



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

VOL. XLVI

MILWAUKEE, WISCONSIN, NOVEMBER 19, 1921

NO. 3

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☞ ~~C~~ **Communications** for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

(Including The Missionary Magazine)

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 30 cents per quarter per copy, with a further discount of 10 per cent. if paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. if paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. if paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. if paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$5.00 per year. To the Clergy, \$4.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$5.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$6.35 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 85 cents; cloth, \$1.15; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

St. Stephen's College Does Not Advertise

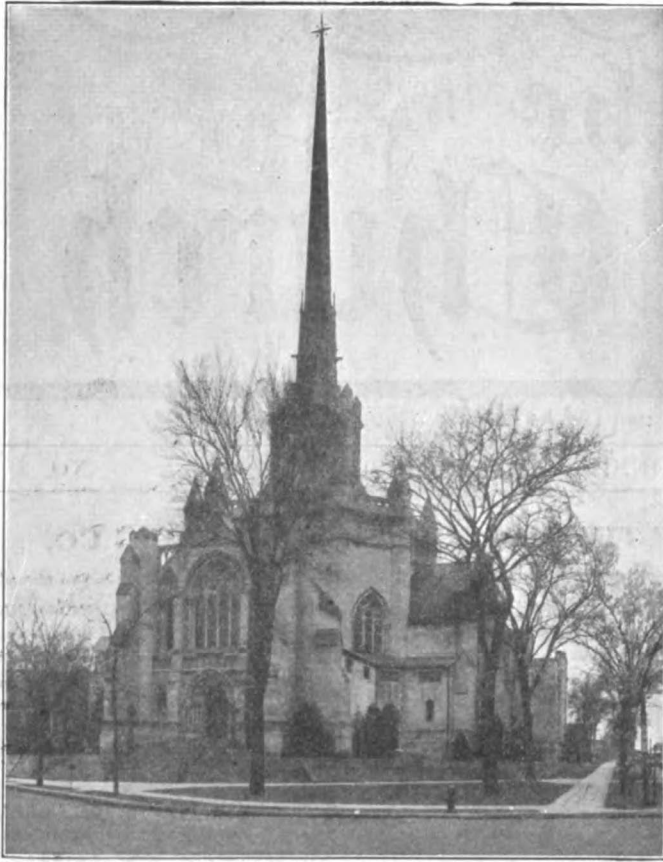
because it is seeking students. This present year many more men applied than could be taken and lodged like gentlemen. Consequently, only the best men were accepted and many were refused. Over ninety Freshmen applied. Forty were allowed to matriculate. Next year, to judge by advance applications for the class to enter in 1922, even more men will seek to come.

*The College does advertise in the hope of driving home to Church people a realization that **its only official college east of Ohio** needs money for enlargement. Its success constitutes both an embarrassment and a challenge.*

St. Stephen's College, Annandale-on-Hudson, N. Y.

(Railroad Station, Barrytown, N. Y.)

(A College of Arts, Letters, and Science—Not a Theological Seminary)



Indiana Limestone Church, Minneapolis
Hewitt & Brown, Architects

Character and Permanence—

Are combined in church buildings constructed of Indiana Limestone, for this natural stone weathers beautifully and endures for generations.

What is known as Random Ashlar of rough-sawed quarry run Indiana Limestone produces an effect of rare beauty. A prominent Architect recently said: "It is like the work of an Artist, the delicate tones blend so harmoniously."

We suggest that you write this Association for information regarding the economical features of Indiana Limestone and its structural merit.



Indiana Limestone Quarrymen's Association
Box 789, Bedford, Indiana

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3 1/2 x 5 1/2 inches, \$18.00; Half pages, 5 1/2 x 7 1/2 inches, \$36.00; whole pages, 7 1/2 x 11 1/4 inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	71
System of Group Insurance Instituted—Russian Clergy Destitute—Washington Conference—The Miami Outrage—Answers to Correspondents—Acknowledgements.	
DAILY BIBLE STUDIES	74
THE FACTS: Told by Archdeacon Irwin Himself	75
BELIEF AND IDENTIFICATION. Rt. Rev. C. E. Woodcock, D.D.	76
FOR ANGLO-EASTERN UNITY	76
THE TRAGEDY OF THE ARMISTICE. Rt. Rev. E. S. Lines, D.D.	77
RUSSIAN METROPOLITAN TELLS OF NEEDS	77
CHILD LABOR. Clinton Rogers Woodruff	78
TREASURER'S STATEMENT	79
LETTER FROM CHINESE CLERGYMAN	80
CORRESPONDENCE	81
An Explanation (Rev. Louis Tucker)—Two Notes on Exegesis (Rev. C. B. Willmer, D.D.)—A Church System of Education (Rev. F. Van Vliet)—Appeal for Alaska (Rev. Edwin W. Hughes)—Prayer Book Revision (Rev. Howard B. St. George, D.D.)—An Appropriate Introit (Rev. John H. Egar, D.D.)	
LITERARY	83
BISHOP OF ZANZIBAR PROTESTS (London Letter)	86
CANADA OBSERVES ARMISTICE DAY (Canadian Letter)	87
ARMISTICE DAY IN MASSACHUSETTS (Boston Letter)	87
ARMISTICE DAY IN NEW YORK (New York Letter)	88
CHICAGO CELEBRATES ARMISTICE DAY (Chicago Letter)	89

"REJOICE WITH them that do rejoice." Little thing as this seems it still is exceeding great, and requireth for it the spirit of true wisdom. And we might find many that perform the more irksome part, and yet want vigour for this. For many weep with them that weep, but still do not rejoice with them that rejoice. . . . So great is the tyranny of a grudging spirit.—*St. Chrysostom.*

HE [the Christian] will pray in every place, but not openly to be seen of men. He prays in every situation, in his walks for recreation, in his intercourse with others, in silence, in reading, in all national pursuits. And although he is only thinking of God in the little chamber of the soul, and calling upon his Father with silent aspirations, God is near him and with him while he is yet speaking.—*St. Clement of Alexandria.*

The Living Church

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

VOL. XLVI

MILWAUKEE, WISCONSIN, NOVEMBER 19, 1921

NO. 3

EDITORIALS AND COMMENTS

System of Group Insurance Instituted

HERE has just been put into operation throughout the publishing house of the Morehouse Publishing Company a system of group insurance covering all its workers, including all who are on a salary or wage basis, whether for whole or for part time, and whether within or outside the plant—a total of about ninety people. The plan has been under consideration for some three years. When first considered, during the dark days of the war, it seemed a greater burden than the management dared to accept. With time the desirability of the plan has seemed more and more to demand that it be put into operation. During the past year five persons connected in some way with this company have died; one of these was absent from the plant on strike and would thus have forfeited his privileges, but the other four would have received sick benefits for varying periods of time and their heirs would have received life insurance at the last, if the system had been inaugurated. They included the New York correspondent of THE LIVING CHURCH, who had served in that capacity during a long term of years; a linotype operator, who died after several months of illness; a bindery employee whose illness lasted some two years; and a subscription clerk whose illness was of but a few weeks' duration. Beside these there had been several cases of severe illness.

The plan now put into operation provides for life insurance for all workers over eighteen years of age, graded according to length of service, and for sick benefits (after seven days of illness) graded according to the wage received. Each worker is also entitled to call for the services of a visiting graduate nurse, and to literature written by experts in regard to any health problem that may arise in the home. The policy is issued by the Metropolitan Mutual Life Insurance Company and the expense is borne entirely by the employing company.

The plan, with some modifications, has also been adopted by the Employing Printers' Association of Milwaukee, and a system of limited reciprocity in crediting length of service on the part of mechanical workers in the houses affiliated in that association has been arranged. It was a pleasure to the present writer to serve on a committee that, after careful study of the opportunities presented by the different companies for group insurance, finally decided upon that of the Metropolitan as the most satisfactory. The association had before it the problem of supplying some suitable substitute for the financial benefits which would be forfeited by any workers who, abandoning the typographical union as being no longer worthy of their support, would be deprived of the (very small) benefits attached to membership in the union. This policy gives to their workers much more than the union has ever given them.

SO LONG AS the typographical union was under trustworthy management, most of the houses comprising the association were entirely willing to give preference to union men in giving employment. The greater number of first class workmen—though by no means all—were members of the union. Most thoughtful Americans accept the desirability of collective bargaining as almost imperative under twentieth century conditions, and the union undoubtedly presents the most natural opportunity for such bargaining. And, for the most part, until very recent years, the typographical union has been among the best and most trustworthy of labor organizations.

When, therefore, that union surprised and disappointed its best friends by peremptorily repudiating the principle of collective bargaining; presenting new demands that they refused even to consider open to discussion, refusing both negotiation and arbitration of the most important of them, which itself was a repudiation of the eight-hour day, there was nothing left for employers but to refuse to deal further with the union. The result was the strike, which still continues.* That the best men in the union—which included those within our own employ—did not immediately withdraw from it, as being no longer worthy of their support, was to us a great disappointment. They had been justified in accepting the union as their representative in all phases of collective bargaining as long as the union fulfilled its expectation honorably and intelligently. We should have anticipated that they would immediately have repudiated the union when the union took a position in antagonism to accepted economic principles—the principle of collective bargaining, the principle of arbitration, the eight-hour day—all of which are accepted by the best thinkers in economics and have heretofore been treated as fundamental principles of the entire labor movement. For the most part

*It should be stated that some three years ago the national officers of the union secured from an informal gathering of printers described as the closed shop section of the Typothetae the agreement that a forty-four hour week should be established in 1921 by those houses represented in the conference. If that meeting had been formally representative of the craft generally, it would naturally have committed other printing houses to the principle, in which case this charge against the union could not be made, and the printing houses throughout the country, rather than their employees, would now be guilty of bad faith. But that conference had no representative character, and the Typothetae itself, in formal session, later reversed its conclusions and refused to accept the shorter hour programme. Thus no ground for misunderstanding was permitted to exist. So far as we know, those printing houses that had accepted the new programme carried it into effect at the time agreed upon in spite of its repudiation by their national organization. The union refused subsequently to negotiate or arbitrate the demand with local organizations of printers in the several cities, or with individual houses, in spite of the fact that it was a party to a general arbitration agreement, but demanded that the change be put into effect, and called the strike when its demand was refused, making no effort to find common ground with the employers.

the members of the union have accepted its mandate and are on strike.

This means, as a matter of course, the open shop in place of the union shop. We are saved from the necessity of discussing the academic question of the desirability of the union *per se*, since the particular union in question has forfeited its right to be treated, either by employers or by employees, as an adequate exponent of the labor movement. The principles that it has trodden upon will live and will be the charter of the liberties of the laboring man in spite of their repudiation by those who should have been their warmest champions.

The labor union is not a thing so sacred that it can demand allegiance when, by its policy, it forfeits the right to claim the allegiance of honorable, self-respecting men. The fact that it has, undoubtedly, been a valuable factor in the evolution of the past two generations does not entitle it to assume that the world cannot get along without it. Unions, like men, commit suicide when they destroy the principle that is their life.

A part of the perplexity that exists to-day, and the gravely strained relations in so many trades between employers and employees, is due to the fact that the union system, from which so much was expected, has so largely—though not invariably—broken down; sometimes through corruption among its own officials and members, sometimes through unworthy or unintelligent management. The union system has made many friends among the best social thinkers of our generation. But when union men forget that the acceptance of that system is but the acceptance of a means to an end, rather than of an end in itself, they are tearing down the system that their fathers have so laboriously built up.

The immediate result of this printers' strike is twofold; and it is difficult to say which is the more pathetic side to it. On the one hand are great numbers of the best skilled workmen facing the winter with no employment in sight and with the certainty that they cannot get employment through any conceivable action that their unworthy union can now take; receiving modest strike benefits, indeed, sufficient to keep their families from actual suffering, but not sufficient to support them in comfort; a burden on the shoulders of such union men as are still at work, who must pay burdensome assessments to keep these others in an idleness from which there is no escape so long as they put union fealty higher than honor and their own dignified right to earn their living and to support their families by honest work. On the other hand are a multitude of printing houses determined to have no further dealings with a union that is not a worthy representative of their workers; cramped, indeed, in performing their work; unable to work to full capacity in spite of the cries of millions of unemployed for employment; together with the probability that much of the normal printing that ought to be done during the coming year cannot be and will not be done at all.

And the worst of it all is that this deadlock was preposterously, totally unnecessary. There were no issues between employers and employed that could not have been settled with entire satisfaction to reasonable men on both sides if common sense and courtesy had not been so completely abandoned in the attitude of the typographical union. No doubt there would still have been unreasonable men among employers, as there always are, but the union was not even willing to try, by negotiation or arbitration, to discover whether the reasonable or the unreasonable among them would be in the ascendancy. If it had been employers, instead of employed, that had arbitrarily changed the working hours and refused either to negotiate or to arbitrate the question, we can easily think what storms of indignation there would have been from people and from societies that are strangely silent now or that publish strangely incomplete stories that purport to relate the facts.

The problem is a nation-wide, to some extent a world-wide, one. The employing printers of Milwaukee, having no responsibility for the failure of the union, are contributing this system of group insurance as a substitute for one part of what the workers lose by that failure. They are

giving considerably more than the union has ever given.

It is not maintained that nothing more is needed to take the place of the union that has failed. A considerable problem yet remains, for the principle of collective bargaining will not be abandoned by thinking economists, though the union has become impossible as an agent for securing it. The principle must be worked out in another manner, and the thought of the wisest men is necessary that the way may be discovered.

In the meantime we, for our part, rejoice in this system of group insurance that now protects all our workers. They would have had it even if this clash with the typographical union had not come, but the clash has undoubtedly added to its necessity and has extended it to the workers in many other houses to whose attention the matter had never been directed.

We are even hoping that the best of those men who yet continue their allegiance to the union that is no longer worthy of it, will see their way to assert their independence as American citizens, and return to work, in a dignified and self-respecting manner. In order that any of these, returning to work in the immediate future, may not be unprotected during a period between which they will have forfeited union benefits and yet not secured the benefit of this insurance, it is arranged that any additions to our working force prior to December 1st will be immediately covered by the benefits of this system. After that date—in order to prevent the abuse of giving insurance to any who might obtain a place on the pay-roll expressly to obtain it, and then throw up their work—the insurance will be available for new workers only after a period of three months shall have elapsed after beginning work. We need hardly say that workers now employed will not be discharged for the purpose of enabling others to take their places.

If there be any employers of labor, or others, who would care for further information concerning the group insurance system which we have put into effect, we shall be glad to furnish a descriptive booklet on request.

SIXTY RUSSIAN prelates and clergy, who have been driven from Russia, are now living in most deplorable circumstances in other lands.

There was lately held at the request of Metropolitan Platon, now on a special mission in this country, a meeting

Russian Clergy
Destitute

between our own Commission to Confer with Eastern Orthodox Churches and several Russian ecclesiastics in this

country, at which this serious fact was presented. The members of our Commission felt justified in promising that they would appeal to the American Church for the small amount of \$100 to be sent at the earliest moment possible to each one of these destitute archbishops, bishops, and priests, a total of \$6,000. On motion of Bishop Weller, seconded by Bishop Tucker, the chairman of the Commission, the Bishop of Harrisburg, was requested to write to the Church papers and ask for gifts immediately to meet this need in hope that not less than the amount stated might be received in the immediate future. "Several years ago," writes Bishop Darlington, "in answer to just such an appeal, we received many gifts for the Serbian clergy and their families reduced to need by war, and the money was transmitted to Metropolitan Dimitri at Belgrade, to Archbishop Metrofan of Montenegro, and \$1,000 was given to Bishop Nicholai this August. May we not hope to have an equally prompt donation of the very modest sum of \$6,000 which was requested by Metropolitan Platon and which Archbishop Alexander urged most eloquently in his address to the Commission? The Commission has no money of its own, but has paid its expenses in foreign travel, and has recently sent through Bishop McKim \$500 to (Russian) Bishop Sergius in Japan. We now offer the services of our Treasurer, Samuel F. Houston, Esq., 509 Real Estate Building, Philadelphia, Pa., to receive such funds, and willingly accept the suggestion of Mr. Bouimistrow, head of the Russian Red Cross in this country, to the appointment of the Committee of Russians and Americans, which he names, to have the distribution of these funds, so that

the necessities of these clergymen may be promptly and equitably met."

The suggestion of Mr. Boumistrow, referred to above, is contained in a letter to Bishop Darlington, which reads as follows:

"The resolution passed by the Commission appointed by the General Convention of the Episcopal Church to confer with our Church, and further conversations we have lately had with you, made on me the gratifying impression that the American Episcopalian Church deeply sympathizes with the sufferings of her sister—The Russian Orthodox Church—and is willing to help her.

"As the acutest need is the relief of our old and destitute clergy and their suffering children, I suppose that an appeal to the generosity of the members of the Episcopalian Church could be made, and to this end a Relief Committee of prominent American and Russian clergymen and laymen could be formed for the purpose of making a drive. We would suggest that you, as a staunch and true friend of the Russian Church and as the chairman of the above mentioned Commission: Mr. Houston, Rev. Dr. Rogers, as its officers; Rev. W. A. Smith, editor of *The Churchman*, and Mr. F. C. Morehouse, editor of *The Living Church*, should be invited as American members of the Relief Committee. Metropolitan Platon, Archbishop Alexander, Rev. P. Popoff, Mr. V. E. Creaves, secretary of the General Board of Trustees, and myself, as chairman of said Board, would be very glad to be the Russian members thereof.

"The appalling condition of several of our bishops and other members of the clergy, often reduced to cold and hunger, will certainly appeal to the generous hearts of their American brethren and people, who see in the Church a mighty weapon for the salvation of the World from the wave of evil and suffering which has flooded it now.

"With kindest regards, I remain,
Most sincerely yours,
(Signed) W. W. BOUMISTROW."

THE LIVING CHURCH very gladly opens such a fund and asks that contributions toward it will be sent as early as possible, so that the fraternal affection of American Churchmen for our suffering brethren of the Russian Church may be expressed in substantial form. The pitifulness of the small request of only \$100 for each of these sixty destitute clergy, ranging from archbishops to priests, will appeal to every Churchman.

THE Washington conference opens with the startlingly revolutionary programme which Mr. Hughes laid before the world. The hopeful part of it is that the world really seems to welcome his proposals. To say how gratified the Christian sentiment of the world is by the far-reaching extent to which his proposals go could not be exaggerated. At a stroke American leadership has again been given to the world.

Yet we must point out that this limitation of armament is in no sufficient sense a preventive of war. A chemist can store in a single building enough death dealing agencies to wipe out the cities of the globe, and they can be distributed and used without the need of navies at all. Neither were navies an outstanding cause in producing the world war.

Suppose another William Hohenzollern or Napoleon Bonaparte arises within the next century; what are we providing to prevent exactly what happened when these did arise? To say that all nations must trust each other is not enough; we were trusting each other on an unprecedented scale in 1914, and our confidence proved to be misplaced. How do we know that it never will be misplaced again?

The success of the American proposals—for which we earnestly pray—does but remove one fallacious safeguard as being no safeguard at all. *Heavy armaments do not guarantee world peace.* It is a splendid thing to have our American government so powerfully support that proposition. We hope the world will accept it.

But it is a negative proposition. We come back still to the question which the horrors of the late war compel us to face: *Then what is there that will prevent the same thing happening again?*

Our government must find the answer if it would reflect the aspirations of the American people. Mr.

Hughes evidently has other surprises in store for us. We may hope that he has a definite plan to secure this end.

