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# The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, NOVEMBER 24, 1923

NO. 4

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## STIRRING UP

Editorial

DECLARATION OF THE HOUSE OF BISHOPS

THE MEETING OF THE HOUSE OF BISHOPS



RT. REV. IRVING P. JOHNSON, D.D.  
Bishop of Colorado and Editor of *The Witness*.

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By Rt. Rev. Irving P. Johnson, D.D.

a series of thirteen articles to commence in the December eighth issue of

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WOMEN, on the whole, at least good women, have higher ideals, nobler aspirations, more perfect purity, than men; and it is this in them which is likely to attract and charm a true heart. A true man seems to himself in loving a true woman to be more near to the realization of a wonderful world of beauty, purity, self-sacrifice, and constancy. Then there is that in a woman which makes her love for strength greater than her own, which makes her desirous to have some heart to lean upon, and some mind which may serve to guide. A man forgets himself in the adoration of an ideal, and a woman finds rest in a strength greater than her own. On the innocence, purity, simple-mindedness, retiringness, and patient self-sacrifice of woman, depends, to a very large extent, the goodness and usefulness of men.—*W. J. Know Little.*





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## Stirring Up

**O**UR wills are queer things. They are like plaster of Paris; for, after they have been melted into liquid form, they tend to "set." They do thus preserve the contour of that about which they have been moulded. If it is a good cast, well enough; we make a cast for a permanent possession. Here it is—fixed and final! But is that what God wants us to do with our wills? Is the lethargy of a standard pattern, no matter how excellent it may have been at one time, to prevent any future change and growth?

The very worst temptation of the Christian life is to stop growing. There is much routine in ordinary Christian discipline, as there should be. There is much routine in any kind of work, even creative work. Yet, when we begin to regard that routine, which is a means to an end, as an end in itself, we are slipping into a dangerous and unwholesome condition.

Advent calls us to overhaul the apparatus of our Christian life—all of the means we have set ourselves for the end in view—and to examine it in the light of the great purpose, His Coming.

With this inherent tendency to become fixed, our wills present an insistent problem to us as we press on toward God. Habits give us one of the standing tasks of intelligent Christian loyalty. We know a good deal about habits such as we have learned to call bad, and, if we are keen enough about our job as militant Christians, we are increasingly aware of their pernicious influence and dominating propensities. Good habits we tend to leave alone. That is perhaps the most acute danger which confronts the practising and believing Christian, because it is just those habits we have long since formed, after struggle and effort, which we have set ourselves to acquire because they were "good," that the Church calls us at this season to reexamine. Good food for a child would not suffice for an adult; good spiritual habits of years ago may need to be reset in the light of differing conditions and a different environment.

THE DELETERIOUS INFLUENCE of habits that once were good is a subject which we might ponder over with care. Some of them are like taboos: the immemorial tradition of outgrown circumstances. They are like paths in what was once a forest, which twisted and turned about obstacles long since removed. Look at the map of any old city. See how crooked the streets are. Here stood an old farmhouse with its capacious yard. The road had to turn out of the direct line in order to accommodate itself to a past condition. Subsequent generations kept the old paths, long after the old house was pulled down, fruitlessly adapting themselves to circumstances long since gone. How many futile miles of unnecessary travel, pay point-less deference to the vanished past!

Our wills do just this sort of thing. They acquire habits

to cope with certain conditions, and then, when the conditions have changed, still retain the habits. John breaks his leg, and for months afterwards has to "favor" that leg. He is very likely to continue doing so long after the accident has passed and the leg healed. He may (and often does) keep on limping, not because he needs to, but because it was once needful. The results are unfortunate; the once-broken leg, because of too much indulgence and sparing, never does recover its full strength. He has hurt himself by too long obeying habits that once were good.

IN HOW MANY WAYS we do just this same sort of thing! After a penetrating self-examination, we bring ourselves to certain resolutions; we take account of our income and pledge a certain amount to the Church—a generous and large share of our earnings. Then, as the years go by, we manage to sustain and perpetuate the same glow of satisfaction and confidence that we are really "doing our bit," by continuing to give what is now a pitifully small percentage of our increased income. One difficulty that we meet in our present-day efforts to support a dignified Program on behalf of our national Church and of our dioceses is that of overcoming the satisfaction of people who are accustomed to give a mere pittance for Church support, and then burst out into the joyful refrain of congratulating Almighty God that "of Thine own do we give Thee," if, indeed, they do not, in their exuberance, "Praise God from whom all blessings flow." A quarter or a half dollar, if not a dime, given to our Blessed Lord on Sunday for all the work of His Church, can produce simply an amazing glow of satisfaction in the giver. But shall we rest contented with this inane giving, that was generous for the child giving from his small weekly allowance, but is a disgrace to an adult possessed of anything beyond the most meagre income?

Again, we accustom ourselves to a definite rule of life, adequate and probably excellent at some stage of our spiritual development. For years we continue to abide by its terms, striving loyally and unquestioningly for a careful fulfilling of its terms—and then wonder why we do not derive the same profit from our Communion and our prayers that we did ten years back. We chain ourselves not only to our past selves, but simply to our own past by bonds the more unbreakable as we recollect their once-tried value toward freedom. God calls us to a freedom and independence not only from our past bad selves, but from our past good selves as well. Our best efforts of perpetuated good-will seem often to enslave us to our dead selves—yes, and to the dead past of outworn circumstance. We have turned what was meant for freedom into means for the riveting upon us, in perpetuity, of slavery.

One of the paradoxes of experience is the plain fact that we tend to become slaves of what we habitually use. Civilization is the record of an ever increasing slavery to circum-



stance, of the gradual evolution of luxuries into necessities. Virtues turn into vices with dazzling rapidity. Literary styles, which writers have labored to master, turn into literary masters which enslave their users. Great artists, who have finally perfected themselves in the mastery of an achieved style, might have been greater had their achievement not carried with it the thralldom of accomplishment. In such cases the rider is often ridden by that which he sought to bend to his will. There is just an instant when all hangs by the answer; conquest may spell defeat for the conqueror. The hidden traitor within the camp makes league with the conquered enemy outside, and our own laziness after the victory yields us up, tied and bound for the future, to the results of our past achievements.

We see this melancholy outcome in most of the great literary and artistic achievements of our times. Mark Twain was never allowed to talk seriously on any subject; Mr. Chesterton is ridden by his own paradoxes; Mr. Wells goes on saying the same sort of thing (for, we feel, if he did perchance ever change his message, he would not be Mr. Wells!), and so on *ad infinitum*.

EACH STAGE of the Christian life has its own difficulties. For those whose conversion has been a process rather than an event, there are difficulties which the novice in the Christian life may not know. The hard struggle to meet the elementary demands of the Christian code gives place to the harder struggle toward freedom from past achievement. Rules which we made for our freedom have become stultifying and hindering elements in the way of our future progress. The best of our past allies itself with our lazier selves to make the declaration of a new independence so difficult as at times to seem impossible.

The best test we can use is that suggested in the collect for this approaching Stir-Up Sunday: what sort of output can we show for the mechanics we are using? Does the effort demonstrate results commensurate with it? Are we content with a limited return for the capital invested, to borrow mundane terminology, or are we justified in feeling that there is some extraordinary leakage and inefficiency somewhere? Is our good-will productive enough, or does it exhaust itself in routine, with a minimum of expectation? Is there any discrepancy between what we should be producing, with the whole capital of a devoted life (or of a devoted life-time), and our own actual achievement?

Most of us need to reset our wills according to a new standard. It is not as if they had been once set to an infinite pattern; they were once set to as much of that pattern as we were then capable of perceiving. Have we not grown enough in the knowledge of our Lord, since last Advent, to be content with no pattern less radiant, less attractive, less complete, less exigent, than the best we have come to know in our Christian progress this past twelve-month? Most of us can well prepare for Advent by reexamining the habits of these wills of ours, which are so prone to become fixed and so readily assume a dangerous permanency, and make those new adaptations to new conditions which our life now calls forth.

It is no easy task. It is hard to put aside tried expedients and tested habits of reaction for what, after all, may prove no better. It is harder yet, fully to understand that we are not the same persons we were a year ago. Whether we fail to note any changes, or whether we note too many, the argument against the recasting of this fundamental part of us will stand with equal persistence and force. God, after all, who first led us to that change of direction by which we would come to serve Him, can recast our wills to His design, if we would but give Him the opportunity.

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen."

THE declaration issued by the House of Bishops concerning the "abuse" of "explaining away" any of the articles of the creed, and, explicitly, that relating to the Virgin Birth, seems to us the most momentous pronouncement of the Church in many years, while the fact that it was

### The Bishops' Pastoral

adopted with no single vote in the negative greatly enhances the moral value of the statement.

For it is a perfectly explicit declaration: "It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or suggest doubt as to, the facts and truths declared in the Apostles' Creed." "Honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language (and especially in our approach to Almighty God), however imperfect to express divine realities we may recognize human words to be." "To explain away the statement, 'Conceived by the Holy Ghost' and 'born of the Virgin Mary,' as if it referred to a birth in the ordinary way of two human parents, under perhaps exceptionally holy conditions, is plainly an abuse of language."

But the declaration—printed on another page—must be read in full. Every sentence adds to its value; and there is no redundant word.

The statement involves principles and not personalities. We are informed that no single individual was named at any time in the discussion in the House of Bishops. We earnestly hope that it may everywhere be treated in the same impersonal manner. It is intended to relieve anxiety wherever that is felt and to embarrass no one.

Yet it is a declaration that means exactly what it says. To affirm the expression, "Conceived by the Holy Ghost, Born of the Virgin Mary," is to make a positive statement that cannot be made while one denies the fact of the Virgin Birth. The two are mutually exclusive and cannot be held simultaneously by the same person at the same time. And whoso is unable to affirm, and therefore to teach, explicitly each of the articles of the creed, becomes, *ipso facto*, ineligible to occupy any teaching office in the Church.

THE elections of the House of Bishops for missionary bishoprics seem to us very wise. Mr. Cross, who is chosen for Spokane, has been remarkably successful in parochial work and gives promise of equal success as a missionary bishop. He has also that eminently essential quality of a good grasp of the general work of the Church and an appreciation of its necessities. Dr. Reifsnider, who is now in this country, will splendidly cooperate with Bishop McKim in carrying the Japan Church through the transition era until it can be on an entirely autonomous and self-supporting basis, and it was essential that assistance be given to Bishop McKim. That Bishop Ferrando has been taken fully into the communion of the American Church by his election as Suffragan Bishop of Porto Rico is a happy determination of what has been a difficult subject, and an excellent precedent as to the disposition of small, independent missions in any quarter that may hereafter come within the sphere of influence of the American Church.

We should have been glad if Bishop Rhinelander had seen his way not to press his resignation, and that he must acquiesce in what apparently is held to be permanent physical disability is a matter of great regret. He was entitled, obviously, to release from obligations to his diocese that he felt himself unable to fulfil, and there was, apparently, no option but to accept his resignation.

That Bishop Roots' resignation of Hankow was, after prolonged discussion, first accepted and then, after reconsideration, left for further inquiry by Bishop Gailor on his forthcoming trip to the Orient, indicates how difficult is the problem that has been raised. It is essential that missionary bishops should be reminded that they are not at liberty to withdraw from the obligations that they have accepted at their consecration and enter upon new work upon their own sole discretion. To accept an election as missionary bishop is to contract with the Church to perform a definite work until one is released, by death or by action of the House of Bishops, from doing so. That the House of Bishops was not willing simply to be ignored in the question of Bishop Roots' continuation to act as Missionary Bishop of Hankow, as it has been, is an exemplary determination. Bishop Gailor has been charged with the duty of making further inquiry into the matter and with formulating a policy to be recommended. In the meantime Bishop Roots continues to be Missionary Bishop



of Hankow and it seems incredible that he will fail to perform the duties of that office, though he removed his residence from the district some months ago.

HERE is a considerable movement on foot to visualize the deprivations of even those children of the Near East that have been gathered into our American institutions, by either confining our dinners on the Sunday following Thanksgiving Day to the equivalent of the four-cent meal

**A Golden Rule Sunday**

that is served to them, sending the remainder of the cost of an average American dinner to Near East Relief, or at least to contribute an amount equal to the cost of the normal dinner for that purpose.

The former would be the more potent plan if it could really be carried out, though the difficulty of translating an oriental four-cent value into American costs may be prohibitive; but at least there is scarcely an American family that cannot either effect a material saving on one Sunday dinner or give the whole cost of the dinner to these orphans that have been rescued from starvation, but that must still starve if the work of rescue is not kept up continuously until they are able to earn their own living.

Well does the *Literary Digest*, that has been such a powerful lever in obtaining support for this purpose, say:

"How little a thing to ask! How little a thing to give! Is there anywhere in this prosperous land *one family who would refuse?* Is there any family who can dine in comfort and abundance and be satisfied to stop with this little indulgence in the practice of the Golden Rule? How many will prefer to extend it also to a share in the cost of gasoline for an automobile trip, tickets for the theater, and many other indulgences, not for a single day, but for a whole week?"

"This special Golden Rule Dinner offering is needed to meet the emergency of the moment. It will not suffice for longer support of the Near East work. The regular Christmas offerings and annual and monthly subscriptions are imperatively needed as well, and can not safely be diminished. But for this One Day, December 2d, let there be a universal demonstration of international fraternity, good-will, and sharing in full and glad obedience to the Golden Rule, and let Americans lead the way."

CONTINUING acknowledgments of enrollment among the ASSOCIATES OF THE LIVING CHURCH, we gratefully chronicle the following:

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On November 15th, The Japanese Emergency Fund total was \$403,000. \$500,000 is needed.

**THANKSGIVING, 1923**

BY THE REV. JOHN POWER.

O give thanks unto God, who omnipotent reigning,  
On the circle of earth sits engirdled with light,  
Through the lapse of long years unshaken sustaining  
The vast world He called forth with the word of His might:  
He calls stars all by name, weighs the earth in a balance,  
Takes the isles in His hand as a very small thing,  
Spreads the sky as a tent, hangs the clouds as a valance,  
And bids wind-maddened waves kiss the feet of their King.

O give thanks unto God, who brings rain from His treasure  
With soft showers to freshen the furrows of earth,  
Give the ripening heat in due season and measure,  
Fills our garner with store and our households with mirth:  
His rich bounty—a stream from perennial fountains—  
To all creatures goes forth—exhaustless and free—  
That abide in the pastures or nest in the mountains,  
That the desert wastes roam or that traverse the sea.

O give thanks unto God! In the heart of creation—  
Yea, its heart lies embedded immovable, deep,  
The ineluctable law of His ordination:—  
"Whate'er any man sows, that he also shall reap":  
Nor his craft nor his power shall avail the oppressor,  
To the wronged and downtrodden time bringeth release;  
His success itself shall overwhelm the aggressor,  
But the meek shall delight in abundance of peace.

O give thanks unto God, the most merciful Saviour!  
Like the bow in the cloud is the word of His grace  
Unto all who, repentant of evil behavior,  
Seek heart-broken and contrite the place of His feet:  
Our misdeeds He forgiveth, our sicknesses healeth,  
Leads our wayward steps back to the pathways of right;  
By the Spirit's indwelling the promise He sealeth  
That at last He will grant us to see light in His light.

**SUNDAY NEXT BEFORE ADVENT**

Stir up, O Lord, Thy faithful people's wills  
That plentifully bringing forth the fruit  
Of all good works, they may as fully suit  
Thy grace to free them from their many ills,  
And give a guerdon of reward, that fills  
The wanted purpose of their lives' pursuit:  
With ghostly strength their fainting wills recruit  
And send to them Thy power, that hope instills.

There comes the harvest time, and He draws near  
To take the increase of the seed He sowed:  
Grant, Lord, that we His word may ever hear  
So we may ever yield an hundredfold  
The increase that to Him by us is owed,  
That we among His treasures may be told.

**A BLESSING**

The peace of God that passeth understanding,  
The blessing of the Father, Son, and Holy Ghost,  
Shall come fulfilling e'er the world's demanding  
The peace of God.

That passeth understanding?  
Nay, blessing comes our souls to be commanding  
To choose that which to them is worth the most,  
The Peace of God which passeth understanding,  
The Blessing of the Father, Son, and Holy Ghost.

H. W. T.

WE OUGHT to make self as little as possible the subject of conversation. Falsehood comes of it somehow, and the sense of having forfeited grace, and gone down in our own estimation as well as that of others. This is so undeniably everybody's experience, that it need not be dwelt upon. We must avoid explaining and commenting upon our own actions in conversation. A man hardly ever comments on his own actions, or explains his own motives without being false.—F. W. Faber.



## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

November 26

**R**EAD Revelation 4. Text for the day: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created."

Facts to be noted:

1. This chapter shows the greatness and glory of God.
2. Compare it with Ezekiel 1. and Isaiah 6.
3. We are to understand the imagery as symbolic of spiritual things.

Some years ago I heard a series of sermons based upon the theme, *The House Not Made With Hands*, and the missionary, in the first sermon, began the construction of a house for each individual present; and, of course, he began with the foundation. Naturally we listened to his suggestions as to what that foundation should be, and when he said "God," we wondered if we had been leaving God out. We began to think it over; most of us found that we had been doing that very thing. And isn't it true that so many of us go along day after day forgetting the place that God ought to have in our lives, in fact sometimes carrying on our work just as if God didn't exist at all? Let us learn to begin the day with the realization that the only true foundation of any life is the consciousness of God: let us give to Him the honor and glory that are His, and trust Him to do His part in helping us meet the problems of life.

November 27

Read Revelation 5: 1-5. Text for the day: "Weep not: behold, the Lion of the tribe of Juda . . . hath prevailed to open the book, and to loose the seven seals thereof."

Facts to be noted:

1. The Church is shown that Christ is on her side,
2. He has overcome by suffering.
3. The future is for Him and His people, and He is worshipped with the Father.

"A roll of a book, covered with writing on both sides, signifying the full contents of God's purposes for the future (Ezekiel 2: 9), close sealed with seven seals, i.e. completely hidden from the knowledge of angels and men, rests on the outstretched right hand of Him that sitteth on the throne, signifying that God offers His will to be made known, and His purposes to be worked out. But no created being is fit to receive such a high mission, and St. John weeps, fearing lest the promise of chapter four, verse one, should fail. Then St. John is told that the victory that Christ has won has fitted Him to take and open the book" (Dummelow). Those who know Christ know God; and to His followers are revealed the deep things of God.

November 28

Read Revelation 5: 6-13. Text for the day: "And hast made us unto our God kings and priests."

Facts to be noted:

1. It was by His sacrifice that Christ won His victory. cf. Isaiah 53.
2. "The seven eyes and the seven horns signify the complete power and searching insight of the Spirit by which He rules His people."

3. All angels and all creation join in the chorus of praise.

That is the problem of the Church and when once the Church has solved that problem, she will have won a victory, the importance of which cannot be estimated. What is the problem and what is the victory? The problem is to make her members realize that they are kings and priests of God. "How trite!" says someone. Yes, we have heard that many times, and, as a matter of fact, we grow weary of it; but that is just what the Church of God must keep on trying to do. The rector of one of our large churches in this northwest country says that the members of our Churches must stop thinking of themselves as members of a "religious club." He has the idea, hasn't he? "Members of a religious club!!" And God calls His people, through Jesus Christ, to be kings and priests: kings to rule this world, and priests to offer on His altar the sacrifice of self.

November 29 (Thanksgiving Day)

Read I Thessalonians 5: 15-end. Text for the day: "In every thing give thanks."

Facts to be noted:

1. The law of Christ versus the law of man (15).
2. The Christian's religion is a happy religion.
3. Note carefully verse 22.

How easy it is to complain when things don't suit us, but how very, very easy it is to go along day after day and week after week, yes, and year after year, and take so many things for granted! The trouble is that we just don't stop for long enough to think. Just outside of an old-world city is a gate at the entrance to a road that leads to a very large estate, and above the gate are written these words: "Think and Thank." The connection between thinking and thanking is very close. Spend a few moments of this Thanksgiving day thinking of your past life and of the many, many times that no one but God could have helped you, and no one but God did help you. Just do what the old hymn says: "Count your many blessings," Let this be a real thanksgiving day, in every sense of the word. Show your gratitude to Almighty God in some tangible way.

November 30 (St. Andrew's Day).

Read Romans 10: 8-end. Text for the day: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "Lord, who hath believed our report?"

Facts to be noted:

1. The opportunity to become a Christian is given now.
2. In Christ, all are one.
3. God has sent His messengers but His people have not listened.

God sent His Son into this world, and, as a people, the Jews rejected Him. They could not say that they had no opportunity of hearing the Gospel, for it was preached everywhere. They refused it. Everywhere the apostles of Christ proclaimed the good tidings but it fell upon deaf ears. But that did not stop the preaching of the Gospel. What of today? Has not the Christian Church a tremendous task on her hands, the task of awakening the world to the realization of the fact that the one and only solution of the world's problems is to be found in the Gospel of Christ? All over the world go His representatives, and headway is being made, but what headway would be made if members of the Christian Church realized that Christ intends them, in one way or another, to be among those who bring the glad tidings of good things?

December 1

Read Revelation 6: 1-11. Text for the day: "Come and see."

Facts to be noted:

1. The key to this prophecy is to be found in St. Matthew. 24: 3-31.
2. There Christ foretells the destruction of Jerusalem, and the signs that will precede His coming.
3. The martyred witnesses.

"Come and see." "Who is it that is able to open the book? Jesus Christ. And when the book is opened, what is it that we see there? First we see the white horse and the crown of the first rider, and of what are they symbols? They are symbols of the progress and ultimate victory of Christ and His Gospel. The second and the third riders represent war and famine. Judgment is tempered with mercy, for the wheat and the barley are not to be wholly destroyed, and the oil and the wine are to be uninjured. Then Death and Hell come to claim a fourth part, i.e., not the whole of the ungodly, by God's four judgments of sword, famine, death, and wild beasts." What does it all mean for you and for me here and now? It means that God can not be denied, He can not be left out; it means that Jesus Christ and His Gospel must be victorious; and it means suffering and despair for individuals and nations who refuse to hear the voice of God.

[This series of Daily Bible Readings is now concluded. A new series will begin with Christmas week.]

EACH man is sent into the world to work out, by his acts and words, some particular truth which he alone possesses.—*Orient Leaves.*



## Declaration of The House of Bishops\*



WE are aware of the widespread distress and disturbance of mind among many earnest Church people, both clerical and lay, caused by several recent utterances concerning the Creeds. Moreover, we have been formally appealed to by eminent laymen as the Chief Pastors of the Church, solemnly pledged to uphold its Faith, for advice and guidance with regard to the questions thus raised.

We, therefore, put forth these words of explanation and, we trust, of re-assurance.

1. A distinction is to be recognized (as in the Catechism) between the profession of our belief IN, i. e. of entire surrender to the Triune God, and the declaration that we BELIEVE certain facts about the operation of the Father, of the Son, and of the Holy Ghost, our Creator, Redeemer, and Sanctifier. The former is far more important as expressing our relation and attitude towards the Personal God. But the affirmation of the facts, declared by Holy Scripture, and a part of the belief of the Christian Church from the beginning, is of vital importance to faith and life. The Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher, and more personal, but not by contradicting the terms in which it has always been expressed.

2. The Creeds give and require no theories or explanations of the facts which they rehearse. No explanation is given of the Trinity, HOW God is at the same time absolutely One in His Spiritual Being, and yet exists in a three-fold manner; nor concerning the Incarnation, of the MANNER in which the Divine and Human natures are linked together in the One Person of our Lord Jesus Christ; nor of the nature of the resurrection body, Christ's or ours.

3. The shorter Apostles' Creed is to be interpreted in the light of the fuller Nicene Creed. The more elaborate statements of the latter safeguard the sense in which the simpler language of the former is to be understood, for instance with reference to the term: "The Son of God."

4. Some test of earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly, profession of the Apostles' Creed as a summary of Christian belief, stands and has stood from early days along with renunciation of evil and the promise of obedience to God's Commandments as a condition of Baptism.

5. A clergyman, whether Deacon, Priest, or Bishop, is required as a condition of receiving his ministerial commission to promise conformity to the doctrine, discipline, and worship of this Church. Among the offenses for which he is liable to be presented for trial is the holding and teaching, publicly or privately and advisedly, doctrine contrary to that of this Church. Individual aberrations, in teaching or practice, however, are regrettable and censurable but should not be taken to supercede the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to, the facts and truths declared in the Apostles' Creed.

6. To deny, or to treat as immaterial, belief in the Creeds in which at every regular service of the Church both minister and congregation profess to believe, is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. Honesty in the use of language—to say that we mean and mean what we say—is not least important with regard to religious language, and especially in our approach to Almighty God, however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

7. Objections to the doctrine of the Virgin Birth, or to the bodily Resurrection of our Lord Jesus Christ, are not only contrary to the Christian tradition, but have been abundantly answered by the best scholarship of the day.

8. It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

9. The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation.

10. So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that makes us free.

\*Set forth as a Pastoral Letter by the House of Bishops in special session at Dallas, Texas, Nov. 14th and 15th. Presented to the House by a special committee consisting of the Bishops of Vermont, Tennessee, North Carolina, Fond du Lac, and New York, and adopted by an unanimous vote.





## BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

THE Dean of an Eastern Cathedral published this statement in his parish paper:

"It is impossible for many Christians of today, as it is for me, to rehearse the articles of the traditional Creeds with the theological and historical interpretation which was attached to them by the

Christians of the fourth or fifth centuries, but I rejoice to say with the same intent, as an expression of my endeavor to follow the example of our Saviour Christ and of my trust in Him as the Way, the Truth, and the Life.

"If the Church is not the mighty influence in the world which it might be, the reason is to be found in the number of heretics within its borders. By heretics I mean those who say creeds with their lips, as sacred historical documents, but make no effort to say them with their lives. The world is keen to note the difference, and easily discounts the intelligence and sincerity of Christians who 'say and do not.'"

Which drew from one of the very "junior" priests of the diocese the following letter. It seems worth publishing.

"My dear Dean:

"Just at this time when, perhaps, feeling is commencing to run high because of Fifth Avenue individualism—which is another name for private interpretation—I find exceptional interest in your weekly message in the *Cathedral* (Diocesan) *Calendar*. And as I read it again and again I find myself wondering just what you mean in those last two paragraphs. There is a suggestion without plain declaration, either one way or the other.

