



The Living Church

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NO. 1

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IN PRAYER the soul renews its youth and regains its freshness.

In meditation let the person rouse himself from things temporal, and let him collect himself within himself—that is to say, within the very center of his soul, where lies impressed the very image of God. Here let him hearken to the voice of God as though speaking to him from on high, yet present in his soul, as though there were no other in the world save God and himself.—*San Pedro de Alcantara.*



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The Missionary Centennial

THE story has been fully told, and the Church understands what it means. From very small things our missionary ideals have grown, until the distinction between the Church and a voluntary missionary society seems almost absurd. To evangelize the world is the primary purpose of the Church; yet our fathers, a century ago, seemed to have looked upon that work as a sort of counsel of perfection, not to be expected of the rank and file of Churchmen, but appropriate for a select few enthusiasts to undertake in a distinctly voluntary society.

We must not be too hard on our fathers. The Church of England had set them both a good and a bad example. On the one hand the infant American Church was under a great debt to the venerable S. P. G. It had performed magnificent service in establishing churches in the new world and in sending missionaries to them. On the other hand the English Church *officially* had been cold and aloof. If we had kept missionaries in the newer American states for a century and a half before sending bishops to them, we should have paralleled the policy of the Church of England toward the American colonies. The missionaries came from a voluntary society; the Church *officially* was not interested sufficiently to send bishops. The successive Bishops of London, who represented the official Church, seem to have felt no such responsibility for the souls of their spiritual children in the colonies as would lead them to cross the ocean in order to exercise real Episcopal supervision and to administer Confirmation. The official Church of England set anything but a good example to the official Church of America.

Nor must we be too hard on our grandfathers. It is part of the tragedy of the Church in the sixteenth and earlier seventeenth centuries that Churchmanship exhausted itself in controversies, and shamed itself in persecutions, instead of consolidating itself to evangelize the world. The Reformation may have restored a moral vigor in place of laxity, and did indeed challenge various exaggerations and subtleties that had, over-shadowed the Christian faith, but it did not promote the missionary spirit; St. Francis Xavier had no Protestant nor Anglican counterpart. We do not forget the laudable purpose of converting the Indians that frequently appeared in the patents that were to dispossess the Indians from their lands, but missionary prowess toward the savages was conspicuous neither among the Puritans of Massachusetts, nor the Quakers of Pennsylvania, nor the Churchmen of Virginia. The English Church that failed to send bishops to America in the eighteenth century was a frozen Church. It could not give to its children at home or in the colonies a deep spirituality such as its bishops and clergy lacked, and missionary vigor flows only from spiritual sources. The real wonder

is that out of such surroundings there were Churchmen with sufficient zeal to found the S. P. G. in 1701, and afterward to maintain the really praiseworthy work that that society did in America. Work by voluntary societies was the only alternative to no missionary work at all.

THIS WAS the heredity of American Churchmen in Revolutionary times and the generation that followed. Hobart was the pioneer in the long line of missionary leaders that has come to our own day. He and his generation did in America what the few missionary zealots in England had done a century earlier; they formed a voluntary society to do what the Church itself ought to be doing. Yet the impetus that led to the foundation of the Domestic and Foreign Missionary Society was much more representative of the Church than that had been which founded the S. P. G. Our society was the outcome of a formal decision of the Church, expressed in General Convention. There was not for long a repetition of the blunder of sending out missionaries for whom the official Church would supply no episcopal oversight. Kemper, and then Polk, and then Boone and Southgate, were to go abroad into the world and carry with them the full authority and vigor of the Church. As in the early Church, the bishop was to go at the head of a mission, not to follow behind long afterward. The English Church has long since repented of the coldness that withheld the episcopate from the colonies, but it has not yet reached the position that was assumed by the American Church a century ago: that the Church should *officially* send out her missionary bishops and clergy.

Thus the step which the American Church took in 1821 was a long, long step in advance of any previous step taken in the Anglican communion since the Reformation. But we have learned, after this century-long experiment, that in place of a Church *and* a missionary society the Church must itself *be* such a society. When our national organization effected in 1919 took official possession of the missionary society and began its administration as being the machinery through which the Church would do its national work, as long a step was taken in advance of 1821, as 1821 was in advance of 1701, or as 1701 was in advance of any earlier step since the evangelization of northern Europe centuries before, in which the Church of England took so honorable a part.

A CELEBRATION of the Centennial will be of little value unless it brings home to us a deep sense of our own responsibility.

Missionary culture is very unevenly distributed through this American Church. The day has gone by when parti-

san questions were intruded into missionary work, and there is probably no single diocese that does not realize itself as sharing in the responsibility of the whole Church. Even among parishes there are few to-day, though there continue to be some, that are wholly apathetic in the cause of world evangelization.

But when we take ourselves one by one, as individuals, and test our interest in the work by what we do for it, there are very few of us who are not covered with shame at its littleness. We have, indeed, taken long strides forward from low water mark, but the standards that such laymen as Thomas and Stirling took for themselves are scarcely approached by most of us. True, these two examples were wealthy men; but in addition to giving money, they gave liberally of *time* and of *thought* and of *prayer* to the missionary cause; and they were no richer in these three elements of wealth than are the rest of us. Whoever gives adequately of his time and of his thought and of his prayer for the missionary cause is perfectly certain to give as God has blessed him of his money. That is where the enrollments of proportionate givers and of intercessors, provided in this season's campaign, have their value. They stimulate the giving of what is more than money, and what is the basis for the giving of money.

We have also a consideration to submit as appropriate to this celebration.

In the office for the Visitation of the Sick—which most of us laymen have never heard in use—it is quaintly stated that if the sick person “bath not before disposed of his goods, let him then be admonished to make his Will”, etc. *“But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.”*

Our fathers of the clergy do not “often” find it convenient to perform this pastoral reminder. Most of us possibly would feel cold chills creep down our backs if they should start out to do so, especially when we were ill and in bed.

But the impersonal editor can bluntly rush in where angels of the Church fear to tread. The Centennial affords a good occasion for meditating upon that will. The Church ought to have a share in every considerable estate. The Church may be the local parish, or a charity, or our national missionary society. In many cases there may be a division in which each of these is included. But—count the Church in, in making your will. And if the will is already made, test your personal interest in this Centennial celebration by thinking it all over again now: Is the Church fairly treated in your will? Codicils are always possible if corrections are needed. Centennial celebrations are not best accomplished by the singing of hymns in lusty tones.

But there are men who have chiefly effected their savings in the form of life insurance. There are many of us who realize that what we have been able to provide for the support of widow and children is painfully inadequate, and that if we should take from that little to divert any part to Church or charity we should be doing a grave injustice to those whom we may sometime leave dependent, in whole or in part, upon what humble savings we have been able to invest in our insurance.

Do people know that it is perfectly feasible to accomplish both purposes in one policy? There lies before us a policy issued by the Metropolitan Life Insurance Co. which, payable in form to the widow of the insured, bears a rider directing that only the income shall be paid to the beneficiary named; that after her death “said interest is thereafter to be paid to the legal guardians of my surviving minor children for the use of such minor children”; and that after “the youngest child shall have reached his or her majority”, “the interest payments shall cease and determine and the proceeds of the said policy held by the Company shall then be paid to . . .” a stated religious corporation. Here is a perfectly feasible system whereby men who are not able to divert any part of their probable estate from the primary purpose of protecting their families may both secure that and *also* leave an amount to the

Church or a chosen charity; the income going to the widow and children so long as it is needed by them, and the face value of the policy afterward to the Church. Moreover the incentive to afford such protection to his family prevents one from falling into the temptation of leaving a premium unpaid, which has been fatal to so many policies taken out for religious or charitable purposes solely.

So our missionary Centennial may become a real spiritual factor in our own individual lives, as well as in the corporate life of the Church.

WE ask especial attention to the paper by the Bishop of Colorado in this issue entitled *The Provinces and our National Organization*. Bishop Johnson is writing of one of the flaws that have developed in the

The Problem of The Province

experimentation that has followed the creation of our new system for the administration of the Church. No correlation has been supplied between the national and the provincial systems. Each has been created by canonical legislation, but except for the fact that each of the provinces elects a member of the national Council, there is almost no contact between the two. Obviously something needs to be done to bring the two systems into harmony.

So far as the value of the Provincial System is concerned, not only is it never again likely to be questioned in the Church, but it has been adopted in many phases of the work of the national government. The Federal Reserve system is a provincial system. The Red Cross was organized into a system of “departments” as soon as war responsibilities were thrust upon it. In both cases the system was wholly a success. Who that remembers the extensive departmental offices of the Red Cross during the war, each with scores or perhaps hundreds of employees, questions that those subordinate offices, to which each of the local chapters was subject, were a large factor in promoting the harmony of Red Cross work?

But there were two differences between that system and the Church's provincial system. The first is that the departments were created and manned wholly by the national organization and were subject to it; while in the Church's system the provincial organization is created by the dioceses and not by the national Church. The second is that the Red Cross could pay abundant salaries to departmental officers, whereas Churchmen are, rightly, very critical as to the multiplicity of salaried officers and as to diversion of the clergy from pastoral work to such functions.

Bishop Johnson's plan would inevitably increase those diversions from pastoral work and those salaries. He would have the activities of the Nation-wide Department distributed among eight provinces, restoring the former executive secretary for each province. “The General Executive Secretary and the eight provincial secretaries,” he says, “would then constitute your department of field service.” That calls for nine men. The present Nation-wide Department has, to-day, all told, only seven, one of whom (the chief) is on half time and half pay. The six are an executive secretary, a corresponding secretary, a campaign director, and four traveling field secretaries. We doubt whether any distribution of functions could eliminate from the national office the executive secretary, the corresponding secretary, or the campaign director, or whether it would be possible for any one man to perform the present functions of those three offices, as Bishop Johnson evidently contemplates. If not, the four traveling secretaries alone could be eliminated and eight provincial secretaries performing the same functions, would take their place. No doubt we all remember the criticisms that were made last spring in regard to the number of secretaries who were traveling about the Church; and when *THE LIVING CHURCH* showed that (except for new functions, not connected with missions or Nation-wide Departments) there are fewer now than there have been at any time before since the departmental (afterward provincial) secretaryships were established many years ago, nobody was able to dispute the statement. Bishop Johnson's plan inevitably calls for four more salaried positions, four more clergy to be diverted from pastoral

work, four more men to be traveling about with expenses to be met; and, in addition, each to be provided with office, stenographer, telephone, and an expense account if each is really to be permitted to perform any real function in the Church. We do not say that these considerations are necessarily conclusive against the proposed system. We do say that they will greatly augment the principal criticisms that have been made against the present national system. So also, it is sometimes said that the Church is over-organized. Our feeling is exactly the opposite: it is still under-organized. It is only a matter of time when the provinces must be organized, possibly in the manner now suggested by Bishop Johnson. We do not feel that there are too many officials in our national organization; we contemplate the necessity for more. But the expansion of organization must be gradual, and perhaps the ratio between the workers and the grunTERS must be somewhat changed before we can advance much beyond our present condition. We question whether the time is yet ripe for adding full-time provincial officials to our present system.

So also as to the Publicity system. Mankind is not so different in Colorado from New York that eight separate types of publicity are required. To set up eight printing presses instead of one is not economy. Would we want a separate *Witness* in every province? If the *Church at Work* is not needed, or does not "fill the bill", it would not help for eight separate *Church at Works* to be made, at a cost many times greater than that for the single one. If we would create "boiler-plate" matter for use in Colorado it will probably be found that it must be made in Chicago and must appear uniformly in Indiana and Kentucky as well as in Colorado. If expenditure of money were "no object", Bishop Johnson's plan would be excellent.

We are not writing this criticism as though the discussion were thereby settled. Bishop Johnson has presented a problem that must somehow be worked out. We grant that it is easier to criticise than to present a better plan. But we must make any changes with our eyes open. Any real development of the provinces as a part of the actual administration of the Church means at the very least eight new officials (less four to be eliminated), eight new offices with equipment and expenses, four additional traveling secretaries, and a very considerable added expense. It may be worth doing. Certainly it ought to be very carefully thought out. But to adopt it, and then one year later to assail it as expensive, as was done with the present national system, would be anything but helpful.

We invite the serious discussion of the subject from every angle.

ANNIVERSARIES come and go, and we do not often feel that editorial reference to them would be justified or in good taste. If, now, we make an exception, and embrace the opportunity to felicitate the Rev. Dr. William Harman van Allen on the occasion of the twenty-fifth anniversary of his ordination to the priesthood, it is partly because he has long been one of the cherished members of the family of THE LIVING CHURCH, whose disguise of Presbyter Ignotus was long since penetrated by all who knew him, but even more because of the preëminence among the clergy that he has obtained.

Dr. van Allen's
Anniversary

He is a national figure, and in his rejoicing we all rejoice. In spirit THE LIVING CHURCH and its readers shared in the celebration. Moreover we may be pardoned for viewing as significant on such an occasion the spontaneous offering of congratulations from viewpoints so diverse as the Catholic club and the Massachusetts bishops; the representative of the British government and that of the municipality of Boston; the Bishop of Fond du Lac and the Dean of the Cambridge Seminary; the clergy of the S. S. J. E. and the local clergy generally—all vying with each other, in harmonious fellowship, in lauding the distinguished character and services of him whose anniversary they were celebrating.

With these, and with the great number who were fortunate enough to be able to present their felicitations in person. THE LIVING CHURCH sends its hearty congratulations to the beloved rector of the Advent.

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—(1) Interpreting Genesis 6:2 Mercer says: "The account of the marriage between the daughters of men and the sons of God is a remnant of that mythical material which was common to the early stages of all people" (*Book of Genesis*, p. 61). Remember that the inspiration of the Holy Bible covers its contents as a guide in religion but not as a guarantee of strict historical accuracy.—(2) Historically, the Church has deprecated cremation, but probably not for reasons that would seriously militate against the modern practice, which does not preclude the possibility of earth-to-earth burial afterwards.—(3) "Episcopal young man engaged to R. C. lady; each clings to his and her Church too strongly to give up for the other: what would you advise?" That they agree upon a working *modus vivendi* in advance or else do not get married.—(4) For practical commentaries on *Acts* and *Hebrews* we believe Sadler still to be the most satisfactory.

S. A. W.—It would be unusual for the celebrant not to participate in communicating the people, delivering both paten and chalice for the purpose to other clergy, but no principle seems to be involved.

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THE INWARD, steady righteousness of Jesus is another thing, than all the contrived devotion of poor superstitious man; and to stand approved in the sight of God, excels that bodily exercise in religion, resulting from the invention of men. And the soul that is awakened and preserved by His holy power and spirit, lives to Him in the way of His own institution, and worships Him in His own spirit—that is, in the holy sense, life, and leadings of it: which indeed is the evangelical worship.

Not that I would be thought to slight a true retirement: for I do not only acknowledge but admire solitude. Christ Himself was an example of it: He loved and chose to frequent mountains, gardens, sea-sides. It is requisite to the growth of piety, and I reverence the virtue that seeks and uses it; wishing there were more of it in the world; but then it should be free, not constrained. . . .

Nay, I have long thought it an error among all sorts, that use not monastick lives, that they have no retreats for the afflicted, the tempted, the solitary, and the devout; where they might undisturbedly wait upon God, pass through their religious exercises, and being thereby strengthened, may with more power over their own spirits enter into the business of the world again: though the less the better to be sure. For divine pleasures are found in a free solitude.—*William Penn.*

THE MAN who is careful to recollect himself and who puts his confidence in God is oftentimes more recollected in streets and public places than he who remains shut up in his cell.—*Juan de Avila.*

SOME THINK that because St. Paul said, "I would have men pray in every place", it is therefore unnecessary to pray in any particular place, but that it suffices to interlace our prayer with the rest of our works. And a good thing it is to pray in all places, but that will not suffice us if we would imitate Jesus Christ our Lord, and practise that which His saints have done in regard to prayer. For be thou well assured that no man will be able with profit in every place unless first he have learnt to pray in a particular place and to employ some space of time therein.—*Juan de Avila.*

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.]

November 7—*The Little Serpent*

READ Nehemiah 4:7-18. Text for the day: "Nevertheless we made our prayer unto our God, and set a watch night and day."

Facts to be noted:

1. Nehemiah was engaged in rebuilding the wall of Jerusalem.
2. His enemies were making every possible effort to defeat Nehemiah and his purpose.
3. The more carefully the enemy plans his attack, the more careful Nehemiah is to prevent them from gaining even the smallest victory.

If the enemy could have secured just one little victory over Nehemiah, they would have had great hopes of success. But Nehemiah was too watchful for them. He knew the importance of watching the little things. The story is told of a shepherd who saw an eagle leave a cliff and fly far up into the air. Higher and higher it went, and then became unsteady, and in a few moments down it came with a crash. When the shepherd picked the bird up, he found that a tiny serpent had fastened itself under the bird's wing, and had gnawed and gnawed its way in until it touched a vital spot, and down came the great bird to the ground. Many a man and woman has made the terrible discovery that the cause of their spiritual downfall was not some great sin, but some "little sin" that kept on gnawing, and gnawing, and gnawing, until the whole character was affected, and the spiritual vision and life almost completely destroyed. The little serpent may be neglected prayer, a little secret dishonesty, the indulgence of impure thoughts, it may be one of a thousand things, but if it is not killed, the havoc it can work is something awful. "Set a watch day and night."

November 8—*Restraint*

Read I Samuel 3:11-14. Text for the day: "And he restrained them not."

Facts to be noted:

1. Samuel is told of the punishment that is to fall on the house of Eli.
2. Eli's sin consisted in his failure to restrain his sons from evil.
3. Both the father and the sons had to suffer.

Some years ago a mother made this statement: "I would give anything and everything that I possess to live the last twenty years of my life over again". Why? Because she had in a large measure been negligent of her duty to her family and now she was spending her days in tears and anguish, because two of her children were almost profligates, and her remorse was terrible. In spite of all a parent's training and restraint children may go wrong, but it is an awful thing for a parent to look back and have to face the fact that there were countless times where they were negligent and careless in their efforts to restrain their children from habits that were bound to lead to sorrow and shame. And if parents are to restrain their children they must learn to restrain and govern themselves. The Fifth Commandment demands honor and respect from the child to the parent, it implies that the parent shall show to the child a life worthy of honor and respect in the sight of God.

November 9—*The Yoke of Christ*

Read St. Matthew 11:25-30. Text for the day: "For my yoke is easy and my burden is light".

Facts to be noted:

1. Our Lord's gratitude to His Father. The Father is revealed to us in the Son.
2. The great invitation.
3. The acceptance of the yoke of Christ is the one source of rest and happiness.

Mark Guy Pearse tells of this incident: "I had finished my sermon when a good man came to me and said, 'I wish I had known what you were going to preach about. I could have told you something. Do you know why His yoke is light, sir?'"

"Well, because the good Lord helps us to carry it, I suppose."

"I think I know better than that", the man exclaimed. "When I was a boy, I used to drive the oxen, and the yoke was never made to balance, as you said. Father's yokes were always made heavier on the one side than on the other. Then, you see, we would put a weak bullock in alongside of the strong bullock, and the light end would come on the weaker, and the heavier end would come on the stronger. That's why the yoke is easy, and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is on His shoulder".

November 10—*Confession Without Repentance*

Read Exodus 9:27-35. Text for the day: "And Pharaoh said, I have sinned . . . and the heart of Pharaoh was hardened".

Facts to be noted:

1. Pharaoh knew that he had sinned, and admitted it.
2. His admission, or confession, was made only with the hope of getting away from the consequences of his sin.
3. The moment that the punishment was withdrawn, Pharaoh shows that his penitence was feigned.

Pharaoh wasn't penitent. He simply wanted to avoid further punishment for the sin of which he was guilty. To avoid punishment, he was willing to confess that he had sinned, and then he asked for pardon, and, of course, for the remission of punishment. This was granted, in spite of the fact that Moses knew how insincere was Pharaoh's penitence, and then we are told that, "He sinned yet more, and hardened his heart". It is natural for anyone who has done wrong to wish to be forgiven, and as far as punishment is concerned, to have it remitted, but if there is no sense of shame, if there is no feeling that we have outraged the love of God, if there is no feeling that because of our sin there is a cloud between God and us, if there is no feeling of fear of God, then we may be very sure that our penitence is like that of Pharaoh. Our only desire is to avoid the consequences, and at the very first opportunity we shall find ourselves guilty of a sin that is even worse than the one of which we have pretended to repent; for our hearts, like that of Pharaoh, will have been hardened and not softened.

November 11—*Confession and Repentance Without Hope of Pardon*

Read St. Matthew 27:1-10. Text for the day: "Then Judas repented himself saying, I have sinned. And he cast down the thirty pieces of silver in the temple, and departed, and went and hanged himself".

Facts to be noted:

1. Judas finally realized the enormity of his crime.
2. The greatness of his sin overwhelmed him, and he repented.
3. But while his repentance was sincere, he has no hope of forgiveness.

Pharaoh repented only that he might avoid punishment, his heart was hardened, and he sinned and sinned again. David sinned and repented that he might receive pardon for his sin, that his soul might be healed, and that he might be restored to God's love and favor, and his prayer was answered, "The Lord hath put away thy sin". Judas sinned, he betrayed his Lord and Master. And then the greatness of his sin was brought home to him, and there can be no doubt as to the sincerity of his repentance, but he had lost all hope of forgiveness. He became despondent, he committed suicide. If he had turned back to the Lord whom he had betrayed, surely He who came to save the world from sin would have forgiven even Judas Iscariot. What then is the lesson for us? There is no limit to which the love of Christ cannot go. He came into this world to save us from sin, and from its consequences.