THE resolution of the Fourth Provincial Synod, which comprises the states and dioceses south of the Ohio river and of the state of Virginia, condemning the assault on Archdeacon Irwin at Miami and deploring the fact that the perpetrators of the outrage have not been punished, is sufficient answer to the pitiful and maudlin declaration of a Miami paper that the editorial criticism of THE LIVING CHURCH was a "gratuitous insult" to the people of Miami. There are honest and God-fearing people in Miami, as elsewhere, but these know and appreciate, as their local paper does not, that their community is disgraced. This disgrace began by the assault upon a priest who represented the official body of the Episcopal Church for supervision of work among colored people in the entire district of Southern Florida, but it was greatly aggravated by the pitiful weakness of the constituted authorities of the city, by the acquiescence of the community in the hasty deportation of the Archdeacon on the ground that there might be further disorder with possible injury to persons and destruction of property if he remained, their failure even to pay the expense of the deportation or to make any sort of reparation or apology to him, the failure to apprehend the criminals or to take such steps as one-hundred per cent Americans would have taken to apprehend them, and, last but not least, the miserably weak attitude of the Miami local paper.

We are reprinting, in this issue, from the *Independent*, Archdeacon Irwin's own story of the assault made upon him. It is there preceded by a signed statement of its editor, Hamilton Holt, which says:

"I can personally vouch for any statement that Mr. Irwin would be willing to sign. For several years before he was called to Florida he served as rector of the Episcopal Church in Pomfret, Conn., four miles from the town where I am accustomed to spend my vacations, and during his rectorship we were on terms of friendly intimacy."

For our part we quite agree with Mr. Holt's conclusion:

"Atrocious as [the assault] was, it pales into comparative insignificance when one considers the action of the Mayor, Judge, and Commander of the American Legion, who permitted this man, who had broken no law, or done aught to merit censure, let alone punishment, to leave town under the circumstances he did. These gentlemen and all other constituted authorities of Miami should have guaranteed Mr. Irwin whatever protection he needed in carrying on the lawful and laudable work of his Master, even though they had to call out the state militia and the whole United States Army, and even though they lost their own lives in the performance of their duty."

Yes, the American nation, from Key West to Skagway, is thoroughly ashamed of Miami, and until the better element of that city can assert itself, its disgrace will continue. Miami is to-day a heavy load in the "white man's burden".

In the meantime the whole Episcopal Church, which was responsible for Archdeacon Irwin's presence in the city in which missionaries are not safe, is insulted and assaulted in this insult to one of its officials.

ANSWERS TO CORRESPONDENTS

F. I. S.—The Church does not state that the dead cannot pray for themselves. We have every reason to believe that they pray, as for others, so for their own progress toward perfect bliss.

S. A. W.—It is permissible for the celebrant to pass both chalice and paten to other priests for administration but rather unusual.

H. B.—The ecumenical councils, commonly counted as seven, were those which are recognized by the whole Church as authoritative in matters of faith. In discipline their decrees are not necessarily of permanent obligation.

G. F. D.—(1) Between 1898 and 1907 the eastern part of Wyoming, with Western Nebraska, was a part of the Missionary District of Laramie, under Bishop A. R. Graves; the western part, with most of Idaho, was a part of the District of Boise under Bishop Funsten; and the southern part of Uintah county (city of Evanston), with Utah and parts of Nevada and Colorado, was a part of the District of Salt Lake under Bishop Abiel Leonard and afterward Bishop Spalding.—(2) Dioceses beginning with "West" and "Western" are classified alphabetically together in the *Living Church Annual* as a matter of general convenience.

ACKNOWLEDGMENTS

RUSSIAN RELIEF THROUGH THE RUSSIAN METROPOLITAN	
"A Member of Trinity Church", Ottumwa, Ia.....	\$10.63
For Feast of All Saints, Delavan, Wis.....	2.00
E. McD. B.....	10.00
	\$22.63

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 21—Acceptable

READ II Corinthians 5:1-9. Text for the day: "Wherefore we labor, that, whether present or absent, we may be accepted of Him".

Facts to be noted:

1. The absolute certainty of St. Paul's faith.
2. His constant longing for the deeper things of God.
3. And his life-long effort, so to live that God will approve of his life.

If we were to ask successful men and women in any walk of life, the secret of their success, we should almost invariably receive an answer of this kind: "Persistent daily effort". Persistent daily effort is just as necessary in the spiritual life, as it is in what we call the secular life. Each one of us must have but one goal, one desire, and that desire to be acceptable to God. We are told that our greatest musicians practise from eight to ten hours a day, many of them even longer; one elocutionist says, that he spent several hours a day for several months, before he was satisfied with his renderings of *The Bells*, and we all know of the persistent daily effort of men like Edison and Bell, and other men, who have done so much for humanity, and there is no doubt but that these men were ready many times to give up, but they persevered. If we would be acceptable to God, we must live a life of constant endeavor to be acceptable to Him.

November 22—The Deceitfulness of Sin

Read Hebrews 3:1-13. Text for the day: "To-day: lest any of you be hardened through the deceitfulness of sin".

Facts to be noted:

1. Moses was faithful as a servant; Christ was faithful as a Son.
2. Every Christian is a member of the house of God, over which God has set His Son Jesus Christ.
3. The Christian's conflict is with the deceitfulness of sin.

The deadly effects of sin are apparent to everyone, and yet it is such an easy matter to be deceived by what we so often think of as little sins. It is so easy to allow ourselves to get off our guard, or to indulge some doubtful habit, or to yield to the importunities of a friend to do something that doesn't seem to be very wrong, but that we know isn't just right. It is often a most difficult thing to explain the difference between gambling and legitimate business, but one instinctively knows that there is a difference. Our lesson and text for to-day warn us against the deceitfulness and power of sin, just as the physician would warn us against the terrible power of morphine, or any other drug of that kind. One of the very first effects of sin is to deaden our sensibilities, and there is no lethargy that can be compared with spiritual lethargy. Say the prayer for this week over and over again, until it rouses you to greater and greater effort to overcome any sin that may have a grip on your life.

November 23—The Value of Struggling

Read Hebrews 11:32-40. Text for the day: "Out of weakness, were made strong".

Facts to be noted:

1. The great saints of God all passed through great suffering.
2. They were sustained by their unlimited faith in God.
3. God's promises are to all who endure.

Every blast that the oak tree resists, gives it that much more strength. Every struggle through which the athlete goes, returns to him just that much more in muscle and power to endure. Nothing is accomplished without a struggle.

The following story is an illustration of this: A boy found a chrysalis of one of the largest and most beautiful moths. He carried it home and waited developments. In due time, the moth began to struggle in its efforts to emerge, and the sympathetic boy parted the covering of the chrysalis, to make it easier for the moth. The moth emerged, moved its wings a few times, and fell lifeless. Years afterwards the boy learned that the struggles which seemed to him so hard, were necessary to that moth's development. He gave it ease but sacrificed its life. Our spiritual weakness is made strong by constant struggling.

November 24—Shadows

Read Acts 5:12-16. Text for the day: "That at least the shadow of Peter passing by might overshadow some of them".

Facts to be noted.

1. The lives and works of the apostles won many converts to Christ.
2. The influence of the apostles among the people roused the antagonism of the Jewish rulers.
3. The secret of the apostles' power was in their faith in Christ.

Every year we find more and more campaigns being organized and carried out to increase Church memberships and Church attendance. I think of these campaigns, as being carried on from the outside in, and I wonder if it would not be well for the Christian people to carry on a campaign from the inside out, with the hope of quickening the spiritual lives of the indifferent. The earliest Christians lived lives very near to their Lord, and the result was, that everyone who came into contact with them, felt that they had something that others did not have. Even their bitterest opponents were conscious of their influence. There is an old legend of a saint, who lived such a godly life, that the angels came down to learn his secret. Then the legend says, that they sought the Lord to grant him certain powers but he refused them all, and said that all he craved, was the power to do good without knowing it. And so his shadow, falling behind him and on either side, brought life and health to all it touched. What kind of shadow do we cast?

November 25

Read St. John 19:1-16. Text for the day: "Behold the Man".

Facts to be noted.

1. Pilate hadn't the courage of his convictions.
2. The very presence of Christ made a strong appeal to him, but he was afraid, both of Caesar and of the mob.
3. He sacrificed Christ, rather than endanger his own position.

The story of Christ and Pilate makes one indignant. We scorn the man who yielded, rather than stand for the right. We find it hard to understand how any one could stand in the very presence of Christ Himself, and allow Him to be condemned. What would we have done? Let us change the question. How do we act now? Every day we come into the presence of our Lord. How do we act? Do we allow His presence to bring us nearer to Him, or do we seek to avoid His presence? The story is told that a burglar, while robbing a house, looked into a picture of the face of Christ, and that he couldn't go on with his robbery, until he turned that face to the wall. The picture was Guido's "Behold the Man". To what extent can our lives endure the scrutiny of Christ?

November 26—Enthusiasm and Work

Read II Thessalonians 3:1-13. Text for the day: "But ye, brethren, be not weary in well doing".

Facts to be noted:

1. St. Paul knows the value of intercessory prayer.
2. He warns the Thessalonians against those who are not true to the faith.
3. His exhortation to steadfastness.

Many years ago I was present at a gathering of men who were discussing the advisability of reviving an organized Christian work. Several of the speakers were most enthusiastic, and it was only a matter of time, when the whole gathering caught the spirit, and man after man expressed himself as willing to go out and do his full share. And then a man of wide experience stood up and uttered a warning. He told them to be on their guard. He reminded them, that at that moment, they were having a mountain top experience, and that they had to live in the valley, and not on the mountain. At that time, I felt that the man who gave that warning made a mistake, but the years have taught me that he was right. Even the men at that meeting, lost their enthusiasm in less than a week, and little was accomplished. It is the man who knows the greatness of the task, and is conscious of the only Power by which it can be performed that knows that it is the daily, constant, unceasing, unwearied effort that really counts. We need enthusiasm. We must have the persistent consecrated effort.

Prayer for the Week

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son, Jesus Christ, came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

The Facts: Told by Archdeacon Irwin Himself

ON returning from St. Agnes' Church in Miami, Florida, after evening service on Sunday, July 17, in my Ford car, I was stopped at the entrance of the road leading to my garage by a touring car drawn across the entrance—the hood of the car was up and there seemed to be some engine trouble. Another car with men in it was drawn up, in front of a house, immediately behind the first car.

There was nothing unusual about the appearance of the men, or the cars being drawn up there. A man came from the first car and asked me if I had a monkey wrench, as they had engine trouble. I told him I had and got out of the driving seat and got the wrench from under the rear seat and gave it to him. I then said, "I may be able to help you," and went over to their machine and stooped over the engine to see what was the matter. They then pinned me by my arms, put a gag in my mouth, blindfolded me, and then put handcuffs on and threw me into the car. As well as I can judge, they drove for about half an hour. While driving through the city they sang songs, as though, I suppose, to suggest they were a joy-riding party. When out a little way they loosened up the gag a little and commenced to ask questions. They asked me if I was not a member of the Overseas Club. I said "No". They said, "You're a d——d liar. We saw your name in their pamphlet". They said, "You formed a branch of the O. S. Club here". I said, "No, I had not". They said, "You are a friend of Higgs" (a Methodist preacher, colored, in Key West, and a British subject, whom they maltreated and sent out of the country a week before). I said "No".

They said, "You are a friend of Garvey and are going to bring him here to preach to the niggers and members of the United Negro Improvement Association". I said "No, I have opposed the movement." "Well", they said, "you're a d——d liar. Anyway you're a white man preaching to niggers". I said "Yes". "Well, you've got to get back to Nassau in forty-eight hours. Will you go?" I said, "No, I am a British subject, and my home is in Ireland". "Well, no matter where your home is", they said, "you've got to get out of this place in forty-eight hours. Will you go?" I said, "No! I am here under orders from superiors in Orlando and New York". "We don't care whose orders you are under", they said, "you've got to get out of this in forty-eight hours or we'll hang you, and all the kings in England and Ireland can't save you. Will you go?" I said, "No!"

By this time they had reached their destination and they took me from the car and after some whispered conversation they again asked me if I would go. I said I had given them the answer and there was no other. They then proceeded to strip me, they took the handcuffs off and the gag from my mouth, but still kept me blindfolded, and threw me on the ground and proceeded to flog me, I think with a heavy strap. From time to time they would ask me if I would go. I merely shook my head. Then they would lay on again and curse me for an obstinate pig. After a while they thought I had fainted; then they held up their castigation and consulted together in whispers. After that they lifted me up and applied a coat of tar-coal oil and feathers, wrapped me up tight in some sacking and suggested they had a good mind to hang me, and would I go. I shook my head and said they could only hang me once. Again they cursed me and then threw me in the bottom of the car and covered me up and drove away. The other car went ahead as a scout car, and from time to time would hold us back, I suppose till some traffic had passed. I did not know in the least where we were. They slowed down a little and drove close to the sidewalk, opened the door and shoved me out. I rolled over once or twice to loosen up the bags around me, and then got the bandages off my eyes. I then saw a city policeman coming toward me. He soon recognized me and asked what had happened, and then we proceeded to the police station, where they took all the particulars I could give them. I asked for some

gasoline to remove the tar and feathers, but they said they had none, but that one of the men would drive me home. He did so, and I asked him to drive me to the back entrance, and I could drive my Ford into the garage. He did so. They had asked me at the police station if I could identify any of the men in the party. I said "No". Or if I had any evidence who they might be. I said "No". When the officer (Miller) put me down by my Ford I remembered the wrench. It was of unusual make, and I asked Miller to wait a moment, till I looked in the Ford and round about to see if the scoundrels had left it. They had not. I told Miller of it and that it might help to give us a clue if found. What was my surprise to see in the morning papers mention about the wrench! I drove the Ford into the garage, and then went upstairs to wake Kathleen (it was 12 o'clock) and asked if she had any gasoline or kerosene in the house. She had not. What her thoughts and feelings must have been to be waked up to see her father in such a condition I cannot say.

I went down and drew off about two quarts of gasoline from the Ford, and proceeded to get off my coat of tar and feathers; after that, a good bath, in the midst of which the sheriff and assistant sheriff were shown up and wished to get all particulars and any evidence I could give them on which to proceed. Next morning, July 18th, I was at my office at the church at 9 o'clock. Numbers of people of course were coming in, the Revs. R. T. Phillips and R. Palmer amongst others. They talked matters over and decided to send a telegram to Bishop Mann, at Orlando, asking him to come as soon as possible. At 11 a. m. I was summoned before the grand jury. They had been charged by the foreman to inquire into the case and the charges, which some had made against me, of teaching, or advising, inter-marriage and social equality between the races. The grand jury seemed to give most of their time to sifting evidence of these spurious charges, and very little to the endeavor to trace the instigators or perpetrators of the crime. I was summoned to meet the grand jury again on Tuesday, the 19th. On arriving at the courthouse at 9 a. m. I found Bishop Mann and Mr. Phillips in the sheriff's office, the Bishop earnestly urging the officers to pursue every clue and uncover the perpetrators of the deed, and they confessing their helplessness in the case, in the absence of any evidence to guide them.

The Bishop appeared before the grand jury about 11 a. m. Finally at 12 o'clock the grand jury adjourned for lunch and told me that they were satisfied and did not wish me to appear before them again. The grand jury found no evidence to substantiate the allegations made against me.

At 12.30 p. m. I was waiting in the courtroom, while Bishop Mann and Mr. Phillips were in consultation with the mayor of the city in an adjoining room. While waiting, Judge Branning saw me there and came over to me. He said he was just about to send me a message, and asked me to come into his office for a moment. I went with him and there I found A. H. Hubbard, British vice-consul, and Jack Cleary, commander of the "Harry Leeds Post" of the American Legion. Apparently on the representation of Mr. Cleary, Judge Branning had sent for the British vice-consul and he (the judge) told me that he had asked the British vice-consul to take me under arrest for protection, at the British vice consulate, for, as represented to him by Mr. Cleary, the gang which assaulted me were going to "get me" tonight and lynch me. I thanked the judge and informed him that the sheriff had very kindly offered me a lodging in the county jail. Mr. Cleary thought that the best thing to do was for me to leave the city on the 4.40 train this afternoon. I would not give them my consent. I said that the Bishop and the mayor of the city were discussing the subject in another room. We then went over and joined them. Mr. Cleary made the statement that secret service men of the American Legion had found out that the gang who assaulted me were determined to get me

that night, and that the best thing to do was that I should decide to leave, and that he might publish that fact before the issue of the evening paper. For the sake of Miami, and for the sake of respect for law and order, I hesitated to give such consent. It seemed such a miserable thing, and would bring such reproach on the city, to say that an inoffensive resident and worker in the city could not be protected from a cowardly set of lawless ruffians, I said, "Mr. Mayor, I am sorry for you, that you have been called to rule over a city which cannot protect a harmless resident against a lawless mob". He replied, "I can and will protect you. I shall set an ample armed guard around your house to protect you".

Mr. Cleary interposed and said if such a thing took place that probably the infuriated gang would set fire to St. Agnes' and shoot up the colored town, and there would be a riot with the loss of many innocent lives and destruction of property; in fact another Tulsa.

The Bishop said he could not ask me to stay in the face of such conditions.

What could I do? I could not sacrifice the lives, or even risk it, of those committed to my charge, and amongst whom I had loved to work. And yet to confess that mob law was supreme in Miami! Well, that was the burden for the constituted authority to bear. I said I would go by the 4.40 p. m. train, and with two hours' notice, my daughter and I packed a few things and left Miami.

—*The Independent.*

BELIEF AND IDENTIFICATION

By THE RT. REV. CHAS. EDWARD WOODCOCK, D. D., LL. D.

BELIEF and identification are so intimately related, as to be almost identical, yet with a difference. One is acceptance and the other fulfillment. These unify the heart, the will, and the character. Identification is the evidence of belief. Otherwise a so-called belief would be of no more value and substance, than some idle fantasy, or an iridescent bubble. Identification is to make belief personal, associated, and permanent. It is to ally belief with an object and a purpose.

In order to realize the importance of belief and identification, and their inseparable relation, it is well to make an application of their meaning. Let us apply it to Christian belief. Does belief in Jesus Christ commit one to His Person and His cause? This would seem to be a superfluous question, were it not that there are so many who call themselves Christians, who are unidentified with Christ and His Church. Christians without a Christ, Christians without a Church, Christians without sacraments. To be unidentified vitiates belief, and reveals an attitude which is neutral and noncommittal. Our Lord has defined this position: "He that is not with Me, is against Me".

If a man be, or wants to be, a Christian, then such a course includes some very clear and definite steps. This determination involves belief in and identification with Jesus Christ. It means personal association and service through a membership in His Body, which is His Church. It necessitates a willingness and faithfulness as a co-worker with and for the One whom he loves and serves. All that is unassociated, unrelated, and unidentified with Him is alien to Him. Hence it becomes necessary to prove our belief by the sincerity of our identification.

What is this Christianity with which one who believes must be identified? It is not an arbitrary compulsion, it is simply putting belief into practice. Christianity is not the acceptance of a certain doctrine or a given theology. Both may be true. Doctrine is a statement, and theology is a definition, but Christianity does not begin and end with a creed, although no historic Christianity ever has existed without a creed. A creed may be a sufficient statement. Christianity includes and necessitates a Bible, and doctrines and theology and sacraments and creed, but it is far more, for it is a life. Christianity is a life; it is belief in and identification with and devotion to a Person, our blessed Lord and Saviour. Belief and identification are consummated in a rebirth through Holy Baptism, and kept alive

and loyal through the grace and spiritual reinforcement of the Holy Communion. To be in vital union with our blessed Lord is the evidence of identification, expressed in life, character, and service. If these are lacking, then it can be true only where belief and identification do not function. No one disputes the fact that no man can be a Christian and not a Christian at the same time. To be indefinite is to become impossible.

If we become identified with Christ, can we be sure of always being right? No; but we can be sure of the right, and we can always try, even when we have come short. What we can know is what is right and what is wrong, and we are trusted, when we are given the right and the liberty of choice. Responsibility begins where the power of choice begins. To all who are faithful, this life means the right to God's abundant resources, the right to help and comfort and peace. If we keep up and keep on, God keeps His promise to us. If we fail and yet keep on, He never fails us, nor forsakes us. We may not be sure of always being right, in the sense that we never shall slip or fall. But we may be sure of God's love and patience when we fall. Following His lead we may be sure of two things, which will remove all our uncertainties, and these are His pardon and our ultimate victory. To be identified with Him is to find where all these things may be found.