"I like, in the second, what you say about heretics. But you do not exhaust the catalog of such. They are heretics, 1, who do *not* say they believe, *nor* live it, 2, who say they believe, but do *not* live it, 3, who say they believe some other creed and live it, 4, who *say the words* of the creed, but (through some private interpreting dictionary of their own) *do not believe it*. These all describe 'heretics.' According to this, most of us are in some way 'heretics.' We are all imperfect, even sinful. No man or woman is himself, or herself, fooled. We do not 'live' our belief. Just how much this imperfection or sinfulness has colored the actual lives of the individuals and warped them from the straight-edge of their professed belief, God only can judge. All we know is that we strive, declare our purpose and faith, and then—fall. And the world cynically points its finger at us as examples (!) of our creed. Yes, in this, we are all 'heretics,' through our sinfulness and weakness; but not by lack of candor; we do not aim to twist the accepted creed to our own satisfaction and complaisance. In this sense at least we are *not* heretics.

"Now, of the first of the last two. What reason is there for believing more in an earlier creed than a later? If they are prompted (and guided) by the Holy Spirit, they are of equal import, unless indeed, the second is of greater. If they are *not* the results of the Holy Spirit, the one is quite as useful, or as useless, as the other, according as antiquity, for itself, or a more developed understanding, is considered of value. But we are to note that the Church (even our tiny portion) believes in Spiritual guidance in such matters (at least acts as though she did) and is, at any rate, committed to both the simple and the expanded expression of the creed.

"The kernel of this 'I believe' is in the second section of the same. 'What think ye of Christ?' The question may be simplified to 'Is He creature or (of the essence of) Creator?' It is no mere shibboleth that is here concerned. The Creed is to, and does, declare *what* and *who* He is; it is *not* an expression of *endeavor* on our part to 'follow an example.' The Creed is a battle-cry; a standard lifted on high, the 'platform' of Christianity. The 'historical and theological interpretation' is but another phrase of Spiritual interpretation, through human media, just as Christ was, on earth, the Spiritual manifestation through human media, both being more than human alone. But, here again, the Church has committed herself to these 'interpretations.' And the situation is not as the Unitarians like to explain it for themselves: that Christ was the same as we, in *kind*, differing only in *degree*, but that Christ, as God-incarnate, however closely He approaches us for our comfort, help, and sympathetic touch, yet differs from us not in *degree* ONLY, but in *KIND*. For He is God, whereas we as *creatures*, are not and never can be God.

"Our belief, therefore, in plain language, and uncompromised, is in part, as the Catechism so clearly expresses

it: 'in *God* the Son who hath redeemed me and all mankind.' To whitewash this with any such explanation reflecting upon Jesus' (not) 'having the power of God' is, in the Church, dishonest, uncandid, and in that sense truly heretical. It is of those who 'say (yet believe) not.'

"In the Seminary we were advised never to preach our doubts; for people had enough of their own. You are making that mistake, I believe, by broadcasting through your paper your own doubts ('impossible for me to rehearse'). Will you not write another message, constructive, upholding the Church's doctrine about that unique Person, God the Son, the *Incarinate Deity*?"

I OFTEN HAVE WONDERED where the artists who draw female figures for advertisements of clothing get their models. Exaggerated length of leg, preposterously small heads, one-eyed faces, and general weeping-willow stance characterize them; and, unhappily, one meets some young women who try to reproduce what they see. But the very last word of imbecility comes from a New York shop which shows a languid young person standing before what might be called a Gothic window, her hands outstretched. Beneath one reads:

"Featuring the Ecclesiastic Mode. From the Altar of Fashion comes an inspirational mode that accentuates a new note of simplicity in 'Vestry-Crepe.'"

THE *San Antonio Express* refers to a farewell reception given by his people to a Baptist minister, "Which turned out to be a demonstration in which hundreds took part joyfully."

CANADIAN NORMAL STUDENTS are much like Americans, it seems. The following are some of the "answers" taken from examination papers of normal school candidates for teaching, after a year's instruction:

Jesus and His disciples covered practically all the inhabited parts of Asia Minor."

"On the mountain Jesus spoke the Ten Commandments."

"We are indebted to Luke for the parables."

"The widow of Arithmitea had her son raised to life."

"Mica told the shepherds where to find the babe in the manger."

"Another important event in Jesus' Gallian ministry was the destruction of the Temple."

"Matthew's Gospel was the first epistle to the Thessalonians."

"We seldom hear of Jesus as a minister."

"John wrote of Jesus' travels."

"Jesus' twelve disciples were Peter, James, John, Timothy, Thomas, Matthew, Judas, Pilate, and others."

In sketch maps drawn by some of the students Babylon and Jerusalem were placed side by side. Joppa was placed in the interior near Jericho, and Cairo and Jerusalem were located above Gaza on the Philistian coast.

WE STILL NEED several thousand dollars to make up our apportionment; and we *can* do it if we *really want to*. 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 neighbours 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! Will you give your help, until you feel the giving, or will you be satisfied to dole out a little, and spend the rest on yourselves? We have two months more to answer this year.—REV. W. H. VAN ALLEN, D.D., in *Rector's Weekly Message*.

PRAYER and kindly intercourse with the poor are the two safeguards of spiritual life; its more than food and raiment.—*Orient Leaves*.



# The Meeting of the House of Bishops

## MISSIONARY BISHOPS ELECTED

For Spokane.—The Rev. Edward M. Cross, Rector of St. John the Evangelist's Church, St. Paul, Minn.

Suffragan for Tokyo.—The Rev. Charles S. Reifsnider, L.H.D., President of St. Paul's University, Tokyo.

Suffragan for Porto Rico.—The Rt. Rev. Manuel Ferrando.

## RESIGNATIONS ACCEPTED

Pennsylvania.—The Rt. Rev. Philip M. Rhineland, D.D., LL.D., D.C.L.

Mexico.—The Rt. Rev. Henry D. Aves, D.D.

Kyoto.—The Rt. Rev. Henry St. George Tucker, D.D., LL.D.

## RESIGNATION NOT ACCEPTED

Hankow.—The Rt. Rev. Logan H. Roots, D.D.

## PASTORAL ISSUED

Relating to the teaching of the Faith. Printed in full on another page.

## WORLD COURT—LEAGUE OF NATIONS

These, or some equivalent, approved.

**S**UCH, in brief, was the result of the special session of the House of Bishops held in Dallas, Texas, on Wednesday and Thursday, November 14th and 15th.

Dallas greeted us with cloudy skies and a hint of rain as the House of Bishops assembled on the morning of November 14th, pursuant to the call of the Most Rev. Alex. C. Garrett, D.D., LL.D., Presiding Bishop, but the welcome given us was most cordial.

The opening service was held at ten o'clock in the spacious and stately Cathedral of St. Matthew. It was a choral Eucharist, Bishop Moore, Coadjutor of Dallas, celebrating, assisted by Bishops Quin, Coadjutor of Texas; Green, Coadjutor of Mississippi, and Maxon, Coadjutor of Tennessee. The presiding Bishop occupied his throne and pontificated. Bishop Gailor, President of the National Council, preached a brief and appropriate sermon on The Church's Stewardship of the Faith. The music was excellent, the altar appropriately vested and lighted, and the service moved promptly, so that shortly after eleven the House was able to convene in the adjoining parish house.

We were greeted, in a brief and appropriate speech, by the Presiding Bishop, who, because of his complete blindness, had to be guided to a place before us and almost supported on

either hand. In spite of his ninety-one years, his venerable form and snow-white locks, he spoke with clearness and appropriateness, giving us welcome to his see city, commenting on the importance of the work before us, the dignity of a meeting of the House of Bishops, and the great gratification with which he felt that he was privileged to convene the House. He prayed God's blessing upon our deliberations.

Bishop Brown, Chairman of the House, then called it to order, and Bishop Strider, Coadjutor of West Virginia, being the Bishop last consecrated among those present, read the lesson, the chairman following with the appointed prayers.

The roll-call by the Secretary, the Rev. Dr. Pardee, showed 63 bishops present and entitled to vote. The quorum being 56, the House was declared organized.

Bishops consecrated since the last meeting were presented, and were greeted by the Presiding Bishop. Commemoration of those departed since the last meeting was then made and appropriate prayers read.

The House then took up promptly the business for which it had convened. The resignations of Bishops Rhineland of Pennsylvania, Aves of Mexico, Tucker of Kyoto, and Roots of

Resignations of Bishops Hankow, were referred to a special committee consisting of Bishops Burton of Lexington, Bratton of Mississippi, and Parker of New Hampshire. The Committee on Domestic Missions was asked to report on the status of the Missionary district of Spokane, and requests for Episcopal elections in China, Japan, Mexico, and Porto Rico were referred to the committee

on foreign missions. Certain petitions and memorials were referred to the standing committee on these matters.

The committee of Despatch of Business, the Bishops of Georgia, Vermont, and Rhode Island, presented a report which was adopted as the order of procedure. Recess was then taken for luncheon, which was served by the ladies on the first floor of the parish house, and a dainty and bountiful repast it was.

During the rather brief recess, committees had been vigorously at work, and the House convened with an evident determination to discharge as promptly as possible the very considerable volume of business before it.

The committee on Domestic Missions reported that the Presiding Bishop having filed with the Secretary of the House evidence that a majority of Bishops and Standing Committees

Bishop Page had consented, Bishop Page had, on November 5th, become by transfer the Bishop of Michigan; the District of Spokane was

therefore vacant, and the committee recommended that the House elect a Bishop for the same. Bishop Page took his seat in the House as Bishop of Michigan, and the House adopted the report of the committee with its recommendation.

The Secretary then read a communication addressed to the Presiding Bishop by the Archbishop of Canterbury, telling of an unofficial conference which had been held in England on the

Missions in Japan relation of the English missions to the National Church of Japan, and suggesting that the English and American Churches

exchange views as to possible rearrangement of dioceses, the erection of a Japanese province, the extension of the Japanese Episcopate, and other like matters. The letter was considered and referred to Bishop Gailor, who is soon to visit Japan and will investigate the situation and report to the House.

The special committee on resignations then reported. Pursuant to their recommendation of the resignation of the Bishop of Pennsylvania was accepted, with deep regret for the condition of health which made it necessary.

Action on Resignations The committee also saw no other course than to accept the resignation tendered by

the Bishop of Mexico, which was accordingly done. The two other resignations before the House were the subject of long and anxious consideration. It was felt that the loss of Bishop Tucker from Kyoto and of Bishop Roots from Hankow was a real calamity to our mission work. The recommendation of the committee was that these resignations be not accepted, but that adequate leaves of absence be granted in each case, and, if necessary, that suffragans be elected.

The resignation of Bishop Tucker was taken up, and after extended consideration, it being established that Bishop Tucker himself saw no other course, and unhesitatingly desired its acceptance, the House felt compelled to accede to his request, and took the action which removed from the work in Japan one of its outstanding and most important figures. The regret, both in Japan and in America, will be universal.

The case of Bishop Roots was even more difficult, and was complicated by the fact that Bishop Roots has already removed his residence from his own diocese to Shanghai, and has begun work as an officer of the National Christian Council. Many possible solutions were presented and argued, and towards the close of the afternoon the matter was recommitted to the committee.

The next order was to receive nominations for the vacant district of Spokane. The following were put in nomination: the Rev. Messrs. E. M. Cross of St. Paul; George H. Thomas of Chicago; Dean MacCormack of Los Angeles; B. T. Kemerer of El Paso; Dean Fleetwood of Salt Lake; Chas. Clingman, of Houston, Texas; F. E. Wilson of Eau Claire, Wis.; Walter Mitchell, of Charlston, S. C.; Canon C. S. Lewis of the Diocese of Newark; and Bishop Overs of Liberia.

The Committee on Foreign Missions then presented its report through its chairman, Bishop Francis, recommending: (1) That the vacant missionary district of Mexico be not filled at this time; (2) that a suffragan be elected to assist Bishop McKim; (3) that there be no election for Kyoto until after the visit of the President of the Council. The report was re-



ceived and discussed, and its several recommendations finally adopted.

Pursuant to this action, nominations were received for a suffragan to assist Bishop McKim. Two names were placed in nomination: the Rev. Dr. C. F. Reifsnider, president of St. Paul's College, Tokyo, and Archdeacon James J. Chapman of Kyoto.

The Bishop of Porto Rico then moved the election of a suffragan for Porto Rico, and called for a report from the committee of five bishops on the case of the Rt. Rev. Manuel Ferrando, who, with the Episcopal orders of the Reformed Episcopal Church, had been the head of the "Church of Jesus" in Porto Rico. Last March, on recommendation of the committee, and with the consent of Bishop Tuttle, supplementary consecration was given to Dr. Ferrando in the Cathedral of St. John the Divine, New York. It was now proposed to regularize his position and unify the work in Porto Rico by electing him suffragan. The committee having satisfied the House upon this matter, the rules were suspended, and the Rt. Rev. Manuel Ferrando was nominated as suffragan to the Bishop of Porto Rico.

A memorial signed by a very considerable number of the influential laymen of the Church, including the chancellors of several dioceses, was then read. The signers recounted their

**The Laymen's Memorial**

distress because of utterances by clergy and others which seemed to them subversive of the Faith, and asked counsel from the Bishops of the Church. The House heard their communication with great sympathy, and on motion the chair appointed the following special committee to frame a reply: Bishop Hall of Vermont, Bishop Gailor, of Tennessee, Bishop Cheshire of North Carolina, Bishop Weller of Fond du Lac, and Bishop Manning or New York.

Bishop Darlington then reported for the commission on the Eastern Orthodox Churches, and his recommendations were accepted. Bishop Weller moved that there be incorporated in

**Eastern Orthodox Churches**

this report the exact language in which the four great Eastern patriarchates have recently declared the validity of Anglican Orders. This was unanimously carried, and the House adjourned until 8 p. m.

On reassembling, the House heard the report of the committee on nominees for the missionary episcopate, after which Bishop Hall, on behalf of the special committee appointed to

**The Bishops' Declaration**

frame an answer to the Memorial of Laymen presented a report which the House considered so admirable and satisfactory that it was not only adopted without change, but ordered to be published as a pastoral letter from the House of Bishops. It is printed elsewhere in this issue.

Bishop McCormick made a verbal report concerning the American Churches in Europe.

The committee on resignations then reported on the resignation of Bishop Roots, which had been referred back to them, recommending that it be not accepted. After considerable earnest and strong debate a resolution was passed by a small majority, accepting Bishop Roots' resignation with regret. The House then adjourned to meet at 9:30 a. m.

After the evening session of the House a majority of the bishops attended a reception at St. Mary's College, tendered by Bishop Garrett and the College authorities. The spacious and beautiful buildings of the College were thronged with visitors and townspeople, and the occasion was greatly appreciated.

THURSDAY, Nov. 15th.

The House assembled at 9:30. After the reading of the minutes the Bishop of West Missouri moved to reconsider the action taken last night in accepting the resignation of the

**The Bishop of Hankow**

Bishop of Hankow. In the discussion of this motion it was apparent that many bishops were unwilling that an action which would cut Bishop Roots off from the activities of the Church in China, and make necessary the permanent filling of his place, should be decided by a bare majority of a small session of the House. It was also argued that the visit of Bishop Gailor to China would give an opportunity for better determining the complicated questions involved. It was therefore resolved: (1) That action on the resignation of the Bishop of

Hankow be deferred; (2) That the President of the National Council be requested to confer with Bishop Roots and the National Church in China on this matter, in order that this House may act with fuller light. Both resolutions were carried by an overwhelming majority.

The House then adjourned to the Cathedral for the celebration of the Holy Communion and the election of missionary bishops. Bishop Brown was the celebrant, and he was assisted by Bishops Gailor, Talbot, and Cheshire. The Presiding Bishop occupied his throne and pronounced the benediction. The elections resulted as stated above. The canonical testimonials were signed and adjournment taken for luncheon.

The afternoon session convened at 1:30. Bishop Colmore introduced a resolution favoring a World Court of Justice, which was passed unanimously. A telegram of greeting was

**The World Court of Justice**

read from Bishop Paddock, and the Bishops went into Council for about an hour. At the close of the session of the Bishops in Council, whose proceedings are not reported, the House reconvened; Bishop Francis presented, on behalf of the National Council, a question as to whether the House would favor a joint meeting of the House and Council at some time which might be arranged. The Bishop of South Dakota presented a resolution, which was passed unanimously, that this House would favor such a meeting, and will appoint a committee of three to take up the matter with representatives of the Council. The chair appointed as such committee the Bishops of South Dakota, Georgia, and West Virginia.

The Bishop of Fond du Lac presented the following declaration and resolution:

That this House of Bishops is profoundly impressed with the serious and sinister condition of the nations in their relations to each other.

**League of Nations**

"That the Church cannot permit war to remain the only method for the ultimate settlement of disputes between nations.

"We are therefore of the conviction that it is the immediate and imperative duty of the United States Government either to join the existing League of Nations, or to proceed immediately to organize some other effective Association or Council of Nations, for the purpose of settling amicably international disputes and thus save us from the great danger of another world war.

"Resolved: That the Chairman and Secretary of this House be instructed to send a copy of this declaration to the President, the Secretary of State, the Chairman of the Committee on Foreign Affairs of the United States Senate, and also convey it to the public press."

The above was passed unanimously, and with the greatest enthusiasm manifested at any time during this meeting of the House.

Heartfelt resolutions of thanks for our entertainment in Dallas were presented by the Bishop of Georgia, and passed by a rising vote.

**Presiding Bishop Complimented**

A special resolution was then introduced by the Bishop of Bethlehem, expressing gratitude to God for the long and useful life of our beloved Presiding Bishop. It is an honor to have had him preside over us. We are grateful for his kindly presence and give him God-speed as we bid him farewell.

This also was passed by a rising vote, and the Presiding Bishop, who had been brought in at the close of the session, made an interesting and graceful speech, and dismissed us with his blessing.

So closed an exceedingly busy and useful meeting of the House, and by the early evening trains, the various members departed for their far distant homes.

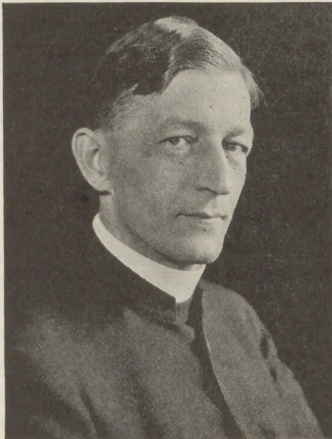
THE BISHOPS ELECT

The Rev. Edward Makin Cross, Bishop-elect of Spokane, was born in Philadelphia, March 1, 1880, and was graduated at the Philadelphia Divinity School with the degree of B.D. in 1908. He was ordained deacon in 1907 by Bishop Whitaker, and priest in 1907 by Bishop Hare, of South Dakota. His ministry began as rector of St. Thomas' Church, Sturgis, S. D., in 1907, where he continued until 1910. He was then rector of St. Peter's Church, Sheridan, Wyo., until 1916, since which latter year he has been rector of St. John the Evangelist's Church, St. Paul. He is a member of the Directorate of the Diocese of Minnesota and was deputy to General Convention



in 1919 and 1922. Mr. Cross is the author of a very useful volume entitled *The Use of Religion*.

The Rev. Charles S. Reifsnider, L.H.D., elected to be Suffragan Bishop for Tokyo, is at present time president of St. Paul's University in that city. He was born in Frederick, Md., and was graduated at Kenyon College with the degree of B.A. in 1898, and at Bexley Hall in 1900. Subsequently, after post-graduate work, he took the degree of B.D., at the General Theological Seminary and also at the Union Theological Seminary and that of M.A. at Columbia. In 1912 he received also the degree of L.H.D. from Kenyon College. He was ordained deacon in 1900 and priest in 1901, both by the present Bishop of Ohio, and spent the first year of his ministry in charge of Christ Church, Hudson, Ohio. In 1901 he went to Japan as missionary, serving in various important capacities, and being at the present time president of St. Paul's University and of St. Paul's Middle School, as well as chairman of the Council of Advice. The election of a Suffragan Bishop for Tokyo was at Bishop McKim's earnest request; for though Bishop McKim will be relieved of the missionary work in the city of Tokyo by the consecration of Dr. Motoda, yet having the charge of the remainder of the territory of the District of Tokyo as well as the District of Tohoku, he felt that it was necessary that this degree of assistance be



REV. C. S. REIFSNIDER, L.H.D.  
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given to him if he were to continue to do the work without injury to the Church and to himself.

The Rt. Rev. Manuel Ferrando, elected Suffragan Bishop for Porto Rico, is he whose consecration at the Cathedral of St. John the Divine, New York City, on March 15, 1923, brought him, as head of a personal missionary work in Porto Rico, into communion with the American Church, and, in effect, consolidated his considerable work with that of our own mission in the Island. In electing him as Suffragan Bishop, the anomalous relation created by his consecration is ended, and he becomes a member of the episcopate of the American Church.

FAITH

Father, Thy light!  
Then shall I see  
There are no dead  
No lost to Thee:  
No lives whose earth-allotted cares  
May not be lifted into prayers;  
No grave Thy truth has shone upon  
That cradles not another dawn.

Father Thy peace!  
Then shall I know  
That hearts must yield  
The love we sow:  
From mire, a lily lifts its face  
Unsoiled by the loathesome place;  
Life's bloom lacks yet maturity,  
Whose root is immortality.

LILLA VASS SHEPHERD.

AN EX-CONVICT, "Razor" Fenton, in an address given recently in the Central Y. M. C. A., Philadelphia, said that Henry Ford is doing more to help ex-convicts work their way back to respectability than all the other manufacturers in Detroit. He said there are 4,200 ex-convicts in Ford's plants, and all are making good and have become decent citizens. He also gave the saloons, cheap dance halls, and poolrooms, credit for making many of the country's criminals.—*Friends' Intelligencer*.

A CALL TO PRAYER

To the Woman's Auxiliary of the American Church:

EVERY diocesan president of the Woman's Auxiliary to the National Council is being asked to pray and to try to get others to pray definitely every day for the Auxiliary Special Offering for 1923-25.

It is not for money that these prayers are asked. We have not yet the money with which to build the two houses for the training of white and negro workers, but we know well how useless material things can be. What we want is to have every Church worker transmitting spiritual as well as intellectual power to all the lives and all the problems she will touch. If we really pray believingly and perseveringly, the training houses will help to accomplish this to the glory of God.

If you think this is worthy of your prayers, will you pray for it? Those who know something of praying tell us that it is important to have a definite time and to keep the same time every day, though it is not necessary, of course, for all of us to offer these prayers at the same hour. Let us pray for a long or a short period each day as we are moved by the Holy Spirit. Above all let us ask what He shall put it into our hearts to ask.

Some intercessions we might offer:

That those who choose the heads of these institutions and the women to be trained in them will listen for the voice of the Holy Spirit.

That the committee to select the house in New York may have special help for this difficult task.

That Church leaders will employ trained expert women as readily as professional and business institutions are employing them.

That the Holy Spirit will guide the committee in determining the standards to be maintained by the training-house for negro workers.

That Anglo-Saxon arrogance will be taken out of every Christian. A missionary on furlough recently appealed not for money or men or even prayer, for China, but for justice and friendship for the negro, the Japanese, the Italian, and the Jew, here in America, because these race antagonisms (and what section is free from them?) react so fearfully against international friendship as well as against the spiritual life of every one of us.

If we really pray, we know, every one of us, from experience repeated time and time again, that unlimited spiritual power will be released.

CLAUDIA HUNTER.

SONG OF HOPE

There are times when the hills seem very steep,  
And the shoulders are bearing a heavy load;  
But sweet kindness has many a shel'ring tree,  
Love has springs by the dusty road.

There are losses that try the strongest faith;  
But how oft, undeserved, comes to us the gift;  
And if some pass us by, or would do us harm,  
Good Samaritans save and lift.

There's the cruel word and the angry frown,  
There's the laughter of scorn and the ugly sneer;  
But there's never a day but we're sure to meet  
Friendly faces and smiles of cheer.

Let the demons laugh; God's soft dews of love  
Shall in time quench the fires of human hate.  
Through the dark night of sin with its storm and woe,  
Men now look toward the eastern gate.

Why should any have doubt of the brighter day  
Or a fear that God's truth meet with final loss,  
While there's pity on earth and the faith to read  
"God so loved—" on Salvation's Cross?

MAUD FRAZER JACKSON.

ONE thing only is necessary for us, that is to reach Heaven after having done God's Will with perfect love and devotion.

—Henri Perreyve.



# The Faith Once for all Delivered

A Sermon Preached at the Church of the Advent, Boston

BY THE REV. WILLIAM HARMAN VAN ALLEN, D.D.

"Earnestly contend for the faith which was once for all delivered to the saints."—*Jude* 2.

THREE weeks ago, our dear Bishop observed the thirtieth anniversary of his consecration. There was a festival service at St. Paul's, and multitudes of us gathered there to express our love to him and our gratitude to God for the fruits of his long and prosperous episcopate. It was a joyous occasion; and if he began to realize even the half of the affection outpoured on him, from clergy, laity, fellow-townsmen, he must have been happy indeed. Massachusetts, Boston, honored its first citizen, even as the diocese paid tribute to its head.

There was, however, one discord which broke in upon the harmony of the feast. It sounded in the Bishop's own address. One seems ungracious to speak of that; and indeed it would have been far easier to let it pass unnoticed. Certainly the Bishop meant nothing less than to grieve even the humblest of his people. But the letters I have received from many sources, within and without our Communion, are evidence that not a few are pained, puzzled, and distressed.

There is nothing to do, therefore, but to utter some words of reassurance; and that means, unhappily, the setting myself in apparent opposition to my chief pastor. Painful as it is, I dare do nothing else. St. Paul bids us speak out against any impairment of the Everlasting Gospel, even though an angel from Heaven were on the other side; and our dear Saint of today,\* in the text, makes clear that same duty.

Believe me, there is no lack of respectful affection on my part in what I say: and the Bishop would be the last to claim personal infallibility, or superiority to honest criticism. Indeed the very form of his declarations challenged comment; and silence would be cowardice.

Everyone who heard the address must have been moved by the courage shown in it, and the manifest resolution to take his hearers into full confidence. It was no small thing for a great man to do; and we honor his frankness.

In substance, he declared that, having been compelled to abandon a certain theory and method of Biblical interpretation, chiefly with regard to the cosmogony of Genesis, he had gone on to a radical revision and reinterpretation of the ancient forms in which the Faith is expressed. He gave, as an illustration, the doctrine of the Incarnation, which, he said, has no essential connection with the Virgin Birth. Though he did not identify himself with that position, he said that a man who had ceased to believe the Gospel story could still without inconsistency recite the Creed which affirms that Jesus was "conceived by the Holy Ghost, born of the Virgin Mary." Glancing at similar changes, he foretold that "the earnest, truth-loving scholars who are studying the New Testament are liable to bring forth results which will bring chills through the body of faith, the next half-century." Praising the quest for Truth, he implied that Dogma is opposed to Truth. He repudiated the supernatural as an essential element in Christianity. He emphasized "orthodoxy of character." And finally, he urged us to "trust the young, who find fresh revelations that reinterpret the Christian Faith."

