



The
 The State Historical Society
The Living Church

(Entered as Second Class Matter at the Post Office, Milwaukee, Wis.)

VOL. LXV

MILWAUKEE, WISCONSIN, OCTOBER 29, 1921

NO. 26

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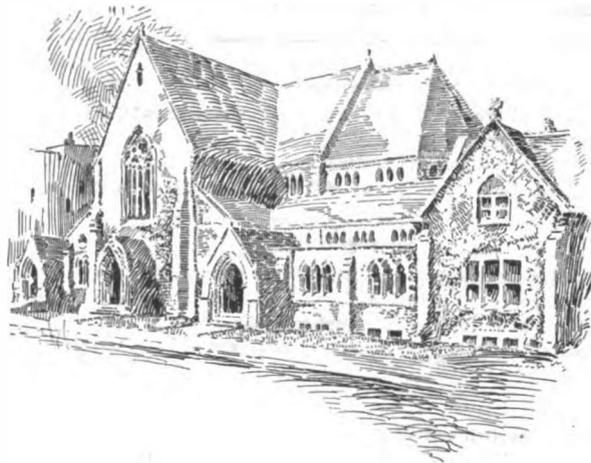
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	815
The Mountain Top of the Eleventh of November—Replacements at Holy Cross—The Finances of the Church—Welcome to an Editor—Death of the Rev. John Keller—Acknowledgments.	
DAILY BIBLE STUDIES	818
PRESIDING BISHOP AND COUNCIL	819
PASSION PLAY IN 1922	820
FINANCIAL REPORT FOR 1920	820
BROTHERHOOD OF ST. ANDREW	821
JESUS CHRIST AND THE NATION-WIDE CAMPAIGN. Rev. H. A. Pritchard	823
THE AGE AND THE CHURCH. Rev. Carl S. Smith	823
WHAT WILL ONE-THIRD BE? Mrs. Mallory Taylor	824
REMARKABLE UNION OF EAST AND WEST	825
CORRESPONDENCE	826
Revision of Prayer Book (The Bishop of Pittsburgh)—Wanted—Men (Father Huntington)—Illuminate "Dead" Glass (Rev. Benj. W. Wells)—The Pageant (Wm. C. Langdon)	
ENGLISH CHURCH CONGRESS TO MEET (The London Letter)	829
CLOSE OF CANADIAN SYNOD (The Canadian Letter)	830

It's A COAL from God's Altar must kindle our Fire: And without Fire, true Fire, no acceptable Sacrifice.

Let us choose, therefore, to commune where there is the warmest Sense of Religion; where Devotion exceeds Formality, and Practice most corresponds with Profession; and where there is at least as much Charity as Zeal: For where this Society is to be found, there shall we find the Church of God.

The Humble, Meek, Merciful, Just, Pious, and Devout Souls, are everywhere of one Religion; and when Death has taken off the Mask, they will know one another, tho' the divers Liveries they wear here makes them Strangers.—*William Penn.*

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EDITORIALS AND COMMENTS

The Mountain Top of the Eleventh of November

THAT THE LIVING CHURCH has made little comment on world affairs during the past year has been due to sheer despondency over those conditions. We grant that the religious, rather than the political, press should take the lead in the guidance of public opinion in great world movements, and yet we have had little heart to attempt such guidance during the year that is past. Perhaps others have had the same feeling. At any rate religious leadership has not seemed to be a large factor in the development of thought during 1921. It is trite to say that we once hoped we were making war to end war, and have now discovered that, whatever else was or was not done, the war seems to have produced more seeds of war than it killed. We were thrilled in those days by the appeal of our leaders to all that was unselfish and splendid in the American people, and we have not forgotten the ideals that were invariably held up by the speakers who represented the American cause. Now Colonel Harvey goes out of his way to explain to the English people, whose heroism in the face of a tendered colossal bribe will never be forgotten by the world, that the American people were purely selfish in their aims and purposes and must not be looked to for any faint traces of unselfishness or idealism. To what extent the ambassador spoke for the Administration has never been made clear. The one ray of light amidst the clouds of sordidness is that he could not, by any stretch of the imagination, be supposed to be the interpreter of the ideals of the American people at the time they were actually engaged in the war itself. That Colonel Harvey never had an unselfish aim in the war is, of course, quite clear. That the men who comprise the present administration have not felt it important to disavow his insistence on our national selfishness goes without saying. But that any of them have a right to speak for the America of 1917-18, when we had risen, as a nation, to the greatest heights of idealism that the American people have ever reached, we may vigorously deny. Rather is theirs the voice of America in this her day of national degradation. It is not a pleasant voice.

We have just concluded a peace that demands every ounce of advantage that was assigned to America by the Versailles treaty while yet we repudiate every smallest obligation that we would have assumed by virtue of that instrument. We have refused to do our part in the post-bellum task of reconstruction, leaving to their fate Armenia and the rest of those parts for which we were asked to assume responsibility. We have been an embarrassment in the settlement of world problems, neither participating in the League of Nations nor letting the League of Nations try to do without us the stupendous task in which we ought to be the leaders. Where the League has been successful

in settling comparatively minor disputes in the abyss of world hatred, our press has, for the most part, refused credit to it and treated its successes—which might have been an hundred-fold greater with our help—with contempt. We were horror-stricken when Germany officially viewed a treaty as a “scrap of paper”—an expression that never will disappear from world history. And now our senate has voted to tear the Hay-Pauncefote treaty into scraps, reversing its own action taken in the day when America cared to be great. From great heights America has swung to a national degradation of ideals, a callousness toward world suffering, an abdication of leadership, a grossness of selfishness, that were never dreamed of three years ago.

And the worst of it is that the Christian sentiment of America has been strangely subservient to this degradation. The Church itself has lost both vigor and morale. It is not acting as the salt of the earth. It is not working as the leaven in the lump. It is not defying the national selfishness that has so largely settled down upon us. Here and there a voice—the voice of the Bishop of Western New York, the voice of the Bishop of Michigan, the voices, occasionally, of others—sounds forth to call the American people back to their conscience and their duty, but the voices are lost in thin air. The people do not respond. Yes, these very words of THE LIVING CHURCH will be treated as “politics”, and so as unworthy of a religious paper, by not a few who are themselves the victims of the decadence of the day. Democrats who recognize the condition will blame the Republicans and Republicans will blame the Democrats, and each group will fail to see that it is *America*, and not a political party that has failed. For a year we have kept silent because our own repeated protests against the rapid down-rush of American ideals throughout the years 1919 and 1920 bore no fruit and were dismissed contemptuously by many of our own readers as political essays, in a day when, from Maine to California, men were impatient to cast their ballots against anything and everything that had to do with the ideals that had really actuated them two years earlier. Alas, for the tragedy that began when Germany accepted the “fourteen points”!

THE FATEFUL and ever memorable Eleventh of November is the Pisgah of American history. As we look backward from it we see America climbing rugged ascents to glory. As we look forward from it we see America tumbling headlong down its steep to the spiritual lowlands that we occupy to-day. Our ideals of 1921 have been reflected in our politics, in our business, in our amusements,

in our dress, in our disregard for the victims of the war, in our failure to give proper care to our own wounded soldiers, in our increasing coldness to our former allies, in our national repudiation of a world leadership that, thrust upon us, proved us unworthy of it.

But the President has taken the step of inviting the disarmament conference, and its members are even now arriving upon our shores. To seek disarmament because armaments are costing us more than we can pay, and the taxes for their upkeep bear heavily upon us, is a motive that is quite in keeping with our spiritual condition to-day, yet that is the motive that seems to be uppermost in the press. It is certainly inconvenient to be rushing into world bankruptcy, for if that goal be reached, we cannot sell cotton, or beefsteaks, or threshing machines, or grain, or automobiles to people in the last stages of starvation. Hence it is quite desirable to keep them alive long enough to sell them some more goods, and disarmament really seems necessary if we are not to permit our customers to die. If, incidentally, disarmament should have other benefits for the world, we, the American people, are still good natured enough in our selfishness not to be sorry. That, on the whole, appears to be the general attitude at least of the press.

We are not over impressed, as most of the religious press appeared to be, at the earnest and unselfish plea of General Bliss that the "Churches" would now demand disarmament, and declaring that these same Churches would be responsible if the failure of the conference made another world war inevitable. Certainly we all want disarmament—earnestly, prayerfully, workfully long for it. Yet we desire disarmament as an inevitable effect of a condition in which elaborate armaments are no longer needed, rather than as a measure of economy in the interest of business. It is to produce that condition, that energizing cause, rather than the immediate effect, that the sentiment of the Christian world—until the Christian world itself sunk into the moral slump of the nations—had tried to concentrate itself when we were all still near the top of Mount Eleventh of November.

Organized Christianity, the world over, demanded the League of Nations. There has seldom been such organic unity among Christian bodies throughout the world as in that unanimity. From the Churches of all the nations separately, to the preliminary World Conference at Geneva, the Lambeth Conference, and the Pope, the League of Nations embodied the organized Christian sentiment of the world for world-reconstruction. Bishop Anderson was not quite accurate in saying, at the Milwaukee Synod of the Mid-West Province, that the Episcopal Church was the only religious body that had not formally indorsed the principle of the League of Nations. In the General Convention of 1919, though the House of Bishops abdicated that leadership which would be so cordially welcomed in the Church at large, passing a series of rather colorless resolutions on the subject, the House of Deputies resolved:

"That, in view of the momentous changes in International relations which have grown out of the Great War, we desire, at this time, to record our conviction that the Church of Christ, through its faith in God as the Father of all mankind, and in Jesus Christ as the Universal Saviour, is pledged to the support of all movements which aim to draw closer the Nations of the earth in friendship and in coöperative endeavor to further the cause of peace and justice. We believe that the League of Nations now in process of organization, when consummated in such form as may be agreed upon by the contracting powers, will be the most helpful step toward this great end which the nations can at this time take. Such a League is the beginning of a more adequate expression in political life of the Church's faith" (*Journal Gen. Conv.*, 1919, pp. 373, 374; adopted, p. 397).

It is true that the exigencies of American politics in a presidential year caused great numbers of the members of each of our religious bodies in this country to recede, as individuals, from the position taken with practical unanimity by the whole force of organized Christianity. Such has not been the case in other lands. The League of Nations continues to be the programme of Christian Churches, and of Christian people generally outside America, for the reconstruction of the world, and their amazement and disap-

pointment at the failure of America to coöperate with them is a part of the world's tragedy of 1919-1921.

From those in America who have abandoned this position it seems just to demand that they should produce something better, and should thus reconstruct the world, and bring mutual love and respect back to the nations in place of the hatreds of to-day. Have they done so? Has not America's selfish withdrawal from the councils of the nations rather been the chief cause why we have scarcely begun to bind up the wounds that were made by the war?

After all, are any of us proud of the history that America has made since 1918, whatever be the part that each of us has played in making it?

So the disarmament conference is about to begin. We can cordially pray that it be a success; that God will guide those who participate in it to enable the distracted world to take a step toward peace; that the Holy Spirit will overrule those suspicions and hatreds that even now are at work to prevent success; that once more, as Almighty God signally intervened in the War and drove the Germans backward, so He will intervene again to-day when frail human nature has failed to find the way of peace, and will impress His sovereign will upon the world. The urge of the Presiding Bishop and Council for earnest intercession on behalf of the conference has our most cordial support.

But pray as we must and will, this is a politicians' measure, and not the programme of the Christian Church. We intend no disrespect to them; but it is a plan of men who have repudiated the programme of organized Christendom for reconstruction and peace, have had nothing at all to offer in its place, and have permitted world conditions to sink from bad to worse. God may, indeed, perform a miracle in the hearts and minds of men in the Washington conference and for that miracle we must pray as earnestly as is possible. *He* knows what the outcome will be. But in reply to General Bliss, organized Christendom must decline to make itself responsible for this conference as though it were the outcome of the religious sense of the world. Fundamentally the conference is trying to secure an effect without producing its cause. That *seems* to be a fatal defect—unless God shall overrule it, and make peace in spite of us.

Christendom had and has its programme, and the United States, alone among the nations, has refused to accept it. Upon the politicians of the day, and not upon the Christian Church, will the responsibility for the outcome alike of that refusal and of this conference rest.

But the Christian Church will earnestly, very earnestly, and very sincerely, pray for the success of the politicians' scheme. We *hate* war and all that makes for war.

WE cannot forbear a word of appreciation of the dilemma on the part of our religious orders in general and of Holy Cross in particular, which Fr. Huntington presents in his letter in this issue.

The swing of the pendulum is always at work. There was a time when nobody would have anything to do with our religious orders; nobody, that is, who wished to be known as "safe".

To-day we have run to the opposite extreme. For whatever *hard* work is needed in the Church, we all turn to Holy Cross; and we expect, as a matter of course, that Holy Cross will drop everything else and respond to our needs.

Yet who is interested in recruiting for Holy Cross?

Fr. Huntington is crying out for help. The order is to establish a mission in the hinterland of Liberia. This is the most difficult of work, and such as can probably be better done by a religious order than in any other way. Moreover, Holy Cross needs the enthusiasm of foreign work quite as truly as that work needs Holy Cross.

But—there is a novitiate of eight. Where are the men coming from, to fill the places of those who are bound to fall in their work? Armies do not advance without a reserve such as can at least supply replacements.

Holy Cross needs material for these replacements. Will its cry be in vain?

THE final statement of the Church's national treasury for its first year under the reorganized system, 1920, is printed on another page in this issue. It will be seen that not only was the Church's national income doubled in a single year, but also that the formerly recurring annual deficits have been stopped, and an operating surplus

**Finances
of the Church**

of \$278,370.17 for the year was secured. This was applied toward the reduction of the accumulated debt.

The amount of that debt, on the date when the new organization became effective, January 1, 1920, was \$1,085,500, of which amount however, \$330,000 was a debt to the reserve fund of the Society itself—a fund created for the purpose of carrying the Society over lean months. The year ends with the debt reduced to \$898,000.

It is, by far, the most creditable year that our national Church has ever had. Still more creditable is the fact that for the first nine months of 1921, in spite of the menacing financial condition of the country, the receipts have exceeded those of 1920 to the same date by nearly \$10,000. That we should have held our own during that period, when business of all sorts has sustained such serious losses, is most gratifying. On the whole, though the Church is by no means out of financial danger, we believe the worst has been passed and that the probabilities for 1922 are more favorable than could have been anticipated for 1921.

We should like to direct attention, too, to the distinction between appropriations and expenditures. The former are a series of maximum estimates made for each department, chiefly at the beginning of the year. They are not necessarily amounts that will actually be spent, and each department is expected not only to keep within its appropriation but also to save as much of it as possible. Critics of last spring, who could not wait to find what were the actual facts regarding the first year's operations under the new system, forgot that distinction. Thus, though the Department of Social Service started with the modest appropriation of \$25,000, it only spent \$10,442.43. The Department of Missions saved more than ten per cent. of its appropriation, and all the departments ran well under their appropriations, while the expenditures for interest—in spite of the high rate for the year—were a mere fraction over half the amount appropriated. The total amount appropriated was \$3,757,358.78 while there was expended only \$3,483,124.53.

The outcome is most gratifying; but Churchmen will appreciate that we are not yet "out of the woods." If the unparalleled contributions of 1920 and 1921 simply represent a spurt after which the Church relapses into its former lethargy and cuts its contributions down to the figures that were customary before 1920, we shall be in a worse condition than we were before. Such a thing seems incredible; but its alternative is that *all of us*, comprising the rank and file of the Church, at least keep up to the standards we have now attained. We cannot afford to drop backward.

IT is a pleasure to welcome to the fraternity of the editors of Church periodicals the Rev. W. R. Bowie, D. D., the newly appointed editor of the *Southern Churchman*, who has hitherto been associate editor and, as the retiring editor states, the writer of the editorial leaders of the past year. Readers of the *Young Churchman*

**Welcome to
an Editor**

also remember with pleasure and profit the articles that have appeared from his pen in the magazine, for Dr. Bowie

is especially happy in writing for young people. His appointment thus means a continuance of the present high standard of the editorial pages of the *Southern Churchman*, and so a continuing factor in the promotion of a spirit of comity and unity in the Church.

The world undoubtedly moves. Fifty years ago it would have seemed preposterous that one and the same man could be an acceptable writer at one and the same time for the *Southern Churchman* and for the *Young Churchman*. To-day it is accepted as quite a matter of course, and no one thinks a second time about it. For the creation of

this happy condition much of the credit is due to the *Southern Churchman*.

For the retiring editor, the Rev. Dr. E. L. Goodwin, we cherish the highest respect. To him is due the appreciation of the Church for a very high service in promoting this spirit of unity among Churchmen. This editor would, in particular, express his recognition of the uniform courtesy which was invariably extended by the *Southern Churchman* to THE LIVING CHURCH during the many years of Dr. Goodwin's editorship, and the personal friendship between the editors that ensued will not, we trust, be dissolved by reason of Dr. Goodwin's retirement.

And we extend our most cordial wishes to the *Southern Churchman* under its new, and yet not really new, management, now beginning.

THE sad information reaches this office of the death of the Rev. John Keller who, for many years, has been New York correspondent of THE LIVING CHURCH. Mr Keller had been ill for several weeks, during which his devoted wife had kept up the news service from New York. He was known to many of the clergy and laity of the me-

**Death of
Mr. Keller**

tropolis, and his visits with them in the quest for news were, perhaps, the chief pleasure in Mr. Keller's life. He was of a sweet and lovable disposition, and his death is a real bereavement to us of the home office.

Mr. Keller made a long-anticipated visit—we might almost call it a pilgrimage—to Milwaukee last autumn, that he might see with his own eyes the "plant" from which his weekly letters, with the rest of the contents of THE LIVING CHURCH, were given to the world. Every piece of machinery was of personal interest to him, and a working force of seventy-five people steadily employed only upon the production and distribution of Churchly literature seemed to him a wonderful thing. We were then—it being long before the strike—a contented, harmonious "family", in which labor troubles seemed an impossibility. He was here just as the autumn work on behalf of the Nation-wide Campaign was at its height, and at the conclusion of a meeting in which he had witnessed the perfect harmony with which Milwaukee Churchmen work together regardless of "schools" of thought, he said mournfully, "We couldn't do that in Newark—no, nor in New York." We, at home, recognized that we were idealized in his eyes far beyond our deserts, but it was a pleasure to feel that he desired to be accounted a part of us through his long-continued connection with THE LIVING CHURCH.

May God give eternal rest to this, His servant, and grant perpetual light to him!

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

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IN THE morning, when you awake, accustom yourself to think first upon God, or something in order to His service: and at night also, let Him close thine eyes: and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature: and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the east.—*Jeremy Taylor*.

DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

October 31.—*The Refuge*

READ Psalm 142. Text for the day: "Thou art my refuge".

Facts to be noted:

1. The situation of the Psalmist is desperate.
2. In his utter despondency, he feels that he is completely forgotten by all his friends.
3. Then he looks to God for deliverance, and knows that he will find it.

"I didn't think you cared", said a sick man in a hospital to his friend. The sick man had undergone an operation, and his friend wasn't present when he was taken back to his room, and the patient was in utter despair. When they talked it all over the patient said, "The pain was terrible, and my nerves were all shot to pieces, and I was able to stand that, but when I found that you weren't there. I didn't think you cared. That was too much for me". Here we have an echo of the Psalmist's complaint "and no man cared for my soul". Human nature craves sympathy, and when it fails to receive it, despondency and dejection are inevitable. And it is this very craving of human nature that makes the Christian's religion glorious. Christ has revealed to mankind that God does care, that not a sparrow can fall to the ground without His knowledge, and it is Christ who has made it certain to us, that, "Underneath are the everlasting arms of God's mercy". God is indeed the refuge of the man who goes to Him for help and comfort.

November 1—*All Saints*

Read St. Matthew 5:1-12. Text for the day: "Blessed are the pure in heart for they shall see God".

Facts to be noted:

1. Our Lord reveals to His disciples the true sources of happiness.
2. Christ exemplified in His own life every characteristic mentioned in this passage. He is a living example of His own teaching.
3. The follower of Christ can find happiness only by following Christ's own teaching.

This is "All Saints' Day", the day on which the Church remembers that vast army of men and women who fought a good fight. When we think of the saints of the Church, we naturally think of those outstanding characters, whose names appear in red letters in Church calendars. They were great in every sense of the word, but we must never forget the countless thousands of whom the world has heard nothing, who weren't known perhaps beyond their own immediate home circle, but whose influence in the world will never die. What was the secret of their steadfastness? What was the source of their power? They had but one purpose in life, they had only one desire, and that was to live a life that would be acceptable to Jesus Christ. Their motto was St. Paul's motto: "This one thing I do". There are several explanations of our text for the day, but the one I prefer is, the explanation that reads this way: "Blessed is the one who has a single purpose in life, and that purpose to know God; for such a one shall see God".

November 2—*The Mother Bird*

Read Psalm 57. Text for the day: "Yea, in the shadow of Thy wings will I make my refuge, until these calamities be over past".

Facts to be noted:

1. A prayer for protection, with the absolute certainty that God will not fail in this extremity.
2. A resolution to give thanks to God for His goodness.
3. A prayer that the God of Israel may be worshipped throughout the whole world.

Our text for to-day presents us with a picture of a mother bird and her young. The psalmist knows, that in the present difficulty in which he finds himself, God will be to him what the mother bird is to her little ones. As the young find safety and protection under her wings, so will he find that God is his one refuge as well as his strength. In Isaiah (31:5) we have a similar picture, and commenting on this verse, Dr. George Adam Smith says: "We have been watching in spring the hedge where we know there is a nest. Suddenly the mother bird flutters off her perch, passes backward and forward, with flapping wings that droop nervously towards the nest over her young. A hawk is in the sky, and till he disappears, she will hover—the incarnation of motherly anxiety. . . . The suggestion God approved. Centuries after, when He assumed our flesh and spoke our language, when he put His love into parables, lowly and familiar to our affections, there were none of them more beautiful than that

which He uttered over Jerusalem: 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not'".

Can we say the text as the Psalmist said it?

November 3—*Servile and Filial Fear*

Read Proverbs 14:18-27. Text for the day: "The fear of the Lord is strong confidence: and His children shall have a place of refuge".

Facts to be noted:

1. Good must ultimately triumph over evil.
2. The labor of the wise is rewarded.
3. The reverent fear of God results in confidence and security.

"There are two kinds of fear; one full of suspicious watchfulness, of anxious apprehension, of trepidation, terror, and dismay; the other such as can dwell in the same heart with confidence and love, and is but another form of reverence. Filial fear of God is a duty; slavish and servile dread of Him is a sin. Filial fear shrinks from sin, servile fear shrinks only from smart punishment. Filial fear keeps men from departing from the living God, servile fear drives them from Him. By filial fear, men are made more like the Man Christ Jesus, 'upon whom rested the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord'; by servile fear, they may be scared from iniquity, as the wolf from the sheepfold by the shepherd's gun, but it does no more to make them holy than the fright does to destroy the wolf's ferocity. Filial fear animates us to avoid what would be offensive to our Heavenly Father; but servile fear, as it springs from selfishness, causes us only to care for ourselves, and at best makes us not better, but only a little more prudent than the devil'. (Bertram.) The man who has a filial fear of God knows what it is to have a true refuge.

November 4—*The Things That Remain*

Read Revelation 3:1-6. "Be watchful, and strengthen the things which remain, that are ready to die".

Facts to be noted:

1. The Church in Sardis has substituted the outward for the inward, the material for the spiritual.
2. Sardis, even in her shame, was renowned among men, but she was spiritually dead.
3. But there is a remnant of righteousness in the city. This she is charged to strengthen.

No matter when it was, there was a time when it was all so real; God was the one great reality in life; Christ was very near to you. His Church was the dearest spot on earth, and the Holy Communion the time when you and your Master met in the sweetest fellowship. And then something happened. Some worldly ambition came into your life perhaps; business began to press very hard; or maybe it was the care of a home, with all its petty round of little duties. It was something that came, and took all your attention and your time, and the dear Lord and His Church were allowed to slip into second, third, or even fourth place, almost forgotten. But not entirely. To-day you are looking back, you are looking forward. There comes that longing once again for reality, for the things that count, for that which makes life worth while. That longing, that desire, is enough for a new start. That is what remains. Strengthen it. Take it to the Master, as the lad took the loaves and fishes, and He will bless it and increase it. But begin now.

November 5—*Strength for the Day*

Read Deuteronomy 33:24-25. Text for the day: "As thy days, so shall thy strength be".