Who are eligible? Or to put it in another way, is any man excluded from the great and precious things which God has promised? No! Never! "God wills that every man should be saved". Jesus Christ has redeemed all men. Redemption makes salvation possible for all men, and identification, with all that it involves, makes salvation sure.

Christianity is so wonderfully encouraging, not only in that it invites all men, but because it makes provision for the needs of all. It begins with a man where he begins. No man can go back again, to begin over again, but he can begin now. He is offered a new hope, a higher choice, and a better start. God can take care of the past, while He trusts us with the present. But what if a man has so sinned that he has ruined his life, does he not forfeit his rights? Never. He may have so sinned that he has ruined his life, but that was because he did not use his rights. What rights has a man who has gone wrong? He has all the rights of a child of God to get right and to stay right. God has given to man what He never vouchsafed to angel or archangel, the unlimited right and privilege to repent, to return, and to be reinstated. Who then are eligible? The right and the wrong, the discouraged and the bewildered, the weak and the weary, the doubters and the prodigals. There is so much room in God's love that no man coming to Him will ever be ineligible. If the door of heaven is ever closed against any man, he closes it with his own hand. "Behold I stand at the door and knock". "I am the door; by Me if any man enter in, he shall be saved".—*The Bishop's Letter.*

FOR ANGLO-EASTERN UNITY

THE FOLLOWING Statement is offered as a basis for Union between Eastern Orthodox and Anglican Churches by the Archbishop of Canterbury's committee, Bishop Gore being chairman:

THE CHRISTIAN FAITH.

We accept the Faith of Christ as it is taught us by the Holy Scriptures, and as it has been handed down to us in the Creed of the Catholic Church, and as it is expounded in the dogmatic decisions of the Ecumenical Councils as accepted by the Undivided Church.

THE CANON OF SCRIPTURE.

We accept the Canon of Scripture as it is defined by St. Athanasius, and as it has been received by the whole Catholic Church,—namely, the twenty-two books of the Old Testament which are contained in the Hebrew Canon, and the twenty-seven books of the New Testament.

THE SUFFICIENCY OF HOLY SCRIPTURE.

We believe that Holy Scripture contains all things necessary to salvation.

THE CREED OF THE CHURCH.

We accept as the Creed of the Catholic Church that which is sometimes called the Creed of Constantinople, and in the form-

ularies of the Church of England is called the Nicene Creed. We accept also as explaining the Creed the Exposition of Faith which was put forth by the Council of Chalcedon.

VALIDITY OF OTHER CREEDS.

We recognize that it is unlawful for a Church to demand any further statement of Faith as a necessary condition of inter-communication, but that it is not unlawful for the several Churches to use as their Baptismal Creed some other Creed agreeable to the tradition of the Church, as in the Western Church that which is called the Apostles' Creed is and always has been so used.

THE FILIOQUE CLAUSE.

And whereas in the Western Church at some time in the sixth or seventh century the words *Filioque* were added to the Creed, we agree in acknowledging that this addition was not made "in an ecclesiastically regular manner"; and that in assemblies of Easterns and Westerns the one Creed of the Universal Church ought to be recited without those words; but we are also agreed that, since the added words are used in an orthodox sense, it is lawful for every Church which has received the Creed as containing these words to continue so to recite it in the services of the Church.

VARIETY OF CUSTOMS.

We agree to recognize those customs which have the authority of our Lord, of Scripture, and of the Universal Church; while, as to those which are different in different parts of the Christian world, and for which there is not the authority of Scripture or of any General Council, we agree that each Church do retain its own customs.

THE SEVEN SACRAMENTS.

We agree that the title Sacrament may be used of other rites and ceremonies in which there is an outward and visible sign and an inward and spiritual grace, and in that sense it is rightly used of other institutions, such as ordination, penance, confirmation, marriage, and the anointing of the sick; and in relation to some of these sacraments, since the customs of the different Churches have varied and still vary, we agree that each Church have liberty to retain its own usages.

THE HOLY EUCHARIST.

We agree that this is a divine mystery, which transcends human understanding, and that the Church has expressed sufficiently its belief in its Liturgies; and we agree further that the doctrine of the Holy Eucharist as it is taught in the Liturgies of the Orthodox Church, and in the Liturgies of the Church of England, and those of the Churches in communion with the Church of England, is adequate and sufficient.

THE TRAGEDY OF THE ARMISTICE

By THE RT. REV. EDWARD S. LINES, D. D., LL. D.,
Bishop of Newark.

THE joy and gladness of three years ago, when the news that the great war was ended came to us, have given place to anxiety and fear, almost as hard to bear as the war itself. We knew that a reaction would come, as after all such great conflicts, but we thought that the world would soon adjust itself and its life go on much as before. We live among the wrecks of our hopes, and the cloud which was lifted by the Armistice has settled down upon us again. The soldiers did their work well, and then scheming politicians followed, and in their hands the world finds itself still.

The days of heroic endeavor, of self sacrifice, ended, and days of petty scheming and national jealousy came. The call to enter the war to save the world's civilization, to determine that might does not make right, that no nation shall dominate the rest, was heeded, and glorious pages of our national history were written. The gratitude of a world saved from destruction was won; and then we were told that we had been in the war only for our own interest, and the world need look to us no longer for aid in making permanent the results of the war. The world across the sea defers to us, because in debt to us, and because its need is so deep, and our material strength is so great, but its affection for us is lost.

We will not, however, let the glory of the years when we pledged all our resources in men and means for freedom as against militarism, for the security of the weak as against the insolence of the strong, fade away, but recall those years with honest pride. The ideals which have made the country great and for three centuries have inspired our people to bear their burdens and make a new world wherein

the wrongs of the old world should not take root and thrive, will not perish. Those ideals live in the minds and hearts of too many men and women in our country to be lost. Our soldiers determined the result of the war when the balance trembled, and now our people are giving a mandate to our government to take the leadership in disarmament and the turning away from preparations for war, to the establishment of abiding peace.

Few of our public men rise above selfish schemes and the willingness to let the old world suffer, if we may thrive, but the country will not follow them. A vision of something nobler than that has dawned upon our people and it cannot fade away. So with the glorious memory of what lies behind, and great hope for the future, we recall to mind those who suffered and died to bring the day of the Armistice.

RUSSIAN METROPOLITAN TELLS OF NEEDS OF HIS COUNTRY

THE Russian Metropolitan, Platon, is still in this country, and is doing what he can do to obtain assistance for his unhappy countrymen, who are in such great distress. At the request of THE LIVING CHURCH he has been good enough to make the following statement:

"I came to America for the purpose of collecting funds for the children of the Russian refugees in the Balkan regions, and in your journal, due to your kindness, my appeal has been printed. There has not been as yet very much collected when the magnitude of want and lack is considered, but I thank the Lord relief has already been sent to eight different places in the Balkans. The famine in Russia has greatly caused all attention to be turned there as the minds of good Americans are solely directed on the greatest misfortune in Russia, unparalleled in history, where all funds are now sent. However there are persons who are not forgetting the Russian children in the Balkans.

"The adult Russian refugees are adapting themselves as well as possible, are seeking ways for existence as well as they can, and, though living a life of refugees and very often having no bread or shelter, nevertheless exist. For example, in Constantinople you can frequently find workers cleaning streets or employed on docks who in the past were brilliant officers in Petrograd and members of the best Russian families—even of Ducal origin. You can frequently find many Russian women of the most aristocratic families along with Russian girls selling newspapers, cigarettes, candy, etc., on the streets. I personally know many Russian aristocrats who now work in restaurants and even perform dirty work. Of course, for us Russians, at present this is comparatively nonsense, and mentioning this I merely do so to emphasize the fact that the adult refugees, in spite of the various hardships, in the majority lead a new, difficult, and a burdensome life, but live and may actually become accustomed to it, as a person can always adapt himself when necessary.

"But the children! I know of no greater sacrifice at present than that made by these unfortunates. These parents who were compelled to leave their native land took their children with them, whose lot is now hunger, cold, poverty, and a miserable life, a life without shelter and cover in a strange land—often placed in an atmosphere of animosity. Recently I received a letter from Athens from an eminent refugee, an aristocrat once rich and close to the throne of the Czar but now working for her daily bread, in which she advises me of the following incident.

A young Russian Duke came to Athens with his wife and their eight year old son. The parents one day left for their work as usual and left their son at home. The child, being hungry, wanted to prepare a meal for himself, and suddenly, when making a fire, his clothing caught afire and he burned to death. When the parents returned from work they found only the charred remains of their son. The Russians have no cribs for their infants, no shelter for their children, speaking nothing of schools that are so indispensable. These children are destined to perish. Children IN Russia are perishing and so are those OUT of Russia. It is for this reason I am accepting funds that are assigned for the children in Russia and am grateful to any one who does not forget the children of our refugees.

"I am deeply grateful to you, my dear Editor, as through the appeal printed in your journal, contributions for the children come in from time to time."

CONSIDER THAT everything is opinion and opinion is in thy power. Take away then, when thou choosest, thy opinion, and like a mariner, who has doubled the promontory, thou wilt find calm, everything stable, and a waveless bay.—*Marcus Aurelius Antoninus.*

Child Labor

By Clinton Rogers Woodruff

IN 1920, according to figures recently made public by the Federal Children's Bureau, 76,194 children took out permits to go to work in twelve representative American cities. In 1913, the number of children receiving permits in the same cities was 67,169. These figures indicate an increase of over thirteen per cent, while the increase in population of these same cities was estimated to be fourteen per cent. The cities are Baltimore, Bridgeport, Buffalo, Manchester, Minneapolis, New Haven, New Orleans, New York, Rochester, St. Louis, Toledo, and Waterbury.

More children received permits in 1920 than in any other year since 1913, except 1918, when war production was at its height. The latter year was the "peak year" in the steady use of the employment of children, which began in 1915, as soon as the effect of foreign orders for war goods made itself felt. Of twenty-three cities, for which figures are available for both years, all, except one, showed an increase in 1916 over 1915, ranging from fourteen per cent in the case of Baltimore, to 167 per cent in the case of Toledo.

In 1917, nineteen, and in 1918, twenty-four, out of twenty-eight cities furnishing information, reported increases over the preceding year in the number of children taking out employment certificates. In 1919, a decrease occurred in twenty-five out of twenty-nine cities. In 1920, however, increases were again recorded in the Bureau in eighteen out of twenty-nine cities.

1920's increase, said to be due to the increased cost of living and to labor shortage, was confined to the first half or three-quarters of the year. During the latter half of the year, only nine cities out of the twenty-six, for which figures could be secured, showed an increase in the number of children receiving work permits.

Attention is called by the Bureau to the fact that in some cities better enforcement of the law requiring employment certificates accounts for increases in the number of permits issued, and states that while, in the twelve cities for which figures are available for the period 1913-1920, "the number of children taking out certificates has increased in proportion to the increase in population, it cannot be stated positively, any more than it can be denied, that the number of children actually going to work in 1920 increased in like proportion over the number going to work in 1913."

These facts should make Churchmen pause and ask their duties, first, as to the status of the standards of their respective communities, and then the adequate enforcement of such standards as actually exist. Some idea of what are the legal standards now prescribed are shown by a chart which the Children's Bureau has published. In all except four states the minimum age for work in factories, and often in many other employments, is placed as high as fourteen years, and seven states have an age minimum of fifteen or sixteen years. Exemptions exist in most of these states, but they apply in many cases to children employed outside school hours, or during vacations.

An eight hour day is recognized in twenty-nine states as the standard for children under sixteen, by prohibiting them from working longer hours in certain occupations, or by extending this prohibition to all gainful employments, usually, however, exempting housework, and farm work. Of the other states, nearly one half limit the working hours in the regulated occupations to fifty-four, or less, a week. The eleven hour day still exists in two states, with a weekly maximum of sixty hours. Forty-one states have some prohibition of night work, applying to children under sixteen, and of these, seventeen prohibit such work without exemptions, except in some cases for agricultural pursuits and domestic service. Eighteen states including some of the principal industrial states, require a child under sixteen to have a physician's certificate of physical fitness, before he or she can obtain an employ-

ment certificate, and ten others permit the certificate-issuing officer to impose this requirement in his discretion. For work in mines, the general minimum age standard is sixteen, but ten states still permit the employment of boys fourteen years of age, and six have no minimum age for such work.

This instructive chart is compiled from the laws in force in the various states January 1, 1921.

In a report on the Administration of the First Federal Child Labor Law, issued by the Children's Bureau, of which Grace Abbot is now chief, it is shown how the processes of federal law administration have brought automatically into public view the vicious circle of child labor, illiteracy, bodily feebleness, and poverty. As a necessary aid in the intelligent enforcement of this law a body of important material was collected showing the conditions under which children go to work. In five states it was necessary for the Bureau to handle directly the inspection and issuance of certificates. During the nine months in which the first federal law was in force, over 25,000 children in these five states applied for certificates of age. 19,696 certificates were granted to children between fourteen and sixteen years of age, almost as many to girls as to boys. Less than one per cent of these children could furnish birth certificates, as evidence of their age, and only two per cent offered baptismal certificates. Two-fifths submitted Bible records, and over one-fourth life insurance policies. About one-fourth of the children, however, could furnish no documentary evidence, and had to secure a physician's certificate to show that they were over fourteen years old.

When examined, many of the children were found to be under-weight, if they had been working in the mills for several years. Some gained quickly when taken out of the mill and put on a better diet. With others, it was difficult to reach even the low standard which the physical requirement required. Many of the parents, to whom physical defects in their children were reported, were unable to pay for medical attention, and in most cases no public clinics were available to lend assistance.

In these five states, one-fifth of the children left school when they were in the fourth grade; almost a tenth of them had never attended school, or had not gone beyond the first grade, and only one twenty-fifth had attended the eighth or a higher grade. Their educational equipment was even more limited than the grade which they last attended would indicate. 1,803 children, expecting to go to work, had not advanced further than the first grade, even when they had gone to school at all, 3,379 could not sign their names legibly, and 1,915 could not sign their names at all. Over one-fourth of the children would have been refused certificates, if ability to write their names legibly had been a requirement.

Surely as a recent writer in *America* on this subject declared:-

"The remedy cannot be applied too soon nor made too drastic. Those who dread the spectres of socialism and anarchy in our country ought to be specially zealous and insistent in bringing about a change in the economic conditions that produce so abnormal a system; for it would really seem the most natural thing in the world that the man or woman who had never felt the law's protection, should look upon it only as an instrument of oppression, and be ready to adopt any scheme that offered a prospect of relief from misery. The most dangerous anarchist, moreover, is not the wretch who manufactures and flings a bomb; there is another, a meaner, more cowardly type of the species. It is the man, who, under the protection of the law, builds up a colossal fortune on the stunted life of the child. It is his deeds that give a plausible pretext to the socialist and the anarchist. It is time that a system so ruinous to its victims, and to the stability of the Republic should cease to exist under the American flag."

It must not be overlooked, however, that such declarations, which strike a responsive chord in the heart of Christians, as well as the facts issued by the official Feder-

al Bureau, do not pass unchallenged. There is an American Anti-Socialist League whose secretary at times seems to be giving more aid and comfort to the socialists than to the cause he is supposed to represent. He replied to the article from which I have just quoted by alleging that she had taken her data from "semi-socialist and 'sob' writers." He then proceeds to declare:

"The United States Census on manufacturing shows a steady decrease in the number of children, under the age of sixteen, employed in this great industry. For instance, in 1880, we employed more than 181,000 children, under the age of sixteen, in our manufacturing establishments; in 1910, the number of children had decreased to 161,000, notwithstanding the fact that, in 1910 we employed nearly 2,500,000 more persons than we employed in 1880, in this industry. In other words, measured by the extent of the industry, we have actually decreased child labor by one-half. The same is true of the great mining industry. In such states as Pennsylvania, no child is now permitted to work underground who is under seventeen years of age, and the actual number of children now employed in the mines has very greatly decreased. The National Child Labor Committee, under the lead of Owen Lovejoy is notorious for its calamity-howling tactics. They formerly issued the most brazen stories of how 'a million and a half of little children were employed in the mines and manufacturing industries' of the land, etc., etc. After being called to order by many, they now resort to other tactics, which are hardly less defensible. A further fact is that in the case of more than one-half of all child labor, as reported by the census, as being employed in the mills and mines, the children are fifteen years of age or over".

This critic fails to point out that the very decrease, which he reports, was brought about by the Child Labor Committee, to which he refers so slightly, and similar organizations. One will agree with him that, "Children brought up to do some work, not to over-work, brought up to be thrifty, and to respect and obey their parents, and their teachers in the school and the Church, will not go over to the Reds." One is disposed to question his claim, however, that "the danger lies with children who are taught that work is a thing that they should avoid as long as possible". This is not the purpose of the child labor agitation. It has for its object, giving to the child a fair opportunity to grow physically, mentally, and spiritually. This it cannot do if put to work at a period when it is getting its growth. It is gratifying to record that this critic will admit that "we are making progress all the time in the matter of child labor, the only thing to fear today, is that we shall go too far in the direction of making a permanent class of loafing men".

As has so often been printed in these columns and elsewhere, child labor means cheap labor. A direct effect of it is to decrease the wages of adults and increase unemployment, while from the standpoint of future efficiency, it is a sheer loss. It is not a plea for bringing up the child in idleness. It is a protest against the system that wrecks the body, debases the mind, and kills the soul. Work of the proper kind, suited to his age and strength, and under wholesome conditions, is as essential to the development of the child as are study and play. His life should include all of these. Childhood is the time for preparing for the strain of the coming years; but the labor that prevents normal exercise, recreation, and rest, at this period, defeats the plan of nature. Commissioner Claxton says: "Seed, even, must not be ground", yet he tells us that in 1920, more children quit school for work than in 1919; and that in fourteen states of the Union child labor is on the increase.

In the striking words of the writer in *America*:

"The bad conditions described, or rather merely touched upon, in the reports of the National Child Welfare Committee, and other organizations, are not the greatest nor the worst evils of the system. If the effects on the physical life of those victims of parental and corporate greed are so dreadful, what language can adequately depict the starved souls, the blunted moral sensibilities, and the neglected minds of this vast army of wronged children, cheated of everything that lifts the human above the brute animal? Will there not be a fearful reckoning one day when the Master who said: 'Suffer the little children to come unto me', demands an accounting for the blighted lives, and the lost souls, of His little ones? The punishment, however, will not all be delayed to a future life. The state that permits this wrong to her children will reap the harvest of her sowing in the deterioration of her citizenship".

Those who are desirous of ascertaining the existing standards should write to the appropriate state bureau, board, or commission, usually one of labor and industry, and get a copy of the laws and of the rules issued in pursuance of its provisions. For instance, enforcement of the Child Labor Act of 1915, in Pennsylvania, is under the jurisdiction of the Industrial Board of the Department of Labor and Industry.

TREASURER'S STATEMENT

UP to November 1st, ten months, or 88½ per cent of the current year, had passed, but only 56½ per cent of the year's income, expected through the diocesan treasurers, had been received by the national treasurer, leaving 43½ per cent to be paid in during November and December.

The amount of income expected from this source during 1921 was \$3,200,000. This estimate was made carefully and conservatively. It was based not only upon what the dioceses were actually doing, but upon the pledges made.

Upon the basis of this estimate appropriations were made for 1921. The appropriations cannot be fully met unless at least this amount is received from this source.

It is unfortunate, that delay in the payment of individual pledges and delay in the transmission of funds, through parish and diocesan treasurers to the general treasurer, has made it necessary to collect so large a portion of the year's income in the closing days of the year. Such a situation could have been avoided by promptness and regularity in payment and transmission; there would also have been saved the expenditure of large sums paid for interest, on temporary loans made to keep the work going.

THE ONE WAY OF LOVE

BY MARY AGNES GLIEM

OVER and over again throughout the ages we are given the same message. Interpret it as we will, always, if we have the faculty of seeing in even a small measure, do we find that the only way to reach happiness is by the way of the heart.