November 12—*Confession With Repentance, With the Hope of Forgiveness*

Read Psalm 41. Text for the day: "I said, Lord, be merciful unto me; heal my soul; for I have sinned against Thee".

Facts to be noted:

1. The Psalmist is suffering from an illness that threatens to be fatal.
2. He knows that God will deal mercifully with him.
3. He believes that his sickness is chastisement for sin committed; he asks God to forgive him, and knows that he will yet triumph over his enemies, who long for his death.

David knew exactly what his sins were, and he believed that his sickness was the penalty that he had to pay for the sins he had committed. But he was truly penitent. His sorrow was sincere. His prayer was that God would heal his soul. It was his soul about which he was chiefly concerned, and he asked God to heal his soul. Now each one of us must repent of his own personal, individual sin, and ask God to heal our souls. Repentance of a general sort is not worth the while. If you will regret your sins, drag out your own particular wrong doing, and look at it. If you are stingy, or greedy, or envious, or lustful, or selfish, or ill tempered, or censorious, or lazy, remember that one tear over your specific sin is better than a thousand shed from a vague sense of general unworthiness. If your repentance is sincere, God will forgive you.

Prayer for the Week

"Almighty and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord". Amen.

Bishop Seabury*

By William V. Verplanck

IT may seem a far cry from Trinity Church, Fishkill, N. Y., to the Glebe House, Woodbury, Conn., where Samuel Seabury was elected bishop in 1783, the first American bishop to hold that office after independence from Great Britain; yet the association of the two places is somewhat close, when we recall that the origin of the Church in Fishkill was due to his father's work as missionary under the Bishop of London, who directed the activities of the Society for the Propagation of the Gospel in Foreign Parts. Such was the full name of the body through which the Church of England manifested itself in the American colonies.

In 1756, as a missionary, the elder Seabury founded this church, and also Christ Church, at Poughkeepsie.

Samuel Seabury was born at Groton, Conn., in 1729. After graduating at Yale he went to Edinburgh to study medicine, but he changed his mind, and was ordained deacon, and then priest, in 1753. Later he returned to the colonies, and held pastorates at New London, Conn., New Brunswick, N. J., and Westchester, N. Y. He died in 1796.

While journeying on his missionary work for the society, the elder Seabury passed through Fishkill during the war of the Revolution. Feeling ran high, and political animosities were then at their height, and this region had sympathizers with the mother country. The local committee of safety was on the lookout for "Tories": so it is not surprising that the missionary found himself a prisoner and the Brinckerhoff homestead became his jail. Col. Brinckerhoff then occupied the house, and was in command of the local militia. Seabury was in a predicament over the Revolution, for while he sympathized with the colonists in their grievances against the Mother country, yet he deemed his allegiance to the Church of England of higher importance than any ever changing authority of the various neighborhoods, where he happened to be in the work of his mission. He received no indignity at the Brinckerhoff homestead, but on the contrary he met with hospitality. Whether he attempted to convert the family from sturdy Dutch Calvinism, then the prevailing religion hereabouts, does not appear. When Washington heard of Seabury's detention at Fishkill, he ordered his release, and a body guard to pass him through the lines and across the famous Neutral Ground of lower Westchester county. Thus Seabury entered the city of New York, which, like all other coast towns, was in the occupation of the British throughout the war.

Great Britain had never permitted a bishop to be resident in the colonies. Candidates for Holy Orders had to cross the ocean, then a perilous and expensive journey. Samuel Johnson, of Stratford, Conn., was a notable instance. After his graduation at Yale, in 1714, he was tutor there for two years, and then entered the ministry of the Congregational Church. But on reading and reflection, he became convinced of the importance of the episcopal form of government. So he repaired to Oxford, took a Master's degree in 1722, and in the next year was ordained a priest in the Church of England. Soon after he returned to America as a missionary of the S. P. G., at Stratford, Conn., and thus laid the foundation of the Church in that state. He was also the first president of Columbia, then called King's College, founded in 1754.

The Seaburys, as disciples of Johnson, were resolved when independence came for the colonies, as it did four years after the death of Johnson, that there should be an American Episcopate, and they were not alone in that opinion. So in 1783, a body of fourteen clergymen, many of whom had served the S. P. G., met in convention at the Glebe House, as it was known, at Woodbury, Conn., and elected Samuel Seabury bishop with instructions to repair

to Aberdeen, Scotland, for consecration by the Scotch Episcopate; for the Church of England still frowned upon the project of an American bishop.

Woodbury was chosen because there lived John Rutgers Marshall, who, like the elder Seabury, had been a clergyman under the society, a cause which he made his life-work. At Woodbury, and the region thereabouts, the people of Connecticut, as in many other parts of the colonies, were inimical to the Church of England, identifying it with the government's oppressive policy; so Marshall was often a prisoner in his own house. On Sunday he preached openly, for his church was looked upon as a sanctuary. He died in 1789, and his tomb is under the chancel window of Woodbury church. His descendants, the Misses Marshall, still live at Woodbury, and are glad to show the relics of the past, which their ancestor brought from the Bishop of London—among them, the certificates of ordination as a deacon and as a priest, a large Prayer Book annotated by Samuel Seabury on his return from Scotland, some of the annotations changing the prayers to conform to the political changes, i. e., The President and all others in authority, in place of a prayer for King George and all the Royal Family. Seabury took an active part in the revision of our Prayer Book at our first convention in 1789, at Philadelphia, the same year, by the way, as the inauguration of Washington. Those who are curious in such matters will observe that our order for the celebration of the Holy Communion differs in important particulars from that of the Church of England. The liturgy of that Church had suffered alterations since the time of Edward VI when the first Prayer Book of the Church was compiled. Other modifications were made on the restoration of the Stuarts when Charles II came in, an act effected by a parliament under control of Presbyterians, who were expected to be enticed into the Church by radical changes; yet few were.

Then too, there was the vexed question over the alleged invalidity of the Anglican Orders, growing out of controversies in Queen Elizabeth's time. Now Seabury was well aware of all this, and resolved, as some writers assert, to steer clear of it. Be that as it may, he applied to the Episcopal Church of Scotland, which, though small in point of numbers, had to many Churchmen an important difference in its apostolic succession, a line which had none of the flaws which were said to mar other Churches.

Scotland, then as now, had the Presbyterian discipline for its national Church which the king adopts while visiting that country, and the Church people were few and far between, so that when Seabury went to Aberdeen, the story goes that he had difficulty in finding the Episcopal Church of Scotland, finally discovering Bishop Kilgour in a side street.

In November, 1784, he was duly consecrated bishop by the Primate of the Scotch Church, at Aberdeen. Now Seabury had been a student at Edinburgh, and was familiar with the history and liturgy of the Scotch Communion, somewhat different, as stated, from that of the Church of England; and preferable in his opinion. The Scotch order was substantially adopted by the American Church and incorporated in the Prayer Book.

Queen Anne fostered the Church in America, particularly in the City of New York, and had her reign been longer, it is possible that she would have appointed a resident bishop. As for the four Georges who followed, their attitude toward the Church in America was like that of Gallio, the Roman governor, mentioned in the Acts of the Apostles: "Now Gallio cared for none of these things".

*Notes of address by William E. Verplanck at Trinity Church, Fishkill, N. Y., July 24, 1921.

At last the Church changed her mind about her American missions, and in 1789, the Rev. Wm. White, of Philadelphia, and the Rev. Samuel Provoost, of New York (after election in this country) were duly consecrated by the Archbishop of Canterbury at Lambeth, in the same place where the great Pan-Anglican conference met last year, which was, among other things, a demonstration of a great harvest, the seeds of which had been laid by the devoted missionaries of the society, viz., Johnson, Marshall, Seabury, and others in America.

In 1789, the same year that saw the inauguration of Washington as president at New York, the American Churchmen met at Philadelphia for the first General Convention, and it was then and there that the "Protestant Episcopal Church in the United States of America", as a title, came into being. The name was a compromise and has never had general approval, but for lack of a better one, it still stands.

Bishops White, Provoost, and Seabury were the only members of the Episcopate present. Bishop White presided. He had been chaplain of the Constitutional Convention that had sat the year before in Philadelphia, and Bishop Provoost had been chaplain of the continental Congress.

Dutchess County may lay some claim to Bishop Provoost, for he came here from his rectorship of Trinity Church, New York, to live in retirement during the War of the Revolution (on a farm), having dissolved his connection with Trinity Church, New York, owing to political and religious difficulties. But after the war he again became its rector as well as Bishop of the State of New York.

Woodbury is a secluded hamlet, with its green and single street lined with elms, nine miles west of Waterbury, and little changed during the past century.

The Rt. Rev. C. B. Brewster, Bishop of Connecticut, is much interested in the preservation of the Glebe House, which has been the property of the diocese for some time, and is desirous of having its history widely known and made a place of pious pilgrimage, as well as a depository of the relics of Seabury and of Marshall.

The old house is a small, unpretentious building with a roof of quaint design, and is virtually unchanged since it was Marshall's home. It is now a social center under direction of a girls' school, at Westover, thus affording a summer home for many children.

We of this historic Church of Seabury's foundation should cherish the memory of all the sites consecrated by his "Labors in the Vineyard", and do all in our power to spread information concerning such places to the end that they may be preserved and revered.

HUNGARIAN REFORMED CONGREGATIONS COME TO THE CHURCH

A REALLY notable movement that has been quietly carried on during the past year or more, and in which the force of the Foreign-Born Americans Division at the Missions House has taken an active part, has culminated in entire success with the acceptance of terms by nearly the entire membership of the Eastern Classis, or Deanery, of the Hungarian Reformed Church in America, aggregating a membership of 15,000 whereby their congregations are accepted in communion with the American Church. The Bishops chiefly interested recently attended a conference at Princeton as the guests of the Bishop of New Jersey. In addition to the host were the Bishops of Bethlehem, Pennsylvania, New Jersey, Southwestern Virginia, and Harrisburg. All these bishops signed a Concordat with the Rev. L. Nanassy, D.D., Dean of the Eastern Classis of the Hungarian Church, and clerical and lay delegates from nine of the twelve Hungarian congregations representing parishes in Perth Amboy, New Brunswick, South River, Trenton, Roebing, Woodbridge, and Franklin, New Jersey; Philadelphia; Kreischerville, Staten Island; Bridgeport, Conn.; and Phoenixville and Bethlehem, Pa. The Bishops of New York and Connecticut, who were not present at the meeting, are also interested parties, and the former has since added his signature.

Participating in the conference, in addition to the Church representatives named, were Robert H. Gardiner, Secretary of the Commission on Faith and Order, J. Wilson Bayard, Esq., Chancellor of the Diocese of Pennsylvania, who drew up the Concordat, Rev. Thomas Burgess and Rev. Wm. Chauncey Emhardt, Ph.D., Secretary and Field Director of the Foreign-Born American Division of the Council, and Rev. W. Northey Jones, Secretary of the Conference, and rector of St. Peter's Church at Perth Amboy, with whom and Dr. Nanassy the project for the union originated.

The terms of the Concordat recall the plan by which, a century or more ago, various Swedish churches were incorporated into the communion of the Church. The several ministers, accepting the doctrine and position of the Church, are to be ordained and the people are in future to receive Confirmation only from the Bishops, whose relations to the congregation in question become identical with those of any other congregation. The various parochial authorities of these Hungarian churches retain the title to their property and they are to be organized into a deanery with a priest in general charge of the work. Missions requiring financial assistance will receive it from the various diocesan boards, as do other missions.

In doctrine the Hungarian Reformed Church has been tinged with Calvinism and in polity has been Presbyterian. It is understood that a desire to become thorough Americans and thus to associate themselves with Americans of older blood, religiously as well as nationally, has been a large factor in the determination of these Hungarian clergy and congregations to accept the position of the Church and to place themselves under American bishops.

The details of the plan were largely worked out by the Foreign-Born Americans Division of the Department of Missions.

The membership involved is about 15,000, distributed among twelve congregations, located entirely in the eastern states and in the dioceses covered by the bishops who have been named.

PASSOVER

"To the Glory of God and the Nation's Great", Arlington's shafts arise.

Here, in the heart of the mighty state, the altar of memory lies.

Black-winged horror hath passed our gate—Render the Sacrifice!

* * * * *

Over the flag-hung Capitol street, who is it rides this way,
Borne to the rhythm of marching feet, Hero of Armistice Day?

How the magnificent martial strain alternate breaks and swells,

Victor melody throbbled with pain—"Hail, and long farewells!"

Under the bulge of a battered hat, under a blood-striped flag,
Only the ashes of common flesh, the wisp of a rotting rag;

Pitiful remnant of one who died with never a taste of fame—
Nameless Dust of the Unknown Dead, Glory hath called thy name!

"Father?", "Brother?", "Husband?", "Son?", "Sweet-heart?", "Comrade-in-Line?"

Formless Query of Anguished Hearts, Honor hath claimed thee, "Mine!"

* * * * *

"To the Glory of God and the Nation's Great", Arlington's shafts arise.

The mercy of God hath saved the State—through him who yonder lies.

Innocent Blood on a Temple Gate,
Calvary Cost of Human Fate,

Ultimate Sacrifice.

JOSEPHINE BAILEY DOYLE.

Arlington, November 11, 1921

The Place of the Priesthood

From a Sermon preached in the Church of the Advent, Boston, on the Eve of the Twenty-fifth Anniversary of his Ordination to the Priesthood, by the Rector, The Rev. William Harman van Allen, D.D., LL.D.

St. John xx., 21: "As the Father hath sent Me, even so send I you."

THIS observance marks five-and-twenty years completed in the priestly office, my silver jubilee. Nineteen years of that time have been spent here in this place, dearest of the whole world to me, hallowed by so many associations of life and death, of hope and fulfillment, of faith and sight.

First of all, I am grateful to God for all His mercies; His blessings upon labors. His patience with sins and shortcomings, His willingness to use an unworthy instrument in His great purposes. I am grateful to friends and fellow-workers innumerable who have made service a double joy; and I am grateful to Boston, which has afforded such opportunities and such an atmosphere. There is no room for self-satisfaction: with the gratitude goes a great humility. *Non nobis, Domine!* must be the utterance of the soul; "Thou hast wrought all our good works in us." And the humility is the inspiration of a renewed purpose to serve God and His Kingdom, by His help, more earnestly than ever before.

What a joyful, solemn thought: of the multitudes baptized, presented for confirmation, anointed in the hour of sickness, absolved, fed with the Bread of Heaven, instructed and counselled, guided into vocation, reclaimed, married, buried, in all these years! Pray with me for them all, that the grace they have received from God through my poor ministry may be saving grace, indeed; and that, in the years to come (be they few or many) I may stir up the gift that is in me by the putting-on of apostolic hands, and may see yet more abundant fruits of my labors.

But turn from the personal to the vision which this observance brings before our eyes: the vision of the Christian priesthood, ordained by Christ Himself, perpetuating His own ministry, empowered from on high, and visibly set apart by unmistakable signs. "Without a Bishop there is no Church", the holy martyr Ignatius said; and so, in all talk of the reunion of Christendom, "the historic episcopate" is emphasized. But St. Jerome adds a significant question: "What can a bishop do that a priest cannot do, *ordination excepted?*" It is the historic priesthood that we must stress, in our plans for doing away with separation, if ever our dreams are to come true; and the very crown of episcopal function is the conferring of that priesthood upon men called of God and approved of men.

Religion is not purely an individual matter between God and the soul; it is essentially social. From earliest days, chosen men called priests have had, in all great ethnic religions, a double task: to stand before God as the representatives of the fellowship of worshippers, and to stand before men as the agents of God. Whether the worship be that of praise and thanksgiving, or of repentance and reparation, it is a sacrifice: and with sacrifice go two other necessarily connoted words, altar and priest. In the patriarchal order, the father was priest of his household; the king was *persona mixta*, having spiritual functions as the father of his people. But the delegation of priesthood to one class or tribe early appeared, as with the Brahmins; and in Israel the sons of Aaron bore that dignity by virtue of descent.

Now Christ is our great High-Priest: all Christians so confess. He sums up the worship and the service of the race, presenting it to the Father, an acceptable oblation, through His whole life of perfect sanctity, and by His atoning death upon the Cross. But also, He is the representative and messenger of the Father towards mankind: He receives gifts, that He may give gifts. He intercedes, He blesses, He atones, He absolves.

But the text shows us how He wills to exercise that priesthood, now that He has ascended up to the right hand of the Majesty on high. The need of priesthood remains, like the need of grace. It is no longer exercised by a Christ visible in the Temple or on Calvary, but by those whom He appoints and enables in His Church, as His representatives, His ambassadors. What august dignity! "As the Father hath sent Me, even so send I you." Not to the whole Christian community were these words spoken, but to the Apostles and to those they should admit to a share in that embassy. And there follows that other word of power: "He that receiveth you receiveth Me." The priest is *alter Christus*. Who is sufficient for these things? Not I, but the grace of God which is given me.

The Church is the Body of Christ, with many members and organs under Christ the Head, the same Spirit animating all. The priesthood is an essential organ of the Body, having for its function this threefold activity: to bless, to pardon, to offer sacrifice. It is unfortunate that in so much of our discussion to-day the

word *minister* is used without definition or qualification. All service is ministry; but there are many kinds of service. The priest, the preacher, the organist, the singer, the acolyte, the sexton, all are ministers; and within its own limits each ministry is as valid as the others. But this does not advance us far on the road to unity. We must distinguish. There is a ministry of teaching, which we may well call the prophetic ministry. Never, in Old Testament or New, has this been identified with the priesthood. There are many prophets to-day, teaching the Word of God, proclaiming the laws of God, bearing glorious witness for God: yet ask them if they are priests, and they will confess and deny not, but confess, "I am not a priest." They say well. But this does not mean that there are no priests. In the historic Church the priesthood has existed from the Apostles' time till now, the very core of that threefold cord of Holy Orders which may not be broken. "We have an altar", and priests to serve thereat.

According to our present use, every priest is also constituted a prophet, explicit authority being given to him to expound the Scriptures, to preach and to teach. But with us there are also prophets lawfully constituted, who are not priests or deacons, but are licensed by the Bishop. And there are others who exercise an informal ministry of teaching none the less prophetic in character even if in need of safeguard and oversight.

Note well, however, that no prophesying can take the place of priesthood. The need of the sacraments, of sacrificial worship, of absolution and benediction, remains. None of this is dependent upon personal worth or learning (desirable as these are) or upon the intellectual force of the priestly minister. And that fact alone makes bearable the weight of so awful a dignity as that of standing "in Christ's stead". It is Christ who absolves and blesses, Christ who offers Himself at the altar. But He does all this through men called to go as His representatives, and commissioned as they were of old to whom He said: "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them."

The Historic Church can well afford to recognize the true prophetic ministry of holy men outside her visible communion, who worship Jesus as God Incarnate, and teach what He taught. But she can never pretend to confuse that ministry with the ministry of Priesthood, as if it were identical or equivalent. Conferences and concordats, ignoring this fundamental and obvious truth, waste time and retard unity.

The priesthood is essential; but how is it replenished? By the ordination of fit men at the hands of true Bishops, to whom the Apostolic Order has come, through whom it is transmitted "by the laying-on of hands." The Apostolic succession is nothing magical or superstitious. Wherever constituted government and authority exist, the principle is affirmed—in the Presidency, in the army and navy, among Free Masons. "No man taketh this office unto himself"; it must come from above, and must be visibly attested by an outward and unmistakable sign for the reinsurance of others.

How may a man know if God has called him? God speaks to him in his desires, his ambitions, the circumstances of his life. How vividly I remember my own boyish hopes, ever more and more definite, and how they were approved by the wise counsels of those nearest and dearest in my family and in the circle of my friends! A wish to serve; a concern with true progress; a burning conviction that the Catholic Religion has the medicine for all the diseases of the world; and a willingness to renounce most of what the world counts material rewards: those indicate a vocation. There must be no hope of wealth or power or worldly fame; self-denial is as inevitable as it is essential. There will be actual hardships often; and the priest is never his own master, but always *servus servorum Dei*.

But what joys and what compensations are his! I forbear to touch on those ecstasies of spiritual delight, almost too sacred to be talked about, even here, but sure to come at the times when we most need them for renewal of strength. Think only of what all men may know.

There is the privilege of being friends with all sorts and conditions of men. A priest cannot be a snob, or "class-conscious", because he sees the Universal Man, and himself belongs to every man who claims a part in him. He is admitted to the confidence of others, and is able often to comfort or restore. More even than the physician, he is part of the family life, for he is called to share the joys as well as the pains of those he serves. And he has the privilege of being concerned with the highest things as

the dominant interests of life. I would not say a word in criticism of legitimate commerce; but fancy the emancipation of never thinking about "making money". Political ambition, purified, is a great force; but the priest never has to concern himself with the thought of gaining votes. Emulation, not competition, urges him. Sometimes he is misunderstood, or unfairly criticized, or abused: that is part of the Way of the Cross. But the unflinching affection and gratitude he is sure to receive far outweigh all that. They make jokes about the clergy, sometimes cruel and unfair: yet what household does not rejoice to have at least one clerical friend?

