS. *President Grant* en route to Manila from the United States, in the month of September. He further states that certain of this mail was destined to the mission at Sagada. He asks THE LIVING CHURCH to give publicity to this, and to ask that those who do not hear from Sagada in regard to letters and packages, which they have sent, will acquit them of discourtesy, and will write particulars telling what has been lost on this steamer.

NOVELS NEEDED IN JAPAN

THE CHURCH PERIODICAL CLUB is making a special appeal for novels for Americans in Japan. The Department of Missions has just received a cable from Dr. Teusler in Tokyo asking for a plentiful supply of good fiction. As the strain of physical suffering and need is somewhat relieved, people are beginning to feel the reaction and to need something to keep their minds normal. Dr. Teusler feels that books will help, and he has arranged to make the new temporary St. Luke's not only hospital, but a community center for all who can be helped in any way.

The Church Periodical Club is asking everyone who will answer this appeal of Dr. Teusler's to send at least one novel—especially the cheerful ones—direct to St. Luke's. In addition to novels, recent travels, biography, and essays would be acceptable, but the special request was for fiction. Reading clubs might be willing to send on their books to meet this need. Two points which stand out in this appeal are, first, that there are practically no books in the English language available in Tokyo today, and, second, that here is an opportunity for us to help keep up the morale of our fellow countrymen and of all others who read English in that devastated city.

The address is St. Luke's International Hospital, Tsukiji, Tokyo, Japan. Books are sent as printed matter, two ounces for a cent, up to four pounds. The packages should be marked "printed matter."

DENTAL EQUIPMENT NEEDED

FOR SEVERAL YEARS Bishop Huntington and Dr. Harry B. Taylor have been trying to find a young American dentist to take a place on the staff of St. James' Hospital, Anking. After many disappointments they have at last secured the help of Dr. M. C. Fellows, a Churchman who has served for a number of years in the same capacity at the University of Nanking. Now a cable from St. James'

Hospital reports that there is no equipment of dental instruments.

Dr. Fellows estimates that at the very least a dental outfit suitable for the work he will have to do will cost \$800.

Does any reader know of a dentist who is retiring from business, and who might be glad to give his outfit for the missionary cause? Is there any other way in which this need can be speedily met?

Dr. Fellows will not only serve the Chinese but will be of great use in caring for our foreign staff on the upper Yangtze River. It means a saving of our missionaries' time and the expense of trips to Shanghai.

The Department of Missions is most anxious that the plan shall be a success from the outset. In the current *Church at Work* (November), there is a brief note about the kind of people who make up the staff of St. James', and the extraordinary field served by that hospital.

PARCEL POST TO JAPAN

IT WAS RECENTLY stated in THE LIVING CHURCH that parcel post packages for Japan were limited to eleven pounds and that the postal rate is eight cents a pound or fraction thereof. This having come to the attention of the Post Office Department in Washington, the Second Assistant Postmaster General writes to inform us that the information was incorrect; that the limit of weight has been extended to twenty-two pounds, effective up to and including December 31, 1923, in order to make provision for sending heavy clothing, blankets, etc., to earthquake victims; and that the rate of postage is twelve cents a pound or fraction thereof. We regret exceedingly having given incorrect information.

MEMORIAL FOR

REV. WILLIAM T. DAKIN

THE MEMORY OF the late Rev. William T. Dakin, rector of St. John's Church, Savannah, Georgia, was honored by communicants of the parish on Sunday afternoon, October 21st, at the church by a service conducted by the Bishop of the Diocese. The church was filled with members of the parish, and of Palestine Commandery, No. 7, Knights Templar. At this service Bishop Reese made a memorial address, in which he paid tribute to Mr. Dakin as a priest of the Church, as rector of the parish, and as his warm personal friend.

In closing his address Bishop Reese said, "I miss and shall miss Mr. Dakin not only as rector of this parish, but as one who was always ready and willing to give time and labor to confer with me and to do the things for me, to work with me in diocesan matters. If I had anything to do which required faithful service, administrative ability, and intelligent capacity, I knew where I could get it, and I turned to Mr. Dakin, and he never failed me. In the old board of missions, and in the department of religious education, especially, his wise counsel and experienced activity were always generously and cheerfully given. It is not exaggerating for me to say that I feel bereft of a most valuable and capable helper. At the same time I thank God for him and I rejoice with him now that he is enjoying the peace, beauty and rest of God's paradise. May our heavenly Father grant him continual growth in his love and service, and that we, with him, may be partakers of His heavenly kingdom through Jesus Christ our Lord. Amen."