(As to much of what he said, there is no room for difference, and I gratefully acknowledge its beauty and its patent sincerity. But the resumé which I have given fairly represents the salient points upon which I must comment; and I find no reason to restate them, though I have compared my notes, and my personal recollections, with the booklet now published as a fuller setting-forth.)

First of all, the Bishop tells us frankly that he is no scholar, and that he relies chiefly upon scholars and middlemen who impart to him the case for fresh revelation of truth or error. But this is to put the authority of such teachers foremost; and one wonders whether there be any real gain in abandoning the authority of the Teaching Church for that of "modern scholars," who are by no means at perfect agreement.

Then, let it be granted that every advocate of strange opinions and new dogmas is zealous for truth. We others still insist that we, too, are just as zealous. We do not accept blindly certain irrational formulations of abstruse doctrine. We are convinced that the Mind of Christ, speaking through the mind of His Holy Church, gives us a far surer criterion of what is to be believed than is possible from the shifting speculations of fallible teachers. We are made free by our knowledge of that truth: possession, not pursuit, is our reward. "Ever learning, and never coming to the knowledge of the truth," seems to us a sentence of condemnation to perpetually frustrated desire. And we refuse to be branded as obscurantists, warring on the side of hoary error, because, in the realm of religious revelation, we rely on other than scientific sources. The Bishop believes in God: but it is not science that teaches him that dogma!

Then, I submit that abandonment of belief in any articles of the Creed, because one has ceased to hold certain opinions as to the Old Testament, is entirely unnecessary. The Church has never propounded the chronology of Archbishop Ussher as *de fide*: and, so far as I know, the only article of faith in that whole field is the affirmation that "the Holy Ghost spake by the prophets." Biblical criticism is far from being an exact science; and there is room for wide divergence of opinion among scholars of undoubted orthodoxy. But the plain fact stands, that ages before "Fifty Years" ago, pious fathers of the Church had anticipated many of the conclusions the Bishop reached, nor forfeited their place in the patristic catena thereby. No theory of mechanical inspiration, no special attribution of authorship, no hard and fast equalization of Old and New Testaments or of all the books in either, has ever been approved by the Holy Catholic Church; and that is an altogether inadequate justification of loss of faith in the symbols of the Faith.

With regard to the demand for "new statements to express our religious thinking," let me quote from the examining chaplain to the Bishop of Ripon:

"If we are told that the creeds call for revision, the question arises: Do we merely need language to express the old ideas, or do we think the idea itself out of date? Have we a better way of saying that Christ is God, than of saying that He is the same as God? Or do we believe that He 'became God,' or is divine only in the sense that we all may be? There is all the difference in the world between expressing ancient truth in terms of modern thought, and dressing up modern ideas in the ancient language. One is development, the other, repudiation. The view that Christian 'progress' involves an indefinite series of new statements of belief would make us need to alter an old text, and represent our Lord as saying, 'Heaven and earth will never pass away; but My words will be revised from time to time, as need arises.'"

The Creed deals with alleged facts. If they were ever true, they are true today. If they are untrue now, they were always untrue, and belief in God evaporates as inevitably, if not as rapidly, as belief, say, in Christ's Resurrection. Beloved, we have not so learned Christ. He is the same yesterday, and today, and forever.

The Virgin Birth is the extraordinary explanation of an unparalleled fact. There has never been any other offered, since most ancient times. "The birth of Jesus Christ was on *this* wise." It is not a choice between believing the accounts which St. Joseph handed on to St. Matthew, and the Blessed Virgin gave in person to St. Luke, and believing that our Lord was the son of St. Joseph and St. Mary in lawful wedlock. If one rejects the Gospel story, the alternative is uncertainty—or what is too horrible to suggest! Nor is it a question as to how an ordinary human being originated, but of the method which God chose when "the Word was made flesh and dwelt among us." If one approaches that question denying the possibility of anything more than the accustomed order of nature, then that involves the denial of any uniqueness in the Person of Jesus Christ, and, consequently, in the circumstances of His coming into His world; He was a very good man, perhaps the

\*The sermon was preached on the Festival of SS. Simon and Jude.



best man that ever lived, but nothing more. On the contrary, if, with the Christian wisdom of all the ages, we confess Him God out of God, Light out of Light, Very God out of Very God, then the Virgin Birth is the only way of explaining how He who was in the Beginning with God, and who was eternally begotten by the Father, "came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made Man." Dr. Leighton Pullan well says: "It is so vital to the Christian Faith that those who deny it nearly always, sooner or later, teach that Jesus Christ was a human person, who might have sinned even if He did not sin."

No, "that wondrous birth which for our God was meet," is not to be rejected by those who believe in the Incarnation. If, retaining their faith in the Incarnation, they contemplate renouncing the Virgin Birth, they find themselves enmeshed in contradictions and impossibilities, biological as well as theological, beside which the Virgin Birth seems easy to believe.

Still, with the Holy Church throughout all the world, we sing the glorious words of the *Te Deum*:

"When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin."

The Virgin Birth is plainly supernatural: i. e., it is caused by direct action of the Divine Will over and above the ordinary use of created nature. And the Christian Religion as a whole is a supernatural religion. Prayer rests upon belief in the supernatural; the sacraments are all links between the natural and the supernatural. God is not tied and bound with the chain of His own laws; He is free. And His Will, though always perfectly wise and good, is like our wills in this, that it can operate on different planes at His pleasure. I do not say that miracles are outside the scope of all law, but that our knowledge of laws is not yet all-inclusive; and St. Augustine well says, "The Will of God, that is the real nature of things." The hard, cold rationalism of two generations ago is passing away, and even men of science are ready to grant the existence of mysteries which their hypotheses do not explain. Religion is not to be reduced to mathematical formulas, or dissolved in test-tubes. It is a transcendent fact based upon the being of God Himself; and it cannot be content with any lesser limits than those God has assigned.

When we are urged to "trust the younger generation," we must ask, "Which part of it?" There are different schools, and conflicting loyalties among those we are too much in the habit of lumping together as "the young." I know multitudes of young men and women who hold passionately to the Eternal Gospel, accepting as good news what nineteen centuries of Christians have believed and affirmed. And of the others, until they have found some unity which goes beyond a bald "I don't believe," they are hardly guides to be followed, however much one may sympathize with them in their ever-changing confessions, or love them for their refusal to be content with anything less than the highest truth.

That Truth, even though some know it not, is already tabernacling among men. We joyously make it our own as we rehearse the articles of the Christian Creed, the things that are most surely believed among us. And there is no other principle of unity recognized among us; love, right thoughts, right deeds, all rest upon right belief. "As a man thinketh in his heart, so is he," for "out of the heart are the issues of life." So, we pray this morning that "We may be joined together in unity of spirit by the doctrine" of the blessed Apostles.

Christ's promise is that the Spirit of Truth shall guide us into all truth; and the Spirit of Truth cannot deny Himself, or teach contradictions. Truth is progressively unfolded, so that we shall appreciate more fully its depth and wideness of meaning. Thus, when we confess our belief in God, the Maker of heaven and earth, we of this generation have ampler knowledge than our forefathers had of the universe and of God's mighty workings in creation. But we affirm the same verity, nor need to offer a "spiritual reinterpretation" which denies what it seems to affirm!

Religious truth of one age is truth in all ages following; and the mighty army is not deceived when it confesses with one mouth the Faith once for all delivered to the saints.

There are some who stumble at certain matters of right belief; to such, if they are sincere and good, the utmost patience must be shown; and we are all grateful to the Bishop

for putting their case so tenderly and sympathetically. But there is a far larger number who are weary of uncertainties, and who come to the temple of God to hear the very God of God declare, through His servants, His unalterable truth. He has promised us His living Presence to vitalize the words He has inspired His Church to choose; and to prepare our minds that we may receive them aright.

If any find they cannot confess the Christian Faith in its highest and most compendious form, they may yet do God's will so far as they perceive it. Goodness has only one source; and we hope that they too may come to the knowledge of the Doctrine. But they ought not to complain because they have not here the reward of those who, venturing more bravely, see more clearly.

Meantime, the Church of the living God goes on her way, conquering and to conquer, strong is the Name which is above every name. It is true that our Lord put the question as if expecting a negative answer: "When the Son of Man cometh, shall He find the Faith on the earth?" And even in the morning of Christianity, teachers of soul-destroying novelties arose against whom the faithful were warned by the Apostles themselves. Nay more, "the Spirit saith expressly that in later times men shall fall away from the Faith." And, it may be, that great falling away has begun already. As to that we know not; I had almost said care not: for our duty is clear. It is to continue steadfast in the Apostles' Doctrine; and to hold fast the form of sound words wherein that Doctrine is enshrined.

There is no sacrifice of intellectual freedom in that course. A man is not said to sacrifice his physical freedom when he obeys the laws of health. We are bound to explain to those who misunderstand, to counsel the erring, to lead the wavering to the glory of the whole Faith. But, whether they will hear, or whether they will forbear, our watchword is, "I believe."

That watchword resounds from the eldest sister of the Catholic household, the Orthodox Church of the East. In the very speech of the Apostles, in Greek and Russian, Serbian, Roumanian, Bulgarian, Czech, and Slovak, and a score of dialects, she proclaims, as she has proclaimed from the first, the Truth in Jesus. The mighty Roman Church, strongest in numbers, and including in her marvellous unity all classes, from the unlettered peasant to the profoundest scholar, reëchoes the same Faith. Wherever the English tongue is spoken, our own Mother affirms and bids us affirm the glory of the Virgin-Born, and the praise of His Ever-Virgin Mother. Myriads in China and Japan, in India and Africa, and the isles of distant seas, declare their consent. Multitudes of Protestant Christians, Lutherans, Methodists, Presbyterians, Baptists, Orthodox Congregationalists, and many another, though they know not the Apostles' Fellowship, cling to the Apostolic Faith in the Incarnation and the supernatural. Nay, every Christmas, every Easter, tells the same ever-new story of redemption through Him who was born of Mary pure, and who vanquished death by His rising again.

Doubts may present themselves, difficulties there are; but shadows vanish in the Light of Christ's Presence, shining in His Church to the end of the world. Fear not, nor be dismayed. We have found Him whom our souls desire: and though the world would loose our hold, we will not let Him go.

#### SACRIFICE

Do you rebel at sacrifice and death,

Oh heedless man? The beauty flowers bring  
Must die, their fragrance but a passing breath,  
That seeds may blossom forth in spring;

A million whirling suns must burn away,  
And in their paths the radiant orbs that glow,  
To send afar their light, day after day,  
That man on earth might heat and comfort know.

The richness of the earth whereon we dwell  
Comes from a million deaths, of plants and trees,  
And crawling things, whose purpose none can tell;  
You rate yourself of greater worth than these,  
But He, to whom all creatures praises give,  
Has said we first must lose our life to live.

LUCILE WOOD FERGUSON.



## Church Calendar



NOVEMBER

25. Sunday next before Advent.  
29. Thanksgiving Day.  
30. St. Andrew, Apostle.

### APPOINTMENTS ACCEPTED

COOMBS, Rev. DAVID, rector of St. Paul's Church, Plainfield, Conn.; to be rector of Calvary Church, Louisiana, Mo.

GRAEFF, Rev. GEORGE DAVID, chaplain of the Church Charity Foundation of the Diocese of Long Island; to be rector of Trinity Parish, Chambersburg, Pa., December 1st.

HEWLETT, Rev. GEORGE B., curate Christ Church Parish, Hackensack, N. J.; to be rector of Christ Church, Newton, N. J.

LEACH, Rev. FLOYD S., Ph.D.; to be rector of Trinity Church, Grantwood, N. J.

MATTHEWS, Rev. RUPERT B., D.D., rector of All Hallows' Parish, Snow Hill, Md.; to be rector of St. Thomas' Church, Newark, Del.

REYNOLDS, Rev. FRANCIS C., of St. Paul's Church, Beloit, Kansas; to be rector of Holy Trinity Church, Swanton, Vt., with St. John's Church, Highgate.

### NEW ADDRESSES

RHINELANDER, Rt. Rev. PHILIP M.; from 202 South 19th St., Philadelphia, Pa., to 2400 16th St., N. W., Washington, D. C.

STONE, Rev. JAMES S.; from 664 Rush St., to 823 Clinton Pl., Evanston, Ill.

TIFFANY, Rev. EDGAR LOUIS, formerly of St. Mark's Church, Paterson, N. J.; to St. Luke's Church, Marietta, Ohio.

WHITLOCK, Rev. BERNARD G.; from 407 Cottage St., Hot Springs, Ark., to 423 So. Cynthia Place, Memphis, Tenn.

### TEMPORARY ADDRESSES

BICKNELL, Rev. JESSE R., of Baltimore, Md.; at 191 Ashby St., Atlanta, Ga., November 24th until further notice.

TYNG, Rev. WALWORTH, of Changsha, China; at 90 Somerset St., Belmont, Mass., until June 1, 1924.

### ORDINATION

PRIEST

PITTSBURGH—On Thursday, November 15, 1923, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, ordained to the priesthood, at the Church of the Advent, Jeanette, the Rev. FREDERICK C. P. HURD. Mr. Hurd was presented by the Rev. A. C. Howell, D.D., and the Rev. Homer A. Flint, Ph.D. Mr. Hurd is a graduate of the Philadelphia Divinity School, and will continue as rector at Jeanette where he spent his diaconate.

### DEGREES CONFERRED

UNIVERSITY OF KING'S COLLEGE, Windsor, N. S.—D.D. upon the Rev. RAYMOND W. MASTERS, rector of St. John's Church, Ramsey, N. J.

### DIED

MIZE—Entered into rest, at Denver, Colorado, November 8, 1923, MARGARET TALMAN MOORE, beloved wife of the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, and daughter of the late Rev. John Wells Moore, of the Diocese of New York. The burial offices were said in Christ Cathedral, Salina, by Bishop Wise, Bishop Ingley, and Dean Hoag. She gave her life in unselfish service to her Lord. During her long illness the soul triumphed over the body, and her living personality continued its inspiring influence. In death many arise to call her blessed. Her prayer was that she might always do God's will. May she come to the unspeakable joy of His unveiled presence.

PENNOYER—Died at Kenosha, Wis., November 12, 1923, ALICE PENNOYER, aged sixty-two years, sister of Dr. N. A. Pennoyer. The funeral services were at St. Matthew's Church, Kenosha, the interment being in Green Ridge Cemetery.

SISTER JANET, C. S. M.—Entered into rest November 5, 1923, at St. Mary's Home, Elmhurst, Ill., Sister JANET, C. S. M., daughter of John MacLean Bell. Requiem and interment at Kenosha, Wisconsin.

### MEMORIALS

Elisabeth Delafield

The members of the Executive Board of the Woman's Auxiliary desire to place on record, their deep sense of loss, not only to the

Woman's Auxiliary, but also to the whole Church, in the closing of the earthly life of their friend and former colleague, ELISABETH DELAFIELD. Her contribution to the work of the Church was of inestimable value, as she had a mind of rare power and a discerning judgment. Her beautiful personality and commanding presence made her a natural leader, and at the same time, her deep devotion and humble spirit were a constant inspiration to her fellow-workers. Much of the advance which has been made in the work of the women of the Church, is due to her far-seeing judgment, which was quick to discover the weak points, and to suggest improvements. As God gave her the opportunity of wide service, so He also permitted her to learn the lessons of weakness and suffering, until in due time He called her to His higher service in Paradise.

GERTRUDE LINDALL PHELPS,  
Chairman.

### Harriette West

On All Souls' Day, Thursday, November 2, 1923, HARRIETTE WEST, daughter of Dr. and Mrs. Harry D. West, of Des Moines, entered into rest, at the age of sixteen, after a long illness.

The last two years of Harriette's life were spent at St. Katharine's School, Davenport, Iowa, where she was greatly beloved by all teachers as well as students. Possessing marked qualities of leadership, from the beginning of her school life, she held a prominent place in the life of the school. She was a member of the Student Council, and of the Athletic Association, the secretary and treasurer of her class, Captain of Company C, and a member of the Guild of the Holy Child.

Of a beautiful, frank, and open nature, unselfish and considerate of others, with a quiet, steady devotion to principle, and a large capacity for making and holding friends, she will never be forgotten at St. Katharine's, and her influence will be felt for years to come.

At her own request, the school chaplain, the Rev. G. H. Sharpley, and the Choir director, Miss Carrie B. Hoyt, with ten of the girls, were present, and sang at the service at St. Mark's Church, Des Moines. A memorial is to be placed in the chapel for Harriette.

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

## MAKE YOUR WANTS KNOWN

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Rates for advertising in this department as follows:

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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

TWO VACANCIES IN THE DIOCESE OF Western Michigan, in towns of about 5,000 population, and paying \$1,800 salaries, should be filled before Christmas. Correspondence may be addressed to BISHOP McCORMICK, or ARCHDEACON VERCOE, 303 Kelsey Office Bldg., Grand Rapids, Mich.

WANTED — CURATE, YOUNG, SINGLE, who can sing. Catholic Parish in East. Salary, \$2,000, and rooms. Answer, W-101, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED: CHURCHWOMAN TO TEACH Grades 5 and 6 in Mission School. Salary, \$480 a year, with maintenance. Must come at own expense. Needed at once. Address, ST. ANDREW'S PRIORY, Honolulu, T. H.

WANTED—ORGANIST AND CHOIR DIRECTOR for Male Choir. Apply S. P. A., care 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 DESIRES PARISH WITH RECTORY immediately. A. B.-989, LIVING CHURCH, Milwaukee, Wis.

PRIEST, 37, MARRIED, IN CHARGE CITY church, desires parish in January. Good reader, pastor, Young People's work. References. D-999, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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.

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

WANTED BY ELDERLY WOMAN, POSITION as Housekeeper or Companion. Address, CHURCHWOMAN-100, care LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION AS SECRETARY IN some Parish or Diocese, by widow, interested in Church work. Free to go anywhere. 20 years business experience. Mrs. M. E. MORRILL, 160 Lee Street, Atlanta, Ga.

### 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.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle. \$22.00 and \$35.00 Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

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.



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

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

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

**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.

**RELIGIOUS**

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

**HOSPITALS**

**Massachusetts**

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

**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.

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**I HAVE CHANGED MY LOCATION TO SAG-**inaw, 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.

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**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.

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

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

**CHRISTMAS CRIB SETS**

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

**GAMES**

**SHAKESPEARE—HOW MANY QUESTIONS** could you answer on Shakespeare? Consult the game "A Study of Shakespeare." Highest endorsement. Instructive and entertaining. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Me.

**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**

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

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

**New York**

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

**NOTICES**

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

**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.

**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, New York**

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

**Cathedral of All Saints, Albany**

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

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

Main and Lisbon Streets  
Communions 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.

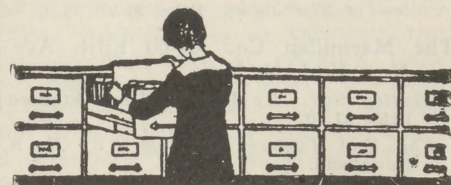
**SPECIAL SERVICES**

**Advent Preaching**

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

Broadway, Fulton, and Vesey Streets  
Midday Services: 1 P. M.  
December 3d, 4th, 5th, 6th, and 7th,  
The Rev. THOMAS A. SPARKS,  
St. Clement's Church, New York.  
(Formerly Archdeacon of Salina.)  
December 10th, 11th, 12th, 13th, and 14th,  
The Very Rev. OSCAR F. R. TREDER, D.D.,  
Dean, Cathedral of the Incarnation,  
Garden City, Long Island, N. Y.  
December 17th, 18th, 19th, 20th, and 21st.  
The Rev. FRANCIS H. RICHEY,  
Rector of St. George's Church,  
Maplewood, N. J.  
Other Midday Services, as usual,  
12 M. or 12:15 P. M.  
Christmas Eve Carol Service,  
December 24th, 12 M.

**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.*

### BOOKS RECEIVED

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

**H. R. Allenson, Ltd.** Racquet Court, Fleet St., London, E. C., England.

*By Sun and Candle-Light.* Brief Talks on the Level of Every-day's Most Quiet Need. By Archibald Alexander, M.A., B.D., author of *The Glory in the Grey, A Day at a Time, The Stuff of Life.*

**American Bible Society.** Bible House, Astor Place, New York, N. Y.

*One Hundred and Seventh Annual Report of the American Bible Society, 1923.* Together with a list of Auxiliary Societies, their Officers, and an Appendix.

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

*A Philosophy of Life.* By Alfred W. Martin. *The American Public Library.* By Arthur E. Bostwick.

**Association Press.** 347 Madison Ave., New York, N. Y.

*The Light of Russia: An Introduction to the Russian Church.* By Donald A. Lowrie.

**Board of Christian Education of the Presbyterian Church in the U. S. A.** Philadelphia, Pa.

*Parent Training in the Church School.* By Florence E. Norton, director of Children's Work, Department of Home and Church. Price 60 cts. postpaid.

**Thomas Y. Crowell Co.** 426-428 W. Broadway, New York, N. Y.

*The Book of Sports and Games.* Edited by Walter Camp, author of *The Daily Dozen.* With twelve diagrams and sixteen full-page illustrations. Price \$2 net. Postage extra.

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

*The Inquisition.* A Political and Military Study of its Establishment. By Hoffman Nickerson. With a Preface by Hilaire Belloc. Price \$4.

**George W. Jacobs & Co.** 1628 Chestnut St., Philadelphia, Pa.

*Some Foundation Truths of the Christian Faith.* By Charles Smith Lewis, B.D., Canon of Religious Education in the Diocese of New Jersey. Price \$1.25.

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

*Finding God.* By Russell Henry Stafford. Price \$1.50.

*The Real Japanese Question.* By K. K. Kawakami.

*Conservation, Radicalism, and Scientific Method.* By A. B. Wolfe.

**A. R. Mowbray & Co., Ltd.** 28 Margaret St., Oxford Circus, W. 1, London, England. **Morehouse Publishing Co.** 1801-1811 Fond du Lac Ave., Milwaukee, Wis., American Agents.

*The Churchman's Glossary of Ecclesiastical Terms.* By E. G. Cuthbert, F. Atchley, L.R.C.P. Lond., M.R.C.S. Eng., and E. G. P. Wyatt. Price \$2.40.

**Oxford University Press.** 29-35 W. 32nd St., New York, N. Y.

*Problems of the New Testament Today.* By R. H. Malden, M.A., vicar of Headingley, examining chaplain to the Lord Bishop of Norwich. Price \$2.20.

**The Rodeheaver Company.** 218 So. Wabash Avenue, Chicago, Ill.

*Bible Stories in Rhyme.* Rhymes and Illustrations by Florence E. Hay.

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

*The Church's Message from Advent to Advent.* By the Rev. Vivian R. Lennard, M.A., late rector of Lower Heyford (Oxon.), author of *Voices of the Year*, etc. Vol. I. Advent to Ascension.

*The Problem of Human Immortality.* By Charles Magraw, M.A., Oxon., F.R.G.S.; rector of Slindon, Arundel; late additional chaplain of Simla, and assistant master, Bishop Cotton School, Simla.

*New Light on Old Paths.* A Course of Short and Simple Addresses on Religion and Life; given in the parish church of Stansfield, Suffolk, by the rector. By Archie Frederic Webling, A.K.C. With an Introduction by Sir Oliver Lodge, F.R.S., D.Sc.

**The Westminster Press.** Philadelphia, Pa.

*A Study of the Junior Child.* For Junior Teachers. By Mary Theodora Whitley. A Textbook in the Standard Course in Teacher Training, Outlined and Approved by the International Sunday School Council of Religious Education. Third Year Specialization Series. Printed for the Teacher Training Publishing Association. Price 60 cts. postpaid.

### PAPER-COVERED BOOKS

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

*Spiritual Objections to the Alternative Communion Service.* By the Rt. Rev. E. A. Knox, D.D. (formerly Bishop of Manchester).

### BULLETINS

**American Schools of Oriental Research,** South Hadley, Mass.

*Some Archaeological and Topographical Results of a Trip through Palestine.* By Director W. F. Albright. No. 11. October, 1923.

**Episcopal Theological School.** Cambridge, Mass.

*The Faculty to the Alumni.* Vol. XVI. October, 1923. No. 1.

**The Lutheran Theological Seminary.** Mt. Airy, Philadelphia, Pa.

*The Philadelphia Seminary Bulletin.* Volume 8. October, 1923. Number 1.

### KALENDARS

**The Alaskan Churchman.** Box 6, Haverford, Pa.

*The Alaskan Churchman Calendar, 1924.*

### PAMPHLETS

**Christ Church Chapter, Daughters of the King.** Nashville, Tenn.

*The Daughters of the King.* "For His Sake." Bible Study for the Order, and for Others Interested. 1923-1924.

**Columbia University.** New York, N. Y. Selling Agents, Longmans, Green & Co., New York, N. Y.

*Reconstruction in Arkansas, 1862-1874.* By Thomas S. Stables.

**The Tyson Lectureship Foundation, Inc.** 289 Fourth Ave., New York, N. Y.

*Truth and Tradition.* A Reply to Father Hughson's Sermon, "The Age and the Issue." By Stuart L. Tyson, M.A. (Oxon.), vice-president of The Modern Churchmen's Union, lecturer for the Tyson Lectureship Foundation, Inc. Formerly professor of New Testament Language and Interpretation in the University of the South. Author of *The Teaching of our Lord as to the Indissolubility of Marriage, The Eucharist in St. Paul.*

**The University of Chicago Press.** 5750 Ellis Ave., Chicago, Ill.

*The World's Columbian Exposition and the University of Chicago.* Radio Talks by Harold H. Swift and Nathaniel Butler. Broadcast by the *Daily News* Station, Hotel LaSalle, Chicago, October 2 and 3, 1923.

**The World Conference on Faith and Order.** 174 Water St., Gardiner, Maine.

*Subjects Committee Papers.* Circulated in Preparation for the World Conference on Faith and Order.

### KENTUCKY SOCIAL SERVICE INSTITUTE

FOR THE SECOND TIME in the four years' organization of the Department of Social Service in Kentucky, the Rev. Charles N. Lathrop has been brought to the Diocese to hold a four days' institute. This year it was held November 6th to the 9th, in Christ Church Cathedral, Louisville, preceded by a dinner-meeting Monday, November 5th, for the members of the Diocesan Social Service Commission, the clergy of the Diocese, the members of the executive board of the Diocesan Church Service League (under authority of which the Commission functions, as its third Department), the professional welfare workers of the Church, the chairmen of all parish (or congregational) social service committees, and the working or directing heads of the city civic and secular agencies.

The dinner-meeting is the second such get-together affair held this year, the first having been in June. The attendance at this meeting was much larger than before, and there was an unusually interested and inspiring crowd. Among the speakers were Dean Lathrop, Dean R. L. McCready, who represented the Bishop of the Diocese, Mr. David C. Liggett, Director of the Welfare League, Miss Catherine Hope, head of the Social Service Department of the City Hospital, and Mr. Mayberry, superintendent of the City Home for the Aged and Infirm.

