

The State Historical Society

The Living Church

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NO. 2

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LOVE is indeed Heaven upon Earth: since Heaven above would not be Heaven without it.

What we Love, we'll Hear; what we Love, we'll Trust; and what we Love, we'll Serve, ay, and Suffer for too. If you love Me (says our Blessed Redeemer) keep My Commandments. Why? Why, then He'll Love us; then we shall be His Friends; then He'll send us the Comforter; then whatsoever we ask, we shall receive; and then where He is we shall also, and that for ever.

Love is above all; and when it prevails in us all, we shall all be Lovely, and in Love with God and one with another. Amen.—*William Penn.*



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EDITORIALS AND COMMENTS

Liberals and The Bible

THE excitement which arose a few years ago when first "Higher Criticism" appeared on the horizon has now largely subsided. The "critical point of view", as it is called, has, after proving its claim, been accepted into the ranks of the normal equipment of the modern Churchman. It is just as well to examine some of the recent developments which have come, very largely in recent years, to claim the name of this method and to present themselves as the only legitimate result of its application.

"Higher Criticism", or "the critical point of view", are both names for a method, and a method is a means to an end. A method is a tool; it is not an achieved result. It is a means; it is not a motive, nor a purpose, nor an interest.

No method can of itself be either wrong or right. It acquires such character from the end which it serves, and from its efficiency in attaining that end. So we may sharply distinguish the "historical" or the "critical" method and point of view from the person who is using it. "Criticism" is only a means, and may be used by all sorts of people; by the captious critic to pick flaws in Christianity, by the reverent student to delve more deeply into the original meaning of his sources, into the setting, circumstances, and background of the Holy Scriptures, or by the radical to discover in the sources just what he started out to find—the principles which justify his position. So the historical or critical method, higher criticism itself, and the critical point of view, may not be claimed as a personal prerogative or distinctive possession of any single school of thought. The method used does not distinguish or define the person using it. What he discovers is not solely the result of his method, but is largely due to the end he has in view, to the principles on which his search is based, and to the preconceptions with which he begins his work.

There is a school of thought in the Church which calls itself Liberal. We owe much to them. Many of them do not wish to connote by their chosen name that others of us are not Liberal, that those not in their camp are "illiberal", but use the title as opposite to "Conservative". Liberalism claims the critical method as its own; but as we have seen, no method may be the peculiar property of any one school of thinking.

Liberalism is not a position at all. It has no platform or credenda. It is rather a point of view. It is not clear-cut as to its boundaries, either to the outsider or to itself. On its finer side it is animated by an ardent search for truth, by a massive and solid ruggedness of intellectual integrity, by honesty of motives, relentless in the pursuit of what is true, utterly impatient of anything which smacks of equivocation, special pleading, and obscurantism, and

sensitive in an extraordinary degree as to the gradations of evidence ("possible", "probable", "very probable", with a very rare use of the word "certain"). But its search for truth may lead it far afield, its intellectual integrity degenerate into negative criticism rather than function constructively, its honesty of motive develop into categorical rejections and denials, its impatience into intolerance, and its sensitiveness to the gradations of evidence into finely spun and intricate subjective judgments.

What is of most importance in any differences of opinion or divergences in judgment is never what is said. What issues into articulate form in any given case is but the superstructure built upon hidden foundations. If we would find what determines the particular character and form of the building of human conclusions we must examine the hidden principles on which it is based. No "method" of study or research ever develops these fundamental principles. They are adopted logically (not necessarily chronologically) before the work is begun. They may not even be "adopted"; one may go on in his work without being conscious of all these presuppositions,—and yet they are, after all, the determining factors in regard to our results.

For example, in regard to religious truth, there is a fundamental difference in principle between the "Liberal" and the "Conservative" Churchman. A "Liberal" proceeds on the basis that truth is something to be sought for as not being already within his possession. The "Conservative" agrees in a measure; one must seek to apprehend truth; but yet it is already within our possession. The Church, according to the former, is the great body of Christians engaged in the search for spiritual truth. The Church, according to the Conservative, is the body of Christ fully possessing the truth.

THIS SUGGESTS the very wide difference in fundamental point of view as to Holy Scripture. Both schools of thought recognize the human elements in the Bible, and both recognize the fact that there is more in the Bible than these alone. The divergence becomes clearly apparent in regard to the element of "authority" in relation to Holy Writ. Historically certain facts are clear. The Canon of Holy Scripture grew up and developed naturally. None of the writers of the New Testament consciously wrote "Holy Scripture". Probably none of the circles to whom the various writings were first addressed conceived that what they were reading would afterwards be put into this special category. Gradually there came about in the Church by a slow process of evolution and elimination, a separation off of certain books as "canonical" and others

as dubious or apocryphal or false. The Church finally set her seal on certain books, and thus we have our New Testament. For all Christians, then, the authority of Holy Scripture rests historically on the word of the Church, validating and guaranteeing certain books and rejecting others. Historically the authority of Holy Scripture is that of the Church, and up to the Sixteenth century, the admission and recognition of the authority of either involved that of both. From the standpoint of history there is no question as to what gives its authority to the Bible.

But do we, today, accept this authority? The Liberal answers, "No, we do not. The Church in its corporate mind selected some books and rejected others, you say. But what is the 'corporate mind' of the Church but the aggregate of individual minds? Because this or that book was found to be edifying, helpful, valuable, it became widely used, appealed to in later days, and finally became part of the 'Canon.' What then determined the authority of the books of Holy Scripture is exactly what determines their authority for us now; the intrinsic value of each book based on its own merits. Consequently it is necessary, as times change, to reopen the question, and to ascertain whether or not this same test is valid today. We know much more about criticism today than the early Christians did. Much of what they accepted as valid and authoritative on this basis of intrinsic worth, judged from the standpoint of subjective appeal, we now may reject on critical grounds, and in the absence of such appeal to us."

There is much truth in this statement. It neglects, however, to mention one or two important factors. One is that primitive Christianity was in a very real sense, *normative*. Another is that the basis of appeal was not entirely subjective, but objective. Books of Holy Scripture were accepted partly on the grounds of intrinsic value, self-evident and self-validating, but not on this basis alone. The early Christians in a given community accepted or rejected a certain writing either because its authorship was known, or because its content agreed with what they had been taught as Christian doctrine. The sum total of such units of acceptance or rejection constituted the "mind" of the Church. In short, the touchstone of validity was *not* primarily the intrinsic and subjective appeal, but the correspondence between a given work and the teaching of the Church. And to question the normative character of the early Church would be to cut the ground from under any possibility of coming at the true knowledge of any of the facts of early Christianity.

It may be useful to examine the phrases "intrinsic worth" and "subjective appeal."

There is, of course, no such thing as intrinsic worth. A quart of diamonds is absolutely valueless to a starving man in a desert. A gold coin has no more intrinsic worth to a savage than a brass one gilded, or a bit of blue glass. Every such claim of "intrinsic worth" is based on a subjective value judgment. It is the judgment of a human mind which sets a value on a coin, on a book, on a bit of crystalized carbon. The "subjective appeal" is that which assigns the "intrinsic worth" to any given object, whether it be a book, or a gem, or a metal, and such judgments are all relative. They must be related to an end which the individual has in view. Even "good" and "bad" imply this; there must be a standard by which one judges whether or not a thing is good or bad, useful or useless, true or counterfeit. So in the early Church the "subjective appeal" as to the so-called "intrinsic worth" or "value" of books of Holy Scripture was made to the corporate or individual consciousness of Church teaching. A book was inspired if in the normative times of early Christianity it corresponded to and revealed new aspects of "the truth once for all delivered."

For subsequent generations, what has "the authority of Holy Scripture" meant? If one might venture to put it into two statements in a simple form, the double principle may be phrased: the principle "that it matters a great deal who said it", and the "principle of sealed orders."

The first statement is not hard to understand. Words out of their connection may have no meaning whatever. Part of the connection and context of written and spoken

words has to do with their authorship. If, for example, a devout Churchman came across a phrase or a difficult passage in Holy Writ, his natural instinct might be to say, "This makes no sense", "This is unreasonable", "This is inconsistent," or the like, all of which statements, it may be remarked, are "subjective value judgments." The difference between the Radical attitude and that of the devout "Conservative" Churchman may be summed up in the subsequent attitude toward such passages in question: the former would tend to reject or amend the passage in accordance with what seems to him its rightful meaning; the latter would say, "If God said it, it must mean something more than I seem to get out of it." It *does* matter tremendously "who says it."

This principle involves a fundamentally different attitude toward the Bible on the part of Liberal and Conservative. The former regards the authority of the various books, and even of their constituent sections, as resting on their "subjective appeal" or "intrinsic worth". If his own personal judgment recoils, and leads him to say: "The writer *could* not have meant that", "This is utterly inconsistent with what was said in such and such a place", he then concludes, "This passage is not genuine and cannot be part of the true text", or "This passage does not bear the signs of authenticity". The Conservative would accept it and ponder over it. Truth is for him something tremendous and infinite, in many ways beyond his understanding and comprehension, and not something which he has discovered, save in the sense of gradual personal appropriation. "If God said this, as the Church tells me, this passage must embody a meaning which I may not now understand, but yet it forbids my discarding the passage."

This involves the "principle of sealed orders". As God's Truth is so manifold, so vast, and so all-surpassing, no one of us can grasp it in all its bearings at once. Since all of Holy Scripture constitutes one great aspect of that truth, no slightest part of it may be discarded. As "sealed orders" the whole deposit must be handed on from generation to generation. Each generation in the Church's life may enter more deeply into undeveloped and undiscovered aspects of the Truth committed once for all to the Church, and, like the "householder", "brings forth out of his treasure things new and old". So the very principle of conservatism implies the conviction of progress and development. The very principle of excision and rejection, on the contrary, involves the mortgaging of the future possibility of development and discovery. The former so-called "Conservative" principle is the means of true progress and development. The second principle, that of discarding and excision, sterilizes such development.

WHAT ARE THE PRACTICAL BEARINGS of what has been said above?

Here are some words of Bishop Gore:

"Dr. Sanday and others used to assure us that we could cease to believe in the miracles — such as the Virgin Birth and the corporal Resurrection of Christ the third day from the dead — without ceasing really to believe in the Holy Trinity and the Incarnation in an orthodox sense. . . . It always seemed to me to be quite a vain hope that men would cease to believe the miracles and continue to believe the doctrines. I said so at the time. But it is now made quite evident by the declaration of 'Liberal' divines. They cannot believe in the Godhead of Christ. He was only a highly inspired man."*

Such conclusions are inevitable, not on the basis of critical method, but because of the presuppositions directing and guiding the direction of this method in its application to the study of the New Testament.

Again, let us listen to some words of Dr. Foakes-Jackson in his address to the Modern Churchmen's Congress, recently held at Cambridge in England. Liberal Churchmanship, he said, has hitherto been the Canute of the age:

"It has too long endeavored to sit on its throne and tell the advancing tide when to stop. . . . We hoped we could accept the criticism of the Old Testament, and yet leave the New Testament untouched. We tried to expunge the miracle of the Virgin Birth from the Creed, and at the same time to accept the rest. We tried to sacrifice the fourth Gospel, and at

*Miracles and Doctrine, in *The Church Times*, August 19, 1921.

the same time not to question the historicity of the Marcan tradition. We are always wondering where to draw the line. Our efforts are doomed to failure. In no line of human activity has it been possible to follow truth to a certain spot, and there stop."

The same writer speaks of Liberal divines outside our Church in these words:

"They are preaching something entirely alien from what was once meant by Christianity. They are really preaching an entirely new religion, and concealing the fact, even from themselves, by disguising it in the phraseology of the old. . . . Nowhere in the New Testament does the Jesus of Liberal theology show Himself. The simple Jesus of Liberal Christianity cannot be found."

This quotation is not a criticism of the Liberal point of view by a hostile outsider, but a summary of the condition of affairs from one inside the camp. Could the case be much more clear? Is there anything further to be said of the tendency and results of the Liberal point of view than what is here set down? Is the function of the Church to seek after truth, discarding the precious treasure committed to her of God's Revelation of Himself in Holy Writ, or to expound the "faith once given"?

It is high time for us again to assure ourselves of the truth and the permanence of that position on which our faith rests—the authority of God's Holy Word vindicated and established by that of His Mystical Body, the Church of God. It is necessary for all of us to see clearly the direction to which any other position than that may lead us. It behooves us all to honor, admire, and respect the fineness and candor of "Liberal Christianity", but at the same time to take heed where we stand.

May the God of Truth lead us all into a deeper knowledge of His Revelation, teaching us that it is our part to learn when He teaches, and to listen when He speaks, to teach His word as it has been given of old, and to find in it ever new treasures of supernatural truth, and ever increasing powers of supernatural strength.

WE regret that the *Southern Churchman* does not take kindly to Bishop Whitehead's suggestion that the next General Convention arrange for an adjourned session of a week or ten days in which to complete, if possible, the tentative report of the Prayer Book Revision commission. The expense and difficulty of insuring attendance seem to our contemporary an insuperable obstacle to the success of the plan.

**Prayer Book
Revision**

We grant the difficulty; but the *Southern Churchman* had before it at the very time the object lesson of the Brotherhood convention to show that it is not impossible to obtain attendance at a national Church convention in two successive years. The Brotherhood convention is an annual affair, and it is always well attended. Its sessions last from Wednesday until Sunday night, and thus are nearly as long as the proposed adjourned session of General Convention.

It is true, however, that the Brotherhood conventions draw much of their attendance from near-by territory. The number who travel long distances to attend them is not very large. But we believe it is large enough to augur success for such a session of General Convention. In early days, a century and more ago, there were special sessions and adjourned sessions, though many days of travel were required for many of those attending. We should not wish such additional sessions to occur very often, and the expense of them is a real factor; but we believe the importance of speedy conclusion of this work of revision will justify a week of attention to it exclusively a year later than the regular sessions.

A VERY curious error occurred in this office whereby the first section of the report of the great Brotherhood convention at Norfolk, though promptly put into type and made into pages, was omitted from the issue of October 22, for which it was intended, and has not since been printed. The second section was printed in the issue of the 29th; and the missing section, which should have come first, is now printed in this issue.

**A Curious
Error**

Our apologies are extended for the error.

ACKNOWLEDGMENTS

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THE WASHINGTON CONFERENCE

*From an address on Armistice Day at Grace Church,
Utica, N. Y.*

BY THE RT. REV. CHARLES FISKE, D.D.

THERE may be critics of the Churches who would regard such a service as this as a "weak gesture"—as futile as falling on one's knees in prayer because the house is on fire. There are some—and among them many who love the Church of Christ and desire above all things that she shall use her God-given power to save a world in ruins—who will think that instead of meeting to-day in prayer for the disarmament conference, the Church should be demanding disarmament—and loudly demanding it—of the governments of the nations; as representatives of their people in every race giving utterance to the insistent desire of the masses of every nation that wars shall cease, that never again shall the youth and flower of every land be sacrificed to the lust of national ambition. There are some—both of those who love the Church and of those who despise the Church as a futile, feeble, spent force—who will say that unless the Church saves the world from another war, the failure will involve Christian institutions in a world downfall.

And yet this service is not a mere weak gesture to God. There are prophets of righteousness to-day who are making known the demand as well as the desire of the Christian Church in every land for world peace. We are not content with prayer alone. What this service does mean is this: that peace will become something other than armed preparation for possible conflict, only as the world is converted to a real belief in Christian ideals and Christian motives. A conference called out of economic necessity and impelled principally by fear of national bankruptcy cannot bring lasting peace. We must create about the conference an atmosphere of earnest desire. We must create among our own adherents that spirit which is willing to make ventures of faith for peace. We must make it evident that millions of sad and sorrowing souls, and many other millions of equally earnest hearts, desire a peace which is the peace of settled purpose and conviction, not the neutrality of war-weary and bankrupt governments.

We can do this only as God's Spirit moves upon our own hearts and quickens our own wills. We can do it, only as Christian peace and love rule our own spirits.

And so we have met to-day, first of all, to pray for ourselves, that we may earnestly desire and steadfastly labor for peace in every relation of life, among ourselves. We have met to ask God to create in each one of us a ready will to love and serve. We have met to ask Him to pardon our sins and shortcomings and purify our hearts to see and love the truth, to accept and defend the things that are just and right, and firmly to purpose the things that are good in His sight. We have met to ask God's help, that we may so allow His purpose free course in our hearts as to become centers of influence through whom the community and then the nation may rise to mutual trust and goodwill. We have met to ask that this trust may issue in a fellowship of the nations, because we believe that as we draw close to God there will grow among all people the spirit of peace without which the counsels of rulers and leaders can avail nothing. We begin with ourselves in the hope that such a service will make plainer than prophetic words our desire to create the atmosphere in which a counsel of economic salvation may issue in a larger counsel of Christian perfection. If our own hearts can be purified in purpose,

then through us—humble and obscure as most of us are—there may come vision and strength and a sense of surpassing opportunity. We pray, because we know that men and nations and Churches have failed and we know of nothing surer than penitent prayer, in these days of distrust and confusion, to enlighten and quicken us to do God's will ourselves and make His way the way of men and nations everywhere. Our prayer will help to create the atmosphere in which duty will be more clearly discerned and the divine purpose more surely revealed.

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 14—Self-Control

READ Proverbs 16:27-33. Text for the day: "He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city".

Facts to be noted:

1. The results of deliberate sin.
2. Sin is blind to the awful results.
3. "Man proposes but God disposes".

We think of a bad temper as a menace to our mental and spiritual peace of mind, but we don't think of it so often as a positive danger to our physical well being. The following paragraph appeared in a magazine of a few years back: "Anger serves the unhappy mortal who indulges it much the same as intoxicants do the inebriate. It grows into a disease, which has various and terrible results". Sir Richard Quain once said, "He is a very rich man indeed, in physical power, who can afford to be angry. The heart and brain are specially affected by these fits of passion, and there is danger of the life. Anger causes a partial paralysis of the small blood vessels, and the heart's action becomes intermittent". In our daily prayers, let us pray for true self-control, that will result in spiritual and mental peace, and greater physical health.

November 15—The Closed Door

Read St. Matthew 6:1-6. Text for the day: "And when thou hast shut thy door".

Facts to be noted:

1. Our Lord's warning with regard to our charity and deeds of mercy.
2. Our Lord's own advice with regard to the time and manner of private prayer and meditation.
3. The certainty of reward for those whose charity and prayers are sincere.

An old sailor tells this story: "I often recall my first night at sea. A storm came up, and we put back under a point of land. Still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag at anchor. I found that by placing my hand on the chain, I could tell by the feel of it if the anchor was dragging or not, and many times that night I went forward and placed my hand on that chain. . . . Now since that time, when I wonder whether I am drifting away from God, I go and put my hand on the 'anchor chain,' the chain of prayer and I soon find out whether I am drifting or not". It is not a difficult matter to take our part in the public services of the Church, but I think that the true test of our spiritual condition, as well as one of our greatest sources of strength, is to be found in the few moments spent every day in the nearer presence of Almighty God, with the door closed.

November 16—The Pride of Profession

Read 2 Timothy 2:11-15. Text for the day: "Study to show thyself approved unto God, a workman that needeth not to be ashamed".

Facts to be noted:

1. The condition of being a true disciple of Christ.
2. Though we may fail Christ, He never fails us.
3. St. Paul exhorts Timothy to live as in the sight of God.

In one of his books, Andrew Carnegie used the expression, "Pride of Profession", and illustrates how far this goes, by a story of the street sweepers of Pittsburgh. At noon one day, several of these men were discussing one of their number, who had died a few days before. One went so far as to say that their companion had been the "best man that had ever scraped a hoe on Liberty street". To this eulogy another added: "Mac was a good enough man on plain work, but around the gas posts he wasn't worth a cent". The pride of profession, pride in their work, notwithstanding its character, inspired these men to praise, and at the same time criticise, the work of their dead comrade. The commendation and the criticism emphasize a distinction that we

are apt to overlook; being careful enough for the plain work, but not exact enough in doing well that which is more easily slighted. How far are we, as Christians, workmen who need not to be ashamed?

November 17—Enough and to Spare

Read Psalm 65. Text for the day: "Thou greatly enrichest it with the river of God, which is full of water".

Facts to be noted:

1. "Even the most sinful, shall find their greatest happiness in the blessings of God's house." (1-4.)
2. "Israel's God is the one true Trust of all mankind". (5-8.)
3. Israel has to acknowledge God's loving bounty in the rich abundance with which He has blessed the year". (9-13.) —Kirkpatrick.

When we are confronted with problems that seem to be without any possible solution, except one full of sorrow and distress, it is not easy for us to have that faith and trust in God, that God asks of us, and our lack of faith is often the result of ignorance, or wilful neglect of our opportunities to come nearer to God, or the natural tendency to trust in human agencies. A Scotch minister tells the story of a very poor, ignorant woman who appealed to him for help. After talking with her for a little while, he discovered that her son in India had been writing her regularly, and also sending what to her were just "pretty pictures". These she had placed in her Bible for safe keeping, and when the minister saw them he was astonished, and said to the woman, "You have a fortune in your Bible". The pretty pictures were bank notes. There are many people who are very poor, like that "poor" Scotch woman, and they are not all in Scotland. The river of God is indeed full of water.

November 18—Of How Much Greater Value?

Read St. Luke 12:1-7. Text for the day: "Fear not, ye are of more value than many sparrows".

Facts to be noted:

1. Hypocrisy cannot be concealed.
2. Fear God, not man.
3. God's care for his people is without limit.

Of course we are surrounded with dangers and difficulties. In the book of Job, we read that "Man is born unto trouble, as the sparks fly upwards". But this is all the more reason that we should make a daily effort to realize in our own lives the power of Almighty God to meet our problems and difficulties. One morning, a clergyman looked out across the waves of the Atlantic ocean, when it seemed as if the terrible storm would break the ship into pieces, and he saw a little sea bird quietly settled down upon a gigantic wave, that threatened to overwhelm the ship. The bird folded its wings in perfect security, and as the clergyman watched it, he received his sermon for the day, "Are ye not of more value than many sparrows?" Fearful and storm tossed travelers upon the ocean of life, can we not believe that the eyes, that neither slumber nor sleep, are watching over us, and learn "To cast all our care upon Him, for He careth for us?"—Selected.

November 19—Carried Into Captivity

Read Proverbs 23:1-8. Text for the day: "For thou wilt put a knife to thy throat, if thou be a man of appetite." (American Revised Version.)

Facts to be noted:

1. Even a natural appetite must not be over indulged.
2. The folly of making riches the object of life.
3. What we are, and not what we have, is the only consideration.

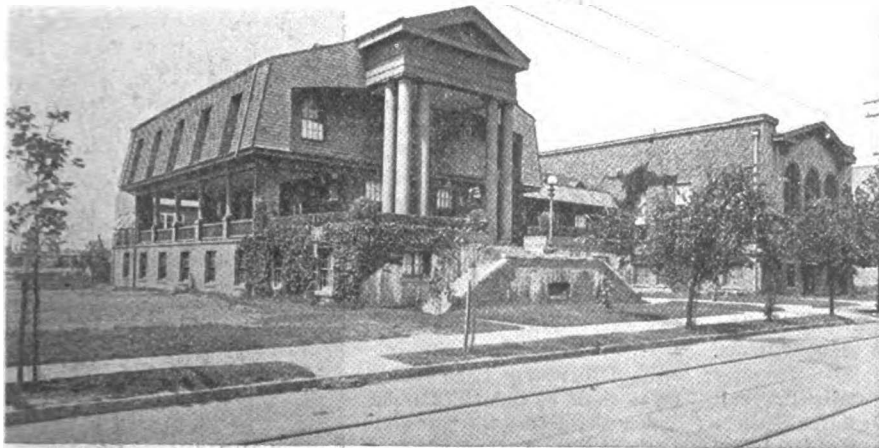
It doesn't matter what kind of appetites we may have, they must be kept under control. One may be a lover of art, and indulge his love for it to the detriment of his spiritual life. The indulgence of any appetite is always fraught with danger. They tell us that the giant condor is often captured in the following way: A native of Peru slays an animal, and leaves some of the flesh on the skin. He then goes far up on the mountain side, and lies down in the crevice of the rock covered with the skin, the raw side of which is exposed to the heavens. The great condor soaring above smells the flesh, and drops down to the banquet, but almost before he is settled, the expert native seizes him by the feet, secures him carefully, and sends him to decorate a city park in some distant city. "Many a genius, strong for lofty flight, is made captive by the indulgence of his appetites".

Prayer for the Week

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

IT IS EASY to die for Christ. It is hard to live for Him. Dying takes only an hour or two, but to live for Christ means to die daily.—Sadhu Sundar Singh.

The Great Brotherhood Convention



GHENT CLUB, NORFOLK, VIRGINIA
(The Convention Hall)

Norfolk, Va., Oct. 4.

THE thirty-sixth annual convention of the Brotherhood is in session as I write. Judged from every angle it exceeds all expectations. It was not thought that it would be large, but it is. In point of numbers it is the equal of any held in recent years. The speakers and conference leaders have been able quickly to adjust themselves to one another, and to the Convention's central theme, "Strengthening the Stakes." There is, therefore, a marked unity of purpose and of thought.

A large general committee at Norfolk has provided a well-studied executive plan, and even in our largest cities the facilities at our command have never exceeded those provided in this wonderful and beautiful seaboard city now for the first time entertaining this large gathering. The Norfolk Convention gives every promise, as viewed from a point midway on its programme, of being one of the truly great conventions of the Brotherhood.

The heart of the convention is Christ Church, in the beautiful Ghent district. Down the street a few steps is the Ghent Club, in whose auditorium and anterooms the convention finds its headquarters. In Christ Church parish house is the Junior, or Church Boys', Convention. The Juniors are living at the annex of the Navy Y. M. C. A. The Council headquarters is the Southland Hotel. Both St. Luke's and St. Paul's churches are sharing in extending hospitality toward the Convention; both parishes having a daily celebration of the Holy Communion before the breakfast hour.



F. A. WILLIAMS
In Charge of Junior
Convention

As one enters the city by steamer Christ Church tower rises above its surrounding neighborhood, and at night, from near its top a great St. Andrew's cross in red lights welcomes the Convention goer; while from above the noble portal of the court house downtown stand out the words, "We welcome you"; also, in hospitable red above, a St. Andrew's cross. Street cars leading toward Convention hall are designated by a card-board cross set in the front window of the car.

Contrary to custom, the big opening meeting of the Convention was held Wednesday night instead of Thursday morning. Convention Hall was well filled when President Bonsall called the gathering to order. It seemed fitting that as Churchmen—first—

the hundreds of delegates should be extended a welcome. And so before the Convention organized, three brief addresses of welcome were made: one by the Hon. Richard W. Peatross, district attorney, representing the mayor of Norfolk; one by Bishop Tucker of the diocese in which the convention was gathering; and one by Bishop Coadjutor Thomson. All paid graceful tribute to the Brotherhood, and expressed the pleasure in store for those who, as resident Churchmen, would have the Convention in their midst for five days.