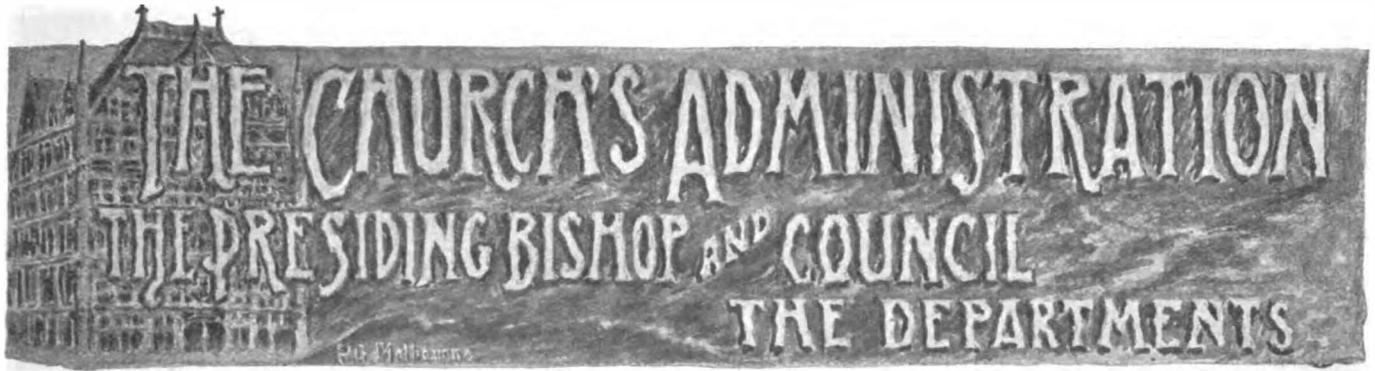
Facts to be noted:

1. A happy lot is predicted for Asher in Jacob's blessing (Gen. 49:20).
2. His good fortune is foreshadowed in this lesson.
3. The promise contained in the text is for all people throughout all time, that is, for people who serve God.

God has promised that He will supply us day by day with the strength we need. It is this eternal fact that our religion teaches us. Religion has been compared to a well of water; but it is like Jacob's well. The water lies far below the surface. The well is deep, but the water is there. We must have that with which to draw the water. Faith is the rope, and our souls the vessels, that we let down into the well to fill them with living water. There must be daily effort on our part.

Prayer for the Week

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful godness, we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.



Presiding Bishop and Council

THE Presiding Bishop and Council, at its regular meeting in New York, in October, faced a great many matters of importance. One of these was the fixing of the budget for the various departments for the year 1922. The Finance Department reported that the income for 1922, based upon reasonable expectations, might be counted on to be \$3,750,000, without any provision for the payment of debts incurred before the Council had taken office. It was felt that the budget should be brought as nearly within this figure as possible. It was therefore necessary to cut down some of the askings, important though the projects might be. Action on the requests of the Continental Domestic Missionary Bishops for \$127,900, for the purchase of land and the erection of buildings, had to be deferred. The budget of the Department of Missions was further reduced, as were also the budgets of the Departments of Publicity, Nation-wide Campaign, and Religious Education, as well as the American Church Institute for Negroes, the Brotherhood of St. Andrew, and other agencies which have been receiving appropriations from the Presiding Bishop and Council. An item of \$250,000 was added to the budget on account of payments on the reduction of debts. The treasurer submitted a report showing that for the first five months of the present year, the receipts were \$190,586.48 in excess of receipts from dioceses and districts last year, for the same period. Then came three months in which the receipts were very much less than in the corresponding months last year, so that up to Sept. 1, 1921, these receipts were actually \$2,300.86 less than in the same period of 1920. September shows an increase of \$11,936.29 over last year, so that the total receipts, up to September 30th, are \$9,635.43 ahead of last year.

The Council had the great pleasure of welcoming to its meeting the Rt. Rev. Geo. L. King, D. D., Secretary of the Society for the Propagation of the Gospel, and Col. Sir Robert Williams, Bart, M. P., President of the Church Missionary Society. These gentlemen, representing their societies, presented greetings from each. A committee was appointed to prepare a suitable reply, which they submitted, and which was adopted unanimously by the Council.

The question of the Conference of the Great Nations to consider the limitation of armaments, and other subjects relating to the peace of the world, came in for consideration. It was voted that a letter should be sent to the clergy and laity of the Church, asking them to observe Armistice Day, and Sunday, November 13th, as days of special intercession. Special prayers were prepared, which will be sent out with the letter, and, if approved by the Bishops of the several dioceses and districts, their use is recommended on these days.

In the report of the Department of Missions it was announced that Japanese friends of St. Paul's Middle School, in Japan, desire to create an endowment fund of \$150,000, for the benefit of the school. Bishop McKim was authorized to proceed to secure for St. Paul's College the license granting the college the academic privileges accorded to imperial universities.

A very interesting proposition for securing to the Church the Murphy Sanatorium, in Albuquerque, New Mexico, was received, and referred with power to the Department of the Nation-wide Campaign.

In the report of the Nation-wide Campaign Department, the resignation of the Rev. J. A. Ten Broeck was offered and accepted, with great regret. Mr. Alfred Newberry, one time missionary to Shanghai, and who has been in the Nation-wide Campaign Department for several years, was elected a general secretary with special supervision of the speakers' bureau. The proposals of the Department for the securing of the budget for the next triennium were presented and adopted by the Council.

The Department of Publicity recommended the addition of four new members to the Department, the Rev. W. T. Gookin, of Boston, Mr. James M. Bennett, of Philadelphia, Mr. Charles M. C. K. Puckett, of New York City, and Mr. Arthur M. Hungerford, of Baltimore. The council unanimously elected these as additional members of the department.

The committee on coördinated program for teaching missions, religious education, and Christian social service reported by submitting a program which had been considered with great care and approved by the committee. The Department of Publicity was instructed to effect the publication of this program.

The resolution offered by the Bishop of Massachusetts that the Presiding Bishop and Council ask the commission on the recruiting of the ministry in the Department of Religious Education to take such steps as they think advisable, to urge the clergy of the Church to present to their people, on the Third Sunday in Advent, the necessity of a larger number of consecrated, strong, and well-equipped young men in the ministry, was adopted.

A telegram was sent at the beginning of the session to the Brotherhood of St. Andrew, in convention, in Norfolk, Va. A telegram in response was received as follows: "Over 1200 men and boys meeting in Norfolk for 36th National Convention. Brotherhood of St. Andrew sends greetings and pledges loyalty to Church's program for advance. Count on our members as intercessors Centennial Objective."

The meeting occupied two days, with twenty-one members present on the first day, and all but three of these on the second. Bishop Sanford of San Joaquin, who had been elected a member from the Province of the Pacific in place of Bishop Keator, resigned, was present and accorded a welcome.

The Council adjourned to meet again on December 11, 1921.

DEPARTMENT OF MISSIONS

THE BUSINESS before the Department of Missions, at its regular meeting, on October 11th took the entire day. Such matters as the consideration of the budgets of the various fields at home and abroad for the year 1922, the proposed endowment of St. Paul's College, Tokyo, the offer of Japanese friends to provide an \$150,000 endowment for St. Paul's Middle School, Tokyo, and the report of the educational secretary, William C. Sturgis, Ph.D., concerning his visit to the Far East, were all part of the day's programme.

At the beginning of the meeting the department had the pleasure of meeting the Rt. Rev. George L. King, D.D., Secretary of the Society for the Propagation of the Gospel, and Col. Sir Robert Williams, Bart, M.P., President of the Church Missionary Society. Col. Sir Robert read a formal resolution of the Church Missionary Society, sending greeting to the Domestic and Foreign Missionary Society.

It was expected that Yoichiro Inagaki, chairman of the Standing Committee of the Diocese of Tohoku, Japan, would be present, but in his absence the following resolution passed at a meeting of the Standing Committee of the Diocese of Tohoku, of the Nippon Sei Kokwai, held at Sendai, August 21st, was read by the executive secretary:

"Having heard that the Domestic and Foreign Missionary Society of the American Church is celebrating this autumn the One Hundredth Anniversary of its founding, we desire to convey to the Society our heartiest congratulations, and at the same time to put on record our deep appreciation of the work of the Society in Japan during the past sixty years. And we further pray that GOD'S abundant blessing may continue to rest upon the labors of the Society in both the Domestic and Foreign Fields".

The Department appointed the following missionaries:

The Rev. Henry Hamblin Chapman, son of the Rev. John W. Chapman, who has for over a quarter of a century been our faithful missionary at Anvik was appointed to Anvik, Alaska.

The Rev. James Walker, missionary employed in the District of Honolulu, was regularly appointed.

Mrs. Frances Allen Worrall was appointed instructress of nurses, at St. Luke's Hospital, Ponce, Porto Rico.

Miss Mary Geraldine Cabot, a nurse, and the Rev. George Ossman, were appointed to Anking.

Miss Mary Buchanan McGill, now employed in the field, was regularly appointed as teacher in St. Agnes' School, Kyoto.

Miss Frances Coles Sullivan was appointed for secretarial work, and Miss Agnes Maude Anderson, as nurse, in the District of Shanghai.

Miss Edna Belle Murray was appointed music teacher at St. Margaret's School, Tokyo.

The resignation of Dr. I. H. Correll, D.D., who had reached the retiring age, became automatically effective. Because of Dr. Correll's value in the missionary service, and his long residence in Japan, the Bishop asked that he be continued in service, as a missionary employed in the field, for an additional year.

The Rev. John Frith, a native missionary of Liberia, over ninety years of age, was retired.

In the District of Kyoto, arrangement was made for the extension of the church at Takata. This church, which looked as if it were cut off in the middle, had done such good work that the members have raised a fund of 2,000 Yen, being half the cost of the work to be done. The department gave the Bishop authority to advance the remaining 2,000 Yen from sums of money in his hand.

At the meeting of the Presiding Bishop and Council, in July, there had been referred to the Department of Missions a series of resolutions in reference to the smuggling of morphia into China. The department expressed the opinion that Congress should be petitioned to enact the Jones-Miller anti-narcotic bill, and the executive secretary was requested to transmit this action to the proper congressional authorities.

THE PASSION PLAY OF 1922

AN American priest traveling in Germany, who prefers that his name be not used, writes that he feels that Americans who contemplate visiting Oberammergau in the summer of 1922 for the purpose of seeing the Passion Play might well understand that the arrangements are entirely in the hands of a tourist agency in Munich that arranges dates, receives applications for accommodations, and fixes prices of seats and of living in Oberammergau. "Any one intending to go there," he says, "should consider conditions in this country. Bavaria is the least agreeable part of Germany, and the people the least cordial. The *visa* on one's passport for Germany does not cover a stay in Bavaria, but a special permission must be obtained at a large cost, and a fresh permit is needed for every town visited. Shop keepers and professional persons will charge foreigners many times the ordinary price. For linseed flour I had to pay five times the price; and a doctor said that all Bavarian physicians had agreed to charge twelve times as much to all visitors from Allied countries; and these lands are still called 'enemy' countries. This letter is sent in order that any one proposing to visit Bavaria may know what to expect."

FINANCIAL REPORT FOR 1920

THE national Treasurer of the Church has now presented his final report of financial operations through the Church's national treasury for the year 1920 as follows:

October 14, 1921.

To the Presiding Bishop and Council:

I present herewith final report of income and expenditures of the Domestic and Foreign Missionary Society for the calendar year of 1920.

Operating income\$3,483,124.53
Operating expense 3,204,754.36

OPERATING SURPLUS\$ 278,370.17

This surplus has been appropriated to apply on the original Nation-wide Campaign expense account. The detail of income and expenses is as follows:

INCOME	
Receipts applicable to 1920 Quota, including Church	
School Lenten Offerings.....	\$3,027,518.28
Miscellaneous, including gifts not applicable to 1920 Quota	80,867.21
Interest on Trust Funds.....	140,815.30
United Offering Woman's Auxiliary (1920 share).....	157,449.23
Legacies available for appropriations.....	76,474.51
	\$3,483,124.53

EXPENSES		
	Appropriations	Expenditures
Department of Missions.....	\$3,081,238.17	\$2,611,660.59
Department of Religious Education.....	73,710.00	70,684.25
Department of Social Service.....	25,000.00	10,442.43
Department of Nation-wide Campaign.....	61,953.39	47,272.89
Department of Publicity.....	106,828.00	98,417.23
Department of Finance.....	66,676.00	60,336.01
General Administration	86,132.60	85,680.72
Interest on Loans	72,000.00	36,439.62
Brotherhood of St. Andrew.....	66,000.00	66,000.00
Girls' Friendly Society.....	30,000.00	30,000.00
Church Periodical Club.....	10,000.00	10,000.00
Church Temperance Society.....	13,588.04	13,588.04
Daughters of the King.....	3,333.00	3,333.00
Commission on the Army and Navy		
Chaplain Corps	1,500.00	1,500.00
Church Service League	1,002.00	1,002.00
Projects for which designated offerings were received	58,397.58	58,397.58
BAL. OF INCOME OVER EXPENSES....		278,370.17
		\$3,483,124.53

The situation of the Society as to money borrowed is as follows:

OUTSTANDING LOANS, JANUARY 1, 1920	
Reserve Deposit Cash in Use.....	\$ 330,000.00
Borrowed against securities in Reserve Deposit Account	293,000.00
Borrowed on Note of Society.....	462,500.00
Total, January 1, 1920.....	\$1,085,500.00
Borrowed on Note of Society in 1920, to meet current expenses	282,500.00
	\$1,368,000.00
Paid, as of December 31, 1920.....	470,000.00
Balance due January 1, 1921.....	\$ 898,000.00
of which Reserve Deposit Cash.....	330,000.00
January 1, 1921, Loans from Banks of which \$293,000 are secured by collateral	\$ 568,000.00

The surplus over operating expenses for 1920, of \$278,370.17 has been applied, in accordance with the orders of the General Convention, to a reduction in the expense account of the Nation-wide Campaign. The deficit account of the Society is, therefore, as follows:

Original Nation-wide Campaign Expense Account.....	\$341,583.48
Reduced by application of surplus of 1920.....	278,370.17
Balance due on Nation-wide Campaign Account.....	\$ 63,213.31
Deficit prior to 1919.....	\$266,357.47
Deficit for 1919.....	312,305.28
Total deficit January 1, 1921.....	\$641,876.06

The Reserve Deposit Accounts are held for the purpose of protecting the credit of the Society at such times as expenses exceed receipts, and must eventually be restored.

Respectfully submitted,

LEWIS B. FRANKLIN,

Treasurer.

The Brotherhood Convention

(CONCLUDED FROM LAST WEEK)

THERE were those who feared the weather man at Norfolk might upset the plans of the Brotherhood Convention committee, and make shipwreck of the Jamestown and Williamsburg pilgrimage. But he could not have arranged the weather more beautifully. Somewhat fatigued by the strain of the two opening days, 850 of the delegates, which included virtually all those from outside the Diocese of Southern Virginia, were glad when they rose Friday morning and found every promise of a fair day for their unique excursion. The large steamer *Pennsylvania*, operated by the Pennsylvania Railroad Company, had been chartered for the day, and left the wharf at Norfolk at eight o'clock for its three-hour journey up the James River to Jamestown Island. Sailing out of the wonderful harbor of Norfolk, and into the mouth of the James River, an interesting sight a few miles up the river was the anchored merchant fleet of six hundred ships, chained together in rows, and lying idle, a testimony to the ability of the ship builders of America, and now an eloquent relic of the World War.

The first hour was passed in sight-seeing from the steamer's decks; but the Brotherhood was still intent upon its programme, and in the forward and aft cabins of the big ship two important meetings were in progress during the second hour of the voyage, one the second Quiet Talk on the Bible, by the Rev. Dr. W. H. Griffith Thomas, and the other an address to the Juniors on Growth in Manhood through Service by Francis A. Williams, the new Secretary for Junior Work. Mr. Williams has recently come from Canada, where for a number of years he was Secretary of the Brotherhood. He has already made a very strong impression upon the boys in the American Brotherhood, and the promise is that he will make an able and popular leader.

Dr. Thomas's three daily addresses dealt with the Bible personally and devotionally. His three themes were: The Supernatural Authority of the Bible, The Contents of the Bible—How to Make them our Own, The Reasons for Bible Study, under the latter speaking upon the sub-heads Information, Instruction, Inspiration. The speaker quite won the hearts of all his hearers, brightening his addresses with many anecdotes and illustrations, and presenting his material—the result of profound study—in a happy and inspiring way. Dr. Thomas has to a remarkable degree the gift of alliteration. For example, he said there were seven secrets of the Bible: peace, prayer, purity, perception, power, progress, permanence. And the Bible requires of us: daily use, discreet use, definite use, detailed use, delighted use. He dwelt interestingly upon each of these.

AT JAMESTOWN ISLAND

The steamer swung into the pier at Jamestown Island, and soon the great throng were scrambling over the historic ground. There was the Jamestown monument, gleaming white and beautiful in the October sunshine. There was the sacred enclosure with the old ruined tower and the restored church filled with memorials; and nearby the sturdy statue of Captain John Smith. But of more interest still was the natural amphitheatre across the path from the church where the members of the Convention assembled for a brief service and address. Bishop Tucker, venerable and beloved by all who know him, a descendant of Sir George Yeardley of the Jamestown Colony, and in every sense a father of God to the Norfolk Convention, made a matchless fifteen-minute address commemorating the Brotherhood's pilgrimage to the hallowed ground of Jamestown. Conveying not only a deep sense of the historic, but linking it with the present, dwelling not only on the religious aspect, but giving due prominence to the political, Bishop Tucker at the close applied the whole of his message to Brotherhood men and their mission. He seemed in reality to summon, as he did figuratively, the long, silent bell of the ruined tower, and to cause it to call back to the Father's House every child of God in this broad land.

COLLEGE OF WILLIAM AND MARY

Previous to this beautiful out-of-door service, the Convention photograph had been taken, and the delegates climbed the slopes toward the waiting automobiles. Williamsburg, eight miles distant, was the objective, and the pilgrims soon were assembled there in the large dining hall of the College of William and Mary.

Without the least confusion the ladies of Old Bruton parish served the great number of people with a bountiful luncheon, at the close of which all assembled in the shadow of the college chapel out-of-doors, where the Rev. Dr. W. A. R. Goodwin, of Rochester, made the second of the historical addresses on the occasion of the pilgrimage. Dr. Goodwin was on familiar ground, for he was the rector of Old Bruton parish when its famous old church neighboring to the college was restored. Dr. Goodwin is

also interested in the Blair Madison Memorial Building and Endowment Fund of the college, being chairman of the endowment committee and having given untiringly and without stint of his talents to the restoration and up-building of the college. Dr. Goodwin spoke appreciatively of historic Williamsburg, telling in a fascinating way of the founding of the college, reminding those present that they were assembled on the campus of the oldest college building in the United States and that the institution had been nurtured by the Church. He reviewed briefly the illustrious roll of the alumni, which included three Presidents of the United States, several signers of the Declaration of Independence, a Chief Justice of the Supreme Court, the first Bishop of Virginia, and many other men in public life. Turning to Bishop Tucker and President Chandler of the college, Dr. Goodwin, by their authority, appointed every member of the Brotherhood a member of the committee to accomplish the memorial objectives of the college, to the end that hundreds of this generation's youths, trained in a Christian college, may stand by the Christian Church and the Nation's Constitution in the days of peril that lie ahead of us.

Old Bruton parish church a few rods away was by no means large enough to hold the great assemblage, for the throng had overflowed to the church steps and into the yard. The rector, the Rev. E. Ruffin Jones, warmly welcomed the great congregation. His voice reached those who were in the pews overflowing into the choir stalls, upon the chancel steps, and in the Governor's chair, and—through the open windows and doors—to those outside.

The Brotherhood Pilgrims, 850 in number, represented 44 dioceses and missionary districts. Liberia was present in the person of Bishop Overs and Alaska in that of Archdeacon Drane. There was a missionary priest from China, several brethren from Canada, and there were Virginians whose ancestors were buried in the churchyard.

A special train was in waiting at the station. The delegates were soon aboard, and promptly on the dot of five o'clock they were deposited at the station pier in Newport News 27 miles away, where, the steamer having preceded them, they were taken on board and disembarked at Norfolk promptly at six o'clock and in ample season for dinner at places of entertainment, and for the call-to-the-ministry service at Christ Church up town.

THE CALL TO THE MINISTRY

As on Thursday night, so again on Friday night, every seat in Christ Church seemed to be occupied, nearly all being men. The Brotherhood in recent years has been more than ever interested in the Call to the Church's Ministry, and the theme and the speakers brought out a large gathering. Mr. Bonsall presided, the rector, Dr. Steinmetz, reading a shortened evening prayer. Both speakers were of intense interest. The opening address was made by the Rev. Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, a suburb of Chicago. Dr. Carleton's welcome was perforce a silent one, for the gathering was in the consecrated church. But every heart glowed as the Brotherhood's beloved former General Secretary stepped into the pulpit, clad in his priestly robes and wearing his Oxford hood.

Dr. Carleton prefaced his address by assuring the young men present that the Church is a success, his wish being that no Church boy should consider the call to the Sacred Ministry with the thought that the Church has failed. He gave six reasons for the depletion of the Church's Ministry, namely, the lack of any business-like plan on the part of the Church to recruit her sons; the condition of the world following the throes of war; the reaping of the fruits of education without religion; the terrible mistake of neglecting our Church colleges; the eagerness of parents for worldly success for their boys; the large number of young men (and this not to be deplored) devoting themselves to work essentially religious but of another kind. Over against these six reasons, Dr. Carleton placed the following remedies: More organized publicity of the right kind; calling the Church to prayer and raising the spirit of consecration; some application of the apportionment plan used with good success in other kinds of Church work; religion in education; the cooperation of Christian parents; developing a deeper spirit of pride for, love of, and devotion to the Church.

Bishop Guerry was warmly welcomed. He quoted a postulant for Holy Orders who had given him what he considered the best reason for a man's entering the Ministry, that it is a man's job. "It is a man's job", said Bishop Guerry, "because it calls for the chief qualities of manhood; indomitable faith in God, in one's fellowmen, and in the ultimate triumph of righteousness: spiritual courage of the very highest type; the ability to touch life

at the greatest possible number of points and apply the principles of Jesus Christ". He spoke with deep feeling when he referred to the matter of "inducements" to lead young men into the Church's Ministry. "God help this Church", he said "when the salary ever becomes an inducement. The only inducement is Christ and the privilege to bring souls into His Kingdom. The joy of service, of going out into the wilderness after that one lost sheep to bring him back, makes the Ministry the most compelling and inspiring field in the world".

SATURDAY'S WORK

On Saturday morning, following Dr. Thomas' devotional hour on the Bible, already alluded to, the Convention Hall was the scene of one of the most inspiring meetings, when the Juniors formed in line, three hundred and fifty in number, and marched into the hall. This was the largest general meeting of the Convention held in the Ghent Club auditorium, filling the great hall to the doors.

Robert E. Anderson of Richmond presided and the principal addresses that morning were made by General Secretary Shelby and Junior Secretary Williams.

At the final business session in the afternoon, the Convention adopted a resolution addressed to the President of the United States in advocacy of disarmament. The Convention made a memorial note of the death of John M. Locke, one of the oldest leaders of the Brotherhood. The invitation of the Brotherhood in Seattle and of the Bishop and Church people of the Diocese of Olympia to hold the next Convention in Seattle was favorably acted upon. A cable of greeting was sent to John E. Baird, the dean of council members, now living in Honolulu. Six members were added to the council, namely, Hiram M. Rogers, North Adams, Mass.; A. L. Cram, Jr., Roslyn, L. I.; H. L. Grymes, Baltimore; H. O. Mosher, Roanoke, Va.; George B. Neville, Meridian, Miss.; B. F. Finney, Kingsboro, N. C. Mr. Shelby announced the election by the new council of all the former officers and field secretaries, with the addition of Mr. Finney as one of the vice-presidents. A resolution of thanks to the Convention's entertainers at Norfolk was enthusiastically adopted, and Dr. Carleton closed this final business session with prayer. The registration reported was 855 men and 355 boys, representing 44 dioceses and missionary districts.

Secretary Cain presided over the field secretaries' hour, when these able and hard-working men told briefly their stories—Mr. Alexander giving a general account of his work, Mr. DuMoulin also a summary, Mr. Macpherson a description of his work in the Indian field, Mr. Shields the story of a wonderful Church attendance campaign at the Dallas (Texas) Cathedral, Mr. Williams regarding the Brotherhood boys' camps, and closing with a modest statement by Mr. Phillips, the youngest secretary in age and in service, who had just come on the staff, of aspirations as a Brotherhood secretary.

Following the Field Secretaries' Hour, the Rt. Rev. George W. Davenport, D.D., addressed the Convention on Work Among Seamen, visualizing the Seaman's Church Institute of which he was executive secretary for several years and from which office he was called to become Bishop of Easton. Bishop Davenport showed the scope and need of this service and suggested practical ways in which the Brotherhood might aid greatly in ministrations to seafaring men in port cities. He paid beautiful tribute to the heroism and faithful character of the men in the merchant marine and won the interest of the entire Convention by his appeal in their behalf.

Mrs. John M. Glenn, president of the Church Mission of Help, had been invited to address the Convention informally on the beautiful work of that organization; and in a charming manner appealed to the chivalry of the Brotherhood of St. Andrew to cooperate in the rescue work of the mission. The Rev. Charles T. Bridgeman, of the Church's Division of Christian Americanization, presented the work among the foreign-born, in his usual convincing and practical way.