For one truly called, the life of a priest is the very happiest life in the world. I would not exchange it, its memories, and its hopes, for any other. Parents, tell your sons of it, dedicate them as infants to the service of the Temple, and pray God to guide their feet up to His Altar. You, young men, still uncertain what God will have you to do, listen for the voice of the Son of God: "As My Father hath sent Me, even so am I ready to send you". The great High-Priest, the true Priest, if He calls and you respond, will furnish you with all you need. Never fear, His grace is sufficient for you. The troubled world needs Christ above all: He needs ambassadors. We who volunteered, in the flush of boyhood, "Here am I, send me", have never repented our choice. And we beg you to seek service at His hand, that you, too, may help to bring Heaven and earth together in the glorious and eternal unity of the Incarnation.

GREEK PRIEST SPEAKS AT BROTHERHOOD CONVENTION

GRATEFUL acknowledgment to the Church, which, with the other Churches of the United States, has aided his fellow-countrymen, and the other Christians of the Balkans and Asia Minor, after the persecution of the Turks, was made by Father Avlonitis, of the Greek Church, of Norfolk, who spoke at the Convention of the Brotherhood of St. Andrew in that city.

A translation of Father Avlonitis' address which was given in Greek, follows:

I consider myself fortunate to be this moment in this holy and beautiful church of the Sister Episcopal Church, in the midst of distinguished bishops and ministers, and among so numerous and God-fearing a congregation.

I consider myself fortunate, because of the noble invitation of the pastor of this church, to whom I express my many thanks, and because of the opportunity, for the first time in my life, to see the excellent and inspiring service of the Episcopal Church, and to come, as I most desired, into communication with its venerable clergy.

Indeed, I am really glad to have this opportunity to speak to your grace, and express to you the sentiments of love and gratitude that are overflowing in my heart, as also in the heart of the Orthodox Church, which we have towards our sister, the Episcopal Church, and towards all noble Americans, the members of this Church, who, through their philanthropic and general aid, have been the saviours, the guardian angels, of thousands of our Christian brothers, slaved, sighing, under the heel of the barbarous Turk.

Because, when the blood thirsty descendants of the Trigisham and the Tamerlan, who constitute a shameful blot in the twentieth century, the century of liberty and progress, have waged a cruel persecution against the Christians of Anatolia, and with one hand holding the dagger of the assassin, and the other the torch of arson, have delivered all and everything to a wanton slaughter and loot, transforming the once prosperous Asia Minor, green in body and spirit, to an immense cemetery, to a lane full of martyrs' blood, to a heap of still smoking ruins; you, the noble and humanity loving Christians of the land of liberty, have been the guardian angels, the saviours of the hungry and naked.

You, through your liberal contributions, have given bread to the hungry, clothes to the naked, and have consoled those having lost all hope, and saved them from a sure death.

No Greek, no Christian, can ever forget your boundless humanity. And as long as there shall be Hellenism and Orthodoxy, your Church shall ever be mentioned by them with gratitude, for the doings at your Church have been written with golden letters on records of history.

Allow me to mention a dear name, the name of a dig-

itary of your Church, the Right Rev. Bishop Darlington, the friend of the small, but great and illustrious, Greece, my fatherland, whose name has been engraved in the hearts of all the Greeks, of all the Christians of Anatolia, because his philanthropic and fatherly initiative for their salvation from hunger and nakedness is not to be forgotten, and he shall have their gratitude. And his expressed wishes for the return to the rightful claimants of the historical Church of St. Sophia, in which the crowing of the Turk Moryein still is heard, have proved, beyond question, his Phil-Hellenism.

And by his going to Athens and Constantinople, and his communications with the Ecumenical Patriarchate, written and oral, about the union of our Churches, he has proven to be a sincere friend of the Orthodox Church, and that he desires the union of the various denominational Christian Churches, in order that the words of our Lord be verified, and "there shall be one flock, and one Shepherd".

In concluding, I wish from the bottom of my heart the continuing of this understanding, that it may lead in the end to the union of our Churches, and that it may be crowned with success, and as children of the same Father, all of us may celebrate pretty soon this desirable union in the much vaunted Church of St. Sophia, tearing down from its roof the cursed symbol of barbarism and tyranny, the Crescent, and in its place to put the Holy Cross of Christ, whose grace be with you. Amen.

INTERCHANGE OF GREETINGS

THE whole future of the world's peace really hinges upon the closest possible fellowship and brotherhood between our nation and yours," declared the Rt. Rev. George Lanchester King, D.D., secretary of the Society for the Propagation of the Gospel, of the Church of England, in an address, October 12th, at the Church Missions House, New York, conveying the greetings of his society to the Domestic and Foreign Missionary Society, through the national council. A similar expression of view was given by Sir Robert Williams, president of the Church Missionary Society, of the Church of England. Greetings on the occasion of the centennial were also read from the Church in Japan.

Presenting the greetings of his society to the Domestic and Foreign Missionary Society, Bishop King said:

"We, on our side of the Atlantic, send to you on this side of the Atlantic, all love and confidence and hope for the future. As belonging to one Church, and also as belonging to two great nations, we desire a very close drawing together of our hearts because we are really united both as nations and Churches of the same great Communion. How intensely important it is, at such a time as this, that America and Great Britain should thoroughly understand one another, and walk side by side without a shadow of distrust or difference of outlook! The whole future of the world's peace, as it seems to us, really hinges upon the closest possible fellowship and brotherhood between our nation and yours; and it is with great joy that we recognize that this good feeling between our two nations is so steadily and effectively fostered by the Church of which we are alike members. It is a great, big, spiritual league, joining two nations together, your Communion and ours".

Sir Robert Williams, president of the Church Missionary Society, brought the following greeting:

"The secretaries having reported that the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America would be observing its Centenary in the Autumn of 1921, the following minute was adopted:

"The committee of the Church Missionary Society offer to the board of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, affectionate congratulations on the occasion of their one-hundredth Anniversary of its establishment. They desire to convey to the board, the expression of the thankfulness to the Divine Head of the Church Catholic, for the manifest and abundant blessings which He has bestowed upon the efforts of their Society to carry out His parting injunctions. They pray that the Churches, which they both represent, may abound in love and in the spirit of obedience yet more and more, and take an ever-increasing part in the salvation of men, and the bringing in the Kingdom of God throughout the world. They trust that the centenary of their Society may so call forth new devotion and support throughout the United States, that the board may be strengthened in God by their fellow-workers, and go forward to all that lies before them in fresh courage, faith, and joy."

The Provinces and Our National Organization

By the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado

SINCE the General Convention met in Cincinnati in 1910, the Church has been trying to "find itself" in an administrative way.

Before that convention the executive body of the Episcopal Church was the General Convention. Apart from that body, the Church was a collection of independent dioceses, operating according to the rules of General Convention; and certain wards of the Church, known as missionary districts, financed by a commission of General Convention and governed by representatives of General Convention known as Missionary Bishops.

There was, however, no field staff of the Episcopal Church whose business it was to push the Militant Campaign which the Church was supposed to be conducting. Aggressively the Church was waging a guerilla warfare, and the diocesans loved to have it so.

Frankly, there was a lack of mutual confidence in the various units that composed the Church's army. There was an exaggerated idea of diocesan rights and a very dangerous bogey of hierarchical tendencies. Better no organization than one which would deliver high, low, or broad into the hands of an adverse majority.

In short, the Episcopal hierarch preferred rather to function supremely in his own principality than to surrender any of his autocratic privilege to a dubious authority.

The Church suffered tremendously in the period of westward migration from this mutual distrust. Other religious bodies organized a propaganda which was effective, while our own forces were watching each other in the Domestic and Foreign committees. "Know ye that Ramoth in Gilead is ours and so be still and take it not," would have been an appropriate text of the disintegrated forces of the Episcopal Church during more than a century. We grew rather because of the Church's inherent worth than by reason of any effective organization.

At the Cincinnati Convention the Church began to feel its way toward creating a Board of Strategy by electing a Bishop as a President of the Board of Missions and by creating Provinces. The first movement has resulted finally in the creation of an executive body which has the right and the duty to speak and act for the Church.

In the canon which created the Provinces, they were spoken of as exercising functions, "auxiliary" to the Board of Missions, but as yet they have not been utilized in that capacity. It was the policy of the Board of Missions to deal directly with the dioceses and districts, and so far there has been no change in this policy.

At the coming General Convention in Portland the Church will be called upon to face the question of what to do with the Provinces that it has created and with the Nation-wide Campaign which it has begun.

As the executive machinery of the Church now exists, we have a presiding Bishop and Council, partly representative of the General Convention and partly representative of the several provinces. It is related to the various bodies of the Church in the following manner:

1. *The Departments.* These are presided over, each by a competent Executive Secretary who has an intense interest in the development of his department. These are related to the P. B. and C. by opening a door. They can present their needs and their plans to the Board in person.

2. *The Missionary Bishops* have organized into an effective body of their own. These are related to the Board by a private wire in which all the needs of all the Districts can be placed before the Board by the Executive Secretary of the Department of Missions. They, too, can speak as one man.

3. *The Dioceses,* of which there are sixty-eight, are at present related to the P. B. and C. by sixty-eight different wires. In short the P. B. and C. would be overwhelmed were the dioceses to have each an individual interest in its operation.

Naturally the P. B. and C. regards the dioceses as their source of supplies, and for this purpose they have appointed certain travelling secretaries who visit the dioceses in the interest of the P. B. and C. But the diocese at present has no other line of communication with the P. B. and C. than its own Diocesan.

This might be all right if the problems before the P. B. and C. were merely those of missionary activity, as each diocese may be presumed to take care of its own missionary work. But the P. B. and C. deals with Religious Education, Social Service, the Nation-wide Campaign, Finance, and Publicity. Surely the dioceses have a vital interest in all these matters and have a right to a live wire between themselves and the Council.

It is manifestly absurd that sixty-eight dioceses should attempt to deal individually with a Board that meets only four times a year and for only two or three days at each meeting. Nor have the dioceses a medium of communication through any department as have the missionary districts.

But the Church has established just such a vehicle of communication in the Province, where presumably, dioceses are grouped together which have much the same problems and the same genius. And the Province is a limited territory in which it is possible to get groups for discussion more frequently and in numbers more advantageously than can the dioceses meeting in General Convention.

What can the Provinces do?

They can be auxiliaries to the P. B. and C. through its various departments. Certainly no diocese should be willing to give to a Department of Religious Education its own faculty as to what children shall be taught without some feasible means of constant communication with that department. Certainly the problem of social service has different angles in different dioceses. Surely if the dioceses are to be assessed they should be in constant touch with the Finance Department as to ways and means of raising the same.

But it is more particularly in the matters of the Nation-wide Campaign and of Publicity that the provinces should be auxiliary to the P. B. and C. Instead of the present organization through travelling secretaries employed by the Council and paid by the Council, the P. B. and C. of the General Church should work through an Executive Secretary at headquarters who is in touch with the various provincial secretaries, but these latter should be elected by the province and paid by the province, so that they may represent the province to the General Council after an executive fashion. The General Executive Secretary and the eight provincial secretaries would then constitute your department of field service, which would be truly representative of the whole Church. The problems and opportunities of each province would then have a representative who, instead of being a paid official of the P. B. and C. would be a true representative of the province. The cost of such a method of administration to the P. B. and C. would be no greater than the cost of the present Nation-wide Campaign Department, and it would be more effective for a prolonged and sustained effort than an organization related merely to the P. B. and C.

The method of presenting a programme, raising funds, and inciting interest can be more effectively done, if the provinces take the initiative in doing it than can be done for the various dioceses by a single department unrelated to the various dioceses.

My suggestion for a successor to the Nation-wide Campaign Department (which has done most effective work in stimulating interest) is to create a provincial field organization (which will be more efficient in sustaining interest).

I believe that this is equally true in the Department of Publicity. The cost of administering wholesale publicity from a central office is necessarily enormous and never

equally effective in various parts of the country. Of course, the province will never function until it is adequately financed, and inasmuch as it is patently an auxiliary of the General Council, it should be financed from that source by a lump appropriation for each province, which in the aggregate need not be greater than the present cost of the Nation-wide Campaign Department. To finance the provinces by adding a provincial budget to the present parochial, diocesan, and general budgets would be a fatal mistake, as we have more budgets now than we ought to have.

In short, the General Convention has provided the P. B. and C. with eight provinces as auxiliaries to it. The question is, should the P. B. and C. operate through these provinces or ignore them? It is beside the question to say that the provinces have not yet functioned. It is not the nature of an auxiliary to function automatically but only when required to function by that body to which it is auxiliary. Nor can it ever function adequately unless it is properly financed. If the present sum appropriated to the Nation-wide Campaign Department and some of the monies appropriated to the Publicity Department were released to the various provincial organizations, we could then, and only then, have an opportunity of ascertaining whether the province is an adequate solution of a cumbersome system of administration. It would at least have the merit of giving a line of communication from those dioceses who finance the P. B. and C., so that they would have some adequate representation in the administration of affairs. It is true that each province has now a representative in the P. B. and C., but this is necessarily one who can give very little time to this work. Let us have in addition an executive officer who supplements the work of this chosen representative and acts as a constant means of communication between each diocese of the province and the central organization.

The greatest objection to this is the frequent statement that the bestowing of powers upon the province will make the Church provincial. This is merely a play upon words, for it will no more make the Church provincial than having parishes makes it parochial, and having dioceses makes it diocesan. Every good thing has its abuse, and if we fully realize the dangers of provincialism, as we do, then the provincial idea will not increase sectional feeling but rather, by mutual effort and coöperation, tend to give us mutual understanding. There is nothing which so destroys sectionalism as intelligent coöperation on the part of the various sections of the Church. If we are going to have provinces at all, let us use them; and before we scrap them, let us test them along the lines which the wisdom of private corporations and the United States Government have found effective for similar purposes. And above all things let us relieve the Presiding Bishop and Council from the suspicion which attached to the old order of things.

The Church does not wish to have a close corporation of the elect who shall act for us, and regardless of us, but the Church desires a body who represents the Church, and act with it and put something on the table for all to see. It is the one thing which the Church cannot afford to borrow, either a college of cardinals from our Roman friends or an air-tight compartment from the modern American corporation.

The P. B. and C. is not representing certain vested interests in which the directors themselves hold a majority of stock. They are working with us all for a common purpose in which each one of us has a single share, and no more.

NOTE: The foregoing paper was delivered, in substance, by the Bishop of Colorado at the Provincial Synod of the Northwest, September 8th. It is clear that the Bishop's thought is reflected in the following resolutions that were adopted by the Synod:

"BE IT RESOLVED: That the Province of the Northwest, in Synod assembled, respectfully communicate, through its representative on the Presiding Bishop and Council, to the Presiding Bishop and Council, the following statements and suggestions:

"In September 1922 we will have completed the designated period of the Nation-wide Campaign and must consider what is to take the place of this temporary effort in the Church.

"We wish to place on record our appreciation of the results obtained by the Campaign in increased knowledge and interest of the Church's work, in the forward spiritual movement which it has created, and in the large increase of offerings that have resulted.

"We believe that the Campaign has been exceedingly helpful in showing certain weaknesses in our lines of communication and sources of effort.

"Chiefly we believe it has demonstrated the necessity of utilizing the Province as the means of bringing the Presiding Bishop and Council in touch with the various portions of the Church which are different in their problems, their methods, and their genius.

"In order to make the Provinces an effective part of the machinery of the Church, they must be adequately financed and definitely recognized as auxiliaries of the Presiding Bishop and Council.

"We propose as a substitute for the Nation-wide Campaign Department a Field Service organization which shall consist, as far as this Province is concerned, of an Executive Secretary in this Province, who shall be elected by the Province and paid by the same, and shall be related to the Presiding Bishop and Council of this Province.

"We propose that out of the sums heretofore appropriated for the Nation-wide Campaign and in part for Publicity, adequate sums shall be appropriated for the work of the Presiding Bishop and Council in each Province, which shall be placed at the disposal of the Provincial Presiding Bishop and Council.

"We propose that the General Secretary shall meet in stated conference with the Secretary thus elected.

"We tender to the Presiding Bishop and Council the organization and resources of the Sixth Province, as a means of communication between the Presiding Bishop and Council and the respective Dioceses and Districts of the Province, so far as the same can be so used, consistently with the laws of the Church and the organization of the Presiding Bishop and Council under Canon 60."

VISIT OF THE AMERICAN MINISTER TO HANKOW

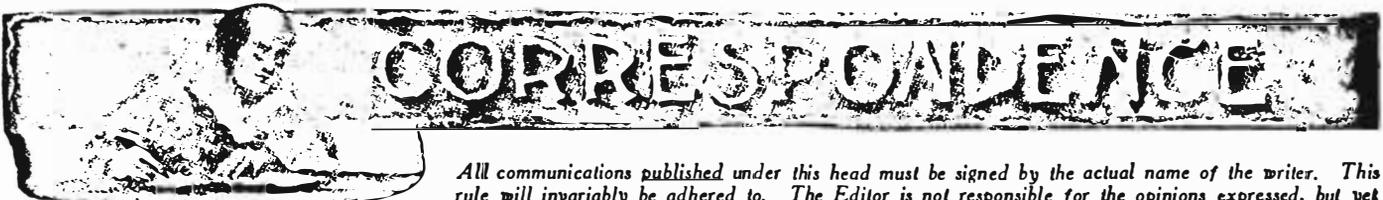
OUR NEW AMERICAN Minister to China came through Hankow, since the Tientsin-Pukow line was washed out, and spent two days there, during which he took particular pains to make himself acquainted with our Church mission work. The other American missions here are comparatively new and small. This week, after having tiffin at the Tuchun, on Hsiao Yao-lan's invitation, the Minister and his party came to the Church General Hospital for a brief visit, and then cut out a visit to the Hanyang Iron & Steel works, in order to see Boone.

At a tiffin party given by the Hankow American Chamber of Commerce in honor of Dr. Schurman, Dr. Schurman made a speech, dwelling at length on the part which American missionaries have had as Americans, in promoting the kind of friendly relations between China and America, which it is the aim of all good Americans to see strengthened. Bishop Roots was the only missionary present at the banquet. He put the matter so strongly that the Bishop said he felt ashamed at being such a poor representative of America, especially when Dr. Schurman said that a very large part of the friendliness, which the Chinese feel towards America, is due to the altruistic service of the missionaries in such institutions as our hospital in Wuchang and in Boone University.

It was extremely interesting to hear Dr. Schurman speak of President Harding and Secretary Hughes with such real enthusiasm and confidence. Also it was good to hear him speak of the policy of coöperation between the missionaries and merchants on the one hand, and between all Americans and the Chinese people with whom they come in contact and with whom they work, on the other, as being manifestly the policy which must be pursued, if, in our several undertakings, we are to make the most of our relations with the Chinese at this critical point in Chinese history.

MEDITATE as much while on this journey as if you were shut up in a hermitage or in your cell, for whatever we are, wherever we go, we carry our cell with us; Brother Body is our cell, and the soul is the hermit who dwells in it, there to pray to the Lord and to meditate.—*St. Francis of Assisi.*

BE OF GOOD cheer, then. Let this be always plain to thee, that this piece of land is like any other: and that all things here are the same with things on the top of a mountain, or on the sea-shore, or wherever thou choosest to be. For thou wilt find just what Plato says, "Dwelling within the walls of a city as in a shepherd's fold on a mountain."—*Marcus Aurelius Antoninus.*



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.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

AS the Bishop of Pittsburgh intimates, constructive criticism must always be welcomed by the Commission for the Revision of the Prayer Book. Your trenchant editorial dealing with its work would be more effective if it did not betray the very characteristic for which you so soundly berate its members.

Certain of the examples which you cite as bad or infelicitous English appear to be justified by an appeal to the Book of Common Prayer.

1. For the omission of the "to" before the infinitive verb compare in the Marriage Service "to love, cherish, and to obey".

2. The Prayer in the Baptismal Service "Almighty and immortal God the . . . resurrection of the dead". This Prayer stands in the Prayer Book to-day exactly as it is printed in the Report. The Commission is not guilty of finding and applying a new Title to God the Father. The Prayer is translated almost verbatim from the Sarum Manuale and its source is found in the Gregorian Sacramentary. That is the authority which is behind it, and in all the thousand and more years of its use in the English Rite no theological difficulty has presented itself to the minds of English Churchmen. Further "the resurrection of the dead" is only one of several attributes or titles applied in that Prayer to Almighty God—"the aid", "the helper", "the life". All or none must be capitalized. So far the authorities who have set forth the English Rite have decided that none shall be capitalized.

3. "On this wise". This phrase is both scriptural and liturgical. Compare St. John 21:1, "on this wise shewed he himself"; also rubric at the end of the Catechism in the Prayer Books of 1549 and 1552: "The Bishops shall confirm them on this wise". To stigmatize this as bad English is distinctly an error.

4. ". . . Shall say as follows". You state that this is unliturgical and thus far absent from the Prayer Book. In this you are mistaken. It is found in the office of Institution, the third rubric on p. 552. Also in the opening rubric of Family Prayer, morning and evening, pp. 322 and 325. However, the phrase which accords more with the language of the Prayer Book is "shall say as followeth", rather than "shall say the following" as you suggest. It will be found (I think) that "following" is always used in association with a noun; e. g. "shall be said the following Anthem", "Hymn", "Prayer", "Collect", etc. The nearest approach to the rubric which you suggest is found in the second rubric in the Thanksgiving Day service where it reads "Among the Sentences shall be the following".

These are instances of definite mistakes to which, in the interest of fairness, attention should be called. In other items I can see that there may well be a difference of opinion as to which is the best, or the correct, or the most felicitous English. I do not know that there is an ultimate authority from which there is no appeal, in this matter, any more than there is in the matter of punctuation.