ORGANIZATION EFFECTED

The organization of the Convention was briefly accomplished. "Ben" Finney, as he is lovingly called by all who know him—and they are legion—was elected chairman of the Convention, and promptly began to function in his dynamic personality. His associates were quickly secured. Robert M. Hughes, Jr., the young lawyer of Norfolk who had for months headed the general committee of arrangements, was elected first vice chairman; and Chairman Finney secured from him a graceful speech of appreciation of the honor. Other vice chairmen elected were Congressman

Dallinger of Massachusetts and James L. Houghteling, Jr., of Chicago. Selden Walker of Richmond was made secretary of the Convention and Joseph W. Smith of Montclair, N. J., assistant secretary.

SERVICE AT OLD ST. PAUL'S

Preliminary to the formal opening of the Convention a very beautiful service was held at Old St. Paul's, downtown, with an

address on its history by the rector, the Rev. Dr. H. H. Covington. The church is not large, and the delegates already arrived nearly filled it. Dr. Covington, in his address, spoke of the landing of the "adventurers," — the term at that time being used in its original meaning to refer to the first settlers; their move up the James river and settlement on its banks. Gradually, as the settlers spread out their colonies, Dr. Covington said, they established parishes in different parts of Virginia. One of these



R. M. HUGHES, JR.
Local Manager of the Convention

"establishments" was formed in Norfolk in 1639, and the original church building was built near the site of the present church. The St. Paul's Church of to-day was built in 1742.

The delegates were shown through the historical museum at the close of the service, and they appreciated deeply the graceful yet simple form of hospitality extended them by Dr. Covington and his loyal people.

Some chaplains and some men in the Brotherhood have failed—as such; though we doubt if the failures have been so frequent or so pronounced as those in most secular organizations of a voluntary character. But, however that may be, a Brotherhood Convention is a good tonic for a near-pessimist. Because in the essentials the Brotherhood Convention shows the men of the Church to be sound. It increased my faith in the men of my Church when, on Thursday morning at 7:30, I dropped into the chapel of Old St. Luke's (the church was burned last spring) and found it crowded with men of my Convention. The strength of the Brotherhood as an organizing force may be seen in the great central corporate communion which will come on Sunday morn-

ing, and its greater power as a spiritual life-giver will be seen there. But to my mind the hunger and thirst of our Churchmen for the Sacraments of the Church is best shown in their voluntary attendance—by hundreds—at the quiet early morning celebrations on the weekdays of the Convention. The Brotherhood may occasionally slip one or two of the cogs in its mechanism, but so long as men, regardless of "schools" of Churchmanship, desire to join together in corporate communions, there is more than hope for the Church—there is positive assurance. Pessimists have become optimistic at the sight of one of these daily morning celebrations during Brotherhood Conventions. During this Convention these week-day celebrations are being held at all three middle city churches—Christ Church, St. Luke's, and St. Paul's.

GENERAL CONFERENCES

The general conferences in Convention Hall have thus far been of exceeding interest. A spirited session was held on the subject "A Minimum Chapter Program", led by E. C. Airey of Buffalo. Mr. Airey dealt with the Brotherhood's officially adopted minimum programme for the year of Chapter work. But others present disliked the suggestion implied with the word "minimum." Several delegates, among them the Rev. W. B. Dent of the Diocese of Washington, stoutly denied the right to call any worthy programme of the Church's work "minimum." He thought it not good psychology.

A discussion of unusual value was that on "Family Prayer," led by the Rev. Dr. Edmund L. Woodward, Dean of Church Schools in the Diocese of Virginia. Dr. Woodward gave great credit to the Commission on that subject recently formed by the Presiding Bishop and Council. He laid stress on the present and increasing need of the household altar and the distressing neglect of it. Dr.

Informal sectional conferences of great value were held at the beginning of the Convention on "Senior Assembly Officers", led by Mr. F. H. Spencer; on "Junior Assembly Officers", led by John D. Alexander; on "Senior Chapter Officers", led by Charles Cain; and on "Junior Chapter Officers", led by Francis A. Williams. At some of these informal discussions as many as seventy-five men were present, many taking part.

THE MISSIONARY SERVICE

The first of the night services of the convention was held at Christ Church Thursday night. It was the Convention Missionary Service, and Canon Lawrence Skey, of Toronto, and Bishop Overs, of Liberia, made the addresses. The large church has 1,100 sittings, but the overflow was so great that a double line of chairs became necessary down the center aisle, the attendance being increased to nearly 1,500. The great choir of Christ Church, under the leadership of Mr. J. J. Miller, A. G. O., made possible a service of magnificent musical quality, and at its close the signing of the Star Spangled Banner by the great congregation was unusually effective. Bishop Tucker, Bishop Thomson, Bishop Darst, Bishop Davenport, and Bishop Jett were in the chancel with the rector of the church, the Rev. Dr. Steinmetz, and his assistant, the Rev. Mr. Wales.



REV. DR. STEINMETZ
Rector of Christ Church, Norfolk

Canon Skey was the first speaker. He said, among other things, that every young man should enlist in God's army in some capacity. And no young man should feel at ease with himself unless he had made absolutely sure that he was not definitely called to the sacred ministry. The field for missionary endeavor is everywhere. The field, too, is already and long ago white to harvest. But Canon Skey did not confine his address to the need of ordained men. The need of men for men is universal. He gave many stories of great interest illustrating his points.

Dr. Steinmetz introduced Father Avionitis, of the Greek Church in Norfolk, as a special guest, and he spoke briefly in his native tongue. The final address, by Bishop Overs was one of the most profound yet heard at the Convention. He spoke out of a full heart, to a sympathetic gathering, of the intimate things of his life among the people with whom he labors. Besides the white missionaries there are eighty-four native clergy preaching the gospel to vast numbers of the natives. The missionaries are called upon for medical aid very frequently, and he himself—so he humorously said—was practicing physician to over 50,000 people—a very good practice! The missionaries are helping the natives in their civic affairs, and because of their skill and knowledge are taking the part of statesmen in the conduct of affairs. Bishop Overs gave many striking instances of the natives' eagerness to attain education and training.

THE JUNIOR CONVENTION

When, in 1918, up at Northfield, Mass., the boys of a Brotherhood Convention were for the first time divided from the men, theirs was called a "boys' parallel convention." The custom has grown since then, and at Norfolk, under leadership of Francis A. Williams, the new Secretary for Junior Work, there are already registered some 400 boys, and more are coming in as the Convention approaches its culmination. Junior Hall, in Christ Church parish house, has been filled to overflowing. Canon Skey has been the special guest of the boys and their spiritual director. By his lovable nature he has quite won their hearts. Mr. Bonsall has been over to speak to them; so has Mr. Shelby. They have had rousing song services, with a hearty word of welcome by Dr. Steinmetz, rector of the parish of Christ Church. John Bomberger has led them in their music. Franklin L. Gibson has led their discussions. Most of the out-of-town boys live together at the Naval Y. M. C. A., where they have their swims, their gymnasium stunts, their prayers. Their eagerness and earnestness are great, their sincerity well tried, and their perseverance as young Churchmen a credit to the Church. Among the 1,200 registered at Norfolk they form a commendable body, and with dignified yet not tedious meetings, interspersed with those in lighter vein, Church people of older years are justly proud of them. There will be more about them later.

G. H. R.

Evening Prayer.

us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

In Choirs and Places where they sing, here follows the Anthem.

A Prayer for the King's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thy favour to behold *and bless* *thy* *servants* *graciously* *the* *Princes* *and* *to* *unite* *them* *with* *the* *grace* *of* *thy* *Holy* *Spirit* *and* *to* *grant* *that* *they* *may* *alway* *incline* *to* *thy* *will* *and* *walk* *in* *thy* *way* *Endue* *them* *plentifully* *with* *heavenly* *gifts* *grant* *that* *in* *health* *and* *tranquillity* *to* *live* *through* *the* *years* *of* *their* *lives* *and* *finally* *after* *this* *life* *to* *attain* *everlasting* *joy* *and* *felicity* *through* *Jesus* *Christ* *our* *Lord.* *Amen.*

A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we beseech thee to bless *the* *Princes* *Dowager* *of* *Wales* *and* *all* *the* *Royal* *Family* *Endue* *them* *with* *thy* *Holy* *Spirit* *enrich* *them* *with* *thy* *heavenly* *grace* *proper* *them* *with* *all* *happens* *and* *bring* *them* *to* *thine* *everlasting* *Kingdom* *through* *Jesus* *Christ* *our* *Lord.* *Amen.*

A Prayer for the Clergy and People.

Almighty and everlasting God, who dost work *from* *above* *Send* *down* *upon* *us* *thy* *grace* *and* *thy* *mercies* *committed* *to* *thy* *Church* *the* *healthful* *Spirit* *of* *thy* *grace* *and* *that* *they* *may* *truly* *please* *thee* *pour* *upon* *them* *the* *continual* *dew* *of* *thy* *blessing.* *Grant* *this* *O* *Lord* *for* *the* *honour* *of* *our* *Advocate* *and* *Mediator* *Jesus* *Christ.* *Amen.*

A Prayer of S. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year

PAGE FROM A COLONIAL PRAYER BOOK
AT BRUTON CHURCH

Woodward's address was of a fervent and devotional type, and made a deep impression on the large gathering.

The same thing may be said of the conference which followed on "The Teaching Mission of the Church as a Challenge to a Life of Devotion and Service", led by the Rev. W. A. R. Goodwin of Rochester, N. Y. It would be difficult to overestimate the deep impression made as Dr. Goodwin, using a chart, explained and visualized the various seasons of the Church year and their relationship to one's spiritual life and stewardship.

Another general conference of great practical value was that led by a layman, Col Eugene C. Massie, of Richmond, on the subject, "How to Develop the Personal Prayer Life." And in the final analysis Col. Massie left the impression that he believed it could be done only through the continued and increased practice of personal prayer by the individual.

HIGH CHURCH MOVEMENT IN GERMANY

A CURIOUS movement in the Evangelical Church of Germany, which is described as a High Church movement, is set forth in a recent article, printed in the English language, in the *Internat. Kirchl. Zeitschrift*. According to that article the German High Church Union has been established with some 250 members, of whom about 150 are pastors. The founder of the Union, Pfarrer H. W. Mosel, was one of the members of the Geneva (Preliminary) Conference on "Faith and Order", which he attended as representative of the society.

"The chief endeavor of the organization", we are told, "is at present directed towards getting Episcopacy restored in the German National Churches. There is reason to believe that in some ecclesiastical provinces at least this object will be attained, i. e. in Hanover. A special committee has drawn up a treatise on Episcopal Government. It is being printed in thousands of copies; all members of the National Church Assemblies of Prussia, and the other States, will be approached in this way. Much arduous work is also being done to compose a breviary for the daily use of clergy and laity. Auricular confession is beginning to be practised again. One of the topics discussed at the last meeting was the foundation of an evangelical monastic order, to be in charge of a retreat house. From all this it would seem that the H. C. U. in Germany is called by God to act as an intermediary between the German Evangelical Churches and the non-Roman Episcopal Churches of the world (Old Catholics, Anglicans, Swedes, Orthodox). The latter have, therefore, every reason to watch the movement of the H. C. U. carefully, and to support it to the best of their abilities".

As steps towards obtaining the Episcopate, the value of its application to the Swedish Church, and also to the Old Catholics, is discussed, and with respect to the former, the writer says, "It struck me as remarkable to perceive with what joyful satisfaction the Swedes received the tidings that this year's Lambeth Conference had recognized, after careful investigation, the existence of an unbroken Episcopal Succession and of a real priesthood in the Swedish Church". He states that there are clergy in the Prussian Evangelical Church who have grave doubts as to the legitimacy of their orders, not having been episcopally ordained. He urges that when the increasing demand for Evangelical bishops is being fulfilled, they may not lack the Succession.

An account is given of the second annual meeting of the High Church Union, which, it states, was preceded by an "Evangelical Mass" with Catholic ritual. The opening address by a pastor from Berlin submitted a series of theses relating to the Theory of the Church as stating the position of the High Church Union. "The Catholic spirit by which the High Church Union is animated", we learn, "was shown in a motion put by Pastor Mosel that its name be changed into 'League of Evangelical Catholics'".

Pfarrer Mosel gave as his reasons for the change what follows: "The name 'High Church Union' has given rise to some dissatisfaction, because it may be regarded as merely wanting to copy Anglican tendencies. To this must be added that it only designates part of our programme, viz., our high valuation of the Church and its ministry, whereas the word 'Catholic' carries with it the views and aims of the H. C. U. in their entirety. Men like Archbishop Soderblom, Professor Heiler, and others, and in no lesser degree our own paper, having introduced the idea of Evangelical Catholicity into the Protestant mind, and having clearly demonstrated its substantial difference from Roman Catholicism we need not fear that the name of 'League of Evangelical Catholics' would lay us open to the suspicion of Romanizing tendencies.

"We want to be Catholic in the sense of feeling ourselves united to all those who believe in our Lord Jesus Christ and are baptized in the name of the Trinity, no matter to what age, country, or particular Church they may belong. We want to be Catholic in that we hold fast with St. Vincent of Lerins, that which has always, everywhere, and by all been believed, and by looking for the whole truth

in the Church Universal alone. We want to be Catholic in that we desire the restoration of those ecclesiastical institutions and customs that have once been the common property of the entire Church, and the retention of which has been abundantly blessed to this day in those particular Churches that have a Catholic flavor.

"But we desire to be 'Evangelical Catholics', measuring everything by the standard of the Gospel, and refusing everything at variance with its truth and clearness; Evangelical also, in this sense, that we mean to cultivate our relations with other Christian people in the spirit of the Gospel, i. e., in the spirit of the love of Christ". Pfr. Mosel's report on the satisfactory development of the H. C. U. in 1920 ended with these words: "Our Evangelical Church also will have to learn to make concessions to the Catholic feelings of many Evangelical Christians, lest she drive them out and into the Roman Church. 'A Church, Catholic and Evangelical at the same time, Christian and Universal, a Church, the soul of which is Evangelical and whose body is Catholic (Heiler), that is the vision before our eyes. That this picture may become truth and reality is our aim, is what we work and pray for'".

HYMN FOR THOSE IN PERIL OF THE AIR

ADAPTED FROM ROBT. WILLIAM WHITING'S HYMN

FOR THOSE AT SEA.

Eternal Father! strong to save,
Whose arm doth bind the restless wave,
Who holdest in Thy vast control
The winds that sweep from Pole to Pole;
Hear us, we pray, for those who dare
The perils of the trackless air.

O Christ! Incarnate Son of God!
Who once for us earth's pathway trod,
Who marks the sparrow's downward fall,
And hears the ravens when they call;
Hear us who pray for those who dare
The perils of the trackless air.

O Trinity of love and power!
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
And hear our prayer for those who dare
The perils of the trackless air. Amen.

CORA B. EVANS.

THE REV. DONALD B. ALDRICH writes a beautiful message in the (Boston) *Cathedral Calendar* on the Church Home. He says:

"Many of us live alone—we have had to leave our families far away, for our work is here. And although many of us do not reside alone, yet in our hearts we live alone, for those who have been nearest to us are no longer here. Many of us are lonely because we are misunderstood or forgotten. Many of us feel lonely because we may have succeeded, and have let our success make us self-contented.

"Do you recall some particular day in your home when each one of the family did his best to make that day the happiest possible? It may have been a Christmas or an Easter Day, a birthday, or an anniversary. On such days we never thought of being lonely, we did not know what loneliness was.

"Perhaps there was a Church in the neighborhood, and in that church your family pew. In that pew, the hopes and resolutions to preserve a happy home were fostered. And even when reverses and separations came, we still felt our family with us, strangely near, in that familiar pew in God's house. When there, we felt no sense of loneliness, for we felt at home. It was our Church Home. And it spelled the defeat of loneliness.

"The family pew has passed away, but whenever we worship in a friendly place, the spirit of fellowship with those absent remains with us still. Those about us are praying with us for strength, seeking for resolution to live finer lives. They create here the spirit which we knew in our homes. And those who are absent somehow draw closer to us, we feel at home with them in spirit. And we win a strength which means the defeat of loneliness".

The Fiftieth Birthday of a Bible Class

By Heloise E. Hersey

THE building of an adult Bible class differs in many ways from the establishing of a successful class for children in a Church school. For the children, with their eager love for novelty, a change of teachers and of method is often not a bad thing. But the very life of a vigorous Bible class for grown women seems to me to be continuity, a noble tradition, a clear aim pursued for many years. If these features may be combined with a long term of office for the teacher, so much the better.

The writer was so fortunate as to inherit, seventeen years ago, a Bible class of this sort. The class is just celebrating its fiftieth birthday, and it seems a good time to write briefly its history, in the hope that it may encourage the establishment of similar classes.

In 1871 Phillips Brooks had been for two years rector of Trinity Church, Boston, when Miss Lucy Woods, then a young tutor of some Boston girls, asked him if she might bring her six charges to his Sunday school, with herself as their teacher. Mr. Brooks accepted the offer cordially, and the class was born. It speedily increased to twenty, and was moved to a little room of its own, going to the chapel only for the opening exercises of the school. Thus it met at 9:30 on Sunday mornings for three-and-thirty happy years. Except for one year's absence in Europe, Miss Woods was always at her chosen task for forty Sundays in each year—thirteen hundred hours given to the exposition of Christian truth, which was also and always inspiration! Exactly how many women and girls passed under that potent spell we shall never know, for no lists were kept. But there were certainly hundreds who are scattered far and wide over the land, and many who have died in the faith which Miss Woods so devotedly taught.

Many remarked, in those great years of Trinity Church, that the small, frail woman and the great rector were singularly alike in their point of view. Many a Sunday morning the girls of the class would hear the same truth from the pulpit of Trinity that they had heard an hour before in the little room of the parish house. The devotion of both rector and teacher to the Christian Year of course partly accounted for this similarity. But both of them walked the streets of Boston and sat among their books with the same Gracious Presence by their side. No wonder their message bore the marks of its source and inspiration!

During those years Miss Woods led the class through the most important books of the Bible. She kept them keenly alert to all missionary work. There was a weekly offering which was given wisely to many parts of the mission field. Bible study and mission work were two of the functions of the class, but there was a third one not less important—the making of a group where a warm-hearted, Christian welcome always awaited any lonely young woman, and where the precepts of Jesus were applied and a fellowship was set up capable of all service to soul and mind and body.

In February, 1904, Miss Woods telephoned me one Saturday saying that she was not well and asking if I would take the class the next day. I had once taught it for her for six weeks during her European trip. I met seventeen women that Sunday and the next. The following Sunday we spoke together through our tears, for the frail body of the beloved teacher had become an outworn garment, and the splendid spirit had been summoned to Paradise.

When the Burial office was read for her in Trinity Church, not a seat in the great place was empty. For thirty-two years she had taught in Trinity on Sundays, and in the Girls' High School through the week. From far and wide hundreds and hundreds of her girls thronged to do her honor, and to weep that she had passed out of their sight. "For all Thy saints" was never sung with deeper feeling.

In 1905 the class fell to me. I was absolutely inexperienced in Bible teaching. The whole field of modern Bib-

lical criticism was strange to me. But I could not resist the compulsion of Miss Woods' example. So my unskilful hand took up her task. At least I could resolve to spare no work. Presently the numbers of the class began to increase. Soon each year saw an enrollment of from 150 to 200. It seemed desirable to change the hour, that we might have a larger room for our sessions. For a dozen years we have met after the mid-morning service. During the seventeen years, every book of the New Testament has been studied except the Epistle to the Romans and the Revelation of St. John. There have been courses in the Psalms, in several of the offices of the Book of Common Prayer, and in some parts of the Old Testament. The subjects of the last years have been as follows: "The Teaching of the Bible and the Church Concerning Life after Death," "The Bible of Jesus and His Friends," "The Gospel according to St. John in the Light of the Gospel according to St. Mark," and (this year) "Why Am I a Christian?"

The class has kept steadily its interest in missionary work. During Miss Woods' lifetime they gave to their varied beneficiaries about \$5,400. In the years since her death, the gifts have amounted to about \$8,400. The registrations for the seventeen years are more than 2,000, but it is difficult to tell how many individual women have been in the class, since many have registered year after year.

The relation of the class to the parish has become increasingly close. It aims to be a centre of friendliness and also a reservoir of willing and intelligent service. The women are continually trying to express their gratitude to Almighty God for His revelation of Himself to them by answering every call made upon them for service of whatever sort.

The Golden Anniversary is to be observed by a Corporate Communion on the morning of November 13th. It is hoped to gather there literally hundreds of present and former students. On November 14th the class is to give a reception to the parish. There will be several charter members of the class present on that day. A short historical address will be made, and greetings from the rector and from a few long-time friends.

The work has been so simple and so free from the machinery of a great organization that one instinctively compares it in imagination with the gatherings of the Early Church. These women love the Master, and wish to know Him better. They like to talk of Him, and to plan new ways to serve Him. They eagerly try to fit His teachings and example to the needs of modern life. These efforts He has blessed as He promised, and the harvest has been far greater than we dared expect—but we have surely received it with grateful hearts.

THE PAINFUL sense and feeling of what you are, kindled into a working State of Sensibility by the Light of God within you, is the Fire and Light from whence your Spirit of Prayer proceed. In its first kindling nothing is found or felt but Pain, Wrath, and Darkness, as is to be seen in the first kindling of every Heat or Fire. And therefore its first Prayer is nothing else but a sense of Penitence, Self-condemnation, Confession, and Humility. This Prayer of Humility is met by the Divine Love, the Mercifulness of God embraces it: and then its prayer is changed into Hymns and Songs and Thanksgivings. When this State of Fervour has done its Work, has melted away all earthly Passions and Affections, and left no Inclination in the Soul, but to delight in God alone—then its Prayer changes again. It is now come so near to God, has found such Union with Him, that it does not so much pray as live in God. Its Prayer is not any particular action, is not the work of any particular faculty, not confined to Times, or Words, or Place, but is the Work of his whole Being, which continually stands in Fulness of Faith, in Purity of Love, in absolute Resignation, to do, and be, what and how his Beloved pleases. This is the last State of the Spirit of Prayer, and its highest Union with God in this Life.—*William Law.*

Conditions in Germany—III

By The Ven. Wm. E. Nies

WRITING in response to the Editor's request for information about the actual conditions in Germany to-day, I come to my third letter, and on the subject of moral and religious conditions.

In order to give a true and fair summary of such conditions, I find that I must go back to the effect and influence of the revolution of 1918.

One of the sights shown to tourists in Geneva is the confluence of the Rhone and the Arve. The Rhone, a comparatively clear blue stream at the southern point of the city, receives a muddy red-grey stream coming from somewhere in the mountains. The two run for a stretch, apart; then they mix and form a combination that never again separates. So it is with the present mixture in Germany.

One has to live through a revolution to know what it is and what its effects are. We Americans are apt to associate with the word our own Revolution of 1776 and its splendid, courageous, idealist pioneers—a type that fills the conception Democracy with healthy red blood—and apply that thought of revolution to an overturning, which may take place under directly opposite conditions, an effete and overorganized civilization. The elements that make the revolution in each case are entirely different. Of course, in the present revolution, there were a modicum of idealists and a proportion of honest and convinced reformers and leaders, but, with them as beneficiaries of the movement, were hordes of politicians who saw there a living they could never reach before, and leaders of fanatical groups who were an almost incredible mixture of enthusiasm for theories and greed for loot, which comes as a reward of power. To these were added the almost inevitable criminal element. These, working together, made a complex of which each element was struggling for the mastery and the successful unscrupulous elements greatly influenced and lowered the tone of the mass.

The worst effects were on the characters of the young. It was pathetic to note that the majority of those doing so called military service, in the ranks of the revolutionary proletariat, were boys from sixteen to twenty. The immoral effect on them and their companions, of the scenes and doings through which they passed, were not wiped out in a day. As for religion, the educational background for the socialism of this revolution, like that of the revolutions in Russia and elsewhere, is outspoken atheism and opposition to the Church. This is true except of a comparatively small group called the Christian Socialists. This anti-religious and anti-clerical teaching of Modern Socialism, is not a mere passing phase, associated with the high point of the agitation in its earlier days, but is an integral and essential part of the movement, and continues under the protection of strong political parties. It is carried on with energy and system, through propaganda, in the Socialistic newspapers, by public lecturers, and in the public schools. I copied a bill-board poster the other day. It ran as follows:

**"The Educational Society of the Proletariat
has instituted**

Free Thinkers Week

**In memory of Francis Ferrer, founder of the Free School,
Shot by act of law, Oct. 13, 1909**

Meeting and Public Lecture

In the great hall of the Hackerbrau Brewery.

**Speaker, Prof. Herman Mager,
on**

The Working Man and the Free School

—Free discussion after the lecture—

A united front against the clerical reactionary!

**Under the Auspices of the
Darwin Free Thinkers Union
and the**

**Central Organization of the
Proletarian Free Thinkers"**

The public schools are divided into three classes as regards religious instruction. Among these the parents can choose. In the first class, the religious instruction is given

during set hours by the Roman Catholic clergy, in the second class, by the Protestant clergy, while in the third, parents have the choice of no religious instruction for their children, or instruction in the principles of socialism and communism, which, as a rule, takes the form of anti-Church and anti-clerical teaching.

A pastor from Leipsic writes: "I received recently a copy of the *Children's Sheet*, issued by the Communists. I wish all parents could see what a spirit is being fostered and developed in children. These have to be the companions of our own in our Public Schools"

One of the most ominous directions which the extreme Socialistic propaganda among the young takes is the breaking down of their sense of, and respect for, authority. This begins in the schools and extends to parents and the state. Only force is effective against its practical results.

Another effect of the "revolution" on morals is the letting down of bars that control such matters as the dissemination of questionable literature, the plays at the theatre, public dances, film shows, etc.

Still another important result of the revolution, apparent on every side, is the widely prevalent business dishonesty. This is a phenomenon especially noticeable because of the general reliability of German business men before the war.

All these evil forces were at their height soon after the revolutionary movement broke up the old authority; and for a while, the times resembled those of the French Revolution. At that time, and for a long while after, the conservative military forces returning, or returned, from the front, were so war-weary, disorganized, and disheartened that no appeal seemed to be able to rouse them to concerted protective action; but leaders of law and order gradually pulled them together, and got control again; and, to all outward appearances today, matters seem to be somewhere near normal, as far as law and order are concerned. But there is a feeling that it is no longer the old conservative Germany, this altogether apart from its aristocracy and militarism, and one has a feeling of sitting over a smoldering volcano; and that the forces of disorder are being held down but not subdued.