The last hour of the Saturday session was devoted to two conferences, one by Mr. Shelby on the subject of Associate Membership and the other on Week-end Conferences for Men led by Mr. Randall. All of the business sessions and conferences were practical and spirited, and the attendance of delegates upon these was larger than it had been for many years.

The Service of Preparation for the Holy Communion was held in Christ Church Saturday night, when the Rev. G. Ashton Oldham, D.D., of Brooklyn made the address. The beauty and force of the service lay in its simplicity. Dr. Oldham's earnest presentation of his theme and the unique simplicity in which he couched his thoughts made this one of the most effective preparation addresses ever given at a Brotherhood Convention. In Dr. Oldham's address were many jewels. We give space to one when he said: "The World's spiritual treasury is woefully depleted. I cannot conceive of greater service to the world at this time than the increasing of its spiritual stock".

THE CORPORATE COMMUNION

The great central service of the Brotherhood Convention is always—and of course—the Corporate Celebration of the Holy Communion. Here the strength of the Church's manhood seems always to be visualized. And the service as conducted on Sunday morning in, beautiful Christ Church was majestic and inspiring. Bishop Tucker was the celebrant, assisted by Bishop Jett, Bishop Davenport, Dr. Steinmetz, rector of Christ Church, Dr. Oldham, and a number of others. Both the altar rail in the main church and that in side chapel were used (as they are adjoining, with a door opening through), so that a very large number of men could kneel at the same time. The body of the church was filled with men and boys, an inspiring and invigorating spectacle. One must experience a great Brotherhood Corporate Communion in order fully to appreciate its spiritual significance, and one thrills under the spell of the *Gloria in Excelsis* sung by the hundreds of men in triumphant thanksgiving.

OTHER SUNDAY SERVICES

A score or more of churches in and near Norfolk were supplied for later Sunday morning services by Brotherhood men, both clerical and lay, there being no central Convention church; and the final public service was held in Christ Church at three o'clock in the afternoon. It was a service of thanksgiving, with brotherly love and personal introspection as the key notes. Dr. Steinmetz read a shortened form of evening prayer, and introduced Mr. R. Irving Catlin, who read before the great assemblage the Convention's Message to the Brotherhood—a message of caution, of hope, of faith, of inspiration. Then came the reading of the Memorial Roll, with the congregation standing, and the reverent placing of the Roll on the altar at the close as the men broke into that matchless hymn, "For all the saints who from their labors rest". During the last verse Bishop Darst ascended the pulpit, where he delivered the Charge to the Brotherhood. It was a brief and masterly address, in closing which he said: "Men, soldiers and servants of the Living Christ, I see Him, our Great Captain, riding down the line, not looking at the armies of a lost cause, not reviewing men who have fought and failed, but reviewing the hope of the future, reviewing men who have not failed. Shall we not at the close of this great Convention, when our hearts and minds have been lifted to the heights—shall not we, as we see Him ride to-day, our blessed Master, King, and Captain, say, 'Isn't He worth living for, worth following all the way?' And, please God, let us follow Him on and up until upon the last bulwark we shall plant the victorious cross of the victorious Christ.

"Who is there among you, true and tried,
Who will stand by His colors?
Who is on the Lord's side?"

A brief prayer, the blessing by Bishop Tucker, and with that hymn of victory ringing in their ears, "Rise, crowned with light, imperial Salem rise!" the members of the thirty-sixth Convention of the Brotherhood passed quietly out of the church.

GEORGE H. RANDALL.

THE CHILDREN cannot sleep, the children of this world, in this foolish hurrying time. Children too, indeed, of Nature our gentle Mother. She says, as all wise mothers say, that they have had a day too full of play or work, too eager, too awakening. She knows why they toss among the white pillows till morning makes grey squares upon the curtain. To-morrow, yes, and all to-morrows, she must see to it that they pass quieter days, that they come at evening and read a chapter from the big Bible, and say their prayers at her knee, and so put away the busy thoughts of the day. So Mother Nature says, but ah—they do listen.

In the sweet old quiet days when men did great things because they were never in a hurry, they thought each night an image in small, a type, a possible beginning too, of the long Night—which is indeed the Day. The darkness brought holy musings as surely as it brought the stars, and with thoughts floating out into the wide sea of infinite being, Sleep, who dwells in that calm region, came unsought. Instead of the peevish wail of the sleepless, was the wise desire of the wakeful spirit to rise and give thanks in the Night Watches, and to let no hour pass without its prayer.—From *Thoughts of a Tertiary*.

THE MYSTERY of innocent suffering—of the "groaning of creation"—must indeed always be hidden from our eyes, but for ourselves cannot we believe that each hour of the body's pain or the heart's desolation is a page in the lesson-book which the dear Master places in His children's hands, and that we shall find this lesson even here to have been just what we needed for the comforting of others? And if so, may we not believe that when we are "about our Father's business" in His House, sent forth to lay healing hands on the wound of the world, we shall be the better equipped for this holy service by every pain of the body we have laid aside, every mood of heart-break or despondency passed through in our mortal day?—*Thoughts of a Tertiary*.

JESUS CHRIST—AND THE NATION-WIDE CAMPAIGN

BY THE REV. H. ADYE PRICHARD

WHERE have we been, my brothers? Like Levi, sitting at the receipt of custom, a mechanical and irksome business—or Judas Iscariot, preferring a bag of silver to the majesty of a soul? It may be so. The jingle of coins is by nature louder than the sound of a still small voice, or the breath of the wind blowing where it listeth. And, because it is louder, the unwary too often are caught by its appeal; and the end is bitterness and disappointment.

The part that money plays in the Nation-wide Campaign has never been fully understood by many of our clergy, still less by the great mass of our laity. And yet it is not difficult of comprehension, provided the emphasis is ordered in the right place, and the Gospel is sounded at the forefront of our message. For the Nation-wide Campaign is a challenge to stress the Spirit of Jesus, not as an individual prerogative, but as a universal necessity. The Spirit of Jesus, manifested in all the wonder-working applications of the Golden Rule, is preached to us as the only salvation for the world; and if our men and women desire that salvation for the world, and are convinced that its genius lies in that Spirit, there will never be any question of inadequate support for the mission of the Church. To imagine that there would, is to doubt the power of the word and the work of God.

Why have so many movements of reform failed? Why, for instance, have the various campaigns of Billy Sunday left the pool of the world's spiritual consciousness practically unruffled? Because they have rested their appeal upon the salutary benefit of the individual soul, and have forgotten the charter of all true religion, the words "He that saveth his own soul shall lose it". What is the weakness of Christian Science? The stress that falls upon the selfish enjoyment of the personal love of God to men. There is no missionary joy, no desire to give any little one a cup of cold water in the Saviour's Name. And the scientist's heart grows cold, and his understanding atrophied, while he smiles the smile of supreme and devastating self contentment.

The Nation-wide Campaign is bold enough to dare remind the Church, that it too has a soul which is governed by the same conditions of growth, and development, and salvation, as the soul of the individual: to go into parish after parish and hold up the soul of that parish, that all may see whether it is a starved and wrinkled thing; to preach, even to the Church which is exalted by the Name of Jesus, the Gospel of damnation, unless that Church rekindles in itself once more the flame of a supreme sacrifice. There must be an end of enervating parochialism, which destroys the Church, as selfishness destroys the individual.

The Nation-wide Campaign, a movement begotten of God in the spirits of men, is charged with no less a task than that of carrying through the Church to the world the message of salvation. Its only sanction is that it use every means the grace of God has given it to preach Jesus Christ and Him crucified, broken and poured out for others; to inspire, and arouse, and inform, that there may be a great passion of service in the hearts of all who profess His Name.

Its appeal is a threefold appeal. It sounds, in the spirit of St. John the Baptist, a great call to Worship, that through the exalted majesty of prayer and praise there may shine something of the humble glory of repentance, to the deepening of the spiritual life. What is the parish church but a spiritual power house, working in its own dynamic way to fill the world with men, and women, and children, who have a finer and nobler inspiration of service, because they have knelt at the altar, and gained the strength of the Lord of Service? It saves men's souls by indirection, as a physician cures *malaise* by exercise.

And then it makes concrete the vision of the need for service. People are ignorant, because people have never been informed; they are listless, because they have never been interested. Religion has been shorn of its romance, that there might not be too strenuous a call upon the feeble-

ness of faith. They will not be uninterested when the work of God is definitely put before them: rather will they be intensely stirred.

And, to clinch their allegiance, they must be brought face to face with the sense of personal responsibility. It may be that they are willing to leave religion to its paid professors, while they keep for themselves a consummation in morality. Can they be so short sighted? Not if they worship; not if they are instructed, and informed, and educated. The work of God demands their help; and they will not be slow to realize it. That personal responsibility calls for the dedication of every gift they have; time, energy, money, thought. They have a personal summons to show their right to be treated as heirs to the inheritance of Christ.

Therefore the Church suggests that, every year, there should be a moment of appraisal, a time at which the interest in and knowledge of Churchmen about the things pertaining to the Kingdom of God should be measured. It is called a canvass. It is the accounting of the year. Month after month the Gospel has been preached. What has it meant? Has it aroused the love of Jesus so that we cry, like the prophet of old, "Lo, here am I; send me"?

The Nation-wide Campaign summons us to no paltry consideration of dollars and cents, important though they are, and integral in all its programme. But the dollars and cents will come, as a small fraction of the resulting service, if those responsible for the Nation-wide Campaign will place its value at the highest possible reach; no less a consummation than the spiritual glory of a revival of religion.

THE AGE AND THE CHURCH

By the Rev. CARL S. SMITH

IF you should ask me to put my proposition in categorical form, I would express it on this wise: "What do men ask of the Church, to-day?" And in putting it in this way I would place the emphasis on the word "to-day". For what men ask of the Church to-day, is not the same thing which they asked of her yesterday; nor is it any criterion of what they will be asking of her to-morrow. "The old order changeth", said the poet, and so does the spirit of the age. It is one thing to-day: it has been something else in the days which are past; and it will be something else in the days that are to be. So our proposition is: "What do men ask of the Church to-day?"

Once they asked the Church to square herself with the world view which saw in "the sun, the moon, the stars, the seas, the hills, and the plains: . . . the vision of Him who reigns". And so the Church brought "her God" out of "the abyss", and made of Him a "Father" who dwells in the same room with His children; not that He had never been there before, for He had always been: "closer . . . than breathing . . . nearer than hands and feet". Only her theologians had kept Him in the far away, and made of Him the *Deus ex machina*.

Then again, they demanded that the Church square her Gospel with a view which saw in all the nations, men of "one blood". And so the Church brought out of her treasure house of things "old and new", "the Kingdom", and set it up here on earth among men; and bade men enter it, for therein alone is the Father of all men, even God, and all men therein are "brothers". And now the new age spirit comes with its new demand. Let us try and uncover this, and so learn what that demand is.

Among the papers which come to my desk, I find it recorded that a little book, of not more than two hundred pages, has run through some thirteen editions, in the course of twelve months; so great has been the demand for that which is written therein.

Again, I find it recorded here, that one, whose books have come to us from a far country and must of necessity run through the hands of the translator, before they are available for our own people, has become a contributor to the thought life of the nation to such an extent, that

thousands and tens of thousands of his volumes have found their way into American homes.

And then again I read a list of some sixteen titles, on the reviewer's page of one of our popular magazines, and the reviewer tells us that they are "worth while".

Now all this, to which I have been referring, is the work of the poets; and my references are to the poets of to-day.

It is the reaction of the age that makes them popular, for poetry, I would remind you, is "not the opposite of prose, but the opposite of science". The reaction of the age is against that spirit, which is like the spirit of Peter Bell, to whom:

"A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more";

the spirit which would explain our emotions by the chemical analysis of the contents of our tears.

The age is groping for the satisfaction of its sense of mystery. This is what men are demanding of the Church to-day. It is the Church, and the Church alone, which can satisfy, fully satisfy, this need. To-day, even among the most radical of the Church's opponents: "the minute they move one step in pursuit of romance, they are forced to acknowledge, and even to learn of her". *Let me quote further: "It is curious to see in homes of people, to whom the Catholic Church is anathema, copies of altar pieces and madonnas. Even more amazing it is to watch the struggle of non-Christian artists and poets to get away from this atmosphere. But the moment they drop into romance, it comes back to them. Agnostics will fill their holidays with visits to St. Ambrogio or St. Mark's, and wax learned over the date or constitution of some monastic house, while they would cut off their right hands rather than give credence to those things which alone made such places possible".

The Church is essentially the dwelling place of mystery. Christianity is shot through and through with the element of mystery. "Christianity not Mysterious" was the title of a book, once famous, but now consigned to the limbo of the unused and the unknown. To-day you cannot rob the Church, or Christianity, of all that makes for mystery, without robbing them of their charm for men. The Church comes to-day to man, with the mystery of her Christ, human and yet "very God"; the mystery of her sacraments, materials of the every day, bread and wine and water—and yet bringing to man "the very essence of the life eternal": the mystery of her solemn music, her stately ritual, her majestic buildings. These are her reply to the demand of the spirit of the age in which we live. In this, her power to satisfy this sense of mystery in the heart of every man, lies her power to win the men of to-day for her Lord and Master, Jesus Christ.

**Christianity at the Cross Roads*, by John Neville Figgis, Litt.D.

WHAT WILL ONE-THIRD BE?

By MRS. MALLORY TAYLOR

Hon. Custodian U. T. O. Diocese of Atlanta

WHEN we left the Great Triennial in Detroit, and returned to our homes, three long years stretched in front of us, and the interval between the Triennial just finished, and the one to come, loomed in the dim future as a Great Period to be filled with much hard work and earnest endeavor. An almost unlimited time for big undertakings.

Alas! how the moments scudded by. In trying to detain the moments, the hours disappeared and our great undertakings,—where are they?

Two-thirds of the long three years have joined the eternity behind us. What have we to show for it?

Every U. T. O. custodian intended to work harder than ever to double or triple her offering and doubtless her zeal has never flagged for an instant, but how about her helpers, the holders of mite boxes?

Have they put in what they could? Day by day, and week by week, has the box stood in a prominent place, where it was a constant reminder and invitation? Has it

not rather been thrown in a drawer that was rarely opened, and only remembered when a surplus of pennies glutted the purse?

Do we ever put in the box a piece of money that hurts?

Is there ever at the end of the week any indication from the condition of our purse that we have given anything to the offering?

As a rule the name "Mite box" is a misnomer except that it literally represents the smallest piece of money we can put our hands to, instead of the widow's "All that she had". We lack a great deal of even putting in all that we have of luxuries, much less substantial. A more appropriate name, if not very high sounding, would be "Flotsam and Jetsam" or in every day English, "odds and ends". Supposing for the next year you keep an account of the money you spend for unnecessary pleasures of sight or taste, and at the end compare it with the sum total of your United Thank Offering for the same year. And still week by week we tell the good Lord glibly, that all things come from Him, often going home and holding on tighter than ever to the things of God we have our finite grip upon.

Recall the man we were told of at the last Triennial, who was "agonizing in prayer", and his little boy taking pity on him, said, "Daddie, if you'll give me your money, I'll answer your prayers". All of which reminds one of the clergyman who said to his congregation, "Do not think you can fool the Lord with the information you give Him in your prayers". We see the rich man didn't even fool his child.

The sad thing is, that as our chance to increase the offering and the good that it does, passes by, neglected by us, it is gone forever. We may have a next chance but never again that one.

"Let none whom He hath ransomed fail to greet Him through thy continual neglect, unfit to see His face."

THE NATION-WIDE CAMPAIGN, and the Bishop and Council system, national and diocesan, was a necessary inevitable move toward self-government in the Church. Its ecclesiastical genius is characteristically American, as the genius of the Patriarchates of the conciliar period of the Church was Mediterranean and Imperial. It is based, first, on the need for information, a need which the very Gospel itself was proclaimed to meet; next, upon a belief in human responsibility, and in the right of every responsible member of the Church to be given a fair chance to acknowledge his individual responsibility, having been given the facts about the task before the Church, roughly classified as "missionary, educational, and social." It contemplates, not only a central President and council, but a Bishop and Council in every Diocese, a Priest and council in every parish and mission. It displaces no constitutional part of Church organization as it exists, but supplements them with these inter-related executive agencies. The parish priest is not turned into a puppet, nor is he necessarily over-burdened with fiscal details. His responsibility for the system ceases when he has helped his parish to understand the plan, and has given his people a chance to organize and do the work. If it takes time and patience, and yearly campaign, does not result justify it? Has the Church, or has it not, the task which the Council system was created to meet? Do we, or do we not, need guidance from men especially commissioned to consider the implications of Christian education, and what the Church has to say or do about this social system under which we live? Are there not conditions which ordinarily parish methods are utterly failing to meet—people lost by moving from town to town; college conditions and atmospheres; anti-Christian propaganda of various kinds and degrees: bitterness, and hostility, and estrangement arising out of industrial conflicts; insidious influences to lower moral standards, in press, movie, social customs, and fashions?—REV. W. M. GAMBLE in *American Church Monthly*.

As in the greatest extremities good Physicians leave drugs, and minister only cordials; so deal by thy soul when death approaches: lay thee down and sleep in peace; cast away all worldly cares; entertain only thoughts that will animate thy weak body and refresh thy thirsty soul, as did that dew of Hermon, falling upon the Hill of Sion.

When sickness undresses man for death, then Job's *scio* (I know), and Saint Paul's *cupio* (I desire) are the words of sweetest comfort.—*Henry Montague, Earl of Manchester*.

Remarkable Union of East and West

By the Rev. Robert Keating Smith

THE Czechoslovak Church has now a national episcopate of its own. At the end of September three newly elected bishops were consecrated by the Serbian patriarch at Belgrade. By this action the Eastern Orthodox Church of Serbia has taken one of the greatest steps in history toward the re-union of Christendom; it has established a precedent which must be considered in all future time as East and West mutually approach each other toward unity, and it has set the seal of Orthodox approval upon the great Catholic Reformation in Czechoslovakia now going on.

Following the presentation of the Proposals to the Czechoslovak Church by the Serbian Church (see *THE LIVING CHURCH*, August 13, 1921) at the beginning of the year, serious discussion took place, both in the religious press of the new republic and in meetings throughout the parishes of the Czechoslovak Church. The first proposition of the Serbian Church which was made in answer to appeals from the Czechoslovak Church for the granting of the episcopate, was that the Church should be made over into an Orthodox Church, "like other Orthodox Churches." But this did not satisfy the people of the new Church. The discussion was taken up generally throughout the country by the public at large and national feeling was registered as practically unanimous against the proposition.

At a plenary session of the Central Committee of the priests of the Czechoslovak Church held in Prague, March 23rd, 1921, it was unanimously agreed to submit to the Serbian Church a new memorandum, in which the Serbian Church was asked simply to consecrate for the Czechoslovak Church, in fraternal and Christian love, candidates for bishops who should be elected by the Council of the Czechoslovak Church, in order that thus the Czechoslovak Church might become completely autocephalous. After this, the two Churches would be able to work out the ideal of fraternal union which they both hoped for.

Most serious consideration of this memorandum followed, and the matter was viewed from every side. Bishop Dositej, of Nish, Serbia, having been delegated by the Holy Synod as interpreter of the Orthodox Church and counselor in matters of organization of the Czechoslovak Church, was in Bohemia during the summer, and assisted personally in bringing about the present happy result. Finally upon the acceptance of the Nicene Creed and the Seven Ecumenical Councils, the Czechoslovak Church was recognized at a Council held in Belgrade, and all matters of ritual, organization, and future development were left to the national instinct of the Czechoslovak Church under the guidance of the Holy Spirit.

In June, therefore, a Council of the Czechoslovak Church was called in Prague. This Council, according to the constitution of the Church, was made up of the clergy and lay delegates, both men and women, elected by all the parishes of the Czechoslovak Church. Three priests were elected for the order of Bishop and recommended to the Serbian Patriarch for consecration: the Rev. Karel Farsky, Th. D., Rev. R. Parik, and Rev. Mat. Pavlik. These three learned and godly men were formerly priests in the Roman Catholic Church, and had been eager for a true reformation within the Church in Czechoslovakia. Since the break from Rome they have been distinguished for their spiritual attitude and their scholarly work in giving the Reformation the stamp of sober balance and religious sanity. Dr. Farsky has taken the leading part in public discussion both in the press and on the platform, and he has done much of the work of rendering into the Czech language the offices of the Church. The priests who left the Roman obedience since January 8, 1920, were all publicly "excommunicated and degraded" by order of the Vatican, nevertheless they continued to exercise their priestly func-

tions, some even remaining just as they were in parishes where all the people had left Rome for the Reforming Czechoslovak Church. Therefore, in the consecration of three of their number, and the acceptance of their valid orders, the Serbian Church obviously interprets the "excommunication and degradation" by the Roman Archbishop of Prague as not affecting their standing in the Catholic Church, but only as a local matter of office in the Church of Rome.

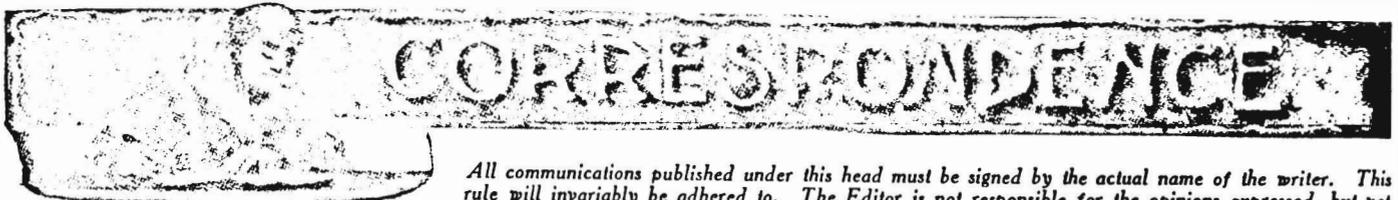
Three dioceses have been erected, as follows: Western Bohemia, with Bishop Farsky at Prague; Eastern Bohemia, with Bishop Parik at Kutna Hora; and Moravia and Lower Silesia, with Bishop Pavlik at Olomouc. The membership of the Church now numbers over one million souls, and grows at a steady rate of over a thousand a day. The movement so far is confined to just that region where, in the years 1620-1626, the ancient Utraquist Church was suppressed and its membership forced into the Roman obedience by military compulsion.

The Church has not yet spread among the Slovaks eastward from the center of Moravia, except that some of the Czechs who went into Slovakia as government employees have recently made it known there. Slovakia is a different proposition from Bohemia and Moravia. The Roman Catholics are contented, and they have no cause for complaint. The Greek Catholic Slovaks who dwell in the Carpathian mountainsides about Presov are the one remaining fragment of the original Church of Cyril and Methodius, of the ninth century, and remained independent of Rome until after 1650, when they were moved into the Uniat together with the Russians in northeastern Hungary, apparently without their realizing it. The present attitude of the Greek Catholics is problematical.

For historians, one of the most romantic parts of the event just consummated is the fact that the Eastern Orthodox Church by this action has recognized the historic continuity of the Utraquist Church of the fifteenth century until now. The Utraquist Consistory of Prague, on September 29, 1452, addressed a letter to the Patriarch of the Eastern Church in Constantinople, in which they gave assurance that God had enlightened the minds of the Bohemians and shown them the way to return to the primitive Church. They expressed the hope that the Eastern Church would continue to show favor and love to Bohemia. The fall of Constantinople the following year put an end to this correspondence. In the year 1920 negotiations are opened between the Czechoslovak Church and the Serbian branch of the Eastern Church, with the intention formally expressed by the Serbian Holy Synod, "that in responding to the Czechoslovak appeal it is but continuing the work long ago started and interrupted by serious events." The correspondence was concluded by the consecration of the three bishops in Belgrade last month.

Thus the Church in Bohemia, wholly enslaved from the year 1621 until the year 1920, existing and functioning as a branch of the Catholic Church under the domination and organization of the Church of Rome, its government carried on by Roman bishops, has now, after three centuries, come out as a living Church, without a bishop, indeed, but with a priesthood and people, whose priests the Eastern Church honors by consecration to the office of Bishop.

"God leads us by our own desires," after we have once offered the sacrifice of them with full sincerity. The "ruling love," the best-beloved good, which we offer to slay, as Abraham did Isaac, that very good is given back to us glorified and made indeed the thing which we desired. We have, with the "Wise Men," to leave our own people and our father's house, before we can see "Jesus with His Mother," but, after that, God bids us "go back *another way into our own country.*"—*Coventry Patmore.*



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

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

PERMIT me to thank you for your clear and helpful reply to my letter concerning the Report of the Prayer Book Revision Commission. Constructive criticism is what we ask for; and you tell me that many errors have already been corrected; which fact gives assurance that our next Report will be free, as far as possible, from objectionable features.

Faithfully yours,

CORTLANDT WHITEHEAD,
Chairman of the Commission.

October 22.

WANTED—MEN

To the Editor of *The Living Church*:

QUITE unexpectedly, at the regular meeting of our chapter in the Order of the Holy Cross, a year ago, the conviction came to us all that it was God's will that we should establish a new house in the Middle West, and also send a mission to some heathen land beyond the seas.