Love is the only thing that abides. All other things of this world change. Already in our day the horizon has widened, science has opened new vistas and leads the future into new paths. Former things are passing away. Like an old cast-off garment seems the earthly tabernacle of yesterday. But love remains. It is immortal.

Love is light; hate is darkness. Love means sympathy, harmony, fellowship. Hate means destruction. In our time it has broken empires into pieces and scattered peoples far and wide. Old systems built upon the toil of generations are breaking into pieces, because they were not founded upon that which abides. And the end is not yet.

What is left that we can claim as our real inheritance from the days of our forefathers? That only the way of love leads to life. The new commandment that Christ gave us, "That ye love one another," holds good yesterday, today, tomorrow, forever. Happy is he who has seen the light and has turned his back upon the darkness, who has found the one way and begun to walk in it.

How can we find this way in the maze of the practical affairs of daily life? We can dwell in thought upon our duties and obligations, and forget our rights and privileges. We can keep in mind that love, and sympathy, and fellowship are closely akin. We can put ourselves into the other's place and try and see his side when disputes and differences arise. We can form the habit of saying *we*, not *I*, in the family circle, among friends, in business, and social life. We can spend ourselves in giving, not in getting. Then experience will show us that the *one way of love* is the only way which leads to happiness. And the end thereof is peace.

LETTER FROM CHINESE CLERGYMAN

THE following letter from one of the Chinese clergy of the Diocese of Anking has been received by the Rev. Lloyd R. Craighill. Mr. Craighill is being retained in this country on extended furlough in an effort to secure much needed buildings for the work in Nanchang.

"Dear Mr. Craighill,

"Since you left China we have been thinking and talking of you very often, and wishing you a real success in doing something in America for the work in Nanchang. At our diocesan synod this year I met Mr. Kimber Den, who told me that of the 90 pledges which we got during the meetings of the China for Christ Movement, in November last year, some 30 people have been coming to church for worship, and the study of the doctrine. Among them one man, who wrote me a complimentary letter while I was there, has also led some of his friends to come to church.

"This year the bishop again appoints me to the secretaryship of the China for Christ Movement, and I have suggested to him that in order to make the Movement more efficient and forceful in its activities, one has to give his whole time towards the work. He agrees with me in this point, and is thinking of the proposition.

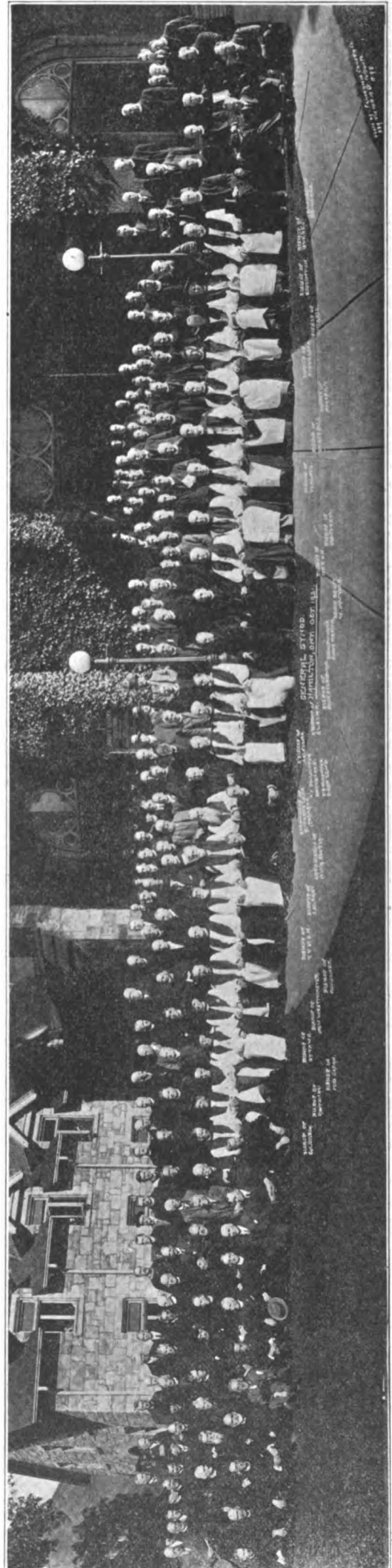
"As for anything that can be called an immediate and concrete result of the C. F. C. Movement in my own station, in Nanling, I should like to tell you that soon after the launching of the movement the Christians put themselves in actual social service, in starting a free school for the poor boys. It began with fourteen children, and now there are over 30 who are having a free education, with books, uniforms, and all found. This year they have spent some \$60 for the uniforms, besides what has been spent for books, fives, and drums. We shall have to spend \$50 more to pay a regular teacher for half of his time in the school. The rest of the time is taken up by three young men as voluntary teachers. Among them is one non-Christian who gives, in addition to his time, \$20 per year for the support of the school. He now comes to the church regularly, and heartily appreciates the spiritual motive in rendering such good service as Christian education to the poor. I know that there are many others who, like this young man, are of a noble disposition and anxious to be good and do good. It is the business of the Church to supply the right motive, not so much by argument, but by enlisting them in some kind of work like this free school, where they soon find a living faith in Christ, and with it the blessing that Almighty God has vouchsafed to all his children seeking after and loving the truth.

"Last year, after the completion of the church and clergy house, our Nanking Christians thought they ought to do something to show their gratitude towards the Mother Church in America. They considered the matter a good deal, and finally came to the conclusion that the church ought to be furnished with a proper bell to call the people to worship. They realized that the Church in America had no other motive in giving them such a beautiful church building than that of leading them on to worship God. Hence they collected among themselves \$100, which sum I have handed over to Mr. Lund. The object is to buy a bell made in America, which will have a wider range of sound, and will not be confused with the many bells of the city. I wonder if I can trouble you to buy one and bring it out with you. It will give you some trouble I know, but if you would make a point of it to secure the bell, even if you have to send it as freight, I shall appreciate it very much indeed.

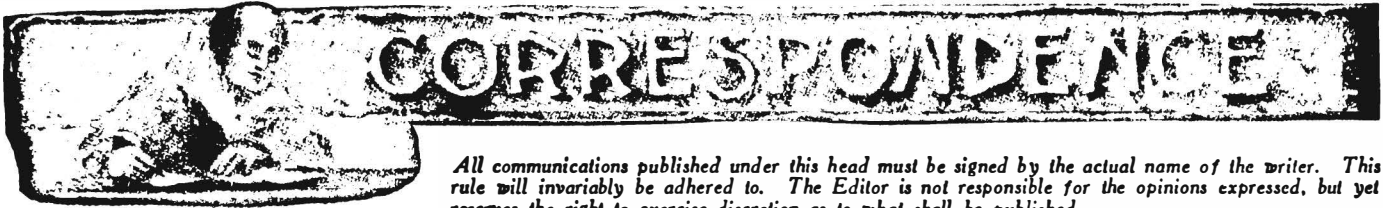
"With many thanks in advance and best regards to Mrs. Craighill and yourself, I am, most sincerely yours,

"P. LINDEL C. TSEN."

IT IS DISTRESSING, writes Mr. G. Sampson in his *English for the English*, to hear a London elementary school sing, in a well-known hymn, "Pryse Him for His gryce and fyver"; but it is just as distressing to hear a church choir in a highly respectable suburb intimating a similar gratitude for "grease and fever".



CANADIAN GENERAL SYNOD



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.

AN EXPLANATION

To the Editor of *The Living Church*:

IN the address at the unveiling of the tablet to Hudson Stuck, at Sewanee, published in your columns, my attention has been called to an ambiguous phrase. I said there that the *Sevance Magazine*, when edited by Stuck, was more interesting than the present *Sevance Review*. I should have added, "to students". A student publication is always more interesting than a faculty magazine to the student body. Permit me to express regret for an unintentional ambiguity and to disclaim any wish to compare the absolute or intrinsic merits of the two periodicals. The *Sevance Review* is among the best and most interesting of its class, and I would not willingly speak disrespectfully of it. Stuck himself enjoyed it very greatly.

Very Truly Yours,

LOUIS TUCKER.

Mobile, Ala. November 3, 1921.

TWO NOTES ON EXEGESIS

To the Editor of *The Living Church*:

YOUR issue of this date contains two references to Scripture passages on which I beg to make a word of comment.

1. In your Answers to Correspondents, you quote Mercer's *Book of Genesis* as saying: "The account of the marriage (Gen 6:2) between the daughters of men and the sons of God is a remnant of that mythical material which was common to the early stages of all people" To this you add: "Remember that the inspiration of the Bible covers its contents as a guide in religion but not as a guarantee of strict historical accuracy."

On which I beg to observe that the inquirer must have been left sadly perplexed. Genesis 6:2 is a myth and historical accuracy is not guaranteed; where, then, does inspiration come in; where is the Bible any guide in religion?

May I share with your readers an idea which has been very helpful to me as a teacher of the Bible and maintainer of its inspiration? It is that the Bible, in its earlier portions, contains, not mythical material so much as anti-mythical material; that it uses as the vehicle of religious truth the myths of the time, but purged of their religious falsehoods. For example, Genesis embodies an ancient myth but does something more; uses it to teach that those "mighty men of old, men of renown", according to Pagan standards, were in fact monsters of wickedness such as to make necessary a flood of punishment and purging. That is a very different thing from merely passing down the mythical material common to all people.

2. Under "Daily Bible Studies" we read (for November 11th) that (1) Judas realized the enormity of his crime; (2) that he repented; and (3) that "while his repentance was sincere, he has no hope of forgiveness". That a sinner may sincerely repent and yet have no hope of forgiveness is a startling and repellent doctrine. As a matter of fact, the original Greek of Matthew 27:3 does not say that Judas "repented" and the Revisers, English and American, have committed a crime in allowing that false translation of the King James' Version to remain uncorrected. It is well known that there are two distinct words in the N. T., one of which means to change one's mind, usually translated to repent; and the other means to be sorry; in extreme cases, as in Matt. 27:3, to be filled or overcome with remorse. In 11 Cor. 7:8-10, St. Paul uses these two words in contrast with each other. The King James' Version hopelessly muddles the Apostle's meaning by making him say: "Though I made you sorry, I do not repent, though I did repent". The Revisers correctly translate: "Though I made you sorry with my Epistle, I do not regret it, though I did regret it". And the reason why he did not regret making them sorry was that they sorrowed "unto repentance", a very different thing from sorrow. Moreover, as he goes on to say, even Godly sorrow is not itself repentance, but it "worketh repentance unto salvation"; whereas "the sorrow of the world worketh death". Could we select any better illustration of this than the case of Judas who killed himself in a fit of remorse? Could we get any better illustration, on the other hand, of "repentance unto salvation" than that of St. Peter?

It is only fair to Mr. Tyner to add that he himself says that

"If he (Judas) had turned back to the Lord whom he had betrayed, surely He would have forgiven even Judas". But in view of the fact that St. Matthew distinctly does not furnish any foundation for the assertion that "there can be no doubt of the sincerity of his (Judas') repentance", but on the contrary uses another word; and in view of the fact that there is great need of impressing on sinners the difference between repentance and remorse, I have ventured to call the attention of your readers to what seems to me a serious error.

C. B. WILMER.

Atlanta, Ga., November 5, 1921.

A CHURCH SYSTEM OF EDUCATION

To the Editor of *The Living Church*:

YOUR two recent editorials on the loss of the children of the Church in secular schools are rather painful reading; but as a counter-irritant may I ask you to print the two following quotations?

Henry R. Percival, *Digest of Theology*, 1893, p. 41: "The Church has authority from the cradle to the grave and especially in the education of children. Schools, therefore, in which the soul is not educated in the way to heaven under the direction of the Church, are encroachments of the most serious character on the part of the State".

The Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee, *The Christian Church and Education*, the Bedell Lectures, 1909, p. 101: "If the members of the Episcopal Church believe that it has any ideals to contribute to the development of our people,—to the improvement of their outlook upon life and their interpretation of its meaning and value—then to withhold these ideals by refusing to embody them in an educational system is to fail in patriotism."

Mr. Editor, why do you not challenge the Presiding Bishop and Council to exercise their leadership through the Department of Education and place before the Church a plan of Christian Education, which shall mean placing beside every church a school; in every large city a Church high school; in every Province a Church college; in every large geographic area a University of the Church? It is the only means which will prevent us and the Protestant denominations from being ground to dust between the millstones of Romanism and secularism. Why, sir, waste time and opportunity in half-measures and palliatives,—an hour on Sunday, an hour in the week, and all too brief Confirmation instructions?

If the Department of Education will present the plan of a Church System of Education with as much courage, skill, and devotion as is now done for Missions and Church Extension, by the leaders of the N. W. C., it will have greater glories to celebrate in 1921. Let us all do the supreme task before us, to save the Church and America.

Very truly yours,

F. VAN VLIET.

Hastings, Mich, Nov. 9.

APPEAL FOR ALASKA

To the Editor of *The Living Church*:

THERE have been a number of appeals within this last year for men and women missionaries to come to the Alaskan Field. The women have answered the call, but the men have not done as well. Three men, it is true, have come in this last year, two of them having been in the field before. I am aware that the great distances and the long cold winters in the interior are not inviting, but women are constantly bearing these hardships, which men are much more fitted to endure. Our late Archdeacon Stuck said that these were not the real hardships of his work.

But notwithstanding all this, I am able to realize, that a family and perhaps poor health would be legitimate obstacles in the way for a man giving himself for a term or more of work, in some difficult station in the interior. But I am wondering whether or not those who live outside of Alaska, realize that

the Interior of Alaska and the Coast of Alaska are as widely different as a Southern State is from a Northern. There is a wide range of difference in climate, in the manner of living, and in accessibility (although this next year, the completion of the U. S. Railroad will make the Interior much more accessible). In the Interior, practically all the work of the Church is among the natives. On the Coast, it is chiefly among white people. In the Interior, the traveling is principally by dog team in the winter, and by launch or canoe in the summer; on the coast it is by ocean steamer, or railroad. In the Interior, the missionary is deprived of some of the usual home comforts; on the Coast, he is able to have them.

Let me urge, through you, Mr. Editor, that the people outside of Alaska cease to think of this great Territory as a land where there is perpetual winter, with only ice and snow. We have summer and sunshine and an abundance of plant life and flowers. The missionary work in Alaska is not all hardships by any means. There are many compensations. And last of all, I urge that the clergy outside consider the call to Alaska seriously. Men are needed now, and more will be needed next year.

All Saints' Mission.
Anchorage, Alaska.
October 20, 1921.

Faithfully yours,
EDWIN W. HUGHES,
Missionary.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN reply to your question under observation 4, "Is the expression 'shall say as followeth', which he prefers, found at present in the Prayer Book? We do not seem to find it": in the interest of accuracy you will allow me to cite several instances among many:

P. 19, rubric 1, "he shall say as followeth".

P. 237, rubric 6. "After shall be said as followeth".

P. 246, rubric 1. "Then the Minister shall say as followeth".

Altogether there are more than twenty rubrics using this expression in one form or another: "Shall proceed...", "shall demand...", "shall say after him... as followeth".

It may not be without interest to note that "follows" was the word used in many cases in the Edition of 1790, and up to the Edition of 1892, when "followeth" was substituted. The examples given from Family Prayer and the Institution Office seem to have escaped the careful editing of the Committee on Literary Form of the Joint Commission of that time.

May I add, in reference to your observation 2 on the Prayer *Deus Immortale*, that you are quite right in saying that, as it appears in the Sarum Book, the address is to God the Son? Apart from the attributes "*vita credentium, resurrectione mortuorum*", there is the petition, "*Accipe eum, Domine: et quia dignatus es dicere, petite ac accipietis*", etc. quoting our Lord's words. But it is the ascription "*Qui vivis et regnas cum Deo Patre*" which makes it quite clear that in the minds of the later mediaeval liturgists the prayer is addressed to God the Son.

However, if we go back to the *source* as we find it in the Gregorian Sacramentary as used in the time of Charles the Great, A. D. 800, although the wording of the prayer is the same, the ascription is "*per dominum Christum*", which certainly indicates that the address is to God the Father (see the *Greg. Sac.* edited H. A. Wilson, Henry Bradshaw Society, p. 161). Also in the Book of Evesham, used in that Abbey in the 12th and 13th century, we find the prayer with the same ascription, "*per Christum dominum*" (see *Liber Eveshamensis Monasterii* ed. Wilson, Henry Bradshaw Soc., column 22).

It would seem that for many centuries the prayer was considered as addressed to God without any careful theological distinction between the attributes and works of the Persons of the Godhead, that what could be predicted of the Father could be applied to the Son and *vice versa*. One is not surprised to find that, in the Church of Sarum, renowned for its liturgical accuracy, the ascription of the prayer should have been made to conform to its theological implications.

In the English rite, however, Cranmer gave us the prayer as it now stands, and, for whatever reason adopting the earlier view of the address, put the intention beyond dispute by inserting the words, "as Thou hast promised by Thy well-beloved Son..."

Nashotah, Wis., Nov. 5, 1921.

HOWARD B. ST. GEORGE...

AN APPROPRIATE INTROIT

To the Editor of *The Living Church*:

PERSONS who follow devoutly and thoughtfully the services of the Church frequently notice how some portion of that regular service falls in with some event or circumstance that is uppermost in the public mind at the time. It seems as if it were selected for the occasion, so appropriate it is, and so truly

it awakens an aspiration in the mind of the worshipper for the Divine aid in that regard.

Among the great family of Liturgies, to which ours belongs by descent and inheritance, there is a changeable portion provided for the beginning of the Eucharistic office called the Introit. It varies with the season and the occasion, and seeks to fix the thought upon some spiritual truth to guide the worshippers to an unity of mind underlying the personal feelings and desires of the individuals.

I want to draw attention from this point of view to the Introit for next Sunday—the last Sunday of the Christian year, called in our Prayer-Book, The Sunday next before Advent. It is this year, the first Sunday after the Peace Conference has got really at work, and the Introit for the day voices, as scarcely any other could, the faith of the Christian soul that our God is presiding in mercy over that assembly, and will lead it to a successful issue. Let me print it here as it will be said or sung next Sunday morning in thousands of churches.

As the priest takes his place at the altar, he (or if it be a musical service and he is not musical, his precentor for him) offers as an act of faith and adoration, and as a sermon to his people, the following sentence abridged from a passage in the twenty-ninth chapter of Jeremiah:

Antiphon

I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil! then shall ye call upon Me, and I will hearken unto you, and I will take away your captivity from all places.

Response by the People From Psalm 85

Lord, Thou hast become gracious unto Thy land! Thou hast turned away the captivity of Jacob.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Antiphon, "I know the thoughts", etc., is then repeated by the people, as an act of faith in the word of God proclaimed to them by the priest.

Next Sunday, as a part of the common worship, this Introit will be used, as I said, in thousands of churches. On ordinary Sundays it sums up the experience of the year now ending, and looks on with faith to the beginning of another year of Divine grace and mercy. But on this particular Sunday, is there the heart of any one of the millions of worshippers which will not turn with faith and hope to the greatest conference the world has ever known, assembled to bring peace, and pray, and hope, and believe that God knows the thoughts that He thinks towards us, and that they are thoughts of peace and not of evil; and that the power of His Holy Spirit is leading those who bear the human responsibility of the Conference to a right frame of mind, giving them wisdom and understanding to know what they ought to do, and the courage of heart to do it. And who shall say that that prayer and that faith do not participate in the work of peace?

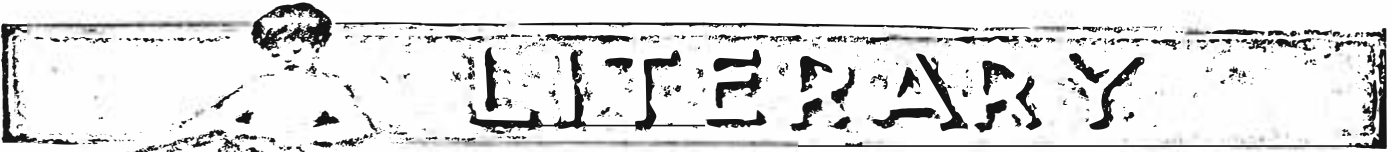
JOHN H. EGAR.