However I am sure we are all agreed that the liturgical formularies of whatever kind, for which the Joint Commission is responsible, must be presented to the Church in the purest English, in the most correct literary form, and as far as possible in that traditional phraseology which has made the language of the Book of Common Prayer a devotional power for English speaking peoples.

Nashotah, Wis.

HOWARD B. ST. GEORGE.

[We are greatly indebted to our correspondent for this letter. With respect to his several comments we submit the following observations:

1. He has found a precedent in the Prayer Book for the peculiar use of a series of infinitives which is introduced into the Report in one place. Undoubtedly that precedent exists. We are confident that our correspondent will agree with us that the phrase "to love, cherish, and to obey" is itself bad English, being one of a very few instances of bad English in the Prayer Book. Reference to the old Anglo-Saxon formula prior to the book of 1549 will show how it came about. If we in this generation can introduce as few literary defects as did our fathers in 1549, future generations will be exceedingly proud of us.

2. Our correspondent is right and we are wrong. However

if he will go beyond the present Prayer Book language he will find that this prayer was originally addressed to God the Son, the titles or attributes being then applied to Him. See the Latin text in Blunt, *Annot. P. B.*, p. 410. The confusion is carried over into our Prayer Book evidently from the York Manual. We are culpable in that we did not observe that the Joint Commission had simply carried over the present language of the Prayer Book. In spite of that we believe that our correspondent will agree with us in our criticism of the language, though the Joint Commission is not responsible for it, and though it has several centuries of unchallenged use.

3. "On this wise". Our correspondent is right and we were wrong. We ask his pardon. However we only suggested that "in this wise" was "preferable", but the suggestion ought not to have been printed under the head of "Instances of bad English".

4. ". . . shall say as follows". Our correspondent cites an example of the use of the expression from the Institution office and we were therefore wrong in saying that the expression is "thus far absent from the Prayer Book." Curiously enough the reference to that passage does not appear in Jones' *Concordance to the Book of Common Prayer*, which was our authority. We scarcely need to say that the Institution office does not compare in literary style with the older portions of the Prayer Book, as our correspondent will, of course, recognize. However we ought to have recalled the precedent in Family Prayers. But is the expression, "shall say as followeth", which he prefers, found at present in the Prayer Book? We do not seem to find it.

For the rest, our only desire is that the next Report will be so carefully edited that the great number of errors found in the Second Report, as the corrected pamphlets indicate, may not be repeated. If our correspondent will help to secure this, he will perform one more in a very long list of services to the Church in the revision of the Prayer Book.—EDITOR L. C.]

BASEL CONGRESS RECOGNIZED RELIGION,

To the Editor of *The Living Church*:

YOUR London correspondent is in error, when he says in your current issue that the International Labor Congress, which meets in Geneva next month, is the first of its kind to recognize religion and "the religious side of things". The opening ceremonies of the International Peace Congress, composed of socialist and labor delegates, meeting in Basel, in 1912, were held in the ancient minster of the city. This was possible, of course, only because the Rev. Leonhard Ragaz, the courageous socialist divine, was the pastor of the Cathedral. The conference thus meeting in the sacred pile deeply affected the late Karl Leibknecht, and the following touching reference to it occurs in the famous *Junius* pamphlet.

"That was the most beautiful hour of my life. That I here avow. When the chimes of the minster rang in the long train of International Social-Democrats, when the red flags were planted in the nave of the church about the altar, when the emissaries of the people were greeted by the peals of the organ that resounded the message of peace, that was an impression I can never forget".

Needless to say, we socialist clergy treasure the event and this expression of the, to us, sainted Leibknecht. We feel that had the Church of God and organized religion taken up socialism, and the ideals represented in the toilers' aspirations for freedom, a half century earlier, the Great War would not have been. It is doubtful if today, outside of Switzerland, there are any but obscure little parish churches where a religious socialist demonstration would be welcomed.

A. L. BYRON-CURTIS.

October 24th.

AN APPRECIATION AND SUGGESTION

To the Editor of *The Living Church*:

ONE wishes that the moving address of the Rev. Louis Tucker at the unveiling of a tablet to the memory of the late Archdeacon Stuck, of Alaska, printed in your issue of October 15th, might be published for distribution as a tract in

our parishes, and among the families of the Church throughout the country, and among students in colleges everywhere.

Not often, within the ordinary period of a life-time, have we seen one of our own contemporaries reach the high-water mark of simple Christian heroism, "doing Christ's work in the hard places".

There is a source of inspiration in this brief account of a life worth living, which should touch young hearts, and win them over to nobler ambitions.

Fitzhugh, Rochester, N. Y. EDWARD H. CLEVELAND, M. D.
October 24th.

WHY THEY LOSE THEIR FAITH

To the Editor of *The Living Church*:

POSSIBLY I may be permitted to add a word to your most excellent editorial, in the issue of October 22nd, about Churchmen in colleges and why they "lose their faith". You are quite correct in stating that when they go up they have mighty little faith to lose and that not well understood.

You should not, I think, be too hard on our homes and Sunday schools. It is not possible to teach Christian evidences or Christian systematic ethics to adolescents under college age. They are too young. Their minds are not yet sufficiently in the reasoning stage. The trouble is not that our young people have not been taught before their college days, but that they cease to be taught in their college days. The nurturing care inherent in our religious system is interrupted, abruptly, at about the age of eighteen. The real responsibility must rest, it seems to me, as our ordinary colleges are conducted, directly on the college pastor—who cannot function successfully. I say "cannot" advisedly. He is an unofficial interloper in the college life. How many college pastors have ruefully admitted it in my hearing! All the poor chaps can do is to battle bravely with a next to impossible situation.

It is because I have just returned from a visit to the admirable, and half-starving, University of the South; because I know our other Church colleges; because I have heard people on the educational foundations marvel that our people should have impoverished, admirable educational institutions; that I venture to suggest that the best way to safeguard our youths' religion is to send them to Church colleges where our "Episcopalian" nurturing system has a fair opportunity. And if the general Church is really interested in the problem, which it is as yet far from being, it might set about enabling St. Stephen's, Sewanee, Kenyon, Hobart, and Trinity, to develop sufficiently to house and teach more than 950 students jointly.

Signal Mountain, Tenn.
Oct. 23rd.

BERNARD I. BELL.

A FEDERAL OFFENSE

To the Editor of *The Living Church*:

WHEN a member of the family criticises the management of the home we may have some patience with hasty and inaccurate statements; but when an outsider assumes to tell us what is wrong, we have at least a right to require that definite and positive statements made by him shall be true. Will you please ask your English critic of things American, to tell us by what statue or enactment of this country it is made "a Federal offense to drink a glass of wine or beer"?

Eutaw, Alabama, October 26th.

S. D. PALMER.

Now CONSIDER first the myrrh. It is bitter; and this is a type of the bitterness which must be tasted before a man can find God, when he first turns from the world to God, and all his likings and desires have to be utterly changed. . . .

But there is yet another myrrh which far surpasses the first. This is the myrrh which God gives us in the cup of trouble and sorrow, of whatever kind it may be, outward or inward. Ah, if thou couldst but receive this myrrh as from its true source, and drink it with the same love with which God puts it to thy lips, what blessedness would it work in thee! And what a joy and peace and an excellent thing were that! Yes, the very least and the very greatest sorrows that God ever suffers to befall thee, proceed from the depths of His unspeakable love; and such great love were better for thee than the highest and best gifts besides that He has given thee or ever could give thee, if thou couldst but see it in this light.—*John Tauler*.

THE CHALLENGE OF CHICAGO

EXTRACT FROM A SERMON

BY THE REV. DR. GEORGE CRAIG STEWART

"Hog butcher for the world,
Tool maker, stacker of wheat,
Player with Railroads, and the
nation's freight handler;
Stormy, husky, brawling,
City of the Big Shoulders ----"

ALL of these she is, as Carl Sandberg shouts; a city with lifted head singing, and shouting, and piling job on job, "set against the little soft cities".

But her supremacy is a supremacy of the mind as well. Can good come out of Nazareth? Can culture come out of Chicago? Ask Mencken, and he will tell you that if you find a writer who is indubitably American in every pulse-beat, an American who has something new and peculiarly American to say, and who says it in an unmistakable American way, he comes from Chicago, or got his start there, or passed through there in the days when he was young and tender. It was Chicago that produced Eugene Field, Frank Norris, Lee Masters, Sandberg, Hamlin Garland, Theodore Dreiser, and George Ade.

She is "on the side of the angels", a city dreaming dreams, and seeing visions, as she sits at the gates of the great Northwest, a city of colleges and libraries, of music, of painting, of sculpture, the capital of America's mind and soul. There are more students of higher learning in Chicago than in any other American city. There are more theological students in Chicago than in any other city in the world. There are more art students in Chicago than in any other American city. More journals of higher learning are published in Chicago than in any other American city.

Chicago leads the country in the number of colleges within her borders,—thirty-two of them! New York City comes second, with twenty-nine, and Boston third, with twenty-two. No other city has two of the twenty-four leading American universities within its borders. Only one other American city, Washington, has as many libraries.

In a word Chicago as a city is developing symmetrically, with length, breadth, and height, equal.

Her commerce is in the things of the spirit, as well as in live-stock and lumber, as well as in pig-iron and steel. Her soul keeps pace with her body. Young in years, rich in energy, alive to her new leadership,

"Chicago sitteth at the Northwest gates,
Moulding her mighty fates".

and meeting each new challenge with unhesitating "I will".

WHEN THE deepest foundations of all the religions of the world have been laid free and restored, who knows but that those very foundations may serve once more, like the catacombs, or like the crypts beneath our old cathedrals, as a place of refuge for those who, to whatever creed they belong, long for something better, purer, older, and truer than what they can find in the statutable sacrifices, services, and sermons of the days in which their lot on earth has been cast; some who have learnt to put away childish things, call them genealogies, legends, miracles or oracles, but who cannot part with the childlike faith of their heart.

Though leaving much behind of what is worshipped or preached in Hindu temples, in Buddhist viharas, in Mohammedan mosques, in Jewish synagogues, and Christian churches, each believer may bring down with him into that quiet crypt what he values most—his own pearl of great price:—

The Hindu his innate disbelief in this world, his unhesitating belief in another world;

The Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity;

The Mohammedan, if nothing else, at least his sobriety;

The Jew his clinging, through good and evil days, to the One God, who loveth righteousness and whose name is "I Am";

The Christian, that which is better than all, if those who doubt it would only try it—our love of God, call Him what you like, the infinite, the invisible, the immortal, the father, the highest self, above all, and in all—manifested in our love of man, our love of the living, our love of the dead, our living and undying love.

That crypt, though as yet but small and dark, is visited even now by those few who shun the noise of many voices, the glare of many lights, the conflict of many opinions. Who knows but that in time it will grow wider and brighter, and that the Crypt of the Past may become the Church of the Future?—*Max Mueller*.

Church Kalendar



NOVEMBER

- 5. Saturday.
- 6. Twenty-fourth Sunday after Trinity.
- 13. Twenty-fifth Sunday after Trinity.
- 20. Sunday next before Advent.
- 24. Thursday. Thanksgiving Day.
- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew.

CALENDAR OF COMING EVENTS

Nov. 15, 16, 17—Washington Provincial Synod, Wilmington, Delaware.

Personal Mention

THE REV. WALTER ARCHBOLD, of Somerset parish, Princess Anne, Maryland, has accepted the rectorship of St. Peter's Parish, Norfolk, Va., and will assume charge on November 1st.

THE REV. RALPH F. BLANNING, who has for some time been in charge of the Mussellsell mission field with residence at White Sulphur Springs, Montana, has accepted a call to become rector of the parish of The Good Shepherd, Omaha, Nebraska, and enters upon his work there immediately.

THE REV. FRANCIS B. BLODGETT, Professor of Old Testament in the General Theological Seminary, New York, has accepted the invitation of Bishop Ward and the Cathedral Chapter to be the Dean of the Cathedral of St. Paul, Erie, Pa., and will enter upon his duties on Sunday, December 18th.

THE REV. WILLIAM COOKE, secretary to Bishop Olmsted, is in residence at 94 Main St., Whitesboro, N. Y.

THE REV. JOSEPH T. ELLIS, formerly of Denver, Col., has assumed charge of the missions at Creighton and Niobrara, Neb.

THE REV. R. AUGUSTUS FORDE, formerly rector of St. James' Church, Oneonta, N. Y., has been appointed priest-in-charge of St. Paul's Church, Fort Fairfield, Maine.

THE REV. HOWARD H. HASSINGER has been appointed priest-in-charge of the Church of the Annunciation, Glendale, Long Island.

THE REV. A. B. HUNTER, D.D., is in charge of St. James' Church, Florence, Italy, and in residence at 8 Via Venezia.

THE REV. EDWARD A. LARRABEE, D.D., formerly Dean of Nashotah House, having entered upon his duties as associate priest at the Church of the Ascension, Chicago, should be addressed at 1309 North Dearborn St., Chicago.

ARCHDEACON GEORGE T. LASCELLE, rector of St. Matthew's Church, Sunbury, Pa., has resigned his parish, effective November 15. He is to take charge of missions in Allegheny County in the Diocese of Western New York. With two assistants he will care for three parishes and two missions.

THE REV. GEORGE BARRETT LECKONBY has resigned the rectorship of Trinity Church, Watervliet, N. Y., and will enter upon his duties as rector of St. Alban's Church, New York, November 15th.

The statement that the Rev. H. R. REMSEN had accepted a call to Deming, N. M., was incorrect. He remains, as at present, at Port Lavaca, Texas.

THE REV. E. LESLIE ROLLS, formerly of Christ Church, Puyallup, Diocese of Olympia, is now rector of Grace Church, Ellensburg, Washington.

AFTER November 6th, the address of the Rev. RICHARD ROWLEY, late rector of All Saints' Church, Chicago, will be 223 Seventh Street, Baraboo, Wis.

THE REV. HAROLD E. SCHMAUS has been relieved of the care of St. James' Church, Exchange, Pa., and is in charge of All Saints' Church, Selins Grove. His address is Milton, Pa.

ORDINATION

DEACON

MISSISSIPPI.—It is not often that a struggling little mission of nine members gives one of them to the ministry. Mr. FREDERICK

W. JONES, one of the nine members of St. Mark's, Raymond, was ordered deacon by Bishop Bratton, on October 10. Bishop Green preached the sermon. Mr. Jones was presented by his rector, the Rev. Val H. Sessions; the Rev. Albert Martin read the Litany. Mr. Jones' ordination is of more than usual interest owing to the fact that he is leaving a very successful business life for the ministry. He is forty-five years of age and has a wife and two children. He will be in charge of the Hollandale field, occupying the rectory just completed.

DIED

CARRINGTON.—On Friday, October 21st, at his home, 112 Franklin St., Astoria, L. I., JAMES M. CARRINGTON, in his 86th year. For many years warden of the Church of the Redeemer, Astoria.

EASTER.—Entered into rest September 21st, 1921, in Redlands, California, MARY ELIZABETH EASTER, aged 87 years, daughter of Job Parker Doan, of St. Louis, Missouri, and wife of the Rev. John Day Easter.

Grant her eternal rest, O Lord, and may light perpetual shine upon her!

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

Rates for advertising in this department as follows:

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

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

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

POSITION OFFERED

MISCELLANEOUS

A CHURCH SCHOOL IN WASHINGTON, D. C., has an opening for a pupil teacher, who will receive a high school education and living expenses, in return for light afternoon and evening duties. Address PRINCIPAL 457, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES PARISH, SALARY \$1,800 AND RECTORY. Address Fidells-455 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.

REFINED CAPABLE WOMAN WISHING TO LOCATE near New York or Brooklyn would like position as housekeeper and companion to lady or semi-invalid.—PARKER, 261 31st St., Milwaukee, Wis.

PARISH AND CHURCH

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

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

AUSTIN ORGANS.—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.

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

ALTAR AND PROCESSIONAL CROSSES; Ailms Basins, Vases, Candelsticks, 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.

CHURCH EMBROIDERIES, A L T A 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.

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.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

FOR SALE

THREE STANDARD TYPEWRITERS, AND BILLING TYPEWRITER for sale cheap by commercial house, who are installing new machines with tabulators and wider rollers; also one Rotary Mimeograph (No. 76), all in fine condition. Address COMMERCIAL-456 LIVING CHURCH, Milwaukee, Wis.

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

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.

BOARDING—SOUTH CAROLINA

WANTED: BOARDERS FOR THE WINTER. Good hunting grounds. Apply to Box 95, Edgefield, S. C.

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.

PAROCHIAL MISSIONS

A WELL KNOWN AND EXPERIENCED MISSIONER IS planning to hold Missions next year without financial burden to any parish. Address "Missioner", CHURCH PUBL. Co. 117 East 24th St., New York.

TRAVEL

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

FOR SALE—REAL ESTATE

FOR SALE, AT A REASONABLE PRICE, an old Southern plantation—five hundred and seventeen acres of good hunting grounds. Apply Box 95., Edgefield, S. C.

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.

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 DUDLEY 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. MOWBRAY'S, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

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. HAUT, Lovell, Wyo.

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 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

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.
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. 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 *Morhouse Publishing Co.*, Milwaukee, Wis.]

E. P. Dutton & Co. New York City.

Manhood of Humanity By Alfred Korzybski.

B. W. Huebsch Co. New York City.

Tired Radicals and Other Papers. By Walter Weyl.

The Cornhill Publishing Company. Boston, Mass.

The Beggar's Vision. By Brookes More. Illustrated by Tracy Porter Rudd. With an Introduction by William Stanley Braithwaite. Price \$2.00.

Harcourt, Brace & Co. New York City.

The Acquisitive Society. By R. H. Tawney.

Public Opinion in the Steel Strike of 1919. Supplementary Report.

The Macmillan Co. New York City.

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D.D., LL.D., Professor of Historical and Comparative Theology, and Dean of the Divinity School, University of Chicago, and Gerald Birney Smith, D.D., Professor of Christian Theology, University of Chicago.

PAPER COVERED BOOKS

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

St. Nicholas. A Plain-song Communion Service in Modern Notation. By J. B. Croft, M.A., of King's College, Cambridge, sometime Priest-Organist at St. Matthew's Church, Westminster.

CHURCH MUSIC

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

Practical Plain-song. By J. B. Croft, M.A. of King's College, Cambridge, sometime Priest-Organist at St. Matthew's Church, Westminster.

CONVOCATION OF NASHVILLE

THE CONVOCATION OF NASHVILLE held their regular fall session at the Church of the Holy Cross, Mt. Pleasant, Tenn., from Oct. 10th to 12th, inclusive. The evening services held were in the nature of a teaching, preaching, and healing mission, the preachers being the Rev. J. M. Maxon, D.D., the Rev. R. E. Campbell, O. H. C., and the Rev. Phillips S. Gilman. The convocation sermon was preached by the Rev. Prentice A. Pugh.

CONVOCATION OF KNOXVILLE

THE CONVOCATION OF KNOXVILLE held their regular meeting on Oct. 5th, 6th and 7th at St. Luke's Church, Cleveland. The convocation opened with Evening Prayer, the sermon being preached by Dr. Loaring Clark, of Chattanooga. Meditations were conducted both days by the Rev. W. C. Robertson, which were most helpful. Dr. J. M. Maxon, of Nashville, appeared before the convocation in the interest of the Episcopate Endowment Fund.

WASHINGTON PROVINCIAL SYNOD

THE SIXTH SYNOD of the Province of Washington will meet in the City of Wilmington, in the Diocese of Delaware, on November 15th, 16th and 17th. On the Monday evening preceding there will be a reception, at which it is hoped all the members of the synod and visitors will be present.

CHURCH CONGRESS IN BIRMINGHAM

Much Diversity in Topics—Bishop of Chelmsford Preaches—Various Gatherings

The Living Church News Bureau / London, October 14, 1921

IT is now twenty-eight years since the Church Congress last assembled in Birmingham, and the attendance then reached the record figures of 4,396 members, and 2,996 day and evening tickets. That was before Birmingham was formed into a separate diocese, and the president on that occasion was the Bishop of Worcester (Dr. Perowne). It is interesting to recall that addresses were then delivered by the Rev. Charles Gore, vicar of Radley (on Reunion), Dr. Temple, Bishop of London (on Licensing Reform); and the Rev. Knox Little, vicar of Hoar Cross, Burton-on-Trent (on Social and Labor Questions). And it was at the Birmingham Congress in 1893, that the notorious "Father Ignatius" (the Rev. J. L. Lyne) made an attack on Charles Gore, declaring that "that heretic" had no right to speak at a Church assembly, as his contribution to *Lux Mundi* was a denial of our Lord. Well—the eccentric Fr. Ignatius has long since passed to his rest, and twelve years after this "impeachment" (1905) Charles Gore became first Bishop of Birmingham, and is to-day considered one of the foremost champions of Catholic belief, and is stoutly upholding the Faith at this present Congress.

Although the numbers at this year's congress do not nearly approach those of 1893, the gathering bids fair to be a success. The programme reveals a wide catholicity of subjects and emphasizes the efforts which the Church of England is making to understand and meet the requirements of modern times.