St. Peter's House, Ripon, Wis., fulfills the first of these two ventures for God. We are now definitely purposing to send a mission to the hinterland of Liberia a year from this present month. The opportunity for aggressive work there is almost unlimited. The native tribes are abandoning animism, and those who have been approached by Mohammedanism have discovered its barrenness, and are turning to the Christian faith with eagerness and appreciation. In one such tribe within nine months after the arrival of a missionary, a church, built by the volunteer labor of the natives, has been consecrated, and a boarding school for nearly fifty boys has been opened.

I would not trouble you or your readers were it not that the call upon us is so urgent and the opportunity so great. I do not see how we can meet these without an increase of our numbers. We have sixteen professed members in our Community, all of them priests. Four are needed at St. Andrew's, Tennessee, four at St. Peter's, Ripon, Wis., and two at Kent School, Connecticut. This leaves only six free to meet the many calls that come to us. We should have to send three on our mission to Liberia. Besides this, we shall need two other priests, a physician, and an all-round mechanic. Our novitiate now numbers eight. None of these is in Holy Orders as yet, and two are definitely preparing for the ministry. Only one will be ready to be professed within the coming year. The length of our novitiate for a priest is one year; for one who is not a priest, two years. We then provide a junior profession for two years before any final vows are taken. Facing these facts, may I not, through your columns, appeal for men to come at once to our assistance, and enable us to carry out what we believe God expects of us? Among the five thousand priests in the American Church must be a good many who from time to time have thought of giving themselves to the Religious Life and are free to do so. Now is the time for them to face the question in a practical way. Here is a wonderful opening for work in the extension of the kingdom of grace and the winning of vast masses of the Dark Continent to Christ. Can it be that such a prospect kindles no enthusiasm in the hearts of those who owe everything they have and are to our Redeemer? A priest who comes now may be a junior professed member of our community in something over a year and if not at that time ready to go on the foreign mission, he will be able to set free one of the other members who would be ready to go.

One word more may I add to the many parish priests who write to us for missions and conferences. It is one of the hardest things that I have to do to refuse the earnest requests which they send, yet the question will force itself upon me, "What are they doing to foster vocations to the Religious Life?" Now and then a man may come to us from the weltering sea of Protestantism and unbelief, but most of our aspirants will have been trained in some well worked parish. Are the boys in such parishes given any chance to consider the life of poverty, chastity, and obedience? "Come and suffer with Me" is the most constraining summons that has ever gone forth to the world. Are the parish priests voicing that summons as it bears on the Religious Life?

Holy Cross House,
West Park, N. Y., Oct. 14.

JAMES O. S. HUNTINGTON,
Superior O. H. C.

ILLUMINATES "DEAD" GLASS

To the Editor of *The Living Church*:

TESTRYMEN who, in the beautifying of their churches, are troubled about the treatment of glass, plain or figured, would, I think, be interested, and might find it profitable, to note what has been recently accomplished at St. Michael's Church, New York, as results of experiments in which I have had a constant, if small, share.

Two problems faced us. Almost all the glass in our nave and transepts was of a strident yellow, discordant with any scheme of decoration that would harmonize with the choir, to which we desired to bring the whole church into accord. The semicircle of the apse of this choir is occupied with seven lofty windows, presenting in a single composition the Triumph of St. Michael. Five of these were normally illuminated, but at each end the glass was against walls, so that these two panels had for years been an irritating futility. Could these windows be rescued from their obscurity? Could the nave and transept windows be brought into harmony with the choir? We feel that both problems have been solved in ways that, so far as we know, are novel. We have found how to light windows placed against dead walls so that they shall be indistinguishable from those next them under natural lighting at any season or time of day. To tell how it is done or what it costs would take me beyond reasonable limits here. I will gladly show any one who is interested what we have accomplished and tell how and at what expense it was done. The other problem we solved with equal success and at small cost by the use of colored glazes. Of course the use of these is not new, but so far as I know the artistic and decorative possibilities of the process have not been so extensively shown. With regard to this also I shall be glad to give any information that those who have similar work in charge may desire.

567 W. 113th St., New York City, October 15th.

BENJAMIN W. WELLS.

THE PAGEANT

To the Editor of *The Living Church*:

WILL you kindly give space in your columns for the word to parishes that are going to present *The Mission of the Church* in their celebration of the Missionary Centennial!

Page 19, Appeal of the Human Spirit speaking: Insert two lines, making the passage at the bottom of the page read as follows:

So HOBART built the Church up in New York,
And served the Oneida Indians zealously;
So in New England GRISWOLD did his work,
Creating five strong Dioceses there;
And in Virginia MOORE rebuilt the Church
To be a source unailing of support; etc.

Page 47, Music of the Hymn, *Lux Ecclesiae*: In the Organ accompaniment of the refrain, second measure, first chord, with the syllable "trust", bass clef, highest note—the half note C should be C Flat.

With sincere appreciation of your courtesy,

Very truly yours,

WILLIAM CHAUNCEY LANGDON,
(Author of *The Mission of the Church*)
Bronxville, New York, Oct. 15, 1921

THE SOUL of a philosopher will consider that it is the office of philosophy to set her free. She will know that she must not give herself up once more to the bondage of pleasure and pain, from which philosophy is releasing her, and, like Penelope, do a work, only to undo it continually, weaving instead of unweaving her web.

She gains for herself peace from these things, and follows reason and ever abides in it, contemplating what is true, and divine, and real, and fostered by them. So she thinks that she should live in the life, and when she dies she believes that she will go to what is akin to and like herself, and be released from human ills. A soul, Simmias and Cebes, that has been nurtured, and so trained, will never fear lest she should be torn in pieces at her departure from the body, and blown away by the winds, and vanish, and utterly cease to exist.—*Socrates*.

Church Kalendar



OCTOBER

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

KALENDAR OF COMING EVENTS

- Oct. 30.—Chicago. Auditorium, 3:00 P. M. Missionary Mass Meeting.
- Nov. 3.—Annual Council of the Daughters of the King, Trinity Church, Portland, Conn., for the Diocese of Connecticut.
- Nov. 15th-17th.—Synod of the Province of New York and New Jersey, Cathedral, Garden City, L. I.

Personal Mention

THE Rev. C. M. ANDREWS, in addition to St. Timothy's, is in charge of St. Andrew's Church, Chicago.

THE Rev. RALPH F. BLANNING, recently of the Diocese of Montana, has accepted a call to the rectorship of the Church of the Good Shepherd, Omaha, and is in residence in his new cure.

THE Rev. THOMAS J. COLLAR, for the past two years in charge of the missions at Groton and Dryden, Diocese of Central New York, has accepted the rectorship of St. Peter's parish, Bainbridge, in the same diocese. He will go into residence early in November.

THE Rev. L. CURTIS DENNEY has resigned the rectorship of St. John's parish, Poultney, Vt., and on November 1st, becomes rector of St. James' Church, Oneonta, in the Diocese of Albany.

THE Rev. HERBERT B. GWYN, editor of *The Diocese of Chicago*, in addition to the new work organized at St. Catharine's, Brookfield during the past year, has taken charge of the old parish of St. John's, Naperville, Ill. Both places are on the Burlington line. Mr. Gwyn and his family are now living at the rectory at Naperville.

THE Rev. J. B. HASLAM has resigned St. Simon's Church, Chicago, to become instructor at Nashotah.

THE Rev. J. W. H. HERRITAGE, curate of All Saints' Church, Brooklyn, N. Y., has accepted the rectorship of St. James' Church, Callicoon, N. Y.

THE Rev. E. A. LARRABEE, D.D., has returned to his old parish, the Church of the Ascension, Chicago, as associate priest.

THE Rev. DENZIL S. LEES, recently curate of St. Mark's Church, Seattle, Wash., has accepted the work at Ballard.

HAVING been pressed by the vestry of Trinity Cathedral, Omaha, to accept the rectorship, the Rev. STEPHEN E. MCGINLEY, dean of Christ Church, Suffern, N. Y., reconsidered his rejection of the first invitation extended by the vestry, and will be installed as Dean of the Cathedral, about January 1st.

THE Rev. E. H. MERRIMAN has resigned his work as executive secretary in the Diocese of Chicago, and will be added to the staff of the Dulose Memorial Church Training School, Monteagle, Tenn., on November 1st.

ALL communications intended for the standing committee of the Diocese of Western Michigan should be addressed to the Rev. WILFRED A. MUNDAY, Sec'y, 907 Turner Ave., Grand Rapids, Mich.

THE Rev. OLIVER E. NEWTON, rector of St. Luke's Church, Mt. Joy, Pa., has accepted a call to St. Stephen's Church, Clifton Heights, Pa., succeeding the Rev. Edward H. Bonsall, Jr., now with the State Sunday School Association. Mr. Newton takes charge on October 23rd.

THE Rev. GEORGE RAY, assistant at Grace Church, has become rector of Calvary, Batavia, and of St. Mark's, Geneva, N. Y., following the Rev. F. A. Hoag, now dean of Salina.

THE Rev. CHAS. B. SCOVEL, of Warren, R. I., has accepted appointment as diocesan executive secretary for religious education and social service.

THE Rev. G. H. S. SOMERVILLE, LL.D., late of St. John's Church, Irving Park, Ill., at the request of the synod of this province, is to preach two missions at St. James' Church, Vincennes, Ind., October 16-23; and at St. George's Church, Indianapolis, November 6-13.

THE Rev. HARRY LEE SMITH, former Presbyterian, and assistant for the last few months at St. Luke's Church, Evanston, Ill., has become rector of St. Mary's, Park Ridge, and priest-in-charge of St. Alban's, Norwood Park, Ill.

ORDINATION

DEACON

MARQUETTE.—**MR. DON COPELAND** was ordered deacon by the Bishop of Marquette, the Rt. Rev. Robert L. Harris, D.D., in St. Alban's Church, Manistique, on October 11, at 10 A. M. He was presented by the Rev. W. C. Seltz. The Epistle was read by Archdeacon Spalding and the gospel by the newly ordained candidate. The Rev. Wm. Poyscor assisted. The Rev. P. C. Bailey read the preface, and the Litany was said by the Rev. R. F. McDowell. The Rev. G. S. Walton was master of ceremonies.

The Rev. Don Copeland had been lay reader in charge of the Crystal Falls and Iron River missions until shortly before his ordination he was transferred to Manistique. The work at Manistique is full of much promise.

PRIEST

ATLANTA.—**THE Rev. WILBUR Q. ROGERS**, in charge of the colored work at St. Matthias' mission, Atlanta, was ordained to the priesthood, on St. Luke's Day, by Bishop Mikell. The candidate was presented by the Rev. Cyril E. Bentley, executive secretary of the diocese; the sermon was preached by the Very Rev. Thos. H. Johnston, Dean of St. Phillip's Cathedral, Atlanta. The Litany was read by Archdeacon Braithwaite, in charge of the colored work. The Epistle was read by the Rev. T. T. Pollard, minister-in-charge of St. Stephen's mission, Griffin, Ga., and the Gospel was read by the Rev. Mr. Marshall, chaplain of the Fort Valley School.

DIED

GRAVEN.—At Haddonfield, N. J., October 13th, **TILLIE COULTER**, widow of Alfred Edmiston CRAVEN, and daughter of the late Amos Macdonald of Round Brook, N. J. Services at Grace Church, Haddonfield, N. J. Interment in Greenwood Cemetery, Brooklyn, N. Y.

MONTGOMERY.—Entered into Life Eternal in the evening of the sixteenth day of October, at Chestnut Hill, Philadelphia, **BRENCA**, wife of the Hon. Thomas Lynch MONTGOMERY and daughter of the late Richard Arthington, and Mary Caret Gilpin.

"Grant her Eternal Rest O Lord,
Let Light perpetual shine upon her."

NOULEN.—Entered into rest at Dallas, Texas, October 13th, **MISS ALBERTA C. NOULEN**, in the fiftieth year of her age. Miss Noulen is survived by an only sister, Mrs. E. T. Loughborough, of Dallas.
"May she rest in peace, and let light perpetual shine upon her."

SMITH.—At the Pasadena Hospital, Pasadena, California, on October 8th, **Mrs. JENNIE A. SMITH**, wife of the Rev. William G. W. Smith, of that city. Burial from St. James' Church, South Pasadena, the Rev. C. Rankin Barnes, rector, officiating. Interment at Mountain View Cemetery.

"In the communion of the Catholic Church".

MEMORIALS

MISS FANNY GROESBECK

Entered into rest July 11, 1921, in Seattle, Washington, in the 73rd year of her age.

Living on the West Side of Chicago, she early entered into the life and work of the Cathedral, in which she was actively interested as long as she lived in Chicago.

In December, 1886, the first Chicago Branch of the Girls' Friendly Society was organized in St. James', the Cathedral Branch in 1887, with Miss Groesbeck as Secretary. On March 19, 1888, the Diocesan organization was formed, and for almost twenty-one years Miss Groesbeck was the loved and honored President.

She also served as a National Vice-President. The Society grew rapidly. In her loving thought for the members she first conceived the plan of endowing a room for their benefit at St. Luke's Hospital, and on February 10, 1895, a check for \$4,000 was placed on the altar in the Chapel of the Hospital. And then came Holiday House. Miss Groesbeck headed the subscription list—associates and members worked heartily with her, and in 1903, Holiday House was opened. She was one of the first Diocesan Presidents who advocated and held monthly associates' meetings, which have proved to be veritable training schools for young and inexperienced secretaries and associates.

Through all the years, her love, her sympathy, her prayers were in her work, and years after she had left Chicago she wrote, "I count the hours spent with the Girls' Friendly members in the branches anywhere and everywhere as among the happiest of my life."

A woman of deep and living faith, she doth now rest from her labors and her works do follow her.

Mrs. A. C. STILSON

Entered into Life Eternal, on the eighteenth of August, 1921, **Mrs. A. C. STILSON**, beloved wife of the Rev. A. C. STILSON, D.D., Los Angeles, California.

All who had the rare privilege of walking with Mrs. Stilson for any part of life's pathway, are happier, for in her sweet, loyal personality, one found inspiration to meet the next shadow which might lie across the road. Whatever duty lay before her she met with courage and performed with a wise conscience; whatever pleasure came to her she entered into with happy enjoyment.

In her Church associations there was complete devotion. Every organization of which she was a member, in the memorials recorded, tells of her able, unselfish administration of the work.

Of her perfect family life one feels it almost an intrusion to speak, but to those privileged to be often in her home, it is benediction to hold in one's heart.

To her friends she has left a blessed inheritance of sweetness, the memory of a brave spirit, and thought of affectionate kindness. One recalls that line of Lowell's:

"She doeth little kindnesses

Which most leave undone or despise."

Active, unselfish, devoted to the very last, she entered into Life eternal, doing her work cheerfully, happily, and God spared her in His love the suffering which comes to many. Dear Mrs. Stilson has had the blessed reward of being loved always, and remembered to the end, as one faithful to her Church, her family, and her friends.

To the Woman's Auxillary Mrs. Stilson's death is a great loss. For many years she has been officially connected with the diocesan offices, as well as her parish branch.

In every plan she has given her thought, and in decisions of importance her advice was always the best. In each event needing active work Mrs. Stilson was ever most efficient and willing. Her wise counsel and her cheerful, happy way of accomplishing things will be greatly missed.

On the day when her many friends of the Auxillary and other Church organizations paid their last tribute, one may say truthfully, each one of us mourned her and loved her.

RETREAT

COMMUNITY ST. MARGARET

A Retreat for the Associates of the Sisters of St. Margaret, and other women, will be held on Saturday, November 5, 1921, at St. Christopher's Chapel, 211 Fulton St., New York City, conducted by the Rev. Frank L. Vernon, D.D., St. Mark's Church, Philadelphia. Any one desiring to make the Retreat will communicate with the Sister-in-Charge at the above address. There will be an offering for expenses.

TRAVEL

STEAMSHIP TICKETS, TOURS AND CRUISES, EDGAR C. THOMPSON, Alpena, Michigan.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD ST. MARY'S CONVENT, PEEKSKILL, NEW YORK.** Altar Bread. Samples and prices on application.

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

CLERICAL POSITION OFFERED—SINGLE priest as curate for a large parish in Ohio. Must be consecrated, experienced, cultured. Must devote time to a personal ministry, to acquaintances by follow-up methods that deepen religion and bind to the Church. Salary \$1,500. Splendid opportunity for right man. Address "OHIO" 452, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTED, NORTHERN TEXAS. Splendid climate, beautiful church, moderate salary to commence. Can be greatly increased by the right man. Apply giving full particulars to S. C. ASH, Cleburne, Texas.

MISCELLANEOUS

WANTED—ORGANIST AND CHOIRMASTER at once. For particulars address Box 317 Ridgway, Pa.

POSITIONS WANTED

CLERICAL

AN EXPERIENCED PRIEST, TWENTY years in the ministry, desires parish where greater demands are to be met and opportunities given. Experienced in civic work, thorough Churchman, highest references from Bishops, priests and laymen. Necessary salary \$3,000 and rectory. Archdeaconry or extensive missionary work considered. G. T. S., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED AND RECOMMENDED, DESIRES PARISH. Address Box 14., Parrsboro, Nova Scotia.

PRIEST, SINGLE, AT LIBERTY, UNIVERSITY and Seminary graduate. Thoroughly experienced. Highly recommended. Address G-443, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST, CHOIRMASTER, YOUNG, single, Churchman desires position in Middle West by January 1st. Experienced, boy or mixed choir. Best of credentials. H-453, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES IMMEDIATE appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—NOTABLE INSTRUMENTS IN EPISCOPAL churches include: cathedral at Detroit, at Albany; St. James', Richmond; St. Luke's, New York; Intercession, New York; St. Clement's, Philadelphia; St. Stephen's, Wilkes Barre, Pa., and many other organs of commanding size and capacity. Nearly a thousand Austin organs in use and almost one in ten of these are four manuals. The approval of their behaviour is universal. AUSTIN ORGAN CO., 180 Woodland Street, Hartford, Conn.

ALMS BASINS, VASES, CANDLESTICKS, ETC.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address REV. WALTER E. BENTLY, Port Washington, N.Y.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington D. C. Tel. Clev. 52.

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

FLORENTINE CHRISTMAS CARDS. 100 dozen assorted calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

WANTED ABOUT A TWELVE STOP MODERN used pipe organ. Rev. T. A. SCHOFIELD, Silver City, New Mexico.

ORGAN.—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and read 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 MILLER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FOR RENT—FLORIDA

TO LET, LADIES' COTTAGE, FURNISHED, ready. DR. BLANCHET, Uptonhall, Fla.

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 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.

BOARDING—NORTH CAROLINA

IN THE MOUNTAINS OF NORTH CAROLINA, delightful climate, near lake, covering six thousand acres, good fishing, lovely drives, large rooms, good table. Apply Box 217, Morganton, North Carolina.

HOME FOR CHILDREN—NEW YORK

THE HOUSE OF THE ANNUNCIATION 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

SISTERS OF THE HOLY NAIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

IS IT WORTH WHILE?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land and for sites next season.

Interested persons will be furnished with detailed information upon application to the Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

LAND LOAN WANTED

BY CLERGYMAN WHO TOOK A HOME-stead to provide for old age and disability, during temporary disability. Improvements on this tract in the Shoshone Irrigation Project cost \$3,500, and a loan of \$1,500 is now called for by the Bank. To save this land, and five horses, and farm implements, a mortgage at 8 per cent for two years will be given. A good tenant is on the farm while owner is again in active ministry. Address Rev. WM. H. HAUP, Lovell, Wyo.

RELIGIOUS

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

PAROCHIAL MISSIONS

DO YOU WANT A MISSION BY WIDELY-known Missioner, at practically no expense to your parish beyond entertainment and traveling expenses? Address: "Missioner" CHURCH PUB. Co., 117 East 24th St., New York.

INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, no longer difficult to secure.

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

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

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

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

APPEAL

ALL NIGHT MISSION AND BOWERY
HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000 sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUNLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. SUITS, HOONS, GOWNS, etc. Write for full particulars and self-measurement forms. MOWBRAYS, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
Rev. NATHAN A. SEAGLE, D. D., rector,
Sunday Services: 8, 11 A. M., 4 P. M.

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
Rev. WILLIAM T. WALSH, rector.
HEALING SERVICES, Thursdays 3 P. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
Rev. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 9:00 A. M., 5:30 P. M.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA

Saint Charles avenue and Sixth street
Rt. Rev. DAVIS SESSUMS, D.D., Bishop,
Rev. J. DIRICKSON CUMMINS, Rector
Sundays: 7:30, 11:00, and 5:00.

ST. ANDREW'S MEMORIAL CHURCH, DENVER

2015 Glenarm Place
Priests of the Associate Mission. Sunday, 8
11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

BOOKS RECEIVED

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

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

The Romance of the Bible. By Gertrude Hollis.

"The Life Thereof." By Alice Evelyn Peacock, M. B. E.

The Macmillan Company. New York.

Sunday Talks to Teachers. By Helen Wodehouse, D. Phil.

American Catholics in the War. National Catholic War Council, 1917-1921. By Michael Williams. With preface by James Cardinal Gibbons.

Barse & Hopkins. New York City.
Yauk Brown, Halfback. By David Stone.

Ydle University Press. 143 Elm St., New Haven, Conn.

The Disciplines of Liberty. The Faith and Conduct of the Christian Freeman. By Willard L. Sperry, Minister of Central Congregational Church, Boston, Associate Professor of Practical Theology. Andover Theological Seminary, Cambridge.

Dodd, Mead & Company. New York.

The Jubilee Girl. By Arthur P. Hankins.

George H. Doran Company. New York.

The Truce of God. By Mary Roberts Rinehart. Decorations by Harold Sichel.

The Cornhill Publishing Company. Boston, Mass.

The Isolation Plan with Papers on the Covenant. By William H. Blymyer. Price \$2.00.

Sketches of Butte (From Vigilante Days to Prohibition). By George Wesley Davis. Price \$1.75.

CALENDARS

The Society of SS. Peter & Paul. 32 George St., Hanover Sq., London, W. 1.

The Canterbury Almanack 1922. Price 4 cents each, 3/6 dozen.

ENGLISH CHURCH CONGRESS
TO MEET

Outlook Promising — Cheltenham Conference — Defends Dean of Carlisle

The Living Church News Bureau
London, October 7, 1921

THE outlook for the Church Congress, which assembles at Birmingham next week, is most promising; the membership seems likely to prove at least a "good average", as applications for tickets are coming in very well.

The Ecclesiastical Art Exhibition opens to-morrow (Saturday), and, as will have been gathered from my previous notes, is this year an unusually rich collection, both in the loan and the commercial sections.

On Monday evening a meeting of great importance to Churchmen will be held at the Midland Institute. The meeting, which is timed to last about an hour, is organized by the English Church Union. The general subject for consideration is "Christ and the Creeds", and the speeches will deal with the papers which were delivered at the recent Cambridge Conference of Modern Churchmen. The speakers will include Bishop Gore, Canon Lacey, and the Rev. G. C. Rawlinson.

CHELTHENHAM CONFERENCE

The gathering of Evangelicals from various parts of England which is held annually in Cheltenham took place from September 26 to 28. It was remarkable this year from the fact that representative Anglo-Catholics (such as the Rev. M. Atlay and the Rev. G. H. Clayton), with several leading University men and others who may be designated "Broad" Churchmen, were invited to meet their Evangelical brethren and to discuss frankly what ought to be their relations one towards another.

At the opening meeting, the Chairman, (Canon Wilson, rector of Obeltenham), described the object of the proceedings as an attempt to find some way of escape from the unhappy divisions at present prevailing within the Church of England. It was obvious, he said, that we were not in a position to call others to unity of faith and practice when we ourselves find it difficult to rebut the charge that there are at least three different "religions" within our own Church.

Both Fr. Atlay and the Rev. G. H. Clayton dwelt with emphasis on the same point—that we cannot urge re-union on separated Christians while we in our own Communion were hopelessly divided. Yet there must be no going back from the vision given at Lambeth last year—the inspiring vision of what the Church might become. Fr. Atlay pointed out what it is very necessary to bear in mind at the present time,

viz., that there is one common ground on which all Anglicans can meet and unite—the Book of Common Prayer. The using together of its prayers ought to bring mutual confidence.

The Rev. G. H. Clayton urged that we should try to find common ground in two conceptions upon which we are all fundamentally agreed, however we may differ in our modes of applying them. The great object of the Church's ministry is to bring people into touch with the living Christ. The discussion which followed, although not enlightening, was kindly and temperate.

At the evening meeting the speakers were Canon Glazebrook, of Ely, and the Rev. C. W. Emmet, of Oxford University. The former began by laying stress on three great principles: (1) That all truth forms a unity; (2) Religious knowledge is progressive as the ages go by; (3) Faith, not belief, is the cardinal fact of religion. The ideas of the infallibility of the Bible and of the Church were then criticized by him in outspoken fashion. The authority of the Catholic Church, said Canon Glazebrook, is not that of an institution, but of an ideal, helpful and inspiring. In matters of belief the old formulas have ceased to satisfy the instructed, and to the uninstructed they present no meaning at all.