As the question of socialism in Germany is so largely the question of its moral and religious conditions, I think it will be interesting to present a summary of a statement on the subject made by Dr. Veit, one of the important men of the Evangelical Church, in Bavaria. "The Social ideal," he says, "is the consciousness of the whole and of the individual as having his life and good in and from that whole. We must distinguish between this ideal and the party-Socialist ideal in which the real social ideal encounters, as an obstruction, the individual man as he is (i. e. self-centered) and in which, as well, all duties of service and self-sacrifice run up against the mass as it really is (i. e. composed of self-centered individuals). Out of the collision of the social ideal with the man as he really is, there has grown up the socialistic party programme. Instead of the urge of a common interest, there came class politics and class hatreds, and with them, the whole theory of the state and science in socialism concentrated upon the problem of the dividing up of goods and properties, the relation of work to wages, of production to consumption; and the whole movement became so one sided that it deserved to be called anything but social. It seemed to spring from another root.

"Then came the questions and needs of organization, and with these, the denial of the rights of the individual to dissent, and then his suppression. In the mass feeling engendered, the individual was robbed of his peculiar judgment and independence. Society and state became changed in the eyes of socialists from the patriarchal conception of Father and Son, protector and people, into that of capital and labor, with the state head regarded as an

enemy. To this, add the influence of the materialism of the last half century with its this world view of life, and you have a picture of Society here. This kind of socialism in a time of exhaustion, confusion, weakness, and change, seized upon power and rules today.

"What was opposed to this, in the better classes, was a one-sided individualism, not able to break the force of the movement. It did, later on at least, keep the criminal excesses of it under control, but, on all sides, even after a measure of order had been restored, there was a wave of individualistic worldliness. The pursuit of material pleasures,—theatres, restaurants, dances, seemed to be the prevailing spirit. 'Let us eat and drink, for tomorrow we die. We have something today, let us use it while we have it,' seemed to be the practical motto of many. So, while some were eating and drinking and dancing, others were starving. Society seemed in a dazed state, in a bad dream, as it were. Classes that before were simple and cared for higher things abandoned themselves to the worldly fever. There was a great 'slump' toward materialism—a mark of revolutionary times".

Of course there were other forces working alongside of these materialistic worldly ones, and they are working today. The post war period has shown what a strong anchor the universities are to a state and to society. They seem to constitute the leading conservative force apart from the Church. In times of quiet, they remain in the background, and their influence, though felt, is not apparent. In disturbed times they seem to play a different role. The student body in Germany was the effective means of making the universities felt. With only very rare exceptions, the students were found ranged on the side of law and order, and in spite of their youth furnished much of the most efficient leadership and method. They even bore arms against the forces of disorder, and could be counted on, when, in the early part of the revolution, the middle classes were disorganized, timid, and shifting, and when even large numbers of the war-weary regular army seemed to lack the energy and initiative to act. They seemed to have a fine spirit of appreciation of the needs of the country in its difficult situation, and a strong sense of the higher values in society and the state. These students are the coming generation in their class, and among them are many of the country's coming leaders.

It is interesting therefore to mark their direction as indicated by their studies. It is an undeniable fact that the subjects which are occupying the attention of the majority of the students of Germany today, are mental, psychological, and spiritual problems in their various branches. The lectures on these and kindred subjects are, for the most part, thronged. History, which was by far the most popular subject before the war, has taken (judged by attendance) a decidedly second place.

There is a large increase in the number of theological students. This seems a strange phenomenon in view of the fact that socialistic anti-clerical propaganda has made very serious inroads on the membership, as well as attendance, of the Protestant Churches, and done much damage among the youth of the Roman Catholic Churches, though not so much as among those of the Protestant.

The universities and their direction, as indicated in the work of their students, constitute a hopeful sign for the future. Another most hopeful element is, that the Germans, whatever their other qualities may be, are temperamentally a stolidly patient and very diligent people. A vital question among them is: "Will the young Republic ever be given a chance, under the Versailles Peace, to put these qualities to account?"

As for the editorial question about the "repentant thinking men," I have searched diligently, and failed to find any.

Now HE who will in love give his whole diligence and might thereto, will verily come to know that true eternal peace which is God Himself, as far as that is possible to a creature; inasmuch that what was bitter to him before shall become sweet, and his heart shall remain unmoved under all changes, at all times, and after this life he shall attain unto everlasting peace.—*Theologia Germanica*.

FISHING AND THE SOUL

By THOMAS F. OPIE

FEW sports profit the soul as does the gentle art of fishing. The angler not only schools his soul in patience and his body in endurance and skill, but he feeds the spirit on Nature, catching pictures of rare scenic grandeur in his mental photograph gallery, sensing the sweet, soothing voices of Nature's chorus, as rendered by bird and insect, and by the singing waters as they play over the rocks and dams and silver rapids.

And these are sensations he never completely forgets. "The quietness of the scenes in which the contemplative man's recreation follows invites him to take in his surroundings, and willingly does he accept the invitation. However concentrated his attention on a rising fish, however keen he be on dropping the fly just in the desired spot, there are moments when he looks around him, satisfied that everything is good. Then it is that the impression is made, then it is that the mental snap-shot is taken, and months, it may be years, afterwards, that particular scene suddenly leaps into life again, through the mind's eye, visual memory".

The year's grand procession of sweet spring, radiant summer, mellow autumn, and sparkling winter, runs contented, and sweet-tempered through recollection of thrilling set-tos he has had with this or that fine catch, or of aesthetic feasts his soul has had in contemplating this or that piece of scenic loveliness.

These things are the soul's riches—and while growing mellow in memory of the past, the angler glows sweetly in anticipation of a future visit to some old haunt where he has, in times gone by, sensed the exquisite joys of days spent with certain trout streams amid scenes seldom seen by man, and never marred out of their pristine charm.

Isaak Walton wrote, "I love any discourse of rivers and fishing". He who knows nothing of the soothing soul-message conveyed by rippling streams, or of the message of the sun shimmering on the placid river, he who has never sensed the electric thrill of the captured fish on his taut line, this man has indeed lost much of life's riches. Leave the office or the shop occasionally and be an angler. Body, soul, and mind will feel refreshment that nothing else can afford.

THE DEEPER these thoughts sank within me, the more complete became my dissatisfaction with the shallow theories through which human thinkers have striven to bridge over contradictions which God has left unreconciled, and to reply to questions which He has been pleased to leave unanswered. That death of anguish which Scripture declares to us to be "unnecessary", though it does not explain wherein its dire necessity resides, convinced me that God was not content to throw, as moralists and theologians can do so easily, the whole weight and accountability of sin and suffering upon man, but was willing, if this burden might not as yet be removed, to share it with His poor, finite, heavily burdened creature. When I looked upon my agonized and dying God, and turned from that world-appealing sight, Christ crucified for us, to look upon life's most perplexed and sorrowful contradictions, I was not met as in intercourse with my fellow-men by the cold platitudes that fall so lightly from the lips of those whose hearts have never known one real pang, nor whose lives one crushing blow. I was not told that all things were ordered for the best, nor assured that the over-whelming disparities of life were but apparent, but I was met from the eyes and brow of Him who was indeed acquainted with grief, by a look of solemn recognition, such as may pass between friends who have endured between them some strange and secret sorrow, and are through it united in a bond that cannot be broken.—*Dora Greenwell*.

AS THE LATE Lord Salisbury once said, There is no event in history better attested than the fact that Jesus Christ rose from the dead, for without this fact the existence of Christianity is itself absolutely unexplainable.—REV. R. J. CAMPBELL in *The Life of Christ*.

THERE IS no suffering in the world but ultimately comes to be endured by God.—*A. T. Quiller Couch*.

UNREST IN CHINA

THE perils and dangers of this night are not a matter of theory to our missionaries. Something of their need for physical endurance may be gathered from these extracts of letters describing events of the past year.

The Rev. Frederick G. Deis writes from Shasi, in the district of Hankow, to his home parish, St. Luke's, Evans-ton, Ill.:

"We have gone through some rather exciting times again, and one wonders when this land will ever settle down and behave properly. We have no looting here, thank God, but the waiting for it to come, I believe, is worse than the actual event. Not knowing from night to night whether one will get through the night or not gradually leaves a mark. The Sisters have been very brave, for they live alone, about ten minutes walk from our house.

"When matters settled down again to temporary quiet, the Yang Tze River took it into its head to make things interesting, and rose and rose. This year it went higher than it has for many years and was within a trifle less than one foot of going over the top of the wall and into the city. In which case, the country for many miles would have been inundated, and the loss of life and property would have been terrible indeed. Famine would have resulted in this district and the story of the North duplicated. There was nothing one could do. The river was racing along at a speed of about eight or nine miles an hour. Our home and the church are inside the dyke within the Chinese city. Day by day the water rose. The noise of the river could be heard for miles and miles inland as it rushed and tumbled over itself to get down to the sea—roughly, thirteen hundred miles away. At last it reached the highest level, and hung there for a few days, while we did not know what was going to happen, and then it went down again, only to rise and keep us on edge for a few days, and then fall, then up again, and then down and down to safety.

"After that, the city nearest here was surrounded by rebel troops, and in the event of the city being captured, Shasi was next in line.

"What is going to happen to this land? It interferes with our work tremendously. Many times we can do no night work at all, for all persons must be off the streets after dark.

"One can see so few results under conditions such as these. . . . Will the nations step in and demand quiet? The nations should act in concert and demand a cessation of such things."

Mrs. Albert S. Cooper, daughter of the Bishop of North Carolina, writes of an alarming night during the riots and looting in Ichang, in June. After listening to volleys of bullets all about the house, and watching the fires of shops and houses a quarter of a mile away, they heard the tramp of soldiers arriving at the Japanese consulate just across the road, and, while the consulate was held up, the missionary household got together what things they could, and spent the night on the ground in a deep hollow at the end of the compound.

"Being a school and very well known," writes Mrs. Cooper, "I don't think they would ever touch our compound; but our house is near the Asiatic Petroleum Company, and they might, in a riot, mistake us for an oil store-house.

"The ladies of our mission had a bad night, being right in the midst of shops, and a machine gun was kept going the whole night on a corner of their wall, but they were not disturbed in any other way. Very near their house is a disreputable hotel, very large and prosperous, which we have been trying for six months to get closed, but without success. All night I was hoping they would burn that as fires were all around it. The servants in their compound heard many parties of the looters propose burning it, but always some one of the crowd would say, 'No, it is too near the Foreign Mission; we'll get into trouble if we disturb them,' or, 'There is a church in that place, and we would burn the church too, and the foreigners would not like it'. So to our utter disgust our little chapel protected the horrid place."

The Rev. Albert Cooper writes of a rising among the peasantry, known as Sen Piu, directed against the government. On the day he writes about (in a letter printed in the *Carolina Churchman*), Mr. Cooper was invited to tiffin with a general of the army. Arriving early, he found the general engrossed in a game of "sparrow", a favorite gambling game, with three other officials.

"They played game after game, from time to time showing us some polite attention. An orderly came in to announce the capture of some Sen Piu. The general got up and asked us to go out to see them. There they were, six or seven ignorant peasants, dressed in curious red garments, men and women, kneeling on the stone pavement. A woman was their spokesman. She spoke calmly, and none of them betrayed any fear. The general spoke to them summarily, and when one of the

men announced himself the leader, he ordered his eyes gouged out and his hands chopped off, adding ironically, 'You can go back and lead your people'.

"Right there, in front of us all, the heavy swords and knives were prepared, and a block. I turned away, and even so I could not but hear the dull heavy hacking. There was no outcry. The courtyard was spattered with blood. The Sen Piu were led away, and the pavement spread with ashes, and the blood marks cleared away. In the meantime, I got more and more ill, and thought I was going to faint. I helped myself to a glass of brandy at a side table and sat down. When the thing was ended, the general and his 'pals' resumed their 'sparrow', and I was obliged to rejoin them, though still feeling desperately ill. I asked an attendant to get me a fan, and with the vigorous use of that managed to save the situation.

"Tiffin was announced, and there the table was just before the place where the gory scene had been acted, but I had then recovered myself. The meal was a most sumptuous one, course after course served in the very best style, silver wine cups and big Chinese silver spoons.

"The following day we learned that all the others had been put to death.

"The game of sparrow is the background which reveals the present weakness of Chinese administration. With a mind bent upon his own amusement the general went out to administer a summary 'justice'. These poor farmers, the ignorant descendants of a lawless people who were brought under government rule only two hundred years ago, are more to be pitied than to be blamed. They are at their wits end after years of suffering at the hands of the soldiers. Nothing is done to help them, and, ground down to the last degree of poverty and deprivation, they have turned against their nearest-at-hand taskmasters."

On another occasion, Mr. Cooper came suddenly upon some of these angry farmers, the leader armed with an old gun and lighted fuse in his hand. As soon as they saw me their expressions changed and they became most apologetic. "Oh, a foreign great man. We thought it was a northern soldier turned brigand". They asked me to come and have tea with them, which later on, I did. There was the utmost courtesy and deference shown me in a simple rude way by this poor mountain farmer.

WANTED — A MR. CARNEGIE FOR CHINA

BY ANNE M. HUBBARD

ABOUT fourteen years ago, at our Missions House in New York, I met Miss M. E. Wood, who was at home on her furlough from China. Never shall I forget the enthusiasm with which she spoke of asking the Church for a modern library for her students at Boone College, Wuchang. One Churchman, the Hon. Seth Low, was interested, and realizing what the first modern library in China could mean for the spread of Christianity there, he promised Miss Wood \$1,000 if the Church would give an equal amount. What was the Church's response to this appeal?

Very meagre. With great effort and much hard work Miss Wood collected the second thousand, and from then on it has been the same story. With rare exceptions, such as the auditorium given by Miss Stokes of New York as a memorial to her sister, the gifts have come slowly and been very small; indeed the building of the library, and all the work connected with it, have been the result of Miss Wood's own faith and courage and devotion to her great ideal for the Chinese.

The year 1920 marked the tenth anniversary of the opening of the Boone Library. What has it accomplished? Not only do the Boone University students use it more and more intelligently and appreciatively each year but many students from the large Government schools in Wuchang make increasing use of it. It now has two branches; the Trinity branch in the central part of the city, which about eight hundred readers attend each week; and St. Michael's reading room, with four hundred readers a week. The Library also circulates books by means of "Traveling Libraries," which enable men in other cities and towns to read modern books of science, history, Christian teaching, etc. There is a reading room for the blind, the Braille system of raised Chinese characters being used. The auditorium is crowded to hear lectures on various subjects and to see lantern slides of world interest. During these last five years, Miss Wood, realizing that the work was enlarging beyond her power to carry it alone, sent first Mr. Seng, and then

Mr. Hu, to New York to take the librarian course at Columbia. They graduated with the highest honors. She herself then came home and devoted her year's furlough to the study of modern librarian methods at Simmons College, Boston. This enabled her, with the assistance of Messrs. Seng and Hu, to open a Library Training School as a regular department of Boone University. Thirteen students attended this school the first year, two of whom are already promised good positions as soon as they graduate.

The sending of Messrs. Seng and Hu to Columbia was a great venture of faith, for it was done on Miss Wood's own initiative, and they were supported while there from her own small salary and by the help of her personal friends who realized her need for such helpers. Since their return to China, both of these men have been offered large salaries and very advantageous positions to start Government Libraries in other cities, but they have loyally stayed to help Miss Wood. Mr. Seng spent the summer in Peking starting the "Chinese Social and Political Science Association Library," and he and Mr. Hu have done similar work, and given lectures on the subject of Library organization, by request, in several large cities in China, such as Shanghai and Nanking.

Miss Wood writes: "The Boone Library now needs enlarging. Books. *More Books!* The Library, if it is to be a real force in China, must have books that are up to date and abreast of the times. There is now competition. Other libraries are being started, for instance one in Peking, under secular management, where \$15,000 is given annually for up-keep and books. The Chinese are beginning to realize how important libraries can be, and how valuable trained men are. If the Church at home will stand back of us, we can do much in this whole field to influence other libraries. If not, and we are left with our small collection of books—few of which are up-to-date—we will be far behind in the race, and the Government institutions, which are non-Christian, will take the lead.

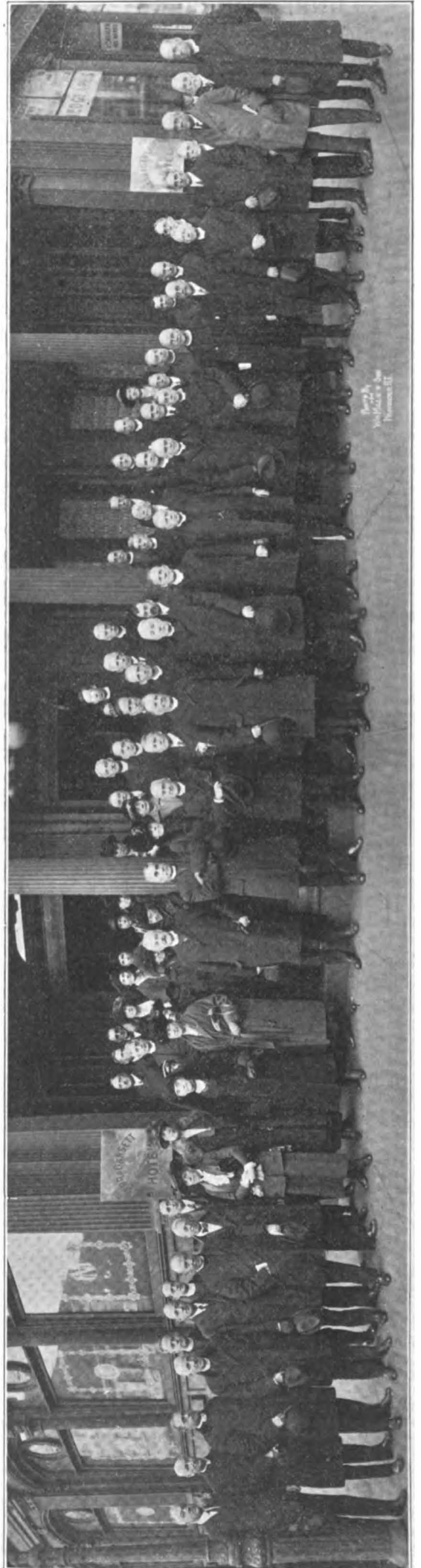
"Within the next two years we believe it will be possible to form the Chinese Library Association. Such an organization, if formed, can be very far reaching in its influence, if it is Christian; and whether it is Christian or Non-Christian depends on the backing-up of the Church at home. If it is not considered worth while, we shall lose what we have gained, and Government institutions will take the lead."

What is the Church going to do about it? Have we a Mr. Carnegie in our Church who will gladly meet this issue and great opportunity, or will not many Churchmen and women answer the appeal from our devoted and faithful worker? She is Miss M. E. Wood, Boone Library, Wuchang, China.

RESURRECTION

The leaves fall.
 Soon gaunt and bare
 The trees stand in the wintry air,
 The leaves fall.
 Thou, too, must die.
 Stilled are the restless feet,
 The eager heart has ceased to beat.
 Thou, too, must die.
 But spring returns,
 And trees again are glad
 In dress of richest verdure clad.
 But spring returns.
 Thou, too, again shalt live,
 In those Elysian fields,
 Where life its fairest yields,
 Thou, too, again shalt live.

FLORA E. PETTIBONE.



SYNOD OF THE PROVINCE OF NEW ENGLAND—PROVIDENCE, R. I., OCTOBER 25, 26



CORRESPONDENCE

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

DEFENDS "NEWSPAPER ENGLISH"

To the Editor of *The Living Church*:

I NOTICED with interest your reply to Bishop Whitehead's challenge about the "slovenly English". In many things I agree with you, but as a normal school graduate and former teacher of grammar and rhetoric I must defend the practice of newspaper people in not placing a comma after the last word in an enumeration of particulars, no matter how it conflicts with Prayer Book usages. Suppose we were to say "The hymns, the Psalms, the prayers and the sermon". The commas after "the hymns" and "the Psalms" are intended to take the place of an omitted "and" as commas often take the words left out. But when after "the prayers" the "and" is retained, there is no need of the comma. This, as you say, is the practice of newspaper writers. It is also the custom of writers of good English, the compilers of the Prayer Book to the contrary notwithstanding.

The omission of the preposition "to" as noted by you is an error that offends both ear and taste and no writer careful of his diction is guilty of it.

I was interested by the way you took up the Bishop's demand for evidence of careless writing and certainly think you proved your point.

Sincerely,
LAURA COMSTOCK DUNLAP,
Religious Editor The Globe, New York.

THE REFORM MOVEMENT IN CZECHO-SLOVAKIA

To the Editor of *The Living Church*:

SUNDRY enthusiastic accounts of an ordination, by a Serbian-Orthodox prelate, of the three Roman-Catholic priests elected to head the movement of Catholic reform in Czecho-Slovakia could lead one to assume some Independent Bohemian National Church had been liberated and revived. It is a matter of fact, however, that from the beginning of Christianity in Bohemia (and Moravia) the Christians there were members of the Roman Communion. True, in consequence of failure on the part of Curia and Synods alike, in not heeding the earnest cries for "reform in head and members", we behold in Bohemia, in the forefront of a movement for better things, such forerunners of Catholic reform as Conrad of Waldhausen (d. 1360), Milicz of Kremzier (d. 1374), and Matthias of Janow (d. 1398). With John Hus, a disciple of Wiclif, though repudiating the latter's denial of transubstantiation, we first meet with principles akin to those of the 16th century ecclesiastical revolution. How the Synod of Constance branded 30 of his propositions as heretical, just as the Synod of London (1383) had condemned 24 propositions extracted from his Master Wiclif's writings; how Hus himself was burned at the stake as a heretic, at the instance of the Constance Synod (July 6, 1445); how incensed were his Bohemian partisans, bombarding with angry deunciation of their deed the assembled Fathers, and protesting their unhappy champion's orthodoxy; how, because they were able to give a good account of themselves on the field of battle, the Synod of Basel, in 1433, was moved to parley with the recalcitrants; how, after much continued parleying at Prague and at Iglau, the privilege of communion under both kinds was granted them in the "Iglau Agreement", though not without their first confessing that "under one kind only whole Christ is present also" (1436), and the Roman Communion of Bohemia was thus separated into the Utraquist and Unist groups; how, finally, the Iglau Agreement was annulled by Ferdinand II's "Edict of Restitution" (of Communion under one kind), in 1629—all this, and much else, forms matter of intense interest in the ecclesiastical annals of those times; but nowhere on the horizon of reality do we encounter an "Independent National Church of Bohemia". Still less is the present reform movement the repristination of the "Unitas Fratrum", or "Association of the Bohemian Brethren". This sect, pushing the mitigated principles of ecclesiastical revolution, contained in the teachings of John Hus, to greater lengths than the rank and file had done, came, under the leadership of one Chelcick, to anticipate such later vagaries of "doctrinal reform" as the rejection of the veneration of saints, Masses for the dead, riches, oaths, the holding of political office generally, while ex-

tremists arrived even at denial of the sacramental presence. It was at Kunwald near Senftenberg that they proceeded to elaborate a "purer" worship, but it was not till their Synod at Reichenau (1414) had made some concessions to the demands of organized society, that they experienced a season of considerable prosperity.

Briefly, the present movement of Catholic reform in Bohemia (and Moravia) represents a revival neither of medieval Utraquism nor of the "Unitas Fratrum", rather, it parallels in all essential respects the movement inaugurated after the Vatican Council in certain European countries—the Old Catholic movement.

Sussex, Wisconsin.

A. A. MUELLER.

THE FAITH OF COLLEGE STUDENTS

To the Editor of *The Living Church*:

I WANT to commend the two very interesting and understanding editorials on the faith of college students. There is however, one point implied in these editorials that ought to be given a little more emphasis. They *must* weigh the truth for themselves. The attitude that refuses to take anybody else's beliefs for granted, without sincere and earnest consideration, whether the "anybody else" is parent, or priest, or college professor, is not only a common phenomenon among college students; it is a law of nature, which is a law of God, for young men and women who care about religious things at all; and there was more real interest in God, and desire to know the truth in my college ten years ago, than I have found expressed in most groups I have known before or since. Too often, however, the evidence we had been given or had picked up for ourselves was woefully one-sided. Give us the evidence for the faith, to compare with the evidence against it, that we are almost sure to get; keep friends with us, and draw our confidence, but never try to force it; above all, help us, if you can, to know Christ personally and individually, not simply to know things about Him, and hear rather vaguely, that somebody else professes to know Him. Then, don't be surprised or terribly disappointed, if we hold it all off at arms' length, and look at it for a while for ourselves, to see if all you have told us seems to be true. We've got to do that, if we are honest and alert-minded and really care. If religion has never become a live thing in our own personal experience, we are pretty likely to throw over what religious habits we have; but the thing we throw away, in that case, is not the real thing at all. If we have real knowledge of the faith, or can get it, either through you or through other people, books, or things, we'll come back to it, sooner or later. And whatever you do or don't do, dear older people, don't take the attitude, "I am older than you, therefore I must necessarily know better". We know perfectly well that we make some mistakes, and you also make some mistakes; when you talk as though you never did, you've spoiled your case at the start, by giving us a little extra feeling of distrust towards anything you may tell us. Do the best you can for us, but after doing it, trust us a little more, and pray for us a little more confidently, and trust the Holy Spirit to guide us as well as you.

Very sincerely yours,

FRANCES J. SHRIVER.

Staten Island, N. Y., November 2, 1921.

MISSIONARIES FROM INDIA

To the Editor of *The Living Church*:

THE Conference at Washington on the great question of the limitation of armaments is at present absorbing the attention of the entire civilized world, and a great many representative men from various parts of the world have gathered at Washington for this common purpose. The recent world war, which brought desolation and unparalleled disaster to the human race, will not have been fought in vain, if it creates in all countries a new international consciousness of the imperative necessity to devise ways and means to prevent the possibility of another great war. The Christian Church, while endorsing all movements which are calculated to bring peace on earth

and good will toward men, must re-organize her forces in order to fight with redoubled energy the principalities and powers of evil that are still dominating human life in all parts of the earth. The Episcopal Church of America is bound to play an important part in this great spiritual warfare, which has to be carried on, particularly in the mission fields of Oriental countries. In China and Japan, our missionaries have done splendid work in the past, but we need larger resources in men and money to strengthen their hands, and enable them in every way to develop indigenous leadership among the native churches.

There has lately arrived in New York a delegation consisting of two prominent Indian Churchmen who have been sent by the Bishop of Bombay with a special message to the Episcopal Church in this country. In commending them to the sympathy of the Church in America the Bishop of Bombay writes as follows: "I write to ask your sympathy and help for two members of the Church in my diocese. These are Professor Samuel L. Joshi, of the State College at Baroda, Professor of English Literature, and the Rev. D. N. Abhyankar, Deacon, of Bombay. These men have undertaken a journey to America with my sanction and approval, in order to arouse interest there in certain work of great importance which Indian Christians are doing in Bombay. First and foremost in this work is the Converts Home, which was founded and is conducted by Canon D. L. Joshi, Professor Joshi's brother. This is a unique work and has assisted in the conversion of many men of education and good position. They spread far over India, and men from distant places come to Canon Joshi for advice and instruction. It is desired to provide this growing work with buildings suitable to its expansion, and also at the same time to provide for other work projected by the Indian Christians in Bombay. The many points of interest in connection with these enterprises the delegation will explain at large. I would assure you to whom they may come of my sympathy with their errand, and my approval of the work for which they plead. I would also ask the attention of Christians in other lands to this work, as one which is entirely conducted by Indians and on Indian lines. The missionary societies of Britain can scarcely find money to maintain their existing work. The Indian Christians are desirous and able to take a far greater share in the advancement of God's Kingdom. But they are too poor a community to provide for capital outlay. If you can take that burden off them, they will with God's help bear their own burden of the work of the succeeding years.