Special services were held on Sunday at the Cathedral, the Bishop of Lichfield preaching in the morning, and Bishop Gore in the evening. Bishop Gore was also the preacher at the High Mass at St. Alban's, on Sunday morning, and in a characteristically outspoken sermon referred to the deplorable collapse of authority in the Church of England, which he declared had come about because at the Reformation, the Church of England accepted a position which no Church ought ever to have accepted with regard to the State. It led to the Church losing all freedom of action, all real power of self-government, all sense of authority in the Church, other than the authority of the State, for many centuries—with disastrous results. He thought quite decisively that the first step of the way out was to sever the connection between Church and State and to throw the Church upon its own resources—let the Church have the election of its own officers, of its own bishops. He would have everyone who loved the Catholic Faith demand Disestablishment. The circumstances arising out of the Cambridge Conference had caused astonishment. There was, in his judgment, no rapid way out of the situation. They had got to bear with a condition of indiscipline for a long time. But he could not see how any man, who had been a witness of what had happened within the Church of England in the recovery of the Catholic Faith and practice, could doubt that God was with them. At the same time, he thought they had been making a mistake

in the Catholic Movement. Questions about the Blessed Sacrament and confession had been occupying so much of their attention that they had neglected to teach people the foundation, such as: What is it you believe about God, and why do you believe it?

At the Cathedral, the Bishop of Lichfield, in his sermon, said that it was the reality of an applied Gospel which was the need of to-day. The Holy Spirit was always the Spirit of unity. They believed that it was God's will that the outward manifestations of that fellowship should be in a visible society holding one faith, following duly recognized officers, and using divinely-appointed means of training its members for the service of the common good. They prayed that the Church might be one; there and then they could avoid the bitterness, the stupid misunderstanding, the failure to coöperate which were the marks of stupendous folly.

BISHOP OF CHELMSFORD PREACHES

The Bishop of Chelmsford, preaching on Sunday morning, at the parish Church, pleaded for a keener realization of the truth, that it was by the spread of Christianity alone that the future peace of the world could be preserved. He spoke of the League of Nations with hope, and prayed that the Disarmament Conference at Washington would have a successful result. But they had to remember, he said, that as long as men were unregenerate, and if a nation had force at its command, and if men had powers at their disposal, those forces and powers would be used to attain what men and nations wanted, irrespective of morality. Therefore, the only true solution was not at Washington, not Paris, nor London, but at Calvary.

VARIOUS GATHERINGS

In accordance with the custom at recent Church Congress, the formal business of this year's assembly was preceded by several unofficial meetings. Thus, on Monday there was a meeting for women in the Town Hall in the afternoon; another for men in the evening; and a third for young men and boys, after the men's meeting. But by far the most important unofficial gathering was that convened by the English Church Union, in the Midland Institute, also on Monday evening. This large hall, which accommodates 1,000 persons, proved quite inadequate to the demands made upon it—every inch of standing room was occupied, and scores of people could not obtain admittance. The meeting was memorable on account of its subject—the recent Conference of Modern Churchmen at Girton College, about which so much has been said and written. Bishop Gore was the principal speaker, and he emphatically declared that many of the views expressed at the conference at Cambridge were subversive of the whole fabric of Christian belief. He complained of Dean Rashdall's attitude, both from the intellectual point of view and from that of free intellectual discussion. Repeating his utterance of the previous day (in his sermon at St. Alban's Church), Dr. Gore deliberately demanded Disestablishment, which he thought in the long run would make possible the salvation of the Church as a corporate body—a corporate part of the one body.

Canon Lacey supported Dr. Gore and in the course of his speech objected to the term "Modern Churchman". A man, he

pointed out, can no more help being modern than he can help being fifty years old. He quoted from the editorial observations prefaced to the report of the Girton Conference, and fastened upon a sentence which explained that the Modernist Churchmen were less anxious to harmonize their orthodoxy with the orthodoxy of the past than to adjust it to the orthodoxy of the future. If orthodoxy denotes settled opinions, then how, asked Canon Lacey, was it possible to adjust one's opinions to the settled opinions of the future? There can be no settled opinions in the future, and the Modernists were in consequence exhibited as desiring to adjust their opinions to a nonentity. That was futurism, he declared, and not modernism.

BISHOP OF BIRMINGHAM PRESIDES

The formal business of the congress commenced on Tuesday afternoon with deputations of welcome from the civic authorities, Nonconformist bodies, and the "Free Catholics", and the crowded audience then settled down to listen to the Bishop of Birmingham's inaugural address.

Dr. Russell Wakefield, in the course of his presidential remarks, covered a great deal of ground, and though there was nothing to equal in importance what the Bishop of Chelmsford said last year at Southend, though much that recalled the appeal for unity, it was the utterance of a tolerant and wide-minded prelate and deserves careful attention.

The subject at the Central Hall on Tuesday evening was Christianity in its Relation to Public Morals, and an admirable paper was read by the Rev. K. E. Kirk on Moral Values in Christian Faith, which dealt with the principles on which morality rests. Unfortunately, the after discussion developed into talk about morality in the narrow sense of the word, and a real opportunity was missed by dwelling on the pathological view of the subject rather than upon the psychological and spiritual.

In the Town Hall, on the same evening, a large audience assembled to assist, in the passive sense, at the discussion of Grounds of Christian Belief. The subject had been skilfully divided under the heads of Philosophical, Historical, and Authoritative; these were entrusted to the Rev. C. J. Shebbare, Rev. A. E. J. Rawlinson, and Canon Quick, respectively.

Industrial Problems attracted a large audience on Wednesday evening to the Town Hall, where one of the most interesting papers was that of Mr. John Ames, general secretary of the Industrial League and Council. A keen debate showed that the Church was really abreast of the newest phases of the problem.

REV. R. J. CAMPBELL

On Thursday, at the Central Hall, the Rev. R. J. Campbell was the principal speaker, the subject being Modification in the Services of the Church. After speeches from the Bishop of Chelmsford and the Rev. M. E. Atlay (who summarised some of the present anomalies in Church services), Dr. Campbell said that we did not want a new Prayer Book, nor would the church-going public stand it. But there was no earthly reason against a thoroughly revised Prayer Book, with plenty of alternative forms of service added to it, partly culled from ancient and venerable sources. A notable defect of the Prayer Book in this respect from the very first had been its comparative meagreness. It left out so much that might have been included, and that was perfectly familiar to the ordinary devout mind of the time. He hoped that revisers would bear this in mind in prepar-

ing a new and ampler version of the Prayer Book.

Towards the end of his speech Dr. Campbell spoke of the importance of the sermon, and charged the Church with neither training its preachers properly nor allowing parish priests time to prepare themselves to preach as they ought to preach. The Church had a dearth of preachers, and this more than anything else kept the churches empty. We had gone mad about machinery and organization—neither would bring the errant masses to Christ's fold.

In my next letter I hope to complete the summary of the congress, which, as far as

it has gone, has been a real success. A programme at least up to the average of interest, a general agreement among local Churchmen to show their city at its best, and a kindly president who is also a capable chairman, go far towards a realization of congress ideals. Indeed, the Bishop of Birmingham has won golden opinions from those who have made his acquaintance for the first time—London Churchmen already hold him in high esteem. His bearing throughout the congress has been marked by an admirable blend of tact, humour, and dignity.

GEORGE PARSONS.

RELIGIOUS IDEALS IN INDUSTRIAL RELATIONS

Resolutions for Armistice Day— Family Welfare Society—Oscar Tugo

The Living Church News Bureau
Boston, October, 24 1921

THE conference on religious ideals in industrial relations will be held in Boston November 13th and 14th. When Dr. Alexander Mann, rector of Trinity Church, and the executive secretary of the Greater Boston Federation of Churches, called by special appointment upon Cardinal O'Connell, in the interest of coöperation in this conference, the cardinal said, "I am in hearty sympathy with this effort and I am very glad to coöperate in my own way to bring this subject to the attention of my flock." This means that if you preach or have an address delivered in your church upon this subject of the "Golden Rule In Industry" at the morning or evening service on November 13th, every Catholic and Protestant Church in greater Boston and the Jewish synagogue with Sunday worship will that day center attention upon this great ideal.

FAMILY WELFARE SOCIETY

The Family Welfare Society of Boston, formerly the Associated Charities, anticipates a winter of severe suffering and especially needs volunteer workers who will give regular time to the work of the society. A class for volunteers is now being organized which begins on Thursday, November 7th, and meets for eight consecutive weeks at 10:30 o'clock at the School of Social Work, 18 Somerset Street. The fee for the course is two dollars (\$2.00). We hope that some members of our Church are interested and that they will communicate with Miss Sarah Lawrence, chairman, Committee on Volunteers, Family Welfare Society, 43 Hawkins Street, Boston.

OSCAR C. TUGO

Members of Base Hospital Unit No. 5 dedicated the circle at the intersection of Longwood avenue and Avenue Louis Pasteur, facing Harvard Medical School, in memory of Oscar C. Tugo, one of their unit, said to be the first American enlisted man killed by the enemy.

Conducting the ceremony was the Rev. Malcolm E. Peabody, chaplain of the unit. Surgeon-Gen. Merritte W. Ireland, who delivered the dedicatory address, paid tribute to the medical profession for the service rendered by the first units sent to France and to Tugo particularly for fulfillment of their ideals. Former Chaplain Peabody read a letter from President Harding ex-

pressing his regret at not being able to attend and paying tribute to Tugo for the service that he rendered his country, valiant though on a mission of mercy.

Prayer was offered by Bishop Lawrence, who, in May, 1917, held a farewell service for the unit in St. Paul's Cathedral on the eve of the departure of the men for France.

Oscar C. Tugo, who was a native of Boston and 23 years old at the time of his enlistment, was killed during a German air raid over the Camiers section of Sept. 4, 1917, while he was on duty in one of the hospital wards. With three other men who lost their lives in the same raid, he was buried in the military cemetery in the sand dunes between Camiers and Etaples.

BISHOP BARCOCK ON ENGLAND

In an informal address before the Twentieth Century Club last week, Bishop Barcock, said, in speaking of his recent trip to England:

"I have never seen the English country look as it looked this year. It was discouraging in places for the American who had been in the habit of feasting his eyes on the British landscape. The drought there this year was a great calamity. There are few automobiles in the streets and the silk hats have nearly all disappeared. England to-day has 2,000,000 unemployed and the unemployment question is one of the most serious which the country now faces. One reason for that situation is the fact that the nations of the world, which usually purchase English goods, are poorer than they used to be; hence the business of England is feeling the poverty of the world.

"Meanwhile Germany is in the fight with comparatively low wages and longer hours and is getting the markets which England formerly had. Another pertinent fact is that a great many of the people are in the industrial towns, while comparatively few are on the land. There is now a movement to bring the great estates into the market, and that may result in getting more of the English people on to the land.

"Religion in England is in a very hopeful state. That does not, of course, mean that there is as much religion there as there ought to be, any more than it can be said that we have as much as we ought to have. But my impressions of the religious life of England show that the churches there are exceedingly well attended. I went to dissenting Churches, as well as to services in the English Church, and every church I attended was filled with people. Do not believe those who tell you that the Church in England is going by the board and that religion there is decaying. The English churches were never so active and the clergy never worked so hard to preach and

express the gospel of Christ in their pulpits and daily work."

CAPT. ORLANDINI IN NEWTON

Capt. Vittorio Orlandini spoke in Trinity Church, Newton Centre, yesterday evening at 7:15, on Italy and Disarmament, in the third of the series of disarmament services being held on Sunday evenings in that church.

CHRISTIAN UNITY CONFERENCE

A conference on the possibilities and probabilities ahead of Christian unity will be held in St. Paul's Cathedral on the afternoon and evening of Thursday, October 27th. The meetings are being planned by the Commission on Faith and Order and will include both the large public gathering and the informal discussion. A brilliant list of speakers has been secured.

CONDEMNS SPIRITUALISM

It often seems that the more clearly a public man speaks, the more confused is the public's interpretation of what he said. I cannot see why there should be further misunderstanding of Mr. Cram's views against spiritualism after one reads his clear letter in Saturday's *Herald*. He writes:

"In the *Listener*, Oct. 15th, appears the following: 'Dr. Cram has, in passing, endorsed Spiritualism in the preface and postscript which he wrote for Frederick Bligh Bond's *Hill of Vision*.' I have not; on the contrary, I tried to controvert it. Let us have this matter settled once and for all, if possible. I deny and reject the spiritualistic interpretation of spiritist phenomena. I assert that the agency that produces them is not what it claims to be and is held to be by Sir Oliver Lodge, Dr. Conan Doyle, and other spiritualists, but a very different thing altogether. I believe that trafficking with 'mediums,' psychics, ouija boards etc. is, for all but expert investigators, both forbidden and dangerous.

"I have been attacked in spiritualistic organs and by anonymous correspondents for denying the truth of spiritualism, and now I am charged with endorsing it. Evidently I express myself badly."

IN QUEST OF UNITY

Well known clergymen and laymen of various names met in St. Paul's Cathedral on Thursday afternoon and evening to discuss the basis of common action in securing Christian unity. Bishop Lawrence presided at the evening session, and Dr. Alexander Mann at that of the afternoon. Speakers included the Rev. Willard L. Sperry (Congregational), Mrs. Henry Peabody, Robert H. Gardiner, Bishop Brent, President Murlin of Boston University, Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, Dr. Raymond Calkins of Cambridge, and others. It was wonderfully interesting, but I do not see any special advance for Church unity resulting. Each of the internationally known speakers seemed to me to be speaking an old address in which the text only had been changed. But the fellowship was delightful! Perhaps this is the abiding result.

RALPH M. HARPER.

ACCEPTS TRINITY CHURCH RECTORSHIP

THE REV. C. R. STETSON has accepted his election as rector of Trinity Church, New York, and enters upon his duties in December shortly before Christmas.

DR. VAN ALLEN'S ANNIVERSARY

The Living Church News Bureau
Boston, October 31, 1921

MERCY and truth have met together". were the felicitous words of Dr. van Allen as he appreciatively referred to the cordial greetings given by the Bishop of Fond du Lac and the Dean of the Episcopal Theological School, Cambridge.

The occasion, October 23-24, was the celebration of the Silver Jubilee of the Rev. William Harman van Allen, LL.D., S.T.D.,

High Mass was celebrated by Dr. van Allen, the Rev. Henry S. Whitehead, senior assistant, deacon; the Rev. Allen W. Cooke Ph.D., second assistant, subdeacon, and the Bishops of Fond du Lac and New Hampshire assisting. The Absolution was pronounced by Bishop Parker, and the Benediction by Bishop Weller. The latter was the preacher. The sermon was a notable one, dealing with the Nature and Implications of the Sacred Priesthood, and in particular comparing and



TWENTY-FIVE YEARS AGO
THE REV. WILLIAM HARMAN VAN ALLEN, LL.D., S.T.D.

D.C.L., rector of the Church of the Advent, Boston. The 25th anniversary of his ordination to the priesthood occurred October 25th, and was signaled by a series of notable events.

At High Mass in the Church of the Advent on Sunday, Dr. John Higginson Cabot, former senior assistant, was celebrant, and the sermon, on the historical place of the Blessed Sacrament in the life of the Church, was preached by the Bishop of Fond du Lac. In the evening Bishop Weller was officiant, assisted by the Rev. William F. Cheney, of the Advent staff, and the Rev. Glenn T. Morse, rector of West Newbury, a former curate, at Solemn Evensong, and Dr. van Allen preached on the Nature of the Priesthood.

On Monday there were Eucharists at 7:00, 7:30, 8:15, and 9:00; and at 10:30 Sol-

contrasting the priesthood of the Old Testament with the Christian priesthood, its character, nature, and functions. Bishop Weller, in his conclusion, paid formal tribute to the character and accomplishment of Dr. van Allen.

Practically the entire membership of the Massachusetts Catholic Club, affiliated with the National Clerical Union for the Maintenance and Defense of Catholic Principles, was in attendance, as well as a large proportion of the city and diocesan clergy. About 75 were vested, and perhaps an equal number scattered throughout the congregation.

A committee of the corporation of the parish was in charge of the entertainment of the visiting clergy, which included many from contiguous dioceses and from greater distances, in charge of Messrs. George Pea-

body Gardner and G. O. G. Coale. Luncheon was served in Croswell Hall in the parish house, and thereafter an informal meeting was held in one of the assembly rooms of the parish house.

At this meeting (of the clergy), Mr. George P. Gardner, senior warden, presided, with a graceful and accomplished brevity. Mr. Gardner first introduced the Bishop of New Hampshire, as a "son of the parish". Bishop Parker spoke of the progress which had been made within his own lifetime in the Catholic cause, in its general acceptance and its development in practice, both internally and externally, instancing various historic illustrations which strikingly emphasized his point, and alluding to the "jubilarian" as having been in the forefront of this development, especially during the nineteen years of his rectorship of the parish of the Advent.

The Rev. Alva E. Carpenter, rector of St. Peter's parish, Manton, R. I., followed Bishop Parker. Fr. Carpenter spoke feelingly of his contact with Dr. van Allen at the time when the latter was a young student in Middlebury College, Vt., at which time he had noted his budding genius, and had been privileged to present him for confirmation. (Dr. van Allen had been a paid teacher of Latin at the age of 11, and after graduation at Syracuse University, was headmaster of St. John's School, New York City at 21).

The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop, spoke eloquently of Dr. van Allen in his civic and neighborly capacities, and as a friend, as well as rector of a great parish. The Bishop's felicitous little speech was very warmly applauded.

The last speaker was the Dean of the Episcopal Theological School, at Cambridge, the Very Rev. Dr. H. B. Washburn, himself a recent silver jubilarian, whose eulogy of Bishop Weller's magnificent sermon, of Dr. van Allen, and of the great work of the Church of the Advent under his administration, was especially moving. Dr. van Allen responded in a characteristically felicitous speech.

In the evening a parish reception was held, the entertainment being provided by the parish guild of St. Francis Xavier and the members of the Advent Club. Among the guests were the British Consul General and Mayor Peters of Boston. Consul General Porter spoke of Dr. van Allen's great influence throughout New England, especially in popularizing the cause of the Allies in the Great War, and Mayor Peters of his sterling courage and leadership as a citizen of city and state.

The sum of the tributes offered on the various addresses on this notable occasion crystallized into frank expression the opinion, which for a considerable time has been growing in Boston and throughout Massachusetts, that the rector of the Church of the Advent occupies an unique position among the clergy and people of the Church. Dr. van Allen does indeed occupy such an unique position. The extraordinary hold which Dr. van Allen possesses upon the mind of Massachusetts, and indeed on New England, has grown to be a matter of national or even international interest.

Bishop Lawrence's letter to Dr. van Allen was exceptionally beautiful. It was as follows:

"I am very sorry that it is not possible for me to be with you and your people next Sunday, and join in the twenty-fifth anniversary of your ordination to the priesthood.

"May I, however, send to you and the people this message:—

"When a man has passed twenty-five years in the priesthood, serving in the name of the

Master the people of his parish, and the community, he knows well how rich the ministry is in blessings, joys, and friendships. Its shortcomings and failures he places humbly at the Saviour's feet, and for them receives forgiveness and absolution—with a free heart therefrom he continues to move among his people and to serve at the Altar.

"In your ministry at the Advent and in

the diocese, you have kindled in many a desire for a more saintly life. You have been of continual help to your brethren. You have served the community with singleness of mind and with patriotism; and you have again and again given strong support to your Bishop.

"May God's best blessings be with you to the end."

DR. REILAND SCATHES CITY GOVERNMENT

Condemns that of New York City— "Conservation" of the Suffra- gan—Official Celebration Service

The Living Church News Bureau
New York, October 25

CALLING the administration of Mayor Hylan "the general miasma of malfeasance in the place of privilege", the Rev. Dr. Karl Reiland praised Major Henry H. Curran, who is one of his parishioners, at St. George's Church. According to the report in the *Times*, Dr. Reiland said, that in taking up politics in the pulpit, he was for once departing from his custom.

"I feel that the hope of the present situation is in the possibility of an entire change, and in the election of the Coalition candidates.

"I know Mr. Curran personally—naturally, as I am his rector—and so strongly do I desire his leadership of character and capability in our tangled and distressed civic affairs, that I have ventured to make this statement in behalf, not of Mr. Curran, but ourselves."

Dr. Reiland took the Hylan administration to task for many causes. "The four years of board meeting confusions; successive authorized iniquities, with their disheartening revelations, and the general miasma of malfeasance in the places of privilege—all assist in constituting that general epidemic of utter disgust, which is the experience of very many", he said.

Concerning the importance of the election to the entire citizenship, Dr. Reiland said:

"A large part of our people, unassisted, are not likely to demand the best, most capable, and highest-minded persons for their administrative officials.

"We are under the necessity of arousing honest, clean, and dutiful instincts in the hearts and minds of the mass of our voters, and, unless this is done, our city government will not rise above the pitifully inadequate and fundamentally disappointing level of these times.

"First, then, we need men of the highest grade in every important position in Government, of whom much may be demanded, and who are capable of sustaining the demand.

"Second, the destruction of the poor is their poverty. In many ways they are practically helpless. They are deceived, neglected, browbeaten, and exploited. They are kept in ignorance, moved by fear, influenced by trickery, and regarded as a necessary evil. The cost of dishonest government directly increases, for those who can least afford it, the cost of food, clothing, fuel, and rent. The very least official attention is given to those who should have and who sorely need the most.

"Their limited pleasures and recreations are scaled to their poverty; the best, the

beautiful, and the bountiful are not for them.

"Third, if there is a blasphemous crime, that is, bloodless, which, because of its subtlety, escapes the punishment it deserves, it is the crime of keeping people ignorant, and neglecting to give them the elements of a common school education. Either to frame the matter so, or to fail in them, so as to result in a city or schoolless or part-time childhood, is to prostitute innocence, blight youthful destiny, and to murder, like bloody banditti, the life chances of the child".