Mr. Emmet followed, on much the same lines, in a thoughtful and persuasive speech. He said the Liberal Churchmen stand, not for an assertion of particular opinions, but for a method of approaching truth; therefore, inevitably, they have no desire to narrow the fellowship of the Church. The inclusion of all sorts of conflicting opinions should be our ideal. Unity, in spite of our apparent differences, is the aim of Modern Churchmen.

To sum it all up, it may be said that the Cheltenham Conference this year was a noble attempt to bring together men who pursue different paths of thought, and to remind them of the littleness of their differences in view of the great end which they were seeking. Such gatherings may seem unsatisfying in their immediate results. Still, they leave behind them a fruitful sense of penitence for our want of brotherly love; they give an enlarged view of the splendid results that might come through our practice of a truer fellowship within the Body of Christ.

DEFENDS DEAN OF CARLISLE

The Dean of Carlisle has found a defender of his views on the Divinity of Christ (as expressed by him at the Cambridge Conference), in the person of his own bishop. Writing in the "Carlisle Diocesan Gazette" for October, Dr. Williams says: "I have received many letters—not, I am glad to say, from within the diocese—inviting me either to prosecute the Dean of

Carlisle or at once to condemn his paper as heretical. I have read the paper carefully, and can find nothing in it which amounts to a denial of any article of the Creed. So far from being a denial of the divinity of our Lord, it is an attempt at once to explain that doctrine and to establish it. Whether the attempt is successful or not is a question on which opinions may reasonably and even violently differ, and there are statements upon matters of Biblical criticism within the paper which may to many readers seem incompatible with the conclusions reached. But I hope that, before forming a final judgment, those who are interested in Dr. Rashdall's opinions will at least read the sermon which he published subsequently to the Conference".

Unfortunately, many of the faithful who are not only interested in, but are also distressed by Dr. Rashdall's opinions, have read the sermon alluded to, and have still found themselves unable to reconcile the Dean's recent utterances, and his subsequent explanations, with what they have been taught to expect from a learned dignitary of the Church.

NEW BISHOP OF BATH AND WELLS

An official announcement has at last been issued that Dr. Wynne Willson (whose name was mentioned in my letter of August 6th) is to be the new Bishop of Bath and Wells. The interval which has elapsed would seem to suggest that Dr. Wynne Willson has accepted the appointment after some hesitation, possibly after being pressed to reconsider an adverse decision.

Dr. Wynne Willson thus succeeds Dr. Kennion, who retired on August 1st, after holding the see since 1894. The new bishop is 52 years of age and was made Dean of Bristol, in succession to the late Dr. Pigou, in 1916. He remained a bachelor until 1919, when he was married to Miss Lillian P. Wills, second daughter of Mr. George A. Wills, chairman of the Imperial Tobacco Company, and reputed to be the wealthiest commoner in the country.

DR. KENNION'S PENSION

Dr. Kennion, the retiring Bishop of Bath and Wells is entitled to a pension of £1,500, which in the ordinary course would be deducted from the new bishop's stipend. It is stated, however, on good authority, that Dr. Kennion has expressed a desire to receive a pension of very little more than half the amount to which he is entitled, so that his successor may not be hampered.

THANKSGIVING AND MEMORIAL SERVICE

A special form of Thanksgiving and Memorial Service has been drawn up for use on Sunday November 6th, on which day the clergy will be invited to hold memorial services primarily for ex-service men and their friends, at which it is suggested that the offerings should be given to the Service Candidates' Ordination Fund. Provision has been made for a procession to the village cross or other convenient place where the address might be given, should the weather permit. The service has been approved by the Archbishops of Canterbury and York for use under proper authority.

GEORGE PARSONS.

THE GENERAL BOARD OF RELIGIOUS EDUCATION

The Synod met in joint session on Monday, the fifth day, to consider the report of the General Board of Religious Education presented by its general secretary, Dr. Hiltz. The Board has made great advances during the past three years, the chief being the buying out of the two Sunday school lesson helps, those of the Sunday School Teachers' Institute, the Church Record, the two publication societies, and the issuing, under the editorial department of the board, of leaflets and lesson helps under the general oversight of the Rev. D. B. Rogers, the newly appointed editorial secretary.

To produce one series of lesson helps and leaflets for the whole Church that will be at least fairly satisfactory to all schools of thought, is obviously no easy task. In the matter of doctrine respecting the sacraments, the policy followed has been to stick closely to the words of Holy Scripture and the Book of Common Prayer, leaving interpretation largely to the parish priest and the teacher.

PENSION FUND

The General Synod spent nearly all Thursday discussing the pension fund canon. The canon provides machinery for pensioning clergy in dioceses where no such provision exists, or supplementing pensions in those dioceses where the pension provisions are inadequate. The money is provided by the allotment of \$750,000, from the Forward Movement Fund, and will now be called "The General Synod Pension Fund". The measure is a temporary one to aid weaker dioceses until a Dominion-wide pension scheme is inaugurated. Even after the canon was pulled to pieces and re-arranged, it was finally sent back for a fresh survey to a committee.

CANON ON THE RELINQUISHMENT OF THE MINISTRY

A canon on the relinquishment of the ministry was adopted. It provided that any person before or after the canon's enactment, admitted to the Church of England in Canada as a priest or deacon, after having resigned every preferment held by him, and there being no charges against him in any bishop's court of discipline, might execute a deed of relinquishment, according to the schedule contained in the canon, and deliver to the bishop of the diocese where he last held preferment.

CANON ON THE ABANDONMENT OF THE MINISTRY OR THE COMMUNION OF THE CHURCH

A canon relating to the abandonment of the ministry or the communion of the Church was introduced. It provided that should any priest or deacon engage in secular work without the written consent of his bishop, or abandon the Anglican communion by an open renunciation of the discipline or doctrine of the Church, or by a formal admission into any religious body not in communion with the Anglican Church, the bishop might suspend him for six months, following the certification of facts to the bishop by the standing committee of the diocese. Unless the priest or deacon so suspended should deny the statements by a statutory declaration, or cease from secular employment, or make a retraction for the renunciation, he would be deposed from the ministry. During the discussion Principal Vance conferred with Chancellor Kirwan Martin, sponsor of the canon, with the result that the canon was toned down by the clause being withdrawn that stated that a certificate of facts should be taken as equivalent to the

CLOSE OF CANADIAN SYNOD

Sessions Replete with Interest and Importance — What has been Accomplished by the General Synod.

The Living Church News Bureau
Toronto, October, 15 1921

THE General Synod of the Church of England in Canada closed its sessions on Saturday afternoon, after sitting for ten days, with the customary votes of thanks to the Bishop of Niagara, Dean Owen, of the Cathedral, the hospitality committee, and the Church people of Hamilton. The Synod worked hard, holding morning, afternoon, and evening sessions each day. Much business of outstanding importance was accomplished. The next session is to be at London, Ontario, in 1924.

An interesting feature of the closing day was the presentation by the Primate on behalf of the Synod of an address (which will be illuminated) to Archdeacon Armitage, Custodian of the Book of Common Prayer, and for ten years the faithful and indefatigable secretary of the Prayer Book Revision Committee.

WHAT THE GENERAL SYNOD DID

From the vast amount of routine, yet wholly necessary business, which the General Synod had to transact, the following stand out as among its most important acts:

1. Final adoption of the Book of Common Prayer of the Church of England in Canada, and of the canon regarding its use.
2. Adoption of the Lambeth Appeal to all Christian People, and appointment of committee to confer with similar committees of other Communion.
3. Approval of steps to be taken by the

General Boards looking to a share in the management of the *Canadian Churchman*, and, if possible, its ultimate purchase.

4. Approval of the action taken by the General Board of Religious Education in buying out the Sunday School Institute and *Church Record* publications, and in issuing one series of leaflets and lesson helps for the whole Church.

5. Resolution expressing the Synod's conviction that "the development of character according to Christian standards should be made a definite and prominent feature of our General Canadian educational system".

6. Specially commended to the Church the work of the department of welcome and welfare of the Council for Social Service.

7. Adopted important resolutions on marriage, divorce, and housing.

8. Requested the Council for Social Service to take up the possibility of greatly extending the preventive and rescue work of the Church.

9. Authorized the Council for Social Service, aided by all interested organizations, to make an effort in Lent, 1922, to promote purity in home and individual life, and its committee on Family Life and Social Hygiene to provide suitable literature.

10. Urged the adoption of Mothers' Allowance Acts in provinces which have not already adopted such legislation.

11. Referred for consideration by the Council for Social Service the need of further providing for the spiritual and social welfare of seamen.

12. Canon on Dominion Pension Fund.

13. Canon on the Relinquishment of the Ministry.

14. Canon on the Abandonment of the Ministry or of the Communion of the Church.

15. Canon on Deaconesses.

renunciation of the ministry. In this form the canon was passed.

ADDITIONAL MEMBERS OF JOINT UNION COMMITTEES

The Upper House appointed all the bishops to the Union Committee. Objection having been taken in the Lower House to the fact that no representatives had been appointed from several missionary dioceses, additional members were appointed from these dioceses.

The Union Committee has already held its initial meeting. The Lower House also appointed representatives on the Union Committee.

PROCEDURE OF UNION COMMITTEE

In a message which was concurred in by the Lower House on Friday, the bishops state that they consider the committee should be a large and fully representative one, acting through an executive. The duties of the latter are outlined as follows:

"And further this House charges the executive with the duty of carrying on official negotiations with any other committee appointed officially to confer with the Church of England in Canada upon the subject of reunion, upon lines that are in harmony with the principles of the Lambeth appeal and resolutions as adopted by this General Synod, of reporting from time to time a synopsis of its proceedings to all members of the committee, and to report in full to a meeting or meetings of the whole committee before any report is presented to the General Synod".

The complete Union Committee now consists of 4 Archbishops, 19 Bishops, 32 priests, and 32 laymen.

RELIGION IN THE PUBLIC SCHOOLS

The synod unanimously adopted a motion urging that more attention be paid in the public schools of Canada to the teaching of the Bible, and religious instruction generally.

SUCCESS OF THE ANGLICAN FORWARD MOVEMENT

With the members of the synod standing and singing the doxology, a vote of thanks to the membership of the Church for their able and willing response to the Anglican forward movement appeal, was enthusiastically adopted. Latest reports show that while the Dominion objective was set at \$2,500,000 the Anglican churches had pledged \$3,471,608. Up to August 31, 1921, the total receipts were \$2,664,192.

CHURCHMEN AND THE WAR

It was an impressive moment when the synod passed in silence a motion of gratitude for the part Anglicans had played in the service of their country during the great war. Additional significance was attached to the fact that the mover of the motion was Canon F. G. Scott, of Quebec, who, as senior chaplain of the Canadian First Division, was a unique figure in the Canadian forces. In introducing the resolution expressing "gratitude to Almighty God for the splendid sacrifice of the members of the Church who gave their lives in the great war", Canon Scott pointed with pride to the act that 60 per cent of the members of the First Canadian Contingent were Anglicans.

THE UNION DEBATE IN THE LOWER HOUSE

The joint session to consider the report of the G. B. R. E., closed at four, and the Lower House took up at once Message No. 4 (destined to become historic) from the House of Bishops on the Lambeth Appeal for Christian Unity.

Much of the discussion cleared the air,

especially of the idea that the man in the street may have that all communions in Canada (outside of the Roman Church) will be one the day after tomorrow, if not tomorrow itself.

To elucidate Archdeacon Paterson Smyth stated that he did not want a Presbyterian minister, for instance, to repudiate his past. "But", he continued, "we do say that their ministers are not co-equal with those of the Church of England, who have received episcopal ordination. So we will give you a supplementary ordination". But no form of commission could adequately meet the situation. The real solution was the acceptance by ministers of other communions of conditional ordination. An outstanding feature of the debate, at its early stages, was an impassioned appeal by Canon Scott for an unswerving adherence to the foundation principles, upon which the Church rested. He told to a synod, in which one could have heard a pin drop, of the appreciation of men at the front of the opportunity, before going into action, of being communicated with the reserved Blessed Sacrament, which he bore with him on the field. Not for financial expediency would the Church give up that heritage handed down from the Head of the Church Himself. Canon Scott warned against the creation of a cleavage in the ranks of the Anglican Church itself. If there was too much haste, such would be the result, and then the reunion of Christendom would be farther away than ever.

SOCIAL SERVICE DAY

On the sixth day of General Synod, the first order of the day is the consideration of the report of the council for social service. The report, which was presented by the general secretary, Canon Vernon, dealt fully with the council's work and submitted important resolutions. The Synod devoted the whole of Tuesday morning and afternoon and some time in the evening, to it, illustrating the growing importance that the deliberative bodies of the Church are attaching to the important subject of Christian social service and its problems. The council has appointed the following departments, under which headings the report was arranged:

Department of literature and publicity; department of welcome and welfare; department of family life and social hygiene; department of child welfare; department of Christianity and industrial life; department of rural social service. The executive of the war service commission form a department of naval and military service.

Under literature and publicity, the report states that forty-six different bulletins have been issued, covering a variety of subjects, from the League of Nations, to the minimum wage, the social evil, and other matters. This department of the council has also cooperated with the M. S. C. C., and the G. B. R. E. with regard to the summer schools, lectures being given on child welfare, Christianity and industrial problems, and other kindred subjects.

The department of welcome and welfare reported on the work of its chaplains and deaconesses at the ocean ports, and of its welcome and welfare workers in the large cities, where much social welfare work is carried on for the newcomer from overseas, from the United States, and from other parts of Canada.

During the period of three years ending April 30, 1921, 63,696 Anglican immigrants were reported to the parochial clergy. Interesting instances of the council's work were submitted.

Archdeacon Ingles presented the section

dealing with Family Life and Social Hygiene. It dealt with marriage, divorce, the housing problem, the public health, feeble-mindedness, the need of greater interest in redemptive work, intemperance, the work of the Mothers' Union, and the linking up of the Girls' Friendly Society with the council.

Resolutions were adopted on the standard of purity (Lambeth), the Christian standard of marriage (Lambeth), and the importance of the marriage contract.

RESOLUTION ON HOUSING

The Synod adopted, at the request of the council, the following resolution on housing:

"The General Synod believes in the words of the Lambeth conference report that, 'it is a reproach to our Christian civilization that we have tolerated, both in town and country, slums and unsanitary dwellings, which have caused an appalling mortality among little children, and have been plague spots of disease and moral evil', and that in the words of resolution 77 of that conference, 'members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life'.

"The Synod regards 'the provision of healthy homes', for all, as essential to the development and the preservation of the best type of family life. It therefore urges upon the diocesan councils for social service, and members of the Church generally, the importance of taking a practical interest in housing.

"The Synod calls upon all landlords to beware of the temptation to take advantage of the necessities of others by charging exorbitant rents, and enters a solemn protest against the practice, which sometimes prevails, of refusing to rent houses or rooms to families with children".

THE PROBLEM OF DIVORCE

The problem of divorce was discussed at some length by the Synod, which finally, by combining two resolutions submitted by the council, adopted the following:

"The General Synod of the Church of England in Canada, being convinced that the maintenance of the sacred nature of the marriage tie, and the preservation of family life, are essential to the welfare of our country and its citizens, desires to call the attention of members of the Church of England to Canon V of this Synod—'No clergyman, within the jurisdiction of the Church of England in Canada, shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time,' and endorses the emphatic protest by the Council for Social Service at its annual meeting, in October, 1920, against any extension of the present grounds for divorce in any contemplated legislation on this subject".

ANNULMENT OF MIXED MARRIAGES

On the question of the annulment of mixed marriages the synod adopted the following resolution:

"The General Synod endorses the action taken by the Council for Social Service at its annual meeting, in 1920, in protesting emphatically and solemnly against, and condemning the annulment, by the supreme court of Quebec, of certain marriages between Roman Catholics and members of other communions, such annulment being not only illegal and contrary to the rights of the Canadian people, but also a menace to the moral life of the nation. The Synod rejoices that by a recent decision of the privy council, the highest court in the Empire, in the Tremblay-Despatie case, thanks to the persistent efforts of the Orange order,

the legality of such marriages is once more confirmed. Undesirable as such marriages are, it should be distinctly understood that they are perfectly legal, and members of the Church should be warned against any attempt made to convince them to the contrary, to induce them to go through a pretended form of re-marriage or to sign away the rights of children yet unborn".

THE IDEALS OF MARRIAGE

Later in the session of the Synod the following admirably worded memorial from the Diocese of Ottawa was approved and endorsed.

"Resolved that in view of the increase in divorce in Canada, and the levity with which the marriage tie is regarded by many, it is desirable that the Church should again draw attention in the most solemn and emphatic manner—

"1st. To the fact that marriage was instituted by God Almighty, that man should have assistance and companionship, and that marriage is not to be undertaken hastily and carelessly, for caprice or for any improper motive, but only after prayer, each party believing and having reasonable cause to believe that they will be able and willing, as loving and lifelong companions, to assist one another in the journey to the Heavenly Kingdom;

"2nd. To the importance of celebrating the marriage service, called by the Church the 'Form for the Solemnization of Matrimony', in the House of God in the most public, solemn, and impressive manner, in the presence as far as may be possible of the kinsfolk and friends of the parties, Our Blessed Lord Himself having taught His Church the value and blessings of marriage ceremonies and rejoicings, by being present with His disciples, and performing the miracle at the marriage feast at Cana;

"3rd. To the fact that, when God blesses the union with children, that the purity and happiness of the home life have a commanding influence upon the upbringing and future of these little ones, concerning whom our Saviour, in solemn warning, bids us take heed that we put no cause of stumbling in their way, and that therefore every effort should be made to raise the standard of domestic life by family prayer, by reading of God's Word, and by the example of the parents, and to prevent, as far as may be, anything that will discredit or degrade the relations of husband and wife, or parent and child, whether it be in literature, or in art, whether it be in the daily press, or in the drama, in advertisements in public places, or in moving pictures;

"And 4th. To the fact that, marriage being, according to God's institution to which our Saviour Christ recalls us, the union of one man with one woman to the exclusion of all others so long as they both shall live, the Church of England in Canada has by a canon of the General Synod provided that no clergyman of the Church shall marry a divorced person while the other partner is living.

"It is therefore the duty of all members of the Church, by example, conversation, and influence, to use every means within their power to maintain the Christian standard of home life, to promote personal purity, and to oppose every effort for facilitating divorce, or the declaring of any marriage null for any insufficient or improper reason".

The General Synod also adopted resolutions commending the Mothers' Union and the Girls' Friendly Society. It also urged greater interest in preventive and rescue work, and instructed the council to survey the field, and report on the possibility of

establishing more homes for this necessary work.

The following resolution was unanimously adopted with references to a suggested plan of the Council for Lent, 1922:—

"That under the auspices of the Council for Social Service, aided by all interested organizations of the Church, an effort should be made in Lent, 1922, to promote purity in the home and individual life, and that the committee on family life and social hygiene be authorized to provide suitable literature."

CHILD WELFARE

The report referred to the establishment of the federal division of child welfare, to the progress of the cause of Mothers' Allowances, to the problem of the child of unmarried parents, to assistance given to St. Paul's Hostel (for half-breed children), Dawson, to fresh air work, to Juvenile Courts, to standards for film and other plays.

The Synod by resolution urged the adoption of Mothers' Allowances in the eastern provinces of Canada, the West and Ontario having already done so.

CHRISTIANITY AND INDUSTRIAL LIFE

The report of the Department on Christianity and Industrial Life was presented by the Bishop of Ontario, and approved by the Synod. It dealt with Lambeth and Industrial Problems, the Labor Organization of the League of Nations, Minimum Wages for Women and Children, action taken by the executive on the Problem of Unemployment, work done in securing Work for the Unemployed the right conception of Capital and Labor, and the Church's relation to Industrial Problems.

RURAL SOCIAL SERVICE

The section dealt with the exodus from the country districts, the need of the community spirit and community leadership, and the work of summer schools for rural leadership to which the council gave grants.

THE WAR SERVICE COMMISSION

The War Service Commission, which now, by vote of the General Synod, becomes the department of naval and military service of the council, reported on the financial aid sent to the chaplains overseas for their social work, the needs and claims of returned men, the pensions for war widows and orphans, aid for chaplains in hospital work in Canada, and the need of chaplains for the permanent force.

The following resolution was passed by a standing vote:

"The General Synod of the Church of England in Canada desires at this first session after the close of the Great War, to place on record its high appreciation of those who served in the Naval and Military Forces and the Merchant Marine, its tribute of honor to all our gallant dead, its recognition of the fact that the Church cannot allow the community to forget the debt of gratitude which it owes to the gallant living, and its earnest desire that our Churches everywhere should take the deepest possible interest in practical service for all who are still suffering physically or economically, as a result of the strain and stress of war".

INTERNATIONAL RELATIONSHIP

On the question of international peace the following resolution submitted by the council was unanimously adopted:

"The General Synod of the Church of England in Canada, being convinced that international peace and good will can only be established by the fullest application to international relationships and international diplomacy of the principles of the Prince

of Peace, and, that part of the Church's mission is to secure such an application of the principles of her Lord and Master, calls upon all her members to unite in prayer for this purpose, and to cooperate with every effort made to bring about true unity among the nations, and at the same time respectfully invites all Christian Churches of whatever name to unite in an effort to urge the principles of the League of Nations upon the peoples of the world".

RESUMPTION OF REUNION DEBATE

Tuesday evening saw the resumption of the debate on the Lambeth Appeal, popular interest being evinced by the crowded galleries. The debate was on the first clause of the message from the Upper House, adopting the Lambeth Appeal to all Christian people.

The Rev. H. M. Little declared: "When all matters of faith have been settled, and not until then, comes the question of the ministry".

L. A. Hamilton, of Toronto, was the first layman to speak on Church union. He is the treasurer of the General Synod. He felt that the question of the average Churchman today was more one of living a good Christian life, than of dogmatism, or ecclesiasticism, and therefore union was in the air— was, in fact, a very vital issue.

"Canada stands in a unique position in regard to Church union", continued Mr. Hamilton. While difficulties were in the way of union in England, many of these were missing in this country.

"Why a few years back, there was as great a division of opinion in this Church, as there is now between this communion and others", he said; "but, thank God, that is gone. I have come to love my high Church brethren".

A DOMINION-WIDE PENSION FUND

A fine contribution to the synod and the practical work of the Canadian Church, was made by Monell Sayre, vice-president of the pension fund of the Church in the United States, who, in a clear and delightfully delivered speech before a joint session of the two houses, pointed out the difference between a beneficiary fund, insurance, and pension, and went fully into the scheme adopted by the American Church. At the close of Mr. Sayre's address a motion of the Rev. Dr. Seager to the effect that the permanent committee on pensions be instructed to take up the consideration of the basis for a Dominion-wide pension fund, to consult with diocesan authorities on the matter, and to report its findings to the General Synod, was carried unanimously.

THE CLOSE OF THE UNION DEBATE

After this the union debate was again taken up. Some were anxious for an early vote, but this was soon seen to be impossible, or at least undesirable.

The union issue by the action of Lambeth was taken out of the realm of mere talk and became an issue which must be decided.

"If we fail to say 'yes' to this resolution," said Provost Seager, "what are the consequences? I sum them up in one simple word—disaster".

Archdeacon Armitage, custodian of the Book of Common Prayer, declared, amidst applause: "I feel that this house will at least accept the principle of reunion unanimously, whether or not they differ in details".

Finally, after the house had stood for silent prayer, followed by the Lord's Prayer, led by the prolocutor, the historic vote concurring in the clause of the message of the Upper House in favor of the adoption of the Lambeth Appeal was taken. The motion was adopted with one dissenting voice,

and the Synod at once joined in the doxology.

But the debate was far from over. other clauses of the Bishops' message leading to much discussion.

A spirited discussion developed when the Rev. Dr. Cody, of Toronto, and the Rev. Dr. Renison, of Hamilton, moved that the following section of Clause 3 of the Bishops' message be not concurred in: "In accordance with the principle of Church order set forth in the preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration, in Anglican Churches, of the Holy Communion for members of the Anglican Churches, by ministers who have not been episcopally ordained, and that it should be regarded as the general rule of the Church, that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith". Dr. Cody felt that inasmuch as the broad principle of Christian unity, as contained in the Lambeth Appeal, had been confirmed by the house, the highly contentious matter of episcopal administration should be left to the House of Bishops to work out.

At first it looked as if Dr. Cody's suggestion would meet with general approval,

Archdeacon Ingles and others expressing agreement with it. Soon, however, the danger of such action was pointed out. The bishops, it was said, wished to exercise a constitutional episcopacy, and desired the Lower House to support them in maintaining Church order, while negotiations were in progress. It was doubtless realized, too, that independent action by rectors, in inviting ministers of other communions to give addresses, and laxity by individual communicants, might easily lead to a wave of conservatism opposed to reunion on any terms whatever. Finally the matter was closed by a motion from Dr. Abbott Smith, of Montreal, to whose clear thinking the Synod owes much, concurring with the rest of the message as expressing the voice of the assembled Bishops at Lambeth, and of our own House of Bishops, as our spiritual fathers in God. Dr. Cody's amendment went down to defeat, and that of Dr. Abbott Smith was accepted.