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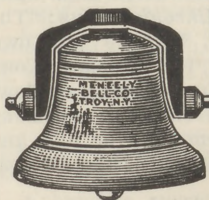
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MISSOURI W. A. PLEDGES \$1,000 FOR JAPAN

ABOUT ONE THOUSAND DOLLARS for the Woman's Auxiliary Japanese Emergency fund was pledged by the Missouri Woman's Auxiliary at the quarterly meeting which was held October 26th, in the Church of the Redeemer, St. Louis. Miss Mabel Schaeffer, a former teacher in St. Margaret's School, Tokio, was one of the speakers. In addition there was a gift to Japan, which held a particular sentiment. It was that of Miss Annie S. Cousland, well known in Church work throughout the Diocese, who gave the sum of \$450, which she designated for the altar and altar furnishings of the church it is hoped will be built in the near future for the Mission of the Love of God, in charge of the Rev. P. K. Goto. The money was the purse presented to Miss Cousland by the women of the Diocese with a gold cross, last spring, as a token of appreciation of her splendid and devoted work, for many years, when she was Diocesan treasurer of the United Thank Offering.

MEMORIAL SERVICE FOR DR. MASON

ON SUNDAY EVENING, October 14th, there was a memorial service held in Grace Church, Richmond, Va., for the Rev. Landon Randolph Mason, D.D., who for many years was rector of the parish. The Rev. W. H. Burkhardt, D.D., the present rector, presided, and addresses were made by the Rt. Rev. W. Cabell Brown, D.D., Bishop of the Diocese, and by the Rev. Drs. J. J. Gravatt, and J. Y. Downman, Dr. Burkhardt read the following resolution which had been adopted by the vestry:

"The vestry approves the suggestion of the rector that a fund to be known as the Landon R. Mason Memorial Fund be raised for the education, at one of the Church schools in Virginia, of a boy or girl connected with Grace Church, who would otherwise not be able to obtain such education; or if such boy or girl should not be available in Grace Church, then for such education of some boy or girl not connected with Grace Church; said Memorial Fund to be held by the trustees of the Diocese, and the boy or girl selected from time to time by the vestry of Grace Church."

DEATH OF THE REV. BEN GA PAY

THE REV. BEN GA PAY, a Chinese deacon of the Church, attached to St. Stephen's Church, Manila, P. I., died at his home September 25th, and was buried from St. Stephen's the next day. The Philippines *Diocesan Chronicle* says: "The throng of Christians, both of our own congregation and of the Roman Communion, and the profuse display of flowers and banners bore eloquent testimony to the love and esteem felt for him and his family by all elements of the Chinese community."

The Rev. Mr. Pay was born in Amoy, China, in 1875, of Christian parents, and was baptized in infancy. His education was obtained from the schools of the Reformed Church, and from the Methodist College in Foochow. While there he joined the Methodist Church. He came to Manila as a teacher in the government schools, but became later a local preacher in the Methodist Church. When their work was transferred to St. Stephen's Church, Mr. Pay received confirmation, and, in 1913 deacon's orders.

NEWS AND BRIEF

ALBANY—On the Feast of SS. Simon and Jude, October 28th, the Very Rev. Charles C. W. Carver was formally installed Dean of the Cathedral of All Saints, Albany, Bishop Nelson officiating. Following his address of institution, the Bishop led the Dean to his stall and said the prayers and benediction. Following the installation there was a celebration of the Holy Communion, Bishop Nelson being celebrant, assisted by Dean Carver and Canon Roney. Bishop Nelson delivered the sermon of the occasion.—The campaign for the alignment of the Diocese with the Program of the Church is progressing. Parish conferences on the Church's mission are being held, and a diocesan committee has developed interest in a Churchmen's dinner to be held about the middle of November at which Mr. Franklin, Treasurer of the National Council, will be the speaker. Bishop Oldham is speaking at various parish conferences and meetings.—The chairman of the art committee of the Albany Art Colony recently announced that the American Federation of Arts is about to issue a handbook, *Art in Our Country*, which will list the works of art in American cities that travellers should have called to their attention. Included in the list for the city of Albany are: the Cathedral of All Saints, first regularly organized Church Cathedral erected in the United States; St. Peter's Episcopal Church, the Will H. Low panel over the baptismal font in St. Paul's Church.—Pursuant to a resolution passed at the latest diocesan convention, *The Albany Church Record*, official paper of the Diocese of Albany, is again to be published. The November number is the first issue, and is devoted largely to the promotion of the diocesan campaign.—The annual assembly of the Girls' Friendly Society was held Monday evening, October 29th, at the Cathedral of All Saints. Preceding the church service, nearly four hundred girls from various parishes throughout the diocese gathered at supper in the Guild House. Following their social hour they assembled in the Cathedral for their annual diocesan service. Dean Carver preached the sermon, and five other clergymen were in the chancel.