Dean Lathrop's subject for the eight sessions of his institute were as follows: Christian Social Service. What is it? Why Christian? Louisville and Social Service; Personality and Social Service; My Parish and Louisville; Practical Plans; Projects in Louisville; The Church and Louisville's Recreation; and The Church and Louisville's Jail. The smallest attendance at any one session was eighteen; there being thirty different persons in attendance; the average each session was twenty-six persons.

With its outlined program for 1923-24, for parish community (which part of its obligation our Church has only recently assumed), diocesan institutional and local institutional work, the Commission is working toward a unified diocesan effort for the coming year.

### POSTERS USED DURING NOVEMBER

THE MARKED INCREASE in the children's Easter offering for this year has been attributed in some measure to the use of the series of six posters issued last Lent. Four similar posters have been used during November, in connection with the beginning of the year's program, to give the children the same general ideas that the older people were dwelling on in study classes preceding the annual canvass. The posters illustrated the leading thoughts in *The World, My Neighbor*, and had for their underlying motives the three subjects of education, social service, and evangelism, with a fourth which, with seven brief texts showed the field, the Program, and the equipment. The posters were issued by the Field Department of the National Council and were sent to every clergyman, with the offer of additional sets where we had more than one church.



## Girls' Friendly Society Proposes Changes in Third Central Rule

### Senior Members Program—The Student Program — Work Among Foreign-born

The Living Church News Bureau  
Baltimore Md., Nov. 14, 1923

**T**HE thirty-fifth meeting of the Central Council of the Girls' Friendly Society in America opened in the undercroft of the Cathedral of the Incarnation at Baltimore on November 8th, and continued in session through the 13th.

This was the largest meeting of the Council in the history of the organization, over one thousand Associates and members attending the sessions. The presence at the Council of Deaconess Newbold, Branch Secretary of the G.F.S. at Aomori, Japan, of Carmen Garcia or Ponce, Porto Rico, a member of the Branch in "The Church of Jesus," which has recently affiliated with the American Church, and of Miss Vera Martin, of the Canadian G.F.S., made everyone realize the international scope of the Girls' Friendly Society.

Miss Frances W. Sibley, who has served so ably and faithfully as president of the G. F. S. A. for the last nine years, was reelected and Mrs. Alfred L. Aiken, of Worcester, Mass., was elected as vice president at large. Miss Mary M. McGuire was reappointed secretary, and Mrs. Julius W. Pfau, of New York City, was elected treasurer.

#### SENIOR MEMBERS' PROGRAM

An initial program for work with and through the Senior Members' Club group was submitted to the Senior Members' Conference and to a National Senior Member Committee working in conjunction with Mrs. Herbert P. Woodward, National Extension Secretary and Secretary Advisor to this group. This program is concerned with senior girls (girls over eighteen years of age), their individual development, their relation to society, and ways in which the Church may use this group to promote its general program. The program is to be submitted to the general senior membership of the Society for experimentation during the coming two years, and will be worked through in more detail before the next General Convention of the Church in 1925.

#### THE STUDENT PROGRAM

Of interest to the General Church is the consideration of a forward looking program. Through the various departments and committees, the Girls' Friendly Society is working toward an all embracing program of Christian education for girls, such as a girls' organization in the Church might provide for the Church's work among girls.

Two years ago, the Girls' Friendly Society had brought to its attention the formation of a G.F.S. Branch in one of our Church boarding schools, by the Bishop of the Diocese. This called attention to a practically untouched field of girls' work, since the National Student Council works among colleges. In these two years the G.F.S. has worked out a specially prepared student program, endeavoring to meet the need of students of this age.

The program is planned with two things in view: The development of

leadership for the Church and country; and the deepening of the spiritual life of the girl as a member of the student body.

Miss Florence Lukens Newbold, one of the National Extension Secretaries who has this work in charge, presented this plan at one of the general sessions.

#### WORK AMONG THE FOREIGN-BORN

The responsibility of the G.F.S. for the foreign-born girl, and ways in which the organization can help her in becoming adjusted to her new environment in America were presented at one of the general sessions of the Central Council and to a mass meeting of the members by Miss Harriet Dunn, Secretary for Work among Foreign-born Girls. It is gratifying to know, that in many different parts of the country the G.F.S. is keenly alive to the needs of the foreign-born girl, and is working for and with her. The exhibit of the Foreign-born Department at the Central Council aroused a great deal of interest, and hundreds of copies of the literature issued by the Foreign-born Americans' Division of the Church were given away.

#### RESOLUTIONS

The Council unanimously accepted resolutions endorsing the efforts of the Federal Council of Churches of Christ in America in urging the United States of America to join the Permanent Court of International Justice; endorsing a plan to provide a Federal institution, to be described as a Federal Industrial Farm for Women, to care for Federal women prisoners; and endorsing the desire of the National League of Women Voters to influence all women to exercise their right to suffrage.

#### THE YOUNG PEOPLE'S MOVEMENT

As one of the older societies of the Church expressing itself through the Central Council, The Girls' Friendly Society welcomes 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 older organizations can coordinate their activities to the mutual advantage of both organizations 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.

#### THE THIRD CENTRAL RULE

Certain changes in the Third Central Rule were voted upon by this session of Central Council. These will be presented to the membership at large, and will come up for final action by the Council at the Meeting of Central Council in October, 1925. They are as follows:

"OBJECT: To unite for the glory of God in one fellowship of prayer and service the women and girls of the nation to uphold the Christian standard of honor and morality.

"RULE: The Society holds that the moral integrity of womanhood is essential to Christian civilization; it, therefore, admits and retains in membership those who pledge themselves to uphold the Christian standard of purity in thought, word, and deed, striving to grow in fellowship and character.

"CONSTITUTION: A woman or girl, who, in spirit or act, has failed to uphold the Christian standard of purity, can be considered eligible for membership, or can be restored to membership only when she has shown, over a probationary period of at least two years that she has experienced a spiritual regeneration of character.

"In any Branch, when such a case may present itself, it shall be left in the hands of a committee composed of the rector, the Diocesan President, and the Branch Secretary. The investigations of this Committee shall be considered confidential, and their decision final."

At this meeting of the Central Council it was decided to plan for a National Center of the G.F.S.A. in Washington, and the plans were received with a great deal of enthusiasm.

#### GREAT CORPORATE COMMUNION

On Sunday morning, November 11th, 715 members of the G.F.S.A. united in a corporate communion at old St. Paul's Church. The Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland, was the celebrant and was assisted by the Rev. Dr. Arthur Kinsolving. This is the largest corporate communion ever held at old St. Paul's and the largest in the history of the G.F.S.A.

#### PATRIOTIC SERVICE

On Sunday afternoon, November 11th, a very wonderful patriotic service was held on the grounds of the Cathedral of the Incarnation. The celebration had special significance and a special meaning to the two thousand or more who were present on this, the fifth anniversary of Armistice Day. A military band of fifteen pieces, the vested choir composed of singers from many of Baltimore's churches followed by the clergy, members of the Central Council, and about one thousand members, carrying the banners of their branches, marched to the open air amphitheater. The Rt. Rev. Arthur Conover Thomson, D.D., Bishop Coadjutor of Southern Virginia, gave a most inspiring address in which he spoke of the great part women and girls must play in the affairs of nations and in bringing peace to the world, and of the great contribution the G. F. S. has to make because of its high ideals.

Immediately following these exercises, the entire audience went to the Victory Cross, which is also on the Cathedral grounds, and stood at attention while two gold star mothers placed a wreath at the foot of the cross. Taps and a salute by a firing squad from the Johns Hopkins Reserve Officers Training Corps brought to an end a most inspiring afternoon.

#### SOCIAL ACTIVITIES

No account of this meeting of the Central Council, G. F. S. A. would be complete without mentioning the delightful and charming spirit of hospitality shown by the entire Diocese of Maryland.

A beautiful reception was given by Bishop and Mrs. Murray and the G. F. S. Diocesan Council of Maryland on the first day of the Conference.

One day over 300 G. F. S. members made a trip to Washington and were entertained at the Washington Holiday House for luncheon. This house stands on a bluff overlooking the Potomac and is part of the original Mt. Vernon estate. Later in the day they had the pleasure of being received by Mrs. Coolidge, to whom they presented a beautiful corsage bouquet. Arlington was



also visited, and a wreath placed on the Unknown Soldier's grave.

This memorable day, and one which will remain fresh in the mind of every girl who was present, came to a close

with a tea given at the National G. F. S. Center in Washington.

The next meeting of Central Council will be held at Cincinnati, Ohio, October 1925.  
HARRIET DUNN.

## Solemn Consecration of Bishops in Historic Westminster Abbey.

### Bonar Law Honored in Death — Anglo-Catholic Pilgrimage — American Navy Day

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

**A** VERY large congregation assembled yesterday (All Saints' Day), in Westminster Abbey, to witness the consecration by the Archbishop of Canterbury of three bishops. These were, Dr. W. H. Frere, formerly Superior of the Community of the Resurrection, Mirfield, to the Bishopric of Truro; Dr. W. G. Wittingham, Archdeacon of Oakham, to the Bishopric of St. Edmundsbury and Ipswich; and Dr. G. W. Wright, to the Bishopric of Sierra Leone. Among the bishops present were the Bishops of London, Lichfield, St. Albans, Southwark, Chelmsford, Winchester, Hereford, Bristol, Worcester, and Wakefield, and the Dean of Westminster, Bishop Ryle, all of whom shared in the solemn imposition of hands.

The service followed the accustomed order, and was rendered with the solemnity and dignity usually associated with functions in Westminster Abbey.

After the consecration, the three new bishops took their places with the other bishops, and Mass was concluded. The Ven. L. J. White-Thomson, Archdeacon of Canterbury, preached the sermon. He said that at no time had the influence of the bishops, and certainly their opportunities for exercising their influence, been greater than today. He supposed that if ordinary Church people were asked to say what they wanted their bishop to be, they would reply, "accessible." That was one of the chief arguments in favor of small as against great dioceses. There was another requirement. A bishop was expected to be ubiquitous, and accessibility and ubiquity did not make an easy combination. The preacher enumerated the many calls made upon the bishops, and said that men who were called to discharge such manifold duties needed all the forbearance, sympathy, and support of the laity. Their prayer must be that the bishops might be sufficient for these things.

#### BONAR LAW HONORED IN DEATH

The decision to honor the memory of the ex-Prime Minister, Mr. Bonar Law, by giving him a place among the honored dead in Westminster Abbey, will be welcomed throughout the country and the Empire. The funeral has been fixed for Monday next, at noon, and the service will be conducted by the Dean of Westminster, assisted by the Abbey clergy, and will be fully choral. Both the Archbishop of Canterbury and the Bishop of London have been invited to take part. The Prime Minister, Mr. Baldwin, and the members of the Cabinet will attend, together with all the Dominion Prime Ministers now in London, the U. S. A.

Consul, and representatives of the Diplomatic Corps. Parliament will be represented by members drawn from all parties. There will also be representatives of the Army, Navy, and Air Force, as well as of the Churches, commerce, literature, science, and art.

#### ANGLO-CATHOLIC PILGRIMAGE

Interesting details of the arrangements made for the Anglo-Catholic Pilgrimage to the Holy Land next spring are given by a correspondent to the *Church Times*. The idea appears to have been warmly supported, and, under the guidance of such capable and experienced leaders as Prebendary Mackay and Fr. Napier Whittingham, everything promises well.

The Pilgrims will leave London on April 29th, travelling to Marseilles, where on the following day they will embark on one of the largest vessels of Messageries Maritime (on which, by the way, a chapel will be set apart). Four days will be taken up on the voyage to Alexandria, where one day will be passed, and on May 7th it is hoped to reach Jaffa. From thence the journey to Jerusalem will be made by motor-cars, and on arrival the pilgrims will go straight to the Mount of Olives, where the English Bishop and his resident chapter will receive them. These have most kindly offered to lodge nearly forty of the pilgrims; the cathedral and its altars have been placed at their disposal; plans have been made to guide and help direct the devotions of the party; and a special service has been arranged at St. George's. The Colonial Office has been equally friendly, and Sir Herbert Samuel, the High Commissioner, has agreed to receive a deputation.

The pilgrims will be received shortly after their arrival in Jerusalem by the Patriarch, and Orthodox priests will conduct them round the Holy Places, the privileges of Orthodox pilgrims being granted. The priests of the party are to be privileged also to celebrate Mass at any Orthodox altar within the jurisdiction of the Patriarch of Jerusalem, save in the Church of the Holy Sepulchre and the Bethlehem basilica, which shrines are regulated by international Commission.

Journeys will be made to Bethlehem (to visit the Grotto of the Nativity, the most authentic and moving of all the Holy Places), and the many shrines round and about Jerusalem, as well as Mount Moriah, the Pool of Bethesda, the Garden of Gethsemane, and the little town of Bethany. One day will be devoted to "going down to Jericho," past the Inn of the Good Samaritan, so seriously damaged by shell-fire during the late war. From above Jericho the pilgrims will be able to see the Plain of the Jordan, with Pisgah towering above the mountains of Moab right opposite. Passing through Jericho, a short time will be spent on the shores of the Dead Sea.

After the wonders of Judea the pilgrims will set out to see the glories of Galilee. They will stay for a day and a night at Nazareth—an exquisite town set among the hills, with many holy sites, and the Well of the Virgin, whence water is still drawn by the women of the town. From Nazareth the travellers will go on to the Lake of Galilee and stay at Tiberias. They will then sail across to Capernaum, and visit the recently excavated synagogue, and return thence to Jerusalem.

The journey homewards will be by rail as far as Alexandria, allowing a night in Cairo, and time enough to see the exhibits of Tutankhamen in the Museum there. Three extra days will be allowed to any of the party who desire to spend a longer time in Cairo, in order to visit the Pyramids at Ghizeh and the Temple of the Sphinx. On May 21st all the pilgrims will embark at Alexandria, and set sail for England.

#### AMERICAN NAVY DAY

On Saturday last, American Navy Day (which was also Trafalgar Day) was observed in London by a short service held at noon in the crypt of St. Paul's Cathedral, where the Naval Attaché to the American Embassy, Captain C. L. Hussey, placed on Nelson's tomb a wreath from the United States Navy League.

Captain Hussey, in the course of a short address, after paying a tribute to Nelson, said that American Navy Day was the birthday of Theodore Roosevelt, with whose name was associated the up-building of the American Navy and the cementing of good relations between the United States and Great Britain. It was his good fortune and privilege for a time during the Great War to cooperate actively afloat with the British naval forces. It was this cooperation that President Roosevelt had foreseen eleven years before. It was in that spirit that the Navy League of the United States presented its wreath, and he hoped that spirit would ever continue.

Dean Inge, who with Canon Alexander took part in the service, said that he and the Chapter welcomed with special pleasure the gift of this beautiful wreath. The character of our great naval hero, who died with the words on his lips, "Thank God I have tried to do my duty," was one that could not fail to appeal to the countrymen of Abraham Lincoln and of Theodore Roosevelt. It was the wish and dream—he hoped it might be more than a dream—of all in this country that after the cooperation of the two Governments in the Great War the future might see these two great and powerful communities acting in harmony as the most potent instrument for the preservation of peace all over the world and for the prevention of injustices. He felt sure that the more the two nations came to understand each other the more they would be convinced that at the bottom they really stood for the same ideals and the same hopes for the future of civilization. He hoped the beautiful tribute offered that day might be a token that in future the two nations would always be willing to work together, so far as they saw the truth to lie, for the preservation of peace.

The wreath consisted of white chrysanthemums, lilies, and other white flowers, and was bound with a dark blue ribbon bearing the inscription, "From the Navy League of the United States."

Among the organizations represented



at the ceremony were the English-Speaking Union, the American Women's Club, the United States Shipping Board, and the American Chamber of Commerce in London.

THE ORDER OF THE CRUSADERS

A commemoration service will be held by the newly formed Order of Crusaders in Westminster Abbey, on Wednesday, November 28th. The Duke of York will attend. Mr. W. C. Bridgeman, the Home Secretary, and Mr. L. S. Amery, First Lord of the Admiralty, together with members of both Houses of Parliament, have signified their intention of being present. The congregation will be representative of all sections of the community. During the ceremony a wreath will be placed on the tomb of the Unknown Warrior and a special offering made to the Abbey. This is the second of these Commemoration Services, the first having been held last November at the priory church of St. Bartholomew, Smithfield.

Significance is attached to the homage paid to the Unknown Warrior, because in him is symbolized the underlying motive of Crusadery—the desire to make permanent the spirit of brotherhood and

self-sacrifice exhibited during the late war.

The Order of Crusaders was started two years ago, with five members, and today its adherents number many thousands. The Crusaders may be said to be a secret order, ranking in this respect with the Freemasons, and some of the friendly societies. Before a man can be initiated as a freeman he has to undertake, in the most solemn manner, sealed by a vow on the Bible, to give service, to exercise personal self-sacrifice, to honor God, to be true to the King, to his country, and to practise brotherhood without distinction of rank or class towards all with whom he is associated within the order. The password and sign by which members can recognize their common fellowship are secret, and the ritual practised at meetings may not be divulged.

There is no mystery, however, about the fundamental object of the Order. It is essentially democratic, all men being on terms of equality, except of course in the case of office-bearers, who are selected purely upon their personal merits, and without any consideration as to their social standing. GEORGE PARSONS.

and body, paying the price of freedom. From our hearts goes forth the prayer that God comforts and blesses all those whose loved ones sleep the peace that is unending in hallowed graves over there.

"Our dead are gone from us, but their spirit remains with us—a cherished possession to the end of time; and as the mighty sea lifts the struggling wave shoreward, so shall the force of the traditions created by the men and women of Canada in the Great War lift our country over all obstacles, until finally she reaches the pinnacle destiny has set for her.

Let us in this short time of thought consecrate ourselves anew to the service of mankind, our country, and God.

"(Signed) A. W. CURRIE."

From Ottawa, Dr. W. D. Sharpe, Dominion President of the Great War Veterans' Association, has issued the following Armistice Day anniversary message:

"In a hundred thousand homes in Canada the war of 1914-18 still goes on. The empty chairs of the 60,000 men who gave their lives in the cause of freedom remain an indelible reminder to parents, wives, children, and sweethearts of those bitter-sweet days when the horrors of war were tempered by the deeds of brave men. More than 60,000 of those who survived the conflict still suffer from disabling wounds or disease as a result of their service. Over 4,000 men are in hospitals five years after the voice of the guns was silenced.

"Need more be said as to why every Canadian on this anniversary occasion should reaffirm the vow of those years when the call to Canadian manhood went out? To us the memory of the dead shall be imperishable, and we shall see that those who suffer because of their sacrifice for Canada and the Empire shall receive every care and assistance that it is humanly possible to give.

"The members of the Great War Veterans' Association consecrate themselves anew to the task of aiding the Canadian nation towards giving effect to this earnest desire, and in strengthening and enhancing the structure of our national life."

FITTING TRIBUTE TO DR. MACKLEM

On Wednesday afternoon a very happy gathering met at Trinity College, Toronto. It was the occasion of the unveiling of the portrait of the Rev. T. H. C. S. Macklem, M.A., D.D., LL.D., D.C.L., who was Provost of the College from 1900 to 1921. The painting was done by Wylie Greer, and is a striking likeness of the recent Provost.

Provost Seager opened the proceedings, and invited Dr. Pepler, Chairman of Convocation, to take the chair on behalf of the Corporation. Chancellor Worrell then formally presented the portrait to the College. The Provost, in acceptance, delivered a short speech eulogizing the Rev. Dr. Macklem and his work. He drew attention to the fact that Dr. Macklem had been Provost for twenty-one years, during which he encountered many difficult problems. It was he who brought about affiliation with the University of Toronto, it was he also who brought about the construction of new Trinity, because he saw that the full advantage of federation would not be had unless Trinity was in active contact with the rest of the University.

The Provost paid a fitting tribute to the late Frank Darling, Esq., who was the architect of the new college, and to whose skill and ability it will stand as a lasting monument. He closed with a fitting

## Armistice Day in Canada

### Seriously Observed Throughout the Dominion—Other Canadian News

The Living Church News Bureau  
Toronto, Nov. 7, 1923

THE decision of the Government of Canada to make Armistice Day, November 11th, the Day of General Thanksgiving, seems to be working out well. Not only does it emphasize the fact that our national blessings today were indeed bought at the price of blood on Flanders Field but it should tend to prevent any tendency to forget Canada's dead, Canada's wounded, or Canada's widows and orphans from the Great War. It tends, too, to preserve and even develop the essentially religious aspect of the keeping and hallowing of Armistice Day.

Falling as it did this year on Sunday, the Monday following being observed as a holiday, the Churchly and the Christian aspect was predominant. Congregations assembled five minutes before eleven, so that immediately after the opening of the service the solemn two minutes of silence for the commemoration of the departed could be observed by reverently standing congregations at the eleventh hour of the eleventh day of the eleventh month. All Saints' Cathedral, Halifax, illustrates the observance in our greater churches. Here the service was attended by the Lieutenant Governor, Chief Justice Harris, the various military units of the Permanent Force, the band of the Halifax Rifles, foreign Consuls, and the faculty of the University. The sermon was by Archbishop Worrell, and the Dead March in *Saul* was played by the band of the Halifax Rifles.

Everywhere sermons dealt with our duty alike to the dead and to the living. The wearing of poppies was practically universal. In the great cities, crowds passed the cenotaphs and laid memorial wreaths around them. Vases of flowers stood before the war memorials and honor rolls in the churches, wreaths decked the memorial crosses of sacrifice in many a churchyard and public place,

and kneeling women, having decked the graves of their dead, were to be seen praying at every cemetery.

At Ottawa, the national capital, 14,000 people assembled on Parliament Hill before the entrance to the House of Commons for the special service in the afternoon, conducted by Major the Rev. J. C. Hepburn, of the Anglican, and the Rev. Father Brosseau of the Roman Church. Following the singing of "O Canada," both clergymen delivered short addresses. A choir comprising members of many city churches assisted in the singing. Representing His Excellency the Governor-General was Major J. P. Archambault. On his right was the Rt. Hon. W. S. Fielding, acting Prime Minister, while on the left was Canada's war-time Premier, the Rt. Hon. Sir Robert Borden. Crowded on the platform were also many distinguished representatives of Church and State, many of whom laid wreaths on the cenotaph.

At Toronto there were regimental parades to over a dozen churches, and in the afternoon, in the presence of a vast concourse of people, the regimental war memorial in honor and grateful memory of the officers, non-commissioned officers, and men, of the 48th Highlanders, who fell in war, was unveiled by General His Excellency Baron Byng of Vimy, Governor-General of Canada.

One of the most hopeful signs of the times is to be seen in the lofty tone of official Armistice Day Messages. From Montreal General Sir Arthur Currie, K.C.B., who was in command of the Canadian Army in France (before the war he was a business man) and is now Principal of McGill University, issued the following:

"Armistice Day, November 11, 1923.

"Today the business of everyday life ceases for a little space, while we bow our heads in reverent memory of those who died on distant seas and fields of honor of Canada and the preservation of the British Empire, nor shall we in this solemn hour forget those comrades, who, though they did not make the greatest sacrifice, are still, in suffering of mind



tribute to Dr. Macklem, and said that during his years as Provost, he not only maintained the high standard of Trinity College, but left it greatly increased.

Dr. Macklem was then called on, and in a few words he thanked the College for the great honor being done him. Time had justified federation and in order to make federation complete, he felt the move to Queen's Park was inevitable. He closed with a fitting tribute to Mr. Wylie Greer, the artist. Mr. Greer replied very gracefully to the compliments paid him by the previous speakers. He remarked the success of the portrait depended, to a large extent, on the personality of the sitter, and declared that in meeting Dr. Macklem his own education had become more liberal.

#### THE COUNCIL FOR SOCIAL SERVICE AND IMMIGRATION

The Council for Social Service of the Church of England in Canada, which, in addition to taking great interest in the general subject of immigration, carries on a large work in the interest of newcomers to Canada, sent the following message to the immigration Conference of representatives of the Dominion and Provincial Governments, held at Ottawa:

"Council of Social Service of Church of England in Canada, congratulates Dominion and Provincial Governments on calling conference on immigration. The Council respectfully urges greatly increased efforts to secure suitable British immigrants, better inspection of immigrants at place of origin, for mental and physical fitness, Government operation of canteen at immigration quarters, and greatly increased care in settlement of newcomers."

#### CENTENARY OF PARISH OF HULL, QUEBEC

Thursday evening, October 25th, marked the opening and the following Sunday the closing of the memorable days of observance marking the centenary of the parish of Hull, P. Q. The consecration of the church was conducted on Thursday evening by the Lord Bishop of the Diocese. Dr. Farthing, assisted by the Lord Bishop of Ottawa. The service opened with the reading of the petition for Consecration by the rector, the Rev. E. G. May, and the wardens of the church, at the door of the church, after which the consecration was performed by the Bishop, the sentence of Consecration being read by the Rev. Canon F. R. Smith, a former rector of the church. Then followed the commemoration hymn, with the regular Church service. The special preacher at this service was the Rev. Canon H. J. Cody, rector of St. Paul's Church, Toronto. The parish of Hull is amongst the most historical in the Dominion," said Dr. Cody, "for its one hundred years of parochial life link us up with the days when there were only two dioceses, Quebec and Nova Scotia."

#### DEDICATION OF ALL HALLOWS, TORONTO

On the eve of All Saints', Bishop Reeve, Assistant Bishop of Toronto, dedicated the Church of All Hallows, together with the new altar and candlesticks. A stirring tribute was paid the men and women of the parish by the Rev. H. R. Mockridge, the rector, who told how the men during the last seven weeks had devoted every evening to work in completing the building. The women also had poured out their unstinted service in preparing the church for the dedication. All Hallows' Church, said the rector, represented great struggle and much self-sacrifice.

Touching on the history of All Hallows'

Church, the Very Rev. Derwyn T. Owen, D.D., Dean of Niagara, recalled its inception ten years ago during the All Hallows' festival mission being conducted at St. Saviour's Church. Nine years ago, Mr. Mockridge, the present rector, came to All Hallows' in charge of the mission. All Hallows' Eve, which is so closely associated with All Saints' Day, said Dean Owen, reminded men that the saints of the past were ever telling workers in the Kingdom of God not to be discouraged. From the saints of the past came messages like voices from far away, and a tribute was paid to Hannah, the foundress of the Order of St. John, and the mother of the present rector, whose saintly character had had an enduring influence on the Church. The Dean challenged the people of All Hallows' Church to carry on with the same perseverance and joy the work that had been accomplished by the saints of the past. One of the greatest snares and heresies of today, he claimed, was the absorbing of the message of the Church without getting behind the mission of the Church.