Milwaukee, Wis., November 14, 1921.

IN SICKNESS, when we are hanging between life and death, and physicians are watching over us and noting the symptoms hour by hour, we can do nothing better than lie still and see the salvation of the Lord. Whether our prayer is "O spare me that I may recover strength", or "Into Thy hands I commend my spirit", we are ready to leave the event with God. It is our duty, if we can, to recover; and it is our best hope of recovery to be patient and to cast our burden upon the Lord. We must keep the mind above the body; and if during weary days and nights the very distractions of mind and body seem to be lost in a dull sense of pain and misery, still, beyond and above that, there may be some light shining upon us, some voice speaking to us from afar, some inward peace that cannot be shaken.

The time of illness may be the time in which we are apparently the most useless, and yet may be a time in which our own character undergoes the greater change. And the memory of some illnesses has been, not only in the mind of the sufferer but of others who have been the witnesses of them, the best recollection of their lives, the image of Christ crucified brought home to them in the face of a child or of a parent, to which they have turned again and again in times of sorrow and temptation.—*Benjamin Jowett*.

SPEND your brief moment according to nature's law, and serenely greet the journey's end, as an olive falls when it is ripe, blessing the branch that bare it, and giving thanks to the tree that gave it life.—*Marcus Aurelius Antoninus*.



Paul's Companions, being No. 2 in "The Burrell Series on Paul the Apostle"; Rev. D. J. Burrell, D.D., pp. 1-196. American Tract Society, N. Y., \$1.25, net.

This is another volume of a hortatory and homiletic character, thinly spread, rather "preachy", yet withal containing some wholesome pabulum. The fifteen "chapters" treat of Barnabas, St. Mark, Silas, Timothy, and others of the Apostle's associates.

Intercommunion with the Assyrian Church, Rev. W. A. Wigram, D.D., pp. 1-11, The Faith Press, London, Morehouse Publishing Co., Milwaukee, 20 cts.

A most interesting examination of the "heresy" of the nominally Nestorian Church of Assyria, in view of the possibility of closer relations with the Church of England. Dr. Wigram is perhaps the greatest authority on the subject, and since he is satisfied of the Orthodoxy of the Assyrians, it seems difficult to resist his conclusions. The pamphlet is eminently worth while.

Assyrian Church Customs and the Murder of Mar Shimun, by Surma d'Bait Mar Shimun, pp. xvi-119. The Faith Press, London, Morehouse Publishing Co., Milwaukee, 80 cts.

This non-technical and personal account of the customs of the Assyrian Church was written by the Lady Surma, who is now the elected President of the Assyrian Republic. It would be almost impossible to cull out quotations from it, as the whole text is of such great interest. Of it the Archbishop of Canterbury says in his Preface: "I believe that in the compilation of this modest little book, which, as standing by itself in the literature of the subject, will be welcomed both in England and America, Surma Khanim has rendered to her people not the least of the services for which she will in years to come be held in grateful remembrance" (p. x.). Dr. Wigram appends a very useful glossary of Syriac terms (pp. 115-119).

The New Church Law on Matrimony, by the Rev. Dr. Joseph J. C. Petrovits, pp. xvi-458. Philadelphia, (J. J. McVey) 1921. \$4.50.

The publication of the new *Codex Juris Canonici* has involved a reinterpretation and, in some cases, revision of all texts on the subject for the Roman Church. One such new treatise is this work of Dr. Petrovits of the Catholic University, Washington. The new legislation in the *Ne temere* decree has made rather extensive revision necessary in regard to matrimony. The author has done an excellent piece of work in presenting the new law on the subject of Matrimony in an available form and in English for his Church. The copious notes, careful wording, lucidity of style, combine to make this work one of unusual merit. Of especial interest to us are the exposition of the Roman doctrine of the indissolubility of the Marriage bond, and the exegesis of the New Testament texts bearing on the matter (pp. 386 ff.). Under the topic Impediment of Disparity of Worship (pp. 140, -187), will be found the discussion of the matters involved.

Jesus and Paul, by the Rev. Benjamin W. Bacon, D.D. pp. viii-251. Macmillan, 1921. \$2.50.

The progress of recent New Testament scholarship is remarkable in several ways. Research has shown that some of the conceptions which Catholicism has always professed to find in the written record of our Lord's life, words, and works, and in those of His earliest followers, are really part of biblical teaching. It is the part of certain modern scholars whose general point of view is anything but "traditional" to free themselves of preconceptions and frankly to examine the evidence. Prof. Bacon's book, a course of lectures delivered at Manchester College, Oxford, is most illuminating as indicating the trend of thought of one such critical scholar. In the first place his method of "treatment emphasizing the relation of growth rather than that of mere opposition contrast" (preface, p. vii) assumes an underlying unity and continuity in the New Testament teaching—a pleasant relief after the plethora of hypercritical, ultra-analytic, and subjective criticisms of the various writers' differences in conception. Again, the definite statement that early Christianity was "a new loyalty. . . attested by baptism, a new sacramentum, a ritual act of self-dedication whose significance was renewed by a frequently repeated memorial act of friendship. The Nazarenes, or Christians, were the people who practised the rites of baptism and the Supper" (p. 7), seems strangely in accord with the un-

varying tradition of the Church. Prof. Bacon emphasizes the self-conscious act of "reconciliation" and atonement on our Lord's part, for He "dedicated His Body and Blood for the forgiveness of the people's sin, and promises intercession on their behalf in the presence of the Father" (p. 46). Lastly, in this very brief notice of a most interesting book, the author's comments of the cry "Back to Jesus" are worthy of notice. "Jesus did not stand still. He was a prophet in Galilee. He was a Son of David and Son of Man in the appeal to Jerusalem. He was a Mediator and Intercessor with God when He passed within the veil of the temple not built with hands" (p. 57). It is this dominant note of a developing faith which marks this work from beginning to end, and there is much in it of the greatest apologetic value to the Church in relation to the attacks brought against the traditional interpretation of the sacred writings.

What Japan Wants. By Yoshi S. Kuno, New York: Thomas Y. Crowell Co.

Dr. Kuno, who is a native of Japan and now assistant professor in the Oriental Department of the University of California, gives in this little volume a concise statement of what Japan wants at home and abroad. With her overteeming population that country must have an outlet. How this will square with American interests in the Pacific is the chief theme of the book, whose author brings to bear an oriental mind touched with occidental insight. His chapter heads illustrate his frank approach, touching upon the immigration question and the possibilities of war between the two countries; *What Japan Wants in the Pacific*; *In China*; *In Korea*; *In Siberia*; and *At Home*; followed by a discussion of *What Japan Should Want and Should Do*. The treatment is fair-minded, and after reading the book one is disposed to endorse Dr. Benjamin Ide Wheeler's commendation: "Professor Kuno is a man whose judgment can be wholly respected. He knows whereof he speaks." We really need more books of this kind even though one may dispute his contention that "the peace of the world pivots upon a proper recognition by the U. S. and other great powers of the position to which Japan has attained in world affairs."

In *What is the Christian View of Work and Wealth* we have a most interesting and illuminating collection of views on this highly important question. Prepared by a committee representing The Commission on the Church and Social Service of the Federal Council of Churches; The World Brotherhood Federation; The International Committee Y. M. C. A.; and The National Board. Y. W. C. A., it is frankly an attempt to meet a demand for information. The book is an honest and praiseworthy effort to set forth varying views on such questions as who should support the family, who should be excused from work, for whom should industry be run. The Bible as a source book has not been overlooked. The Book although designed for study classes will be found helpful to the individual. It is first of the Social Problem Series published by the Association Press, 347 Madison Avenue, N. Y. (85c).

A VERY HANDSOME VOLUME entitled *A California Pilgrimage* written by the Bishop of San Joaquin, has recently been published under the Bishop's immediate auspices. The work, which narrates much of the early history of the Church on the Pacific Coast, was prepared especially for the sixty-fifth anniversary of Bishop Kip's first journey through that part of the country, which anniversary occurred some months ago. The book is very handsomely made, well illustrated, and would not only be a welcome addition to any library shelves, and especially to any historical library, but also would make an ideal gift book. The edition is limited, and copies may be obtained from The Rt. Rev. L. C. Sanford, 733 Peralta Way, Fresno, California. The price is \$5.00.

SOME WEEKS ago there was printed in THE LIVING CHURCH a *Battle Hymn of the Kingdom*, dedicated to the Boy Scouts of America, and to be sung to the tune of the *Battle Hymn of the Republic*. The hymn, which was of a sterling quality, was written by Miss L. L. Robinson. It is a pleasure to state that the hymn has been reprinted in leaflet form, and may be obtained from the author at Weissinger-Gaubert Apartments, Louisville, Ky., at 50 cents per hundred copies, being just sufficient to cover the printing and postage.

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. 20-21-22. Convocation of Colored Churchmen, St. Phillip's Church, Little Rock, Ark.

Personal Mention

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

THE REV. A. E. CLEPHAN, of St. John's Church, Columbus, Ohio, has accepted work in the Diocese of Washington.

THE REV. R. A. CRICKMER, formerly of Niobrara, Neb., is in residence at Sauk Centre, Minn.

THE REV. E. W. FOULKES, of Rockdale, Mass., became rector of St. Mark's Church, Clark Mills, N. Y., on Nov. 1st.

THE REV. NILES W. HEERMANS, JR., is now rector of Grace Church, Stafford Springs, Conn.

THE REV. G. P. LUNG, of Christ Church, Ironton, Ohio, resigned October 1st.

THE REV. J. ARCHIBOLD McNULTY, formerly of St. Mary's Church, New York City, is now rector of St. Thomas' Church, Alamosa, Colo., with charge of six missions.

THE REV. HARRY L. RICE, vicar of Christ chapel, Brooklyn, has been called to be rector of Trinity parish, Roslyn, L. I., and entered upon the duty on All Saints' day.

THE REV. C. E. ROBERTS has returned from France, and has resumed his duties at Farmington, Conn.

THE REV. R. BANCROFT WHIPPLE goes from St. James' Church, Bedford, Pa., to St. James' Church, Exchange, Diocese of Harrisburg. His address is Exchange, Pa.

THE REV. ALAN PRESSLEY WILSON, rector of St. John's Church, Marietta, Lancaster county, Pa., has been elected to preach the annual Thanksgiving sermon before the community union services which will be held, this year, in the Presbyterian Church on Thanksgiving evening.

ORDINATION

DEACONS

NEWARK.—On November 2nd in St. Thomas' Church, Newark, N. J., Mr. ROBERT THORPE was ordered deacon by Bishop Lines, the Rev. Dr. Charles P. Tinker being the preacher. Mr. Thorpe has been doing most useful missionary work as a lay reader for many years, and is now ordained at the age of 75, to continue such work in the diocese. His most useful record made the ordination of special interest, and about forty of the clergy were present. Bishop Stearly took the Service of Holy Communion.

WEST VIRGINIA.—In St. Stephen's Church, Romney, W. Va., Mr. L. O. FORQUERON was ordered deacon by the Rt. Rev. W. L. Gravatt, D. D., on Thursday, November 3rd. He was presented by the Rev. Ibert L. Brayshaw. The sermon was preached by Archdeacon W. P. Chrisman.

Morning Prayer was said at eight o'clock, by the Rev. I. L. Brayshaw, assisted by Mr. Forqueron. The Ordination service was at eleven o'clock.

The Rev. L. O. Forqueron has been lay worker-in-charge of St. Stephen's, Romney, and Emmanuel, Moorefield, since leaving the Virginia Seminary last June, and will continue as deacon-in-charge of these points.

PRIEST

VERMONT.—THE REV. WILLIAM JOHN BROWN was raised to the priesthood by the Bishop Co-adjutor on Sunday, Oct. 16, in St. Paul's Church, Wells, Vt. The priests assisting in the service were the Rev. W. H. Bamford (who presented the candidate), the Rev. Prof. Jenks

of the General Seminary (who preached the sermon), and the Rev. L. C. Denney. Mr. Brown will continue in charge of the parish at Wells, where he has ministered as lay reader and deacon.

DIED

AMOS.—Entered into Life Eternal, after a short illness, at Emergency Hospital, in Washington, D. C., on Tuesday, October 25th, HENRY COOPER AMOS, in his 79th year. During the past twenty years he had served the Diocese of Washington in various capacities as lay reader and lay missionary.

CRANSTON.—At Long Beach, California, November 3rd, ELIZABETH, only child of Margaret and the late Rev. George Edward CRANSTON.

LEA.—Entered into Life Eternal on October 22nd, in Philadelphia, Pa., ANNE VAN ANTWERP, wife of the late George Henry LEA. Funeral Services were held at St. Clement's Church, Tuesday, October 25th.

Give rest, O Christ, to Thy servant with Thy Saints, where sorrow and pain are no more, neither sighing, but Life Everlasting.

MAHON.—Entered peacefully into rest, at Carlisle, Pa., August 17, IRWIN MAHON, son of the late John D. Mahon, of Pittsburgh, Pa. "He giveth His beloved sleep."

MAHON.—Entered into the rest of Paradise, on the night of November 2nd, MARIA BARKER STEVENSON, beloved wife of the late Irwin MAHON, and daughter of the late Dr. Thos. Collins Stevenson, all of Carlisle, Pa. "Say to all who once were mine, I love them and expect them."

MEMORIAL

MORTIMER WILLSON, M.D.

Resolutions adopted at a special meeting of Grace Church, Port Huron, Michigan, on Monday, November 7, 1921.

Whereas: It hath pleased our Heavenly Father to permit the calling away from earthly life of our dear friend, MORTIMER WILLSON, M. D., for thirty-five years vestryman, and for seventeen years senior warden of this parish:

Be it resolved: That we, the rector and vestry of Grace Church, render our hearty thanks to Almighty God for His goodness in granting to us the companionship, counsel, and support of this His faithful servant, who, having finished his course in faith, doth now rest from his labors.

Be it resolved: That we testify to the Church and to the world of his loyalty, generosity, and never failing self sacrifice in behalf of his God and his fellow men, praying that grace may be given us to follow in his steps.

Be it further resolved: That these resolutions be spread upon the records of our parish, and published in the public press of the Church and city, and that copies be sent to the family of our beloved friend.

C. F. HEEBER, Parish Secretary.
JOHN MUNDAY, Rector.

UNLEAVENED BREAD—INCENSE

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

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

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

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.

MISCELLANEOUS

WILL TAKE FEW PAYING GUESTS for winter. Splendid climate. Country Home. One half mile from town. "EDGE LAND Acres", Loxley, Ala., Baldwin Co.

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word; replies in case THE LIVING CHURCH, to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No 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 WANTED

CLERICAL

PRIEST NOW AVAILABLE FOR PARISH locum tenency, or curacy in large city. University and seminary graduate. Sound Churchman, good reader and preacher. Unmarried. Highly recommended. Write or wire Rev. RALPH E. GENTLE, 57 Melbourne Ave., Detroit, Mich.

PRIEST DESIRES PARISH, SALARY \$1,800 AND RECTORY. Address P.O. 455 care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

A CHURCHWOMAN AS HOUSEKEEPER (not working housekeeper) in a family, or companion to a lady, of semi-invalid. Address H. care LIVING CHURCH, Milwaukee, Wis.

WILL CHAPERONE A YOUNG GIRL OR elderly lady en route to California, for travelling expenses. References exchange—CHAPERONE, LIVING CHURCH, Milwaukee, Wis.

SIXTON, 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-433, care LIVING CHURCH, Milwaukee, Wis.

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

COMPANION AND READER FOR ALL OR part day, or evening, if preferred. References. BLEEKER, 20 West 75th St., New York.

PARISH AND CHURCH

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, 10 1/2 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. WHEN A REPAIR MAN in a large eastern city was asked why he did not recommend Austin Organs, since he admired them so much, he replied: "Austin Organs behave too well and require too little work. They would put me out of business." Another repair man 35 years in the work says: "In all my experience, Austin Organs have no equal for steady performance and low maintenance expense." AUSTIN ORGAN CO., Woodland Street, Hartford, Conn.

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

ALTAR AND PROFESSIONAL CROSSES: Alms Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address REV. WALTER E. BENTLY, Port Washington, N.Y.

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

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

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

FOR SALE

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

BOARDING—ATLANTIC CITY

SOUTHLAND REMOVED TO 111 SO. BOS- TON AVE. Lovely ocean view. Bright rooms. Table unique. Managed by SOUTHERN CHURCH WOMAN.

BOARDING—NEW YORK

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPI- tal, 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.

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.

SISTERS OF THE HOLY NAIIVITY

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

LOANS, GIFTS, AND GRANTS

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

APPEAL

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for. Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City. This work is endorsed by many Bishops and clergymen.

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, not difficult to secure.

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

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

ST. PETER'S CHURCH, CHICAGO

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

ST. JAMES' CHURCH, CLEVELAND

East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass, 7:00 A. M.

BOOKS RECEIVED

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

The Abingdon Press. New York City.
Social Rebuilders. By Charles Reynolds Brown.

The American Red Cross. Washington, D. C.
Handbook of Social Resources.

T. & T. Clark, Edinburgh, Scotland. Charles Scribner's Sons, New York, American Agents.

The Gospel in the Old Testament. By the Rev. C. F. Burney, M.A., D.Litt. Oriel Professor of the Interpretation of Holy Scripture at Oxford, Fellow of Oriel and St. John's Colleges, Canon of Rochester. Price \$3.50.

Longmans, Green & Co. New York City.
The Sacraments. By the Rev. Francis J. Hall, D.D., Professor Dogmatic Theology in the General Theological Seminary, New York City. Price \$2.25 net.

Lothrop, Lee & Shepard Co. Boston, Mass.
When I was a Girl in Switzerland. By S. Louise Patteson. Illustrated from photographs. Price \$1.25.
When I was a Boy in Norway. By Dr. J. O. Hall. Illustrated from photographs. Price \$1.25.

The Macmillan Company. New York City.
The Origin of Paul's Religion. The James Sprunt Lectures delivered at Union Theological Seminary in Virginia. By J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.

David McKay Company. Philadelphia.
Bible Stories for Children. By Margaret Livingston Hill. Price \$2.00 net.

G. P. Putnam's Son. New York.
America Enlightening the World. By Henry C. Semple.

Charles Scribner's Sons. New York.
The Ministry. By Charles Lewis Slattery, D.D., Rector of Grace Church in New York. Price \$1.25.
The Man in the Street. By Meredith Nicholson.

W. A. Wilde Company, 120 Boylston St., Boston, Mass.

Select notes on the International Sunday School Lessons. Improved Uniform Series; Course for 1922. Later Leaders and Prophets of Israel (Northern Kingdom) (First Quarter of a Nine-months Course) January-March. Prophets and Kings in Judah (Southern Kingdom) (Second Quarter of a Nine-months Course) April-June. The Exile and the Restoration (Third Quarter of a Nine-months Course) July-September. Jesus the World Saviour: Studies in Luke (First Half of a Six-months Course). Four full-page half-tone pictures and over 125 illustrations in the text. By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's associate in writing this book.

PAPER-COVERED BOOKS

The Department of Religious Education of the Diocese of Western New York. 237 North St., Buffalo, New York.

Family Prayers. Price 10 cents a copy.

The Witness Publishing Co. Chicago, Ill.
The Historical Development of the Church. By Irving Peake Johnson. Bishop of Colorado and Editor of *The Witness*.

S. P. C. K., London, England

The Macmillan Co. New York City. American Agents.

The Anglican and Eastern Churches. A Historical Record 1914-1921. Published for The Anglican and Eastern Churches Association by the Society for Promoting Christian Knowledge.

PAMPHLETS

Department of Public Welfare of Massachusetts.

State-wide Social Service in Massachusetts. October, 1921.

Department of Christian Social Service, 281 Fourth Ave., New York City.

The Social Opportunity of the Churchman. By Charles K. Gilbert, Executive Secretary of the Social Service Commission of the Diocese of New York, and Charles N. Lathrop, Executive Secretary of the Department of Christian Social Service of the Presiding Bishop and Council. Price 25c each, 5 for \$1.00 postpaid.