ATLANTA—The Rev. Edward B. Andrews has held successful missions in St. George's, Griffin. St. John's, College Park, and will, from November 11th to the 18th, hold one at St. James' Church, Marietta.—Two parishes in the diocese are planning new parish houses, St. Luke's, Atlanta, and St. Paul's, Macon. The guild of the former church already has \$5,000 on hand for the building, and the people of St. Paul's are not far behind.—A new church building is being planned for Holy Trinity Church, Decatur, to be built of Stone Mountain granite.—The Men's Club of the Church of the Holy Comforter, Atlanta, has just put out a parish monthly called *The Golden Rule*, to tell of the work that the parish intends to do by way of social service, especially among prisoners located at the Atlanta Penitentiary, and on the county's chain gangs.—The choir of St. Luke's Church, Atlanta, went out to the Federal Penitentiary and had full evensong on a recent Sunday. A few days later they received a letter from the prisoners thanking them and assuring them their efforts had been appreciated. A recital was also given by this same choir at which the members of the American Guild of Organists were the honor guests on October 24th, in the parish church. The program included several anthems from the Russian school, and a choral work *Lux Benigna*, by Cyril Jenkins, for baritone and chorus.—The preaching station at Alto, through the efforts of the Rev. Thos. Duck, is to be an organized mission and to be called St. Michael's. The work was started in 1914, and has grown steadily. It is hoped to erect a church here in the near future.

LOS ANGELES—The first gun of the fall drive for the General Church Program was fired on October 11th, when 300 persons attended a dinner in the refectory of Harvard School, Los Angeles. Speakers included Bishop Johnson, the Rev. Leslie E. Learned, D.D., and Professor John R. MacArthur, of California Institute of Technology.—Mrs. Sidney Morgan of Seattle, provincial president of the Daughters of the King, addressed joint meetings of members of the Order at St. John's Church, Los Angeles, and St. Paul's Church, San Diego, in mid-October.—The Seamen's Benefit Society, modelled on similar organizations in New York and Philadelphia, has been formed to promote interest in the Seamen's Church Institute at San Pedro. Mrs. Spencer H. Smith, of Los Angeles, is the chairman. Its first general meeting was held in the parish house of St. James' Church, South Pasadena, on October 23d. Features were the singing of chauties by a retired sea captain, and an address by the Rev. Harold H. Kelley, superintendent of the Institute at San Pedro.

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—The Rev. F. B. Cannon has been appointed as priest in charge of the Imperial Valley Mission, with headquarters at El Centro, the county seat. The four missions of this group are all situated below sea level.—The Rev. Harry Thompson, vicar of the Church of the Angels, Garvanza, for the past fifteen years, has resigned as of November 1st. He has purchased a home in Pasadena and, because of advancing years, will retire from any active ministry.

MARQUETTE—One of the missionaries of the Church has taken over an abandoned Congregational work. The Bethel Swedish Church, Iron Mountain, the Rev. Erik Lindmark, rector, is steadily growing, having at the present time about five hundred Swedes attached to the parish. In a number of the parishes a contact has been formed with members of the Eastern Orthodox Church.—The Bishop, the Archdeacon, and the Dean of St. Paul's Cathedral, Marquette, have just completed a tour of the diocese in the interest of the Church's Program. They held men's meetings in the various towns, using the home of a prominent laymen. A selected group from the parish was invited to the meeting, together with prominent men in the community who do not belong to any Church. The meetings were very successful. The speakers "hit straight from the shoulder." The campaign is being pushed more vigorously than ever before. It is felt that the Diocese was never in such a healthy condition as at the present time.