#### MISCELLANEOUS NEWS ITEMS

The Herbert Symonds Parish Hall, of Christ Church Cathedral, Montreal, will be ready for use about the end of February, and will form an important part of the work of the parish. The social service department will have headquarters there, as well as many various committees. An assembly hall, a billiard room, and lounge rooms, will complete the building.

A strong preference for memorial windows in churches, as against monuments in cemeteries, was expressed by the Rt. Rev. W. D. Reeve, Assistant Bishop of Toronto, at a service of unveiling and dedication of a memorial window to the men of St. John's Church, West Toronto, who gave their lives in the great war.

The twenty-fifth anniversary of his induction as incumbent of St. Edward's Church, Montreal, was the occasion for the Rev. Rural Dean Sanders of a hearty manifestation of appreciation and goodwill from his people in the parish of St. Edward. Upwards of 250 assembled on the evening of October 15th to do him honor and among those present were many of the clergy of the city. He was presented by the congregation, as a mark of their esteem, with a sealskin cap and gloves and a seal lined overcoat.

At the annual Convocation service of the University of Trinity College, held in Trinity College Chapel, the Rt. Rev. Arthur Lea, Bishop of Kyushu, South Japan, in his address to the students, emphasized the theme, "Every Student a Potential Missionary."

The annual service of Intercession for Sunday schools, in connection with the program of the Diocesan Board of Religious Education, in the Cathedral, Montreal, was conducted by the Rev. D. B. Rogers, Editorial Secretary of G.B.R.E., who, besides leading the intercessions, gave a series of excellent addresses on The Aim, The Method, and The Ideals of Sunday School Teachers.

A very attractive program has been prepared by the committee of the Society of Sacred Study in the Diocese of Montreal and a record year is hoped for. At the opening meeting of the season, papers were read by the Rev. H. R. Stevenson and the Rev. E. A. Findlay. The former's subject was "An Outline of Psychology in regard to Sin," and the latter's "An Outline of the Church's Doctrine of Sin." This subject will be followed up at succeeding meetings by the application of

these positions in regard to particular sins, and an attempt at a synthesis from both standpoints.

Addressing delegates to the World Missionary Conference at London, Ont., Dean Tucker declared "we have failed dismally in reaching our wealthy people in regard to missionary work." He asserted that the wealthy classes are not contributing proportionately with the less well-to-do. One-tenth of the money spent on automobiles in London would provide for all the needs of the missions.

The Rev. Dr. Westgate, Secretary of the Indian and Eskimo Commission, and Field Secretary of the M.S.C.C., has recently returned from a visit to our farthest north school for Indian Children. The Hay River school holds a unique position as it is the only institution of the kind controlled by our Church in the whole of the great North-west Territories; and the children in it, Indian and Eskimo, are gathered from an area stretching over fifteen hundred miles of Northern Waterways from Fort Chipewyan in the south, down to Herschel Island in the Arctic Sea. In his report Dr. Westgate expresses regret that its enrolling capacity is only for fifty children; twice that number could be secured if accommodation permitted.

On the Festival of SS. Simon and Jude, there was dedicated to the glory of God at St. Aidan's Church, Toronto, one more beautiful memorial to those who gave their lives in the Great War. The window has been erected by Mr. and Mrs. Joseph Taylor, in loving memory of their youngest son, Joseph Rollitt, who was killed in action at Vimy Ridge, January 31st, 1917. His body rests in Villers Station Military Cemetery, France. Private Taylor was one of the lads of St. Aidan's Sunday school and church, confirmed just a few years before his enlistment, a boy of exceptional winsomeness of character, a leader in the Toronto 51st Troop of Boy Scouts, and most popular alike amongst his fellows and elders. He enlisted first with the Third Division Cyclists, and was later transferred to the 44th Battalion, C.E.F. The theme of the window is the very message of his young life—"Put on the whole armour of God."

#### GEORGIA EXECUTIVE COUNCIL

AT THE FALL MEETING of the Executive Council of the Diocese of Georgia, held in Savannah, November 7th, the treasurer reported that sixty-nine per cent of the apportionment had been paid, with three months more to be heard from. The Council adopted a budget of \$19,000 for diocesan purposes, which is also the amount of the quota from the National Church.

The Department of Religious Education, which has been very active for the past year, reported that four other dioceses had adopted the Georgia plan for Church schools, and that it was adopted at the conference of the Provincial Church School Service League at Chattanooga, which met at the same time as the Provincial Synod. The Department is to make a survey of rural religious work through the C.S.S.L.

It was announced that Mrs. D. D. Taber, a field secretary of the Woman's Auxiliary, was to come to the diocese for three months, January 10th.

The department of Publicity reported on its plans for a diocesan paper, the first issue, it is hoped, will be sent to every family in the diocese early in the coming year.



## Boston Plans Community Service for Thanksgiving Day

Rev. A. W. Sundelof's Anniversary—A Massachusetts Institution—General News Notes

The Living Church News Bureau }  
Boston, Nov. 19, 1923 }

**A** UNIQUE Thanksgiving service is planned by the Boston Federation of Churches for Thanksgiving Day. The service will be held in Symphony Hall at 10:30 A.M. The Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, will deliver the sermon. Eleven or more clergymen representing Baptists, Congregationalists, Jews, Methodists, Presbyterians, and Unitarians will take part in this united service.

As one glances over the list of prominent clergymen of greater Boston, who are to take part in the service, he is at first surprised that our brethren from other Communions are not on the jobs in their own parish churches. But, on second thought, this is not surprising, for with the exception of our own Communion most of the Thanksgiving services in Massachusetts are now being held on the eve of Thanksgiving Day. I do not know of a single parish of the Church which has succumbed to this tendency. But this does not mean that, on Thanksgiving Day, all of our parish churches are overcrowded. By having several services on that day, the parish churches reach as many people as do the union services of all the churches of the community on Thanksgiving eve.

In announcing the Thanksgiving services for St. Andrew's Church, Framingham Center, the rector, the Rev. Reginald Pearce, laconically writes:

"The attendance at our Thanksgiving Day services has been decreasing. So we go back to a former schedule of services. There will be one at seven o'clock for communicants who are going to be 'early-up-and-away,' or who are going to spend all the later morning in the kitchen, and one at ten o'clock for those who sleep late and are not going to 'step-on-it' until afternoon.

"Have a conscience!"

REV. A. W. SUNDELOF'S ANNIVERSARY

Some interesting reports were given about the thirty years of service rendered by the Rev. A. W. Sundelof at the recent celebration of his thirtieth anniversary.

The anniversary sermon was preached by the Rev. J. G. Hammarsköld, D.D., of New York City. Bishop Lawrence was the preacher at the Gustavus Adolphus Day Memorial on November 6th. The organization of the Swedish Church in Boston has grown from sixty to six hundred members. The pastor has officiated at 904 funerals, 1,518 marriages, and 1,897 baptisms. The encouraging number of 566 young people have been confirmed.

### A MASSACHUSETTS INSTITUTE

The annual parish fair is a remarkable institution in Massachusetts. The last two weeks in November and the first week in December seem to be the unwritten time for this important parish event. The best planned fair among the Massachusetts parishes this year seems to be that of St. John's Church, Jamaica Plain. The social spirit of fellowship is considerably enhanced by the parish fair, and, in spite of any off year in the business world, I have never heard of a parish fair suffering any financial loss! There has been an interesting development of the name of one of the departments. At first it was named the White Elephant Table. The average article for sale on this table was a Christmas gift which Father had once received. But Mother did not like for her ancient gift to be called a White Elephant, so last year some parishes changed the name to the Trash and Treasure Table. The Christmas gifts which father had once received were half and half, trash and treasure. This year another and a third change has been made in the name of this important table. It is now called the Antique Table.

### GENERAL NEWS NOTES

Boys and boy problems will be the topic of discussion at the November meeting of the Episcopalian Club to be held at the Copley-Plaza Hotel on Monday, November 26th. Dr. Alfred E. Stearns, headmaster of Phillips Andover Academy, Archdeacon Dennen, and Frank W. Lincoln, diocesan field secretary for work with boys, will speak. Presidents of other Church clubs in Boston and boy leaders in various parishes will be guests.

A service of intercession and devotion with addresses by Bishop Brewster, of Maine, will be held this Thursday at Emmanuel Church, under the auspices of the Boston chapter of the Church League for Industrial Democracy.

RALPH M. HARPER.

Chaplain Knox, at St. Paul's Chapel, Columbia University, said the same things, but added that America might remit the debts owed to her by Europe, citing the return of the Boxer Indemnity as a precedent.

### MILITARY SERVICE

At four o'clock on the same Sunday, at the Chapel of the Intercession, Broadway at 155th. New York City, the Rev. M. H. Gates, D.D., vicar, there was held one of the most inspiring services in the annals of the chapel. It was also the day chosen by the 102d. Engineers, N. G. N. Y., for their Annual Church Parade. At three o'clock every available seat in the great edifice was taken. About four o'clock the Regiment arrived, escorted by a platoon of seaman infantry, from the battleship *Colorado*, the Old Guard of New York, Posts of the American Legion, and Veterans of the Foreign Wars. Near the chancel sat Sir H. Gloster Armstrong, His Majesty's Consul General, the Hon. W. Barret, Consul General for France, and Mr. A. Brouzet, the Assistant Consul, the Hon. J. Aneha, acting Consul General for Japan, and officers representing the U. S. Army and Navy. Following the great choir in procession came the colors, some thirty in number, including the flags of the Allies.

The service consisted of a brief form of Evening Prayer conducted by the vicar, the Massing of the Colors in the Chancel, the Roll of the Dead, which was read by Maj. Chas. D. Bles, Medical Corps, of the Regiment, "Nearer My God to Thee," by the Engineers' band, and taps. Dr. Gates welcomed the regiment and guests, after which the Rev. Lawrence R. Kelly, assistant minister at the Intercession, and chaplain of the regiment, delivered the sermon. The text was chosen from St. John, 17:22. The chaplain urged the Church to take a more active part in bringing about peace throughout the world by expressing more generous thinking among its members, the danger of neutrality in matters which have to do with the peace and good-will of the world, and the meaning of sacrifice as the Church teaches it in the Sacrifice of Christ. The Rev. Dr. Caleb R. Stetson, rector of Trinity parish, pronounced the benediction.

Eighteen hundred people attended the service. A substantial offering was taken for the Memorial Altar.

At the corporate communion of the Sunday school at 8 A. M., Dr. Gates blessed a new veil and burse for this altar, which were used at the nine o'clock service.

### PLANS FOR BISHOP'S MEETING

An annual event looked forward to by Church people is "The Bishop's Meeting" at Carnegie Hall. It is given under the auspices of the Church Club of New York, and always draws a large audience. The singing by the massed choirs of the city, under Dr. Miles Farrow's direction, is inspiring. This year the list of speakers who will address the meeting on the evening of Monday, November 26th, is unusually impressive. They will include Mr. Justice Augustus N. Hand, who will discuss the question. Where does New York Stand in the Nation-wide Campaign? The Rev. Dr. Charles S. Reifsnider, president of St. Paul's University, Tokyo, will present The Call to the Church from Japan. General Ballington Booth, son of the old General, and head of the Volunteers of America, will explain, What the Cathedral Means to New York and to the Country. The U. S. Secretary of Labor, the Hon. James J. Davis, will speak of Religion in

## New York Generally Observes Armistice Day Celebration

Military Service—Plans for Bishop's Meeting—Greer Club Association

The Living Church News Bureau }  
New York, Nov. 17, 1923 }

**S**UNDAY, Armistice Day, was very generally observed as a memorial day. Sermons varied in subject matter. The outlawry of war was unanimously approved. The World Court came next by general consent. Pessimism and optimism colored sermons and addresses,

determined by the speakers' political views and personal predilections. A large outdoor parade took place in the afternoon, composed of military and civic delegations. On the site of the war time "Altar of Liberty" in Madison Square, facing 24th St., a flagpole and flag were dedicated, the gift of Mr. Rodman Wanamaker.

At the Cathedral, former Attorney-General George W. Wickersham criticized both Germany and the Allies for not living up to the terms of peace and urged entrance into the World Court. The Rev.



the Nation's Life. Bishop Manning will sum up the evening's discussions and announce the diocesan program in his address on The Present Call to us as a Diocese.

Seldom has a better program been arranged for any public meeting in New York, and our Church people are to be congratulated on their good fortune. The Church Club is to be highly praised for its part in arranging so attractive a list of speakers. It is announced that the addresses, although exceedingly important, will be brief. The meeting will start promptly at 8:15 p. m., and will close by 10, giving suburban visitors time to catch their trains for home at a reasonable hour.

#### GREER CLUB ASSOCIATION

A feature of the performance of *Chicken Feed* for the benefit of Greer Club Association, to be given Tuesday evening, November 20th, at the Little Theatre, will be the impersonation of *Chanticleer* by Miss Fannie Trump, a dramatic student living at Greer House, 123 East 28th Street. The costume is one used in the original production of *Chanticleer* given in this city several years ago. Mrs. William T. Manning, Mrs. Thomas F. Gailor, Mrs. Henry Gansevoort Sanford, Mrs. Hamilton Fairfax, are among the names added to the list of patronesses. Others are Mrs. William Bayard Cutting, Mrs. Thomas Powell Fowler, Mrs. R. Burnham Moffat, Mrs. Edward R. Stettinius, Mrs. Herbert Satterlee, Mrs. L. E. La Petra, Mrs. Frank Warfield Crowder, Mrs. Charles M. Brooks, Mrs. William J. Curtis, Mrs. Samuel M. Dorrance, Mrs. Frederick H. Dillingham, Mrs. James May Duane, Mrs. Frank Brinley Porter, Mrs. Theodore Sedgwick, Mrs. Malcolm Stuart, Miss Susan B. Waring, Mrs. Roger H. Williams, Miss Ann W. Stuyvesant, Miss Laura C. Barnum, and Miss Rebecca Caldwell.

The benefit is being held to equip Greer Court, the new house for students, just opened at 544 West 114th Street. Mrs. George T. Mortimer is chairman of the Benefit Committee. Tickets for the benefit may be obtained from Miss Lillie H. Harper, 36 Grammercy Park, also from Greer House, or from Greer Court.

#### GUILD OF ST. BARNABAS

The Superintendent of the City Mission Society, the Rev. L. Ernest Sunderland, D.D. has accepted his appointment as chaplain of the New York Branch of the Guild of St. Barnabas for Nurses. The new secretary is Miss Violetta Jackson. The clergy and Church people all over the country are urged to send to the secretary at 38 Bleeker Street, New York City, the names of nurses who are Churchwomen, at present in New York, in order that they may know of the guild, to be invited to its meetings, and have the benefits of the spiritual and social fellowship which come from this national organization, which is a member of the Church Service League.

The chaplains of the City Mission Society are either resident or visiting in thirty-four hospitals in New York City, and will be glad to call at once on any nurses who are in the hospitals of the city. It is, many times, difficult for the chaplains to find out nurses who are Churchwomen, and it will greatly facilitate their helpfulness to these young women if they can have their names.

#### GENERAL NEWS NOTES

Last Sunday night the Cathedral choir, led by Dr. Miles Farrow, organist, gave a

recital of sacred music, which featured works by J. S. Bach, Walford Davies, and Franz Liszt.

On Tuesday, November 13th, the Rev. Dr. Van De Water entertained the members of "The Club" at a luncheon in the rectory of the Church of the Beloved Disciple, after a brief service in the church. "The Club" has been in existence for nearly forty years, and is limited to thirty-nine members.

The American Merchant Marine Library Association is appealing for gifts of books and magazines for the use of the 100,000 sailors in the service. Works of fiction, textbooks, histories, travels, biography, science, and art, will all be welcomed. Donors are urged to send them to the shipping entrance of the Public Library (Central) 11 W. 40th St.

More than five hundred friends and former parishioners at St. George's attended the annual dinner at the Astor Hotel on Thursday, November 6th, tendered to Dr. William S. Rainsford.

The New York State Commission for the Blind and the New York "Lighthouse" will hold a sale during the first two weeks of December, all the articles offered for purchase being the work of the blind people themselves. All the Churches are asked to cooperate. Our own Church is represented by Mrs. Charles L. Zabriskie, 156 East 79th St.

The Rev. Dr. Theodore Sedgwick, rector of Calvary Church, began the Mission at Holy Trinity Church, Harlem, on Monday of last week. Other speakers at the Mission were Dean Robbins, the Rev. Dr. Percy Silver, the Rev. Dr. C. R. Stetson, and the Rev. Dr. M. H. Gates.

A series of sermons on "Power" has been begun by the Rev. H. V. B. Darlington at the Church of the Heavenly Rest.

On the morning of Armistice Sunday a three-manual Odell organ was dedicated by the Rev. Dr. Stetson at Trinity Chapel, W. 26th St. In the afternoon, after Evensong, Mr. W. H. Beckwith, organist, gave a recital. FREDERIC B. HODGINS.

## Pennsylvania Bids Affectionate Farewell to Bishop Rhinelander

### Armistice Day Services—Significant Occurrences — General News Notes

The Living Church News Bureau }  
Philadelphia, Nov. 15, 1923 }

**B**ISHOP Rhinelander bade farewell to the Diocese last Tuesday afternoon, at an informal meeting in the Church House, which was crowded with representatives of the clergy, the Standing Committee, the Woman's Auxiliary, the Cathedral Corporation and League, and of other organizations in the Diocese.

The Rev. James DeWolf Perry, D.D., President of the Standing Committee read a testimonial to the Bishop's splendid work in extending the cause of Christ's Church in Pennsylvania, and presented to the Bishop a fund raised by the Diocese, amounting to over \$15,000, which was placed at the Bishop's disposal. In his reply, Bishop Rhinelander designated this as the "Bishop Rhinelander Fund" for the permanent endowment of the Cathedral for this Diocese.

After calling attention to the Bishop's sincerity and self-sacrificing zeal and to the fact that the Bishop often labored under physical disability, the memorial called attention to his ideals of growth and spiritual efficiency which have brought lasting results, especially in the matter of diocesan unity. For all of these things the memorial gratefully thanks the Bishop, and assures him of the continued affection of the diocese.

To the memorial Bishop Rhinelander replied:

"I am profoundly grateful for your words. I know they are not really true. But equally I know that many dear friends believe them to be true. And that is after all what counts. While they humble me, they will also greatly strengthen me. God deals with us all, not as we are, but as we are becoming. God helping me, the generous esteem and affection of my friends will bring me nearer to what they think me capable of being. I depend on you to keep me in your thoughts and prayers as you shall be in mine. And may our Lord fulfill in all of us what by His grace He has begun.

"Now as to the disposition of this Testimonial Fund, which is the outward and visible sign of your confidence and trust. It has been suggested that I should choose an object with a wide and popular appeal and so secure the largest possible response. I see the point and, being quite without shame in the matter of this Fund, I acknowledge that I want all the money I can get. But I think a Fund that bears my name should be reminiscent of the characteristics, peculiarities, or even eccentricities of him whose name it bears.

"Money is good, but memory is better. For while money is static, memory is, or may be, dynamic. And I want to be remembered as one who, with a very honest purpose not to exalt himself, did every greatly wish, for the good of the Church, to magnify his office in the Church: that is, to make the Episcopate in this Diocese more competent to serve the whole body of the Diocese as I believe it is ordained and meant to serve it. And I do verily believe that, in a metropolitan area like this, a Bishop without a Cathedral is very like a cavalry officer without a horse. I would press the parable, or parallel (without of course pressing it too far), even to the point of suggesting that, in the Bishop's case, the four supporting legs would be the Canons: he sitting in his seat, and his Apostolic ministry, representing the whole Church and Diocese, being borne swiftly and strongly wherever there is need.

"You will see my mind is set at this time rather on the system than on the structure of the Cathedral: more on its soul than on its body. So that the money now subscribed—or to be subscribed—to this Fund will be designated for the permanent endowment, and not for the building, of a Cathedral here. I very confidently entrust the prosecution and fulfillment of this whole great plan to your maturing wisdom and unfaltering zeal for the welfare of the Church and the extension of the Kingdom.

"And may the Almighty and merciful Lord, Father, Son, and Holy Ghost protect us from evil and bring us to all good, for His own greater glory, now and forever."



Other, and personal, gifts were given to the Bishop and Mrs. Rhineland in token of the great esteem with which they are held in the Diocese,—among them being a gold watch with the inscription: "Philip Mercer Rhineland. A token of affection and gratitude from some of his friends in the Diocese of Pennsylvania, November 13, 1923"; a gold watch fob, with the Bishop's personal seal cut in a large amethyst, the gift of the Cathedral League; and a pair of gold cuff links presented by the Women's Aid of the Convocation of North Philadelphia; and to Mrs. Rhineland a handsome silver locket.

After these presentations had been made, the Bishop and Mrs. Rhineland greeted those present with a hearty handclasp and hearty words of "greeting, not good bye."

ARMISTICE DAY SERVICES

Special services commemorating Armistice Day were laid last Sunday throughout the Diocese.

Chaplain C. H. Dickens, who has returned to the Philadelphia Navy Yard, was the preacher in the evening at the Memorial Church of St. Paul, 15th and Porter Streets, the Rev. Stanley V. Wilcox, a war veteran, the rector of the church conducting the service, which was attended by several posts of the American Legion.

Bishop Garland preached in the afternoon at the Washington Memorial Chapel at Valley Forge.

On Monday, which was also observed as Armistice Day, a service of Prayer and Thanksgiving was held in Holy Trinity Church, under the auspices of the American Red Cross, the Emergency Aid of Pennsylvania, the National American War Mothers, and the Women's Overseas Service League.

The preacher was Bishop Rhineland. This was the last public service in the Diocese in which the Bishop took part.

SIGNIFICANT OCCURRENCES

Quite significantly, pointing to what is recognized as a desire for Christ on the part of mankind at large, three things have occurred in Philadelphia within the past week.

Members of the Scottish Rite Bodies, Valley of Philadelphia, gave an impressive production of episodes from Longfellow's *Divine Tragedy* under the title, "One Who is Being Forgotten."

Across the street, Channing Pollock's remarkable play, *The Fool* was being played, showing how the application of Christ's teachings to modern life have been regarded as foolishness, but are nevertheless dynamic, and suggestive.

Elsewhere in the city, meetings of the Congress of the World Alliance for International Friendship through the Churches, were being held, in which insistence was made that governments and nations as well as individuals should put into practice the principles of Christ, as the only remedy for the ills of present-day civilization.

GENERAL NEWS NOTES

Archbishop Nathan Söderblom, Primate of Sweden, preached last Sunday morning in Gloria Dei (Old Swedes) Church. On Monday morning he addressed the American Section of the Universal Christian Conference on Life and Work, in Holy Trinity Parish House, which was attended by the Clerical Brotherhood of the Diocese. He also delivered an address at the session of the World Alliance Congress, held in

Witherspoon Hall on Wednesday evening.

A largely attended fall meeting of the West Philadelphia Branch Sunday School Association was held on November 8th, the Church of the Redemption, the Rev. A. E. Clay rector. The speaker was Dr. Philip Fielding Bayne, Superintendent of the Chapel of the Intercession Church school, New York, and his topic was The Successful Teacher.

The Chapel of the Prince of Peace, of which the Rev. J. P. Morris is vicar, celebrated its thirtieth anniversary last Sunday. The chapel was founded by the late Bishop McVickar, when rector of Holy Trinity Church.

The eighty-eighth Local Assembly of the Daughters of the King was held on Tuesday, November 13th, in the Church House, the Rev. Granville Taylor presiding. The address was given by Mr. G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew.

The Bohlen Lectures for 1923 are being

given on Monday afternoons, November 19th to December 17th inclusive, in Holy Trinity Parish House, by the Rev. Dickinson S. Miller, Ph.D., Sc.D., Professor of Christian Apologetics in the General Theological Seminary, whose subject is Moral Idealism and Practical Results.

Addresses by six prominent clergymen have been given this week at a series of week-night services in St. Bartholomew's Church, the Rev. James A. Weagle, rector. The preachers were the Rev. Louis C. Washburn, rector of old Christ Church, the Rev. Robert E. Green, St. Stephen's Church, Norwood, the Rev. Robert Norwood, St. Paul's Church, Overbrook, the Rev. Z. B. T. Phillips, of the Church of the Saviour, the Rev. Wood R. Stewart, of St. Martins-in-the-Field, and the Rev. Floyd W. Tomkins, Holy Trinity.

The Rev. Clarence N. Dunham, of Orange, N. J. conducted a retreat on Wednesday at the Mission House of the Sisters of St. Margaret, 1831 Pine St., for Associates and other women.

FREDERICK E. SEYMOUR.

## Chicago Woman's Auxiliary Discusses Social Service

### Memorial of Mrs. Benton—New Rectory at Highland Park—Gifts to Dr. Hopkins

The Living Church News Bureau }  
Chicago, Nov. 17, 1923 }

**S**Ocial SERVICE was the main topic at the monthly meeting of the diocesan branch of the Woman's Auxiliary on Thursday, November 8th. Mrs. T. W. Robinson, social service secretary of the Church Service League, was in charge.

The first speaker was Miss Carpenter, of New York City, whose work is the supervising of the maintenance of the proper standards in diocesan institutions. She asked for a good, wholesome care for children in schools and nurseries. Judge Bartelme, the distinguished woman candidate who has just been elected judge for Cook County, was given a warm greeting. Judge Bartelme dwelt on the problems of the underprivileged child of the city streets, and pleaded for a better understanding of the point of view of the person we are trying to help in our social service work. Miss Grimes, the secretary in Chicago of the Church Mission of Help, read a very able paper upon the Church's society which has recently begun its work in this diocese and section, telling of its beginnings, its aims, and citing examples showing how the mission functions. Miss Grimes stated that, because of the value of this work, its painstaking and careful character, and because of the spiritual emphasis, it should elicit the interest and help of all thoughtful Churchwomen. At the close of her address, Miss Grimes was assured of the whole-hearted support of the work begun here.

Washington Hall was filled to the doors with an audience that showed the keenest interest in this place of the Church's work for Social Service.

MEMORIAL TO MRS. BENTON

"I stayed on living in Chicago a number of years, when it was my interest to live East, for no other reason than that my children should be taught by Mrs. Benton the love of giving money and of giving happiness." This is the

remarkable tribute to a noble, unselfish woman by the head of one of America's greatest corporations.

The current issue of St. Paul's (Kenwood) *Parish Record* is dedicated to the memory of Mrs. Benton, Kate Sturgis Benton, "Christ's teacher of little children and their parents in Hyde Park for two generations." For thirty-five years Mrs. Benton taught the infant class of St. Paul's Church. Literally thousands of children were taught by her. They came to call her their "Sunday Mother," she lived and taught a radiant faith, with radiating good deeds. Thirty years ago Mrs. Benton started in her home the "Babies' Friendly." Every Thursday morning a group of neighbors enjoyed the hospitality of the Benton home, and there are thousands of the new babies of the poor who have been clothed by their hands. The Babies' Friendly never adjourns. Branches have been started and are continued in other Chicago suburbs. But the work outgrew the limited quarters of the beautiful home. It spread out to the Stock Yards near by. Here, in the neighborhood of the foreign-born, Mrs. Benton founded and built the now famous "House of Happiness," where tired working mothers leave their babies to be fed and clothed, and cured of their ills. Here the older children are taught the art of happiness. Their plays and their useful arts are a community asset.