American Issue Publishing Company, Westerville, Ohio.

The "Yonkers Plan" for Prohibition Enforcement. Together with a system of local organization which any community can use to develop a sound, active public sentiment for law and order. A Text Book and Working Manual for Community Use. By William H. Anderson, LL.D.

The Jitsu-Seikwatsusha. No. 2 Izumo-cho, Kyobashi-ku, Tokyo, Japan.

American Justice and Humanity. As Seen From the Cosmopolitan Point of View. By

Umeshiro Suzuki. Member of the House of Representatives of the Imperial Japanese Diet.

From the Author.

Have You Discovered Your Church? By the Rev. Frederick C. Grant, Trinity Church, Chicago.

Morehouse Publishing Co. Milwaukee, Wis.

The Work of the Church Among the Mormons. By the Rev. Jesse Herbert Dennis, B.D., Rector of the Church of the Holy Apostles, Chicago. (Rector St. Paul's Church, Salt Lake City, Utah, 1915-20). Preached in St. Barnabas Church in the city of Chicago on the Fourth Sunday after Easter, April 24, 1921. Together with Appendices. The Hilde Memorial Sermon, 1921. Price 10 cts.

CALENDARS

The R. L. M. Mission Study Class Alumnae Educational Department Church House, 202 South Nineteenth St., Philadelphia, Pa.

The Church Missionary Calendar 1922. Price 40 cents each (Postpaid) \$35.00 per 100 (carriage collect).

BISHOP OF ZANZIBAR PROTESTS

*Resigns from Lambeth Conference—
Letters Sent to the Press—
Divorce-mongers Thwarted.*

*The Living Church News Bureau |
London, October 28, 1921 |*

THE Bishop of Zanzibar (Dr. Frank Weston) has written to the Archbishop of Canterbury on the matter of the English bishops' recent action in connection with interchange of pulpits, with especial reference to the Bishop of Manchester's invitation to Free Church ministers to occupy pulpits in his diocese during the Advent season. This action, says Dr. Weston, raises a grave point of conscience. He points out that at the Lambeth Conference "the bishops drew a firm line in the matter of such a use of our pulpits. Across that line no one was to come who had not, personally in his own conscience, accepted generally the position explained in their Appeal. This position involves such an acknowledgment of the episcopal nature of the Church and such an acceptance of the Creed of the Church as would make possible reunion with East and West alike".

Bishop Weston says that he does not claim that each Bishop present at the Lambeth Conference promised so to interpret the resolution. He admits, indeed, that one or two of them made it plain that they would carry on their own private policies as they had done before the Conference met. But he maintains that the official decision was as he states.

The Free Church leaders, Dr. Weston points out, have since replied to the effect that "they cannot acknowledge the episcopal nature of the Church; they are not prepared to accept the Creed in such sense as would make possible reunion with East and West; and that they regard the New Testament as coming before the Church in the sense that a Christian is free to form his own conception of the Church". The Bishop proceeds: "In spite of this quite deliberate rejection of our Appeal by the leaders of the Free Churches, the bishops of the Provinces of Canterbury and York have passed a resolution about their admission to our pulpits, which, while retaining the letter of the Lambeth Resolution, is in spirit rightly interpreted in a contrary sense by

the Bishop of Manchester's action. Dr. Temple claims to be obedient to the two Provinces. In fact, he waited for the Provincial Resolution before he took his action.

"In short, the advice Canon Temple offered to us, as a witness, in our committee at Lambeth, advice which we quite definitely rejected, has now become the official policy of the Bishop of Manchester, backed by the resolution of the two Provinces. I am thankfully aware that some bishops who in their hearts agree with him will refrain from like action; they feel bound in honor to stand by us who did our best to cooperate with them in the Conference. But it is impossible to ignore the Bishop of Manchester's action. . . . The English bishops have officially altered the meaning of the Lambeth Resolution, while maintaining its language; and, in the face of the Free Churchmen's repudiation of our dogmatic position, they have encouraged bishops to throw open their pulpits to Free Church preachers".

This, Dr. Weston maintains, is tantamount on the part of the English bishops to throwing over the compact made at Lambeth. The Provinces have, he says, shown themselves independent of the Conference.

Dr. Weston goes on to say: "I am more distressed than words can express. In Lambeth we bishops were able to arrive at an agreement to do nothing in regard to reunion that could not win the approval of the Anglican bishops as a whole. We agreed to show Christendom a united policy. And we dreamed a dream of a united East and West. In view of that dream we pledged ourselves to consider one another's consciences. . . . It was known in Lambeth, beyond possibility of doubt, that some of us could not, in conscience, approve the admission to our pulpits at any time, for any reason, of a Free Churchman who had not changed his mind and become ready, for himself, to acknowledge the Universal Church, her ministry, and her Creed. We did not lay stress on details; we were careful not to be hard; but some such change of mind we quite definitely demanded; and the demand was inserted in our resolutions. Now we find that the demand has been definitely dropped".

In conclusion, the Bishop says: "It remains therefore to safeguard one's own conscience in the sight of Almighty God and

His Family, the Catholic Church. While, then, I do not withdraw a single word of what I said in the Lambeth Conference, or outside it, in defence of its scheme, I beg your Grace to accept this my formal protest against the policy of the Provinces of Canterbury and York, as exemplified in the Bishop of Manchester's action. And I ask you to remove my name from the list of bishops who receive invitations to the Lambeth Conference and share in a representation on its Consultative Committee. Your Grace is witness to the zeal with which I strove at Lambeth to further the cause of unity. You will, therefore, appreciate my heavy disappointment at the action of the English bishops, and my deep sorrow in thus severing my official connection with the common activity of the Anglican Episcopate which the Lambeth Conferences symbolize."

LETTERS SENT TO THE PRESS

A copy of the foregoing letter was forwarded at the same time to the *Church Times*, and the Archbishop, being informed by Dr. Weston that it was to be published, has sent a copy of his reply thereto to that journal. After disclaiming all previous knowledge of the Bishop of Manchester's invitation to Free Church ministers, the Archbishop says that he believes a little enquiry will show Dr. Weston that he may have misunderstood the resolutions which were arrived at by the Convocations of Canterbury and York. "I have good hope", he proceeds, "that nothing has been thus said or done which contravenes the resolutions of the Lambeth Conference, or runs counter to what was set forth in the Appeal to all Christian People". After gracefully acknowledging the material help which the Bishop of Zanzibar gave to the Lambeth Conference, which "entitles anything that you say on the matter to our most earnest and sympathetic consideration", the Archbishop concludes:—"I will write to you again as soon as I have been able to go carefully into the matter, with your letter before me. In the meantime, I hope you will keep an open mind on the subject. Its importance cannot be exaggerated, and you may rely upon my doing everything in my power to secure the continuance of our common cooperation in furtherance of a great ideal."

Commenting on this correspondence the *Church Times* says:—"We may sympathize with the Bishop of Zanzibar and with his disappointment without being sure that his action is wise. For one thing it is always bad policy to do what our opponents wish, and it is certain that those who are opposed to him will welcome his action. The alliance between the Bishops of Hereford, Peterborough, and Zanzibar was much disliked by those who desire exchange of pulpits and intercommunion between Church and Nonconformity at any price. Surely Dr. Weston will admit that his protest would have gained enormously in force if, by waiting a little, he could have associated the Bishops of Hereford and Peterborough with it, as would probably have been the case, if he is right in his interpretation of the action of the Convocations. Or, if he could not persuade them to agreement, he might have obtained other Catholic bishops to join with him in a protest. There are many of them whose loyalty to Catholic truth can no more be questioned than the loyalty of the Bishop of Zanzibar himself. Of course it would take time, but that would not be altogether a disadvantage. It may be that we are being pushed into an intolerable position, but, the more that is the case, the more is it necessary for Catholic-minded bishops to act together, and not separately. Priests

may carry on a guerilla warfare; bishops must not".

The divorce-mongers are having anything but a prosperous time. There is no chance of Lord Buckmaster's Bill, now hung up in the House of Commons, getting a step forward—it is to all intents and purposes dead. And now the Duchy of Lancaster has intervened in connection with the divorce remarriages which have taken place with such frequency in the Chapel Royal, Savoy—they have been stopped. It has been alleged that only the "innocent party" has been so favored. But many will venture to think that there has been some laxity even in this respect.

The subject of Christian marriage is receiving attention in the diocesan conferences now meeting. For instance, at Hereford last week, Lord Parmoor attended, and after an admirable speech moved: "That the marriage laws should not be altered so as to increase the grounds on which divorce may be granted". An amendment in favor of an exception on the ground of insanity was defeated, only five voting in its favor, and the motion was carried *nem con.* The Bishop, in winding up the debate, heartily supported Lord Parmoor, and made a strong declaration in favour of indissolubility and against marriage.

The tone of the Press on this matter has also changed for the better, and few papers of influence now appear to be on the side of the divorce-mongers. Many meetings in defense of Christian Marriage are being held up and down the country. Such activity during the autumn and winter will probably have the effect of stopping the introduction of a third Bill in the next session of Parliament.

The new spirit which animates the Church of England Men's Society is evidenced in many gatherings which have taken place of late. The Society has realized that mere numbers are of no true value, and that it is quality, not quantity, which counts. The fuller and stricter rule of life, and the renewal of vows, has led, it is true, to a great reduction of membership, but there is far more enthusiasm and earnest purpose in the ranks than ever before. A gathering typical of these changed conditions was held last Monday at St. Mellitus', Hanwell (a western suburb of London), when a service of intercession in church was followed by an address from the Archbishop of York. Dr. Lang had been announced to preach on "The Supreme Need of the Hour", and he did so in words of the most solemn kind, uttered with all that eloquence of which he is master. Again and again, as in his references to the forthcoming Washington Conference, the Irish Conference, and the breakdown of industrial relations, there were moments of the tensest solemnity, and it was easy to realize that the message was reaching the hearts of his hearers. The address was practically a review of the outstanding problems and difficulties of to-day, with the logical and irrefutable conclusion that the only possible solution of any or all of them could be found by the creation and active operation of a "right spirit" in the individual, the nation, and the world. In securing this spirit, the Church, God's witness, had lamentably failed, and until her members had become "seized" with this spirit the outlook was hopeless. The Archbishop urged that here, surely and plainly is the work for the Men's Society, a task to which they were pledged in their fuller vow, by prayer, communion, and work in the power of the Spirit of God. And he showed that the application of Christian principles was needed acutely, not in our

industrial relations alone, but in the right settlement of all those great questions upon the solution of which so much depends to-day. It was an address which gave those who heard it much food for thought and which made this gathering of the C. E. M. S. at Hanwell a memorable occasion.

The Bishop of London has appointed the Rev. Noel B. Page, vicar of St. Thomas', Bethnal Green, to the vicarage of St. John's, Red Lion Square, which was rendered

vacant by the lamented death of Prebendary Cowan. Mr. Page graduated at Lincoln College, Oxford, and has passed his entire clerical career in the London diocese. Under its new vicar, the Catholic traditions of St. John's will be maintained in their entirety, and Mr. Page will doubtless continue his predecessor's friendly relations with the neighboring clergy of St. Alban's, Holborn.

GEORGE PARSONS.

CANADA OBSERVES ARMISTICE DAY

Civic and Church Services—Col. Almond Decorated—Triennial Meeting of Dominion W. A.

The Living Church News Bureau }
Toronto, November 12 1921 }

ARMISTICE day was observed all over the country with a solemn silence from all activities for two minutes at 11 o'clock and with civic and Church services. At the Cathedrals and leading churches special services were held. At the Holy Eucharist and other services, a special prayer, recommended by the Primate and sent out by the Council for Social Service to the clergy all over Canada, was used on behalf of the Conference at Washington for the Limitation of Armament.

Among the officers decorated by Lord Byng, Governor General of Canada, at Montreal, on Armistice Day, was Colonel the Rev. Canon Almond, who had charge of the Canadian Chaplains' service, and was made a commander of the Order of the British Empire.

TRIENNIAL MEETING OF DOMINION W. A.

The Dominion Women's Auxiliary held a successful triennial meeting at Montreal, last week. The new budget amounts to \$198,000. The problem of W. A. work among girls received careful attention, and Mrs. James, wife of Canon James, rector of

St. Stephen's, Calgary, was appointed field secretary in the interest of this work. The Thank offering amounted to \$15,000.

MISCELLANEOUS ITEMS OF CHURCH NEWS

The new Board of Finance of the General Synod was instituted at a meeting in Toronto, on November 1st. The Bishop of Huron was appointed chairman, Mr. L. A. Hamilton, secretary-treasurer; Mr. J. M. McWhinney, assistant treasurer.

The Rev. J. M. Wilson, rector of Springfield, N. S., has resigned to take charge as president and chaplain of Springhill Cottage Hospital in succession to his father, Canon Wilson, who founded and carried on this good work in the interest of the miners and their families.

The Anglican Young People's Association hold their annual conference at St. John's, Peterboro, next week. Charters have been issued by the Dominion secretary to branches at St. Paul's, Dauphin; and St. Alban's, Ninga, in the Diocese of Rupert's Land; St. Mary's, Lethbridge, and St. Barnabas', Calgary, Diocese of Calgary; St. John the Divine, North Bay, Epiphany, Sudbury, and Holy Trinity, Kentvale, Diocese of Algoma; St. Thomas, Owen Sound, Huron Diocese; St. Paul's, Bridgeburg, Niagara Diocese; and All Saints', King, Toronto Diocese; and Holy Trinity, Metcalfe, Ottawa Diocese. This widespread activity denotes excellent progress in the work of the A.Y.P.A.

ARMISTICE DAY IN MASSACHUSETTS

Bishop Lawrence at Cathedral—Church Factory or a Church Fellowship—Inspiration Room.

The Living Church News Bureau }
Boston, November, 14 1921 }

ARMISTICE day was observed in Massachusetts by unprecedented numbers of people. There was a holiday and the weather was ideal. Many more people came to the church than come to the services on Thanksgiving Day. Services were held, so far as I have been able to learn, in every parish church in the diocese. Large congregations were present in all of the big Boston churches, the Advent, Emmanuel, Trinity, and the Cathedral, Bishop Lawrence gave the address at the Cathedral.

Bishop Lawrence in his address said in part, "Within a few minutes the body of the unknown warrior, representative of the boys and men of our land who gave their lives that through liberty and justice war might cease, will be laid to rest on Arlington Heights. With the sounding of taps the hearts of thousands on thousands of

those whose loved ones fell will beat strong with pride and gratitude, and the whole nation will utter the prayer 'God grant that it will never happen again, never again.'

"Marshal Foch said last Sunday, 'Peace has been promised from the first night of Christianity only to men of good will. Good will must be in the bottom of the heart; without it, it is only sham peace. It is the message that Lafayette would have brought to America if he were alive to-day.' In response to this challenge of him who led our armies to victory, what shall we Americans say? By the memory of those who fell we pledge ourselves to pray for, work for, peace through good will.

"A democratic people considers the welfare of all people, and the masses of people depend on a daily wage. We will not endure a condition wherein \$8 or \$9 of every \$10 paid in taxes go to the expense of past and possible future wars. We will not have the men, women, and children of this land held down in want, or bled to death in peace for fear of war.

"The earth is not for one nation or a privileged few, but the earth is the Lord's and for all peoples. We will do our part by consideration for others' needs, conditions,

and rights; so to adjust national and racial claims as to recognize the rights and conditions of all peoples.

"Distrust and fear of each other prompt men to arm themselves, and in a sudden movement of the hand, or in a panic, the shot is fired; confidence in our neighbor, quiet courage, good will prompts the citizen to put away his gun. Mutual confidence, good will between nations must come first; then and then only will follow limitation of armament.

"All citizens—men, women, and children—have a part to play in the coming months of the conference at Washington; the American people must create and sustain an atmosphere of good will. We will think and talk hopefully of the consideration of the rights of nation for nation, of their mutual well-being and prosperity; we will in the moral and spiritual realms strive for, work for, and, in the words of Marshal Foch, fight for peace in the moral sphere as we did in the physical sphere. It is a spiritual struggle, the overcoming of race prejudice, of disdain of inferior peoples, of jealousy of prosperous peoples, of hatred of peoples whom we do not happen to fancy; the cultivation of a sense of justice to others, a determination to help others to their rights, and understanding of those of whom we are ignorant, a sympathy with men of other types, a realization of the brotherhood of man.

"We who are Christians have a strong and latent force; we can so pray that the atmosphere will be charged with the spirit of good will and that men's hearts and the counsels of the conference will lead along paths of peace, that the King of Peace may have free way."

A silent service was held on the cathedral steps by the hundreds who could not gain entrance to the church. Tremont street was kept open for traffic but on both sidewalks and stretching far back onto the Common the people stood silently with bared heads. At the first sound of the bugle from the steps the stream of automobiles pouring past stopped and the drivers also bared their heads. Colors made and presented to the Cathedral by the men of the submarine chaser *Jacob Jones* were dipped at the final note.

When the congregation streamed out of the church at the close of the service their places were immediately taken by scores of others. No second service was held, but the church remained open to allow them to perform their private devotions.

A CHURCH FACTORY OR CHURCH FELLOWSHIP?

Under the heading, A Church Factory or a Church Fellowship, a Massachusetts rector has expressed in his parish calendar a decided opinion on Church fairs. The two paragraphs are as follows:

"I want to appeal to every member of the parish to make some contribution or to render some personal service immediately for the annual parish fair. I have never been in favor of Church fairs. It has never seemed to me just for a few good, loyal, faithful women to work so hard in a church factory for the benefit of many able-bodied and healthy loafers. The only way to improve the intolerable conditions in our ecclesiastical industry is for every member of the Parish to volunteer to cooperate.

"Personally ask any member of the Guild what you can do.

"I do not look with much spiritual zest to the sort of fairs we have had in the past. The strain has been too great on the leaders. Will you by your immediate cooperation help to transform the intolerable working conditions of the Church Factory into a Generous Fellowship of men, women, and children who would sacrifice and consecrate

time and resources for some purpose higher than your selfish interest?"

Inspiration Room as an outward and visible sign of the representatives of a parish in the ministry, is a plan which St. Stephen's Church, Lynn, is using. This plan is described in St. Stephen's calendar as follows:

"When Mr. Van Buren was called to be Bishop of Porto Rico, St. Stephen's parish gladly gave him for the larger service of the Church. St. Stephen's is always glad and proud when the young men and young women of the parish give themselves for such service.

"The Church service flag which hangs in the Van Buren Room in the parish house is a symbol of this pride, and now, largely through the efforts of Mrs. Adelaide C. Simes, pictures of the boys who have gone out as clergy, and of the women who have gone out as deaconesses, Church workers, and nurses, surround that flag—a constant

reminder to us at the home base that we must support those on the firing line.

"But these few need reinforcements. There is no doubt that reinforcements are coming. There are boys and girls in the parish now in whom the fire of ambition to serve is smoldering. Soon it will break into flame. There are men and women, too, men and women whose hearts are in the right place, who fret under the conditions which make it impossible for them to go. Some have made mention of their longing. The day is at hand, I firmly believe, when St. Stephen's parish is going to pour forth men and women every year into the larger service of the Church. Each year at least one boy will go into the ministry. Each year at least one girl will give her life to the Church. That day, I say, is coming. I am confident that it will not be long before we shall be able to say *it is here!*"

RALPH M. HARPER.

ARMISTICE DAY IN NEW YORK

Crowds at Churches and at Mass Meetings—New Rector at Holy Trinity—Other Happenings of the Metropolis.

The Living Church News Bureau
New York, November 12

THE Armistice Day service at the Cathedral was attended by one of the largest congregations in its history. Bishop Manning presided. "Armistice Day comes to us with a message that stirs our hearts to their depths", he said. "All over the land our people are now gathered for prayer at the call of our President. We are here for a twofold purpose, to remember before God those who laid down their lives in the great war, and to ask God's blessing on the conference now opening in Washington for the reduction and limitation or armament. This is a day of noble memories and of most blessed hope."