MISSOURI—The Northern Convocation of the Diocese opened at St. James' Church, Macon, Mo., on Wednesday, October 10th, with the evening service, at which the Rev. Luther B. Franck, rector of St. Jude's Church, Monroe City, Mo., preached. Thursday morning, October 11th, the celebrant at the Holy Communion was the Dean of the Convocation, the Rev. Charles F. Edwards, of Macon, and the preacher, the Rev. W. S. Woodward, rector of Trinity Church, Hannibal, Mo. At the conference that morning, there was a paper by the Rev. James H. George, rector of Calvary Church, Columbia, Mo.—The Woman's Auxiliary, meeting in connection with the Northern Convocation, had a conference at which Mrs. Kem presided, with papers by Mrs. K. C. Sears, of Columbia, on Deaconess Katherine E. Scott: an Appreciation, and Our Work in Liberia, by Mrs. C. M. Wells, of Moberly, Mo. Mrs. E. F. Cushing spoke on the national Woman's Auxiliary plan to raise funds for two houses for Church workers. Friday morning, October 12th, Bishop Johnson held conferences with the clergy.—The Southern Convocation convened at Trinity Church, St. James, October 18th, for a three days' session, opening with an address by the Rev. J. Courtney Jones, of Webster Groves on The Kind of a Sermon Required for the Times. In the afternoon, the Very Rev. William Scarlett, LL.D., Dean of Christ Church Cathedral, spoke on The Church and its Attitude toward Industrialism and Modernism. The Rev. Dr. J. J. Wilkins, D.D., of Kirkwood, Mo., addressed the convocation on Personality, Voice, Surprise, Holy Spirit, Indispensable in Sermon Delivery.

OKLAHOMA—The Department of Religious Education for the District, met October 26th, at the Episcopal residence in Oklahoma City. The Rev. Rolfe P. Crum, rector of Trinity Church, Tulsa, told of the progress made with Weekday Religious Instruction there, the plan working in its entirety throughout the city schools. Steps are being taken to extend this particular phase of Church work into other centers of the State. Mr. R. J. Tighe, superintendent of the Public Schools of Muskogee, and one of the Members of the Department of Religious Education, told of the plans his committee was making, looking to the holding of Teacher Training Classes this winter, starting before Advent, in eleven centers of the state. It is proposed to pay the travelling expenses of two teachers from the various schools the more likely to insure their attendance at the training institutes.

PITTSBURGH—The evening of All Saints' Day was observed as the twentieth anniversary of the Church of the Redeemer, Pittsburgh. A service in the church was followed by a reception in the new parish house, which was a sort of house warming for the new parish building, to which the congregations of the city were invited.—Bishop and Mrs. Mann have been lately presented with a Packard Single Six Sedan from many men and women all over the Diocese.—On Friday, October 26th, the organization of the Church Service League was effected in Trinity Parish, Pittsburgh. The Rev. Dr. Percy G. Kammerer, the rector, is chairman.—The Rev. B. Grantz, Jr., has been appointed to the staff of Trinity Church, Pittsburgh, and will have

charge of St. Timothy's Church, at McKee's Rocks. He is in residence at McKee's Rocks, and held his first service there on All Saints' Day.

QUINCY—During October, in the services of St. John's Church, Kewanee, emphasis was laid upon family religion and family Church attendance. Brotherhood men sent weekly letters to communicants calling attention to the idea and reporting the services the previous Sunday. At the morning services the Rev. C. A. Parmiter, the rector, spoke on Jesus in His Family, The Family in the Church, Family Devotions, Our Children and the Religion of Tomorrow. The response of the congregation was gratifying.—St. Elizabeth's Guild of Young Women for religious and social expression in the Church, has been organized in the parish.

RHODE ISLAND—The Rev. Dr. Reifsnider, President of St. Paul's University, Tokyo, was rushed from one end of the diocese to the other to tell his graphic story of the earthquake. On the evening of October 25th, at the conclusion of the meeting of the Providence Convocation, he spoke to a large congregation in Grace Church. Early the next day he was at Christ Church, Westerley, to speak before the quarterly meeting of the Rhode Island Branch of the Woman's Auxiliary there. In the afternoon he was at the Church of the Ascension, Wakefield, for the Narragansett Convocation, after which he was motored to Wickford, and from there went by boat across Narragansett Bay to Newport, to speak there in the evening. The diocese has responded generously to appeals for the Japanese Emergency Fund. One parish, St. John's, Providence, gave \$1,265.14, to mark with thankfulness the tenth anniversary of its rector, the Rev. John F. Scott.—The Church of the Saviour, the mission for colored people, marked its tenth anniversary by a week of services, with special masses, and with sermons by prominent clergymen, the Bishop of the Diocese preaching at the chief service, October 7th.—The Church of the Advent, Pawtucket, will celebrate its fiftieth anniversary the first week in December, the chief feature of which will be the presentation of a pageant, arranged by the rector, the Rev. James E. Barbour, D.D., setting forth the history of the parish from its mission days to the present time.—Armistice Day, November 11th, also St. Martin's Day, will be specially observed this year, falling, as it does, on a Sunday, at St. Martin's Church, Providence. The Very Rev. Henry B. Washburn, D.D., Dean of the Cambridge Theological Seminary, will preach at the morning service for his brother, the rector, the Rev. Arthur L. Washburn, and at evensong in the afternoon the Overseas Lodge of Masons will attend in a body.—There is to be a doubled mission in two parishes in different parts of the city of Provi-