MEMBERS OF JOINT UNION COMMITTEE

The Joint Union Committee is thoroughly representative of all ideals of thought and of every section of the Church.

It has been suggested that conferences may often be held by groups of the Committee in the different provinces as well as large conferences for the whole of Canada.

of his graduating thesis at the theological school was a study of Matthew Arnold.

NORTH AND SOUTH OF IRELAND SHAKE HANDS

Dr. Mann writes in this calendar this week that in Trinity parish the North and South of Ireland shook hands. He writes:

"Fifty-eight women students attended the meeting of St. Hilda's Guild in the parish house last Sunday night. Girls from all over the United States were there and some from abroad. St. Hilda's Guild effected what the English Prime Minister has thus far failed to accomplish, when the North and the South of Ireland in the persons of two girls met and shook hands!"

A CIVIC MOVEMENT

"Christian ideals in industry" will be considered in the greater Boston Churches on November 13th and 14th. In its account of this timely topic the *Transcript* on Saturday said:

"I am in hearty sympathy with your effort (to focus the thought of the people of Greater Boston upon the question of Christian ideals in industry on Nov. 13th and 14th) and I am very glad to cooperate in my own way to bring the subject to the attention of my own flock", said Cardinal O'Connell to the Rev. Doctors Alexander Mann and Doremus Scudder, at a recent interview in his eminence's reception-room." It is asked that in all city churches that theme be discussed on Sunday, the 13th, and at meetings on Monday. The central Labor Union will cooperate in a great mass meeting on Sunday in Faneuil Hall at the very hour when the Old South Meeting-House Forum with the cooperation of the Y. W. C. A., will be in session. The Y. M. C. A. will hold still another afternoon meeting on the conference subject in its own hall. At Harvard, in Appleton Chapel, Dean Brown, of Yale, will plan his morning sermon to accord with the general theme. At 4 P. M., in Trinity Church, it is hoped that Bishop Gailor, of New York, will speak.

RALPH M. HARPER.

BISHOP MOULTON IN BOSTON

Makes Deep Impression — North and South of Ireland Shake Hands — A Civic Movement

The Living Church News Bureau }
Boston, October, 17 1921 }

HE is selling the idea of missions instead of himself," is the comment made by a travelling salesman last week after he had heard Bishop Moulton speak on the missionary work of the Church.

Bishop Moulton has been in Massachusetts this past week speaking for the Nation-wide Campaign. He preached at the Cathedral in the morning. The Boston papers were unusually interesting the following morning, as they gave such full reports of his sermon. In the evening the Bishop gave two missionary addresses at St. John's Church, Winthrop. He first addressed the Young People's League. As he was addressing the young people the captain of the high school football team seemed so interested that I feared he would bolt the meeting and make a bee line for Utah. At the regular evening service Bishop Moulton gave a splendid address on the missionary work of the Church. As I appreciatively listened to his words I was impressed by the tremendous change which has taken place in the presentation of missions during the past two years. Again and again Bishop Moulton kept emphasizing the fact that his work was simply an illustration of what was going on throughout the Church. He personally was not exhausting the possibilities of missions. What he was doing, was made possible by the cooperation of the good people of Utah and of the whole Church in the years of the past, and in the present time by this same cooperative consecration of many whose names will never be known. But Utah with its enormous area was but a small part of the whole work which the Church is heroically struggling to do. After the service I was not surprised to hear a travelling salesman exclaim, "He"

(Bishop Moulton) "is selling the idea of missions instead of himself, and by Jimminy, he has sold something to me!"

In announcing Bishop Moulton's coming to Winthrop, I put his picture in the local paper, and under the cut wrote; "The Rt. Rev. Arthur W. Moulton, Bishop of Utah. Bishop Moulton is one of the great preachers in the Church. His preaching is filled with what Mathew Arnold termed, 'sweetness and light.'" After the service Bishop Moulton surprised me as he said that the subject

PHILADELPHIA CHARITIES FORM WELFARE FEDERATION

Semi-Centennial of Woman's Auxiliary of Penna. — Annual Church Institute—Novel Project in Holy Apostles' Parish.

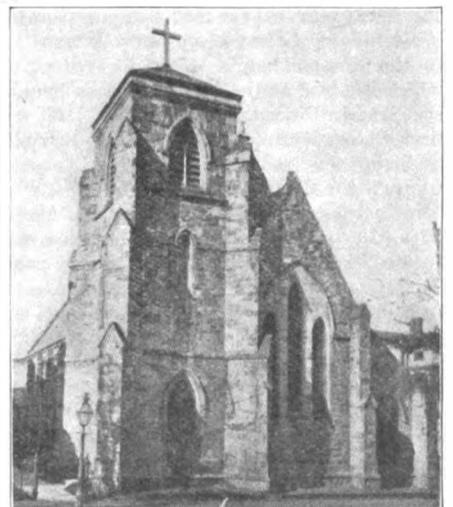
The Living Church News Bureau }
Philadelphia, October 17, 1921 }

CALVARY Church, Philadelphia, the Rev. Charles L. Steel, rector, will celebrate its 75th anniversary the first week in November. The celebration will be marked by special services and functions. On All Saints' Day there will be the usual masses at 6 and 7 A. M. At 8 P. M., there will be Solemn Evensong with procession and sermon followed by Vespers of the Dead. Dr. Louis C. Washburn, rector of Christ Church, Philadelphia, will preach. A reception will be held on November 2nd, and a dinner, November 3rd. On November 4th, there will be a young peoples' social.

November 6th, there will be the usual services, Mass 7 A. M., Matins 10 A. M., High Mass, with procession and sermon by the Rev. Henry Bedinger, at 10:30 A. M. At 8 P. M. there will be Solemn Evensong with procession, and *Te Deum* and sermon by the Rev. Wm. A. Grier.

Calvary Church, like the Church in the Apostolic days, had a small beginning in an

upper room. The Rev. Joseph Smith, having been appointed by Bishop Alonzo Potter to gather a congregation, held the first service in the summer of 1846 in a sail-loft on Front and Noble Streets. Her foundation, thus laid, after Apostolic example by a strong believer in the Holy Catholic Church, and its daily ministrations, the tradition of the parish has been one of advancement



CALVARY CHURCH, PHILADELPHIA

along lines of Catholic faith and practice.

The church building erected on Front and Margaretta Streets, in 1851, by the Ladies' Missionary Association of Christ Church, as a monument to Bishop White, was consecrated during the meeting of the General Convention in 1856, the House of Bishops attending in a body out of respect to the

memory of Bishop White.

In 1861, a Sunday school started by a member of this parish developed into the Free Church of St. John, now located at Emerald and Elkhart Streets.

In 1882, Calvary Church was taken down stone by stone, and rebuilt in its present location.

CHICAGO CELEBRATION OF THE CENTENNIAL

Great Mass Meeting to be Held at the Auditorium—Death of Miss Fanny Groesbeck—Other Events in the City

The Living Church News Bureau
Chicago, October 24, 1921

A GREAT missionary mass meeting, to celebrate the centennial of the Domestic and Foreign Missionary Society, is to be held at the Auditorium Theatre Oct. 30th, at three o'clock. Bishop Anderson will preside and speak, and Mr. John Stewart Bryan, editor of *The News Leader*, of Richmond, Va., will be the other speaker. Those in charge of the meeting are Dr. George Craig Stewart, Dr. John Henry Hopkins, the Rev. George H. Thomas, Mr. Angus H. Hibbard and Mr. Courtenay Barber. A call has been sent out to every parish and mission urging the clergy and their people to attend and the response has been prompt and general. There will be a choir of five hundred voices from the various parish choirs, and choir and clergy will be on the stage. Dr. Hopkins is the marshal of the choir. Dr. Hemington, dean of the Illinois chapter of organists, will play, and Dean Lutkin, of Northwestern University school of music, will direct the chorus. Several of the old familiar missionary hymns will be sung. The Bishop and the Suffragan have added this message at the end of the call sent out by the committee in charge:

"The meeting is designed to be a public demonstration of our gratitude for the work of the Domestic and Foreign Missionary Society in the past, and a pledge of our loyalty to the missionary cause today. Nothing succeeds like success. It would defeat the purpose of this meeting if the plan outlined by the committee in charge should fail of support at any point. We commend it to the clergy."

DEATH OF MISS FANNY GROESBECK

Miss Fanny Groesbeck entered into rest July 11th, 1921, in Seattle, Washington, in the 73rd year of her age. Living on the West Side of Chicago, she early entered into the life and work of the Cathedral, in which she was actively interested as long as she lived in Chicago. In December, 1886, the first Chicago branch of the Girls' Friendly Society was organized in St. James' Church, the Cathedral Branch in 1887, with Miss Groesbeck as secretary. On March 19th, 1888, the diocesan organization was formed, and for almost twenty-one years Miss Groesbeck was the loved and honored president. She also served as a national vice-president. The society grew rapidly. In her loving thought for the members she first conceived the plan of endowing a room for their benefit at St. Luke's Hospital, and on February 10th, 1895, a check for \$4,000 was placed on the altar in the chapel of the hospital. And then came Holiday House. Miss Groesbeck headed the subscription list, associates and members worked heart-

ily with her, and in 1903, Holiday House was opened. She was one of the first diocesan presidents who advocated and held monthly associates' meetings which have proved to be veritable training schools for young and inexperienced secretaries and associates.

Through all the years, her love, her sympathy, her prayers were in her work, and years after she had left Chicago she wrote, "I count the hours spent with the Girls' Friendly members in the branches any where and everywhere as among the happiest of my life". A woman of deep and living faith, she doth now rest from her labors and her works do follow her.

G. F. S. BAZAAR

The G. F. S. will hold a bazaar on the parlor floor of the Auditorium Hotel on November 12, 1921, to raise funds for extension work in the diocese which is under the able direction of Miss Dunckley, field secretary. The bazaar will be formally opened by Mrs. R. B. Gregory, the president of the society at 11:00 o'clock in the morning. Thirty-eight branches will take part. All kinds of useful and ornamental articles will be offered for sale suitable for Christmas and New Year gifts at pre-war prices.

FATHER KINNEY HONORED BY HIS BRETHREN

In April, 1871, the Rev. H. C. Kinney was received into this diocese from the Diocese of Vermont, and for many years he has headed the long list of clergy in point of length of service in this diocese. He has always been known as "Father Kinney", and his missionary work, particularly in the Stock Yards district, at Holy Trinity, will long be remembered. Few of the Church's priests here or elsewhere are more truly and more generally beloved than Father Kinney. He kept at his work in spite of age and infirmity and only recently retired. As an expression of their affection the bishops and clergy have just sent greeting to him and have given him a generous purse, which was presented to him by a committee of his brethren.

THE D. O. K.

The local assembly of the Daughters of the King held its 71st meeting at the Church of the Redeemer, on October 20th. Mrs. Grace B. Kenyon presiding. There was an interesting conference on the extension of the order in the diocese, and Miss Eva Griswold related some experiences of the Racine conference. The speaker at the evening service was the Rev. W. F. Taylor, priest-in-charge of St. Christopher's mission, Oak Park. His topic was *Do Women Run the Church?* Attention was called to the self-denial fund to be offered in self-denial week, the last week in Epiphany, for the support of the D. O. K. missionary in China.

NEW PRESIDENT OF THE CHURCH CLUB

On October 7th, Mr. R. C. Coombs, of Grace Church, Oak Park, was succeeded as president of the Church Club, by Mr. John

F. Montgomery, of St. Luke's Church, Evanston. Mr. Coombs ably filled the position of president of the club, and persisted in his duties as leader in spite of being handicapped by illness. He still remains on the board of directors of the club. At the last meeting of the directors, a message was sent to Mr. Coombs through the secretary, Mr. Edward Swigert, expressing sincere regret at the resignation, and appreciation of what he had done as leader of the Club.

H. B. GWYN.

CELEBRATION AT PLAINFIELD, N. J.

IMPRESSIVE SERVICES on October 9th, marked the fortieth anniversary of the laying of the corner-stone of St. Andrew's Church, the Rev. C. H. Mallery, rector.

The church was founded in January, 1879, as the Heavenly Rest Mission, and the first service was held at the home of Charles S. Lewis, on February 9, that year. The corner stone of the church was laid on October 6, 1881, and the first service was held in the church on April 12, 1883. The corner stone of the parish house was laid May 27, 1893, and the work on the rectory was started October 12, 1911.

The church was consecrated by Bishop Paul Matthews, November 5, 1916, and on October 22, 1920, the parish was incorporated as St. Andrew's Church, and the rector was instituted on St. Andrew's Day, November 30, of the same year. Since then many memorial gifts have been received by the Church.

In 1879, there were ten members of the mission, and thirteen scholars in the Sunday school, with three teachers. There are now 175 communicants, with eighty members and nine teachers in the Sunday school. Since the foundation there have been 304 baptisms, 192 confirmations, 86 marriages and 138 births.

DEDICATION OF CHURCH AT KENT, WASH.

ON OCTOBER 2nd, the new Church of St. James', at Kent, Wash., was dedicated. The new structure is in the perpendicular Gothic style, and is complete in all its appointments. The parish house has been reconstructed and this, with the rectory and church, make one of the most complete Church properties in the diocese. The total cost has been about \$22,000.

The rector, the Rev. R. J. Arney, has been the incumbent for about seventeen years, during which the parish has grown from 28 to about 250 communicants. St. James' parish is the strongest religious organization in Kent, and on the Sunday in question, there were three services, each with overflowing congregations.

SEAMEN'S CHURCH INSTITUTE OF AMERICA

THE REV. KENNETH L. HOULDER, formerly missionary at Deming, N. M., sailed September 24th, for Havana, Cuba. He represents the Seamen's Church Institute of America as chaplain to seamen in that port. He will work under the direction of Bishop Hulse, through whose efforts it has been arranged for him to have headquarters at the Havana Branch of the Y. M. C. A. for seamen. He will have entire charge of the religious work of the institution.

The Rev. William T. Weston was appointed organizing secretary of the Seamen's Church Institute of America in June 1921. He is located at present in San Pedro, California, developing the local Institute in co-

operation with the diocesan commission on seamen's work of the Diocese of Los Angeles.

The Very Rev. Sidney James, Dean of the Cathedral, Tacoma, Wash., has been appointed acting director of the seamen's Church Institute of Tacoma, with general oversight of the local work. This Institute, formerly administered by the "Missions to Seamen" of the English Church, was recently placed under the direction of the Seamen's Church Institute of America. Mr. Harry Ferneyhough, the local superintendent, will continue in that office.

The Seamen's Church Institute of America, through the cooperation and courtesy of the Seaman's Church Institute of New York, offers a fine opportunity for study and training methods and practice of work for seamen. The work of the New York Institute is the result of years of tried and tested experience of the ministering to seamen.

This splendid philanthropy offers an interesting specialization for clergymen, seminary students, or laymen. Several seminary students have already taken positions here in the summer months. During the year, several clergymen have spent a week or more at the Institute. All chaplains under the organization, now in active charge of seamen's work at various ports, have remained in New York for a period of study. As this national work grows, there will be a further need for clergymen who desire to specialize in this important branch of Christian social service.

The general secretary, the Rev. George C. Gibbs, gladly welcomes inquiry or correspondence on this subject. Headquarters, 25 South Street, New York, N. Y.

SUCCESSFUL MISSION AT SARATOGA SPRINGS

A VERY successful mission, of two weeks' duration, has been concluded at Bethesda Church, Saratoga Springs, N. Y., the Rev. Irving G. Rouillard, rector. Messrs. E. C. Mercer and Henry H. Hadley conducted the services. On October 5th, several congregations united to hear Mr. Mercer speak on "What Christ will do for the Tempted and Defeated", and they likewise gave up their evening services on October 9th, to hear Mr. Hadley's address on "Christian Service". By invitation of the superintendent of schools, Mr. Mercer spoke to the boys of the high school; Mr. Hadley addressed the girl student body of Skidmore School of Arts. More than 700 women of the city heard the powerful address of Mr. Mercer on "The Most Insidious Temptations our Young Women face To-day".

At its conclusion, the Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, N. Y., conducted a week's mission and also spoke to the student body of St. Faith's School, on "The Relation of the Church to the Theater".

AKELEY HALL TO BE ENLARGED

AKELEY HALL, the diocesan school for girls at Grand Haven, Mich., opened auspiciously in September. The task of clearing off the bonded indebtedness has been well started by the generous donation of \$2,500 in bonds, by the heirs of the late Thomas Hume, of Muskegon. The school buildings have been renovated and repaired, and plans are under way to double the accommodations for pupils, providing for one hundred boarders. The competent staff of teachers includes several new names.

BISHOP GAILOR VISITS NAPA, CAL.

ST. MARY'S CHURCH, Napa, Calif., the Rev. Byron Holley, rector, had a day of abounding grace on Sept. 21st, the occasion of the visit of the President of the Presiding Bishop and Council. A full church greeted him at each service, and listened with breathless interest to his eloquent and heart-searching appeals for an individual awakening to a sense of personal responsibility for the whole work of the whole Church.

The Bishop was celebrant and preacher at the Holy Eucharist in the morning; made an address to the Church School Service League in the afternoon, and addressed about two hundred and fifty men and women at the parish dinner in the evening.

The Rev. Wm. S. Short, of Santa Rosa, was elected president of the Convocation of Sonoma.

At a recent service the rector administered the Sacrament of Holy Baptism to twenty-two candidates, and now has a class of forty prepared for Confirmation, on October 16th, when Bishop Moreland will visit the parish.

PROGRESSIVE PARISH IN TEXAS

ST. PAUL'S CHURCH, the Rev. W. P. Wittsell, rector, Waco, Texas, has secured a new rectory, and the old one is to be used as a parish house. The Rt. Rev. C. S. Quin D.D., visited the parish for the fourth time since April, making seventy-six confirmed this year. On Oct. 6th, the parish celebrated the tenth anniversary of the present rectorship, during which there has been a gain of sixty-four per cent in communicants, and over \$200,000 has been raised.

This parish maintains a settlement house in the mill district, and a week-day course in religious instruction for high school pupils, and each organization has a definite programme for the year's activity.

BOSTON CONFERENCE ON UNITY

IN VIEW of the advanced position on Christian Unity taken by Bishop Lawrence at the Lambeth Conference of a year ago last summer, it is most fitting that the Cathedral Church of St. Paul, on Tremont Street, Boston, should have offered hospitality, and the Bishop himself should be the presiding officer at the principal meeting of a unique Conference on Christian Unity, called for Thursday afternoon and evening, October 27th. The general subject of the meeting is "The Possibility of Christian Unity and the Probability of It".

Dr. Alexander Maun, of Trinity Church, Boston, will preside over the afternoon conference, which will consider "The Present Outlook for Christian Unity". The Rt. Rev. Charles H. Brent, Bishop of Western New York, is to be in charge of the supper conference to which 100 leaders in the various denominations will be invited. At this session, means of furthering the cause of Church Unity will be considered. Mr. Robert H. Gardiner of the Commission on Faith and Order has a place on the afternoon programme, and will discuss "The Outlook of the Commission on Faith and Order".

The Congregationalists on the programme are Dr. Nehemiah Boynton, chairman of the executive committee of the World Alliance for the Promotion of Friendship throughout the Churches, who has been at the Geneva conference and is just returning from Europe, and the Rev. Willard L. Sperry, of the Central Congregational Church of Boston. Dr. Boynton's topic will be "The Possibility of International Good Will".

Representing the Baptists, Mrs. Henry W. Peabody, for the joint committee of Women's Union Christian Colleges in the Orient, will discuss Christian Unity from the foreign mission side, "What We Have Done and What We Aim to Do".

Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions of the Presbyterian Church of the U. S. A., is scheduled to speak on "The World Crisis and Foreign Missions", and Dr. Lemuel J. Murlin, president of Boston University, who represents the Methodists on the programme, will conduct the intercession service.

THE NEW YEAR AT HOWE

A SPIRIT of enthusiasm and earnestness marks the opening of Howe School. During the summer the buildings were thoroughly renewed, and whatever was soiled or worn has been replaced. The faculty has been strengthened by the addition of strong and experienced men. The enrolment is splendid. The Lower School is filled to capacity and the other buildings are nearly so. The boys are of a superior type. The rector, the Rev. Charles Herbert Young, expresses himself as more than pleased by the spirit which prevails in the school, and the promise of an exceptionally good year.

FINAL OPEN AIR SERVICE AT WASHINGTON CATHEDRAL

THE FINAL open air service at the Peace Cross, on the Cathedral grounds in Washington, closing the twenty-first season of these beautiful services, was a memorial to Chaplain Charles C. Pierce, D.D., Colonel, United States Army, who died in France in the spring of this year. The memorial character was singularly appropriate, since Chaplain Pierce was one of the first and most successful of the open air preachers, and in the early days did much to make these services a success. The Bishop of Washington conducted the service, assisted by Colonel John T. Axton, Chief Chaplain of the Army, Chaplain W. R. Scott, Canon Snyder, and Dean Bratenahl. The full Cathedral choir rendered the music and for the offertory sang "For all the Saints who from their labors rest."

Bishop Harding's memorial address was especially touching:

" . . . It was because of his practical experience and admirable services in the Philippines, in the registration of the deaths and burials of American soldiers, that the War Department sought to secure him to take charge of the Graves Registration Service of the A. E. F. It was recognized as soon as we entered into the World War, that special preparation must be made for the registration and care of the graves and the preservation of the identity of the men who died overseas. For this work, Chaplain, then Major, Pierce was selected as the Army's chief specialist in mortuary affairs. Time would fail me to tell the story of the years of unremitting toil that Chaplain Pierce gave to this service. 't must suffice to say that he served the Army and the Nation in a work, harrowing to the soul, and wearing on the body, with conspicuous success. He was one of the four chaplains, who, for their highly meritorious work during the War, were awarded the Distinguished Service Medal, one of the others being Bishop Brent. Returning to the United States in July 1919, at the request of the Secretary of War, Colonel Pierce at once set about preparing and perfecting plans for the return to their

native land of the remains of the American military dead, for which request had been made by the relatives, and for the concentration in permanent cemeteries of those to remain where they fell, and whose burial places are to have perpetual care of their government. . . . On June 8th of this year, in the afternoon of a beautiful summer day, the burial services for Chaplain Pierce and his beloved wife were held in Arlington Cemetery, with full military honors, his close friends, Chaplain Axton, Dean Bratenahl, and myself officiating. We then and there agreed that later in the year there should be held this memorial service. There could be no more appropriate place for it than here at this Peace Cross, where, in former years, he preached so often with such spiritual power, and such manifest sympathy with all sorts and conditions of men in all their sorrows and their doubts and difficulties, as to win many souls to the joy and peace of 'believing' in our Lord and Saviour Jesus Christ. Following in the footsteps of his great Master he spoke so plainly and so lovingly that 'the common people heard him gladly, . . . His was truly, as one has said in writing a survey of Dr. Pierce's career, 'a life of devotion and of service'. This sums it all up. To his fellow-men, his country, and his God, he gave his best powers, his unremitting service, his sincere devotion. To have known him was to have one's faith deepened and strengthened in his great Master and Exemplar Jesus Christ, whose he was and whom he served. To have known him was to see a demonstration of the transforming and ennobling power in a human life of the grace of God. Lives such as his, shining as lights in the world in their several generations, are the complete answer to the Psalmist's query, and fill up the outline of his vision: 'Lord, who shall dwell in Thy tabernacle; or who shall rest upon Thy holy hill: Even he that leadeth an uncorrupt life: and doeth the thing that is right, and speaketh the truth from his heart'."

BISHOP WEED RECOVERING

BISHOP WEED, of Florida, was operated on for cataract on the 10th inst and although still confined to the hospital, his general health and condition are very satisfactory, and the surgeons are expecting the best possible results from the operation. It is probable that the Bishop will be completely restored by the end of the month.

BISHOP THOMAS ORGANIZES CIVIC SOCIETY

BISHOP THOMAS, impressed with the moral needs of the present day, recently organized in Cheyenne a body of representative citizens for the purpose of improving the morals and manners of our youth. The Bishop is the president of this organization, and committees on recreation, the movies, and Bible study in the schools, are working out their respective problems. The personnel of this league is interesting, and consists of the following: the Bishop, the general superintendent, the superintendent of the Wyoming division, and the master mechanic of the Union Pacific railroad, the general representative and the commissioner of labor, the heads of the Y. W. C. A., and the Salvation Army, representatives of the press, of education, of the bench, the bar, and the medical fraternity, the president of the Wyoming Credit Rating Association, the president of the Chamber of Commerce, the presidents and the chairmen of the civic committees of the

Rotary Club and the Lions' Club, the president of the Young Men's Literary Club, the president of the Woman's Club, the president of the Ministerial Association of the Protestant bodies of the city, a representative of the Roman Catholics, the mayor, the sheriff, the prosecuting attorney, the scout master of the Boy Scouts, the president of the South Side Improvement Association, and the commandant at Fort D. A. Russell.