NEW RECTORY AT HIGHLAND PARK

The congregation of Trinity Church, Highland Park, the Rev. Dr. P. C. Wolcott, rector, at its parish meeting last January decided to proceed without delay to the building of a new rectory to take the place of the old house, which was bought and remodeled twenty-six years ago, and has been used continuously ever since. It was found, however, that unsettled building conditions and high costs made it impossible to build within the proposed limit of \$30,000; and when in September a beautiful and most suitable property just across the street from the church was offered for sale at a reasonable price, it was decided to buy it. This was done and possession was taken October 1st.

The new rectory is a modern brick



residence standing upon a lot approximately 100 feet in width and 300 feet in depth, and has an unusually attractive lawn and garden. The house itself has every modern convenience and comfort. Great satisfaction is felt in the parish and the community that the rector and his wife are at last provided with so beautiful and convenient a residence.

#### GIFTS TO DR. HOPKINS

The Rev. Dr. Hopkins, rector of the Church of the Redeemer, Chicago, in his always interesting parish paper, tells of certain generous gifts that have been made to him and to Mrs. Hopkins in gratitude for their zealous services for the Church in their parish. One of the officers of the Federation of Women sent to Mrs. Hopkins one hundred dollars in appreciation of Mrs. Hopkins' efforts for the Federation. The bond is designated for the new parish house fund.

One of the men of the parish gave Dr. Hopkins a fine Reo roadster in prime condition, which is proving a great asset in his parish visiting. The vestry, at the October meeting, voted to pay the upkeep charges of the automobile from the general fund.

A third gift came from an unexpected quarter, and was a bequest from Mrs. Elizabeth T. Long, of Ithaca, N. Y., who died August 17th. She left \$500 to Dr. and Mrs. Hopkins to be used for parish purposes at their discretion. Mrs. Long

and her daughter resided in Hyde Park for a short time, coming there a little more than a year ago. Miss Long died very suddenly, and Dr. Hopkins ministered to her mother in her great sorrow. Miss Long's name was placed on the weekly requiem list for intercession. Mrs. Long's appreciation is indicated in her generous gift.

#### GENERAL NEWS NOTES

Christ Church, Streator, the Rev. Norman B. Quigg, rector, held a most helpful Mission from November 11th to November 18th. The conductor was the Very Rev. George Long. The Mission began a series of services and events celebrating the semi-centennial of the parish. Special features were the playing of the organ by well known Chicago organists, including Mr. J. W. Norton, of St. James' Church, Professor Gordon Wedertz, of the Church of the Epiphany, and Mr. Lester Groom, of the Church of the Ascension.

The annual meeting of the South Side Church School Institute took place at St. Paul's Church, Kenwood, on Tuesday evening, November 20th. Evensong was said with sermon by the Rev. Benjamin Horton, assistant at the Church of the Atonement, Edgewater. After the annual election of officers, Mr. Leslie H. Allen, of Glen Ellyn, gave an address on The Teacher's Job and its Reward.

H. B. GWIN.

young people's societies which are coming into existence in all parts of the province.

The Church School of Pageantry and Drama of the Diocese of Washington closed its first session on the evening of November 16th. Fourteen lectures on the practical production of amateur drama were given during the five weeks' course, and on one evening the class witnessed the production of a religious pageant in the New York Avenue Presbyterian church. This course was intended for Sunday school workers, Girls' Friendly Society associates, and others who expect to produce Christmas pageants or religious plays during the winter. Unfortunately it failed to reach many of this class; the quality of speakers attracted principally those who were already more or less proficient in religious pageantry. But the Drama Council believed that a start has been made in the right direction, and that next year it will be possible to secure a higher quality of performance than has been customary in the Washington churches.

#### DECLARATION OF RUSSO-AMERICAN ECCLESIASTICS

A COUNCIL of Russian Orthodox ecclesiastics, held last week in New York, has issued the following declaration:

#### RESOLUTION

By virtue of the grace of the Holy Ghost conferred on us by succession from the Holy Apostles, we, the undersigned, in the name of the Holy Trinity, having in view the weal of the Holy Apostolic Universal Orthodox Church, have unanimously resolved:

Whereas the Russian Orthodox Church is, and this name rightfully belongs to, the only existing Russian Church which is ruled by the Holy Canons recognized by the Universal Orthodox Church and all her branches; which is organized by the rules established by the Sobor (convention) of the all Russian Church held in 1917-1918, the resolutions of which have been recognized by all Eastern Churches; and which is headed by the Holy Patriarch of Moscow and all Russia, which office is occupied by His Holiness Tikhon, who had been elected to that office by the whole Russian Church.

Whereas, the lawful ruling Bishop and Head of the American diocese of that Church is His Eminence Metropolitan Platon, lawfully appointed to that office by His Holiness the Patriarch, and moreover unanimously acclaimed and elected to that office by his American flock at the All Diocesan Convention, held in 1922 in Pittsburgh.

Whereas a certain John Kedrovsky, a suspended former priest of the Diocese, and moreover a married man, calls himself a Russian Orthodox Bishop and Metropolitan of All America, and says that he has been consecrated Archbishop and appointed to the said office by the Supreme Russian Church Authority, a "Holy Synod," established by a "Sobor" or (convention) of the Russian Orthodox Church, which took place in April and May 1923.

Whereas the last lawful Sobor or convention of All Russian Church took place in 1917-1918, and the meeting of 1923 referred to by Kedrovsky was a gathering who deserted the Church and were formerly known under the name of "Living Church" of a portion of Russian clergy and laity who were not ashamed to betray their Mother Church, persecuted by the bolsheviks; officially to promise their

## Colonial Church Keeps Anniversary

### Diocese of Washington has several Churches of Ancient Days—Other News of the Diocese

The Living Church News Bureau }  
Washington, Nov. 17, 1923 }

**B**ISHOP Freeman visited Queen Anne Parish, Prince George's County, Md., on Sunday, November 18th and administered the rite of confirmation. The occasion of this, his first visit to the parish since his consecration, was the celebration of the 150th anniversary of the completion of the present St. Barnabas' Church, Leeland, Md. When the Church of England was "established" in the Province of Maryland in 1692, the colony was divided into thirty parishes of which eight were located in what is now the Diocese of Washington. At first services were held in chapels built of logs, but during the early part of the eighteenth century, brick chapels were built all over the province. These present days are therefore notable for the number of two hundredth anniversaries being celebrated. At Leeland, however, the first brick church was found inadequate in 1772 and was pulled down. The bricks of this first church were burned on the premises in 1705, and not brought from England as was usually the case. These same American-made bricks, with the addition of some English brick, were used in the church which is now standing. It is quite uncommon to find domestic made brick of such an early date in Maryland. This second church was furnished, not by a government levy as was usual at the time, but as a "free will offering" of the people.

The pulpit was built high up on the north wall of the church and was reached by a flight of stairs, while the altar, enclosed within three rails, stood separate

and alone at the east end of the church. The silver Communion service still in use was purchased from the offerings and not from the funds set aside by Queen Anne for Communion services for Maryland churches.

#### OTHER NEWS OF THE DIOCESE

The Bishop spoke on Sunday afternoon at the National Cathedral. It is the idea of Bishop Freeman that the Cathedral should be the scene of great popular preaching services on Sunday afternoons, and to this end he has arranged for preachers of prominence to visit Washington from time to time and conduct these services.

On week days the Bishop is endeavoring to meet very one of the many organizations in the diocese. On Monday, the 19th, he addressed the First Needlework Guild of Washington and in the afternoon spoke at the meeting of the Church Periodical Club. He will deliver an address on Social Service at the meeting of the Provincial Synod on Thursday.

The Board of Religious Education in the Diocese of Washington is standing sponsor for a meeting to be called later in the winter by the student secretary of the diocese, at which representatives of the various colleges in the Dioceses of Maryland, Easton, and Washington will be gathered together with the clergy living in college towns. In this way it is hoped to create greater interest in the work of the Church among college students.

A meeting of young people's representatives and clergymen engaged in work of the young people, called by the Rev. C. P. Sparling of Baltimore, chairman of the Provincial Committee on Young People, met in St. Margaret's Church, Washington, on the morning of November 19th. Plans were made for a future meeting on a larger scale of the representatives of the





THE SYNOD OF THE PACIFIC, FRESNO, CALIF., OCTOBER 17TH TO THE 22D, 1923.

actual support to communism; to cooperate in the imprisonment of the Patriarch; temporarily to usurp the Church authority with the assistance of the Soviet Government; unlawfully to try the Patriarch, and arbitrarily to alter the Holy Canons of the Orthodox Church, in particular to permit the marriage of bishops against the Canon 15 of the Fifth Ecumenical Council.

Whereas, therefore, persons who took part in that gathering calling itself the Sobor of the Russian Church of 1923, or those who accepted or recognized its resolutions, left the Russian Orthodox Church and formed a new religious sect which is not Orthodox and moreover is not even recognized in Russia at large since an overwhelming majority of the parishes and congregations remained faithful to the Patriarch.

Whereas, Kedrovsky is thus not a Russian Orthodox Bishop but a representative in America of a foreign religious sect, which has no recognition or support among the citizens or residents of this country, and whereas he, instead of organizing, under the laws of this country, a new religious corporation of his followers, if he has any, is unlawfully, in spite of the canons and laws of this country, seeking to usurp the control over the Orthodox Church in America.

1. To approve the resolutions of the Diocesan Council dated November 1-14, 1923, in regard to Kedrovsky;

2. To re-affirm to the common knowledge that the name of the "Russian Orthodox Church in America" rightfully belongs only to the religious organization which has existed more than a century in this country and recognizes all canons of the Universal Orthodox Church;

3. To recognize that the only lawful

head of the Russian Orthodox Church in America is Metropolitan Platon;

4. To recognize that the religious organization which is represented by Kedrovsky unlawfully usurped the name of "the Russian Orthodox Church," being but a new religious sect, and Kedrovsky himself has no right to claim not only the control of the Church administration, but even the membership in the latter;

5. To recognize that Kedrovsky apostatized from the Orthodox Faith and is not in communion with the Orthodox Church;

6. To request His Eminence Metropolitan Platon to take all lawful measures in order to protect the Orthodox Church in America from all attacks by Kedrovsky;

7. To invite all the Orthodox in America to defend the Holy Orthodoxy from its enemies.

(Signed) Metropolitan PLATON  
 " ALEXANDER, Archbishop  
 of North and South  
 America  
 PANTELEIMON  
 " Archbishop of Neapolis,  
 " AFTIMIOS, Archbishop of  
 Brooklyn  
 " STEPHEN, Bishop of  
 Pittsburgh  
 " THEOPHILOS, Bishop of  
 Chicago  
 " ARCHIMANDRITE Benjamin

**RELIGION AND POLITICS IN  
 NEW YORK**

MANY PEOPLE think religion and politics will not mix; others, that they should not. Evidently, that good Churchman, Dr. William Jay Schieffelin, a vestryman of St. George's, and President of the Cit-

zens' Union, does not share either of these negative opinions. For years he has been a militant champion of good, non-partisan government in this city which, generally speaking, is an example of the reverse. Last Wednesday evening he addressed a meeting arranged by the Manhattan League of Church Clubs at the Church Club rooms, 7 East 48th St., and attended by a pitifully small number. He should have had a capacity audience.

For twenty-five years the Citizens' Union has had a good Churchman as its president. Mr. R. Fulton Cutting was its first and Dr. Schieffelin its second and present director. All that time it has worked quietly but effectively to protect the city from the exploitation of partisan politicians and to secure honest and efficient government. The amount of unselfish labor and generous service rendered by the Citizens' Union has been incalculable. Its membership is about six thousand but its influence is felt and exercised by the sympathetic help and countenance of at least fifty-seven thousand voters in the Greater City. The executive committee meet every week in the year and its various committees are constantly at work investigating and reporting on all manner of public questions of vital interest to the citizens. If the legal services of its array of counsel were paid for, it would cost nearly \$150,000 a year, Dr. Schieffelin states. It is all given freely and ungrudgingly.

The Citizens' Union is trying to interest the "people who care" for good government and such a constituency should be certainly found in the churches and especially in parochial Church clubs. Experts of the Union are constantly reviewing and analyzing proposed legislation at Albany and at the city hall; investigat-



ing and reporting upon the records and fitness of candidates for public office and suggesting and promoting practicable measures of reform. The Union is advocating proportionate voting to secure adequate minority representation in the board of aldermen and is studying the question of an appointive instead of an elective judiciary. When necessary it goes to court to protect citizens from the designs and unscrupulous politicians, who are beginning to respect its power and pay more attention to its purpose.

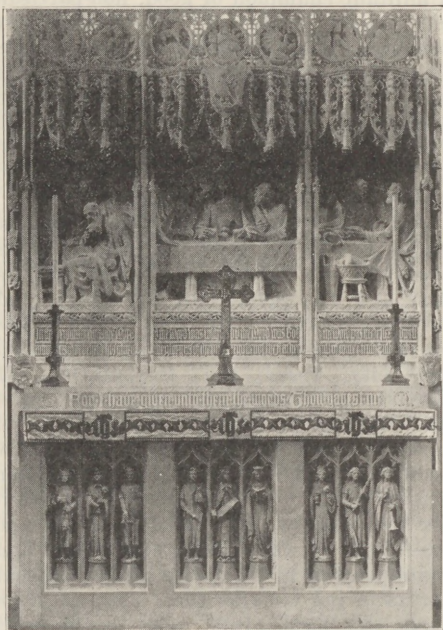
The Church Club did a good thing to ask Dr. Schieffelin to tell of the work of the Union. The parochial Church clubs will do well to follow its example. Religion will mix well with politics if it is compounded according to the wise prescriptions of such an expert as Dr. Schieffelin!

### MEMORIALS AT ST. JOHN'S, HARTFORD

A NUMBER OF beautiful memorials have recently been added to St. John's Church, Hartford, Conn., the Rev. William T. Hooper, rector, the greater number of which were dedicated by Bishop Brewster on Sunday, October 14th. The memorials recently added include especially the Pease Memorial Reredos, designed by Bertram G. Goodhue, the architect of the church. The sculptor was Mr. Lee Lawrie, of New York.

The theme of the reredos is taken from Da Vinci's Last Supper, the detail, however, being the sculptor's conception, and is carried out on original lines of his own planning. The other decoration is derived, largely, from the life and writings of St. John.

The whole reredos is carved from a cream Lens stone, making a variation in



MEMORIAL ALTAR,  
St. John's Church, Hartford, Conn.

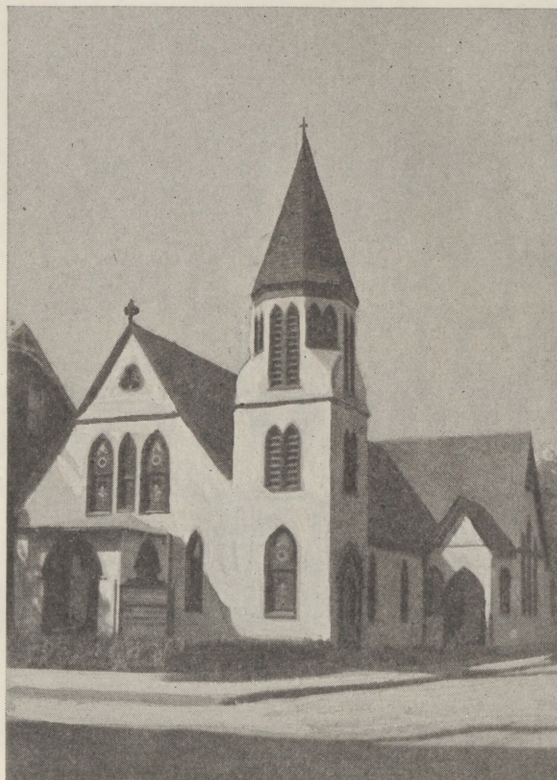
color with the altar, which is carved from Indiana limestone. The architect and sculptor worked to produce an impression of great richness to overcome the difficulty often found in carvings of stone in their lack of warmth. Mr. Goodhue considers this one of the finer pieces of small ecclesiastical stone carving in the country. The reredos bears the inscription: This reredos is in loving memory of Alfred H. Pease, November 26, 1864—November 27, 1913. Alice R. Pease, May 7, 1866—July 9, 1920."

Other memorials are:

The Enders tablet, which bears the following inscription: "The land on which this building stands is given in loving memory of Thomas Ostrom Enders and Harriett Adelaide Burnham Enders by Thomas Burnham Enders and John Ostrom Enders, their sons."

### PENNSYLVANIA CHURCH REMODELED

DURING THE SUMMER St. Peter's Church, Hazleton, Pa., the Rev. A. E. Clattenburg, rector, has been remodeled so as to present a most pleasing appearance. The tower was moved toward the



ST. PETER'S CHURCH, HAZLETON, PA.

The Foster Memorial Altar in the chantry, given by Mrs. A. L. Foster, bears the following inscription: "*Ad Gloriam Dei*. In loving memory of Arthur Leon Foster 1857-1922."

The altar cross on the chantry altar bears the following inscription: "*Ad Gloriam Dei*. This cross, the gift of Elizabeth Nichols Case, is given in loving memory of her husband, Justice William Scoville Case, who died the 28th day of February 1921, age fifty-seven years."

The missal, the gift of Miss Alice B. MacNary, is inscribed as follows: "In memory of Samuel Rutledge MacNary, devoted communicant and some time vestryman of St. John's Parish, Easter Day 1923."

The missal stand is the gift of Mrs. Edmund C. Thomas in memory of her mother, and is inscribed as follows: "In loving memory of T. F. Seyms, for forty-three years a devoted communicant of this parish. Easter Day 1923."

The clergy stalls and the extension of the chancel are part of the Foster Memorial. An engraved plate on one of the stalls reads as follows: "The clergy seats together with the extension of this chancel are the gift of Margaret Packard Foster in loving memory of her husband, Arthur Leon Foster, 1857-1922."

The altar cross is the gift of Mr. and Mrs. Oliver Russell Beckwith, and is inscribed as follows: "*Ad Gloriam Dei*. The gift of Oliver Russell and Sarah Goodrich Beckwith in loving memory of their son Oliver Russell Beckwith Jr., June 23, 1906-1913."

On each of the candlesticks is the following inscription: "*Ad Gloriam Dei*. The gift of Elizabeth Brewster Lincoln. October 14, 1923."

side street in line with the transept, and back almost in line with the east end of the nave. Then the exterior of the church and the parish house were stuccoed, thus giving the exterior an unbroken surface that looks much better than before. The work was done at a minimum cost, and the permanent building fund, that is hoped to provide a new church some day, was untouched.

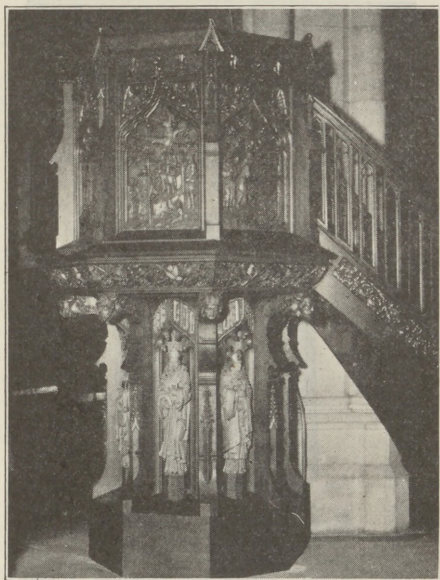
### SOCIAL WORKERS' FELLOWSHIP FORMED

SOCIAL WORKERS representing fifty-four different secular and religious agencies met at Grace Church, New York, on Thursday evening, November 15th, and organized "The Social Workers' Fellowship of the Diocese of New York." The purpose of the organization is "to promote the spirit of fellowship among social workers; to foster a more helpful relationship with the Episcopal Church and its religious life; and to stimulate interest in the social worker's calling as a true form of Christian ministry."

The organization, which will be of the simplest possible form, is intended primarily for the trained social workers who are officers of, or employed by the secular and religious agencies; but provision is also made for the inclusion of volunteer workers. There will be three stated meetings each year, the character of which will be determined by an "Administrative Committee" of eight, chosen annually. The Fellowship will have no other officers. It is provided that the Executive Secretary of the Social Service Commission of the Diocese shall serve as the Executive Secretary of the Fellowship.

Preceding the business meeting there was a devotional service in Grace Church,





The Pulpit at the Church of St. Mary the Virgin, New York City, an account of which was given in a recent issue of THE LIVING CHURCH.

conducted by the rector, the Rev. Dr. Bowie, who also made a most helpful address. This was followed by supper served in the parish rooms which was attended by something over one hundred social workers of the city, among whom were many of the prominent leaders in the social worker's profession.

It was decided that the next meeting should be held some time during the Epiphany season.

**MASSACHUSETTS CLERGY AFFIRM THEIR BELIEF**

THE MASSACHUSETTS CATHOLIC CLUB, at a largely attended meeting of its members at the Church of the Advent, Boston, on Monday, November 12th, adopted a minute declaring that "in view of certain strange utterances from high places (it) takes occasion to affirm, solemnly and *ex animo*, its belief in the Catholic Creeds, and especially in the Virgin Birth and the actual Resurrection of Our Lord, Jesus Christ, His proper Deity, and His consequent freedom to act according to His Will. It believes that the Holy Ghost, who spake by the prophets, so indwells the Church that it has never erred, and can never err, in matters of faith."

**FOR SOCIAL SERVICE CO-OPERATION**

AN ALL DAY CONFERENCE was held at Trinity Mission House, New York City, on October 22d, for the purpose of strengthening the bond between the religious orders and persons devoting their lives to social work in the Church. Eight Sisters, representing the Sisterhood of the Holy Nativity, of St. Margaret, and of St. John the Baptist, and five lay persons were present.

The desire was expressed by both representatives from the Department of Christian Social Service and the Church Mission of Help that the barrier existing between the religious orders and secular social workers be broken down.

Ways by which organized societies may be of use to Sisters were pointed out by the lay persons present. The Sisters told of opportunities offered to lay persons engaged in social work. The Holy Nativity reported the existence of St. Michael's Guild, a guild of social workers which meets monthly at the Mission House of

St. Mary the Virgin. The Order of St. Margaret told of retreats held in Philadelphia for teachers, nurses, and social workers. The Order of St. John the Baptist spoke of the close opportunity to work with the Church Mission of Help at its home for girls at Ralston, N. J.

Both the Sisters and the lay workers present felt that the day had been of real value in reaching a better understanding of how religious orders and lay persons working for the Church may be of mutual benefit.

**INTERNATIONAL OBSERVANCE OF THE GOLDEN RULE**

A LETTER has been sent out to the clergy of the Church by the Advisory Committee on Succor to the Near East, constituted by the last General Convention, recommending participation in the international observance of the Golden Rule in connection with Near East Relief.

It is suggested that on this day, the Sunday next after Thanksgiving, each family provide itself with a very frugal dinner, comparable to that furnished as a daily ration to the refugees in the Near East, and to devote that difference in cost between this and the usual Sunday dinner to the purpose of relief.

A supply of literature has been sent out to the various clergymen, but any person desiring further information may obtain it from the Rev. W. C. Emhardt, 281 Fourth Ave., New York City.

**CONNECTICUT C. M. H.**

THE CHURCH MISSION OF HELP has established its Connecticut headquarters and office in Trinity parish house, 1120 Broad St., Bridgeport, with Miss Helen Sturgis in charge. The rector of Trinity Church, the Rev. Henry S. Whitehead, was a chaplain of the C.M.H. while pastor of the children at the Church of St. Mary the Virgin, New York City, and had charge of the religious services at the Florence Crittenton Home on West 21st St. The establishment of the headquarters at Trinity Church serves to centralize the work of the C. M. H. in the Diocese of Connecticut.

**AN INSPIRATIONAL ADDRESS**

THE REV. FRANK H. NELSON, rector of Christ Church, Cincinnati, was the speaker at a big inspirational mass meeting of the Diocese of Missouri, Tuesday evening, November 13th, at Christ Church Cathedral, St. Louis, when clergy and vestrymen of all parishes marched in the opening procession, and the Cathedral was thronged to the doors.

A high note for the 1924 work was struck by the Rev. Mr. Nelson in his address, in which he urged that every individual Church-member take upon himself the "ministry of reconciliation." The cry went up, frequently, he said that the Church had failed, when it was only that the members had not concerned themselves with the policies and administration of the Church's work. It had been left to the saints and the ardent few who had caught a vision of service. The world today, he declared, was in greater need than ever before of the ministry of reconciliation, the reconciliation of man to God, of man to man, of nation to nation, and of industry to employer. The Churchman could not longer content himself with his own salvation, but

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December 9th

**THEME**

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**PURPOSE**

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**NEED**

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**RESPONSIBILITY**

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

**OPPORTUNITY**

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

*For program and information address*

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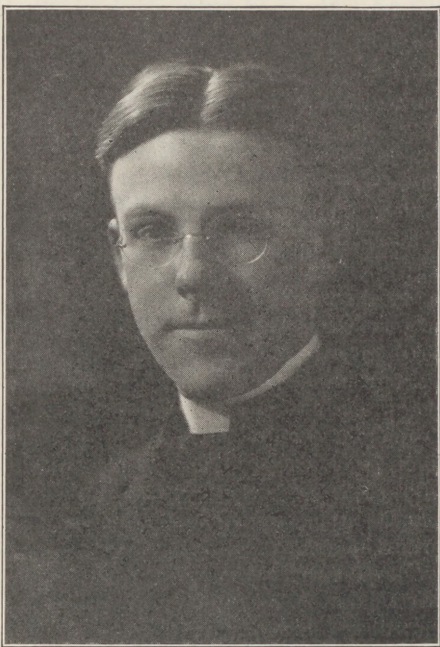


must extend his own faith and own hope to those about him. No one could say that he was a member of the Church, the Body of Christ, unless he remembered that the real Body of Christ followed the spirit of Christ into ways of suffering, sacrifice, and degradation that His high purpose might be achieved.

The \$4,200,000 the Church asked for its work next year, he declared, was a small sum and one easy to raise, if first the men and women of the Church gave themselves, their service, and their whole-hearted interest in the work. The money would follow as a matter of course.

#### SUCCEEDS DR. UPJOHN

IN SUCCESSION to the Rev. Samuel Upjohn, D.D., whose recent resignation marks the close of a forty year rectorate, the vestry of St. Luke's Church, Germantown, Philadelphia, have called the Rev. Wallace E. Conkling, who has accepted,



REV. WALLACE E. CONKLING  
Rector, St. Luke's Church, Germantown,  
Philadelphia, Pa.

to begin the first of December. At the same time Dr. Upjohn was elected rector emeritus of the parish.