HAS CIVILIZATION FAILED?

"The white man's civilization is in danger of collapsing in America for the same reason that the red man's civilization disappeared". This was the deliberate opinion of Dr. William Norman Guthrie, rector of the Church of St. Mark in the Bouwerie, New York City, expressed in a lecture delivered at St. Stephen's College, Annandale, N. Y.

"The reason the Indian lost his grip was because the social unit upon which all his morality was based was the tribe. Tribal life proved impossible as the country filled up with white men. When the tribe was destroyed there was the end of the Indian. Our white civilization, based upon the models of Greece and Rome, has as its social unit for morality the city. A city, as defined by the Greek Philosophers, was a social community sufficiently large to furnish a field for self expression to the individual, and sufficiently small for everybody to be acquainted with everybody else. Thanks to the invention of the steam machine, our cities have grown to such proportions that the individual is lost within them, and his moral safeguards are removed. Civilization has to all practical intents and purposes disappeared, for instance, in the City of New York. A man can live there with the feeling that nobody knows him or cares what he does. Only an exceptional genius, or one who in his youth has been thoroughly filled with moral prejudices somewhere else, can possibly keep his moral standards in New York to-day.

"The Island of Manhattan is an impossible place. Even the standards of decency have disappeared, and loud voiced braggarts shout their contempt of the rest of the human race, punctuating their remarks with frequent spittings on the public pavements. Politically the city is decadent, because all sense of social responsibility has disappeared from most of the people, who are content to be governed by a tiny group of Irishmen manipulating Hebrew votes. This dreadful condition is not the fault of the people who live in New York. If these same people had a chance to live in decent sized communities, as human beings, they would be for the most part charming and lovable. The city removes their moral standards, crushes out their human instincts, and makes them parts of

an aggregate which constitutes a real danger to the survival of America.

"Religiously, the old parochial idea has disappeared from the city. There are no parishes, no family churches. The religious worker now-a-days must appeal to special groups through skillfully designed publicity or else reach no one at all. The unnatural life of the average New Yorker, whose living conditions cramp and thwart his normal human feelings and activities, has produced a race of people incompetent to see those simple basic cosmic realities involved in the sun, the moon, the stars, the fields, and the gods."

"CONSERVATION" OF THE SUFFRAGAN

"Another persistent rumor", says a Sunday paper published at Poughkeepsie, N. Y., "holds that Dr. and Mrs. Shipman will, after the *conservation*, take up their residence in Poughkeepsie, while Suffragan Bishop Arthur S. Lloyd will live at Newburgh, it being understood that the two will have the *wright* of the rural districts of the diocese".

The conservation of the Suffragan-elect being now fully established, it is presumed that nothing stands in the way of the exercise of his rural *wright*.

OFFICIAL CELEBRATION SERVICE

Special services commemorating the jubilee of the Woman's Auxiliary were held at the Church Missions House, New York City, on Thursday, October 20th. The Rt. Rev. Thomas F. Gailor was the celebrant and preached the sermon at the communion service held at 10 o'clock, and the Rt. Rev. Arthur S. Lloyd, for many years president of the Board of Missions, made a short address at the noon-day prayer service. Bishop Gailor preached on the missionary duty and privilege of the Church, while Bishop Lloyd's talk was in the nature of a tribute to Miss Julia C. Emery and other faithful women, to whom the Auxiliary owes much of its splendid progress, and upon whose wisdom and devotion depends the working out of larger things in the future. There were many of the women who served the Auxiliary in its earlier days present at the services, about seventy-five being in attendance, in addition to the staff.

Mrs. A. L. Sioussat, president of the Woman's Auxiliary in Maryland, presided at the session held in the Auxiliary rooms. Mrs. Sioussat has been identified with the work almost from its inception when the resolution was passed during the Convention of 1871, in Baltimore, from which date the Auxiliary traces its growth. Miss Julia C. Emery, for forty years secretary of the Auxiliary, told of some of the things accomplished and spoke of the outlook for the future. Miss M. T. Emery, who assisted her sister in the Auxiliary, also made a brief address. Mrs. John Markoe, of Philadelphia, treasurer of the Auxiliary, reported that the Emery Fund has passed the \$64,000 mark.

RECTOR INSTITUTED AT MARLBOROUGH

On Wednesday evening, October 19th, the Bishop of the diocese instituted the Rev. Leighton Williams, D.D., in Christ Church, Marlborough, as rector of the parish and also of the adjacent parish of All Saints', Milton, in the presence of a congregation which filled the church. The Rev. John M. Chew, rector of the Church of the Good Shepherd, Newburgh, was master of ceremonies and read the New Testament lesson. The Old Testament lesson was read by the Rev. Hugh P. Hobson, a former rector of the parish, and now rector of St. John's, Ellenville, and other parts of the service

were taken by the Rev. Leopold Kroll, of St. George's, Newburgh, and others.

The Bishop's Institution was read by the Rev. John M. Chew, and the Bishop himself led in the singing of the *Veni Creator*, assisted by the vested choir of Christ Church, and afterward preached an impressive sermon, and gave the charge to pastor and people, emphasizing more especially the need of practical faith in God, and fellowship with one another and with all men.

The wardens of Christ Church, Mr. Dwight Braman, and Mr. Noel Armstrong, presented the keys of the church to the rector, and those of All Saints' were presented by the wardens, Mr. John W. Ball and Mr. Frederick W. Vail. Seats in the Church were occupied by the Methodist, Presbyterian, and Roman Catholic pastors in Marlborough, and they also had places in the procession before and after service. A reception at the rectory was largely attended by many who were glad of the opportunity to meet the Bishop personally.

CONFIRMATION AT BEDFORD UNIVERSITY

Twelve young women, inmates of Bedford Reformatory were confirmed Friday evening, October 7th, by the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop, assisted by the Rev. Annesley T. Young, chaplain, who presented the class, and the Rev. Abye Pritchard of Mt. Kisco. The service was attended by all the inmates and many officers of the institution. In his address the Bishop outlined the great principles of the Christian life, handling his subject in such a way that each individual present felt it to be a personal message. This was the second group within a year to be confirmed at Bedford, and interest in religion on the part of the inmates has been greatly stimulated in consequence. Asked after the service, how many would like to join a Bible class to be conducted by Chaplain Young, thirty-three responded, and every Sunday, after the service, an earnest group of inmates and matrons remain for Bible study. A goodly number also attend the Friday evening service, when the chaplain gives personal attention to anyone wishing to discuss her problems with him.

Every Saturday morning, Holy Communion is celebrated, and from twenty to thirty inmates receive; this is entirely voluntary on their part. When paroled, the Church Mission of Help follows up these young women, their worker, Mrs. Powell, being closely connected with the parole work of the reformatory.

DR. SHIPMAN'S CONSECRATION

The consecration of the Rev. Dr. Herbert Shipman, as Suffragan Bishop of the Diocese of New York, and the installation of Bishop Arthur Selden Lloyd as Suffragan Bishop are to take place November 30, St. Andrew's Day, at the Cathedral of St. John the Divine.

The consecrators will be the Presiding Bishop (Bishop Tuttle), Bishop Lines, and Bishop Manning. The sermon will be preached by the Rt. Rev. Nathaniel R. Thomas, D.D., Bishop of Wyoming, a son of one of Dr. Shipman's vestrymen.

INSTITUTION OF RECTOR

The Rev. Frank R. Jones was instituted rector of St. Mary's Church, Mott Haven, by Suffragan Bishop Arthur Selden Lloyd, Sunday, October 23rd, and on Monday evening the vestry tendered a reception to the new rector and his wife in the parish house of the church.

STUYVESANT MEMORIAL

A beautiful panel was recently placed and

unveiled above the altar at St. Mark's Church, the Rev. William N. Guthrie, rector. The panel, which is of tinted marble, is about ten feet in height by six in width and represents Christ Triumphant Over the Grave. The ascending Saviour occupies the position at the top of the memorial and beneath are Mary Magdalene, Mary the Mother of Jesus, and St. Peter, the figures being carved in bas relief. Below the picture is a tablet bearing the inscription "To the Glory of God and in loving memory of Augustus Van Horn Stuyvesant and his wife, Harriet Le Roy Stuyvesant." The artist is Chester Beach.

AMERICAN PLAINSONG

An effort is being made to establish an American Plainsong Society, after the model of a similar society in England, with branches in all of our important cities. Such a branch will be organized for New York during the coming winter. Canon Winfred Douglas is moving in this matter, and hopes, with the assistance of parishes and singers, to render a notable plainsong service on some festival later during the year in one of our churches.

TRUSTEE ELECTIONS

The official ballots for Trustees of the General Theological Seminary, to be elected by the Alumni, bearing the following nominations, have been distributed:

Rt. Rev. Thomas F. Gailor, D.D., '79; Rt. Rev. Harry S. Longley, D.D., '94; Rt. Rev. Ethelbert Talbot, D.D., '73; Rev. John Keller '86 (deceased); Rev. J. Wilson Sutton, D.D., '03; Joseph Boak, Potsdam, N. Y.; Robert L. Gerry, New York, N. Y.

The terms of the following Trustees (elected by the Alumni) expire at the close of the civil year: viz., The Rt. Rev. Thomas F. Gailor, D. D., the Rev. John Keller, and Mr. Robert L. Gerry.

HOSPITAL ANNIVERSARY

A commemoration of the one hundred and fiftieth anniversary of the granting of its charter to the Society of the New York Hospital was held in Trinity Church. Bishop Manning spoke briefly, saying that there was a close and inseparable connection between the healing art and the ministrations of the clergy. Edward M. Sheldon, president of the society, made an historical address, and Elihu Root also spoke.

PENNSYLVANIA CELEBRATES THE TENTH ANNIVERSARY OF ITS BISHOPS

Dr. Mann on the Cathedral—Men's Bible Class—Daughters of the King—Church of Holy Apostles Will Not Move—Miscellaneous Items

The Living Church News Bureau } Philadelphia, October 31, 1921 }

A LARGE congregation composed of both clergy and laity assembled for the Holy Eucharist in the Church of the Advocate on the Feast of St. Simon and St. Jude. The day marked the tenth anniversary of the consecration of Bishop Rhineland and Bishop (Suffragan) Garland. Both at the service, and at the luncheon which followed, there were expressions of loyalty and affection to the men who have shepherded the people of the diocese for a decade.

Previous to the service the Bishop of Pennsylvania was presented with a pastoral staff by the Cathedral Chapter and associates. Mr. Eli K. Price was the spokesman. The Bishop responded, saying the staff would be handed on in time to his successor in office.

The pastoral staff stands six feet high and is of hammered copper elaborately wrought.

At the Eucharist, Bishop Rhineland was celebrant, and Bishop Garland assisted. A large choir of clergy led in the singing.

The Rev. J. de Wolf Perry, D.D., chairman of the standing committee, read a testimonial of appreciation on behalf of the clergy and laity of the diocese.

It reads as follows:

"Your diocese, speaking through the standing committee, offers sincere congratulations and best wishes on this Anniversary of your consecration, marking the completion of ten years of wise and efficient administration of this diocese. This period has been eventful, not only in this diocese, but also in the Church at large, and in the whole world. A destructive war, reaching and affecting all nations, has dis-

turbed what appeared to be firmly established and permanent foundations, and has enforced new relations and responsibilities. It has challenged and changed international policies and diplomacies, practised through generations, and has caused a reconstruction and readjustment in both principles and practices, communal, economic, industrial, and international.

"The Christian Church, being in the world though not of the world, has been inevitably involved and influenced by these changed circumstances and conditions. It has felt the strain and has faced unusual demands. The Lambeth Conference, assembling amid these extraordinary circumstances and conditions, was not insensible nor irresponsible to the spirit and demands of the time. Breaking through unusual conventionalism and conservatism, it met and handled new problems and gave forth utterances unexpected and significant.

"Here in America, important changes have been made in general legislation and administration in order to enlarge and make more efficient our Missionary and Educational work, and to make it more generally and intelligently known and understood. New methods have been put on trial and are used for financing and maintaining our Church and its activities. These movements are advancing towards success and already show valuable results in stimulating and deepening religious life, and inviting the coöperation of laymen and laywomen.

"In all these efforts and enterprises, you, the trusted Bishops of our diocese, have taken active and prominent part, with energy and ability, of which your diocese is rightfully proud. By your leadership you have enabled this diocese to maintain the place and prominence which it has held since it began to be organized and administered by Bishop White.

"For the many blessings which God has vouchsafed us in these ten years, for His preservation of you, our beloved Bishops, in health and strength, we humbly thank Him; and we pray that He will continue

to spare and bless you, and to bless us through you, that together we may long unite in His work and worship on earth, and may finally meet to serve and enjoy Him in Heaven".

DR. MANN ON THE CATHEDRAL

Following the service the clergy gave a luncheon. The chief speaker was the Rev. Dr. Alexander Mann, of Boston, whose subject was The Relation of the Cathedral to the Parishes of the Diocese.

Dr. Mann said in part:

"In the present divided state of the Church the Cathedral cannot stand as it once did for the unity of Christendom. But we need Cathedrals in our great cities to stand for certain great ideals.

"The Cathedral shows the place spiritual interests ought to hold in a great city. Our houses of worship must not be dwarfed by great temples of art or commerce.

"Again the Cathedral stands for the place reverence holds in religion. The sorest lack in popular American Christianity to-day is the want of a sense of awe and worship.

"To lose the sense of reverence is to lose the foundation upon which all religion is built.

"The Cathedral stands for the impersonal side of religion.

"Just as men feel free to enter our public libraries or museums because they are citizens, so there should be centers of worship where they could come and go with a sense of freedom.

"The Cathedral is for us the symbol of the unity of the diocese. Upon a congregational foundation we have our episcopal Episcopate. It is our bond of union."

Coming to his main theme Dr. Mann emphasized the importance of conserving the strength of the parishes. He said, "The parish is the household of faith, the family, the fundamental unit of Church life. The parish is the source and spring of spiritual strength and worth of the diocese. Any bishop who would undertake to build up a Cathedral through the disintegration of parishes would destroy the diocese at its root.

"The Cathedral should in no sense be a rival of parishes. So far from being a disintegrating force among the parishes it should be the culmination, crown, and fruition of all the loyalty, sacrifice, and service of the parishes of the diocese.

"The problem of working out this relationship is in the experimental stage. New York is trying one method, Boston another.

"Little light upon the problem of the American Cathedral can be gained by a study of the history of European Cathedrals.

"But the original thought that prompted their construction and the primal need for Cathedrals still exists. We must work it out in an American way.

"But let us proceed with full recognition of this fundamental principle; that the spiritual strength of the diocese resides in its parishes where are developed the precious treasures of faith, loyalty, and service.

"The Cathedral must come as the crown of all this parish or family life.

MEN'S BIBLE CLASS

The question is frequently asked why our Church does not organize large Men's Bible classes similar to those carried on successfully by other Communions.

One answer comes from the Church of Our Saviour where such a class has been started under lay leadership.

Eighty-one men were present at the opening session, Sunday morning, Oct. 23rd. The class expects to hold a Men's Dinner, No-

vember 7th, at which Dr. Wm. C. Sturgis of the Department of Missions, New York, will be the speaker.

Dr. Sturgis will also make an address at a dinner of the men of the Chapels of Buck's County, at Wrightstown, November 8th.

D. O. K.

The Eighty-second Local Assembly of the Daughters of the King will be held on Thursday, November 10th, at St. Matthew's parish house.

CHURCH OF THE HOLY APOSTLES WILL NOT MOVE

By the overwhelming vote of 234 to 80, the congregation of the Church of the Holy Apostles rejected a proposition to make the Chapel of the Mediator the headquarters of Holy Apostles' parish. Had the vote been in the affirmative, the Rev. Dr. George Herbert Toop, rector of Holy Apostles, would have taken charge at the Chapel of the Mediator.

Bishop Garland, Dr. Toop, Mr. J. Wilson Bayard, chancellor of the Diocese of Pennsylvania, and Mr. George W. Jacobs, accounting warden of Holy Apostles, were the principal speakers at the meeting.

The defeat of the project was greeted with handclapping, and when Dr. Toop announced that at the suggestion of Mrs. George C. Thomas, widow of the founder, the vote be made unanimous, that was done.

Vestrymen of the Holy Apostles are disappointed at the vote because the vestry was unanimous in favor of the change. Many communicants of the Holy Apostles have moved west of the Schuylkill, and are now attending services at the Mediator.

Bishop Garland in an address to the congregation told of other old churches which missed their opportunity to secure a splendid future by remaining in old neighborhoods. The Bishop's advice made no impression upon a majority of the congregation who live in the vicinity of Holy Apostles and did not want to see the headquarters of their parish moved to West Philadelphia.

BISHOP KING AT THE PRO-CATHEDRAL

A picturesque figure in his scarlet convocation robes and Cambridge hood, Bishop King, the secretary of the S. P. G., preached in the Pro-Cathedral of St. Mary on Sunday morning, October 16th, a sermon appropriate to the missionary celebrations, that of the Woman's Auxiliary keeping its fiftieth anniversary, and of the Domestic and Foreign Missionary Society whose centenary is approaching. Bishop King's long experience in the missionary field in the difficult administration of Madagascar, and his present relationship with the ancient society which was instrumental in establishing our own branch of the Church in its colonial infancy, gave to his words weight and authority.

"England and America", he said, "have the power and the opportunity to conquer the world, not because of their military strength, but because of their possession of a common language, common ideals, and a world-wide influence. The conquest I speak of is not a conquest of the old selfish kind to be wrought by armies and navies, but a warfare such as St. Paul has in mind when he describes in to-day's Epistle the Christian warrior whose sword is the sword of the spirit. I plead for a warrior Church, no longer on the defensive, but pressing forward to occupy the world for Christianity". Bishop King spoke also in the afternoon in the Church of the Holy Trinity at a service arranged by the Woman's Auxiliary, and gave a vivid and interesting account of the Church in Madagascar, a region unknown to most of us in America.

He preached again on Missions in St. Peter's Church, Germantown, at night, and on Monday, before leaving for Washington, addressed the Clerical Brotherhood at the Church House.

He left upon Philadelphia the impression of a strong and consecrated personality, broadened by many contacts during a long and useful ministry, and brightened by the grace of humor.

SERVICE FOR COLORED PHYSICIANS AND NURSES

Another very striking and impressive service recently held at the Pro-Cathedral was the twelfth annual service for Colored Physicians and Nurses. A long line of uniformed nurses from the Mercy and Douglass Hospitals followed the choir into the church, and after them came about thirty physicians, many of them wearing academic gowns and the hoods of their degrees. A congregation that filled every seat, crowded the aisles and vestibules, and extended into the street itself, joined with devotion and earnestness in the service of choral evensong, which was said by the Rev. J. Da Costa Harewood, rector of the Church of St. John the Divine, West Philadelphia. The lessons were read by two of the physicians and the choir and acolytes of St. John's rendered the service. The sermon was preached by Bishop Rhineland, who gave a searching and eloquent address on the text "Physician, heal thyself" (St. Luke 4:23). He protested against the tendency to separate the scientist from the man, and said that in the last analysis professional skill must have for its fullest human usefulness a background of Christian character. "It is the man behind the instrument just as truly as the man behind the gun who counts in the great war against human suffering and weakness."

WEEK-DAY RELIGIOUS SCHOOLS.

Two week day schools of religious education are being conducted in connection with the Pro-Cathedral of St. Mary. One meets on Wednesday afternoons in the guild hall directly after the public school session is finished. It lasts an hour and a half, the first part being given up to study, the school being graded and using the *Christian Nurture* text books. During the second half of the time the children do hand work along the lines of the Church school service league. No session of the Church school is held on Sunday, but the children are expected to be present at the Church service, and are marked for their attendance. The vicar, Dr. Richardson, and Deaconess Mary P. Truesdell are in charge of the school and are assisted by six teachers, four of whom are students from the Church Training and Deaconess House.

The other school is held in connection with The Misses Wharton School for Girls and is in charge of Deaconess Truesdell. It meets on Monday afternoons following the regular session. A large number of pupils are enrolled, and the undertaking is receiving the interested cooperation of the parents of the children, who recognize the necessity and importance of systematic religious instruction.

DISCUSSION GROUPS ON SOCIAL SERVICE.

The social service department of the diocese is planning to hold a series of classes on The Social Opportunity of the Churchman, under the leadership of the Rev. Chas. N. Lathrop, executive secretary of the Dept. of Christian Social Service.

These groups will meet in the Church House, Tuesday and Thursday evenings, Nov. 1-29. Representatives of many parishes

will thus be trained to conduct discussion groups in their parishes.

Mr. Clinton Rogers Woodruff is chairman of the department, and Mrs. Mary V. Grice is chairman of the committee on the conference. Mr. Lathrop's book *The Social Opportunity of the Churchman* will be used as the basis of instruction.

DIOCESAN TEACHING MISSION

The Bishop is planning again to have a diocesan teaching mission in the Pro-Cathedral, similar to the one that was conducted last year in Advent. This year President Bernard I. Bell, of St. Stephen's College, will be the principal missionary. The Bishop is to give five preliminary instructions, beginning with the evening of November 30th and closing on the morning of the First Sunday in Advent, December 4th. President Bell will speak each day of the week December 5th to 11th, except Saturday. His subject will be *The Fundamentals of Christian Truth and Life*.