TWO MISSION TRIPS

THE REV. LEWIS D. SMITH, Dean of Wind River, and the Rev. Frank J. Chipp, vicar of St. James' Church, Riverton, Wyoming, have sent to the Bishop most interesting reports of their summer's work in the rural communities.

During the month of August, Dean Smith covered 1,053 miles by auto and 100 miles by train. He held four Church services, baptized fifteen children, and visited forty-eight families living outside of the more settled communities. According to reliable statements, his visit to the Sweetwater district was the first time in twenty years that a clergyman was known to be in that region for Church purposes. He visited ranch homes and summer camps, leaving literature and making arrangements for Sunday schools. His visits brought into close touch with the Church, many isolated families and he together with Mr. Chipp, has made arrangements to continue these ministrations.

Mr. Chipp, who worked out from Riverton, reports two trips of eight days each. He called upon everyone living on or near the road between the Agency at Fort Washakie and the Crowheart Indian School, and between Lenore and DuBois. He started a Sunday school at Dubois, and made arrangements for one at Lenore. He found twenty-four families and forty-eight children. The condition of the roads made traveling difficult, but no serious mishap occurred.

ST. STEPHEN'S COLLEGE

ST. STEPHEN'S COLLEGE opens this year with its capacity filled. Over twice as many students desired to enter the college this year as could possibly be taken care of. As a result, the men were thoroughly sifted, and only those exceedingly well prepared were accepted. There have been a number of additions to the faculty this year. The chief of these are:

Archie W. Henzell, M. S., Member of the American Society of Engineers, as Associate Professor of Physics.

James A. Muller, Ph. D., Princeton, Associate Professor of History.

Leonell C. Strong, Ph. D., Columbia, Associate Professor of Biology.

John W. Török, Ph. D., Vienna, Associate Professor of Political Science and Instructor in European Languages.

This brings the faculty to fifteen men, all of whom have done at least three years' post graduate work themselves, equivalent to the doctor's degree, and all of whom have had at least three years' college teaching experience.

During the summer the biological laboratory was enlarged, and the chemical and physics laboratories completely reconstructed. The library has been put in charge of Miss Grace Littell, for fifteen years assistant librarian at the General Theological Seminary.

A feature of the work this year is the open lecture course arranged for the students and the neighborhood. The lecturers

will include some of the most prominent people now in the United States, among them being Sir William Ramsay, the archaeologist, the Hon. Alanson B. Houghton, M. C., Dr. William Norman Guthrie, Dean Julian Park, of the University of Buffalo, etc. The subjects are sociological, political, and literary.

DEATH OF REV. WILLIS H. STONE

THE DEATH OF the Rev. Willis H. Stone, rector of Christ Church, Seattle, Wash., occurred on October 6th. Mr. Stone had been suffering from an affection of the heart for many months, and of late its effects were only too manifest. On October 3rd, he lunched with the clergy at their regular weekly meeting and nothing intimated that his condition was especially serious. That night, however, he was taken ill and died on Thursday. He was 66 years of age, and had served the Church honorably for 33 years. He was a good man, whose undying humor never forsook him during periods of great trial and ill health.

On October 10th, the Holy Communion was celebrated by the Rev. S. H. Morgan, president of the standing committee. In the afternoon the Burial Service was read by the Rev. W. H. Bliss, the Bishop, who was himself unfit to be out of his room, taking the committal. There was a large attendance of the clergy, Bishop Rowe being present in the congregation. The Masonic bodies were represented, and the Protestant ministers were among the pallbearers. The church was full.

DEATH OF REV. MORTEN JOSLIN

ON OCTOBER 5th, the Rev. Morten Joslin, rector of the Church of the Holy Communion, Rock Springs, Wyoming, died after a short illness.

Mr. Joslin was born in England in 1869. In his early manhood he became a Presbyterian minister, but returned to the Church a few years ago. He was ordained deacon in 1917, and advanced to the priesthood in 1918, by the Bishop of Wyoming. He served as vicar of St. James' Church, Kemmerer, for a few months, and acted as *locum tenens* at St. Matthew's Cathedral, Laramie, during the absence of Dean Thornberry on war service. Mr. Joslin was then called to the Church of the Holy Communion, Rock Springs, of which he was the rector for a little over two years.

Mr. Joslin was a man of great nobility of character, earnestness of purpose, and efficiency of service. He was beloved by all with whom he came in contact, by reason of the great strength and sweetness of his nature. His death, at the very prime of life, is a heavy loss. At the time of his death, he was the efficient editor of the *Wyoming Churchman*.

Funeral services were held in his parish church, in Rock Springs, on October 9th. The service was conducted by Bishop Thomas, the Rev. M. B. Nash, the Rev. R. E. Abraham, and Archdeacon Dray, who spoke feelingly of the life and service of Mr. Joslin. The body was taken to Laramie where it lay in state in the Cathedral Chapel of Our Saviour. On Monday afternoon, services were held at the Cathedral, and at the city cemetery where the body was interred in the Cathedral lot.

The entire Rock Springs choir accompanied the remains to Laramie from Rock Springs, and sang at the Cathedral and at the grave, as a labor of love and tribute to their beloved rector.

recalling the character of Bishop Peterkin, of whose death this day was an anniversary.

The school opens with a bright prospect for the year. The addition of the handsome new Hall with its studio, laboratory, auditorium, and class rooms, is an invaluable aid in further development and influence. Miss Duval, with splendid imprint of her own personality, has created in seven years a school whose atmosphere combines thorough education with a true home spirit.

COLORED CHURCHMEN IN CONFERENCE

THE SECOND Annual Conference of Church workers among colored people in the Province of Washington was held in St. Philip's Church, Richmond, Va., (the Rev. Junius H. Taylor, D.D., rector), from October 4-6. The conference opened with a devotional service during which the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, the Hon. W. F. Flenny, and the Rev. Dr. Gregory, president of the Interdenominational Ministers' Association, gave appropriate addresses of welcome. The Rev. Dr. John R. Logan, president of the conference, made the response, and the sermon was preached by the Rev. J. Alvin Russell, of St. Paul's Normal and Industrial School, Lawrenceville, Va.

Wednesday morning the conference was organized for business and the president presented his address, which proved most illuminating and comprehensive, covering a great deal of the colored Church work of the province. The report of the executive committee was then read—one of its main features being a recommendation to the conference that its Churchmen strive to have the Presiding Bishop and Council take steps to provide the colored Church people with a training school for colored young women as deaconesses, social service workers, parish visitors, or missionaries.

The following officers were re-elected for the next two years: president, The Rev. John R. Logan, D.D.; vice-president, the Rev. George F. Bragg, Jr., D.D.; secretary, the Rev. Emmett E. Miller; and treasurer, Mr. J. F. Jennings.

Some of the subjects which were satisfactorily discussed were as follows: The Church and Religious Emotion, The Church and the Boy, The Church and Divorce, Do we need the Church or Has the Church failed? Taking the Church to New People and How to begin; Woman's Place in the Work and Worship of the Church; and The Sunday School and its Problems.

At the service on Thursday, Oct. 6, for the representatives of the Woman's Auxiliary, the Rev. Junius H. Taylor, D.D., was the celebrant, and the special sermon was preached by The Rev. E. C. Young, of Philadelphia. In his sermon he pleaded for a larger interest in the work of the Woman's Auxiliary among our colored Churchwomen and in the work of our colored clergy in minor mission stations where they are working at tremendous odds and with little equipment and encouragement.

The conference closed on Thursday evening with a missionary weekly meeting at which time the Rev. E. Elliott Durant, of Coatesville, Pa., the Rev. Professor Grice (for Dr. Russell), and the Rev. Dr. George F. Bragg made most appropriate addresses. The conference was one of the best which has been held, and the hospitality of the colored Church-people of Richmond could not be surpassed.

The General Conference of Churchworkers for all the provinces will meet next year at the Church of the Crucifixion, in Phila-

delphia, and in 1923, the Washington Province will meet at the Church of the Holy Cross, Harrisburg, Pa.

MISSIONARY RECEIPTS AHEAD

IT WAS incorrectly stated in THE LIVING CHURCH last week that national missionary receipts to October 1st were less than those to the same period last year. This was a mistake. The receipts to that date are greater by \$9,635.43 than to the same period last year.

PROVINCIAL MEETING OF NEW ENGLAND WOMAN'S AUXILIARY

THE SECOND annual meeting of the Woman's Auxiliary of the Province of New England was held in New Haven, October 6th and 7th. After registration in Trinity parish house, the opening service was held in Trinity Church in the evening of the sixth. At this service Bishop Brewster made an interesting address on Woman's place in the Church. He felt that women were entitled to more power in the councils of the Church, that, in short, the effort of the Church should be to develop their latent capacities which promise so much in the new era.

The Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York City, followed in a telling address which he prefaced by saying, "It is difficult to see how one can be a Christian without being an enthusiastic worker in Missions". He said that the Woman's Auxiliary knew more about the missionary work of the Church than any other of the Church's members.

The order of the day for Friday called for the holding of all services and meetings in St. Paul's Church (the Rev. Henry Swinton Harte, rector). There was a celebration of the Holy Communion at seven thirty, at which Bishop Brewster was the celebrant. The morning session of the conference convened in the auditorium of the parish house. Mrs. E. C. Acheson, president of the Connecticut branch, presiding. Miss Jennie Loomis was elected secretary.

The topic for the morning's conference was "The Future of the Woman's Auxiliary", and Miss Grace Lindley, executive secretary, from the New York office, gave a very clear address and read a statement, not as yet in print, setting forth the possible future of the Woman's Auxiliary as it may be re-organized at the next triennial. Considerable emphasis was laid on the Church Service League and the work already accomplished by the League in a number of the dioceses. A warm discussion of the whole question followed and the ladies were not slow in expressing their views on the matter; the general consensus of the opinions expressed was conservative and there seemed little desire either to usurp or to supplant men's places in the General Convention or in the diocesan conventions. The morning session closed with routine business and the reports made, generally speaking, were of local interest. Good progress was reported in raising the diocesan quota for the Emery Fund. At the noonday prayers Bishop Acheson gave an address, having for its subject the story of the re-building of the Temple, and in clear and telling words set before the women the pressing needs of the hour.

From 2:15 to 3:00 p. m., sectional conferences were held on subjects germane to the work of the Auxiliary led by the officers of the Connecticut diocesan branch, and at three p. m., the conference re-assembled as a whole to discuss the subject of

"The Place of Women In The Church". Miss Eva D. Corey, of Massachusetts, was to have led the discussion but was prevented from doing so at the last moment by serious illness in her family, and her place was taken by Miss Grace Lindley, who in an admirable way put the matter before the meeting, and the discussion following was both spirited and illuminating. Bishop Brewster closed the conference with prayers.

Concord, New Hampshire was chosen as the meeting place of the 1922 conference. There were some sixty delegates present and at times the number of visitors exceeded a hundred.

NEW RECTOR FOR TRINITY CHURCH NEW YORK

TO SUCCEED Bishop Manning in the rectorship of Trinity Church, New York, the vestry has called the Rev. Caleb Rochford Stetson, rector of St. Mark's Church, Washington, who was for several years vicar of Trinity Church, and who will, therefore, bring to the parish a full knowledge of its problems and will continue the happy administration of Bishop Manning that will now come to a close.

Mr. Stetson was born in Boston in 1871, the son of George R. and Helen Sybil (Avery) Stetson. He was graduated at Harvard with the degree of A. B. in 1894, and after a short course at Johns Hopkins University and two years at the Virginia Theological Seminary, he was graduated at the General Theological Seminary in 1898. In the same year he was ordained deacon and a year later priest by Bishop Satterlee, and was priest-in-charge of the Cathedral Mission of the Good Shepherd in Washington from 1899 to 1907. In the latter year he was called to Trinity parish to be vicar of the parish church, where he came into close and intimate association with Dr. Manning, and was an active force in the work of the parish. In 1911 he resigned and accepted his present rectorship of St. Mark's, Washington. He was married in June, 1914, to Miss Helen Richards, of Boston. Mr. Stetson has taken an active part in Church educational work, especially while in Washington. He was a deputy to the General Conventions of 1916 and 1919, and has held various diocesan and provincial offices.

It was on Friday of last week that the vestry of Trinity parish unanimously elected him to be rector.

TO CHICAGO UNIVERSITY STUDENTS

A CIRCULAR LETTER has been issued by the rector of the Church of the Redeemer, Chicago, the Rev. Dr. John Henry Hopkins, inviting Chicago university students to come in touch with the services and work of the parish and with the rector, and offering his services to any of them. The four Sunday services are supplemented by adult classes for young women at 10, and there is a young men's conference on Tuesdays at 8:00 p. m., and a mixed adult Bible class on Fridays at 7:45 p. m. Various activities of the parish are presented in the invitation to students.

DISTINGUISHED SERVICE

THIS YEAR marks the thirtieth anniversary of the consecration of Bishop Sessums of Louisiana. He has in his diocese a man who has served thirty-two years continuously, except for a two years' visit to England, as Church school superintendent. This is Mr. F. H. G. Fry, of St. Paul's parish, New Orleans.

NO ELECTION IN NEW JERSEY

A TELEGRAM dated Trenton, N. J., states: "The election of the Suffragan Bishop, held at St. Michael's Church, Trenton, to-day, resulted in a deadlock. The three leading candidates were Archdeacon R. Bowden Shepherd, Canon Charles S. Lewis, and the Rev. Clarence S. Wood. Neither candidate was able to poll enough votes for election. Upon motion of the Rev. Hamilton Schuyler, the meeting adjourned subject to the call of the Bishop."

The ballots stood as follows:

BALLOTS	Clerical										Lay										
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	
Archdeacon Shepherd.....	46	53	55	59	57	54	56	54	39	50	35	41	43	42	47	42	44	43	52	39	
Canon Chas. S. Lewis.....	6	15	21	22	22	21	12	10	3	7	3	3	9	12	15	13	14	4	4	10	2
Rev. Clarence S. Wood.....	6	11	9	9	11	12	19	20	15	21	3	4	5	5	4	4	13	14	20	13	
Rev. Hamilton Schuyler.....	16	1									12	2	1								
Rev. E. V. Stevenson.....	3	1																			
Rev. Chas. B. Dubell.....	2	3				1					5	2									
Rev. Robert Williams.....											3	2									
Rev. Ralph E. Urban.....	1	1	1	1	1	1	1	2			1	3	2	1	1	1	1	1	1	4	

DELAWARE PREPARES FOR PROVINCIAL SYNOD

WILMINGTON and all Delaware are astir over the approaching sixth synod of the province of Washington to be held November 15th to 17th. A large reception to deputies and visitors on the 14th, at Bishopstead, by Bishop and Mrs. Cook, assisted by the Church Club, will give the first taste of Delaware hospitality.

The general committee on arrangements, of which Mr. Henry B. Thompson is chairman, and the Rev. C. W. Clash, secretary, is looking after local affairs, while the committee on proceedings, in two meetings at the Cathedral offices, in Washington, together with the chairmen of the various departments, has arranged the following programme of exceptional interest.

Trinity Church and parish house will be headquarters for the synod, and St. Andrew's Church, for the women's organizations. Evening mass meetings will be at other churches. Daily luncheons are to be at the Hotel DuPont.

The synod will formally open Tuesday, at 10 o'clock, with the Holy Communion in Trinity Church, when Bishop Brown, president of the synod, will be celebrant, and Bishop Gailor, President of the Presiding Bishop and Council, will be the preacher.

At a missionary mass meeting in the evening, at St. John's Church, the Bishop Coadjutor of Southern Virginia presiding, Dr. James E. Freeman, a member of the Presiding Bishop and Council, will present "The Missionary Situation from the Standpoint of the Council," and the Rev. S. Harrington Littell of Hankow, China, who was ordained deacon in St. John's while his father was rector, will present "The Missionary Situation from the Standpoint of the Man in the Field".

Wednesday will be given to religious education. The reports of the executive officer of the provincial board of religious education, by the Rev. H. W. Diller; of the field secretary of Church schools, by the Rev. J. L. Ware; and of the examining chaplains, by Dr. DeVries; and an address by the Rev. William E. Gardner, D.D., executive secretary of the department of religious education of the Presiding Bishop and Council, will feature the morning session in Trinity Church, at 10:30 o'clock.

Wednesday, at 2:30, in Trinity Church, at a joint session of the synod and the women's section, the subject of missions will be resumed, and after the report of the standing committee on missions, the Rev. Thomas Burgess will tell of the Church's work among the foreign-born.

Wednesday evening religious education

will again take the stage, and at a mass meeting at 8 o'clock, in Immanuel Church, at which the Bishop of Southwestern Virginia will preside, there will be addresses by Dr. Gardner and the Rev. John Suter, Jr., educational secretary of the Diocese of Massachusetts.

Thursday will be social service day. At 11 o'clock, in Trinity Church, the Bishop of Washington will present the report of the provincial commission on social service, the Rev. Paul S. Atkins will review the conference of social workers in Milwaukee, Deaconess Williams will give the story of

BALLOTS	Clerical										Lay										
	1	2	3	4	5	6	7	8	9	10	1	2	3	4	5	6	7	8	9	10	
Archdeacon Shepherd.....	46	53	55	59	57	54	56	54	39	50	35	41	43	42	47	42	44	43	52	39	
Canon Chas. S. Lewis.....	6	15	21	22	22	21	12	10	3	7	3	3	9	12	15	13	14	4	4	10	2
Rev. Clarence S. Wood.....	6	11	9	9	11	12	19	20	15	21	3	4	5	5	4	4	13	14	20	13	
Rev. Hamilton Schuyler.....	16	1									12	2	1								
Rev. E. V. Stevenson.....	3	1																			
Rev. Chas. B. Dubell.....	2	3				1					5	2									
Rev. Robert Williams.....											3	2									
Rev. Ralph E. Urban.....	1	1	1	1	1	1	1	2			1	3	2	1	1	1	1	1	4		

Christian social service in a coal camp, and the Rev. Robert P. Kreidler will describe the proposed programme of the department for social work in the diocese and parish.

A fitting climax to this tempting programme will be the mass meeting in St. Andrew's Church, Thursday evening, under the presidency of Bishop Harding, when the Rev. Dr. Clifford G. Twombly will speak on "The Church Militant's New Task".

ANNIVERSARY OF PENNSYLVANIA BISHOPS

THE TENTH ANNIVERSARY of the consecration of Bishop Rhinelander and Suffragan Bishop Garland will be officially celebrated by the Diocese on Friday, October 28th.

Clergy and laity from all parts of the diocese will come to Philadelphia and unite in the celebration, which will be held in the Memorial Church of the Advocate, 18th and Diamond streets. Ten years ago on the Feast of St. Simon and St. Jude, October 28, Bishops Rhinelander and Garland were consecrated in the same church, the consecrators being the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church and Bishop Whitehead, of the Diocese of Pittsburgh, and the late Bishop Mackay-Smith, of this diocese.

The celebration next Friday will begin at 10:30 o'clock. One of the features will be a large vested choir composed entirely of clergy under the leadership of the Rev. Albert E. Clay, rector of the Church of the Redemption, which will precede the processional of the clergy of the diocese from the chapel across the lawn to the church where the laity of the diocese will assemble.

Following the services in the church, which will include a celebration of the Holy Communion, a clerical conference will be held in the chapel where each of the bishops will make addresses to the clergy.

The two Bishops will be the guests of the clergy at a luncheon to be given in the parish house of the Church at one o'clock, at which the speaker will be the Rev. Dr. Alexander Mann, of Boston.

Plans for the consecration anniversary have been in process of formation for some time under the direction of the standing committee of the diocese. The Rev. Dr. James DeWolf Perry, who is chairman of the standing committee, is chairman of the anniversary committee.

Other clerical members of the committee are: the Rev. Drs. E. M. Jefferys, rector of Old St. Peter's Church, Francis M. Taitt, rector of St. Paul's Church, Chester, Louis C. Washburn, rector of Old Christ Church. The laity of the diocese are represented on

the committee by Messrs. R. Francis Wood, Charles Biddle, Edward H. Bonsall and S. F. Houston.

Following the celebration at the Church of the Advocate, Bishop Rhinelander will preside and make an address at the annual meeting of the Cathedral League of the diocese at 4:00 o'clock, in the Pro-Cathedral of St. Mary, Broad and South streets.

MEMORIALS AND GIFTS

THE CHILDREN'S HOME, Easton, Md., has received a bequest of \$300 from a Churchwoman who formerly resided in Salisbury, and \$100.00 from Mrs. Bernhardt, who formerly resided in Easton.

AT CHRIST CHURCH, Gardiner, Maine (the Rev. Canon Plant, rector), a fine stained glass window in memory of Dr. Frederic Gardiner and his wife, Caroline Vaughan, as was also a handsome credence table, the gift of Mr. Frank Lowell.

ON SUNDAY the 16th of October, there was dedicated in St. Paul's Church, Newburgh, N. Y., the Rev. George A. Dickey, rector, an important memorial in recognition of the late rector of the parish, the Rev. John Lyman Cotton.

This, the gift of Mrs. Cotton, in memory of her husband, takes the form of a heroic cross, in wrought metal and stained glass, which is hung at the apex of the chancel arch, for the illumination of the chancel and the pulpit, from which Mr. Cotton preached for so many years.

The inscription on the cross reads: "In Glory of God, and In Loving Memory of John Lyman Cotton, His Servant".

A HANDSOME PULPIT has been presented to St. Paul's-by-the-Sea, Ocean City, Maryland, by Mr. Paul Seegar, of Baltimore. This will be installed by the American Seating Co., and conform to the rest of the church furniture.

A SILVER chalice and paten (Gorham make) has been presented to St. Ambrose' Church, Groton, New York, in memory of the confirmation of three children.

THE RECTOR OF CALVARY CHURCH, Brooklyn, N. Y., the Rev. John Williams, recently dedicated two memorial windows in memory of Albert Disney, and Jane C. Hobley, a member of the parish since its foundation in 1849.

TWO MEMORIALS, a rood screen and a pulpit, have been presented recently to St. Peter's Church, Bainbridge, N. Y. They were blessed by the rector, the Rev. J. De Lancy Scovil, on the Eighteenth Sunday after Trinity.

The handsomely carved oak rood screen is the gift of Miss Mary L. Banks, of Chicago, and is in memory of her parents and grandparents. Carved on the back of the screen is the following inscription: "To the Glory of God, and in Memory of Richard Wilfrid Juliand, and his wife, Lucretia Coan: James Mead Banks, and his wife, Sophie Juliand."

The pulpit is the gift of Mrs. H. W. Dickinson and Miss Janet Juliand, of Bainbridge, and is in memory of their parents, Joseph Juliand and his wife Emma Chamberlain.

These memorials were designed and executed by the architect, A. C. Eschweiler, of Milwaukee, Wisconsin.

DR. and MRS. GEORGE F. STERICKER, and Mr. John Black, have given a choice lot to Christ Church, Springfield, Ill., and the parish will erect a rectory on the property.

THREE SETS of double clerestory windows have recently been added to the fabric of

All Saints' Cathedral, Milwaukee. Of these, the Bishop of Milwaukee gives one double window in memory of his mother and of Sister Mary Elizabeth, of the Order of the Holy Nativity, whose work for many years was at the Cathedral; Mr. and Mrs. William K. Winkler gave a double set in memory of the parents of Mrs. Winkler; and Mr. and Mrs. I. L. Nicholson, a set in memory of the parents of Mrs. Nicholson. The three series of windows are placed at the sanctuary end of the west clerestory.

NEWS IN BRIEF

ATLANTA.—The pageant, *The Mission of the Church*, given in St. Luke's Church, Atlanta, on Oct. 16th, in St. Philip's Cathedral, on Oct. 23rd, will be presented in Christ Church, Macon, on Nov. 13th, and in Trinity Church, Columbus, Ga.

CENTRAL NEW YORK.—Miss Case, national extension secretary of the G. F. S., has been spending some days in the diocese, making addresses, and visiting branches in Utica, Skaneateles, Oswego, and Rome.—Friends in the parish and diocese have presented the Rev. C. N. Eddy, of St. John's Church, Auburn, with a Ford car.—The October meeting of the Woman's Auxiliary of the 2nd district was held in St. Thomas' Church, Hamilton. The Rev. D. C. Stuart gave an address on "The Associate Mission and its Place in the Diocese".—At the Utica Clerical Union, Oct. 10, the Rev. Jesse Higgins presented a paper on "The Study of the Life of Christ".—St. Peter's Church, Bainbridge, together with the parish house and rectory, has been repainted, and a new roof placed on the latter building.—Liberty Lodge, F. and A. M., Utica, has elected the Rev. J. A. Springfield, of St. Luke's Church, as its Chaplain.—There are 26 Churchmen in the freshmen class of Colgate University, making a total of 81 Churchmen in the University at the present time.—The choir of Calvary Church visited St. Timothy's Church, Bridgewater, on Oct. 2nd.—By request of the diocesan council the Bishops are sending out a letter to the clergy suggesting a simple service in all churches of the diocese at noon on "Armistice Day".—The Rev. E. S. Pearce and Mr. Percy S. Brown have resigned from the diocesan council, the former for reasons of health and the latter from pressure of business.—A former resident of Brownville recently visited the rector of St. Paul's Church, Brownville, inspected the parish church, and requested that an estimate of the cost of a number of repairs be sent to him. Word has now been received that he will defray the total cost of repairs and improvements estimated at \$4,500.—A Bible class will be again conducted for the Y. M. C. A., of Utica, by the Rev. T. T. Butler, of St. Luke's Church.—On a recent Sunday, every communicant of St. John's Church, Spencer, was present at the service of Holy Communion, and at the bishop's visitation every member but one was present.—The Woman's Auxiliary of St. Peter's Church, Auburn, began the celebration of the Golden Jubilee with a meeting in honor of Mrs. Eva G. White, formerly president of the local branch.