The Rev. Mr. Conkling is a graduate of Williams College, where he was a member of the Phi Beta Kappa, and has received the degree of Bachelor of Divinity from the Philadelphia Divinity School, as well as the degree of Bachelor of Letters from Oxford. He was ordained to the diaconate January 1, 1921, and advanced to the priesthood December 17, 1922 by Bishop Lloyd, of New York.

Dr. Upjohn, the retiring rector, was ordained to the diaconate in 1866 and to the priesthood in 1867 by Bishop Williams. For the first two years of his ministry he was assistant at St. James' Church, New London, Conn., from which he went for a fifteen year rectorate to St. Mark's Church, Augusta, Me. In 1883 he accepted St. Luke's Church, Germantown, then much more a suburb than at present. But the congregation has grown with the growth of the city, practically doubling during Dr. Upjohn's rectorate. His has been one of the most devoted and spiritually successful ministries of his day, and the congregation of St. Luke's Church is an enduring memorial of what he has accomplished.

#### BISHOP ROWE FOUNDATION

MEMBERS of the Woman's Auxiliary and others throughout the Church will be glad to learn of an additional one thousand dollars to the Bishop Rowe Foundation sent by a member of the Pennsylvania branch of the Woman's Auxiliary. At the present time the amount of the fund is \$78,372.59, and the Auxiliary in Pennsylvania is still working hard to complete the amount originally requested, \$100,000. They are encouraged by hearing from Auxiliary women in different parts of the country of their intention to contribute again to the fund this coming winter. Contributions may still be sent to the treasurer of the Foundation, Stephen Baker, 40 Wall St., New York, or to the chairman of the Woman's Committee in Philadelphia, Mrs. John Markoe, 1630 Locust St.

#### THE FLORIDA PROGRAM CONFERENCES

THE congregations of the Diocese of Florida are gradually awakening from their long dream, and are becoming aware that the once much-talked-of Nation-wide Campaign, has come to stay, and that which they had been made to understand was temporary has become the Program of the Church. So without blare of trumpets or spectacular parading in print or pulpit, the Diocese is settling down to a steady pull.

The Program was presented in the Diocese by the Rev. Homer W. Starr, Ph.D., of Charleston, S.C., representing the National Council. A series of three meetings were held, the first in Jacksonville, at St. John's parish house October 28th and 29th, and was attended by those living nearby. The second one was held in Tallahassee and was attended by those living near, October 30th, and a third was held at Pensacola, on the 31st.

These conferences were not very well attended, but this does not indicate that there is less interest in the matter. The fact is that the laymen understand that theirs is the Church's Program and they are accepting that challenge.

Dr. Starr was the leader in all these conferences, and he presented the matter in a very clear forceful manner. Those who attended were well repaid for their expense and time. Florida will doubtless make a much better showing this year than last in its every member canvass.

#### DR. PATTON IN MILWAUKEE

THE REV. ROBERT W. PATTON, D.D., of the Field Department of the National Council, has been spending a number of busy days in the Diocese. He began with a united service of the congregations in the north-west section of Milwaukee at St. James' Church on Sunday morning. In the evening he addressed a mass meeting of all the city churches at St. Paul's Church. On Monday at noon he met the city clergy at luncheon, and in the evening he addressed the wardens, vestrymen, and other parish and mission officers in the parlors of St. James' Parish House. Tuesday afternoon he addressed the Milwaukee Branch of the Woman's Auxiliary at St. Stephen's Church, and made another address at the meeting of the Men's Club in the evening at the City Club.

On Wednesday Dr. Patton went to La Crosse where he addressed the clergy and representatives of the nearby parishes, and on Thursday a similar meeting was held at St. Paul's Church, Watertown.

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Selden Peabody Delany, D.D., Editor

December, 1923      Vol. XIV, No. 4  
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#### EDITORIAL COMMENT

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

#### THE EUCHARIST AS THE CENTER OF UNITY

Ralph Adams Cram

#### THE EUCHARIST IN ST. PAUL

Francis J. Hall

#### RITUALISM

F. J. Foakes Jackson

#### THE CHURCH AND DEMOCRACY

Kenneth R. Forbes

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**BISHOP BRENT DEDICATES WAR CROSS**

ON NOVEMBER 13th, the World War Memorial Cross, given by the Argonne Unit of the American Women's Legion, was dedicated by Bishop Brent at the National Cemetery at Arlington. The cross, a beautiful Latin Cross in white stone twelve feet in height, is modelled after the wooden crosses which mark the soldiers' graves overseas, and bears the inscription "In memory of our dead in France." It is approached by an avenue sixty feet wide flanked by American lindens. General Pershing's Band furnished the music. The hymns and prayers were chiefly those used at the Burial of the Unknown Soldier.

Bishop Brent said:

"This monument will always stand unique. It is the fruit of that delicate perception which is the gift and genius of woman. Erected on American soil it stretches its sheltering arms beyond the ocean. It perpetuates in stone those wooden crosses which guard the soldiers who sleep forever overseas. It also forms a tie between them and their comrades here who, whether in quiet country churchyard or in our populous cities of the dead or in this national resting place for heroes, lie in the lap of mother earth. Yonder the pleasant plot of foreign soil becomes, at the touch of the sacred dust of our soldier dead, a bit of the homeland and over them the flag that symbolizes our ideals waves in quiet guardianship.

"This great cross calls us to see that our dead shall not have died in vain. No momentary emotion or sentimental words can suffice. Memory must be reinforced by hope and purpose. A stern business lies before us. They loved life as the young love life, and only gave it because they began a war to end war, a war in which we must not be laggards. They died at the moment they were about to live. 'Their leaf has perished in the green.' Their fight was that others, the youth of today and tomorrow, might not, like them, be called upon to surrender their heritage to live. They died in the grip of that fiend war, in its smoke and flame and din, its sweat and blood and agony. They would not have the coming generations share their fate. We must take up their task and carry out their hearts' desire.

"Here let us repledge ourselves to labor while we live for peace and good-will, for a law and order and justice to settle disputes that make for war, for that court which is to be used instead of the organized confusion of war, as arbiter between nation and nation. Only so will our beloved dead rest well."

**WORKMEN GIVE WINDOW**

ST. LUKE'S CHURCH, the Theodore Roosevelt Memorial, Forest Hills, N. Y., the Rev. Wm. P. S. Lander, rector, recently received a unique donation for a window. The work on this first section of the church, the sanctuary, chancel, nave, and tower base, is being done by day labor with the rector acting as contractor. Upon the completion of the roof the workmen were entertained at luncheon at which time the rector explained how the type of architecture and the scheme of building corresponded to the building of the churches in medieval times. The interest of the craft guilds was discussed in comparison with the Labor Union system. Mention was made of the numerous gifts by the guilds to the churches, such as the windows at Chartres, and it was suggested how unique such a gift would seem today.

Immediately there was the response

that the men would like to talk this over. Later each man pledged and gave at least one day's wage, making a total gift of \$300, to be used for a window. The subject chosen was Our Lord in the Shop of St. Joseph, with figures in the background representing the various trades that engage in the construction of a church. The inscription chosen was, "Given by the craftsmen who labored together to build this church." The window is being made in the studio of Mr. Henry Wynd Young, of New York.

It might be added that none of the workmen is a resident or member of the parish. The absence of profane language among them has been noticeable. As each man has been engaged, the rector explained the desirability of a harmonious and happy spirit among the men, and his intention of treating the men according to Christian standards. The experiment in these days of labor difficulties certainly vindicates the need for, and the success of, Christian principles. Every man has evidenced the pride of careful workmanship, and the responsibility of keeping down the cost of construction.

**AN ALTAR, NOT A DESK**

AT A RECENT MEETING of the Archdeaconry of Harrisburg, a resolution was passed, congratulating Bishop Darlington on the completion of forty years of his priesthood in the Church. It called attention to the dedication of the chapel in Bishopscourt, the episcopal residence, and said, "This reflects an ever present desire of our Bishop's episcopate that the center of the Diocese should be a holy altar, not an office desk."

The resolution further pledged continued loyalty and affection to the Bishop.

**TRAINING FOR BOYS' WORK**

WORKERS WITH BOYS, especially men who are now scoutmasters, or who plan to become leaders of boy scout troops, will be interested to know that Columbia University offers a Home Study Course in Scoutmastership. While this course is primarily intended to show scout leaders who to conduct their troops most efficiently, many of the topics discussed will be interesting and helpful to all men doing boys' work. For information about the course, address Home Study Course in Scoutmastership, Columbia University, New York City.

**FIRST OFFERING FOR JAPAN**

ON OCTOBER 27, 1922, St. John's Church, Mankato, Minnesota, was destroyed by fire. A new church has been built and was opened this year on November 8th. The vestry and congregation, at the suggestion of the rector, the Rev. Jonathan Watson, immediately and unannouncedly agreed that the first offering in the new church should be given to the relief of the Church in Japan, and this in spite of the fact that the congregation is carrying a heavy debt for the new construction and will need every dollar it can get.

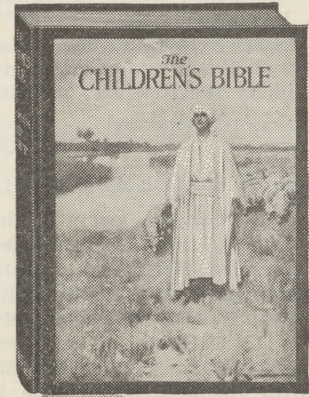
Furthermore, the vestry has also agreed that, in future years, the Sunday nearest to the anniversary of the opening of the new church shall be set aside for a special offering for the mission of the Church, in order that the new life of the parish may be permanently linked with the memory of the past and the vision of the future.

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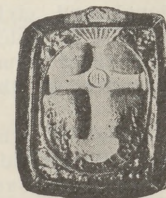
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**ST. PAUL'S ADVENT PREACHERS**

THE ADVENT PREACHERS in St. Paul's Chapel, Trinity Parish, New York City, this year will be:

From December 3d to the 7th, the Rev. Thomas A. Sparks, of St. Clement's Church, New York City, formerly Arch-deacon of Salina.

From December 10th to 14th, the Very Rev. Oscar F. R. Treder, D.D., Dean of the Cathedral of the Incarnation, Garden City, Long Island, N. Y.

From December 17th to 21st, the Rev. Francis H. Richey, rector of St. George's Church, Maplewood, N. J.

These services are at one o'clock on each day of the week except Saturday. Other midday services are, as usual, at 12 noon, or 12:15 P.M.

**THE NEW STUDENT INQUIRER**

THE VACANCY in the group of the Student Inquirers, made by the elevation of the Rt. Rev. William G. McDowell, D.D., to the episcopate, has been filled by the election of the Rev. DuBose Murphy, the rector of the Church of the Resurrection, Starkville, Miss. Here Mr. Murphy works with the students of the Mississippi Agricultural and Mechanical College. He is a graduate of Yale University, was much interested in the Y. M. C. A. work while there, was director of the Brotherhood of St. Andrew Chapter, and worked in the Yale Hope Mission. He was assistant minister in the Church of the Epiphany, Dorchester, Mass., prior to taking up his present work. He was a captain in the 321st Field Artillery from 1917-19 and saw service at St. Mihiel and the Meuse-Argonne. His theological work was taken at the University of the South, at the Episcopal Theological School, and in Christ Church College, Oxford, England.

It will thus be seen that Mr. Murphy will be a great addition to the Student Inquirers because of his wide experience. His advice will be of great value in a group which exists chiefly for the purpose of developing policies, and as the representative of the Department of Religious Education for student work in the Province of Sewanee, he will be very acceptable to other college clergy in the Province.

**THE NEW EDITORIAL SECRETARY**

G. WARFIELD HOBBS, editor of the Baltimore *Sunday Sun*, who was elected Editorial Secretary by the National Council to fill the place in the Department of Publicity made vacant by the death in March, 1921, of the Rev. C. E. Betticher, has assumed the responsibilities of the position, which includes the editorship of *The Spirit of Missions* and later will embrace the editorship of *The Church at Work*.

Mr. Hobbs is a journalist of wide experience who has served notable newspapers in important executive positions. He is a Churchman with a record of many years' zealous service; has been active in various educational and civic enterprises in the communities in which he has lived and brings all these forms of preparation to the service of the Church.

Mr. Hobbs served successively the Baltimore *American*, the Philadelphia *Public Ledger*, and the Baltimore *Sun*. In connection with the first-named paper he was the youngest accredited corres-

pondent in the Spanish-American war. Subsequently he accepted a proffer from the Philadelphia *Public Ledger* and became successively its Washington correspondent, City Editor, and Managing Editor, serving in these capacities for a period of thirteen years.

In Philadelphia, Mr. Hobbs became specially interested in feature and pictorial aspects of newspaper production and was the creator and the editor of the

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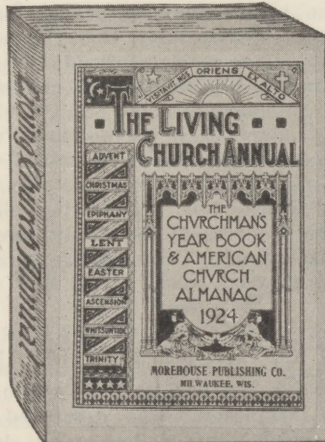
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- Table of Selections of Psalms.
- Table of Psalms for the Sundays of the Church Year.

All of these are fully authorized and now in force, superseding Tables in the Prayer Book and those adopted in 1919. Also: The Proposals of the Joint Commission on Revision of the Prayer Book relating to: Precedence of Holy Days, "Black Letter" Saints' Days. These have not yet been acted upon in General Convention.

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open, which is the embodiment of either racial or religious intolerance, is not only un-American, but in the deepest sense un-Christian."

In conclusion Bishop Mann urged immediate action on the part of all Churches to endeavor to secure from the President and the Senate an approval of the World Court, declaring it to be idle to talk of our desire to bring about peace in the world if we are not willing to take the steps of accepting the World Court.

#### DEATH OF HOWARD FLAGG

HOWARD WILLIAM FLAGG entered into life eternal on October 31st, in the city of St. Louis, where he was in business, and where he was attached to the Church of the Holy Communion, of which his old friend the Rev. Edward S. White is rector. He was buried on All Souls' Day from the Church of St. Lawrence, Libertyville, Ill., his old home and parish, the Rev. Mr. White, the Rev. Arthur McLaughlin, and the Rev. H. B. Gwyn officiating.

Howard Flagg was one of the young men who have done such splendid, unselfish and zealous work in the planting of the Church in its outposts. The Rev. Mr. White who did such good work in the building up of the churches at Libertyville, at Gray's Lake, at Antioch, Ill., and later at the Church of the Holy Apostles, Chicago, relates that Howard Flagg was the first boy whom he met at the door of St. Lawrence's Church on the Sunday in the fall of 1912 when he assumed charge as layreader. From that day till the day of his death these two young men were intimately associated in the Church's work. This was specially the case in the opening of the mission of St. Ignatius, Antioch. Mr. Flagg made this work possible, reading the services there until a seminary student took charge. For a considerable time he assisted Mr. White at St. Andrew's, Gray's Lake. Mr. White speaks most feelingly of Howard's sincere love for the Church his deep religious life, often concealed under a certain shyness and reserve.

During the war, Mr. Flagg went overseas and served until the Armistice and after. He was gassed three times, and never recovered from the effects.

#### DEATH OF MISS ALICE PENNOYER

THE DEATH of Miss Alice Pennoyer, who was for many years associated with her brother, Dr. Nelson A. Pennoyer, in the conduct of the Pennoyer Sanitarium at Kenosha, occurred on Monday afternoon, November 12th, at her home in that city. She was an active member of St. Matthew's Parish, and in the forefront of its work during the years of her health. She was also one of the senior members of the Woman's Club, and active in the work of the D. A. R. in her home city. The burial service was held at St. Matthew's Church on the following Wednesday.

The will of the late Miss Pennoyer, which was admitted to probate last week, leaves her estate of something more than \$30,000 to her brother, Dr. Nelson A. Pennoyer, a prominent Churchman of the diocese, for his lifetime and afterward to be divided into several trusts. Of the latter, \$10,000 is to go to Kemper Hall to be known as the Huldah Weed Pennoyer Memorial Fund, after the mother of the

deceased. A fund of \$5,000 is to go to a home for old ladies, if, within five years after the death of Dr. Pennoyer, such shall be operated by any Protestant sect in or near Kenosha, failing which it will go to St. John's Home in Milwaukee, an institution of the Church. Another fund of \$5,000 is to aid worthy young men working their way through the University of Wisconsin, preferably to be used for distant relatives of the deceased, while a fund of \$5,000 is to be used for the relief of female teachers, bookkeepers, stenographers, or clerks, who may be in need of temporary assistance.

#### GRAND MASTERS VISIT NATIONAL CATHEDRAL

BECAUSE the Cathedral builders of the middle ages were operative masons, philosophical masonry is today peculiarly interested in the building of the National Cathedral. There was a demonstration of this interest in connection with the laying of the corner-stone of the masonic memorial to George Washington at Alexandria on November 1st. Not only was the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, the principal speaker on that occasion, but a formal

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visit of the Grand Masters from all parts of the United States was paid to the National Cathedral to view the progress of the work.

The Masonic visitors inspected the foundation, the choir, and its beautiful arches now under construction and the Bethlehem chapel.

**SEAMEN'S INSTITUTE  
ANNIVERSARY SERVICE**

EVERY YEAR the Seamen's Church Institute of New York holds a service of commemoration on Thanksgiving Day or on the third Sunday in November in its own little chapel. The purpose of this service is at once to do honor to those who founded and established this work, and to bring together the present benefactors into a closer communion. This year the sermon was preached by the Very Rev. Howard C. Robbins, D.D. After the service the congregation went to the apprentices' room, where tea was served, and a party was organized to make a tour of the building.

**A GREAT CARRILON**

WHAT IS SAID to be the largest carillon in the United States is soon to be installed in the tower of St. Peter's Church, Morristown, N. J., the Rev. D. M. Brookman, D.D., rector. It will be composed of thirty-five bells in all, and it is hoped to have them in place by Christmas.

Originally St. Peter's Church planned for, and ordered, seventeen bells, the money for which was raised by organizations of the church and individual subscription. Since the money for these was given, enough more was donated to secure eighteen other bells and, instead of chimes, a carillon will be installed.

Carillons are comparatively a novelty in this country, and even in England, but on the Continent, and especially in Belgium and Holland, their history dates back for years. During the World War, when the Germans invaded Belgium, the inhabitants thought so much of the bells that hundreds were removed and stored in secret places to prevent the Germans from seizing them and melting them up for metal.

The bells which make up a carillon are of all sizes, from the largest ones, weighing two tons and a quarter, to the smallest ones, weighing something like fifty pounds. Altogether the thirty-five bells in the carillon to be installed in St. Peter's weigh 31,400 pounds, or over fifteen tons.

The bells are all of correct proportion as to diameters and weights; and the whole group of bells will be in perfect tune, not only with one another, but also each bell in itself; that is, in its own harmonics. The augmentation of the number of bells does not imply an increase in the noise, but the extension of the scale makes possible a wider repertoire of hymn tunes, patriotic airs, and operatic selections. The carillon, in other words, gives a bell for every note, whereas chimes are limited in scope.

The carillon will be located in the church tower, as also will be the clavier, or keyboard, by which the bells are played. This instrument is arranged on a principal similar to that of the manual and pedals of an organ and operates the bell clappers by means of connecting wires. It is probable that two men will be especially trained by the church to operate the clavier, and thus to play the carillon.

The original seventeen bells are probably already in shipment, and the expert from the manufacturer's in Loughborough,

England, will be here in November to install them. It is hoped that shipment of the other bells will be rushed, so that he can put them in at the same time. It is expected that the carillon will be in use by Christmas, at the latest.

It is the desire of the church authorities at St. Peter's that the carillon be considered as belonging to the community rather than simply as something for the glorification of the church's own parishioners. On the continent, carillons are generally under the control of the civic authorities, and the mayors appoint the players. The carillon at St. Peter's will, accordingly, at all times be available for any community purposes desired. On such occasions as Columbus Day, the Fourth of July, and other patriotic holidays it will be played as desired upon request.

**LITERATURE FOR THE BLIND**

THE DEPARTMENT OF MISSIONS, through its committee on Literature for the Blind, has just issued and distributed its third publication, in revised braille, being *The Episcopal Church* by the Rt. Rev. Thomas F. Gailor, D.D., published by the Morehouse Publishing Company. This book is a series of five lectures, and covers the history of the Church in outline. The other volumes published in braille are the Service of Holy Communion and the Litany, from the Book of Common Prayer. These books have been received with much appreciation by sightless communicants, institutions for the blind, and libraries having departments of literature for the blind.

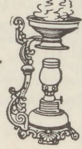
The committee in charge of this work, Dr. Ernest M. Stires, chairman, Bishop Murray, Dr. John W. Wood, and Mrs. W. J. Loaring Clark, secretary, is very anxious to have a correct and up-to-date directory of all blind communicants and to know if they are adults or juniors as well as the system of type each one reads. Information concerning this matter will be appreciated and may be sent to Mrs. W. J. Loaring Clark, Sewanee, Tennessee.

**BOYS' BOOK OF RELIGION**

THE REV. DR. S. S. DRURY, head of St. Paul's School, Concord, N. H., is to edit a book for boys on subjects connected with their religious life. Chapters are to be written by various interested and informed leaders, dealing with Bible Reading, Prayer, The Holy Communion, Knowledge of the Church, Parish Work, and related matters. The publication of such a book was the most important decision of the Commission on Boyhood Building, which held its first meeting in Boston, in October.

The Commission is unique in being the only one organized by direction of General Convention, within the National Council. Its members include Dr. Drury, Dr. Gardner, of the Department of Religious Education, Dr. Ogilby, president of Trinity College, Professor H. S. Langfeld, of Harvard, the Rev. A. O. Phinney, of Lawrence, Mass., Mr. Charles E. Mason, a prominent business man of Boston, all of whom attended the meeting, with the Rev. E. J. Dennen, director of the Order of Sir Galahad, as chairman. Among other members of the Commission are Bishop Stevens, of Los Angeles, Dean Johnson, of Phoenix, Ariz., Mr. A. D. Jamieson, Scout Executive, of Detroit, Mich.

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### PRECIOUS BOOKS SAVED

CAMP FIRES being lighted with wonderful hand-illuminated Bibles and manuscripts, was a scene upon which a Near East Relief worker came in the vicinity of Erivan, Armenia's capital. He asked permission of the Turkish soldiers to examine the loot which they were burning. It consisted of Bibles of the twelfth century, written by hand, valuable scientific manuscripts representing years of investigation, and text books in the Armenian language, altogether about thirty thousand volumes taken from the libraries of Transcaucasia. Some of the Bibles had been made for Armenian kings, and the decorations of the artists of the golden age of miniature painting showed the special interests of their patrons. One king was a noted hunter, and his Bible was adorned with elephant tusks and symbols of the chase.

The Turks were utterly uninterested in the beauty and the work of the treasures they were destroying, but there was no doubt in the mind of the American relief worker as to their value. Moreover, in the Near East Relief Orphanage Schools thousands of children were without text books. How could he secure these? It was a problem when every cent of money was needed for food. Then an idea came.

"Effendi, your soldiers must suffer from cold in this mountainous country. Their clothing is much worn," said the relief worker to a Turkish officer.

"It is true, but better garments are not to be had here, even if there were money to buy," replied the officer.

"I have just received a shipment of clothing from America," said the relief worker. "Since your men are much in need of clothes, I think I could let you have some. As you are without money, I would be willing to take these books in exchange. I am interested in such books."

The Turkish officer agreed and the relief worker arranged to turn over to him forty bales of American old clothes. He returned to Erivan and reported his arrangements to the Armenians for whom in their time of distress, the American people had sent clothing.

"We need the clothes but if you can save our precious books, do so with our everlasting gratitude," was the reply.

The worth of the rescued volumes is estimated conservatively at more than \$10,000. Their cost, thanks to the Americans who donated their worn and outgrown clothing, was less than four cents a volume, and the twenty-five thousand children of the Near East Relief Orphanages in the Caucasus region now have one text book for every three pupils.—*The Classmate.*

You cannot maintain peace by force, for who will supply, who will control, who will direct the force? Great nations may indeed discipline a weak power. But when great nations do not agree among themselves, who shall guard the guardians? There is only one way to the goal—a long and difficult way—by the cultivation of the spirit of friendship and good-will among the peoples.—*Charles E. Hughes.*

### NEWS IN BRIEF

ATLANTA—The Rev. Edward B. Andrews of Pittsburgh, has just closed a most successful Preaching Mission in St. John's Church, College Park, Ga., the Rev. Horace Russell Chase, priest in charge. Every service was well attended.

DALLAS—The principal and faculty of St. Mary's College, Dallas, gave a reception in honor of the House of Bishops on Wednesday evening, November 14th.

EASTON—The fall meeting of the Southern Convocation of Easton was held in St. Mary's, Pocomoke City, Md., November 7th and 8th, at which all the active clergy in the Diocese were present with their delegates. The resignation of the Rev. Rupert B. Matthews, dean, was accepted with regret, and the Rev. William Dunbar Gould, D.D., was elected to succeed him. The Rev. Edmund Burk was elected vice-dean, and Mr. Wm. Renshaw, of Snow Hill, was elected Registrar.—Ground has been broken in Salisbury for a parish house, to be erected on the lot adjoining St. Peter's Church, and it is expected that the building will be completed and in use by the first of the year.—St. Mary's Church, Pocomoke City, has installed a new pipe organ, and St. Paul's-by-the-Sea, Ocean City, has also installed a new Cathedral organ.

HARRISBURG—The autumn meeting of the Archdeaconry of Williamsport was held in St. Matthew's Church, Sunbury, the Rev. B. Talbot Rogers, D.D., rector, on Tuesday, October 30th. Archdeacon R. R. Morgan having resigned, on account of increased pressure of parish work, the Rev. Harold F. Schmaus, rector of St. Stephen's Church, Mount Carmel, was elected Archdeacon, to succeed him. The Rev. Charles R. Barnes, of South Williamsport, and Muncy, was elected Secretary-Treasurer. Bishop Darlington addressed the meeting, urging coöperation on the part of the clergy, in the movement to increase the Endowment Fund of the Diocese. He also earnestly asked for greater efforts on the part of the clergy, to raise the amounts apportioned to their parishes for field work.—The autumn meeting of the Woman's Auxiliary in the Archdeaconry of Harrisburg, was held in St. James' Church, Lancaster, Pa., on Tuesday and Wednesday, November 6th and 7th. The attendance at the sessions was unusually large, indicating the growth of the Woman's Auxiliary in the Archdeaconry, and also of the interest displayed by the women.