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dence the first ten days in December; All Saints' Memorial Church, at the corner of Westminster and Stewart Sts., and in the Church of the Redeemer, on the east side, at the corner of Hope and Savoy Sts. It will be conducted by the Rev. W. J. Loaring Clark, D.D., and the Rev. J. A. Schaad, D.D., General Missionary of the National Council.

SOUTHWESTERN VIRGINIA—St. John's Church, Roanoke, the Rev. Karl M. Block, rector, has recently completed its parish house, a building of brick, with sandstone trimmings, that adjoins the church. Together with providing for parochial activities, it is to house the diocesan offices, which are located at the rear of the second floor.—Work is under way on the reorganization of the Men's Bible Class of St. John's, of which the rector of the church, the Rev. Karl Morgan Block, is teacher.—The Church girls at Virginia College, Roanoke, have organized the St. John's Club with the purpose of attending Sunday school each Sunday morning. Miss Lucinda Terry, as teacher of the class, will this year conduct a course on Christian Community Life.

UPPER SOUTH CAROLINA—A unit of the Young People's Service League has been formed in Christ Church, Greenville, the Rev. Frank G. Juhan, rector. During November the church is to be much improved, and a new \$15,000 organ is to be installed. The treasurer's report shows that ninety-five per cent of the pledges have been paid to date, and the parish has forwarded, to October 1st, \$8,677 for the quota.

VIRGINIA—The Rev. Frank S. Persons, II, whose contemplated removal from Yancey, Va., to Mission Home, Va., was announced in the Church papers, will, after all, remain and carry on his present work among the mountain people at Yancey, where all letters and communications should be addressed. This decision has been reached under the advice and with the consent of the Bishop of the Diocese.

WESTERN MICHIGAN—On the eve of their departure for England, the Rev. J. E. Wilkinson, Ph.D., rector of Holy Trinity Church, Manistee, and Mrs. Wilkinson, were given a farewell party by organizations and members of the parish. Among other things a purse was presented to the Doctor and his wife. They are to spend the winter in the south of England, where the Doctor hopes to recover from a serious operation.—Miss Laura F. Boyer, Assistant Educational Secretary of the National Council, has been holding a series of conferences in the Diocese, at St. Mark's, Grand Rapids, Petosky, Benton Harbor, Niles, and Battle Creek. At these meetings Miss Boyer has not only illuminated and stirred up the women, but has also been of great help to the men.—The Church Normal School has made a fine beginning at Grace Church, Grand Rapids, and in the southern part of the Diocese where it rotates between Niles, Kalamazoo, and Battle Creek, serving also adjacent parishes.—Miss Alice S. Haan, of Grace Church, Grand Rapids, for the past four years parish worker at St. Luke's, Scranton, Pennsylvania, has returned, and has taken up work in the same capacity in her home parish.

A PRE-ADVENT RETREAT

THERE WILL BE a pre-Advent Retreat for the Associates of the Sisters of St. Margaret and other women at Trinity Mission House, 211 Fulton St., New York City, on Saturday, November 17th. The Rev. William B. Kinkaid is to be the conductor. Any one desiring to make the Retreat is asked to communicate with the Sister in Charge.

THE ORGAN FOR ST. LUKE'S, TOKYO

IN THE NEW St. Luke's Hospital, Tokyo, the chapel is to be the central part of the building, with a wing extending from it on each side. One of these wings is now under construction. Dr. Teusler, writing of future plans in *The Spirit of Missions* for July, says it is hoped that the chapel and its furnishings will be given as memorials, and he adds: "The plans include an organ with mechanical arrangements so that the music may be heard in all parts of the building. Services will be held in the chapel twice daily, and at evensong the organ will be played for the benefit of the whole hospital. In cases where extreme illness makes this undesirable, corridors can be isolated."

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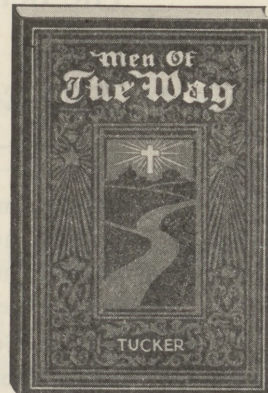
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