Professor Joshi is not altogether unknown in this country. He was educated at Columbia University and took the Master's degree in 1905. Afterwards he spent some time reading Theology at the General Theological Seminary, in the hope that the American Episcopal Church might take up educational missionary work in India. The late Bishop Potter and the late Dr. W. R. Huntington were among his special patrons, and utilized his services in this country by creating various opportunities for his public lectures, not only on the history of the development of religious thought in India, but also on all subjects connected with a country that has always exercised a sort of a magic spell on the nations of the west. Professor Joshi was appointed to lecture on Indian subjects in connection with the New York Board of Education. He was one of the two delegates who represented India at the International Peace Congress held in New York, in 1907. In 1909, he returned to India, after spending nearly eight years in America, to hold the Chair of English Literature at the College in Baroda, under the University of Bombay. He and his brother, Canon Joshi, of the Bombay Cathedral, are widely known and have established for themselves a reputation among the leaders of the Indian Christian Community. During the last twelve years, Professor Joshi kept his hand on the pulse of passing events, and can talk with great intelligence and ability on the present day situation in India, as created by Mr. Gandhi and his "non-coöperation" movement. Intellectually alert and wide-awake, with a perfect command over the English language, and an intimate knowledge of all the new forces that are transforming the ancient civilizations of Oriental lands, Professor Joshi brings to the American Church a timely message, which is bound to help considerably in broadening our general international outlook, and in stimulating an intelligent interest in some of the live problems which confront the Christian Church throughout the Orient. Being a staunch Churchman, and heir to a rich spiritual heritage, both from the Brahmanic traditions of India and those of the Anglican Church, he is eminently fitted to perform the task which has been entrusted to him by the Bishop of Bombay. He delivered his first address in America at the General Theological Seminary, soon after his arrival in New York, and created a very favorable impression upon the members of the seminary staff and students. I have no doubt that he has many possibilities of usefulness in our land, and, with the help of men like Bishop Brent and others, he is sure to find splendid opportunities in our churches to present the cause of foreign missions with a

new emphasis and a thorough-going enthusiasm born out of personal knowledge and conviction.

The Rev. D. N. Abhyankar, who accompanies Prof. Joshi, is himself one of the first fruits of the famous Home carried on by Canon Joshi for many years for all new converts to Christianity from Hinduism. It was my privilege to visit this Home in Bombay, and I was much impressed by the intelligence and earnestness shown by a group of new converts, who had gathered around Canon Joshi to give me a hearty welcome. The whole story of this Converts' Home is full of interest because it has gathered into the Christian fold from the Upper classes of Hindu Society more than a hundred converts within the course of a decade. This work is entirely conducted by Indian missionaries under the captaincy of Canon Joshi; and, in a city like Bombay, where the soil for Christian conversions is most unfavorable, and where conversions from Upper classes had practically ceased for many years, this new Christian development has given sufficient evidence to encourage the hope that it will prove to be a nucleus of an indigenous Indian Church in the near future. Bombay is the central gateway to the markets of Asia, and is a great depot for the distribution of the commercial products of eastern nations. Like a great magnet, it draws to itself men from distant parts of India and Mesopotamia, and a good many of these drift toward Canon Joshi's Home for shelter. Thus a great opportunity is created for bringing them under distinct Christian influences in a city where the forces of evil are rampant, and the roads to vice and crime are open to every young man. Canon Joshi is assisted in this work by three Indian clergy, a large staff of Indian evangelists, and this entire work is developing much faster than they can cope with it. Additional funds are needed for new buildings, and as an endowment. Neither in England nor in India are financial conditions such as to offer any hope of additional gifts at present. The Church in India must therefore either turn to the American Church for help, or all further developments, in which the hand of God is distinctly visible, must be brought to an abrupt close. Professor Joshi, with his companion, are in America now, hoping to secure the required funds. Meanwhile, they hold themselves in readiness to render active and helpful service to the Department of Missions of the American Episcopal Church, and to the great effort we are putting forth for raising a sufficient amount to cover the needs of our own mission fields in the Orient.

During the eight years spent by Professor Joshi in this country, it was his great desire to persuade our Church to establish an American diocese with an American bishop in India. He still feels very strongly that this idea should be taken up, and an effort should be made, in the fulness of time, to organize a great American Christian college, staffed by eminent American scholars, and maintained by the American Episcopal Church. It is hardly necessary to describe the immense usefulness that would be in store for such a college in the midst of a people with an ancient civilization and profound culture, a people who have a great faith in the altruism of American philanthropic institutions, and who hold that young America, in coöperation with Great Britain, can make a great contribution in the immense task of building up a new nation in India, on the strength of Christian principles, and guided by Christian ideals. Bishop Brent is largely responsible for the presence in this country of this Indian delegation from the Diocese of Bombay, and either he or I will be glad to hear from any Church organization which would be willing to utilize the services of these gentlemen as speakers, and to supply all further information regarding them and their special mission.

281 Fourth Ave., New York.

WM. C. STUBBS.

October 27, 1921.

ACUSTOM yourself gradually to let your mental prayer spread over all your daily external occupations. Speak, act, work quietly, as though you were praying, as indeed you ought to be.

Do everything without excitement, simply in the spirit of grace. So soon as you perceive natural activity gliding in, recall yourself quietly into the Presence of God. Harken to what the leadings of grace prompt, and say and do nothing but what God's Holy Spirit teaches. You will find yourself infinitely more quiet, your words will be fewer and more effectual, and, while doing less, what you do will be more profitable. It is not a question of a hopeless mental activity, but a question of acquiring a quietude and peace in which you readily advise with your Beloved as to all you have to do.—*Fenelon*.

THE GREATEST MISTAKE the Church has ever made—and it has pervaded its history—is that of concealing from the young, or from men in general, that Christianity is not an easy thing.—BISHOP GORE in *Christian Principles*.



A MODERN LIFE OF CHRIST

The Life of Christ, By the Rev. R. J. Campbell, D.D., Morehouse Publishing Co., \$3.00.

The ideal "Life of Christ" will never be written. No human mind possesses the wisdom, the insight, and the devotion necessary to write it. Yet it is inevitable and right that, with the advancing knowledge of the years, men in each generation should strive to re-interpret that Life for the reading public of their day. If there is no finality in their efforts, it is not because there is no permanence in the results of study and research. It is because the Subject is inexhaustible and too intimately related to the spiritual experience of the race to permit of complete literary presentation.

It is one of the outstanding merits of Dr. Campbell's *Life* that he frankly recognizes these limiting considerations. Without any inordinate display of erudition, he shows himself to be thoroughly at home amid the vast output of literature that from various sources has thrown in modern times a flood of light upon the Gospel story. Writing as a devout believer, he nevertheless blinks none of the difficulties which have been raised by modern science and criticism. On the contrary, he frankly and openly adopts the critical and scientific standpoint and finds it compatible in its assured results with the traditional faith of Christendom. Yet the book is written with the insight and the imagination of one who sees in the events of the Gospel narratives infinitely more than bare facts or the raw material for the elaboration of some new and fantastic theory to be corrected or overthrown by the next generation of critics, but the episodes of a story of endless human interest and significance. There may be more learned "Lives of Christ." There are studies of particular aspects and phases of the gospel history which display a deeper insight. But we have found no modern "Life of Christ" which combines more satisfactorily the best results of twentieth century scholarship with the delicate literary touch of the seer.

What Farrar and Edersheim did for the Christian public of forty years ago we believe Dr. Campbell has succeeded in doing for the Christian public of to-day. He has portrayed for us a *living Christ*.
E. H. E., Jr.

BIBLE AND THEOLOGY

The Contents of the New Testament, Haven McClure, pp ii -211, Macmillan, N. Y., 1921, \$1.50.

This brief text is an "Introductory Course" having as the objective "to present the results of the labors of the world's greatest Bible scholars in a manner intelligible to the younger mind and to the general reader" (Preface). As such, much of the material presented is of a highly debatable nature (cf. the list of books pp 3-4, "Thessalonians B (II Thess., pseudo-Pauline), Timothy A and B, (pseudo-Pauline), I Peter (embodies Romans 12 and 13, II Peter, a revised Edition of Jude)". The author inevitably interprets the New Testament in thus presenting it as literature, cf. e.g., on the Resurrection, which Mr. McClure says, "as preached by Jesus himself, by Paul, and by the Twelve, meant that the soul of Jesus would not remain in the underworld . . . but would rise . . . and escape on high into the heavenly realms" (p. 104). As against the possibility of the view of our Lord's physical Resurrection he says, "If we believe in immortality, we also believe that Jesus is alive as much as any other Christian soul. Is not this a superior conception to that of a dead body reanimated and going through all sorts of efforts to prove its material existence?" (p 107). This same slant is evident in his treatment of the Virgin Birth (p 38). Such sentences as "The probability is that when modern Christianity divests itself of supernaturalism, and modern Judaism of much of its historical paraphernalia, that the two religions will find much common ground on which they can agree, for socially and spiritually the two are virtually identical" (p 85), betray the position of the writer who has been "teaching the New Testament as an elective English course in a public high school of over five hundred students" (Preface, p. i.)! Should this sort of teaching be the result of "putting the Bible into the public schools" it would scarcely be a policy which would be endorsed by Churchmen.

Psychology and Natural Theology, by Owen A. Hill, S. J., Ph.D. Macmillan Co., 1921, pp. IX—351, \$3.50.

With all the careful dialectics of modern Roman writers of a certain school of thought it is a pleasure to find that at the outset one may have a clear definition of the terms used. It is in pleasant contrast to the feelings of vagueness and indefiniteness with which one often puts down other works on similar subjects. With the general method of such writers of the Latin Communion, with the *a priori* nature of the "theses", the general dependence on the syllogism, and the like, it is not so easy to feel at ease and comfortable. These two qualities are apparent in this text. We have clear definitions; we have definite theses. From scholastic premises, the conclusions probably follow inevitably; only, for any other end than such deduction, they would have little weight. In this work is clearly shown the vast difference between Jesuits of a certain school, employing in a rather mechanical way the scholastic apparatus, and this same apparatus as used by the neo-scholastics of the Mercier School. The style of the volume is not felicitous. It is not the best English. It is encumbered with "safe" Latinisms. There is a great display of names of opponents, and one finds them always tags around the necks of so many straw men, put up to be knocked down! On the whole the book is of scant value. Fr. Maher's *Psychology*, written by another Jesuit, is exceedingly good. Neither the "Psychology" nor the "Natural Theology" of this volume displays a real endeavor to come at grips with real difficulties nor attempts to solve them save by a relentlessly mechanistic complex of argument.

The Acts of the Apostles, part II, Chapters XVI—End, (in the *New Testament for Schools*). Rev. A. R. Whitham, M. A., Rivington's, London, 1922, 2/6.

A clear, concise text, with commentary based on the R. V. It is admirably fitted to its purpose, with adequate and useful questions on each chapter. Six maps and plans illustrate the text.

MISCELLANEOUS

Constitutionalism in Industry is the title of a pamphlet of 48 pages describing varied forms, twelve in all, of employee representation. They admirably illustrate in a concrete way what has come to be known as the democratic movement in industry. The pamphlet is one of a series published by the Congregational Education Society (14 Beacon Street, Boston) and is written by Miss Agnes H. Campbell, the efficient research secretary of the Congregational Social Service Department and research assistant in the Federal Council of Churches. The Bureau of Industrial Research has published a new and revised edition of Arthur Gleason's helpful study of *Worker's Education*. It deals mainly with American experiments although there are a few foreign ones. In addition to a descriptive account of the various undertakings in labor education, including those of the National Women's Trade Union Colleges in New York, Boston, Philadelphia, Baltimore, Pittsburgh, Seattle, and elsewhere, Mr. Gleason discusses briefly the philosophy of the movement and outlines its method. He is among those who believe that workers' education should be strictly under workers' control. He admits that useful educational work can be done among the working-class in public institutions and under public control, but he insists that "it is not workers' education. Workers' education can no more be outside the labor movement than a trade union. It is as definite an expression of the labor movement as a trade union." The author's opinion represents a distinct tendency in the workers' Education movement and apparently a dominant tendency at the present time. The pamphlet includes suggestions for starting classes of workers and a valuable bibliography on the subject.

Miss Campbell has also prepared an extended report on the same subject for the Secretarial Council of the Interchurch Federation, but so far as we know, this exists only in manuscript form at the present.
C. R. W.

A VERY USEFUL publication of the Educational Division of the Department of Missions is a little pamphlet by Bishop Fiske, *If I were a Layman*. The pamphlet is reprinted from the *American Church Monthly*. In our notice of the article when it appeared in that magazine we spoke very highly of it, and it is a pleasure to find that its usefulness will be enlarged and made permanent by this publication made officially on behalf of the Church. The pamphlet is published for free distribution, and may be obtained from the Educational Division of the Department of Missions.

Church Calendar



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, Del., New York, and New Jersey. Provincial Synod, Garden City, L. I.
- Nov. 20-21-22, Convocation of Colored Churchmen, St. Phillip's Church, Little Rock, Ark.

Personal Mention

THE REV. HARLAN BAILEY, formerly of Tacoma, has been appointed priest in charge of the mission of St. John the Baptist, Corona, California.

THE REV. B. N. BIRD, of the Church of the Messiah, Philadelphia, has accepted a call to St. Asaph's Church, Bala, Pa.

THE REV. AZAEL COATES, of St. Bartholomew's Church, Wisconsin, Pa., has accepted a call to St. Paul's Church, Manheim, Pa.

THE REV. T. J. COLLAR, of St. Ambrose Church, Groton, N. Y., has accepted the rectorship of St. Peter's Church, Bainbridge, N. Y.

THE REV. M. K. CRAWFORD, recently of New York City, is taking temporary duty as assistant of St. John's Church, Los Angeles. He may be addressed at 45 North Mentor Ave., Pasadena, California.

THE REV. HERBERT GRANTHAM has resigned the rectorship of Christ Church, East Haven, Conn., and will reside for the present in Southport, and now becomes a non-parochial clergyman.

THE REV. NILES W. HEERMANS has resigned the rectorship of Grace Church, Stafford Springs, Conn., and has accepted the rectorship of Christ Church, East Haven, Conn.

THE REV. C. A. G. HEILIGSTEDT, recently elected rector of St. John's Church, Parsons, Kansas, and in charge since September 1st, was instituted by the Bishop of the diocese on the twenty-second Sunday in Trinity.

THE REV. THOMAS HUBERT-JONES, of Philadelphia, has accepted a call to St. Bartholomew's Church, Wisconsin, Pa.

THE REV. PAUL KEICHER, son of the Rev. Frank Keicher, of St. James' Church, Manitowoc, was instituted rector of All Saints' Church, Appleton, Wis., by Bishop Weller, October 23rd.

THE REV. H. M. KIRKBY has accepted appointment as assistant at All Saints' Church, Torredale, Philadelphia, with charge of the church at Andalusia, and also librarian of the King Library, Andalusia. Address, Andalusia, Pa.

THE REV. T. C. MACKLEM, D.D., for twenty-one years Provost of Trinity College, Toronto, sailed from Montreal, October 18th, for Belize, where he has offered his services for one year to the Diocese of British Honduras.

THE REV. CHARLES E. MAIMANN, after a number of years as priest in charge of the mission of St. John the Baptist, Corona, California, has resigned to accept the rectorship of St. John's Church, San Bernardino, beginning October 15th.

THE statement recently printed that the Rev. CLARENCE S. McCLELLAN, had assumed charge of the Church at Canton, N. C., and surrounding missions, is now found to be incorrect.

THE REV. E. H. MERRIMAN is now an instructor in the DuBose Memorial Church Training School, Monteagle, Tenn., and should be addressed accordingly.

THE REV. GEORGE C. SHAW, rector of St. George's Church, Mount Savage, Md., has accepted a call from Grace and St. Peter's Church to become the vicar of the Church of the Advent, Baltimore. He will enter upon his new duties December 1st.

THE REV. CHARLES MYRON TUBBS has resigned as rector of St. Philip's Church, Easthampton, Mass., to accept the rectorship of Grace Church, in Bath, Maine, and after Nov. 20, should be addressed at Grace Rectory, 895 High street, of that city.

ORDINATION

PRIEST

CHICAGO.—At an early service on the Feast of St. Michael and All Angels, the Rev. HARRY LEE SMITH was ordained priest at St. Luke's, Evanston, by Bishop Griswold. Dr. Stewart presented the candidate. Mr. Smith came to St. Luke's just a year ago to study for Holy Orders, and was ordered deacon last spring. The day after his ordination Mr. Smith left for Park Ridge, where he had been elected rector of St. Mary's Church. In commending Mr. Smith, who came from the Presbyterian Church into our ministry, Dr. Stewart says, "We cannot speak too highly of the faithful, joyful, devoted service given to the parish by Mr. Smith from the day of his coming. In season and out of season he labored to bring men and women nearer to Christ through the Church. A large measure of credit is due to him for the extraordinary number of candidates presented for confirmation during the past year. Besides being an excellent pastor, Mr. Smith is a preacher of unusual ability, who strikes firmly, yet tenderly, the vital notes of Christian faith and life."

DIED

SPEARS.—In Kingston, New York, October 31st, MARIA C. SPEARS, daughter of the late Henry and Maria C. Spears. Burial from St. Peter's Church, Paris, Ky., Thursday, November 3rd.

MEMORIAL

MRS. GRACE DAWSON HAYMAN

The season of All Saints brings comfort and help in reminding us anew of our relationship to those beloved ones "who have washed their robes and made them white", now separated by the veil that is dropped between us and the realm where the blessed dwell.

To the many friends of Mrs. GRACE DAWSON HAYMAN, who entered into rest on October 13th after much suffering, may come the thought of how peculiarly fitting it is that the Church in her wisdom has set apart a time just at the closing of the Christian year for commemorating the virtues of one well-beloved by all who knew her.

This child of God, throughout her long, fruitful life, was devoted to good works and kind deeds, albeit performed so unobtrusively that there is no record of them, save in the Book of Remembrance and in the hearts of the recipients.

Coming from ancestry devoted to the Church, she was ever mindful of her heritage; and gave of herself and her substance gladly and without stint to the upbuilding of the Church's work, in the early days of Oak Creek and afterwards in St. Mark's Church, South Milwaukee. She loved her Father's House, and her example in her own home reflected the quiet reverence and devotion which were fundamental in her religious nature. The thought comes to one who knew her many years ago of how beautifully she exemplified her name in her daily life: "Grace"; "Exercise of love, kindness, or good will"—to how many, we wonder? Underneath a demeanor so retiring as almost to seem shy was no weakness; rather an inflexibility of purpose where duty pointed, and an unchanging faith which upheld her through joy and sorrow and supported her in the long days of suffering. She knew indeed, that underneath were the Everlasting Arms.

In these days of social unrest and wavering faith it were well to pause and reflect upon the example of a life so singularly simple and virtuous, for truly it may be said that she was "A member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." W.

UNLEAVENED BREAD—INCENSE

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

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

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

Rates for advertising in this department as follows:

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

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

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

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

POSITIONS OFFERED

CLERICAL

AN ASSISTANT FOR A LARGE DOWNTOWN parish in the middle west. Loyal Prayer Book Churchmanship essential. Single man. Good salary, with furnished rooms. References required. Age about 30. Good team work essential. P-458, care LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED

CLERICAL

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

PRIEST 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

SEXTON, THOROUGHLY EXPERIENCED, married; no family, highest references. W. G. SHOOPHAM, care St. Paul's Cathedral, Detroit, Michigan.

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

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

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Clew. 25.

CHRISTMAS CRIB FIGURES DESIGNED by Robert Robbins, small set \$5.00. Six inches high. Large set 2 ft. high, \$50.00. Orders should be given in good time. Also Christmas Cards of devotion. Address 5 Grove Court, 10½ Grove St., New York. Telephone Spring 4457. ROBERT ROBBINS.

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 **HINNESS 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; Aims Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address **REV. WALTER E. BENTLEY**, 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. ZAKA**, Box 4243, Germantown, Pa.

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-436** LIVING CHURCH, Milwaukee, Wis.

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SOUTHLAND REMOVED TO 111 80. BOSTON AVE. Lovely ocean view. Bright rooms, Table unique. Managed by **SOUTHERN CHURCH WOMAN**.

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HOLY CROSS HOUSE, 800 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the **SISTERS IN CHARGE**.

BOARDING—SOUTH CAROLINA

WANTED: BOARDERS FOR THE WINTER. Good hunting grounds. Apply to **Box 95, Edgemoor, 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.

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, Edgemoor, S. C.**

SISTERS OF THE HOLY NATIVITY

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.

APEAL

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000 sheltering 865,000, led to a new life through Christ 35,000. Services held 3,850. 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, Hoods, 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. HAUPT**, 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 war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, hard 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 many times the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building ma-

terials, 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.

SAINTE 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.

ST. ANDREW'S MEMORIAL CHURCH, DENVER

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

BOOKS RECEIVED

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

The Macmillan Company. New York City.

What Japan Thinks. Edited by K. K. Kawakami, Author of "Japan in World Politics," "Japan and World Peace." Price \$2.00.

Topless Towers. A Romance of Morning-side Heights. By Margaret Ashmun. Price \$2.00.

Lothrop, Lee & Shepard Co. Boston.

Boys' Home Book of Science and Construction. By Alfred P. Morgan. With many illustrations and working-drawings. Price \$2.50.

The Boy with the U. S. Secret Service. By Francis Roit-Wheeler. Price \$1.75.

The Animal Mother Goose. With Characters Photographed From Life by Harry Whittier Frees. Price \$2.00.

Longman's Green & Co. Fourth Ave. and 30th St., New York City.

The Book of the Grenvilles. By Henry Newbolt. With a colored Frontispiece by Henry J. Ford and Four Portraits. Price \$2.50 net.

Henry Holt & Co. New York City.

The Management of Men. By Edward L. Munson.

Thomas Y. Crowell Company. New York City.

Famous Dogs in Fiction. Edited by J. Walker McSpadden. Price \$1.50 net. Postage extra.

BULLETINS

International Church Review. Berne, Switzerland.

Internationale Kirchliche Zeitschrift. July-September, 1921.

END OF BIRMINGHAM CONGRESS

"Kow-towing" to Labor and Socialism—Meeting for Boys—Meeting for Girls—Men's Meeting.

The Living Church News Bureau
London, October 21, 1921

THE final morning of the Birmingham Church Congress (Friday) was given up to devotional services in the Cathedral and in the parish church. The Archbishop-elect of Melbourne, the Rev. C. Harrington Lees, preached at the Cathedral, and in the course of his remarks bluntly declared that the Church would not do what she desired for Christ by "kow-towing" to Labor nor by speaking on Socialist platforms. She must fight against unfair wages, not entirely because that would better the condition of the worker, but also because unfair wages would make the employer a worse man. The Church must also preach that it was dishonest not to do one's best in working for an employer.

At the parish church, the Rev. Canon H. A. Wilson said that the final value of the judgment of Christianity was based on the character it produced. Its primary concern was with the hearts and not the minds of men, and it was neither a philosophy nor an ethical system, but it contained both a philosophy and ethics. They could summarize their faith in one sentence: once upon a time God lived our life, clothed with human flesh. It was that central living fact which gave life and personal living touch to the Faith.

A MEETING FOR BOYS

In the afternoon, meetings for boys and girls, from schools other than elementary, were held in the Midland Institute and the Central Hall.

At the meeting for boys the Bishop of Sheffield presided. The Headmaster of Repton delivered an address, and said that there were two landmarks for boys to start from—namely, that they needed God to direct them, and that God needed them to help Him. There were two dangers likely to make them forget that God was a personal Being. One was the misuse of modern science, which asserted that in contemplating the process of evolution the universe was found. But God was lost in doing it. All science was finding the material world dissolving before its eyes, and leaving nothing behind the atom and the electron but sheer intangible energy, which came from a source they called God. The true scientist studied evolution and found that God was patient, methodical, and slow-working. The second danger was the doctrine of the undying fire, which was rather popularized by Mr. H. G. Wells. It said that they did not know who God was, and were not likely to know, but they knew that inside them was a divine spark, part of the Divine Being, which they could trust. But if boys took that as sufficient knowledge they were really giving up the game and refusing to think the thing out and face the whole matter. It ended in a form of self-worship, and left them worshipping themselves as the highest thing they knew. In time, the fire would die down, and leave them in darkness.

The Rev. F. R. Barry, D.S.O., also spoke to the boys, and said that the world could never be the same place as it was before the late war. It rested with the boys of the present time to say whether the new world should be the shining city God had prepared or the same old "one-horse shay" they were living in at the present moment. They should work for world peace, and if

anyone told them, either in a history book or on the platform, that war was a glorious thing, he was either a blackguard or a lunatic. It was for them to say whether their generation was to go through the horrors of another war. Wellington had said something about the battle of Waterloo being won on the playing fields of Eton. Wars might be made at school, but they could also be prevented at school.

A MEETING FOR GIRLS

The Bishop of Lichfield presided at the meeting for girls, and urged his hearers not to devote too much of their time and thought to amusement, food, and dress. The opportunities of life were found in being of some real use, and that was the only road to happiness.

Miss Faithfull, Principal of Cheltenham Ladies' College, also gave an address, in the course of which she said that one of the unforgivable sins in this life was not to live our lives but only to half-live them. We must get rid of the bane of self-centeredness.

MEN'S MEETING

The meeting for men in the Town Hall on Friday evening (with addresses by the Bishop of Chelmsford and the Rev. G. A. Studdert Kennedy) brought to its conclusion the fifty-sixth Church Congress, and members dispersed to their parishes and homes after a strenuous time. I will end my comments as I began, with a reference to the previous Birmingham Congress of 1893, and contrast the spirit of intolerance to Catholic principles which largely prevailed at that time with the manner in which those same principles were asserted this year, without dissent or contradiction. There was throughout last week's proceedings none of the bitterness and want of charity of those earlier days, and Catholics were made to feel that they are now, at any rate, an "allowed" party in the Church of England.

As to what was accomplished, there appears to be a general agreement that the programme was overcrowded, and that some of the papers were far too long. Many also will regret the lack of spirituality and of insistence on fundamentals which marked many speeches.

The most important utterance was made by Dr. Gore at the unofficial meeting of the English Church Union, to which I referred last week. For future Congresses it might be well to leave certain matters to the National Assembly, questions of patronage, for instance, and financial discussions. The Birmingham Congress has repeated the mistake of many previous gatherings by endeavoring to deal with too many subjects.