HARRISBURG—A dinner was given to the men of Christ Memorial Church, Danville, the Rev. Floyd Appleton, Ph.D., rector, on Tuesday evening, October 30th. The speakers of the occasion were the Rev. Dr. Van Waters, rector of St. Paul's Parish, Wellsboro, Pa.; the Ven. Henry A. Post, of Coudersport; and Major Lynn Adams, of the Pennsylvania State Constabulary. At the meeting a committee of five men was appointed to arrange for the permanent organization of the Men's Club, with monthly meetings.—The autumn meeting of the Archdeaconry of Harrisburg was held in St. Stephen's Church, Harrisburg, on Friday, November 2d. The morning session opened with a celebration of the Holy Eucharist, at which the Venerable William Dorwart was the celebrant. Luncheon was served to the visiting clergy at St. Stephen's rectory, at which the Rev. and Mrs. Rollin A. Sawyer were hosts. The afternoon session was devoted to Archdeaconry business and missionary reports. Two resolutions were adopted; one congratulating Bishop Darlington upon the fortieth anniversary of his ordination to the priesthood, and pledging the loyalty of the Archdeaconry; the other, a resolution of condolence to the widow and children of the late Rev. Charles A. Eaton, vicar of St. Andrew's Church, Shippensburg.—The vestry of St. James' Church, Exchange, the Rev. W. Nevin Elliott, vicar, has decided to make important improvements to the church property, which will include the erection of a parish house, to cost about \$3,000, of which amount \$1,000 has already been subscribed.—A new organization for men, known as St. Luke's Men's Club, has been formed in St. Luke's Parish, Mount Joy, Pa., the Rev. P. H. Ashton-Martin, rector.—Trinity House Association, an organization which has charge of the activities held in the parish house of Trinity Church, Williamsport, the Rev. Charles Everett McCoy, rector, is now functioning most effectively.

IDAHO—The first meeting of the Deanery of Pocatello, was held in that city November 7th and 8th, with a large attendance from all over the southeastern section of the District. The Rev. C. H. L. Chandler is dean. Among the chief speakers were Bishop and Mrs. Touret.

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IOWA—A new Church school has been started in the rapidly growing West Side of Des Moines, Iowa, by St. Luke's Parish, the Rev. Gowan C. Williams, rector. This growing part of the city has a large Church population. Work here has been much needed for a long time. Being a restricted residence district there has been no hall available in which to start a school, as there has been in the two outlying districts in which St. Luke's Parish is interested. Arrangements have been made, however, to hold the school in one of the large Drake University fraternity houses. The prospect of rapid growth is promising. Mr. A. W. Merrill, Assistant Superintendent of the Des Moines Schools, has been secured as leader of the Bible Class.—St. Mark's Parish, Waterloo, is installing a new pipe organ at a cost of about \$7,000.—On November 4th, a Young People's Society was formed in St. Luke's Parish, Des Moines.—In the second annual Polk County Sunday school parade, St. Paul's Church, Des Moines, made a splendid showing. Prizes were awarded for the best school units. St. Paul's Church school won third prize, with costumes and floats bearing out the text, "And the wise men came bearing gifts."—With the efforts that are being made in the diocese on behalf of the Church's Program, the funds have come in more rapidly during the past two months. With hard work it is hoped that Iowa will nearly equal its giving of last year.

KENTUCKY—The foundation is being laid for a new parish house at Christ Church, Bowling Green, Ky., the Rev. A. Elliston Cole, rector, which will represent an investment, when completed, of between \$10,000 and \$15,000. There has been a great need for such a building at Bowling Green, where there are three large colleges, and many young people to be ministered to. It is expected to have the parish house ready for use by January 15th.

LONG ISLAND—Robbins Little, the twelve-year-old son of the Rev. Francis K. Little, rector of Grace Church, Brooklyn Heights, and Mrs. Little, was struck, and instantly killed by an automobile, while on his way to Church school at St. Mary's Church, Portsmouth, Rhode Island, on October 11th.—A monthly institute of Church school teachers of the vicinity, is being conducted through the fall and winter at Grace Church, Jamaica, L. I., under the auspices of the Diocesan Board of Religious Education.

LONG ISLAND—The Rev. Benjamin Mottram, vicar of St. Paul's Church, a chapel in St. George's Parish, Flushing, is priest in charge of the parish church during the absence of the rector, the Rev. William C. Cravner. The curate of the parish, the Rev. Herbert Lewis-Jones, continues his effective work in the parish.—On SS. Simon and Jude's Day, the Bishop of the Diocese laid the corner-stone of the new St. Stephen's Church for colored people, in Jamaica and vicinity. The Bishop was assisted by the priest in charge, the Rev. William S. McKinney, and several of the diocesan clergy. Addresses were made by former State Senator Tully, a member of the Council, Justice Fish, and the Hon. Burt G. Humphrey. St. Stephen's is one of three missions to which Fr. McKinney ministers, the others being St. John's, Hempstead, and St. Matthias, Smithville South, all being in the care of the Archdeaconry of Queens and Nassau.—The tenth anniversary of the dedication of the church building of the Italian mission of the Annunziata, was observed during the last week in October. On Thursday evening, there was a parochial reception, and on Sunday, a corporate communion, and in the afternoon, Evensong, at which the church was crowded. In the absence of Bishop Burgess, the address was made by Archdeacon Bamback. Several of the Brooklyn clergy were in the chancel. Efforts are now making toward securing a rectory for the priest in charge. The Rev. John De Castelli.—The Brooklyn Clerical League began its autumn activities with a *Concio ad Clerum* in St. Ann's chantry, which was conducted by the Rev. Father Fearn, of the Church Mystical Society. The following officers will serve for 1924: President, the Rev. John E. Gerstenberg; Vice President, the Rev. Charles G. Clark; Secretary, the Rev. J. Wesley Twelves; and Treasurer, the Rev. Arthur R. Cummings. The November meeting will be held at the Hotel Touraine, and be addressed by the Religious Secretary of the Naval Y. M. C. A.

MILWAUKEE—The Rev. E. R. Williams, of St. Mark's Church, Milwaukee, gave a very interesting address on Papini and his *Life of Christ*, before the Milwaukee Clericus, on Monday, November 5th.—Wednesday, November 7th, Mr. Willard N. Parker, governor of the tenth district Rotary International, addressed

the Men's Club of St. Matthew's, Kenosha, on the subject of Service.—Plans are being prepared for the enlargement and improvement of Grace Church, Madison. These plans include an enlargement of the chancel and sanctuary. A chapel seating fifty, is to be placed on the Carroll St. side, which will be always open for private devotion. A large and well planned organ is to be placed in the church, and the guild hall is to be thoroughly modified and remodelled. It is hoped that it will be possible to arrange a number of separate rooms for the use of the Church school. The whole plant will thus be made to meet modern requirements, and will be greatly beautified, and made more consonant with earnest and inspiring worship. At the same time, the dignified and Churchly lines of the present building will be in no way disturbed, so that the church will stand for many years to come, a witness on the Capitol Square to a living faith.

MISSOURI—The Rt. Rev. Walter H. Overs, Missionary Bishop of Liberia, preached Sunday morning, November 11th, at St. Peter's Church, St. Louis, Mo., presenting in a forcible manner, the work and prospects of his field in Africa. He also spoke at the vesper service that day at St. Peter's, and that evening at Epiphany chapel, the mission station of St. Peter's Church.

NEWARK—The Diocese has lost, in the death of Mr. George Ripley Pinkham, head of one of the great public schools of Newark, a very useful man. He was an active member of the Commission on Religious Education, and with his knowledge of the public school system, and as a trained teacher, he was a very helpful man.—St. James' Church, Upper Montclair, the Rev. R. W. Trenbath, rector, will keep its thirty-fifth anniversary on Advent Sunday. The growth of this parish has been very remarkable. The great parish house, built a few years ago, must be enlarged, and plans for the enlargement of the church, by bringing the chancel into the nave, and building a new chancel, are to be pressed.—A service, marking the opening of the Laura Augusta Home for Orphan Children, at Madison, was held on Saturday, November 3d, with Bishop Lines and Bishop Stearly present. Miss Jennie McKain has been appointed in charge. Mr. Alfred G. Evans, after certain bequests, left his great house and estate, with a very large sum of money for its support, to the Diocese; and the work of carrying out his purpose will now begin.—The Diocese was divided into thirteen districts for the prosecution of the Nationwide Campaign, and services for groups of parishes, with united choirs, have been held, with addresses by Bishop Lloyd, Bishop Darst, Bishop Johnson, Bishop Cook, and Dr. Wood. They drew large and interested congregations, and the plan was counted successful.


NEW JERSEY—St. Mark's Church, Hammon-ton, N. J., the Rev. C. W. Coit, rector, has purchased the Universalist Church property. The purchase includes a church building and parsonage, and is a most fortunate acquisition, as this property is in a more desirable and convenient location. The old church is to be torn down, and the property sold.

NEW JERSEY—On St. Luke's Day ground was broken for the new memorial parish house for St. John's Church, Somerville, N. J., which is to be the visible token of a bequest of \$40,000, left for that purpose by the late Mrs. J. Harper Smith, in memory of her husband. The building will stand west of the church on a line with the front of the rectory, and will correspond with them in its architecture. It is planned to have the building completed in the spring, and meanwhile the old church will be used for guild purposes.—The fall meeting, perhaps the largest ever held, of the lower division of the Woman's Auxiliary of the Diocese, was held at Grace Church, Merchantville, on October 31st. The principal speaker was the Rt. Rev. H. R. Carson, D.D., Bishop of Haiti. The Bishop of the Diocese and the Bishop Coadjutor, together with a number of the clergy, were present. A message of love and sympathy was sent to Mrs. R. Bowden Shepherd, the wife of Archdeacon Shepherd, in her serious illness.

NEW YORK—The Feast of St. Edward the Martyr, March 18th, coming so frequently in Lent, the church dedicated to that saint in New York City, habitually transfers the celebration of its patronal festival to All Saints' Day, which is also the anniversary of the coming to the parish of the present rector, the Rev. Percival Cook Pyle, D.D. On Sunday in the Octave, Gounod's St. Cecilia Mass was sung, and at the close of the service a purse, containing \$250 in gold, was presented to the rector, together with an address from the parishioners.—A Mission will be held at St.

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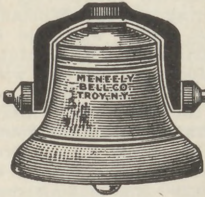
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Andrew's Church, Fifth Avenue and 127th Street, New York City, on the evenings of November 12th, 13th, 14th, 15th, and 16th. The preachers are to be the Rev. Theodore Sedgwick, D.D., the Very Rev. Howard C. Robbins, D.D., the Rev. Percy Silver, D.D., the Rev. C. Rockford Stetson, D.D., and the Rev. Milo H. Gates, D.D.

OREGON—The Ven. Jay Claud Black, Archdeacon of Oregon, is delivering a series of special sermons in the larger parishes, presenting the work of the Diocesan Missions. This is in line with the General Program of the Nation-wide Campaign. The Archdeacon is carefully organizing the fall campaign, in order that the Diocese may be fully informed of the local need.

PITTSBURGH.—On Monday, November 12th, the Diocesan Clerical Union held its regular monthly meeting in Trinity House, Pittsburgh. There was a discussion on planning for the coming Nation-wide Campaign, led by the Rev. A. W. S. Garden, head of the Department of General Missions, who has been devoting a great deal of time during October and November, to the prosecution of the work in hand. Many other members of the Union participated in the discussion.—The Young People's Church Service League of the Diocese, had a dinner and evening gathering on Tuesday evening, November 13th, at the parish house of the Church of the Redeemer, Pittsburgh. About twenty-five parishes of the city and suburbs were represented by about one hundred delegates. After the dinner, addresses were made by the Bishop, and by the Rev. Lester Leake Riley, rector of St. Peter's Church.—Christ Church, Brownsville, one of the older western Pennsylvania parishes, has been celebrating some interesting anniversaries recently. On All Saints' Day the rector, the Rev. C. A. Thomas, spoke on the topic Workers of the Past, and in the evening Bishop Roberts discussed the Program of the National Church. On November 4th Bishop Mann made a visitation to the church and preached the centennial sermon. The church has recently been given a new pipe organ by Mrs. E. S. Hackney, and sisters, and also a set of sixteen tower chimes by Mrs. Ella Cox Parshall, in memory of her sister, Mrs. Anna Cox Bezell. A century ago Christ Church was practically the mother church of southwest Pennsylvania. Preaching services were first conducted there in 1750, and the original church was consecrated by Bishop White in 1825.—St. Timothy's Church, McKees Rocks, has become a parochial mission of Trinity Church, Pittsburgh, and reports a large increase in attendance and activity. This new combination is being watched with interest by the entire Diocese, and will possibly be the forerunner of other such combinations.—At the November meeting of the Pittsburgh Clericus, the main part of the Program was given over to personal experiences in Every Member Campaigns. While it was felt that One Hundred Per Cent parishes were to be found only in heaven, yet it was the prevailing opinion that such campaigns were productive, not only of financial increase, but also of great spiritual blessing.—During the second week in December there is to be conducted in Pittsburgh, a campaign of education on behalf of the blind. In this campaign all the various Churches are expected to cooperate, and our own Church is to play a prominent part, through the agency of a committee of representative women of the diocese.

PITTSBURGH.—At the annual Ingathering of the United Thank Offering of the Woman's Auxiliary of the Diocese, which was held in St. John's Church, Pittsburgh, All Saints' Day, the amount of \$2,400 was received, with seven parishes to be heard from. Brief addresses were made by the Rt. Rev. William Blair Roberts, D.D., Suffragan Bishop of South Dakota, and the Rev. Dr. H. A. Flint. After the service Miss Marguerite Bartberger, of Alaska, spoke. A gift of \$200 was made Bishop Roberts for work among Indian girls.—Christ Church, Brownsville, celebrated the 110th anniversary of its founding, Sunday, November 4th.

QUINCY.—At St. Jude's Church, Tiskilwa, the Rev. C. D. Maddox, rector, a reredos is being built above the altar which is to contain three paintings to be presented to the parish.—A service for the acolytes of Peoria, La Salle, and Tiskilwa, was held at St. Jude's Church, Tiskilwa, the Rev. C. D. Maddox, rector, on October 18th. The Rev. H. L. Smith took the service and the Rev. Campbell Gray made an address. The servers of St. Jude's Parish were admitted to membership in the National Guild of St. Vincent for Acolytes.—Two handsome panels in oil from the brush of Joseph G. Cowell, of Boston, a painter of national reputation, were blessed on All Saints' Day at St. Paul's Church, Peoria, by the Rev.

Campbell Gray, the rector. The panels, which occupy spaces on either side of the altar, represent the Holy Eucharist, one symbolizing the Incarnation, and the other the Sacrifice. One of the panels was presented by Benjamin Cowell, father of the artist, as a memorial to his parents, Benjamin and Amy W. Cowell. The other was presented by Miss Mary V. Bestor, as a memorial to the Rev. Robert Ritchie, who was rector of St. Paul's from 1881 to 1888.

RHODE ISLAND—A solemn memorial Evensong was said at St. Mary's Church, East Providence, for Mrs. Saville, the wife of the Rev. H. M. Saville, rector of the parish, November 7th. The Rev. Fr. Powell, S.S.J.E., made a memorial address.

SOUTHERN OHIO—The Nation-wide Campaign Committee of the Diocese of Southern Ohio for 1924, is entirely in charge of laymen. Mr. John Richardson, a prominent business man of Cincinnati is chairman, and Miss Matthews, of Glendale, is vice-chairman. The latter has organized neighborhood meetings in most of the parishes and missions, which are addressed by the women of the Church, the purpose being inspirational and educational in regard to the Program of the Church.

—Trinity Church, Columbus, the Rev. E. F. Chauncey, rector, has been offered a large sum for its property by the State of Ohio in order to build an annex to the State Capitol. At a recent meeting of the vestry the offer was unanimously declined.—The Diocesan quota of men and women for life service was fifteen, and everybody is happy because it has been completed. In 1922, there were no candidates or postulants for the ministry. In 1923, there are eight candidates, with three already in residence at Bexley Hall, Gambier. Six young women, including members of sisterhoods, are in China, one girl is in Porto Rico, and another is in training as a deaconess.—The Educational Secretary of the Diocese, the Rev. Maurice Clarke, reports that there are week-day Church schools at the present time in the following parishes: Calvary, Clifton, St. Philip's, and St. Luke's, Cincinnati; Christ Church, Glendale; and Trinity, Hartwell; as well as in Oxford, Piqua, Dayton, Delaware, Martin's Ferry, Cambridge, and Marietta. He also reports that there are twenty-five Young People's Societies in the Diocese. Student pastors are at work at Ohio State University; Miami, Oxford; Ohio Wesleyan, Delaware; Cincinnati University; Wittenberg College, Springfield; Ohio, Athens; and Marietta College, Marietta.—By the terms of the will of the late Lucius Case Wright, of Logan, his home and farm pass to the mission church at Logan, after the death of his wife, and are to be used for the maintenance of the local clergy. In addition, his library and the furniture are included in the bequest.—A gloom was cast over the morning service at Holy Trinity Church, Hartwell, Cincinnati, on Sunday, November 4th, when it was announced that Mrs. Isabella Brashears, aged eighty years, a member of that congregation for thirty-five years, had been struck and killed by a train at a grade crossing while on her way to the church. Her son-in-law is the organist of the church.—The Rev. Gilbert L. Pennock, Ph.D., rector of Trinity, Hamilton, and Holy Trinity, Oxford, was seriously injured when the auto bus, in which he was riding between his two charges, skidded on the slippery paved pike and was overturned. He sustained a compound fracture of one of his limbs.

SOUTHERN VIRGINIA—During the last two years, under the rectorship of the Rev. Doug-

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las I. Hobbs, a very comfortable rectory was built in Live Oak, and a beautiful new church in Perry, Florida. Mr. Hobbs has been called to do a similar work in Trinity Parish, Rocky Mount, Va., and has entered upon his duties in this new field. At a meeting of the vestry, held just after the arrival of the new rector, it was decided to take the necessary action to begin work on the rectory, which will be built on a lot by the church, on the hill overlooking the town.

**SOUTHWESTERN VIRGINIA**—A handsome new parish house has just been completed at Christ Church, Pulaski, the Rev. W. J. Alfriend, rector, at a cost of \$22,000. It is called the Moelick Memorial, as the late J. M. Moelick bequeathed to the trustees of Christ Church, the sum of \$1,400 as a memorial to his son, Bert Moelick, and the Trustees felt that this money could be used in no more fitting way than as a nucleus for the parish house building fund.

**SPRINGFIELD**—Christ Church, Springfield, has just finished a successful Mission under the direction of the Rev. Charles F. Blaisdell. —On Sunday evening, October 28th, Dr. Paul Wakefield spoke at a joint service of St. Paul's Church and Christ Church, at Christ Church, Springfield. Dr. Wakefield is a medical missionary connected with Boone University at Wuchang, China. He married, some years ago, Miss Olive Lindsay of Springfield, who is a sister of Vachel Lindsay, the poet. The Wakefields left the States as Disciples, or Christians, but through contact with Bishop Roots, Dr. Gilman, and others in China, they are at home on their furlough as communicants of the Church.—The little mission at Wood River has recently received, through the generosity of Messrs. Pershing, Chessen, and Maxey, the gift of a splendid corner lot in a new addition to the fast growing town, which is being opened by these men. The lot is situated on an extension of the main business street of the town and in a section that is sure to build up rapidly. It is now hoped that money can be raised to build a church sometime next spring. The mission was hard hit by a bank failure in Wood River a year ago, when it lost all its money with no hope of recovering much more than half of it, and the loss of what furniture and supplies it had, in a fire which destroyed the hall they were using for services. The recent gift has put new hope and encouragement into this mission. —A pair of seven-branch candlesticks were recently placed on the altar of St. Matthew's Church, Bloomington, Ill., the gift of a young lady of the parish in memory of her father and mother.

**UTAH**—An example of Christian coöperation was shown in the offer quickly accepted by the Rev. Allen Jacobs, rector of St. John's Church, Logan, to preach in the Presbyterian pulpit of that city. On a recent Sunday, Mr. Jacobs received word by telephone that the pastor of the Presbyterians had a severe throat trouble, and could not officiate or preach that evening. Having no service of his own at that hour, Mr. Jacobs gladly consented to conduct the service, which he did, being assisted by the Presbyterian lay "elder." Logan being ninety-six per cent Mormons, the "Gentiles" of the community feel a special need of Church fellowship.

**MAGAZINES**

MR. JOSEPH CALLAUX himself contributes to the October number of *The Fortnightly Review* a sketch of The Political Situation in France. His analysis of the contending elements in French politics is remarkably sane and illuminating, much less biased indeed than one would expect from the author. France's "only anxiety" is he says "to secure legitimate reparations and also above everything else to gain security." The Left Party, he affirms, joins the Right in the desire to secure legitimate reparations and to gain security, but the Left should have attempted to attain these ends by re-establishing a sound currency and sound economy in Germany and by preserving the closest friendship with the allies. His estimate of M. Poincare is corroborated by Mr. John Bell in an article on Allied Diplomacy and the Ruhr, an article marked by extreme partisanship. Anglo-Italian Friendship, an extraordinarily cynical attack on the league of Nations and other expressions of idealism, is con-

tributed by a writer who wisely hides his identity. The Failure of the Lausanne Conference appears to be a well informed and very saddening survey of the Turkish problem, as it is at present. "The conference has failed. The allies entered Turkey in October 1918, after having won one of the most crushing victories that history has ever seen. Turkey, war-weary begged only for peace and quiet. In four years of armistice the allies have ruined Turkey and they have ruined Greece." Mr. Francis Gribble writing of The German Political Murders goes far to prove that they are caused by murder clubs organized by the party of the Right. Symbiosis and the Struggle for Existence is fascinatingly treated by Mr. H. Reinheimer (whose text is that "all that is exquisite in evolution and in our own lives has arisen from this eternal and portentous socio-physiological partnership"); Mr. Stephen McKenna continues his leaves from a West Indian Log; Lade Hardinge writes charmingly of Spain; Miss Jane Quigley contributes an appreciation of the novels of Sheila Kaye-Smith, and Emile Cammaerts displays an interesting range of reading and of taste in his study of Contemporary French and English Poetry in which he asserts that "religion and mysticism play perhaps a more important part in the mind of contemporary poets than they have ever done since the Middle Ages."

ONE OF THE Church's recent recruits for the mission field, Mr. F. W. Gill, spent five years teaching in China in the Schools of the Rockefeller Foundation. While he was there he was confirmed by Bishop Graves. Now, after a year of teaching at home, during which time he has been connected with the Church of the Good Shepherd in Columbus, Ohio, he returns to teach at St. John's University, Shanghai.—*National Council Service.*

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**FROM JAPAN**



THE cable from the Bishop of Tokyo, following the appalling catastrophe in September, announced the total loss of Church property in the region affected.

Schools, hospitals, and churches must be rebuilt and furnished. Books and other equipment which were destroyed by fire must be replaced.

The Church has responded to the appeals for aid, and the work of restoration and replacement has already commenced.

An early request was made for for copies of the New Hymnal with the music score.

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# ACCOMPLISHMENTS

*What has been accomplished in the Church, and by the Church, since the inauguration of the Nation-Wide Campaign?*

## IN TERMS OF OFFERINGS

THE total quota receipts for 1920, for the general work of the Church were \$3,027,518. In 1921 they were \$2,962,394. In 1922 they were \$2,541,220. These are remarkable figures, notwithstanding the decrease due to the period of reaction through which both Church and State have passed. For, in spite of the reaction, last year's receipts were \$1,129,248 larger than the receipts in 1919, the year immediately preceding the Nation-Wide Campaign. It is manifest that the Campaign was not a mere spasmodic effort and it is confidently believed that the higher level of giving which was reached will be substantially maintained, and in time raised still higher.

The quota receipts of the dioceses for their work were, in 1920, \$2,881,856. In 1921 they were \$2,707,071. In 1922 they were \$2,670,082. In spite of this decrease the dioc-

esan receipts are more than \$2,000,000 larger than before the Nation-wide Campaign?

It is estimated that the offerings for parish purposes in 1920 were \$3,500,000 greater than in 1919. No figures are available for 1921 and 1922.

According to statistics compiled by *The Living Church Annual* the total giving of the Church for all objects of every kind in 1920 was \$34,873,221, an increase of \$10,481,130 over 1919. The total for 1921 was \$35,748,626, showing a further increase of \$875,404. The figures for 1922 have not yet been compiled. Can any one doubt that this enormous increase in the total giving of the Church was due mainly to the impetus of the Nation-wide Campaign.

## A SPIRITUAL CHANGE

THESE remarkable increases were not merely a financial accomplishment. They are convincing evidence of a great *spiritual accomplishment*.

The object of the Campaign was "to inform the mind and awaken the conscience" of all the members of the Church; to bring to them a realization that worship and activity in the parish and the support of the parish are not all of Christianity, that the Church has a Mission wider than the parish, wider than the community, wider than the diocese, wider than the nation, as wide as the whole world, and that the primary duty of the Church

is to win the whole world to Christ and to minister to all men.

That after a campaign of education and inspiration the Church expressed in larger giving its wider and deeper interest, *and continued to do so*, is positive evidence of a profound spiritual change.

This could not be asserted if the object of the Campaign had been to raise a fund of money. Financially, the aim was to raise the regular giving to a higher plane, which was possible only as the concrete expression of a spiritual change.

## OTHER EVIDENCES

OTHER evidences that the mind of the Church has been informed and its conscience awakened are as follows:

1. More effective organization and closer coördination of activities in diocese and parish.
2. Larger enrollment in Church Sunday schools.
3. Rapid development of young people's societies.
4. Increased enrollment of students in theological seminaries.
5. Large increase in number offering themselves for missionary work at home and abroad.
6. Increase in baptisms and confirmations.
7. Greater number of persons reclaimed for membership and service.
8. Great increase of study classes and discussion groups.
9. Larger number of laymen active in Church work.

10. Increase in the salaries paid to the clergy of the Church. Total salaries increased \$1,418,000 in 1920 and \$997,000 more in 1921.

11. It is estimated that the actual number of givers for the general work of the Church has been more than doubled.

12. There is ample evidence that the Church is acquiring a national consciousness and a corporate sense of its task.

It may be truthfully asserted that in some ways the Church has been made over, that the Church has been transformed through the great spiritual movement first felt in 1919 and destined to carry the Church on from strength to strength in the years that lie ahead.

This manifest awakening, this astounding transformation, these wonderful accomplishments cannot be humanly accounted for. Only the Holy Spirit can work such changes. But it may be said that, under God, they were due to the Nation-wide Campaign.

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