ARMISTICE DAY AT THE PRO-CATHEDRAL

Friday, November 11th, Armistice Day, the services at the Pro-Cathedral will be directed toward the significance of that anniversary. At the early celebration of the Holy Communion there will be used a special service appointed by the Bishop for the occasion, and also at noon from 11:45 to 12:15 there will be a half hour of intercession for the peace of the world, praying particularly for the Conference on Disarmament that will assemble in Washington on that day.

LARGE BEQUESTS TO CHURCH INSTITUTIONS

Miss Emily Dutilh who died on Oct. 7th., at the age of 85, remembered the Church generously in her will.

Miss Dutilh was the daughter of Charles Dutilh who before his death was president of the Penna Company for Insuring Lives and Granting Annuities.

She directed the following disbursements be made from the estate:

\$10,000 each to the Episcopal Hospital, and the Chapin Memorial Home for Aged Blind.

\$7,000 to St. Simeon's Church.

\$5,000 to the Clergymen's Retirement Fund, and the Women's Hospital, N. College av.

\$4,000 to the Pennsylvania Society to Protect Children from Cruelty, and the Episcopal City Mission.

\$3,000 to the Children's Seaside Home, Atlantic City, the Visiting Nurse's Society, the Christmas Fund for Disabled Clergymen and Widows and Children of deceased Clergymen, the Public Baths Association, the American Oncologic hospital, the Church of the Crucifixion, the Sick Diet Kitchen, the Home for Incurables, the Domestic Missions, the Foreign Missions and the Home Missionary Society.

Two thousand dollars to the Seaside Home for Invalid Women, Atlantic City; the House of St. Michael and All Angels, the Firemen's Pension Fund, the Bedford St. Mission, the Home for Aged Couples, the Seamen's Church Institute, the Seamen's Friend Society, and the Vacant Lots Cultivation Association.

One thousand dollars to the Christ Home for Children, Angora; the Home of the Merciful Saviour for Crippled Children, the Children's Hospital, the Pennsylvania Society for Prevention of Cruelty to Animals, the Franklin Home for Inebriates, and Bishop Hare's Work Among Indians.

CITY RESPECTS REQUEST OF OLD CHRIST CHURCH

Worshippers of historic Christ Church are pleased to hear that the councilmen have decided to repave Second Street from Market to Arch. Poor paving and heavy traffic have been the cause of much annoyance to members of the congregation. The noise of heavy vehicles passing over rough cobble stones has rendered the services difficult.

THOMAS S. CLINE.

order of the War department, was sold at auction. I telegraphed the War department to allow the congregation of St. Mark to have the bell. The request was granted.

"If I remember right the bell was made in Springfield, Mass., of the actual coin, copper, and silver, contributed by the garrison and prisoners of war at camp, in 1864.

"I think the old bell at St. Mark's, composed of the offering of the blue and the gray, that now calls the people to prayers, should be as revered as the old liberty bell. It is symbolic of the unity between the North and the South now. I sincerely hope that for many hundred years its tongue may sound only the notes of a united people."

A LIVE RALLY

What the rector of the Church of the Redeemer calls the best rally of the branches of the Woman's Auxiliary on the South Side, took place at the Church of the Redeemer, on October 4th. Mrs. John Henry Hopkins was chairman. The day began with a service at eleven o'clock, with an address by Dr. Hopkins. A series of interesting addresses was made by the Rev. George H. Thomas, on Missionary work in Utah; by the Rev. Gerald G. Moore, on the Racine Conference; by Miss Rix, on St. Margaret's School, Tokio; Miss Rix is a teacher of music at St. Margaret's, and is home on furlough. The offering for the united offering, in memory of Miss Ellen Van Schaick, amounted to over \$60. One hundred delegates were present, from 24 branches out of the 28, on the South Side. Dr. Hopkins presided at the afternoon conference, when addresses were made by Mrs. E. F. Kenyon, on the Racine Conference; by Mrs. E. J. Randall, on the plans of the Auxiliary. Reports were presented from all parish branches on the South Side. More than \$22 was given at luncheon for the Emery Fund.

ANOTHER TRIBUTE TO MR. FRASER

The American Guild of Organists, through its Dean, John N. Norton, paid another beautiful tribute to the late organist and choir-master of Grace Church, Oak Park, Arthur Randolph Fraser. The tribute was in the form of a letter expressing appreciation of his life and abilities, and was sent to Mrs. Fraser.

H. B. GWYN.

HISTORIC BELL AT ST. MARK'S A RELIC OF '65

A Live Rally—Another Tribute to A. R. Fraser

The Living Church News Bureau | Chicago, October 31 1921 |

THE rector of St. Mark's Church has recently received the following newspaper article (printed some years ago), from the Rev. Frank E. Wilson (whose father, Dr. William White Wilson, was for so many years rector of St. Mark's). The bell referred to is now in the possession of the Chicago Historical Society. The article was written by E. R. P. Shirley, formerly adjutant general of the state.

"Reading your article in the Sunday *Tribune* on the Seven Wonders of Chicago, the thought occurred to me that, as we are making history, and soon the living who have seen the developments of a 'mud village' into a cosmopolitan city will pass away, any incident of its past would be of interest.

"One of the old landmarks is the bell at St. Mark's. The Rev. E. Tuttle was chaplain at Camp Douglas, and his remains are in Rosehill, but his obituary has never been written. He was a clergyman of the Episcopal Church, one of the noblest of men. No matter whether the sick had worn the blue or the gray he was constantly in the hospitals doing what he could to alleviate

the suffering of the soldiers. And not only that, he was efficient in helping the prisoners of war, soliciting clothing and luxuries. Through his efforts a chapel was built at Camp Douglas, a building which seated about 600 people. The prisoners of war built it, the headquarters furnishing the material. It was a success and religiously did much good.

"One day Mr. Tuttle came to the headquarters.

"'Is the general in?' he asked. 'I want to see him about a bell for the church.'

"A few minutes afterwards he came into my office saying:

"'General Sweet says the government will not pay for bells for churches. Now, a bell is necessary.'

"I suggested that he go among the garrison and prisoners and take up a collection. He did so, and the bell that now calls the worshippers to the Church of St. Mark is the one that tolled out the call to assemble the worshippers in the church at Camp Douglas. The coin contributed by the garrison and prisoners was melted and made into the bell.

"After the camp was broken up, in 1865, Chaplain Tuttle founded the Church of St. Mark. The location was on the outskirts of the city. I was the last commanding officer of that camp, which by the

LAYING OF CORNER STONE, ST PHILLIP'S CHURCH, SYRACUSE

AFTER MANY years of hope deferred, the colored people of Syracuse are to have a church building, and the corner stone was laid with impressive ceremonies, and amid general rejoicing, by Bishop Fiske, on Sunday, Oct. 16th.

Bishop Fiske was assisted in the service by the Rev. W. S. McKay, rector of St. Philip's Church, and the Ven. H. W. Foreman, Archdeacon of the diocese, practically all of the clergy of the city being present. Addresses were made by the Bishop and the Rev. Dr. H. G. Coddington. Mr. C. C. Marvel, chairman of the building committee, representing the parishes of the city, placed a copper box of documents in the corner stone.

The foundation walls and part of the first story have already been erected, and it is expected the building will be ready for occupancy by Christmas. The cost without furnishings will be about \$25,000, of which about \$12,000 has been already given or pledged, about one-third of this sum by Syracuse parishes recently.

St. Philip's Church was organized 22

years ago by 25 communicants, under the direction of the Rev. Dr. Coddington, of Grace Church. Services were held for a year in the home of one of the members, and after that for more than two years, in the chapel of St. Paul's Church. Then, through the efforts of the Woman's Aid Society, funds were raised to buy a dwelling house on Almond St., the site of the present church.

During the last few years the growth has been constant. There are 112 contributing members, and 65 children in the Church school. An additional lot has been purchased, and the church will be well located for social and religious work among the colored population of Syracuse.

THE BURIAL OF THE REV. JOHN KELLER

THE BEAUTIFUL and impressive funeral service for the late Rev. John Keller, secretary for thirty-three years of the Diocese of Newark, was held in Grace Church, Newark, on Thursday of last week, Bishop Lines and Bishop Coadjutor Stearly officiated. The opening sentences of the Burial office were



REV. JOHN KELLER

read by the Rev. Fr. Gomph, rector of the parish. The Requiem Eucharist was sung by the life-long friend of Mr. Keller, the Rev. Canon Bryan, rector of Grace Church, Van Vorst, Jersey City. The choir consisted of fifty priests of the diocese, vested and occupying the choir stalls. The music was Merbecke's and was most impressive throughout. The church was filled by the large congregation present, in which were many representatives of boards and societies of which the Rev. Mr. Keller was a member, clergy from other dioceses, unvested, representatives of the trustees of the General Theological Seminary, of which Mr. Keller had been one for many years, beside members of the alumni, of which he was the recording secretary. After the services in the church, a meeting of the clergy was held in the parish house, at which Bishop Lines presided and a suitable minute and resolutions were adopted, expressive of the high regard and affection in which Mr. Keller was held by the bishops and clergy of the diocese.

The interment took place in Greenwood

Cemetery, Brooklyn. Archdeacon Elmen-dorf and Canon Bryan officiated at the committal service. The pall bearers were six gentlemen from Trinity Church, Arlington, N. J., who had been choir boys during the rectorship of the Rev. Mr. Keller in that parish. They sang beside his grave "the last hymn", which they had sung twenty-five years ago when Mr. Keller ended his rectorship of the parish, of which he had been in charge for twenty-one years.

The Rev. John Keller was born in Philadelphia May 14, 1861, the son of Peter Ruth and Eleanor (Steen) Keller. In 1880 he was graduated from the Central High School of that city with the degree of bachelor of arts and in 1886, the year in which he was graduated from the General Theological Seminary in New York, he was given the degree of master of arts.

He was ordained a deacon on Trinity Sunday, 1886, in St. John's Church, Jersey City, by the late Rt. Rev. Thomas A. Starkey, Bishop of Newark and the following year, on Ascension Day, he was advanced by Bishop Starkey to the priesthood in Grace Church, Newark, where the late Rev. Dr. George M. Christian, a friend from boyhood of Mr. Keller, was then rector.

Mr. Keller's only rectorship was at Trinity Church, Arlington, where he served from 1886 until 1907. He was chaplain and secretary to Bishop Starkey from 1887 until 1903 and was captain and chaplain of the First Regiment National Guard of New Jersey from 1895 until 1902. He had served as assistant secretary of the diocese two years and as secretary since 1889.

A record of which Mr. Keller was particularly proud was that he had never during his connection with the diocese absented himself for five minutes from its annual conventions. He also had the distinction of having been unanimously re-elected annually to the secretaryship of the diocese and to the same office for the Alumni Association of the General Theological Seminary, having begun the latter duties twenty years ago. He was elected a trustee of the seminary four years ago and was up this year for reelection. He was also secretary of the Newark Clericus.

On November 2, 1908, Mr. Keller's marriage to Miss Anicartha Hagy took place in

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Christ Church, Hackensack. Mrs. Keller is organist of the House of Prayer, Newark, and her husband, before entering the ministry, was organist of Christ Church Chapel, Philadelphia, and during his student years in the seminary he was organist of All Angels' Church, New York. He was vice president of a local branch of the National Association of Organists at the time of his death. He had been New York correspondent of THE LIVING CHURCH for many years.

Mr. Keller had not been in good health for eight years past. On October 4th, he went to West Park to report the consecration of the new chapel of Holy Cross, leaving home at five in the morning for the purpose. He was in New York again on the following day and that night he was taken suddenly ill with pleurisy in both lungs. His New York letters were kept up with the aid of his wife, who had frequently assisted him before, and only half an hour before his death, on the 22nd, he was planning the week's letter with her. Mrs. Keller went into the study to write it out, but before she had sat down he called her, and passed quietly to his rest shortly after.

BI-CENTENNIAL OF OLD ST. JAMES', PERKIOMEN

OLD ST. JAMES' CHURCH, Perkiomen, probably one of the earliest centres of the growth of religious influence in Pennsylvania, outside of Philadelphia, has just celebrated its bi-centennial anniversary. The celebration included a pageant representing various periods in the history of the old church. The pageant was written by the Rev. Charles F. Scofield, rector of St. James'. In recognition of the historical event, the Convocation of Norristown held its fall meeting at St. James' Church on the day of the celebration.

The beginning of religious work in the region to which this old parish ministers was probably due to the migration here, about 1698, of Edward Lane, a devout member of the Church of England. As he came from St. James' parish, Bristol, England, the name of this parish was doubtless suggested by him in remembrance of his old home.

Just when regular services of the Church were established is hard to determine, as the early records are vague and contradictory. However, according to the records of the Society for the Propagation of the Gospel, the Rev. Evan Evans, rector of Christ Church, Philadelphia, reported to that society in 1704, that he had been holding services at "Perquehoma" for four years. This would establish the date of the founding of the parish as 1700. In 1709, he again reports that on the following day he is to go to Perquehoma to baptize a family of sixteen persons, former Quakers. Tradition and allusions in early family records would indicate that a log church was built prior to the erection of the stone church in 1721.

The work here was assisted by the S. P. G., and a minuate book, bound in vellum bearing on its cover the coat of-arms of Queen Anne, was presented to the parish. As the first pages of this book are eaten away the exact date cannot be determined, but it must have been prior to 1714, the year of Queen Anne's death. This book is now in the rooms of the Pennsylvania Historical Society, for safe keeping.

This parish sent two delegates, Dr. Robert Shannon and Mr. John Bean, to the first conference of Churchmen, preliminary to the organization of the diocese, which was held in Christ Church, May 14, 1784. In the journal of the first Convention of the Diocese of Pennsylvania the name of Dr.

Robert Shannon appears as delegate from St. James', Perkiomen. Thus, from the outset, this parish has been identified with the life of the diocese.

The present church was built in 1843-44, and was consecrated by Bishop Onderdonk, on March 25, 1844. The old church, whose bi-centennial is to be celebrated, was torn down and the material used in the new building. The altar in the present church was the original altar in the old edifice.

SURPRISED THE RECTOR

OVER FIFTY people from Wakefield, Kansas, attended services at St. John's Church, Abilene, Kansas, Oct. 16th. They came down to surprise their former rector, the Rev. J. E. Brodhead, and brought with them well-filled baskets. After the service, the guests took possession of the rectory and invited the rector to a feast. The occasion goes to show in what high esteem the priest was held by his former parishioners.

DEFICIT IN AMERICAN BIBLE SOCIETY

THE AMERICAN BIBLE SOCIETY states that it is embarrassed by a deficit of \$84,000, which must be made up in the immediate future in order that the work of the society may proceed on its customary lines. It asks for assistance in meeting this deficit.

SYNOD OF THE PROVINCE OF THE SOUTHWEST

AN AMUSING incident was a feature of the Synod of the Province of the Southwest last week, at St. Peter's Church, St. Louis when the delegates were entertained at the Artists' Guild the evening of October 20th. After two plays depicting missionary life in China had been given, the Rt. Rev. Sil-ney C. Partridge, Bishop of Western Missouri, who was formerly a missionary in

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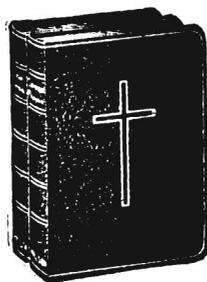
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the Orient, and the Rev. Harrington Littell, of Hankow, China, after the plays, gave a spirited impromptu dialogue in Chinese, interpreting as they went along to the amused delegates.

The synod was preceded on October 18th by the meeting of the women of the province, with an interesting programme arranged by Mrs. Thomas Q. Dix, president of the Woman's Auxiliary of the Diocese of Missouri. The principal speaker of the day was Mrs. Loaring Clark, of Chattanooga, Tenn., member of the national executive committee of the Woman's Auxiliary. Mrs. Clark startled many of the women present by her frank statement that there was, to her mind, no necessity of women seeking greater voice in the administration of Church affairs. She deplored the possibility of the formation of what she termed "a third house", and said that men were doing very well on their job, and that there was a distinct field for women in Church work, which did not in the least encroach or threaten to absorb the province of the men. Mrs. Clark was a speaker also at a joint meeting of men and women of the province on Thursday afternoon. At this joint meeting, Bishop Capers was another speaker, taking as his subject, Service. He denounced the waste of time, effort, and money as evidenced to-day by many women. Mis-spent energy, mis-spent thought, mis-directed lives had resulted, he declared, in the world's civilization almost toppling over. Gambling by women was tragically prevalent, he said, and standards of life were weakened by games of chance of all description.

The synod opened on Wednesday morning with a celebration of the Holy Communion, at which Bishop Tuttle officiated, and Bishop Thurston preached. Wednesday night a mass meeting was held, at which Dr. John W. Wood, of the Department of Missions, spoke on A Century of Endeavor. In his address he lauded Bishop Tuttle's work as a pioneer missionary bishop, fifty four years ago, and said he had made the Church known and respected in the whole Rocky Mountain region. He founded one of the first missionary hospitals in the country, in 1872, when he opened St. Mark's, Salt Lake City, which then was the only hospital of any kind between the Missouri River and the Pacific Ocean.

Bishop Tuttle in his opening address gave an inspiring picture of the increase in the Church in the states of the province, and said that in Churchmanship, New Mexico was now ahead. One out of every 142 people in that state is a communicant of the Church. In the Whole United States, the proportion is one out of 102, so that New Mexico was coming up to the general average.

A strong note was sounded by James H. Pershing, of Denver, Colorado, in an address on the Financial Problem of the Church, when he said that the finances were as much the province of the laymen as the spiritual matters were of the clergy. There would be no financial problem, he said, if the laymen generally only really understood the great richness of the Church and their part in the life of its work. Knowledge was necessary, he declared, first of all, and then belief. A Churchman who knew his glorious heritage and the glorious history of his Church, and thoroughly understood that his money was going to carry on and enlarge the work of the Church, would not have to be begged for money. He would give gladly and freely, and the sooner religious education of the adult, as well as the child in the Church school, was a practical aim of the Church, the sooner

would come the solution of the financial problem of the Church.

The Church's Task in Higher Education, was the subject of one afternoon's discussion, with the Rev. Wm. E. Gardner, D.D., executive secretary of the Department of Education. Dr. Phillips, and the Rev. W. P. Witsell of Waco, Texas, as speakers.

A special session for laymen, at which the speakers were all laymen, drew many interested hearers. Prominent among the speakers were Judge Ewing, of Warrensburg, Mo., and Allen D. Pomeroy, of St. Louis, both of whom have spent much time in work among men in institutions.

The Church's Work at Home and Abroad session had three addresses, given by the Rev. S. Harrington Littell, of Hankow, China, the Rev. James M. Maxon, D.D., Nashville, Tenn., and the Rt. Rev. R. H. Mize, Bishop of Salina. The Rev. S. H. Littell's address was so interesting that he was asked to continue the time allotted to him, and then when people were not satisfied was asked to speak during the luncheon following that session. He told of the great work of the Church in China, contrasting sharply the old and the new in the Orient, and related many interesting tales of the results of priests and medical men.

The Church and the Social Question, considered at the last session of the synod, on Friday afternoon, had two speakers, the Rev. Samuel Tyler, D.D., Rochester, N. Y., whose subject, Has the Church a Contribution to make to the Solution of the Social Problem? was well answered during the course of his address. Distinctly "yes" was the answer, backed by an array of facts and accomplishments and possibilities which cannot be ignored. The Rev. Frank H. Nelson, D.D., Cincinnati, in his address spoke on The Church and the Community, placing the obligations of the Church to the particular problems of its own neighborhood. Social service for the good it does the individual and the community must be put on its own basis, and undertaken for that object, and not merely as a means of gaining converts for the Church, Dr. Nelson insisted.

By a vote of 21 to 11, the synod went on record favoring the voting of all congregations upon a petition to president Harding, and the disarmament committee, to urge national limitation of armament. A rather spirited discussion of this took place before the vote was taken, and Bishop Wise of Kansas made an earnest, impassioned address in favor of the resolution, which was as follows:

"The synod requests the president of the province to enter into communication with the other bishops of the Church in regard to having drawn up and voted upon by all of the congregations of the Church, for presentation to President Harding and the disarmament committee, a petition for the limitation of armament".

The Rev. Z. B. T. Phillips, D.D., rector of St. Peter's Church, was re-elected representative of the province for the Presiding Bishop and Council. Upon recommendation of the council, the synod voted that a bishop coadjutor shall hereafter have a seat in the council and a vote in the absence of the bishop or his inability to act. Eleven bishops attended the synod.

CENTENNIAL OF VERMONT PARISH

THE VENERABLE PARISH of Zion Church, Manchester, Vt., whose first organization was in 1781, kept the 100th anniversary of the building and consecration of the present church by Bishop Griswold on

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BOOK REVIEWS

BOOKS RECEIVED

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October 17, 1821, on the 17th and 18th days of this October under very happy auspices. The Bishop Coadjutor was present as well as two of the four surviving ex-rectors of the parish, the Rev. J. C. Flanders and the Rev. H. D. B. MacNeil; the other two former rectors, the Rev. Charles S. Lewis and the Rev. R. V. K. Harris, being unable to come.

On Monday evening, the 17th, a reception was given by the parish at the residence of Mrs. A. L. Cochrane. On Tuesday, St. Luke's Day, the Eucharist was celebrated at eight by the Rev. H. D. B. MacNeil, assisted by the rector, and at ten there was a second celebration at which the Bishop Coadjutor officiated, assisted by the Rev. Messrs. Flanders and MacNeil, and the Rev. W. J. Brown of Wells. After an appealing address by Bishop Bliss, the Rev. Mr. Flanders delivered a carefully prepared and most interesting historical sermon, tracing the long and varied experiences of the Church in Manchester, and exhorting those present to emulate the zeal and generosity of their faithful predecessors.