PERSHING AND THE "UNKNOWN" WARRIOR

Monday, October 17th, is a day that will remain long in the memory of two great peoples who found a common relief from the lesser controversies beside the grave of the "Unknown Warrior" in Westminster Abbey, upon which General Pershing laid the Congressional Medal for Valor—the highest tribute which the American Republic can pay.

General Pershing drove in a royal carriage, with a mounted escort of police, from the American Embassy to Westminster Abbey, where he arrived at 11:30 A. M. The American troops were drawn up in Parliament-square and its vicinity, and, in addition, there were on parade detachments of the Royal Navy, the Army, the Territorial Army (H. A. C.), and the Royal Air Force.

General Pershing, Admiral Niblack, and the other American military, naval, and civil representatives were met in the north porch of the Abbey by the Dean, Chapter, and choir. The procession passed through the barrier to the grave-side of the Unknown Warrior in the nave, behind the Dean coming the American Ambassador, General Pershing, Admirals Niblack and Twining, and Major O. N. Solbert, Military Attaché of the American Embassy. Then followed Mr. Lloyd George, the First Lord of the Admiralty, the Secretary of State for War, and the Secretary of State for Air. The Duke of Connaught, who was already at the grave-side, greeted the distinguished Americans and the ceremony proper began.

Mr. Harvey, the American Ambassador, at the invitation of the Dean, spoke of the two-fold significance of the presentation of the Medal of Honor. It comprised, he said, in addition to the highest military tribute, a message of fraternity direct from the American people, through their chosen representatives in Congress, to the people of the British Empire. After a most eloquent tribute to the "patriot warriors, sworn to the defense and preservation of the countries which they loved beyond their own lives," he called upon General Pershing to bestow the Medal of Honor upon "this typical British soldier, who though, alas! in common with thousands of others unknown and unidentified, shall never be 'unwept, unhonored, and unsung.'"

General Pershing's address was a masterpiece of oratory, but space will permit only of the briefest of extracts. "The Unknown Warrior," he said, "will always remain the symbol of the tremendous sacrifice by his people in the world's greatest conflict. It was he who, without hesitation, bared his breast against tyranny and injustice. It was he who suffered in the dark days of misfortune and disaster, but always with admirable loyalty and fortitude. His was ever the courage of right, the confidence of justice. Mankind will continue to share his triumph, and with the passing years will come to strew fresh laurels over his grave. As we solemnly gather about this sepulchre, the hearts of the American people join in this tribute to their English-speaking kinsman. Let us profit by the occasion, and under its inspiration pledge anew our trust in the God of our fathers, that He may guide and direct our faltering footsteps into paths of permanent peace. Let us resolve together, in friendship and in confidence, to maintain toward all peoples that Christian spirit that underlies the character of both nations. In this holy sanctuary, in the name of the President and the people of the United States, I place upon his tomb the Medal of Honor conferred upon him by special Act of the American Congress, in commemoration of the sacrifices of our British comrade and his fellow-countrymen, and as a slight token of our gratitude and affection toward this people."

The Dean of Westminster (Bishop Ryle) and the Prime Minister returned thanks on behalf of the Government and people of Great Britain, and the ceremony proceeded with the recital of the Lord's Prayer and three special Collects. These were followed by the singing of the famous "Battle Hymn of the Republic", which was taken up by the vast congregation right heartily. After the hymn the Dean, still standing at the grave-head, gave the Blessing; then, from far away in the east-end of the Abbey, rang out the "Last Post", which is now so intimately linked in our memories with honors paid to dead soldiers; and, finally, to the same familiar tune, English and Americans alike sang two verses—the first verse of

"God save the King", and the first verse of "My Country, 'tis of thee"—the British National Anthem and an American National Anthem.

MANAGEMENT OF CATHEDRALS

Schemes have been formulated for the future management of the Cathedrals in Wales, and they all provide for continuance of the existing rights of the Bishops as visitors, and in regard to their ordinary jurisdiction over cathedrals. In other respects there are indications of the Bishop's powers being circumscribed, but these have been mainly the result of suggestions made by the Bishops themselves.

In each case the Bishop may hold confirmations, ordinations, synods, and visitations in the Cathedrals, but the holding of other special services by him is subject to prior consultation with the Dean, and, in the case of Bangor, to the Dean's consent being obtained. Each of the canons is attached to every Cathedral for one month, with the exception, that at Bangor, those who were canons residentiary before March 31, 1920, may continue to reside three con-

secutive months or less. Eight months is prescribed for the residence of the Dean in all cases. In the Bangor scheme the stipend of the Dean is fixed at £700 a year, to be raised to £800 when the funds allow. It is provided that at St. David's, duties for which the chancellor was formerly responsible shall be performed, as far as possible, by the chapter clerk.

The schemes are to be submitted for approval to the Church Governing Body, which is to meet at the close of this month.

On Tuesday last, the Dean and Chapter of Salisbury formally elected Dr. Donaldson, late Archbishop of Brisbane, to the see of Salisbury, rendered vacant by the death of Dr. Ridgeway. Dr. Donaldson will leave Sydney, Australia, on November 15th, by the *Orvieto* and should, all being well, arrive in England just before Christmas. On the same day (Tuesday) the Very Rev. Harry Vere White, lately Dean of Christ Church, Dublin, was consecrated Bishop of Limerick, Ardferit, and Aghadoc, by the Archbishop of Dublin.

GEORGE PARSONS.

MEMORIAL SERVICE AT TRINITY COLLEGE

In honor of the members of Trinity College who lost their lives in the Great War, the annual memorial service was held in the College chapel, with the Rev. Dean Duckworth celebrating the Holy Communion, assisted by the Rev. Professor Cosgrove, and the Rev. Professor Morris. The service, which was fully choral, was beautifully rendered by the choir, who also sang as the anthem, *The Souls of the Righteous*.

A well-known graduate of the College, Major, the Rev. Canon Baynes-Reid, L.Th., D.S.O., Rural Dean of Toronto, was the special preacher, and delivered an extremely touching and forceful sermon, taking as his text, *Their Name Shall Live Forever*. He emphasized the fact that the dead are always near us, enjoying a well-earned rest, and that the Church teaches that we should pray for them as they do for us. He related several moving incidents among his experiences in France, showing the effect the war had on the spiritual character of the soldier. In speaking of the results of the war, Canon Baynes-Reid said that we should not be disappointed by the apparent absence of good effects for all our sacrifices, as there had only been started a movement which might take generations to develop fully. Following the sermon, the names of those who fell were read, while the large congregation stood in silent prayer.

NEW PROVOST OF TRINITY TO BE INSTALLED

An event of great importance in the history of Trinity, and of interest to the whole University, is to take place in Convocation Hall, Queen's Park, on November 17th, when the Rev. Canon Charles Allen Seager, M. A., D.D., will be installed as Provost of Trinity College.

The date has been so arranged, to enable many distinguished visitors to be present, among them His Honor, the Lieutenant-Governor of Ontario; the Hon. E. C. Drury, Premier of Ontario; and Sir Robert Falconer, President of Toronto University; while it is hoped that His Excellency, Lord Byng, Governor General of Canada, will be able to attend the ceremony. As the meeting of the Trinity Corporation will end shortly before, many members of that body are expected, among whom are the Archbishop of Algoma, the Bishops of Huron, Niagara, Ottawa, Toronto, and Ontario, Sir Edmund Osler and Sir Henry Pellatt. The Chancellor of Trinity, Dr. J. A. Worrell, will preside, and Bishop Anderson, of Chicago, has been invited to speak. Invitations have been sent to the heads of the Anglican Colleges and Schools of the Dominion, and of the Universities of Ontario, as well as to the graduates of Trinity, and a large attendance is expected.

MISCELLANEOUS ITEMS OF CHURCH NEWS

Canon W. L. Baynes-Reid, of St. John's Church, Norway, has been elected Rural Dean of Toronto, in succession to Canon James. The new rural dean served for several years as a chaplain overseas.

Archdeacon Arthur Carlisle, of Windsor, Ont., has been appointed rector of Christ Church Cathedral, Montreal.

Thousands attended the funeral service of Lady Beck, at Christ Church Cathedral, Hamilton, at which the Bishop of Huron officiated, assisted by Dean Owen of Hamilton, and Dean Tucker, of London. In Red Cross and other forms of social service work, Lady Beck took a prominent part.

Sixty members of the Anglican Young People's Association of Toronto have planned to engage in social service work for the York Street Community Club, in connection with the Church of the Ascension.

WAR MEMORIAL IN HALIFAX

Commemorates Nova Scotia Heroes—Bishop Anderson's Sermon — Memorial Service at Trinity.

The Living Church News Bureau | Toronto, November 4, 1921 |

WHAT is probably the finest war memorial window in Canada was unveiled on All Saints' day at All Saints' Cathedral, Halifax, by the Archbishop of Nova Scotia. It is placed immediately above the high altar of the Cathedral, and commemorates all Nova Scotians who fell in the war, and was purchased as a result of the untiring efforts of the Diocesan Women's Cathedral League.

The design of the window is in entire harmony with its purpose as a memorial to the gallant dead. The central figure is the Enthroned Christ, the emblem of the triumph of right and truth. Next in order of importance is the figure of the Archangel Michael, the Warrior of the hierarchies of Heaven, who is represented by a splendid and heroic form just beneath the figure of our Lord, and in the centre of a group of celestial beings. He is supported on the right by the Archangel Raphael, and on the left by the Archangel Gabriel. The symbolism is thus distinctly military, with the victory of the righteous cause the dominant note. The figures on the right and left of the Archangel are the prophets Isaiah, Jeremiah, Daniel, and the soldier-singer, King David. Above the enthroned majesty of our Lord are different emblems of the Church and of the Christian religion, with angelic faces mingled among them. The whole is governed by one motive, Christ as the Fount of Sanctity, and as the Power through whose might Truth comes into her Kingdom.

BISHOP ANDERSON'S SERMON AT TORONTO UNIVERSITY

Christianity in its Relation to Present Day Problems was the subject of a masterly sermon at Convocation Hall, Toronto University, by Bishop Anderson, of Chicago, who took his text from the fourth chapter of the First Epistle of St. John. "Beloved, let us love one another, for love is of God, and everyone that loveth is born of God, and knoweth God".

"Love", he said, "is the only explanation

of the intricate and bewildering universe, its source, its destiny, and its great moral law to which we must attune our lives or invite catastrophe. Science shows us a world so vast, so limitless, we lose our sense of personal relationship and responsibility to God. That we cannot conceive the importance of the individual in the immensity of the whole, is because we persist in measuring spiritual values by material standards, forgetting that one moral fact is worth more than the whole physical universe. The one absolute and unquestionable fact, the unshakeable cornerstone of Christianity, is that God is love.

"Its second essential is summed up by St. Peter: 'Honor all men, love the brethren,' yet most of us fail to attain the breadth of sympathy of the pagan who said, 'I am a man, and therefore nothing that is human can be foreign to me'.

"Famine and misery, revolution and unrest, the spectacle of once civilized nations relapsed into barbarism, make this a period of dreadful solemnity in the history of the world. We feel that we lately waged a justifiable war under the pressure of a moral necessity, but the very existence of that necessity was a terrible warning of something fundamentally wrong somewhere, and the present wide-spread strife and bitterness testify that the wrong has not yet been righted.

"Our three great problems are International relationships, Industrial relationships, and Church relationships, and for all of these Christianity has an answer. We must have coöperation among nations and among industrial classes, and these can have no common meeting ground or trust except Christian fellowship. We may hope that the Churches are pointing the way. Religious unity is making enormous progress, especially in our own country, and although it has, as yet, no structural shape, it can be measured by the growing trust among the different organizations.

"The whole world has been making a trial of brute strength and all parties have been paralysed. It must be saved, not by guns and battleships, not by cunning and diplomacy, not by intellectuality, but by those sentiments and emotions and principles which Christianity alone has inspired".

There are 400 boys and girls in this club, most of them of foreign parentage.

Rev. Robert Gay, of St. Monica's Church, Toronto, has been appointed to Trinity Church, Bellefontaine, in the Diocese of Ohio.

Rev. F. W. Clayton, assistant priest of St. Simon's Church, Toronto, has been appointed assistant at the Cathedral, Burlington, Vermont. He was presented by the congregation of St. Simon's with a substantial cheque.

The Bishop of Toronto conducted a help-

ful "Quiet Hour" at St. Alban's Cathedral, Toronto, preliminary to the opening of the Brotherhood of St. Andrew's Campaign for Church attendance and service.

Rev. T. C. Street Macklem, D.D., former Provost of Trinity College, on the eve of his departure for Belize, British Honduras, was presented by the students of Trinity with a prive communion set. Dr. Macklem is going to Belize for a year to assist Dr. Dunn, the Bishop of British Honduras, in that diocese. His special work is to be the supervising of the missions in the central part of the Diocese.

CHURCH SERVICE LEAGUE PROGRAMME

To Make Use of Motto—Centennial Anniversary—Young People's League.

The Living Church News Bureau }
Boston, November, 7 1921 }

THE Massachusetts Church Service League has recently issued a programme of the work planned for 1921-22. This programme is neatly printed in the form of a booklet of sixteen pages. (It can be obtained from the Secretary, Miss Ethel Roberts.) These forward looking and most comprehensive plans for diocesan work are certainly a credit to the women of the diocese. In a footnote on the last page of the booklet, the announcement is made that after January, 1922, organizations for men will be represented on the Council of the Church Service League. Then the league will literally fulfil its aim, To put the whole Strength of the Parish on the whole Work of the Church.

The purpose of the Massachusetts Church Service League is to act as an auxiliary to the Bishop and Council of the Diocese, aiding and supplementing its plans and those of the departments through the organized lay forces in the parishes.

BOOK OF REMEMBRANCE

At the anniversary meeting of the Massachusetts branch of the Woman's Auxiliary, in Trinity Church, on Wednesday, the Book of Remembrance was presented to Bishop Lawrence.

This inscription is in the book: "In grateful remembrance of the women of this diocese, who during more than fifty years, have shown their interest in missions and the life of the Church, through their prayers and their work and their gifts, and whose names are inscribed herein."

The volume is a beautiful piece of work designed by F. C. D. Palmer, of the Rose Bindery. It is in red morocco leather, with gold tooling. All the printing inside is hand-engrossed. A page is devoted to each parish and mission, and the records of many parishes go back to early days, that of Trinity Church as far as 1837, and St. Paul's Cathedral to 1842. Emmanuel Church's record dates back to 1873. On the title page is a scriptural quotation from Malachi.

Miss Abby R. Loring, who presented the book to the Bishop, was one of the founders of the Massachusetts branch of the Auxiliary, and for thirty-nine years was chairman of the domestic committee, and it was she who originated the idea of this Book of Remembrance.

CENTENNIAL ANNIVERSARY

The one hundredth anniversary of the establishment of organized missionary effort

in the Church was observed at St. Paul's Cathedral, Sunday. Special missionary prayers were read at the eight o'clock communion service. At 9:30 o'clock, the boys of the Cathedral School presented a special missionary programme. Dean Henry Bradford Washburn, D.D., of the Episcopal Theological School, Cambridge, preached on missions at the 11 o'clock service, while the evening congregation, at 7:30, was addressed by the Rev. Robert Wilson, of Zang Zok, China, who has spent twenty years in China.

A series of special Saturday hymn-singing services will be instituted at the Cathedral, Saturday noon, beginning at 12:10 o'clock, in charge of Rev. Marcus H. Carroll, rector of St. Anne's Church, Hanover.

A series of Sunday afternoon children's services, under the direction of Rev. John W. Suter, Jr., secretary of Religious Education for the Diocese of Massachusetts, is being planned, the first service to be at four o'clock, Sunday afternoon, Nov. 20.

YOUNG PEOPLE'S LEAGUE

A significant movement is under way in Massachusetts, called the Young People's League. This league is an informal meet-

ing each Sunday evening, before the regular evening service, of the young people of the parish, somewhat along the line of a Christian Endeavor Meeting, with the exception that the meetings are more adapted to the faith and order of the Church. For instance, the league at the Church of the Messiah, Auburndale, the Rev. Percival M. Wood, rector, recently had as a subject the Church Year. As each season of the Church year was explained the members of the league sang two or three verses of some hymn appropriate to that season. The young people were immensely interested, as they took their appointed share in this Church Season Service.

A commission is being organized by the diocesan secretary of Religious Education, the Rev. J. W. Suter, Jr., to study the work of this new work for young people. It is interesting to note that three of the branch meetings this fall of the Church School Unions of the diocese are giving half of their time to a discussion of this work. Four well organized Young People's Leagues are now actively at work in the diocese: the Church of the Messiah, Auburndale; St. John's Church, Winthrop; the Church of the Holy Name, Swampscott; and Grace Church, Lawrence.

In his account of the recent meeting of the North Suburban Church School Union the Rev. J. J. Cogan, rector of Emmanuel Church, Wakefield, says, "The North Suburban Church schools from Everett, Linden, Malden, Medford, Melrose, Reading, North Reading, Stoneham and Wakefield, honored Emmanuel parish last Wednesday by meeting here for prayer, supper, and conference. Prof. Angus Dun gave a counsel on The Aim of Religious Education. The Rev. Mr. Ogilby spoke of Young Folk in the Church. These two gentlemen, "with Scotch names just couldn't help being full of pithy knowledge. One hundred and seven delegates were present. Mrs. Dillaway knows coffee, chemistry, and all about mashed potatoes! Five delegates came from the new school in North Reading".

MASONS ATTEND CATHEDRAL SERVICE IN NEW YORK

Dr. Woelfkin Made the Address— Dr. Van de Water Instituted— Archdeaconry Meeting.

The Living Church News Bureau }
New York, November 5 }

ON Sunday afternoon, October 30th, there were special services at the Cathedral in the interest of the Grand Lodge of Free and Accepted Masons of New York. Every seat was occupied and hundreds had to stand, while it is also stated that hundreds were unable to get into the building at all. Dean Robbins delivered an address of welcome in the name of the Bishop, who was unable to be present, and an address was made by Dr. Cornelius Woelfkin, chaplain of the Grand Lodge and pastor of the Fifth Avenue Baptist Church.

DR. VAN DE WATER INSTITUTED

On Sunday morning, October 31st, the Bishop instituted the Rev. Dr. George R. Van de Water, as rector of the Church of the Beloved Disciple, New York. Dr. Van de Water has been nearly fifty years in the ministry. He began his work at Christ Church, Oyster Bay, where he was for four years, and then went to St. Luke's Brooklyn. Then began his thirty-two years' rector-

ship of St. Andrew's, Harlem, where he did a great work. He has been for nearly two years at the Church of the Beloved Disciple, but his institution has been delayed by one cause or another. The church was founded by Miss Caroline Tallman in memory of her parents.

ARCHDEACONRY MEETING

On Thursday, November 3rd, the meeting of the Archdeaconry of Orange was held at St. Mary's Church, Tuxedo.

There was a discussion of the plans for effective work in the rural regions. The Bishop made an address, in which he spoke of the plans, so far as they had at present been formed.

AUXILIARY ANNIVERSARY

The semi-centennial service of the Woman's Auxiliary was held at the Cathedral on All Saints' Day. The Bishop was celebrant, and also made an address of greeting. The "Anniversary Book" was received by him from Miss Tomes, and was placed on the altar.

The sermon was preached by Bishop Lloyd.

TENTH ANNIVERSARY

The tenth anniversary of the Rev. C. Nelson Moller, as vicar of St. Chrysostom's

Chapel, was celebrated on Sunday, November 6th. Mr. Moller has been working for a decade in one of the most difficult fields in the city, and in addition to that for the greater part of the time, Seventh avenue on which the chapel is located, was torn up by the construction of the Subway. In spite of these handicaps, the vicar has carried on a constantly increasing work of tremendous value to the city and neighborhood.

AFFAIRS OF CHRIST CHURCH

The vestry of Christ Church, Broadway, and Seventy-first street, New York, voted at their last meeting to raze the north transept of the church, and offer it as ground rent to the highest bidder, who will erect a building. The plan is that the first floor shall be a store, and the upper floors shall be offices.

The plot, which is on the uptown side of the church, is fifty feet on Broadway and one hundred feet deep. The vestry will rent it for a long enough term of years so that when the lease expires the building will be owned by the church. The vestry expects the annual income from this ground to be \$12,000, at a minimum.

The Rev. Dr. John R. Atkinson, rector of the church, told his congregation recently that the debt on the property, which was \$155,000 when he came a few years ago, had been reduced by \$60,000, which had been raised in cash, and that he had \$20,000 more in cash subscribed. He said his aim was to have the entire debt liquidated by July, 1924. The whole property is valued at \$1,000,000.

TRINITY CLERGY MEET

The vicars and other clergy of Trinity parish attended a meeting in the rector's office on Friday afternoon, November 4th,

when they were addressed in the interests of the Nation-wide Campaign, by Canon H. A. Prichard, executive secretary of the N. W. C. in the Diocese of New York.

SERVICE FOR SAILORS

The sixth united annual sailors' day service will be held in the Cathedral of St. John the Divine on Sunday night, November 13th, at eight o'clock. The object of the service is to emphasize the great necessity for and the value of seamen, and to memorialize those who have lost their lives while following their noble calling. One thousand seamen are expected to attend. The preacher will be the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

WOMAN'S AUXILIARY

A largely attended and enthusiastic meeting of the evening branches of the Woman's Auxiliary was recently held in St. Michael's parish house.

Mrs. Elliott, President of the New York branch, presided. An address was made by Dr. William C. Sturgis, educational secretary to the Presiding Bishop and Council, who has just returned from a world tour of the missions of the Church. Mrs. Hoff, educational secretary for the evening branches, also made an address and announced that a class of Normal Study classes had been formed, to meet at St. Michael's Church on Wednesday evenings, for the benefit of members of the evening branches. Parish branches from Yonkers were largely represented; also the Church of the Advocate, Chapel of the Incarnation, Church of the Epiphany, St. Mary's, St. Chrysostom's Chapel, St. Michael's, and the Chapel of the Intercession.

CENTENNIAL OBSERVANCES

Sunday, November 6, was fittingly observed in Pennsylvania as "Centennial Sunday," commemorating one hundred years of missionary endeavor, which had its foundations laid in Philadelphia, in 1821, particularly in old St. Peter's Church (where the Convention of 1821 was held), in old Christ Church, and St. James' Church, all prominent in Philadelphia at the time of the momentous General and Special Conventions, one hundred years ago.

Pilgrimages were made to these three historic churches, and in St. James' Church, on Sunday afternoon, the "official" production of the Centennial Pageant, The Mission of the Church, was presented under the direction of the Rev. Frank Goostray, rector of the Free Church of St. John, the cast of some sixty persons being members of his parish.

CHAIRMAN OF PAGEANTRY AND DRAMA

The Rev. Frank Goostray has been elected by the Department of Religious Education of the Diocese, chairman of the commission on Church Pageantry and Drama.

CORNER STONE LAID

Bishop Rhinelander on November 7th., laid the corner stone of the Library, which is the first unit of the group of buildings which will comprise the new Divinity School. When completed, the Divinity School will occupy the entire block, bounded by Forty-second, Forty-third, Locust, and Spruce Streets. The cost of the buildings will be approximately \$2,000,000. The Library will cost about \$77,000, and will be constructed of Chestnut Hill stone, and Indiana limestone trimmings. Prior to the laying of the corner stone, the Matriculation Services were held in St. Philip's Church, the address being made by the Bishop.

WORK OF THE SISTERS

At the monthly meeting of the Domestic committee of the Woman's Auxiliary, held in Holy Trinity parish house, on November 2nd, the work of the Sisters of St. Margaret and the Sisters of All Saints' was described. Sister Lydia Margaret spoke of the activity of the Sisters of St. Margaret, especially at the House of St. Michael and All Angels, for crippled colored children. Two of the Sisters of All Saints' told of the work that community is doing in St. Mark's and St. Clement's parishes, and in St. Anna's Home for the Aged. Miss Sinkler made an appeal for the Church Training and Deaconess House, which is intended to meet the needs of three classes of women, those wishing to prepare for the work of Deaconesses; those who wish to devote themselves to Church work at home or abroad without entering the order; and those wishing to take up religious studies for their own improvement, to increase their usefulness in their parishes. The speaker urged generous support of the House, and asked for the maintenance of a resident nurse. Mrs. J. Willis Martin, president of the committee, referred to the great value of the sisterhoods in the Church, and praised the work they had already done in caring for the homeless children and the aged.

SUNDAY SCHOOL ASSOCIATION

The West Philadelphia Branch of the Sunday School Association of the Diocese will meet in St. James' Church, Hestonville,

DR. BROOME ON RELIGIOUS EDUCATION IN PHILADELPHIA

In Home and Church School—St. Martha's House Anniversary—Seamen's Institute.

The Living Church News Bureau Philadelphia, November 5, 1921

ADDRESSING a meeting of Presbyterian ministers, the superintendent of city schools, Dr. Broome, made clear the attitude of the educational authorities of the city, towards religious education. "Religious instruction," Dr. Broome said, "has no place in the public school, the impossibility of securing enough teachers of competence to furnish such religious training, and the hopelessness of getting the several sects to agree as to what form that training should take", being insurmountable obstacles in the mind of the speaker. "What is needed to-day is a stronger element of religion in the home, for upon the home and the Sunday school rests the chief burden of religious and moral instruction." Dr. Broome suggested that "the clergymen of the city might carry their work into the home and spread Christianity to those whose absence from church would prevent their receiving it otherwise." This address recognizes the necessity of religious training. It accepts the Church schools as the proper medium through which that training is to be received. It throws the responsibility on the home, to see that the children receive their religious education through the Church school, supplemented by the definite religious atmosphere of the home (which exactly agrees

with the rubrics at the end of the Catechism in the Prayer Book!)

ST. MARTHA'S HOUSE ANNIVERSARY

St. Martha's House celebrated its twentieth anniversary on All Saints' Day. It was just twenty years ago when the House opened, with Deaconess Jean W. Colesberry, its present head, in charge. During this time, the uplifting influence which the House has exerted in its community is reflected in the lives of many useful citizens. The anniversary ceremonies began with a Corporate Communion at the Pro-Cathedral. In the afternoon, the Bishop, the Corporation, and Auxiliary of St. Martha's House, held a reception for Deaconess Colesberry and her workers at the House.

SEAMEN'S INSTITUTE

During the past summer final settlement was made for the entire site upon which the new building of the Seamen's Church Institute is to be erected,—at Second and Walnut Streets. The present building is being used to its full capacity, the lodging accommodations have been increased to 110 beds, and a house manager has been installed to give full time supervision to the work.

THE BISHOP'S CALL

The Bishop's October "Call" for the Church Extension Fund was issued on St. Luke's Day. In sending out the Call, the Bishop said "We are going to devote the full amount received from this call to the work carried on in Bucks County, under the leadership of the Rev. Samuel B. Booth, who is ministering to eleven chapels

(West Philadelphia), on Thursday, November 10th. After supper, there will be a business meeting and election of officers, followed by an address on Church School Music, by Mrs. John Loman, and a conference on The Child in the Home, with the Rev. Wm. Oscar Roome, Jr., vicar-in-charge of the Chapel of the Mediator, as leader.