Bishop Lloyd, who preached the sermon made a stirring plea for disarmament, declaring that on the eve of the arms conference there exists an atmosphere of mutual distrust that has long played a potent part in keeping from getting together on a basis of reason and brotherhood.

Trinity Church also was crowded, as were the historic St. Paul's chapel, and several other city churches.

In the evening, at the Cathedral, there was a great mass meeting at which the Rev. Dr. John Kelman, pastor of the Fifth Avenue Presbyterian Church, was the principal speaker. There was also a great open-air mass meeting in Madison Square Garden, attended by representatives of many organizations, at which Bishop Manning was one of the speakers.

NEW RECTOR FOR HOLY TRINITY

The Rev. William H. Owen, rector of Trinity Church, Mount Vernon, has accepted the rectorship of Holy Trinity Church, New York City, recently made vacant by the resignation of the Rev. Dr. Harry P. Nichols. Mr. Owen is a native of New York, born in October 1874, and a graduate of Yale and of the General Seminary. He has been rector at Mount Vernon since 1906.

PROMINENT CHURCHWOMAN DROWNED

A shocking accident occurred on Nov. 6th at Smithtown, L. I., whereby Mrs. Clara Sidney Potter Taylor, a daughter of Bishop Henry C. Potter, was drowned. She had been an invalid, owing to an injury

to her spine. Starting for a walk in the early morning she failed to return and after a long search the body was found in a pond, into which she had evidently fallen. Mrs. Taylor is survived by her husband and several brothers and sisters. The funeral service was held on the 8th in the chantry of Grace Church and interment at Poughkeepsie.

BISHOP HORATIO POTTER'S TOMB

St. John the Evangelist's Day, December 27th, has been set as the date for the consecration of the tomb of Horatio Potter, sixth Bishop of New York, and founder of the Cathedral of St. John the Divine, in the Cathedral. This will be the twenty-ninth anniversary of the laying of the cornerstone of the Cathedral.

The body of Bishop Potter, which has laid for nearly thirty-five years in the cemetery at Poughkeepsie, N. Y., will soon be brought to the Cathedral.

The tomb, which has just been completed, is directly behind the high altar, a place traditionally reserved for the founder of a Cathedral.

CHURCHWOMAN'S CLUB

The Churchwoman's Club, which is being organized in New York City by the Churchwoman's league for patriotic service, is making steady progress. The club now numbers about 150 members and efforts are being made to find a club house.

The club will be a friendly place where Churchwomen may meet individually or in groups, and moreover, will be a center where grave problems of the day may be approached and discussed under the standardized ideals for both enlightenment and progress which are developed by Churchmanship, a center for thought and purpose, as well as comfort and hospitality for Churchwomen of the city, and from all over the country. Churchwomen coming to the city from a distance will be assured of comfortable and convenient headquarters at a minimum of expense and effort.

Churchwomen living in their own homes in the city will find that the activities of the club are supremely important to anyone who is interested in the questions of today and the work that the Church is doing toward the solution of these questions. Anyone desiring further information about the club is asked to apply to the secretary, Mrs. Malcolm Macfarlane, 8 West 47th St., New York City.

VARIOUS NOTES

The Italian Church of San Salvatore (the Rev. Henry J. Chiera, Vicar), has inaugurated a vesper service in English; the Rev. Raymond S. Brown was the speaker on the first of these occasions.

On Monday, Nov. 7th, the New York Churchwoman's Association gave a luncheon at Brown's Chop House, having for their guests of honor Bishop Suffragan Arthur S. Lloyd and Dr. Shipman, the Bishop Suffragan-elect. Bishop Manning made an address.

The November meeting of the Junior Clergy Missionary Association was held on Tuesday, the 8th, at the Church of the Holy Communion, New York, in response to the sixth annual invitation of the Rector, the Rev. Dr. Henry Mottet.

Following the parish mid-day service, there was a Missionary Intercession Service at 12:30 P. M. Luncheon at 1:15, a business meeting at two o'clock with an address (illustrated with lantern slides) by the Rev. Dr. Mottet on Stewardship—and Vision.

On Thursday morning, November 10th, a meeting of the Altar Guild of the Diocese of New York was held at St. James' parish house, Madison Avenue and 71st street, New York, at which time Bishop Manning made an address.

A conference of the clergy of the diocese to consider measures for the relief of the homeless and unemployed was called by Bishop Manning for Nov. 7th and was held at the Bowery Y. M. C. A.

The Social Service Commission of the diocese, through its executive secretary, the

Rev. Charles K. Gilbert, has been studying conditions in New York and the work of various relief organizations. Leaders prominent in this work addressed the conference and concrete proposals were submitted.

Bishop Manning has called a Conference of the Clergy of the Diocese of New York to consider measures for the relief of the homeless and unemployed. The conference will be held at the Bowery Y. M. C. A. on Monday, November 21.

The Social Service Commission, through its executive secretary, the Rev. Charles K. Gilbert, has been making a study of local conditions and the work of various relief organizations. Bishop Manning is anxious that the churches should make definite plans for active and systematic coöperation with those agencies, which are dealing with the problems of relief. Various leaders prominent in this work will address the conference, and several concrete proposals will be submitted for its consideration.

Careful enquiry seems to show that the coming winter months will be attended with much hardship and suffering for large numbers of unemployed in the city, unless every available resource of the community is brought to their relief. The Church must take its rightful part in meeting this situation. It is important that we should form definite plans for united and constructive effort. These plans should be so carefully devised, that they will command the confidence and support of our people, and insure to existing agencies of relief that intelligent and effective coöperation, which the emergency demands.

Trinity Church, Aurora (the Rev. B. E. Chapman, rector), is one of our out of town parishes that has a modern system of religious education in its school. The school on Sunday has been supplemented by a mid-week course of instruction, under the direction of the secretary of religious education of the parish, Mrs. Mary C. Worst.

CHICAGO MINISTERS ON MEDICINAL WINE AND BEER

Recently the religious editor of the *Tri-bune*, the Rev. W. B. Norton, sought the opinion of several Chicago ministers and clergy on the provisions set forth by the Secretary of the Treasury, Mellon, for the medicinal use of beer and wine. The opinions expressed were nearly all very positively against the new measure. A leading Baptist minister called the plan "the nose of the camel"; a leading Methodist called it "bunk"; a Lutheran said the majority of those who will buy beer or wine will not be the sick, but those who want to gratify their thirst. Dr. John Timothy Stone said medical beer was a farce, and a good dodge for the brewers. Dr. J. S. Stone, of St. James', is quoted as saying:

"If the provision for medical beer and wine is to be used as a wedge to break up national prohibition I am opposed to it. But if it is a means of modifying some of the inconveniences of the present law I would commend it. I recently met a scientific man of high attainments who said he felt that some discretion ought to be allowed physicians in prescribing for their patients according to their judgment. I am opposed to the breakdown of national prohibition."

THE W. T. S.

Dean De Witt, of the Western Theological Seminary, has written that Mrs. Edward S. Warren, of Emmanuel Church, La Grange, has sent one thousand dollars to the seminary, as arranged between herself and her late husband, thus capitalizing his annual subscription to that institution. In this connection one of Mr. Warren's fellow vestrymen said, "It was quite characteristic of Mr. Warren. His vision was always wider than the parish boundaries; and he knew, furthermore, that missionary work without a ministry would not extend the boundaries of the Church very far, or maintain strongly the work in his own parish. He loved the Master and His Church."

At the luncheon given to the clergy of the diocese on the occasion of the annual matriculation service on the eve of All Saints' day, the Dean distributed a pamphlet, the opening paragraph of which read:

"The first thing our Lord attended to, when He began on earth the work of redeeming the world, was to establish a Theological Seminary. Its student body was composed of twelve men—and one turned out to be poor material; i. e., 8%. He gave them a three-year's course, and taught them by personal contact. It was a small school and the most expensive, *per capita*, this world has ever known. What was the cost *per capita* of preparing the eleven apostles for the work of the ministry? What was the value of the time of that Faculty?"

IN MEMORIAM

Often your correspondent receives communications from anonymous sources, most of which have little value, and deserve short notice. Some however are exceptions and deserve a wider reading. Here is one in which many, who hark back to the golden age of the choirs led by Canon Knowles, will be interested:

"Sunday, October 8th, 1871, a cute little white-headed boy, chorister in the Cathedral choir under the care and training of

CHICAGO CELEBRATES ARMISTICE DAY

Many Services and Meetings—Chicago Church Federation—Progress of Religious Education—Chicago Ministers on Medicinal Wine and Beer.

The Living Church News Bureau }
Chicago, November 12, 1921 }

THE keeping of Armistice Day by our congregations was general. Many parishes had an early celebration, and a later service. Some united with their brethren in a local service of prayer, in exercises of tree planting. The local assembly of the Brotherhood met in Chicago, on Thursday evening, when a service of intercession was held in the new diocesan headquarters with a special emphasis on the call for prayer for the peace of the world. Perhaps the meeting which was largest in attendance and most impressive of the Chicago meetings of the day, was that held in Orchestra Hall at 11 o'clock, when Bishop Anderson presided. The Bishop has expressed himself as having the present Washington Conference very much on his mind, and has asked his clergy to do their utmost to urge their people to pray for the success of the Conference, and to keep it constantly before them. This is down town meeting was most representative. Among those participating with our Bishop as speakers were the Rev. John Timothy Stone, Father Siedenburg, and Rabbi Stolz. Raymond Robbins was the chief speaker, the subject of his eloquent address being, Disarmament or Bankruptcy—Which? Another largely attended mass meeting was held in the evening at Carmen's Hall, on the West Side, when Jane Addams and Raymond Robbins spoke.

The day was observed at St. Luke's, Evanston, with an out-door service at 10:30 a. m., when a great memorial elm was planted in front of the church just where the Battle cloister joins the south wall of the church. The celebrated landscape artist, Jan Jenson, who has drawn the plan for beautifying the garth, selected the tree and supervised the planting. Dr. Stewart, the rector, conducted the service.

St. Anne's Church, Kimball and Hermitage Avenues, also dedicated memorial trees, Troop 227 Boy Scouts having charge of the services.

CHICAGO CHURCH FEDERATION

Through the Chicago Church Federation, 321 congregations, representing 350,000 citizens of Chicago, a message was sent to Washington to be presented to the Limitation of Armament Conference at its opening session.

The Church is not a member of the Chicago Church Federation, but ten of our congregations endorsed the resolutions. The message urges the conference to remain in session until its purposes have been accomplished, and also contains a prayer for the success of the great international gathering.

PROGRESS IN RELIGIOUS EDUCATION

Over one hundred men and women are enrolled in the Monday night Bible Class, conducted by the rector of St. Luke's, Evanston. The Life of Christ is the subject. There are now more than five hundred persons enrolled in St. Luke's Church school. A new feature of the school is the class for Armenian men, under the direction of Miss Elsie Hunt, which meets every Sunday morning in the Lady Chapel. Twelve men are enrolled in this class, and the record of attendance is 100 per cent each Sunday.

dear old Canon Knowles. And here now we turn the pages, Sunday, October 8th, 1921, and lo, and behold the same boy, now gray headed, still chanting and singing, 'May Jesus Christ be praised' in Christ Church, Woodlawn.—

'My lips shall never tire,
Of chanting with the choir.'

To my friend, the Rev. Herbert B. Gwyn."

ST. PAUL'S, SAVANNA

St. Paul's parish, Savanna (the Rev. A. E. Johnstone, rector) is on the Mississippi, and is the only Episcopal church in the whole of Carroll County, with an area of 453 square miles. St. Paul's was one of the rural parishes which kept Armistice day with special services, and with the ringing of the church bell to call to prayer all within hearing. St. Paul's has a guild, St. Mary's, with more than forty members, a splendidly alive organization. This winter they are doing the community a service by sponsoring a Lyceum course given in the Opera House. *The Carroll County Churchman*, is the name of a new weekly newspaper issued in Savanna. The priests and ministers of all religious bodies located in the county are listed as associate editors, and every Saturday the paper comes for free distribution to the Sunday congregations. The burden of publication falls upon a member of the staff of the *Savanna Daily Journal*, expenses being paid by advertisement.

ORDINATION OF DAVID EDWARD GIBSON

For twenty-five years, David Edward Gibson, layman, stood at the door of the old Cathedral, Sunday and holy day, to welcome the stranger and to bid him God speed after the service. As the Bishop happily said, when preaching at Mr. Gibson's ordination, he recalled only one speech made by Mr. Gibson, and that gave the key to his character, "I had rather be a door keeper in the house of the Lord, than to dwell in the tents of ungodliness". For a quarter of a century, Mr. Gibson served in many capacities in the old Cathedral and carried on a notable work among the people he loved, in the County Jail and Bridewell and other like institutions. He came to have a real vocation for this particular work and it was Bishop Anderson himself who suggested that he enter the sacred ministry. The call came, and Mr. Gibson was ordained deacon, and finally priest, on Sunday morning, October 16th, at the Church of the Epiphany. The large church was filled, over 800 being present; the Rev. Chas. L. Street presented the candidate. Mr. Sheaffe Walker was bishop's chaplain; the Rev. E. A. Bazett-Jones read the Litany; the Rev. C. A. Cummings presented the sacred vessels; and the Rev. P. T. Soderstrom was deacon. All these clergy have been associated with Mr. Gibson at the Cathedral. The Bishop preached and ordained. As a member of the Cathedral staff Mr. Gibson will have as his particular care the work at the County Jail, the Bridewell, the Masonic Hospital and the Cathedral Shelter. Mr. Gibson received many loving messages from numerous friends all over the country, including letters from several of the leading priests of the Church. One of the messages came from his old friend and co-worker, Bishop Sumner, and read: "Remembering you at the altar; God will bless you in your work; the day will be a happy one, not only for you, but for all of us, as a culmination of long years of consecrated service for the Master. Affectionate greeting to you, the family, and the bishops." The men of the Cathedral Shelter and other friends presented Mr. Gibson with a set of Eucharistic vestments.

THE SHELTER

On January 1st the Bishop gave over the Cathedral Shelter, the rescue mission organized for down and outers, seven years ago, and which is now on West Randolph St., to the charge of Mr. Gibson. "The Shelter" in the words of the new slogan, framed by the leader, "makes men, not money." That it is working hard to accomplish this end is seen by its records from January 1st to October 15th. Lodging was given to 6,363; meals to 24,018; clothing to 1,421; employment to 241; 81 helpless were sent to institutions; 21 were baptized; 9 presented for confirmation; there were 9 marriages and 10 burials; 6,029 attended the services; 3,600 "raised their hands", asking prayer for themselves and others. Three services have been held weekly at the Shelter. Through Mr. Gibson, many prisoners have been paroled from the state prison, among whom are many who now hold good positions, and reflect credit on those who helped them. Many letters have been written to the families of the men cared for, and many calls made, by the faithful priest and leader, on the sick and dying. "We have never asked for an offering at the Shelter," said Mr. Gibson, "but since the New Year more than \$300 has been given by our men as a free will offering in gratitude to Almighty God."

For many years Mr. Gibson had a profitable business in the well known firm of photographers, Gibson, Sykes, and Fowler. Fully two-thirds of his time then was given to works of charity. And now he has given up this business to serve the men whom he loves in their poverty and sin and suffering, and who need in these days especially the helping hand of such as he.

H. B. GWYN.

STUDENT COUNCIL MEETINGS

THE REV. PAUL MICOU started west September 18th, and attended the synod of the Province of the Northwest. The delegates gave him a good hearing on college work,



STUDENT COUNCIL LEADERS
BERKELEY, CAL.

and an exhibit of photographs aroused much interest.

Thence he went to the Colorado School of Mines, and at the meeting of Church students they considered forming some sort of Church student organization. The same was true of the University of Wyoming. There he observed an interesting thing, the student body was creating its own student loan fund, taxing each student one dollar each term, and loaning it out at interest. It will not take long at that rate to build up a considerable sum.

The situation at the University of Utah is very peculiar. There are very few Churchmen in the student body, and most of those are local Salt Lake City students. Yet we possess here Emery House, the finest of our Church houses, with tennis courts,

ideally located at the entrance to the University. It is the only Christian work at the University, and must be kept up as a missionary proposition. In the house are a fine common room, a library, a chapel, an assembly hall, a dining room, a swimming pool (not now needed as the University has a new gym), and rooms for about 30 men. A young layman and his wife are managers, and the Bishop is looking for the right type of clergyman to assume spiritual oversight. Plans for this year include bi-weekly addresses, regular services, and an informal discussion group on the ethics of college life.

Bishop Stevens kept him very busy in Los Angeles, and well he might, for he has a great problem on his hands. The University of Southern California has grown by leaps and bounds to 7,000 students, and the Southern Branch of the University of California is growing at the same rate. It has now about 2,000 students. As there are 25,000 high school pupils in the city and its environs, the educational authorities anticipate a college population of 15,000, in a few years time. We have clubs at both institutions, and they met in joint session, at the University of Southern California, to hear him. Despite a hard rain, which flooded the streets, about sixty students were out.

From Los Angeles, he went to the University of California, and made brief visits to Mills College, San Jose Teachers' College, College of the Pacific, and Leland Stanford Junior University. It was so close to the opening of these institutions, that it was difficult to gather many Church students, but one thing was accomplished, the securing of delegates to the conference. He was accompanied by Deaconess Anita Hodgkin, who has been placed in charge of the work for women students in the Diocese of California. Trinity Church, at San Jose, gave a banquet to the Teacher's College, and the College of the Pacific students. Committees were appointed to consider organization.

One striking thing is going on in California. The University has taken over the normal schools, and turned them into teachers' colleges, and junior colleges. From them students will go to Berkeley, for their junior and senior years. The Southern Branch in Los Angeles may develop into a full fledged university. It would thus appear that the University is ceasing to be a mere institution, and is becoming an educational system. This makes our St. Mark's Club at the University of unusual importance, for it will soon be receiving transfers from our Church clubs in the other colleges, and it must be ready to take them into a live, working organization.

The Province of the Pacific is so extensive that it proved necessary to hold the customary provincial student conference in two parts, the Southern; Arizona, California and Nevada; the Northern; Oregon, Washington, Utah and Idaho. This led to a complication in the election of the student provincial member, which was solved by letting each conference elect one. The faculty member, and the clerical member, are elected by the Synod of the Province.

The Southern Conference, October 7-9, at Berkeley, Cal., was a great success. Eleven institutions were represented, the University, its Southern Branch, the University of Southern California, Leland Stanford, College of the Pacific, Mills, San Jose Teachers, and Pomona Colleges, the University of Nevada, the Deaconess Training School, and the Church Divinity School of the Pacific. The conference took up the question of provincial organization, and created a student council for the Southern

Part of the Province of the Pacific, with subordinate Diocesan Student Councils, in Los Angeles, and San Francisco. Findings were adopted on Missions, Religious Educational, and Social Service, which showed much originality in dealing with these problems. Bishops Parsons and Stevens were present. The conference elected Mr. John Fulton, of the University of Nevada, as the student provincial member of the National Student Council, for the southern part of the Province.

After this conference Mr. Micou visited the Oregon Agricultural College, Reed College, and the University of Washington, at which was held the conference for the northern part of the province, October 14-16. Only five colleges were represented, the Universities of Washington and Idaho, Oregon Agricultural and Whitman Colleges, and Bellingham Normal. But this slight attendance only goes to show how unnecessary large numbers are for a successful conference. The intimacy of the small circle led to fine discussion, and the adoption of sound methods of work. Mr. George Dean, of the University of Idaho, was elected the member of the National Student Council for the Northern part of the Province. The conference began with a very delightful supper arranged by the Patton Club, the N. S. C. Unit at the University. Pres. Suzzalo, of the University, made a very remarkable talk about the need of a religious background to life. Dean Padelford, of the Graduate School, and the English Department, also made a very suggestive address. Bishops Keator, Sumner, and Page played a large part in the conference, and by their presence showed the importance bishops now attribute to college work.