A notable incident in the parish history is the long rectorship of the Rev. Abraham Bronson (great-grandfather of the editor of THE LIVING CHURCH), who was rector of Arlington and Manchester for 30 years, 1803-1833.

After the service a luncheon was served at the Worthy Inn to more than 100 guests of the parish. For the speeches which followed, the genial and versatile registrar of the diocese, Mr. J. Ross Roberts, acted as toastmaster, and so the company was entertained for a length of time and dispersed in good humor after a pleasant and successful day.

In connection with this centennial Mr. J. Ross Roberts presented to the parish in memory of his little son, who died in early infancy, eleven handsomely bound volumes of the *Documentary History of the Church in Vermont*, from the earliest days to the present time. These books are of particular value as there are only two or three copies in existence.

ARCHDEACONRY OF ALBANY

AT A MEETING of the Albany Archdeaconry held last week in St. Paul's parish house, Albany, the Rev. Harry P. Nichols, D.D., of New York City, gave an able and lucid address on Recruiting for the Ministry, based, in part, on the recent pamphlet by Dean Bartlett, of Philadelphia, which Dr. Nichols strongly recommended the clergy to consult. The Rev. T. L. Cole, of Hudson, N. Y., spoke on the importance of religious education and Archdeacon Brooks on the advantages to the diocese from the Nation-wide Campaign. He laid stress upon the large increase in contributions for missions, and the fact that every fund of the diocese, which had been operating on borrowed money prior to the adoption of this Campaign, was now on a sound financial basis.

MARYLAND CELEBRATES CENTENNIAL

THE DIOCESE OF MARYLAND rallied its people in a mass meeting, October 23rd, in Baltimore, to celebrate the one hundredth anniversary of the missionary organization of the Church, and to stimulate interest in the closing months of the second year of the Nation-wide Campaign. 1,200 people attended.

The Rev. Dr. James E. Freeman was the speaker. One hundred per cent loyalty to

Christ's Kingdom and to the Master and Leader of that Kingdom was the note of his message. The present administration of the Church's work, he declared, would stand the scrutiny of any modern business organization. If there is any failure of accomplishment, it is because Church members have not sufficiently realized the importance of the King's business, to give it all the financial support it should have.

He quoted Admiral Beatty, President Harding, and other world known personalities who had affirmed that it was not diplomacy, nor statesmanship, that the world needed most to-day, but more of Christianity. The most ardent optimist must admit that there has been a slump in American life, since Armistice Day, 1918. The speaker longed for the voice of Theodore Roosevelt. But pessimism was not necessary because world facts are depressing. We have faith and should have a vision. Men are hoping for the realization of that faith and vision. The Nation-wide Campaign has presented that vision to the Church. It is not a three year spasm. It is the beginning of a new era in the Church. Never before has there been realized such a sense of solidarity in the Church. No hint of partisanship can be raised in connection with disbursing missionary funds. No question of Churchmanship is raised in the sessions of the executive council. Is the man doing the Lord's work? That only is asked.

NEW MEN IN CHINA MISSION

THE REV. MESSRS S. Guerry, W. Seager, R. Magill, and F. Fox have recently gone to work in the District of Shanghai, having graduated from the Virginia Seminary. Messrs. Seager and Magill will study the Mandarin dialect at the Language School in Nanking. Mr. Cox will study the local dialect at the Language School in Soochow. Mr. Guerry is an instructor in the department of political science at St. John's University, Shanghai.

DR. ROWLEY RESIGNS

ON OCT. 23rd, to a well filled church, the Rev. Richard Rowley, D. D., read a letter of resignation written to the Bishop, as rector of All Saints' Church, Chicago. The announcement came as a surprise and a shock to many of those present, although others knew that sooner or later it must come, as the rector has within the past year suffered a serious affection of the eyes, which, with a complete rest and plenty of fresh air, physicians have advised, it may be possible to remedy.

Since coming into the parish in the autumn of 1919, following the death of the Rev. A. H. W. Anderson, Dr. Rowley has endeared himself not alone to the people of All Saints' but to many others of the community as well. One cannot speak too highly of the exertion it has cost him to complete the changes, in and out of the church.

MEMORIAL ORGAN IN BROOKLYN

THERE has just been erected in the Church of the Messiah, Brooklyn, an organ "To the Glory of God and in Loving Memory of Le Roy Barnett, who died March 23rd, 1920, and Helen Foster Barnett, his mother, who died July 27th, 1920". There is a touching incident connected with this instrument. It was given by Mrs. Barnett as a memorial to her son, but before the organ could be completed she passed to her rest, and it was accepted, therefore, as a memorial both to the donor and to her son. While the

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organ was in course of erection it was further enlarged and enriched as the gift of Mrs. Barnett's daughter, Mrs. Gladys Barnett Knox.

BISHOP WEED RECOVERS

ON THE 10th of October, Bishop Weed was operated on for the removal of a cataract from each of his eyes. Many were gravely concerned about him, and there was much rejoicing throughout the diocese and state when it was learned that on Sunday, October 23rd, the Bishop attended the early celebration in St. John's Church, Jacksonville, returning thanks publicly, at that time, for his recovery.

BEQUESTS

IN THE WILL of the late David Ford Henry, owner and proprietor of the Hotel Henry, Pittsburgh, are the following charitable bequests: To Christ Church, Pittsburgh, of which Mr. Henry had been a member for many years, the sum of \$12,000. After this and bequests to relatives and friends, the residue of the estate is to be invested by the executors, who have power to will both personal and real estate if they deem it wise, the income from which is to be paid quarterly, share and share alike, to the four following institutions: The Episcopal Church Home, Pittsburgh; Kingsley House Association, Pittsburgh; and its auxiliary, The Lillian Fresh Air Home, Valencia; the Pittsburgh Free Home for Babies, Ingram; and the St. Barnabas' Free Home for Convalescent and Incurable Boys and Men, at Gibsonia.

MEMORIALS AND GIFTS

AT THE sung mass on Sunday, October 16th, in St. Stephen's Church, Providence, the Bishop of Rhode Island blessed and dedicated a carved black walnut confessional erected in memory of the Rev. Carlos Eugene Jones sometime curate of the parish, who passed to his reward January 13th, of this year. The confessional is the result of popular subscription, and bears testimony to the respect in which Father Jones was held by the congregation. The Bishop preached a forceful sermon on the value and need of the practice of Sacramental Confession, saying that the memorial stood as a monument to the first and last words of our Lord's message, which began with the exhortation "Repent ye", and ended with the words "Whosoever sins ye remit they are remitted unto them".

A ROOD SCREEN has been presented to St. Peter's Church, Bainbridge, N. Y., by Miss Mary Banks of Delafield, Wis., in memory of Richard Wilfrid Juliard and his wife, James Mend Banks and his wife, and the central figure in memory of Israel Foote formerly rector of the parish. A carved pulpit has been given by Mrs. Dickinson and Miss Juliard as a memorial to Joseph Juliard and his wife.

A WINDOW to the memory of the Rev. Josiah Swett, D.D., given to Holy Trinity Church, Swanton, Vt., the Rev. Edward S. Stone D.D., rector, was blessed by the Bishop Conductor on Sunday, October 2nd. The window is the gift of Dr. Swett's son, Dr. William Plummer Swett of Southern Pines, N. C. The subject of the window is Our Lord's charge to St. Peter, and is one of a series of windows, now nearly all in place in this beautiful parish church. Dr. Josiah Swett was born in Claremont, N. H., Aug. 4, 1814. He was ordered deacon by Bishop Chase, in 1847, and priest, the same year, by Bishop Hopkins. His whole ministry was spent in Vermont, successively at

Bethel and Royalton, Jericho and Cambridge, Fairfax and Fairfield, Highgate and Swanton, of which latter place he was rector for seven years. Dr. Swett was a scholarly man and at times had been President of Norwich University, and Professor at the Vermont Episcopal Institute, Rock Point, Burlington. For years he maintained a private school at his rectory in Highgate. His son, Dr. William Plummer Swett, a Christian physician, greatly beloved, died at his home in Southern Pines, April 13, 1921. The Rev. Canon Swett of Garden City, Long Island, is also a son of Josiah Swett.

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NEWS IN BRIEF

ATLANTA.—The Rev. W. W. Memminger, rector of All Saints' Church, Atlanta, who has been ill for the past month with typhoid fever, is slowly improving. During his convalescence the Rev. Lawrence Faucett of Seawanee, Tenn., will be in charge.

CENTRAL NEW YORK.—The clergy of the Syracuse parishes, with the wardens and vestrymen gave a dinner to Bishop Fiske, Monday, Oct. 24th., at the Yates Hotel, as an evidence of their loyalty and esteem, together with their regret at his departure from the city.—Speaking before the Onondaga County S. S. Association in the University Methodist Church recently, the Rev. Dr. H. H. Hadley, rector of St. Paul's Church, Syracuse, made a plea for Christian instruction in the public schools.—Preaching in Christ Church, Oswego, on a recent Sunday, the rector, Rev. Dr. Gesner stated his belief that the world is growing better, and that the trend is toward a tightening and not a loosening of moral and religious standards.—The new parish hall of St. Matthew's, Horseheads, has been completed, and was officially opened Oct. 7th, for a reception to the Rev. Lee L. Rose, who recently became priest in charge.—Nearly 100 women were present to celebrate the anniversary of the Woman's Auxiliary in St. Paul's parish, Syracuse, several addresses were given, followed by tea and a social gathering.—Utica parishes will hold a twenty minute united service of prayer in Grace Church on Armistice Day.—The Convocation of the 5th District was held, together with a meeting of the Woman's Auxiliary, in St. Peter's Church, Auburn, Oct. 17th and 18th. The Rev. C. N. Eddy was the special preacher. At the early Communion service a meditation was given by the Rev. E. S. Tabor, and at the later service, the Rev. H. E. Hubbard of the diocesan department of Christian social service gave an address upon that subject. Bishop Fiske visited the Auburn State Prison on Oct. 23rd. Church work at the prison is being carried on by the new rector of St. John's parish.—The Convocation of the 2nd District was held in St. Stephen's Church, New Hartford, Oct. 18th and 19th. The Rev. W. E. Tanner, of Binghamton was the preacher at the opening service. Bishop Fiske gave an address on the second day, and the Rev. F. T. Henstridge, of Elmira, spoke on Christian Social Service in the afternoon. The Rev. E. S. Pearce gave an address to the Woman's Auxiliary on educational work for women.

DELAWARE.—Bishop Cook has been enabled by Mr. Henry B. Thompson to send to each of the clergy of the diocese a copy of Will Irwin's recent book, *The Next War*. He has sent it with a letter asking them on Sunday, November 6, to preach peace from their respective pulpits, and to ask their people to join in earnest prayer for the conference for the limitation of armaments.

EASTON.—What is said to be the most remarkable meeting of the Woman's Auxiliary in the diocese took place in Emmanuel Church, Chestertown, October 19 and 20.

With a membership attendance of 100 per cent increase; congregations that taxed the capacity of the church; reports indicating general progress in the diocese during the past year, this annual meeting has afforded abundant evidence of far-reaching results. All the old officers were re-elected for the coming year. Bishop Davenport was present throughout the sessions, and made a notable address on the first day. The convention was featured by the presence of Bishop Gailor, whose address and sermon made a profound impression. Large emphasis was

made by the convention of the Golden Jubilee and the Emery Fund to which the diocese responded generously. Christ Church, Stevensville, won the banner for this offering, presenting its contribution of \$50 in gold. The next annual meeting will be in St. Paul's Church, Centerville.

FLORIDA.—The diocesan Church school conference (for training Church school teachers) will be held at the Church of the Good Shepherd, Riverside, Jacksonville, November 8th-11th. This will be the first conference of the sort ever held in the diocese. It is planned, therefore, to make it a success, and, in future, to have such a conference annually. The leaders of the conference this year will be: The Rev. Messrs Gardiner L. Tucker Gordon Reese, Amison Jonnard, and Miss Mabel Lee Cooper.

HARRISBURG.—A Kinetic electric organ blower has been placed in St. Luke's Church, Altoona.—Burglars entered St. Matthew's Church, Sunbury, recently, and carried off nine pieces of silver belonging to the Communion service. No traces of the thieves have been found.

KENTUCKY.—The fiftieth anniversary of the founding of the Woman's Auxiliary was duly celebrated in the diocese, and in the individual parishes, most of the Louisville rectors preaching or speaking on this theme. No diocesan celebration was attempted since this jubilee was observed, the first of May, with a special service in the Cathedral, in memory of Mrs. Thomas Underwood Dudley, at which time the diocesan gift to the Emery Fund was presented in memory of her who had served as president of the diocesan branch for thirty-six years. While the amount of Kentucky's pledge to this fund was \$500, in company with most of the dioceses of the Province of Sewanee, it has exceeded it over 300 per cent and has already given something over \$1,625, of which nearly \$700 was raised by the Church of the Advent, of which parish Mrs. Dudley was a member. — A special service was held in Dudley Memorial Hall of the Cathedral House (the Cathedral being closed for repairs), on the morning of St. Luke's day, at which time the annual presentation of the diocesan United Thank Offering was made. Bishop Woodcock was celebrant, assisted by the Rev. Charles Holding and the Rev. J. H. Webber-Thompson, the two most recent comes to the diocese among the clergy, and made a brief address, referring feelingly to the late president of the Auxiliary and to another faithful worker who has recently passed to her rest, Mrs. Edith V. Peters, wife of the rector of St. Luke's Church, Anchorage. The Bishop also made the joyful announcement that the Emery Fund, whose goal had been \$50,000, had gone considerably "over the top", and has already exceeded the sum of \$1,600, with others still to be heard from. — The Cathedral, which has been closed since early summer, owing to repairs and changes in the interior, re-decorating, etc., will, it is hoped, be open for service on the first Sunday in Advent. In the meantime, regular services are being held in the Cathedral House, which is also undergoing repairs and enlargement. —The Dean Emeritus of Christ Church Cathedral, the Rev. Charles Ewell Craik, D.D., has recently been honoured by being made a 33rd degree mason. He has recently been presented with the masonic ring belonging to Bishop Dudley, who also attained that degree.

INDIANAPOLIS.—The Rev. Dr. G. H. S. Somerville, Chicago, has been invited by

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the 5th Provincial Synod to preach two missions in the Diocese of Indianapolis.

LONG ISLAND.—Christ Church, Bedford Ave, Brooklyn, celebrates its 75th anniversary on All Saints' day.—Mr. Frank Eugene Watson has been appointed as lay assistant in Grace parish, Jamaica, and expects to prepare for Holy Orders.—A quiet day for women was held at St. John Baptist's Church, Brooklyn, on the 19th., conducted by the rector.

MISSISSIPPI.—The corner stone of the chapel of St. Pierre in Gautier, was laid in the latter part of September by Bishop Bratton, assisted by the missionary, the Rev. John Chipman and the Rev. W. P. Brown. Though the church has had a mission at Gautier for many years, this chapel is the first church for white people in the town. It is built of hollow concrete blocks and will seat about 50 persons. The congregation is composed of fishermen. Mr. Chipman still lacks \$235 to complete the building which will very soon be finished.—The executive committee, Bishop Green, president, met at Jackson on the 12th of October, and launched an intensive Nationwide Preaching Mission which will cover the entire diocese, beginning in November. Schedules and dates have been furnished the preachers. Some of the mission preachers already appointed are the Rev. J. H. Boosey, the Rev. H. W. Wells, the Rev. Albert Martin, the Rev. C. E. Woodson, the Rev. E. Lucien Malone and the Rev. Joseph Kuehne. The diocese looks for splendid results.—Bishop Bratton has consented to write the text-book on *The Negro and the Church* for the department of religious education, as requested by Dr. Sturgis. The standing committee has requested the Bishop to take the necessary time away from his duties for the writing of this book, and Bishop Green has offered to keep up the necessary work in the diocese, which would fall to Bishop Bratton.—On October 3, Calvary mission was organized in the growing delta town of Cleveland. The twenty-four members have been using the court house and the churches of the Christian brethren. Steps are being taken for the erection of a church. The Rev. Halsey Werlein, Jr., has been in charge for four months.—Starkville, the seat of the Agricultural and Mechanical College, has now a resident priest, the Rev. Du Bose Murphy, coming from Massachusetts to take charge of the Church of the Resurrection, Starkville, and adjacent missions. The college has a state-wide attendance of young men, and as there has been no resident clergyman for many years, Mr. Murphy is filling a long and keenly felt need. The Church has no priest at Oxford, the seat of the State University, and this lack is being keenly felt.—Owing to the death of the Rev. R. T. Middleton, Archdeacon of the Colored Work, the Rev. S. Alonzo Morgan has been transferred from Mound Bayou to Vicksburg, and has been placed in charge of St. Mary's Church, with oversight of Greenville and Mound Bayou. He also has supervision of the Vicksburg Industrial School for Negroes, which opened its session in October, crowded to capacity. The death of Archdeacon Middleton was a serious loss to the negro work in the diocese. It leaves only two colored clergy where many are needed.

MONTANA.—Bishop Fox is vigorously pushing the work of the Nation-wide Campaign in all the principal places in the diocese, giving his whole time to this work during October and November.

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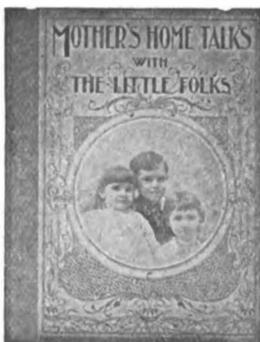
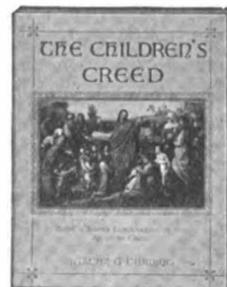
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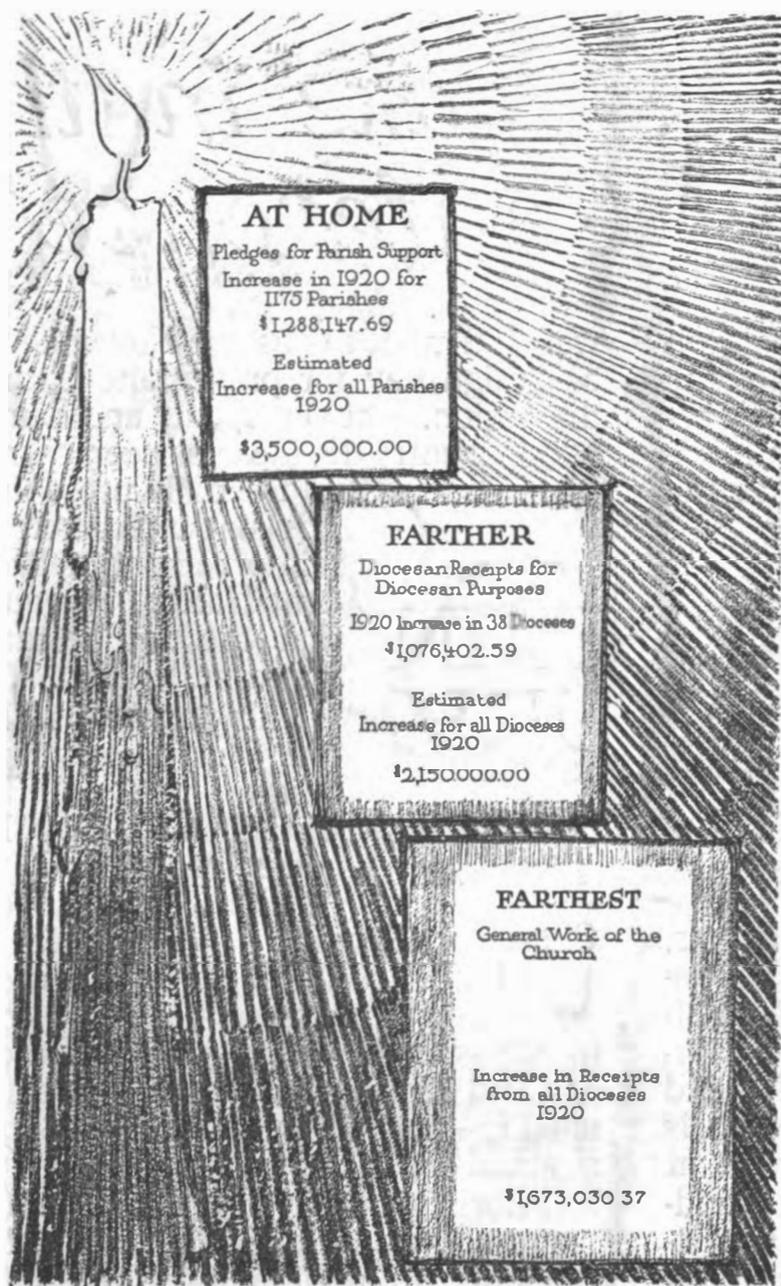
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☞ The Every Member Canvass will be held throughout the Church on November 20th.

☞ This is the last Canvass of the triennium and the last Canvass before the next General Convention.

☞ It should be borne in mind that it is also the first Canvass of the new Missionary Century.

☞ An Every Member Canvass should be held annually, because experience has shown that otherwise there is a loss of contributors; because there are new members; because some will desire to increase their pledges and some may be obliged to decrease them; because it promotes fellowship.

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