WELFARE DRIVE

Bishop Garland, chairman of the committee on Churches, of the Welfare Federation of Philadelphia, has issued a letter commending the movement to the hearty support of the people of the Diocese.

The "drive" will take place, November 14-18. The total amount needed is upwards of \$4,250,000, of which the fourteen or more of our own diocesan charitable institutions, which have been admitted to the Federation, will receive their proportionate share.

CLERICAL BROTHERHOOD

At the meeting of the Clerical Brotherhood, held on November 7th., the Hon. Roland S. Morris delivered an address on The Religious Outlook in Japan. The Rev. George C. Foley, D.D., will read a paper on November 21st., on Reservation of the Sacrament and the Rev. George S. Gassner, D.D., is the speaker on November 28th., the subject being A Study of New Thought.

CHURCH NORMAL SCHOOL

The sessions of the first term of the Church Normal School for Christian Nurture teachers terminated on Thursday evening, November 3rd. The enrolment has been about seventy. The second term, of six weeks will commence on January 19, 1922. Normal Mission Study Classes for leaders of the Church School Service League will be held as follows:

Primary, Down at the Garden Path,—four Wednesday afternoons, beginning Nov. 23rd., at 2:30. Leader, Mrs. Charles Willing.

Junior, Tales of the Great South Seas,—five Thursday mornings, commencing November 10, at 10:50. Leader, Mrs. John Loman.

Senior, The Call of the King,—five Monday afternoons, beginning November 14th., at 3:30. Leader, Mrs. John Loman.

SOCIAL WORKERS

Under the direction of the Department of Social Service of the Diocese opportunity will be given social service workers in Philadelphia and vicinity, to hear a series of addresses on that aspect of religious work which is now receiving so much attention. Through the efforts of Mr. Clinton Rogers Woodruff, chairman of the Department of Social Service, arrangements have been completed for a series of evening addresses on Tuesdays and Thursdays of November, on the Social Opportunity of the Churchman. The Rev. Charles N. Lathrop, executive secretary of the national Department of Social Service, will be the speaker at each of the meetings in November. All the meetings will be held in the Church House of the Diocese of Pennsylvania, 202 South 19th Street, beginning at 8 o'clock. The opening address will deal with the sacredness of human life. Other subjects which will be taken up in succeeding meetings will deal with the Brotherhood of Man, the Housing Problem, Industrial Responsibility, the Wards of Society, Responsibility of the Christian to the Institutions of his Community, and Modern Prison Methods.

St. Martha's House, one of the largest centers of community service in this city, under the direction of the diocese, celebrated its twentieth anniversary on Tuesday, Nov.

1st. The celebration was under the direction of Bishop Rhinelander, the Corporation and Auxiliaries of St. Martha's House. Twenty years ago, the community center was opened with its present head, Deaconess Jean W. Colesberry, in charge. The celebration started with a Corporate Communion at 8:30, in the Pro-Cathedral of St. Mary. In the afternoon, from 3 to 5:30 o'clock was a reception for Deaconess Colesberry and her workers. The reception was at St. Martha's House, 2029 South Eighth street.

Latest reports received at the headquarters of the Woman's Auxiliary of the Diocese of Pennsylvania, show that the Emery Fund of the diocese has gone "over the top" nearly \$13,000, with additional districts to hear from.

BISHOP'S DAY IN CHESTNUT HILL

Some nine years ago, the women of the Germantown and Chestnut Hill branches of the Woman's Auxiliary and Guild, invited the Bishop to spend a day in conference with them. Bishop's Day has ever since been an annual observance, to which the women look forward eagerly. This year the Bishop's Day will be held at the Church of St. Martin-in-the-Fields (Rev. Wood Stewart, rector), Tuesday, November 8., the Bishop will be celebrant at the Holy Eucharist at 10:30, and make an address. The afternoon is devoted to conference and the Question Box.

The Church of St. Martin-in-the-Fields is entertaining extensively this year. Their newly enlarged and handsomely equipped parish house enables them to handle large gatherings with ease.

SEVENTY-FIVE YEARS OLD

Calvary Church, West Philadelphia, which has the distinction of being a monument to the memory of Bishop White, first Bishop of Pennsylvania, is celebrating its seventy-fifth anniversary. The Rev. Henry Bedinger will preach tomorrow at 10:30 A. M., and at 8 P. M., there will be solemn evensong with procession and *Te Deum*, and sermon by the Rev. William A. Grier.

Like the Church in Apostolic days, Calvary had its beginning in an "upper room." The Rev. Joseph Smith had the first service in a sail loft, at Front and Noble streets, in the summer of 1846. Five years later, a church was erected at Front and Margaretta streets, by the Ladies' Missionary Society of Christ Church, as a memorial to Bishop White. It was consecrated at the meeting of the General Convention in 1856, when the House of Bishops attended in a body out of respect to the first bishop of the American Church.

In 1882 Calvary Church was taken down, stone-by-stone, and rebuilt at Forty-first and Brown streets.

CHICAGO'S CENTENNIAL MASS MEETING

*Over 4,000 Present Our Saviour's
Parish Mission — Merger of
Grace and St. James'.*

*The Living Church News Bureau
Chicago, November 5 1921*

WHEN over four thousand people filled the huge Auditorium, on Sunday afternoon last, in spite of inclement weather, there could be no doubt of the interest of our people in missions. And there was no doubt of the enthusiasm of this great crowd, but it was very much of a self-controlled enthusiasm, which is characteristic in branches of the Anglican Church. There was little applause for the speakers, maybe because the audience were not quite sure whether they were at a meeting or a service. However there was a deep feeling pervading the theater, that could be felt, and it allowed itself to be heard not in applause, but in the singing of the hymns. This was magnificent. The choir, crowded to the back of the stage, was directed by Dean Lutkin, with Dr. Hemington as organist. The congregation took up the old time hymns with quick and tremendous response. More than one hundred clergy were present.

With the bishops in the front line of the stage, besides Mr. Bryan, were two other distinguished guests, Archbishop Meletios, late primate of the Orthodox Church in Greece, to whom Bishop Anderson paid a most graceful tribute at the beginning of his speech, and Mr. Venizelos, late premier of Greece, who was also referred to by the Bishop, and who responded in a few words congratulating the Bishop on the gathering.

Bishop Anderson, after introducing Archbishop Meletios, and commending the spontaneous response of clergy and laity, which had resulted in this great popular religious demonstration, said that the gathering was

an evidence of our *gratitude* for the accomplishments of the past hundred years, so that to-day there is not a square inch of American soil that is not under the jurisdiction of the American Church, and many lands beyond the seas are under our Church's care as well. We have done things—built churches, started Sunday schools, built colleges, hospitals, homes in lands where such institutions had not been. The influence of the average missionary has been felt everywhere. Missions and social progress have gone hand in hand. A comparison of conditions in Christian and non-Christian lands is one of the best pleas for missions.

The Bishop introduced the next speaker, Mr. John Stuart Bryan, editor of the *New Leader*, Richmond, Virginia, as a member of the old state and diocese which has sent more men to the mission field, and given more in proportion to their means, because of the zeal of their laity, of which Mr. Bryan is a type.

The last speaker was the Presiding Bishop of the Church. Bishop Tuttle was given a rousing reception. He summarized the history of the Church from the days of the apostles to the time of the Reformation. The meeting closed with Bishop Tuttle's blessing.

OUR SAVIOUR'S PARISH MISSION

The Church of Our Saviour, 530 Fullerton Parkway, has announced plans for a mission Sunday school at 1503 Fullerton Ave. Within the two or three square miles of the parish church, dwell some 100,000 souls. The population of the western part is largely Polish, Serbian, and German. The mission will start with twenty or thirty of the children of the parish who live in that locality.

An anonymous donor gave \$330 to be added to the sum on hand to install electric

lights, and a moving picture machine has been acquired.

MERGER OF GRACE AND ST. JAMES'

On November 5th, the merger took place of the two best known parishes of the Church, Grace and St. James'; Grace, on the South Side, and St. James' on the North. The merger seems to be a very happy one. Grace Church, which was burned only six years ago, is situated in what has become a most uninviting region of stores and warehouses in a most strategic position, at Cass, Huron, and Rush Streets. Perhaps there is no better site for a strong church than this.

Dr. W. O. Waters is rector of Grace Church and Dr. James S. Stone is rector of St. James' Church. The merger will make the two rectors joint pastors of the united congregation, which will worship in St. James' Church.

In 1915, Grace church building was burned and the congregation has worshipped since in the chapel. The property is estimated at \$100,000. This will be sold. In addition the church has an endowment of nearly \$400,000.

St. James' Church also has an endowment in hand and prospects of \$155,000. The land and buildings are valued at more than \$500,000.

Grace Church was organized in 1851. After it was burned in 1915 there was an attempt to merge Trinity Church, 25th street and Michigan boulevard, with Grace, and later develop the merger into the Cathedral Church of Chicago. Dr. Waters declined to accept the plan.

St. James' Church was organized in 1834, near its present location. It built on its present site in 1861. The building was destroyed in the great fire of 1871, and the present structure and parish house were erected soon after. Dr. Stone has been rector for twenty-seven years.

H. B. GWYN.

JOURNEYED TO NASHOTAH

A DELEGATION from St. Luke's Church, Kalamazoo, Mich., consisting of the rector and several members of the congregation, journeyed to Nashotah at the opening in September, to convey the love and good wishes of his former parishioners to their friend, the Very Rev. B. P. F. Ivins, D.D., the new Dean of that old historic school.

BISHOP ROWE FOUNDATION FUND

UP TO THE present time about \$35,000 has been contributed for the fund named, marking the twenty-fifth anniversary of the first Bishop of Alaska. In place of closing this fund at the present time, as had been determined, it is now decided that the fund will be kept open until the next General Convention, and it is hoped that within a short time it may be brought up to not less than \$50,000. The treasurer is Stephen Baker, 40 Wall St., New York City, and THE LIVING CHURCH is ready, as in the past, to receive contributions for the fund.

CENTRAL COUNCIL OF G. F. S.

THE 34TH Central Council Meeting (national) of the Girls' Friendly Society of America was held in Hartford, Connecticut, during the week ending Oct. 25th, 1921. It was with deep regret that news was received of a serious accident to the president, Miss Frances Sibley, of Detroit, in New York City en route to this meeting. Her place was taken by Miss Sarah Hopkins, of Worcester, Mass., vice-president for the First Province, who presided at all the



REV. C. R. STETSON
New Rector of Trinity Church, New York

meetings. The conferences and council meetings were held in Christ Church Cathedral House, and the services in the Cathedral itself. On Saturday evening there was the preparation for the Corporate Communion, conducted by the Rev. George L. Richardson, of the Diocesan Church of Philadelphia. Sunday morning, four hundred received communion, the celebrant being the Bishop of Connecticut, assisted by the Dean of the Cathedral, and others. The festival service in the Cathedral, at 4:30 P. M., was most inspiring. Over a thousand members of the society marched into the Cathedral with their banners. The members of central council marched first, followed by the hundreds of girls until every seat in the building was taken, chairs were brought in and some were obliged to stand. A most wonderful service followed with appropriate music and sermon by the Bishop of Connecticut. His text was "Blessed are the pure in heart for they shall see God."

Twenty-three states and the District of Columbia were represented at the council meeting. Two delegates came from California.

Reports from the different departments showed the society to be in flourishing condition. Membership in the United States is now 51,909, comprising 950 branches. *Commendation*, the commending of girls from one branch to another, which often means from one country to another, seems very important in linking different parts of the world together, and when one realizes that 68,000 girls are lost in the United States each year, it means much for a girl going to a new city to be sure of friends to whom she makes herself known. Massachusetts reported the largest amount of money for one object, and that was \$1,000 for Liberia. This summer ten college girls were sent by the extension department to summer schools for special G. F. S. training. In colleges G. F. S. work is done through the National Students' League. The mass meeting on Sunday evening, presided over by Bishop Acheson, of Connecticut, was addressed by several extension secretaries, Miss Dorothy Jenks, a Smith College girl, and the Rev. Ralph B. Pomeroy, of the General Theological Seminary. Holiday House department reported twenty such houses in the United States; one house cleared \$1,400 this summer, five showed deficiencies, and 5,437 guests were registered at the various houses. It was recommended that the houses be used from October to June by clergymen and their families, and for institutes. The candidate department held a conference at which the Rev. John W. Suter, Jr. explained the Church School Service League, and it was recommended that the senior candidates cooperate with such school league. Special stress was put on the circulating library of plays suitable for G. F. S. use;

such plays have been given in Japan, the Canal Zone, and in Porto Rico. The Central Council went on record as favoring disarmament, endorsing the Sheppard-Towner bill, and in favor of better laws for women workers in hotels. It was voted that in selecting a meeting place for the next conference preference be given to a city where the woman workers in hotels are protected by law against excessive hours of labor, seven days labor, and where they do not have to work after ten o'clock at night, and are paid a living wage. The Social Service department reported that the question of establishing G. F. S. lodges was too big a question for that department and desire a separate department on Housing to be created. This action was taken by the central council.

The Massachusetts amendment to the third central rule was voted down. The following amendment presented at an early meeting of the council was also voted down: "Women and girls who accept the Christian standard of purity in thought, word, and deed, and pledge themselves to uphold it by their life and example, are eligible as associates and members". It was the consensus of opinion that all members of the council desired a different wording of this rule Three, and all were working toward the same end. Therefore, it was voted that a committee be appointed composed of representatives of both sides of this question, which committee should submit a new wording of the rule to be voted on at the next council meeting.

NEW ENGLAND PROVINCIAL SYNOD

SELDOM HAS there been in Providence a gathering of such interest as was the Synod of the Province of New England held in Grace Church, October 25th and 26th. All the ten bishops of the Province were present, besides twenty-eight clerical deputies and about as many lay deputies. There may not have been as much done as might have been done, but a spiritually healthful mind was created by the speeches made and the discussions arising from them.

The Province seems to have been a little afraid of itself. The synod voted down several resolutions tending to extend the scope of the Province, its powers, and its responsibilities. There was a feeling that legislation and even action ought to be centralized. This may have been fostered by a deputy of great personal force, the Rev. Dr. Mann, who spoke of some of the dangers of too much provincial power and of the possibility of falling into provincialisms. If Bishop Johnson's address at the Churchmen's Club dinner could have been heard first, there might have been a different result in the vote on the resolutions presented. The work of the departments of Publicity, of Social Service, and of the Nation-wide Campaign, and some other departments, might then have fallen largely upon the Province, rather than upon the several department secretaries of the Presiding Bishop and Council, with perhaps better results and at less expense.

The Rev. Malcolm Taylor presented clearly the need of work amongst college students, to foster religious principles engendered, and counteract the non-religious teaching received. He believed a college with distinctively Church teaching was better than a college noted only for higher learning. Both in the synod and at the Churchmen's Club dinner he aroused deep interest. A speech along similar lines that had close attention was that by the Rev. Francis B. Roseboro, of Christ Church, New Haven, who told of his experiences with students at Yale. He urged definite teaching to the young men at schools and in par-

ishes, before they entered college, and also that rectors and parents should send to the rectors of churches in college towns the names of young men entering college. The Rev. John T. Dallas spoke humbly of the really great work he was doing at Dartmouth. He was followed by the Rev. William G. Thayer, D.D., of St. Mark's School, Southborough, who said that for every child from a Church family sent to a Church school there were two sent to a Methodist, Baptist, or some other kind of a school. He urged the raising of a fund for scholarships in Church schools. The Baptists of Massachusetts had, in convention the day before, voted to raise \$100,000 for such scholarships, and the Methodists had gotten last year nearly \$300,000 from the Sunday schools of the country for the same purpose. Virginia was doing a noble work in that direction.

Among other notable addresses made was one by Mr. B. Preston Clark, a well known manufacturer of Massachusetts, on The Ideals of Christianity and of Business, in which he stated that business should be conducted for the building up of human nature, rather than the building up of profits. The address made such an impression that the synod voted to have it printed and distributed at its expense. Miss Anne Vernon, the field secretary for Social Service for Rhode Island, spoke of work that might be done by parishes along that line. Mrs. Harold Berry, of Portland, told of the work of The Church Mission of Help, and how it had been of service in the Diocese of Maine through the agency of a field secretary, and by her skilful and sympathetic treatment of the subject, made every one feel that something could be done in every town under its direction to remedy and prevent the evil existing.

The Diocesan Missionary for Rhode Island, the Rev. Charles A. Meader, made an effective plea for rural mission work and told how it was carried on, and spoke of its difficulties, and how some of them were overcome. The Bishop Coadjutor of Vermont, the Rt. Rev. George Y. Bliss, D.D., spoke of thinly populated towns of Vermont, and how the distinguished men of that diocese sprang from such towns, and urged the need of looking after the religious welfare of the people living in them. Such towns would never be populous, and mission work in them would have to be carried on by a different method from that in growing towns.

Among the resolutions adopted by the synod was one indorsing the Washington Conference on Limitation of Armament, and urging the substitution of reason for violence, of arbitration for force of arms, and of mutual consideration and trust, for mutual suspicion and jealousy among nations. There were resolutions indorsing the plan for a summer school for young men at St. Paul's, Concord; providing for representation at the centennial of Trinity College; authorizing a fund for adding to the salaries of rectors in college towns; for the creation of a provincial committee on church architecture; for establishing a summer conference supplementary to that at Wellesley, and for bringing a missionary of some sort into personal touch with every parish and mission in the Province.

Bishop Perry was reelected as the representative of the synod in the National Executive Council. Bishop Parker, of New Hampshire, the Rev. S. B. Keeler, of Western Massachusetts, the Rev. Philip Schuyler, of Maine, Mr. Lewis D. Learned, of Rhode Island, and Mr. Charles A. Pease, of Connecticut, were elected as members of the Executive Committee of the synod. The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, presided.

Bishop Perry entertained the bishops of the several dioceses of the Province at Bishop's House. The other bishops were entertained in other private houses. The clerical and lay deputies were entertained at the Narragansett Hotel. Bishop Perry gave a luncheon at Bishop's House, on Tuesday, October 25th, to all the bishops and deputies to the synod. Then there was a luncheon for them all on the 26th at the Narragansett Hotel.

On the invitation of Bishop Benjamin Brewster, of Maine, it was voted to hold the next synod at Portland, in 1923.

There was evening prayer in Grace Church on Tuesday, and an early celebration Wednesday morning. The synod was closed by a well attended service there in the evening, when the Rev. Samuel Tyler, D.D., of St. Luke's Church, Rochester, N. Y., spoke on The Church and Social Service, recalling examples in the life and preaching of Christ to show that He manifested as much concern for the bodily welfare as for the spiritual safety of his followers. The religion which he lived and taught was a social religion. The Church has a social mission to perform.

SYNOD OF THE SIXTH PROVINCE

THE SIXTH ANNUAL SYNOD of the Province of the Southwest opened its sessions October 19th in St. Peter's Church, St. Louis, Mo., with a celebration of the Holy Communion at 9:30 A. M., celebrant, the Rt. Rev. Daniel Sylvester Tuttle, D.D., Presiding Bishop and President of the Synod, assisted by the Bishops of West Texas and Kansas. The sermon was preached by the Bishop of Oklahoma.

Meeting for organization, Bishop Tuttle in the chair, the delegates listened to words of welcome from the venerable chairman. In the absence of the Bishop of Arkansas, the response was made by the Bishop of Texas. The Ven. John A. Chapin, of Oklahoma City, was elected secretary, and announced the appointment, as assistant secretary, of the Rev. L. B. Richards, of San Antonio, Texas. The Rt. Rev. D. S. Tuttle, D.D., was elected President by unanimous vote. Mr. C. L. Johnson, of Waco, Texas, was elected treasurer. The principal matter of business before the synod centered about the relations of the Province to the general organization of the Church.

Action was taken in consideration of the policy of the Presiding Bishop and Council in not maintaining the offices of provincial secretaries. Much discussion centered about the future of the provincial system, its reason for being, and the ways and means by which it might be recognized, and become a real factor in the organized life of the Church.

Resolutions were adopted in appreciation of the services rendered by the Rev. A. W. S. Garden, retiring provincial secretary, now executive secretary of the Diocese of Erie.

The synod undertook to raise the salary of Bishop Demby, Suffragan Bishop of Arkansas for colored work.

The Rev. Z. B. T. Phillips, D.D., of St. Peter's Church, St. Louis, was elected a member of the Presiding Bishop and Council, representing the 7th Province.

The Rev. W. H. Ziegler, of Albuquerque, N. Mex., told the synod of the acquisition by the Church in New Mexico of a sanatorium for tuberculous patients, a well equipped institution in Albuquerque, henceforth to be known as St. John's Sanatorium.

A report of the work of St. Philip's Industrial and Normal School for colored

girls, in San Antonio, Texas, was presented by Miss Bowden, the principal. This school is the leading work for colored people conducted by the Church in the 7th Province, and is also under the oversight of the American Institute for Negroes. An exhibit and sale of handiwork was maintained through the time of the synod.

The synod adopted resolutions on the recent death of Major P. K. Roots, father of the Bishop of Hankow, and long a devoted layman of the Diocese of Arkansas.

The outstanding features of the synod were the inspiring addresses given by men and women, clergymen and laymen, on the Mission of the Church. Particularly noteworthy was the Church's task in Higher Education, by the Rev. Wm. E. Gardner, D.D., executive secretary of the Department of Religious Education. Akin to this topic, a most valuable discussion ensued on the Young man in the University, and the Call to the Ministry, led by the Rev. Dr. Phillips of St. Louis, and the Rev. W. P. Witsell.

The evening Wednesday was given to strong addresses on the past and present. Dr. John W. Wood outlined a century of endeavor and accomplishment. Mr. James H. Pershing, of Denver, spoke of the financial problem of the Church, not as a matter merely of money, but of men.

Our Church people are always glad to have their work in other lines effectively presented, as was done by the Rev. Harrington S. Littell of Hankow, China. A more picturesque field than is the work of the Church at home, but Bishop Mize, of Salina, and the Rev. Dr. Maxon, of Nashville, impressed their hearers with the fact that the Church at home is truly at work.

On the afternoon of Friday the great question of the Church and the Social Problems was considered. The Rev. Samuel Tyler, D.D., of Rochester, answered the question, Has the Church a Contribution to make to the Solution of the Social Problem? and the Rev. Frank H. Nelson, D. D., of Cincinnati spoke of the Church and the Community. With no invidious comparison, it can honestly be said that in these addresses the deliberations of the synod rose to the highest level of spiritual approach to the needs of our country at this time, and pointed the way whereby the Church and Church people could best serve the community and the nation.

The meetings of the women of the Province, now fully organized in the Church Service League, brought before the delegates present the wide scope of woman's work in the Church today. Topics such as these were taken up: National Policies of the Woman's Auxiliary, by Mrs. Learning Clark, of Chattanooga; The Supply Department, by Mrs. Wade, the National Supply Secretary; the United Thank-offering, by Mrs. C. R. Cobb, Ardmore, Okla.; Devotional Aspects of the Woman's Auxiliary, by Mrs. C. B. McDonald, of St. Louis; Daughters of the King, by Mrs. G. B. Kerwin, of West Texas; the Church Periodical Club, by Mrs. John G. Hoyt, of St. Louis; The Guild of St. Barnabas, by Miss M. A. Gillis, of St. Louis; and the Girls' Friendly Society, by Mrs. James A. Seddom, provincial secretary, G. F. S.

Mention must be made of the presentation of two missionary sketches, arranged by Mrs. Anne Branch Cushing, from material compiled by Dr. Wm. H. Jefferys, of Philadelphia.

The synod closed on Friday, with a parting word of cheer and thanksgiving from the President of the Synod, for the fifty years of service of the Woman's Auxiliary and for the 100 years of accomplishment

through the Domestic and Foreign Missionary Society.

Resolutions concerning the relation between the provinces and the Presiding Bishop and Council:

"Be it Resolved by the Synod of the Province of the Southwest:

"1. That a larger use should be made by the Presiding Bishop and Council of the administrative agencies of the Provinces, in developing and carrying on the General Missionary, Educational, and Social Service work of the Church in the Provinces.

"2. That this synod favors the strengthening of the Provinces as essential parts of the General Church Organization.

"3. That this synod hereby tenders to the Presiding Bishop and Council its Provincial Organization, for such service as it may be able to perform in the making of surveys, programmes, and budgets relating to the work of the General Church in this Province.

"4. That a record of the action of this synod be sent to the Presiding Bishop and Council by the secretary of the Synod."

DEATH OF THE REV. JAMES CAIRD, D. D.

THE REV. JAMES CAIRD, D.D., rector of the Free Church of the Ascension, Troy, N. Y., entered into rest October 27, 1921, after a ministry of fifty-one years, which began in St. John's Church, Troy, but which has been identified with the entire history of the Free Church of the Ascension, where he has been rector for more than half a century.

Dr. Caird was elected a member of the standing committee of the Diocese of Albany, in 1891, and has been its President since 1903. With one exception, he was the senior presbyter of the diocese, having been admitted to canonical residence Dec. 6, 1870. During his long life he has won the affectionate admiration of all who have been associated with him in parochial and diocesan affairs.

His sound learning, true devotion, and loyal Churchmanship have made him a representative man in the American Church. Born in Scotland, he brought to this country an inherited conservatism of spirit, and a profoundly religious nature, which being united to a mature wisdom and a practical experience in pastoral work, caused him to be trusted, honored, and beloved. Dr. Caird received his honorary degree from Kenyon College in recognition of his merits as a scholar and a leader in the Church. He was one of those rare men who have won honor and have been called to high positions without seeking either the one or the other. Developing his best energies in the care of his parish, he set an example of faithfulness which fitted him to occupy a high position in the councils of the diocese and in the hearts of his many friends.

DEATH OF THE REV. MARTIN B. KILPACK

THE REV. MARTIN B. KILPACK, vicar of St. Peter's Church, Sheboygan Falls, Wis., died suddenly, Friday night, Oct. 28th, after a brief illness from scarlet fever. The burial was held from the porch of the vicarage on Sunday, the thirtieth. Owing to the health officer's direction, the casket remained in the house until taken to the cemetery.

Owing to the inability of the Bishop to be present, the service was taken by the Rev. George M. Babcock, of Sheboygan, who was assisted by the Rev. A. E. Pflaum, of Chilton.

The Rev. M. B. Kilpack was ordained in 1919, by Bishop Weller. He was assistant to the Rev. N. D. Stanley, and later succeeded him as vicar of St. Peter's.

He was born in Balham, England, the son of the Rev. William Kilpack, rector of Balham.

FOUNDERS' DAY AT KENYON

AT KENYON COLLEGE, Founders' Day was commemorated, on the Festival of All Saints' by a morning service sung by the choir of college students. The faculties of the college and seminary, in academic costume, and the students were present. The Founders' Day Memorial was read by the Rt. Rev. Frank DuMoulin, D.D., Bishop Coadjutor of Ohio.