CONNECTICUT.—The Bishops of the diocese intend to hold days of devotion with the clergy of the several archdeacons during the autumn months, as was done in 1916. Bishop Brewster will conduct such days in Litchfield, New Haven, and the Hartford archdeaconry; Bishop Acheson in Fairfield, Middlesex, and the New London archdeaconry.—The committee on recruit-

ing for the ministry of the diocese has arranged for a conference to consider the subject of the supply of candidates for Holy Orders to meet in the Williams Library, Berkeley Divinity School, Middletown, November 2nd. Bishop Brewster will preside and the discussion will be led by President Ogilby, of Trinity College, and the Rev. W. E. Gardner, of the Department of Religious Education.—At Christ Church Cathedral parish house, Hartford, was held on September 27, 28, and 29, a Diocesan Training Institute, led by the Rev. Roberts Alger Seilhamer, rector of St. Paul's Church, Pawtucket, Rhode Island. The institute was as a "Mission for Missions", and was well attended by local and diocesan clergy.—Dean Ladd, of Berkeley, has accepted the chair of Church History, in the Hartford Theological Seminary, in addition to his duties as Dean.—The Central Council of the Girls' Friendly Society will hold its annual meeting this year in Christ Church Cathedral, Hartford, from October 20th to 25th. Beginning with November 1st, the Rev. William T. Hooper, rector of St. John's parish, Hartford, will inaugurate in that parish regular week-day religious instruction for the senior department of the Church school of St. John's Church. It is interesting to note in connection with the recent centennial celebration of Grace Church, Hamden, that this church is one of the best examples in southern New England of the third period of "Colonial" or "Georgian" architecture. Connecticut had only a population of 250,000 at that time, and Bishop Seabury had filled out but six years of his episcopate, when Grace parish was organized. The new tower replacing the steeple blown down in a gale some years ago is a "Lantern Belfry", and is a worthy addition to this historic church. The annual council of the diocesan chapters of the Daughters of the King will be held in Trinity parish, Portland, on November 6th. Grace Church, Hamden, (Rev. Albert Corey Jones, rector), celebrated the one-hundredth anniversary of its consecration on October 4th, at which event members of the fall meeting of the New Haven County Convocation, held at the same time and place, assisted. Bishop Brewster preached and after luncheon there were addresses by the Hon. Burton Mansfield, chancellor of the diocese, and the Rev. Charles C. Scoville, rector of Trinity Church, New Haven. St. Thomas' parish, Hartford, united with Christ Church Cathedral, ceased to exist as a parish on June 1st. A rectory fund has been started for St. Andrew's Church, Thompsonville, towards which pledges, totaling nearly four thousand dollars, have already been received. The Connecticut Local Assembly of the Daughters of the King is to be held in Trinity Church, Portland, Conn., on November 5th.

DELAWARE.—Mrs. Philip Cook, president of the Junior Auxiliary of Delaware, called a meeting at Bishopstead, the 17th, of persons interested in children's work in the various parishes. The response was large and enthusiastic, and plans were adopted for increasing the interest in the present branches as well as for pushing the organization of new ones.—The Clericus of Delaware has elected the Rev. Henry Frederick T. Ashton, president, the Rev. C. W. Clash, vice-president, and the Rev. Charles A. Rantz, secretary and treasurer. The clericus was entertained by the Rev. Frederick M. Kirkus. The Bishop conducted a discussion of the "Mission for missions" to be held the first week in Advent.—At the annual meeting of the diocesan branch of the

Woman's Auxiliary held Oct. 13th, in St. Peter's Church, Smyrna, the special speakers were Bishop Colmore, of Porto Rico, and Mrs. Douglass Thomas, of Baltimore, who spoke of the Church Service League. Over two hundred women were present. Bishop Cook celebrated the Holy Communion and gave a semi-centennial address on the important place of the Auxiliary in the work of the Church.—In Immanuel Church, New Castle, the Rev. Joseph H. Earp is giving three sermons in view of the Conference on Disarmament, the subjects being "The Cost of War in Men, Money and Morals", "The Nature of Our Next War", and "Can War Decide a Moral Issue?"—A ten days' parochial mission opened in Calvary Church, Wilmington, October 8th, conducted by the Rev. Charles Mercer Hall, rector of St. Mary's Church, Asheville, N. C. On Sunday night Bishop Cook visited the church and gave a brief, strong address, commending the mission to the congregation, and giving his solemn blessing to the missions at the altar rail.

EASTON.—The Rev. Cuthbert McGay has assumed charge of St. James' and Susquehanna parishes, in Cecil County. The former is especially important as it offers an opportunity to touch the lives of from eighty to one hundred boys of the Tome School, at Port Deposit; while the latter, besides the work at St. Mark's, Aikin, included Perry Point within its limits. Here is the Government hospital, which is to be enlarged by the expenditure of \$500,000, where there are from 300 to 400 sick soldiers, who, with the attendants and employees, constitute a population of 1,000 or more.—The parishes have cooperated in the purchase of a Ford car for their new rector.—The executive council of the diocese has organized by the election of the Rev. Alward Chamberlaine, as secretary, and Mr. Barclay Trippe, as treasurer.—Miss Edith Jennings, of New York, will be in the diocese for six weeks, commencing with the second week in October. She will conduct teacher-training classes at five or six central points, so as to reach the largest number possible. She will also be able to visit some Sunday schools, and meet the teachers in conference.—The contract has been signed for a new rectory at Ocean City. It is to be two and a half stories, and will be connected with the church, by a choir room and sacristy, over which will be the rector's study.

GEORGIA.—Christ Church school, Savannah, has reopened and has a remodeled school with a new system of ventilation, indirect lights, and individual class rooms. The Church School Service League will be organized this month.—St. Paul's Church, Albany, has put in the Christian Nurture Series, organized a Church school choir, and will soon have the Church School Service League.—The Rev. Louis G. Wood, field secretary, held a diocesan institute in Savannah, September 27th and 28th, and, beginning the first week in October, will hold conferences on the Nation-wide Campaign in thirty-five parishes and missions. St. Paul's Church, Augusta, is sending Mr. Claude M. Hobart to the DuBose Memorial School, Monteagle, Tenn., to study for Holy Orders.

HARRISBURG.—The Women's Thank Offering from St. John's Church, Lancaster, Pa., amounted to \$151.81. This exceeds the amount of any previous year. On September 10th two missionaries went from St. John's Church, Lancaster, Pa., to work in China. They were Miss Elizabeth Faulk, and Miss Anna Miller Groff. Miss Groff

is a recent convert to the Church from the Mennonites, a rather numerous sect in this part of Pennsylvania.

IOWA.—Improvement is evident everywhere in Iowa. Clinton, Emmetsburg, and Mt. Pleasant, have installed electricity. Emmetsburg and Clinton are going to build parish houses, and Council Bluffs has placed an order for a fifteen thousand dollar organ. Both of our churches in Waterloo, and St. Mark's Church, Ft. Dodge, have been painted and redecorated. The women of St. John's Church, Clinton, have formed a Bible class and the young people of St. Mark's Church, Des Moines, have formed a club to meet for supper Sunday night, and go to evening service. Bishop Morrison and Dean Hare each addressed cordial greetings to the Methodist Episcopal conference meeting, in Davenport. The deaconries of Iowa will hold a two day joint meeting in Des Moines, Nov. 8 and 9.

KENTUCKY.—The October meeting of the Louisville Clericus was held in the Cathedral House on October 10th. Arrangements were made for a "Quiet Day" for the clergy to be held next month at Grace Church, owing to the Cathedral being closed for repairs. It is expected that the meditations will be given by the Rev. Dr. George Craig Stewart. The special programme for the day was a paper by the Rev. S. Douglas on "the Coming Centennial of Christ Church Cathedral". The Rev. Harry S. Musson also presented the matter of the coöperative institute to be held in November under the auspices of the diocesan board of religious education.—In place of the diocesan school of religious education which the diocesan board of religious education has conducted in the fall of each year for the past six years, for a period of from ten to twenty weeks, it has decided to hold this year a coöperative institute, from November 13th to 18th, beginning with a mass meeting on the Sunday afternoon, and closing with a quiet hour, Friday evening. Those who have already consented to serve on the faculty and who will conduct various classes are: Miss Boyer, the Rev. Messrs. Charles N. Lathrop and Gordon Reese, Dr. William C. Sturgis and Edward Sargent.—St. Luke's Church, Anchorage, has met with a sad loss in the death of Mrs. Edith V. Peters, wife of the Rev. Roger Hanson Peters, rector of that parish, on September 28th, at her home in Anchorage. The funeral held in St. Luke's Church, on St. Michael and All Angels' Day, was conducted by the Bishop, assisted by the Rev. Charles Ewell Craik, Jr., her grandson. Mrs. Peters is survived by her husband and four children of a former marriage, one of whom is the wife of the Rev. Charles Ewell Craik. During her long life Mrs. Peters gave most generously of her time and talents to the work of the Church, and it was here that her artistic and genuine ability were most happily manifested. The outlook for work at St. George's Mission, Parkland, is most encouraging. About two months ago, the Rev. J. H. Webber-Thompson became priest in charge and he has made a thorough house to house visitation. A rectory has been built and a fund has been started for the erection of a parish house, which will be placed on a lot adjoining the church, the rectory being just north of the church, which is on a corner. When completed, St. George's will have one of the most complete and compact plants in the diocese. The Louisville Clericus, at its September meeting, passed unanimously resolutions condemning "jazz" music and "jazz" dancing and decided that such music and such dancing should not under any

circumstances be permitted in any Church hall or parish house under their control; that all dances and entertainments held in such places under the control of the congregation or rented to other organizations should be adequately chaperoned by competent and reliable men and women, who shall have full authority to exclude and eject persons whose conduct is objectionable; that the practice of retiring to automobiles and remaining in them while their owners are in attendance upon such entertainments should be absolutely forbidden, and this rule enforced by rigorous and frequent inspection; that a copy of this action be conspicuously displayed in every parish house. This action was endorsed by the Bishop. A united meeting of all of the Louisville branches of the young people's societies was held in the parish house of the Church of the Advent, October 2nd. After a brief devotional service conducted by the young people themselves, two papers were read on "Honesty", and "Dishonesty", by young men representing the Cathedral and Advent parishes. The Holiday House which was conducted by the G. F. S. of the diocese for the first time this past summer has just closed a most successful season. Opened the middle of June, it has been full practically all of the time, sometimes overcrowded, and it has afforded rest and recreation to some 200 girls. At the October meeting of the Board of the G. F. S. Inn, it was announced that practically all of the \$14,000 indebtedness has been cleared off, only a thousand dollar note remaining unpaid; about three-fourths of this being already in hand, and the rest in sight, it was decided to make an effort to pay it by Nov. 6th., which is the tenth anniversary of the starting of this work.

LONG ISLAND.—At the Autumn meeting of Brooklyn Archdeaconry, which was noteworthy as being attended by more laymen than clergy, addresses were made by Archdeacon Bambach and former State Senator, Tully, the former reported good progress in all the missions, and the latter, outlining the plan and scope of the Nation-wide Campaign for 1921. The Bishop of Long Island is planning a diocesan service for the evening of Armistice Day at St. Ann's Church, Brooklyn, to which all the clergy of the diocese are to be invited.—St. Phoebe's House, DeKalb Ave., Brooklyn, formerly a Sheltering Arms and Day Nursery and used as a nurses' home during the war, has been reopened as a home for convalescents, with

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Deaconess Mabel W. Nicholas, in charge. One room in the house has been placed at the permanent disposal of the Church Mission of Help for maternity or other purposes.—At Christ Church, Bay Ridge, Brooklyn, the parishioners have had the unusual privilege of commemorating the silver jubilee of the sexton of the parish, Mr. Phines Flook, sexton since 1896. In that time Mr. Flook has never missed a Sunday on duty.—The annual Suffolk County meeting of the Woman's Auxiliary was held at Grace Church, Riverhead, and was addressed by the Bishop of Cuba.—The corner stone of the new parish house of St. Paul's Church, Flatbush, was laid by the Bishop, Oct. 9th.—A Dante commemoration will be held in the Church of the Redeemer, Brooklyn, October 23rd. The Italian choir from Grace Chapel, New York City, will assist and an Italian priest, the Rev. Joseph Racioppi, Fellow at the General Theological Seminary, will preach. The Board of Religious Education issues a prospectus of the Normal School, and arranges a Conference of Church school teachers and officers. For the fourth successive year, St. Ann's parish, Brooklyn Heights, was host to the officers and faculties of Church schools of the diocese. Several hundred sat down to supper in the undercroft. The rector, the Rev. G. Ashton Oldham, was toastmaster. An address was made by the Rev. F. J. Clark, of the Church Missions House, on the Centennial of the Missionary Society. Many of the faculty of the Normal School introduced themselves, and briefly described their own courses. The second year of the Normal School starts next month. Courses are to be given by a faculty of 26 persons, principally laymen and women, and several priests. There will be courses on Christian Nurture lessons, on the Joint Diocesan (Jacobs), also courses in Teacher Training, Organization, and Management, Religious Pageantry, Story-telling, Leadership Work with Young People. The Rev. Stuart L. Tyson, will deliver ten lectures on The Bible and Modern Thought. It is hoped and expected that the enrolment will be large. Rarely are so many courses on such a variety of subjects, offered.

LOS ANGELES.—The Rev. Erasmus J. H. Van Deerlin, of Long Beach, a priest of the diocese since 1904, celebrated the 50th anniversary of his ordination to the priesthood, on St. Luke's Day, October 18th.—Miss Emily C. Tillotson, educational secretary of the National Woman's Auxiliary, will hold a series of institutes throughout the diocese in late November.—The annual dinner of the diocesan men's club was held in Los Angeles, October 13th, with over 250 guests. The speakers were the Rev. Robert W. Patton, D.D., and the Rev. Ray O. Miller.—The Convocation of San Diego held its fall meeting in St. Paul's Church, San Diego, on September 27th. The Rev. Robert W. Patton, D.D., is holding a series of Nation-wide Campaign conferences throughout the diocese, from October 2nd to 13th. The Los Angeles Clericus resumed its meetings on October 3rd, with Bishop Stevens and the Rev. Dr. Patton as the luncheon speakers.

MAINE.—The Nation-wide Conferences conducted in Maine in September were gratifyingly successful. Beginning at the Cathedral, Portland, Mr. Newbury visited various Church centres, and his stirring words everywhere awakened the warmest interest in the work of the Kingdom.—Miss Katrina Brewster, daughter of the Bishop of Maine, who for five years has acted as

her father's secretary, has accepted a position in Miss Choate's School, Boston.

MICHIGAN.—The Superintendent of Social Service in the Diocese of Michigan is eager to have the opportunity of speaking to Sunday morning congregations, and the various societies of men and women, concerning the work. The address will be made to fit local conditions and as an aid to the Nation-wide Campaign. There is no expense involved. Please write or telephone as soon as possible for dates, addressing the Rev. John H. Lever, 20 W. Woodbridge St., Detroit.

Mrs. Robert E. Page, who has charge of work with women and girls, and who is a most successful speaker, will be glad to address women's societies. She has a most wonderful story to tell of her work.

The Rev. Oliver Dow Smith is available for Sunday supply work, so long as the appointments do not conflict with his institutional work. The usual remuneration for supply is expected, the check to be sent to the superintendent for use in the institutional work. Educational parish conferences driving home the facts of the Nation-wide Campaigns are being arranged throughout the diocese and after a month of preparation the conferences in every church in the diocese will be undertaken by a picked squadron of clergy and laymen.

Meetings of the three archdeacons of the diocese were held the last week in September, at which the plans for the conferences were explained to delegates, and cooperation for the movement was secured.

It is expected that the conferences, which are to be of three days' duration in each parish, will get under way about the first of November. Following the custom of a special order of lay preachers observed by the Church of England, the Rt. Rev. Charles D. Williams set apart fifteen laymen to be lay readers in the diocese, at an impressive service at St. Paul's Cathedral, Detroit. After the ceremony of setting apart which was witnessed by a large congregation, including delegations from the diocesan Brotherhood of St. Andrew and the Episcopal Young

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People's Association, Bishop Williams presented each of the layreaders with a silver cross on a purple ribbon, which will be worn as a badge of office. The men will be used in various missions and churches, especially in the neighborhood of Detroit, which are at present without the services of regularly ordained clergy. The men set apart have been following a four months' course of study and practice in preaching under the direction of a faculty composed of several clergymen of the diocese. E. E. Piper, for some time past connected with the educational department of the Presiding Bishop and Council in New York City, has accepted the position of superintendent of religious education for the Diocese of Michigan, and has just entered upon his new work. Prior to going to New York, Mr. Piper was connected with the Ypsilanti Normal College at Ypsilanti, Michigan.

MILWAUKEE.—The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, who was seriously ill in California for several weeks, has now returned and resumed his parochial work. He is fully recovered from his illness.

NEBRASKA.—The Rev. Thomas Casady, D.D., rector of All Saints' Church, Omaha and chairman of the department of religious education in the Diocese of Nebraska, has secured the services of Miss Louise E. Rich, an expert in religious pedagogy, to direct the activities of All Saints' Church school and act in an advisory capacity to the Church schools of the diocese where her services are needed. Miss Rich is also conducting teacher training classes to which teachers from any Church school are invited to attend and frankly discuss their problems.—Dr. Casady arranged for the Rev. Dr. Jonnard, secretary of religious education in the Diocese of Tennessee, to spend three days in Omaha recently lecturing on the practical use of the *Christian Nurture Series* in the Church schools.—Prior to Dr. Casady's call to the rectorship of All Saints', there was practically no Church school in the parish. During the two years of his rectorship a school with an enrollment of nearly two hundred has been established.—The Rev. John Albert Williams, vicar of St. Philip's Church (colored), Omaha, celebrated the thirtieth anniversary of his ordination to the priesthood on St. Luke's day. The Rev. Mr. Williams was ordained priest by the late Bishop Worthington in St. Matthias' Church, Omaha, Oct. 18, 1891. The Rev. Irving P. Johnson, now Bishop of Colorado, and the Rev. Paul Matthews, now Bishop of New Jersey, were ordained at the same time.

NEW HAMPSHIRE.—The Rev. Malcolm Taylor has conducted conferences for Church school workers at Keene, for the western part of the diocese, and at Dover, for the eastern.

NEW YORK.—The Church of St. John the Baptist, Glenham, has been thoroughly renovated and redecored, and the other buildings on the property have been repaired.—The Rev. Canon Prichard, whose labors in the interest of the Nation-wide Campaign have resulted in greatly increased enthusiasm in the Diocese of New York, was special speaker at the Church of St. John Baptist, Glenham, N. Y., on Oct. 26th.

NORTH DAKOTA.—At a conference of the clergy held in the Cathedral crypt, Fargo on September 15th, Bishop Tyler appointed as rural deans: the Rev. Messrs. N. E. Elsworth, C. P. Drew, D. Pierce Jones, and Charles W. Baxter.—The Rev. D. Pierce

Jones is holding a conference on the Nation-wide Campaign at St. Peter's Church, Park River, assisted by the Rev. Charles L. Abbot, and the Rev. H. Garfield Walker.

OLYMPIA.—The Rev. T. A. Hilton, until recently Archdeacon of the Diocese, has become incumbent of Mercer Island—an island in Lake Washington, some five or six miles long. There is no other religious body on the island, and at East Seattle, as the largest settlement is called, there is a very neat and well appointed church, near which a community hall is being built, under Church auspices. There will be a large hall for lectures, concerts, and other gatherings, and conveniences of every kind necessary to the purpose for which such a hall exists. The people have given generously, not only in money and material but in labor, some twenty men having given their services each week, so that the work has progressed rapidly. The Archdeacon has himself donned overalls and with hammer and saw rendered good service and encouraged others to do the same.

SACRAMENTO.—The Rev. E. S. Bartlam has been elected president of the Sacramento Convocation.—A meeting of the Sac-

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ramento convocation was held in St. John's Church, Marysville, on Sept. 27th. The Rev. B. T. Kemerer of the department of the Nation-wide Campaign, was the chief speaker.

SOUTHERN OHIO.—Michaelmas is the memorial day for the Rev. Dr. Pise for many years rector of Christ Church, Glendale, Ohio. The congregation not alone remembered this occasion, but also took notice of their present rector's tenth anniversary in that parish, and presented the Rev. Gilbert P. Symons with an India paper copy of a famous dictionary.—St. Philip's Church, Northside, Cincinnati, is to celebrate its fiftieth anniversary with a fine programme, October 30th. Bishop Vincent of the diocese, and Bishop Hunting, of Nevada, will preach. November 1st, the pageant, "Send out Thy Light", will be given. On November 4th, there will be a parish social and homecoming, with Bishop Reese, Coadjutor of the diocese, and other clergy present. November 6th., a week's preaching mission with Rev. Gilbert P. Symons, of Glendale, as missionary will begin.—The Rev. Frank E. Cooley, after eighteen years of devoted service, as rector of Madisonville, Cincinnati, has resigned, to take at least six months' needed rest. During his rectorate the Church has become an independent parish, a parish house has been built, and a rectory purchased. Mr. Cooley will retain his duty as missionary in charge of St. Mark's Church, Oakley, and also as a worker on the staff of the Cincinnati City Mission. He is fifth on the list of presbyters in active service in this diocese.

SPRINGFIELD.—The Church, the parish house, and the rectory of the Church of the Redeemer, Cairo, have been redecorated inside and out.—There are many signs of life and activity in Christ Church, Springfield. The Rev. Jerry Wallace, rector. Almost 200 people signed cards agreeing to attend one of four conferences which were devoted to the general subject, "How to Make Christ Church Grow this year".—The parish has been divided into 42 groups with an average of five people in each group. Each group has a leader who is personally charged with his members.—Sunday, October 9, was set as the date for the attendance at the 11:00 o'clock service, to be "regular Easter-size". The group leaders worked, the newspapers carried notices, prayers were said, and the attendance on the Sunday set was larger than last Easter. The service was a corporate communion. On the afternoon of the same Sunday the rector baptized 13 children and infants.

VIRGINIA.—The Rev. Dr. W. Russell Bowie celebrated the tenth anniversary of his rectorship of St. Paul's Church, Richmond, this month. During his rectorship the missionary offerings have increased from \$2,000 to \$30,000 per year, and the parish aspires to become a democratic church, recognizing no barriers of sect or material well being.

WESTERN NEBRASKA.—Bishop Beecher started, Oct. 4th, to visit all his mission stations, and will spend three days in each place. He will endeavor to visit many families in isolated places. Excavation for the new St. Mark's Cathedral, at Hastings, (the Very Rev. Charles R. Tyner, Dean), has commenced. It is expected that the basement will be completed by Christmas. The Cathedral will cost \$90,000, when finished. The design is English Gothic of the fifteenth century. Cram and Ferguson, of Boston, are the architects. The old church was built forty-one years ago.—St. Andrew's Church, Scottsbluff (the Rev. C. K. Weller, rector) will soon be comfortably lo-

cated in a new church. The old chapel has been sold and the new edifice is under construction. The new church will have a seating capacity of 160, with plenty of room in the chancel and sanctuary. The cornerstone will be laid October 16th.

AS FOR matters of Housewifery, when God puts them upon you it would be sin either to refuse them or perform them negligently, and therefore the ignorance of them is a great shame and Danger for women that intend Marriage. But to see these kinds of Businesses for pleasure, and to make them your delights, and to pride yourselves for your care and curiosity in them, is a great vanity and folly at the best, and to neglect better things and more necessary by pretence of being employed in these things is surely, though a common practice, yet a piece of sinful hypocrisy. Do them therefore when God puts them upon you, and do them carefully and well, and God shall reward you, however the things themselves be but mean, accepting them at your hands as if they were greater matters, when they are done and undergone out of Obedience to His Command. But let your delight be only in the better part.—*Mary Ferrar.*

REMOVE from thyself all provocations and incentives to anger . . . in not heaping up with an ambitious or curious prodigality any very curious or choice utensils, seals, jewels, glasses, precious stones; because those very many accidents which happen in the spoiling or loss of these rarities, are in event an irresistible cause of violent anger.—*Jeremy Taylor.*

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