Bexley Hall opened with Evening Prayer on September 27th. Ten new students entered the seminary, the total registration being twelve. This is twice the number registered for any of the past several years. Of this number, seven are graduates of Kenyon College, and the standard of scholarship is exceptionally high. During the past month courses of lectures have been delivered to the Bexley men by Bishop Leonard and Bishop Vincent. The ceremony of matriculation occurred on the Festival of All Saints, when the address was delivered by Bishop Du Moulin.

CONVERT FROM CONGREGATIONALISM

THE REV. DR. C. STURGES BALL, pastor of the Associate Congregational Church, Baltimore, Md., has resigned in order to enter the Church. Dr. Ball also is resident lecturer of Biblical literature at Goucher College and moderator for the Congregational churches from New Jersey to Portsmouth, Va., which are grouped together as the Middle Atlantic Conference. He will continue his work at Goucher College.

IMPROVEMENTS AT TRINITY CHURCH, MARSHALL, MICH.

TRINITY CHURCH, Marshall, Mich., during the summer months, has undergone a wonderful transformation, having received alterations, additions, and decorations costing over \$10,000. The distinguishing improvement has been complete, artistic, and Churchly decoration of the interior. Of this the crowning beauty is the new lighting system. This consists of nine massive chandeliers designed and executed for the donor, Miss Gladys Brooks, as a memorial to her sister, Mrs. Ethel Wright. The central lamp weighs about four hundred pounds. Mr. I. N. Ciroux has presented cork matting for the aisles. The organ has also been rebuilt and better placed as a gift from Mrs. H. C. Brooks. Much outside improvement has been donated by another generous friend and a new heating system has been installed. Mr. Hilton Dressel, an accomplished singer and director, has been engaged as choirmaster, and the rector, the Rev. R. F. Keicher, begins the second year of his rectorship under very encouraging circumstances.

AGAINST WOMEN LEGISLATORS

A CONFERENCE on the Position of Women in the Church, held at the meeting of the Church Service League in the Province of Sewanee, on the 27th of October, resulted in a vote of forty-five against twenty-five for women on the legislative bodies of the Church.

SISTERS OF CONSOLATION IN KANSAS

ON OCTOBER 1st., the Sisters of Consolation took charge of St. Luke's Hospital, El Dorado, Kansas. The School for Nurses, for the present, will be affiliated with the Nurses' School at St. Barnabas' Hospital, Salina, which for some years has been under the direction of the Sisters of Consolation.

FAMINE IN CHINA

SHANTUNG, CHINA, one of the vital problems before the Conference on Armament Limitation, is now threatened by a famine which may extend to all of the eastern provinces of the Republic, according to a letter from the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, which has just been received by Dr. John W. Wood, Secretary of the Department of Missions. Bishop Graves was chairman of the International Commission which had charge of relief in the recent famine in North China. Writing from Shanghai, under date of September 15, Bishop Graves says:

"There is every likelihood that the coming winter is going to be a very difficult one. The famine in the north is over; but though they have record crops up there, the trouble has broken out in a new place. There have been very heavy floods in Shantung, Anhui, Kiangsu, and Chekiang, and large portions of the country are under water with a total loss of crops; and even in the southern part of this province, where famine is practically unknown, the people are reported to have lost one-half to three-fourths of this year's crops, and the rain still continues. I fully expect to see the Famine Commission functioning again by the first of November, when the distress will begin to be felt, so that there will be plenty of use for relief funds."

Bishop Graves reports that a total of \$4,000,000 passed through the hands of the International Commission on Famine, last February, of which "every cent went into relief."

A TRIBUTE FROM JAPAN AND CHINA

AN UNUSUAL tribute, significant of the times, is paid to the Domestic and Foreign Missionary Society in letters which are made public from the Missions House, written by the Chinese Minister and the Japanese Ambassador at Washington in connection with the centennial of the society. Both letters are addressed to Bishop Gailor, president of the Council of the Church. The Japanese Ambassador says:

"I feel that I should fail in ordinary human duty if I should neglect to acknowledge the indebtedness of Japan to the missionaries your Church has sent to our country, and the occasion of your centennial anniversary is a fitting moment for me to say, that one of the worthiest links that exist between Japan and the United States, is that group of unselfish men and women who represent the American Churches in our distant country. Whether Christians or men of other religions, we Japanese realize that the missionaries come to us with motives of the finest spirit. Living more intimately among our people than any other class of foreign residents, they come to know us perhaps better than others do, and, knowing us, they are our friend as we, knowing them, are theirs."

"[Signed] K. SHIDEHARA."

Alfred Sze, the Chinese Minister, who is also a graduate of St. John's University,

Shanghai, and who, like Mr. Shidehara, will be a delegate to the Armament Conference in Washington, writes:

"I take this opportunity to tender to the society my hearty congratulations upon the successful completion of a century of beneficent activity. The society has good reason to be proud of the good work that it has done in China. The schools and colleges established in my country under its auspices have sent out among their graduates men and women who have rendered valuable service to their country. I desire to offer to the society my best wishes for its continued welfare and success upon the entrance of a new century."

FAREWELL TO DEAN DAVIS

THE VERY REV. CARROLL M. DAVIS, of St. Louis, who for the past twenty-five years has been Dean of Christ Church Cathedral, left Sunday, October 30, for New York, where he will take up his work as domestic secretary of the Department of Missions. Dean Davis has been at the Cathedral for thirty-two years, having been assistant to the late Dean Montgomery Schuyler, succeeding him on his death in 1896. The Christ Church parish was 102 years old on All Saints' day, and probably no church in the country can surpass the record, having had only two men as rectors in sixty-seven years of its existence; Dean Schuyler having been for forty-two years and Dean Davis for twenty-five.

A number of farewell events were given in honor of Dean Davis, in which men of all denominations joined, and the press of the city added their voice. Editorials, written by the leading writers of the city, praised the Dean's faithful service for the community, and regretted his departure. Dean Davis has served for many years on the welfare boards and relief organizations, and has never failed to respond to any public call, and his loss will be as great to the city as to the Cathedral.

At a dinner October 25th, at the City Club, at which 500 were present, Bishop Tuttle told of Dean Davis' coming to Missouri, thirty-three years ago, from California, to help him as a state missionary, and of his reluctance to permit him to give up his work the following year to go to the Cathedral, as assistant to Dean Schuyler. Only when the chapter had called him four times did the Bishop finally consent. A purse of \$5,000 was given to the Dean. Other gifts during the week were a traveling bag from the Women's Club, a gold watch as a personal gift from members of the Cathedral Chapter, and book cases from the Guild of St. Barnabas. In addition, a number of organizations made contributions to "The Chapel in the Woods" which Dean Davis dedicated last week at the Cathedral Outing Farm, in which he has been tremendously interested for years.

LEAVE BUSINESS FOR CHURCH

THE DIOCESE of Central New York is rejoicing over quite a remarkable increase in the number of candidates for Holy Orders at a time when there has been a serious slump in candidates for the ministry throughout the whole Church.

Bishop Fiske has had conferences recently with more than a dozen young men who have expressed the desire to study for the ministry. Of these some were unable to pursue their purpose because of lack of sufficient preparation, but the Bishop

has accepted a number of others who give promise of splendid work in the Church in later years.

One remarkable fact about the recent candidates is that for the most part they are men not only of earnestness and sincerity, but of considerable experience in business life; an experience which ought to make them doubly useful to the Church.

Mr. Arthur B. Merriman, of Syracuse, enters the General Theological Seminary, in New York, this year, making a considerable business sacrifice in order to study for his sacred calling. Mr. Merriman has been proprietor and manager of a chain of moving picture theatres. He has sold out his business, retaining an interest in only one theatre, has sold his house in Syracuse, and has moved with his family to New York, in order to study in the seminary.

Another business man who has recently given up an excellent position to study for Orders is Mr. S. C. Sherwood, who has resigned his position with the Burrows Rustless Screen Company, and has moved with his family to Oneida, studying under the Rev. S. R. MacEwan, and having charge of the mission at Sherrill and the church at Canastota as lay reader. He has made rapid progress with his studies and hopes to be ordained soon. Mr. F. F. Meyer, who gave up his business a year ago to study for the ministry, has done fine work at Boonville and Forestport, and has almost completed his studies, and is nearly ready to be recommended to the diaconate.

A more recent candidate is Harold L. Andress, who has resigned his position at Solway and has entered the Seabury Divinity School, at Faribault, Minnesota. Mr. Andress was confirmed on September 11th, by Bishop Fiske, at St. Mark's Church, Syracuse. He is the third postulant for orders received from St. Mark's. Another boy of the parish is Raymond Hartjen, who enters Hobart College this year, and expects afterwards to go to the seminary. Still another of the St. Mark's men, Cecil Taylor, who has been studying for the past three years privately, while continuing his business to support his family, will be ordained as deacon very soon and is expected to take charge at Camden and Altmar.

There are now a number of Central New York boys in the General Theological Seminary in New York. The latest is Hamilton Kellogg, of Skaneateles, who has just been accepted by Bishop Fiske as a student for the ministry. Mr. Kellogg is a graduate of Williams College in the class of 1921. Merrill Moore, a graduate at Colgate, is also expected to enter the seminary as a candidate. Russell B. Nichols, of Lowville, and George A. Clute, of Utica, are in business still though accepted as postulants and hoping to become candidates later. This is also the case with Hugh E. Collins, of Bainbridge, a leading business man of that place and vestryman of the parish.

In all of these cases the young men are making very considerable sacrifices in order to enter the sacred ministry.—*Gospel Messenger*.

BETHLEHEM LAYMEN ORGANIZE

LAYMEN representing the parishes of the Church in the Diocese of Bethlehem met in St. Mark's Church, Mauch Chunk, Pa., and effected The Laymen's Organization of the Diocese of Bethlehem. The sessions were attended by upwards of one hundred laymen and were presided over by Hon. Ira Stratton, of Reading, who has been

acting president of the organization since its formation last spring at a meeting held in Bethlehem.

Addresses were delivered by Bishop Talbot, Bethlehem; Robert Fulton Cutting, of St. George's parish, New York City, on The Vast Field of Opportunity for the Laymen in Carrying on the Work of the Church, and by Philip Ritter, of New York City, on Church Advertising.

A resolution was passed, "That, if it meets with favor and approval of the diocesan laymen bodies of the Church at large, we join with the laymen organizations of other dioceses in the formation of a Federation of Laymen, for the purpose of coöperation and team-work in Church affairs, and the advancement of the cause of Christian fellowship."

Just prior to the noon adjournment, Mr. Cutting was introduced and for almost an hour held the closest attention of the laymen as he outlined various phases of Church work which he declared were properly the work of the laity and should not be left to fall on the shoulders of the clergy. While there will always be leaders and always be followers, he said, the emergence of the massed mind is the trend of the times leading to the development of greater ideas and bigger undertakings.

Philip Ritter, of New York, addressed the delegates on the principles rather than the methods which in his opinion should govern Church advertising. The ideal condition, he said, with respect to Church attendance would be one where no advertising would be needed. The apparent necessity of bringing men face to face with their duty, however, prompts other steps and suggests ways and means of calling men to worship.

CONVOCATION OF COLORED CHURCHMEN

THE THIRD convocation of Colored Churchmen of the diocese of Arkansas will convene in St. Philip's Church, Little Rock, Ark., November 20th, 21st, and 22nd.

ARCHDEACONRY OF TROY

THE 134th annual convocation of the Archdeaconry of Troy opened Tuesday evening, Oct. 18th., in Bethesda Church, Saratoga Springs, the Rev. Irving G. Rouillard, rector.

The organist Albert Platt, gave an organ recital, assisted by the choir, then followed addresses by the Rev. H. R. Freeman, D.D., of Troy, and the Rev. D. C. Huntington, of Mechanicville.

The session proper opened Wednesday morning with the celebration of the Holy Communion, the Ven. Guy Harte Purdy, of Warrensburg, was re-appointed as Archdeacon.

Col. R. R. Raymond, of St. Luke's Church, Cambridge, spoke of the prominent place of laymen in Church work.

The Rev. O. S. Newell, on the Church School Service League, stressed Every Child Instructed in the Christian Religion on Sunday: Every Child at Work at some time during the Week for Christ and His Church, and During the Year Every Child to Do Something in Each One of the Five Fields of Service.

The missionary committee reported that 22 of the Clergy receive less than \$1,500 a year; 8 receive more than \$2,000; and 6 receive more than \$2,500.

The recommendation was voiced that an increase of assessments of 24% would make possible the payment to each clergy-

man a salary of \$1,500 with house, or \$1,800 without house.

The important change recommended was that "The time is now ripe to think about the possibility of giving the Archdeaconry of Troy over to the general supervision of an Archdeacon, unattached to any parish."

The next meeting of the Archdeaconry will take place in the city of Troy, N. Y.

ARCHDEACONRY MEETING ON LONG ISLAND

ON WEDNESDAY, Oct., 26th, over 200 delegates from the parishes of the Archdeaconry of Queens and Nassau, Long Island, were entertained at Christ Church, Manhasset. The meeting opened with a celebration of the Holy Communion at 11, Archdeacon Roy Farrell Duffield, the Rev. Geo. F. Talmage, and the Rev. Charles H. Ricker, rector of Christ Church, officiating. The afternoon meeting was as follows:

Women's Missionary Committee meeting, Archdeaconry meeting, Nation-wide Campaign conference.

The Rev. George F. Talmage was the special preacher and the speaker at the Nation-wide Campaign conference with the Rev. Charles F. J. Wrigley, D.D., of Brooklyn, and Mr. Walter R. Marsh, headmaster of St. Paul's School, Garden City.

THE WORLD CONFERENCE

THAT THE GREAT World Conference on the Faith and Order of the Church be held in Stockholm, Sweden, on some date in 1924, is the recommendation which the American section of the International Committee on Arrangements for the Conference has made. The American section was in session in New York on November 2nd, and came to this determination as to its recommendation. Twenty communions were represented at the meeting.

ENTHUSIASM FOR BISHOP'S MEETING

MUCH ENTHUSIASM has been aroused in New York over the forthcoming "Bishop's Meeting", to be held under the auspices of the Church Club of New York in Carnegie Hall on Friday evening, November 18, at 8:15. Bishop Manning will preside, and in addition to himself the speakers will be Messrs. Robert Fulton Cutting, Stephen Baker, John Huston Finley, LL.D., and others, while the combined choirs from the Cathedral and the churches of the diocese will lead the singing under the direction of Dr. Miles Farrow.

DR. WILKINS IN ST. LOUIS

THE REV. J. J. WILKINS, D. D., rector of Grace Church, Kirkwood, Mo., has been chosen as acting Dean of Christ Church Cathedral, St. Louis, and will assume charge when Dean Davis leaves on November 1st for New York, to take up his work as domestic secretary of the Department of Missions. Dr. Wilkins, some years ago, was Dean of the Cathedral at Los Angeles, California. He left there to inaugurate work on behalf of relief for the aged clergy.

HOME FOR GIRLS IN DETROIT

FILLING WHAT has been termed by Virginia May Murray, head of the woman's division of the police department, as the greatest definite need in Detroit to-day, to carry on work with girls, Mrs. Henry Ford, together with the diocesan executive

council of the Church, will establish a shelter home for delinquent girls, at 85 West Hancock Ave. The home will be opened during the early part of November. The social service department of the church, under the direction of the Rev. John Howard Lever, will have direction of the social service work, but no religious distinctions will be drawn, and the institution will be run in close coöperation with the work of Miss Murray's department.

Mrs. Ford's gift of \$10,000 will cover the cost of establishment of the home, and finance it during the first year of its existence. After the first year, plans for financing will be undertaken by the diocesan executive council, which will be responsible for the financial welfare of the institution. The House of Churchwomen is also actively interested in the establishment of the institution.

The home will accommodate 15 or 20 girls and will be under the direction of a matron, a trained social worker.

UP AND DOING

THE YOUNG Church people in California are tremendously up and doing, the latest witness to this being Volume I, No. 1, of a little paper with a tentative title, *The Y. P. F.*, edited by Mr. Elmer S. Freeman, with the assistance of the young people of the Diocese of California. It contains the modest budget of the Young People's Fellowship, a list of the local parish chapters, news of the executive committee, and two suggested lists of topics for discussion among the young people at their fellowship meetings.

TYPES OF CLERGYMEN

"THERE ARE as many different types of clergymen as there are differences in glory among the stellar bodies", said Bishop Shaylor in his address before the convocation of the Diocese of Nebraska held at Christ Church, Beatrice, recently, "and each type different from the other type in glory. There are the Reverends Undo, Maydo, Shoulddo, and Willdo. The Rev. Undo is the type which always leaves a parish worse than he found it. He is disposed to be chronically dissatisfied with all men and all things—himself excepted. Though often sincere in his endeavors, he has a paralyzing influence upon everything he touches. Things just naturally go to pieces in his presence and his resignation has a cheerful effect upon everybody.

"The Rev. Maydo possesses a glory all his own but somehow through fear of stupidity fails to reveal it. He is the most expert side-stepper in the diocese. He is unreliable to the extreme. He acknowledges there are wonderful opportunities all around him but somehow he misses them all. His history is largely negative because he lacks the gumption to make it otherwise. We are always glad to recommend him to the tender mercies of another bishop and our good wishes follow him all his life long but never seem to catch up with him.

"The Rev. Shoulddo might do many brilliant things if he would only attempt them. His ability is unquestionable but he lacks aggressiveness. His chief fault is his unwillingness to coöperate with his clerical brethren in the plans recommended for the advancement of the diocese and Church. His bishop would be even willing to tolerate his mistakes if these were the expression of action. His monthly reports are either delayed or fail entirely to appear. His parochial visiting is postponed for weather or other reasons until he has few

parishioners remaining to visit. His sermons resemble a blank cartridge and have the same effect as far as results are concerned. His Churchmanship is an enigma and he furnishes a living example of why the millennium is delayed.

"The Rev. Willdo is the explanation of why some of our bishops are still able to smile. He is seldom on his feet in convention but he is always on the job in his parish. The assessments of his parish are paid in full when due and he offers results instead of excuses to justify his existence. Instead of advertising for a parish, he is kept busy declining offers, because while everybody wants him nobody wants to lose him. Some day, in all probability against his will, he will be elected to the bishopric, and then he will be surprised how few blood relations he has among the clergy".

REAL SOCIAL SERVICE

A UNIQUE, interesting, and profitable experiment in social service is the result of the efficiency and executive ability of the Rev. George S. Boys, of St. Paul's Church, Bellevue, Schenectady.

He took into account the fact that their lot, on which they were about to build, was of a good quality of sand, material, labor and machinery were high, and there were a number of unemployed men in his congregation. He purchased machinery for mixing cement and moulding blocks, and started a cement block manufacturing business on the church property. As a result, his men were employed, the church was supplied with the necessary foundation cement blocks, and the surplus blocks were sold. The business paid so well that the machinery was paid for, the men kept busy during the dull time, the church supplied with its material without cost, and a surplus profit accumulated for their building fund.

OUR CHURCH SCHOOLS IN SHANGHAI

ST. JOHN'S UNIVERSITY opened its fall term on September 7th, with 538 students—3 in the Theological School, 28 in the Medical School, 1 in the Graduate School, 247 in the School of Arts and Science, and 259 in the Middle School (or Preparatory Department). This is the largest enrolment in its history. The teaching staff also has been strengthened. J. E. McCracken, M.D., Dean of the Medical School, and the Rev. J. W. Nichols, D.D., Dean of the Theological School, have returned from furlough in the United States, together with W. H. Taylor, professor of chemistry, and Z. L. Sung, the physical director. New additions to the foreign faculty consist of the Rev. Sumner Guerry, A.A., Ellis Tucker, M.A., and Frank Walters, Ph.D.

The New Science Laboratory on the north side of the Soochow Creek, is rapidly approaching completion and will surely be ready for use before the end of this year. This will give St. John's the best equipment in China for college instruction in science.

The students have just started a weekly newspaper, called the *St. John's Dial*, which is run by the class in journalism. Mr. Don Patterson, editor of the *Weekly Review of the Far East*, is teaching the class and taking general direction of this enterprise. It will give more adequate and prompt account of the multiform student activities than the former monthly *Echo*, which has now been converted into a quarterly of more scholarly tastes.

The president, the Rev. F. L. Hawks

Pott, D.D., has gone north to attend the formal opening of the new Peking Union Medical School, as official representative of the university. This school has been re-organized, endowed, staffed, and equipped with handsome buildings and all the most modern apparatus by the China Medical Board of the Rockefeller Foundation. The opening exercises have drawn together many of the most distinguished medical men from all countries, and the institution whose start is thus signalized is expected to do great things for the future of medicine in China.

St. Mary's Hall opened about the same time as St. John's, with an enrolment of 250 girls, an increase of 44 over that of last year. So great is the demand for female education in China, and so limited is the present school area, that it has been decided to move St. Mary's as a whole to another site about half a mile distant, where it can expand. Funds are now at hand and work on the new buildings will be begun in the immediate future.

MEN'S CORPORATE COMMUNION

THE BROTHERHOOD OF ST. ANDREW is renewing its suggestion for the holding of a corporate communion of the men and boys of the Church on the morning of the First Sunday in Advent, asking that parishes throughout the country will avail themselves of the opportunity, regardless of the question as to whether Brotherhood chapters are organized in such parishes or not.

BEQUESTS

ST. PAUL'S CHURCH, Watertown, Wis., has received information of two bequests of \$5,000 each, according to the will of the late George Hawkins of that parish, one of which assigns the income on \$5,000 to the maintenance of the parish, while the other gives \$5,000, if it should be desired, for the construction and equipment of a guild hall, for the parish, the donor requesting that it be known and designated as a memorial to his sister, Alice Hawkins. Both items are left in trust to the First Wisconsin Trust Company, of Milwaukee.

BY THE WILL of the late Helen P. Levalley, of Milwaukee, a bequest of \$5,000 is given to St. John's Home, Milwaukee.

BY THE WILL of the late Chester Messer, Emmanuel Church, Hastings, Mich., receives a gift of \$1,000, a memorial to Mrs. Messer, who was a devoted worker in the Church.

MEMORIALS AND GIFTS

A NEW window was placed in the clerestory of Christ Church, New Haven, Conn., during the past summer, the cost of which was defrayed by a bequest made by the late Miss Fogg, a member of the Parish. It is from the studio of Kempe and Co., London.

BISHOP BREWSTER, in St. James' Church, Westville, Conn. (the Rev. Frederick Sexton, rector), on the morning of Sunday, November 6th, blessed a chalice and paten, given by members of the congregation to mark the twenty-fifth anniversary of Mr. Sexton's rectorship. The chalice is inscribed "Presented by Parishioners and Friends" and the Paten, "A Friend."

ON ALL SAINTS' day, two double light windows were installed and blessed in the Morning Chapel of St. Paul's Church, New Haven, (the Rev. Henry Swinton Harte, rector) thus completing the chapel window

scheme. The subjects of the windows are, The Salutation, and The Presentation. They are both of the best type of modern stained glass and were made by Phipps-Ball Burnham Co., of Boston. The window, The Presentation, was the gift of a number of members of the congregation in memory of relatives, communicants of the parish, deceased within recent years.

A silver missal stand was also blessed and used for the first time at the ten o'clock celebration in the Morning Chapel. The stand is given in memory of the late Dr. Lyon, for many years a faithful communicant and worker in the parish. The desk is inscribed: "In Loving memory of Treby Williams Lyon, M.D., 1881-1890."

NEWS IN BRIEF

ALABAMA.—Rev. E. C. Seaman of Gadsden conducted a preaching mission last month in Grace Church, Woodlawn, Birmingham, the Rev. Carl Henckell, rector. The special objective was to stimulate interest in the building programme of the parish and in the Nation-wide Campaign for the Church's mission. There was an early Eucharist for business men and women, and a later one for housekeepers. The question box and intercessory prayers gave a personal touch. Subsequently an every member dollar offering for the building fund has been inaugurated, with a view to tying up each member to the greater Grace Church programme.

ASHEVILLE.—The Woman's Auxiliary of St. James' parish, Hendersonville, celebrated the fiftieth anniversary of the Auxiliary with a meeting and Jubilee Evensong, October 19th. Fifty representatives from Brevard, Tryon, Saluda, and Fletcher were present. The Rev. A. P. Farnum officiated, and addresses were made by Mrs. F. P. Bacon of Tryon, Miss Rosa Box of Saluda, and Miss Howland, of Asheville.

CENTRAL NEW YORK.—The Rev. W. E. Tanner, rector of Trinity Church, Binghamton, with his choir visited St. Luke's Church, Harpursville, and conducted the service on Sunday evening, Oct. 23.—The congregation of the Church of the Redeemer, Sherrill, held a reception Friday, Oct. 21st for Mr. and Mrs. Sherwood, and the congregation of Trinity Church, Canastota, had a similar reception on the following Tuesday. Mr. Sherwood is lay missionary at these points and a candidate for Holy Orders.—Removal of Gethsemane Church, Westmoreland, to Sherrill, is being contemplated and estimates have been secured of the cost.—Grace Church, Carthage, the Rev. H. P. LeF. Grabau, rector, is to have a campaign of education in the work of the Church, to be opened Nov. 13th, by Bishop Fiske and carried out through the week by the Rev. F. C. Smith, executive secretary of the Diocese.—The rector of St. John's Church, Auburn, has announced a service of preparation for Holy Communion to be held on Saturday evenings, from 9-9:20.—The choir of Grace Church, Utica, gave a farewell dinner to "Ted" Lloyd, tenor soloist for 15 years prior to his removal to Rochester, and presented him with a clock.—Bishop Fiske will be the speaker at Plymouth Congregational Church, Utica, on the eve of Armistice Day, when a joint service will be held by this Church, together with the Church of the Reconciliation (Universalist) and Christ Church (Dutch Reformed). His subject will deal with the Limitation of Armaments.—All Saints' parish, Syracuse, will celebrate its 25th anniversary on All Saints' Day, and will

have a reception in the evening for the Rev. and Mrs. H. C. Staunton.

CONNECTICUT.—The parish house of St. James' Church, Danbury, the Rev. A. C. Coburn, rector, is being rapidly pushed to completion. Already the gymnasium and the shower-bath rooms are complete, and are in use. It is expected to have the whole building completed by the beginning of Lent. When the building is completed, it will be second to none in the diocese.

EAST CAROLINA.—The diocese has just completed the holding of seven sectional conferences for the study of the 1921 programme of the Church. These conferences, held in different places, were well attended, and much interest was manifested. The presence of two missionaries was a feature of both, Archdeacon Frederick B. Drane, of Alaska; and Miss Venitia Cox, of China, both of whom, on leave of absence, made addresses. Their presence was of particular interest, now that the missionary work of the Church is to the fore. These conferences are to be followed by parochial conferences.—Because of the great emphasis which it puts upon the work of the women in the Church, the diocese now has two paid, full-time secretaries for women's work. Mrs. A. M. Waddell has for some time been acting in the capacity of field secretary and Miss Rena Harding is now devoting all of her time to the development of the Church School Service League in the diocese. The financial responsibility for the work of these two women is shared by the women's organizations.—The week of October 23rd, was designated as "Pay Up" week, special effort being made to collect the unpaid N. W. C. pledges of the current year. The Rev. W. R. Noe, executive secretary of the Bishop and Executive Council, led in this campaign. The returns are not in as yet, but it is believed that when the Executive Council of the Diocese meets in Wilmington, on Nov. 3rd, it will have encouraging news. The business depression of the past year has greatly affected the payment of the pledges, but the treasurers report more optimism, now that the fall crops are being harvested, and the prices have improved.—A number of parochial missions have been held during the fall. The Rev. W. R. Noe, executive secretary, has held three missions. Three missions have been held in the field served by the Rev. Theodore Partrick, Jr., of Plymouth: One, by the Rev. A. R. Parshley, at Christ Church, Creswell; a second, by the Rev. L. N. Taylor, at Grace Church, Plymouth; and the third by the Rev. C. A. Ashby, at St. Andrew's Church, Columbia: There were four daily services at these missions. That St. Mary's Church, Kinston, has made a growth of from thirty to forty per cent in the past two years, was disclosed at a dinner given to the men, at the Kinoca Club, Kinston, on October 24th. T. W. Mewborn, prominent business man of that city, was toastmaster. The principal speakers were the Rev. F. J. H. Coffin, rector; and State Senator, G. V. Cowper. St. Mary's Church has made great strides in all departments of the Church's work during the past few years. A striking feature of a recent confirmation service by Bishop Darst was the presence at the service of the whole of the city council. The mayor of the city was in the confirmation class and the council attended in a body as a mark of respect. Two churches in the diocese have paid their 1921 N. W. C. pledges in full: Grace Church, Woodville, and St. Paul's, Edenton. Both churches pledged more than their quota.

HARRISBURG.—The Archdeaconry of Harrisburg met in St. Paul's Church, Bloomsburg, on Monday evening, Oct. 24th., and

continued over the following day. The special preacher on Monday evening was the Rev. Dr. George R. Van de Water, of New York.

At a business meeting on the following day the Rev. Robert R. Morgan was elected Archdeacon, in place of the Rev. George T. Lascelle, resigned. Mr. Lascelle has accepted a call to the Diocese of Western New York, effective November 15th.

IDAHO.—The Rev. Paul Micou, president of the Church Student Council, has just concluded a visit to the Church students of the University of Idaho. On Tuesday morning, September 25th, he addressed the entire student body at assembly, and in the evening, he held a meeting in the "Hut", when he gave concrete illustrations in methods of organization. There are over 100 students who are Churchmen, which is 10% of the student body. Sixteen members of the faculty, or administration, are communicants of the Church: five others are attendants. The Rev. H. H. Mitchell, rector of St. Mark's Church, Moscow, is in charge of the university work also, and there is a fine parish hall which the students are able to use at any time. The students have taken charge of the choir and organ this year; some are teaching in the Sunday school and helping in other ways. Plans have been made for a monthly corporate communion with breakfast in the parish hall afterwards; for study classes, and kindred activities.

Mr. George Dean, president of the Episcopal Club at the University, was elected at the provincial meeting in Seattle, as delegate for the 8th Province to attend the annual meeting of the Church Student Council to be held in Chicago.

LOS ANGELES.—Harvard School, Los Angeles, the diocesan school for boys, has begun its twenty-second year with a capacity enrolment. There are 297 boys in attendance, two-thirds of whom are boarders. The waiting list is larger than ever.—The Bishop's School for Girls, La Jolla, has opened for the season with only one room unoccupied. Under the direction of the new principal, Miss Carolyn S. Cummins, eight additional teachers have been added to the faculty, which now consists of twenty-five.—St. Augustine's Church-by-the-Sea, Santa Monica, is to be consecrated in December.—Trinity Church, Los Angeles, has been able to reduce its debt from \$4,500 to \$700, and it is expected that the balance will be liquidated within six months.—A new parish house is projected for Trinity Church, Escondido.

MAINE.—The Rev. John McGann will conduct a mission in Christ Church, Gardiner, Nov. 13-20. Preparation for the mission began in the summer.

MISSOURI.—The Woman's Club, of Christ Church Cathedral, gave a farewell luncheon, October 27th, for Deaconess Anna Newell, who for the past ten years has been in charge of the women's work, and many other lines of activity, at the Cathedral. Deaconess Newell has been particularly successful in developing leaders in her club work, and the Women's Club, which has several hundred members, will be carried on by officers trained by her. A handsome victrola was presented to her by the club. She left November 1st for a few days' visit with friends, and will shortly go to Mexico City, Mexico, where she will be head of the Hooker School for Girls.

NEBRASKA.—A unique service commemorating the centennial of the birth of Sir George Williams, founder of the Y. M. C. A., was conducted by the Bishop in the Church of the Holy Trinity, Lincoln, Neb.,

on Sunday evening, Oct. 23rd. Bishop Shaylor paid high tribute in his sermon to the life of Sir Williams, and the great work being done by the Y. M. C. A., throughout the world. Among those attending the service were the governor of Nebraska and staff, state officers, judges of the Nebraska Supreme Court, members of the Commercial Club, the Kiwanis and Rotary Clubs, and officers of the Lincoln Y. M. C. A.—At the invitation of Bishop Shaylor, the Omaha parishes united in a service for the promotion of physical health at Trinity Cathedral, on Sunday evening, Oct. 30. Dr. J. E. Summers, prominent physician and surgeon of Omaha, delivered an interesting and instructive address on health and conservation.

NEW JERSEY.—For a number of years the Rev. Herbert Parrish, rector of Christ Church, New Brunswick, has done an excellent work among the Church students who attend Rutgers College. This year nearly one hundred students come from Church homes. Quite recently, Mr. Parrish gave a dinner to the Church students in the parish house at which eighty were in attendance. Among the speakers were the Rev. Robert Williams, rector of Trinity Church, Princeton; Claire Ross, Watson Boudinot, Thomas Matthews, and Richard Rice. Tentative plans were made for the organization. The Rev. John Croes, D.D., rector of Christ Church, was president of Queen's College, now Rutgers, from 1800 to 1815. Afterwards he was consecrated the first Bishop of New Jersey. After the dinner the students were entertained by the ladies of Christ Church at an informal dance.

OHIO.—The Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, preached at Trinity Cathedral, Cleveland, on the morning of October 23rd, on the necessity for the vision of the Nation-wide Campaign.—The Rt. Rev. W. H. Overs, D.D., Bishop of Liberia, Africa, is visiting the diocese, and preached at Emmanuel and Trinity Cathedral, Cleveland, on the morning and afternoon of October 23rd, on the needs of the African people, and what continued gifts to the Nation-wide Campaign fund will mean to them. On October 28th, Bishop Overs preached at Trinity and St. Mark's, Toledo.—Regional meetings are being held throughout the diocese for the Nation-wide Campaign, and other departments of the Bishop and Council. It is hoped to have prominent speakers from each department of service attend these regional meetings, and when it is possible lantern slides will be used to illustrate the work being done by the Nation-wide Campaign, with a view to developing the Church's work all along the line. An every member canvass will be conducted by all the parishes in the diocese.

PITTSBURGH.—The Rev. Reese F. Thornton was instituted into the rectorship of All Saints' Church, Pittsburgh, on October 19th, by the Rt. Rev. Bishop of the diocese. The sermon was preached by the Rev. Dr. Frederick G. Budlong, of the Church of the Ascension.—The Churchmen's dinner given under the auspices of the Pittsburgh Church Club, in behalf of the Nation-wide Campaign, took place on the evening of October 20th, at the McCreery dining rooms, with an attendance of almost five hundred representing a large proportion of the parishes of the diocese. The president of the club, Dr. P. J. Eaton, presided, and grace was said by the chaplain. Dr. Eaton introduced Bishop Whitehead, who, after a few congratulatory words, introduced the special speaker of the evening, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. The subject of Bishop Cook's address was

The Church's Present Day Opportunities and Responsibilities. Other speakers were the Rev. Dr. Homer A. Flint, administrative secretary, The Agencies and the Aggregate Responsibility; Miss Charlotte E. Forsyth, diocesan superintendent of religious education, The Religious Education in the Diocese; the Rev. Milton S. Kanaga, field secretary, The Missionary Work; and the Rev. Julius C. H. Sauber, civic chaplain, The Social Service Opportunity. A sheet with familiar and appropriate hymns was provided, and they were sung by the audience between the addresses with great heartiness.—The October meeting of the Clerical Union was devoted to matters of diocesan interest, and was held at St. Peter's Church, Pittsburgh, on the 17th. The subject for the day was The Plans, Hopes, and Expectations of the Work of the Diocese. The speakers were the diocesan executives, the Rev. Homer Flint, Ph.D., administrative secretary; the Rev. Milton S. Kanaga, field secretary; the Rev. J. C. H. Sauber, civic chaplain; and Miss Charlotte E. Forsyth, superintendent of religious education.—Mr. H. D. W. English, Bible class teacher in Calvary Church, Pittsburgh, has lately been elected president of the Allegheny County Sunday School Association.—Calvary Church, Pittsburgh, has had two rather unique Sunday evening services, one for the faculty and students of Carnegie Technical Institute, on October 16th, and the other, for the faculty and students of the University of Pittsburgh, on the 23rd. Some prominent clergyman outside the parish preaches, and there is special music by the choir. After the service an informal reception is held in the parish house, to which other clergymen from outside are invited.

PITTSBURGH.—The standing committee of the diocese of Pittsburgh has elected the Rev. John E. Diggles, of Tarentum, secretary of the convention, to fill the unexpired term of the Rev. George W. Lamb, who has removed to the Diocese of Pennsylvania.

OREGON.—The Wilcox Maternity Home, a family gift to the Good Samaritan Hospital, as a memorial to a prominent Portland citizen who died two years ago, is nearing completion. Its cost is \$125,000. A new east wing is also being built, which when completed will relieve the crowded condition of the hospital.—Under the auspices of the diocesan Board of Religious Education a Church Normal School has been established in Portland, having monthly sessions.—The largest student work in its history is being done by the Church of the Good Samaritan, Corvallis among the students of the Oregon Agricultural College, under the leadership of the rector the Rev. E. T. Simpson.—A considerable fund has been subscribed for the erection of a Girls' Friendly Society holiday house at Seaside, or some adjacent coast resort.—The diocese mourns the death of one of its consecrated laymen, Wm. Johnson, of Vesper, who with his sons built and presented to the diocese its only strictly rural church. It is located on the Pacific Highway, at Vesper, and in it the final services for Mr. Johnson were held.—The Young People's Society of St. Stephen's Pro-Cathedral, Portland, has subscribed \$100 toward the repair of the pipe organ.—The Portland Central Library has placed various of its assemblage halls at the disposal of the General Convention meeting in Portland, in 1922.

QUINCY.—A parish room addition to St. James' Church, Griggsville, was dedicated by the Bishop Oct. 20th. The cost, fully paid for, was \$1,500. The Rev. W. D. Foley is priest-in-charge.

SOUTH CAROLINA.—In spite of the serious business depression, active efforts are being made in the Diocese of South Carolina on behalf of the Nation-wide Campaign. On Oct. 4th, a Diocesan Training Institute for Leaders was held in Trinity Church, Columbia, which was attended by practically all of the active clergy of the diocese. On the following day was held the annual Diocesan Missionary Convention. With the training thus given, the clergy began almost immediately a series of parochial institutes designed to bring information and inspiration into every parish and mission within the diocese. For this purpose the clergy were divided into "general" and "diocesan" speakers, and sent two by two on schedules of visitations arranged for them by the headquarters' office. Bishop Finlay, chairman of the diocesan committee, prepared the way for their coming by a series of vigorously worded messages to the vestrymen and members of the parochial campaign committees. Reports from these visitations, which are beginning to reach headquarters, indicate that the speakers have generally met with a gratifying response, and that the interest of our people in the objects of the campaign has been greatly stimulated by them. Payments on this year's pledges are considerably behind the amounts received on corresponding dates last year; nevertheless there seems good ground for hope that a much better showing will be made when the amounts already paid in the parishes have been forwarded to the diocesan treasurer.—A Normal Training School for the benefit of all teachers in the eight parishes of Charleston has recently been organized, and a schedule of sessions arranged which will extend throughout the winter. The school will combine a general teacher-training-course, meeting weekly, with a monthly grade conference covering all the fifteen courses of the Christian Nurture Series. The teacher-training course selected is Unit 5, of the Standard Teacher Training Courses, which will be given under the leadership of the director of the school, the Rev. H. W. Starr, Ph.D. This will be followed later by Unit 2, The Teacher, conducted by Miss Mary Taylor. Miss Ida Colson is the secretary of the school. Because of its central location, all sessions are being held in Grace Church parish house. Certificates of credit will be awarded for attendance and also for successfully passing the required examinations.—In celebration of the centennial anniversary of the Missionary Society a united service will be held on Sunday evening, November 6, in St. Philip's Church, Charleston. All the churches in the city will take part. A special programme of music will be arranged for this service.—The Rev. William Way, rector of Grace Church, was recently elected president of the clericus for the ensuing year, succeeding the late Rev. John Kershaw, D.D. The Rev. Wallace Martin, chaplain for the Harriett Pinckney Home for Seamen, was elected secretary. The meetings of the clericus are held the first and third Thursdays of the month. — The Harriett Pinckney Home fills a great need for seamen who may be stranded in this port. During the months of August and September the Home, through its chaplain, the Rev. Wallace Martin, gave 1,519 lodgings—one third of these were free, and in this time of unemployment, the resources are taxed to the utmost.

SOUTH DAKOTA.—The Central Deanery held its fall meeting at Brookings, October 11 and 12. The outstanding feature of the meeting was a reorganization of the deanery and the creation of a deanery council to

function for the deanery between meetings, and to inform the department of missions of the executive council as to the progress and needs of the missionary work of the deanery.

SPOKANE.—In connection with the Nation-wide Campaign and the Woman's Auxiliary, conferences were held October 10th to the 20th, by the Rev. Benjamin T. Kemerer, and Mrs. Biller. Three days were spent at Spokane, two at Wenatchee, two at Ellensburg, three at Yakima, and two at Walla Walla. The attendance at each place was quite satisfactory, and enthusiasm greatly roused in behalf of the N. W. C. by the Rev. B. T. Kemerer, whose deep spirituality and practical earnestness won him friends all along the line of his pilgrimage, and Mrs. Biller proved herself capable and efficient in handling and holding the interest of the women. Bishop and Mrs. Herman Page accompanied them, and went with them to Pendleton, Eastern Oregon, where a conference was held, all the clergy being in attendance, and many of the laity. Individual conferences were also held, which gave excellent opportunity for the solving of many problems.—The new parish hall of St. David's Church, Lidgerwood, Spokane, was formally opened by the Bishop, October 28th, various clergy and laity of other churches gathering together to add their congratulations to all concerned. This parish hall fills an urgent need, and will doubtless contribute to the building up of the Church in this vicinity of Spokane, which is under the leadership of the Rev. John G. Larsen, who is also rector at Hillyard.—A new rectory is being built for the Rev. Louis Jabine, at Zillah, and will possibly be completed about Thanksgiving.—Work at Walla Walla, under the administration of the Rev. Bertram A. Warren, continues to make satisfactory headway. The burden of debt which has been hanging over the parish for many years is being steadily reduced. A new parish hall has been erected. The outlook for this parish was never better or brighter than at the present time.—The Rev. Leonard K. Smith, vicar of St. James', Spokane, has instituted an evening forum, on Sunday evenings, at Stevens Hall, in place of the regular service, and it is resulting in an increased attendance at the morning service, and also is leading people to examine more into the work and life of the Church.—The Rev. W. A. Archibald Shipway celebrated his eighth anniversary as vicar of St. Matthew's Church, Spokane, Sunday, November 6th, coming to the parish from the Diocese of Huron, Ontario, in 1913. Mrs. G. H.

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Severance, wife of the Archdeacon, has recently introduced the Christian Nurture Series into two classes in the Church school. Plans for the proposed new church have been accepted, and it is hoped to begin building next spring.—The Church Normal School has held five weeks' lectures and courses under the leadership of the Rev. Lindley H. Miller, of St. Peter's, assisted by Deaconess C. Corbett and others. Sessions were held at All Saints' parish hall, Spokane. Another course of five weeks will be held early in 1922.

TENNESSEE.—Sunday, August 30th, was a gala day in the churches in Knoxville, Tenn. At 7 A. M., Bishop Beatty instituted the Rev. Francis L. Coyle as rector of the Church of the Epiphany. At 10:30 A. M., at St. John's Church, with a congregation that overflowed the seating capacity, the pageant *The Mission of the Church* was given. Bishop Beatty, the Rev. Walter C. Whitaker, D.D., the Rev. Francis L. Coyle, and the Rev. Franklin T. Osborn, participating. "It was the finest missionary sermon I have ever heard," said the Bishop. At 7:30 P. M. in the Church of the Epiphany, a missionary service was held with all the clergy in the chancel, the Bishop and Rev. Mr. Osborn making the addresses. The local congregations worshipped together at 10:30 A. M. and 7:30 P. M., and gave visible evidence of what the rector of St. John's said at the morning service: "The Church in Knoxville is one. It is divided into parishes only for purposes of administration."

WASHINGTON.—The new chancel of Christ Church, Washington, (Rev. William Curtis White, rector), was dedicated by Bishop Harding, October 23rd. The cost of the improvements was over \$6,000, and has been fully met. The choir stalls and clergy seats are gifts and memorials from the parish societies and from individual members of the congregation. The last of the old gallery was taken down, and the organ moved from the back of the church, thus making the building, which was erected in 1807, thoroughly modern in its appointments.

WESTERN MASSACHUSETTS.—A memorial service was held in St. John's Church, Athol, Friday evening, Oct. 21st, in honor of the Rev. Charles James Shrimpton, who died in South Hadley, Mass., September 5th, of this year. Mr. Shrimpton was in charge of St. John's at the time of the building of the present church, thirty years ago, and remained in charge for ten years. The sermon was preached by the Ven. M. E. Mott, Archdeacon of the Diocese. The Rev. Hervey C. Parke, the Rev. W. G. Harper, the Rev. Bayard H. Goodwin, the present priest-in-charge of St. John's, officiated. The thirtieth anniversary of the consecration of St. John's by Bishop Phillips Brooks, Oct. 22, 1891, was celebrated the next morning at 7:00 o'clock, by a choral Eucharist and Corporate Communion of the parish.

WESTERN MICHIGAN.—A memorial service for the late Mrs. Roger W. Butterfield, for thirty years president of the parish branch of the Woman's Auxiliary, was held in the Pro-Cathedral of St. Mark's, Grand Rapids, October 7th. The Bishop celebrated the Holy Communion and made an address. After a business meeting, luncheon, and reports, in a number of letters and addresses high tribute was paid to a life of great usefulness, and a character eminently Christian. The offering at the service was for the Emery Fund, and amounted to \$234.15.—The Rev. Albert M. Ewert, whose health gave out a year or more ago after splendid

work at Marshall, has recovered and is welcomed back to active service. He has taken charge of the beautiful Trinity Church, at Grand Ledge, with a fine prospect of building up an efficient parish.—Emmanuel Church, Hastings, the Rev. Frank Van Vliet, rector, reopened its remodelled parish house with a supper, Oct. 27, the Bishop and a hundred guests being present and the building of a new rectory has a good start in this parish.—At St. John's Church, Ionia, and at St. Paul's Memorial Church, St. Joseph, work is going on in the way of re-roofing and other repairs. At the latter place the church will receive a new furnace, new porches, and decoration. The rector recently celebrated the eighth anniversary of his rectorship and received generous tokens of good will.—At St. Luke's Church, Kalamazoo, the new rector, the Rev. J. H. Bishop, and Mrs. Bishop were surprised by an invasion of the rectory by parishioners, two hundred and fifty in number, bringing a generous supply of preserved fruits, and other supplies acceptable to a housekeeper, and presenting the rector with \$150 in gold.—Bishop McCormick attended the State Convention of the American Legion, in Kalamazoo, September 18th, and in the evening held the only service provided for the veterans in that city. It was well attended.—On October 12th, 13th, and 14th, the Bishop held a series of conferences on *The Teaching of the Church* in St. Andrew's Church, Big Rapids. Big Rapids is of special importance to the Church as the seat of the Ferris Institute an educational institution unique in that it requires no prerequisite of admission. Many of the students are beyond the average age of college men, while quite a few are from foreign countries studying English. One is a Japanese judge learning the English language before beginning to specialize in the great law schools of this country. The Bishop, on the 13th, gave a very forceful address to over seven hundred of the students on the coming conference on the Limitation of Armaments. On the 14th he gave an address to the students of the high school. His presentation of the teaching of the Church was grouped around Baptism, Confirmation, and the Holy Communion.—Mr. Augustine McCormick, son of the Bishop, has entered the theological school at Cambridge, Mass.—The diocesan department of religious education held a very important meeting at the rectory of Grace Church, Grand Rapids, October 11th, with a large attendance. Arrangements were perfected for a series of normal school meetings for Church school teachers, the first to be held in Grace Church parish house, November 8th. At the inaugural meeting, besides devotions and grade conferences, the main discussion will be on the subject of *The Church School in Action and Its Challenge*, presented by Mrs. G. P. T. Sargent, president of the Provincial House

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of Church Women of the Mid-West. Officers elected are the Rev. G. P. T. Sargent, principal and executive; secretaries, Miss Janet Howes, and the Rev. H. C. Benjamin, rector of St. John's Church, Grand Haven; treasurer, Mrs. J. D. McCormick. This is considered a movement of great promise.

WEST TEXAS.—The Convocation of the San Antonio Deanery met at St. Mark's Church, San Antonio, on the 26th and 27th of October. The Rev. A. J. Gayner Banks, as Dean of the Convocation, presided over its sessions. The following subjects were discussed: The Importance of Worthily Celebrating the Centennial of the Domestic and Foreign Missionary Society; the Nation-wide Campaign; Recruiting for Service; the Opportunity of the Church in the Diocese of West Texas; The Goal for the Diocese of West Texas; The Relation of the Church to the International Conference on Disarmament. The Convocation was well attended. The Bishop of the diocese and Bishop Johnston were present, and took part in the discussions. The spirit of the convocation was that of a set determination to support the Nation-wide Campaign with devoted loyalty, and to make the very highest use of the Centennial of the Domestic and Foreign Missionary Society. At the close of the conference the Rev. S. Arthur Huston, rector of St. Mark's Church, San Antonio, presented a resolution, which was unanimously adopted, endorsing the Conference for the Limitation of Armaments.

WYOMING.—During the past summer, work on the Cathedral Square, in Laramie, has been pushed rapidly. The Dean has moved from the old deanery into the spacious house formerly occupied by the Cathedral Home for Children, the children of the Home being now in their fine new building. The deanery has been moved to the rear of the square, and will be renovated and made into an attractive home for the Bishop, who expects to take up residence in Laramie in the spring. The two large frame buildings have been removed, and placed upon a near-by lot owned by the Church. These houses have been rented to good advantage, and are bringing in a substantial income. The Square is being beautified, and is being made ready for the building programme which is contemplated by the Bishop. Mr. Walter H. Thomas, of Philadelphia, has been in Laramie working upon the architectural plans for the Square.—Archdeacon Dray is acting as locum tenens at the Church of the Holy Communion, Rock Springs, until the vestry elect a successor to the late Rev. Morten Joslin. The Archdeacon is also, temporarily, editing the *Wyoming Churchman*.

Do good with what thou hast, or it will do thee no good.

Seek not to be Rich, but Happy. The one lies in Bags, the other in Content: which Wealth can never give.

If thou wouldst be Happy, bring thy Mind to thy Condition, and have an Indifference for more than what is sufficient.

Be rather Bountiful than Expensive.

Neither make nor go to Feasts, but let the laborious Poor bless thee at Home in their Solitary Cotages.—*William Penn.*

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PRAYER IS an act, performed at set times, in certain forms of words; but prayer is also a spirit, which need not be expressed in words, the spirit of contentment and resignation, of active goodness and benevolence, of modesty and truthfulness. It is the spirit which lives above the world, in communion with a higher principle, which is always working a work ("laborare est orare") and always going on in the search after a higher truth. It is the spirit of devotion and self-sacrifice which aspires in some way or other to be a saviour of mankind.

He who has this spirit, whether consciously or unconsciously, whether he be a man of science or a minister of a church, is a Christian in heart, by whatever term he may be called, or of whatever sect he may call himself. For men are to be judged not by their opinions but their lives; not by what they say or do, but by what they are.—*Benjamin Jowett.*

EVERY CREATURE hath some kind of sense of its state: it feelth its weakness, its wants, its misery. It hath some sense of that Power from which it came, who provideth for it, who is leading it some whither: And it cannot but cry and complain to this Power, according to what it feels and desires. The young Ravens cry to it for food; The whole creation groaneth and panteth to it, to be delivered from its bondage. Man, as he hath a clearer light than these, so he hath more clear addresses to it.

By Prayer, I do not mean any bodily exercise of the outward man; but the going forth of the Spirit of life towards the Fountain of Life, for fulness and satisfaction: The natural tendency of the poor, rent, derived spirit, towards the Fountain of spirits.—*Isaac Pennington.*

WHEN I STIR thee to prayer I stir thee not to the prayer which standeth in many words, but to that prayer which in the secret chamber of the mind, in the privy closet of the soul with very effect speaketh to God, and in the most lightsome darkness of contemplation not only presenteth the mind to the Father: but also uniteth it with Him by unspeakable ways which only they know that have assayed. Nor I care not how long or how short thy prayer be, but how effectual, how ardent, and rather interrupted and broken between with sighs than drawn on length with a continual row and number of words.—*Giovanni Pico della Mirandola.*

IF YOU WERE to use yourself (as far as you can) to pray always in the same place; if you were to reserve that place for devotion, and not allow yourself to do anywhere yourself, but in times of devotion; if any little room (or if that cannot be), if any particular part of a room was thus used, this kind of consecration of it, as a place holy unto God, would have an effect upon your mind, and dispose you to such tempers, as would very much assist your devotion. For by having a place thus sacred in your room, it would in some measure resemble a chapel or house of God. This would dispose you to be always in the spirit of religion when you were there; and fill you with wise and holy thoughts when you were by yourself. Your own apartment would raise in your mind such sentiments as you have when you stand near an altar; and you would be afraid of thinking or doing anything that was foolish near that place which is the place of prayer and holy intercourse with God.—*William Laic.*

I AM NOT more sure of my own existence than I am of being under the eye and guidance of a Being who desires to train and educate me to be a good man; and yet I know that beyond the pale of the Bible's influence this conviction has rarely been fully felt, and I well believe that without that influence I should not have had such a conviction. But now that by the help of the Bible I have arrived at it, I feel that no demolition of outward authority, even if such demolition were possible, could deprive me of it. Indeed, that agreement between the Bible and my spiritual organization strengthens my faith in the Divine origin of the Bible more than any other argument could.—*Thomas Erskine of Linlathen.*

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