CORNER STONE LAID IN AKRON

THE CORNER STONE of St. Andrew's Church (the Rev. E. A. Lemoine, rector), Akron, Ohio, was laid Sunday afternoon,

The stone was placed by the Ven. G. F. Patterson, Archdeacon of Ohio, and the address was delivered by the Very Rev. F. S. White, Dean of Trinity Cathedral, Cleveland, Ohio.

The cost of the church, exclusive of furnishings, will be about \$35,000, most of which is in sight. Plans also have been accepted for a parish house which will extend south from the chancel. The whole plant will constitute one of the most beautiful and workable groups of buildings in the diocese.

GENERAL CONVENTION NUMBER

THE ISSUE of the *Oregon Churchman* for October contained a supplement "looking forward to the General Convention in Portland, September, 1922", in which there is printed an autograph letter from Bishop Tuttle and various information as to Portland, the Convention city, and Oregon, all of which is of special interest by reason of the approaching Convention.

ANNIVERSARY IN BROOKLYN

THE PARISH OF THE GOOD SHEPHERD, McDonough St., Brooklyn, the Rev. Robert Rogers, Ph.D., rector, recently kept the fiftieth anniversary of its foundation. The first Bishop of Long Island, the Rt. Rev. Abram Newkirk Littlejohn, began Church services in that part of Brooklyn, when rector of Holy Trinity. The corner-stone of the first church was laid in 1871—and the present church has been used for divine service since December, 1898. There have been but three rectors in the half century, the Rev. Henry B. Cornwell, the Rev. Andrew F. Underhill, and the present rector. The commemorative services lasted three days. On Sunday, there was a Corporate Communion of the parish at 8 a. m., and

the Rev. C. F. J. Wrigley, D.D., on Fifty Years in the Life of the Church, and by the Rev. Herbert Shipman, D.D., on *The Appeal of the Church in Modern Days*. Mrs. Elmer G. Sammis presented interesting data from the parish records. The celebration closed with a reception and jubilation in the parish house, on Tuesday night. The sum of \$29,500 is in hand for a new chancel.

THE ADVENT CORPORATE COMMUNION

ONCE MORE the Brotherhood suggests to the men of the Church, as its call goes forth to its own members, that they gather in their parish churches on the First Sunday in Advent (November 27) for the Corporate Celebration of the Holy Communion. Cards are available this year to those who wish them at the usual rate of \$1.00 per hundred. Correspondence should be had with Mr. Spencer, Executive Secretary, at the Brotherhood Office, 202 South Nineteenth Street, Philadelphia.

Although separated in hundreds of parishes and missions throughout the Church, this annual Celebration of the Holy Communion among her men has come to be a national event eagerly looked forward to by the clergy and laity participating; and the Brotherhood requests rectors everywhere to cooperate in furthering it among their confirmed men and boys.

CONFERENCES IN DIOCESE OF SPRINGFIELD

SUCCESSFUL CONFERENCES on the Nationwide Campaign were held in Alton, under Archdeacon Butler; in East St. Louis, under Archdeacon Gunn; in Springfield, under Archdeacon White; and in Champaign,



SAINT ANDREW'S EPISCOPAL CHURCH, AKRON.
FICHTER & BROOKER ARCHITECTS.

Oct. 30th. Most of the clergy of Akron and vicinity; their choirs and parishioners, joined with St. Andrew's in a procession through the streets from the old building to the site of the new. It was one of the most impressive sights from a Church point of view that Akron has ever witnessed.

at 10:45 a festival service, at which Bishop Burgess pontificated and preached.

In the evening, the present rector of Holy Trinity, the Rev. J. Howard Melish, was the special preacher. On Monday evening, there was a service at which addresses were made by the rector of Grace Church,

under the chairman of the committee, the Rev. J. M. Page.

The conference in Springfield was well attended. The Bishop was the first speaker on What we are here for. He stated clearly and strongly the purpose of the conference, and what it was hoped that it would ac-

comply. The Rev. Jerry Wallace described forcibly **The Nation-wide Campaign**, (a) What it is; (b) In the Church at large; (c) In the Diocese; (d) In the Parish. The next subject was, **What the Nation-wide Campaign has accomplished** (a) In the Church at Large (b) In the Diocese, and (c) In the Parish. The speaker on this subject was the Rev. A. W. S. Garden, executive secretary of the Diocese of Erie. The second part of the subject was mostly in the order of confessions from the clergy as to why the campaign plan has not been more generally and enthusiastically adopted and worked up by the diocese, and why the diocese shows so poorly in the list of the dioceses. The general sense was that the object of the campaign was misunderstood to a large extent, and that of the clergy did not have a clear understanding of how to introduce it to their people most effectively. The next subject, **Shall we officially Accept the Diocesan Quota? and How Shall we Proceed to Inaugurate the Plan in each parish and mission?** cleared the situation to a good degree, and the conference closed with the adoption of the following resolution: "Resolved, that the conference endorses the Nation-wide Campaign, and that we of the clergy will do our utmost to further and advance it in our various parishes and missions."

A mass meeting was held in Christ Church in the evening. The Bishop introduced the speakers, the Rev. Mr. Garden gave a splendid address, replete with facts and incidents showing how the N. W. C., where faithfully worked, has accomplished wonders for the local parish as well as for the whole Church, and emphasized the fact that it is not a campaign for money only. The Rev. Dr. Bunting of St. Louis, in his quiet, beautiful way, told the story of what marvels the plan has wrought in his parish of the Ascension in St. Louis, and gave inspiration to his hearers to follow his example.

SCHENECTADY CHURCH DEDICATED

ST. PAUL'S CHURCH, Schenectady, N. Y. (the Rev. George Boys, rector), was recently dedicated by the Bishop of Albany.

A new chancel has been added to the church, making it much larger. A new pulpit has been built in and an organ chamber to accommodate the new organ. A vestry room added at the side, and fully equipped, will be used for small meetings and committee work. The parish room has been enlarged and furnished, and is now suited to all kinds of parish social work. A steam heating plant has also been installed. The appearance of the church has been beautified by windows of cathedral glass, leaded.

NEW SEAL FOR ATLANTA

THE DIOCESE of Atlanta has adopted a new seal, a reproduction of which is shown



SEAL OF THE
DIOCESE OF ATLANTA

herewith. The design was furnished by Mr. Pierre de La Rose.

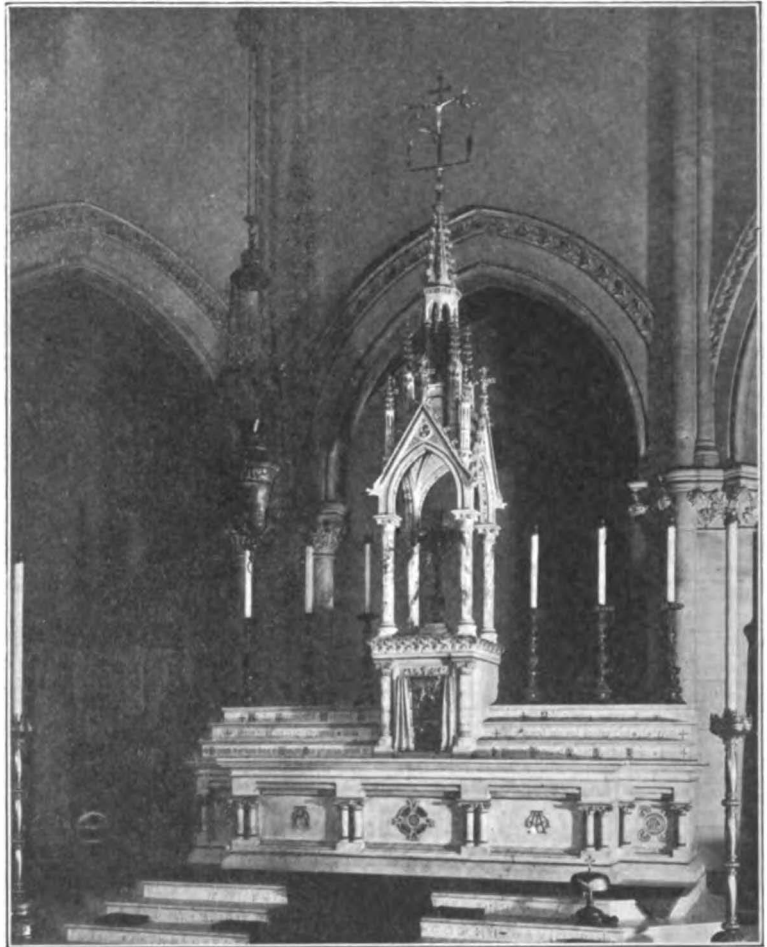
ALTAR COMPLETED AT ST. MARY'S

THE HIGH ALTAR in the Church of St. Mary the Virgin, New York, has recently been completed by the addition of a Fourteenth Century French Gothic canopy executed in white Italian marble with colonnettes of Fleu de Peche and Red Verona. Surmounting the canopy is a Calvary group with three angels holding cups to receive the blood of our Lord. The architectural members of the canopy are decorated with

cension Clearwater, the Rev. A. T. Cornwall, officiating. The masonic rites were observed at the grave. Mr. Thompson leaves a wife, Charlotte V. Thompson, and a son, the Rev. Wallace F. Thompson.

ARCHDEACONRY OF WILLIAMSPORT

THE AUTUMN meeting of the Archdeaconry of Williamsport, Diocese of Harrisburg, was held in St. Paul's Church, Bloom-



HIGH ALTAR
CHURCH OF ST. MARY THE VIRGIN, NEW YORK CITY

gold and color, as may be seen in many European examples. Gold and color are also added to the Tabernacle and Altar, thus uniting the old with the new work.

NORWICH, N. Y., CHURCH RE-OPENED

ON SUNDAY, October 30th, Emmanuel Church, Norwich, N. Y., held a special Church re-opening service to celebrate the first service in the church after the extensive repairs and improvements were completed. Since July, the congregation has worshipped in the parish house. The church has been redecorated, a new floor has been laid, a new lighting system of ventilation installed, and a better lighting plan carried out. Over \$3,000 was expended, nearly all of which has been raised.

DEATH OF REV. SAMUEL C. THOMPSON

THE REV. SAMUEL C. THOMPSON died, October 17th, at his home in Clearwater, Florida. Failing in health for some years, he was obliged to retire from active service two years ago, after an uninterrupted ministry of forty-four years. The burial service was held at the Church of the As-

burg, October 24th and 25th. At the service on Monday evening the large choir sang a *Magnificat* and *Nunc Dimittis* by Simper, the *Gloria in Excelsis* from Mozart's Twelfth Mass, and Knox's "O pray for the Peace of Jerusalem". The Rev. Dr. George R. Van de Water, rector of the Church of the Beloved Disciple, New York, preached, and on Tuesday spoke on *The Results of the late World War on the Church*, and also on the Nation-wide Campaign. The Rev. Robert R. Morgan, rector of St. Paul's Church, Bloomsburg, was elected Archdeacon to succeed the Ven. George T. Lascelle, who resigned to take up work in the Diocese of Western New York. There was a conference to instruct leaders of parish conferences in the Nation-wide Campaign.

DEATH OF REV. HENRY H. WASHBURN

THE REV. HENRY HOMER WASHBURN, rector emeritus of Christ Church, Oyster Bay, L. I., passed away Saturday, November 5th, at the home of his son Henry S., Plainville, Conn.

The funeral service was held at the Church of Our Saviour, in Plainville, the rector, the Rev. George Hilton, officiating,

assisted by the Rev. George E. Talmage, rector of Christ Church, Oyster Bay, L. I., and the Rev. J. Chauncey Linsley, D.D., rector of Trinity Church, Torrington, Conn. Interment will be in the family plot in Worcester, Mass.

Mr. Washburn was born in Boston, Mass., February 17th, 1839; was graduated from Brown University in the class of 1859; entered the Union Theological Seminary in the class of 1875. He was ordained priest in Trinity Church, New York City, by the Rt. Rev. Horatio Potter, D.D., December 21st, 1880.

Mr. Washburn was assistant minister at St. Mary's Church, Brooklyn, N. Y., 1881 to 1883; rector of St. Barnabas' Church, Brooklyn, N.Y., 1883 to 1888; and rector of Christ Church, Oyster Bay, L. I., 1888 to 1911. He resigned his rectorship at Oyster Bay on account of failing eyesight and was made rector emeritus.

DEATH OF REV. DR. PETERS

The Rev. Dr. John Punnett Peters, rector emeritus since 1919 of St. Michael's Church, New York City, died from heart disease on Thursday, Nov. 10th, at Presbyterian Hospital.

Since his retirement in 1919, after twenty-six years as rector of St. Michael's, Dr. Peters had been professor of the New Testament at the University of the South, Sevanee, Tenn. He became ill there about three weeks ago and was brought to New York, November 3rd. He was sixty-eight years old.

Dr. Peters was perhaps first among American archeologists. Interested in the study from his early days, he headed an expedition to Babylonia under the auspices of the University of Pennsylvania where he was professor some twenty years ago, and conducted excavations at Nippur, and in the Euphrates valley, which added materially to the wealth of archeological knowledge.

Dr. Peters was born in New York City, December 16, 1852, and was graduated at Yale with the degree of A. B. 1873, and Ph.D. in 1876. He was ordained deacon in 1876, and priest in 1877, by Bishop Horatio Potter, and was tutor at Yale until 1879. He then went to Germany where he studied in the universities, and was in charge of St. John's Church, Dresden, 1881-82. Returning to this country he became professor of Old Testament languages and literature at the Philadelphia Divinity School, and also professor of Hebrew at the University of Pennsylvania. During those several years he published several volumes in Bible criticism and archeology, and acquired his eminent position among the scholars of the country. He became rector of St. Michael's, New York, in 1893, as his father and grandfather had been before him, the length of the three rectorships comprising ninety-nine consecutive years. In New York his activity in social and civic reform gave him a new title to distinction. How many-sided were his interests and abilities is shown by the fact that after publishing many very scholarly works, not only in the field we have mentioned, but also in political science, of which he was a deep student, in history, and in biography. The last of his published volumes was *The Animals' Christmas Tree*. In 1919 Dr. Peters retired from the active work of the parish and became rector emeritus.

He was president of the West Side Independent Club, chairman of the committee for the relief of Amsterdam Avenue from four street railway tracks, chairman of the committee for the extension of transfers on streetcar lines, president of the transit reform committee of 100, chairman of the committee

of fourteen and was a leader in all welfare work. He was canon and trustee of the Cathedral of St. John the Divine and one of the most active members of its building committee. He was a member of many religious and scientific societies and the author of numerous scientific works.

In 1881 he married Gabriella Brooke Forman, of Savannah, who survives him, with six children, Mrs. John A. Church Jr., Dr. John P. Peters Jr., Bryan F. Peters, Frazier F. Peters, Mrs. Willis Ward Fay and Mrs. Gerald W. Beazley.

Funeral services were held at St. Michael's Church on Saturday morning at half past ten o'clock, the Bishop of the Diocese officiating.

CONSECRATION OF DR. SHIPMAN

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Herbert Shipman, D.D., Suffragan Bishop-elect of the Diocese of New York, as follows:

Time: Wednesday, November 30th, (St. Andrew's Day). Place: Cathedral of St. John the Divine, New York City. Consecrators: the Presiding Bishop, the Bishop of Newark, the Bishop of New York. Preacher: the Bishop of Wyoming. Presenters: the Bishop of Delaware and the Bishop of Erie. Attending Presbyters: the Rev. Theodore Sedgwick, D.D., and the Rev. Alexander G. Cummins, D.D. Master of Ceremonies: the Rev. E. Briggs Nash. Registrar: the Rev. George F. Nelson, D.D.

IN SAN JOAQUIN

IN THE missionary district of San Joaquin there were held during October institutes and conferences of Church workers in three central places, being Stockton, Fresno, and Porterville. A general committee, of which the Rev. G. D. B. Stewart was chairman, made the arrangements for the three, and the Director of Religious Education in the district, the Rev. E. L. Howe, was a large factor in promoting their attendance and success. There was a good attendance at each of these and it was felt that a real gain in fellowship, in inspiration, and in understanding of Churchly position and work had ensued.

COMMISSION ON REGISTRATION OF CHURCH WORKERS

THE COMMISSION above named was organized under the direction of the Presiding Bishop and Council early in 1910 and began its work in April of that year. To the present time there have been 536 registrations, clerical and lay. Through change of plans, or the securing of work through other sources than this commission, 153 names have been removed from the register; of this number 47 were clergy. The commission has made to date the reference list of 728 names, of which 302 were clergy and 426 lay workers. There is now an active list of 320 registrants, of whom 98 are clergy, 9 deaconesses, and 213 lay workers. The known placements to date are 11 clergymen, 50 lay workers, and 3 deaconesses. This commission was instrumental in securing for work in Cuba a school teacher, a school secretary, and a registered nurse. A Directress of Religious Education was sent to China. Another woman worker was secured for work among the Mountaineers of Virginia. As a result of a visit to the Church Missions House, one registrant is now entering his second year at a seminary. The calls for Sunday supply were numerous and the extra assistance that is always needed for Lent was taken care of. There have been many calls for part time workers in churches and settlement houses and for

trained teachers for Sunday work. These demands have all been met. Little advertising has been done. There is no fee attached either for registering the vacancy or for registering names. The work is being done for the Church and it is hoped that it will become so well known that it will be the logical place for every bishop and rector to turn to when in need of help of any kind.

This official commission was organized in accordance with a recommendation of a joint committee appointed in General Convention.

Requests had been made of the Convention for endorsement of the Church Personnel Bureau, Inc., which was organized by the Rev. Arthur W. Brooks and operated for twenty months. The joint committee to which this request was referred reported that in its opinion it is "inexpedient for the General Convention of the Church to give official endorsement to an organization which both in its origin and status is largely, if not altogether, a private enterprise, no matter how efficient such an arrangement may be" (Journal, page 184). The recommendation of the committee, being then referred to the Presiding Bishop and Council, was considered by a commission of that body. Conferences were held with the authorities of the Church Personnel Bureau, Inc., and an agreement was reached by which they turned over their office records and the papers of such registrants as gave their consent to the transfer of their files and dissolved their corporation in consideration of the payment of \$1,500, which covered all the outstanding obligations of the Church Personnel Bureau, Inc., and the salary of the executive secretary for six months in advance.

MEETING OF CATHOLIC CLUB

THE OCTOBER MEETING of the New York Catholic Club was held on the 25th at Christ Church, Elizabeth, New Jersey. The rector, the Rev. Paul F. Hoffman, celebrated a Requiem for the members recently deceased. Great interest and enthusiasm were aroused by a paper on the work of the Church in the Virgin Islands by the Rev. John H. Schwacke, of St. Peter's Church, Freehold, N. J. Arrangements were made to send a gift of vestments to the priests at work in the Islands. The Rev. W. M. Mitcham and the Rev. Paul Rogers Fish were made a committee to carry through the arrangements. The next meeting will be held in connection with the Golden Jubilee of St. Ignatius', New York City.

ALL SAINTS', PROVIDENCE, 75TH ANNIVERSARY

ALL SAINTS' CHURCH, Providence, R. I., observed its seventy-fifth anniversary with a celebration lasting three days. On the eve of All Saints' day there was a service of thanksgiving, with an address by the Bishop of Colorado. On Tuesday, there were two celebrations of the Holy Communion, and a parish reunion and dinner in the evening.

All Saints' was originally St. Andrew's Church, and in 1875, the church was consecrated by Bishop Clark, as a memorial to Bishop Henshaw, first Bishop of the Independent Diocese of Rhode Island.

In 1858, Mr. Henshaw organized in the parish the second boy choir in the country, Dr. Muhlenberg, of New York and Dr. Hodges, organist of Trinity Church, New York, who began his boy choir in the autumn of that year, taking an active interest in its organization.

The Rev. Arthur M. Aucock has been rector since 1898.

INTERCESSION SERVICE

A FITTING and unusual Service of Intercession was held at Trinity Cathedral, Omaha, under the guidance of Bishop Shayer on the eve of Armistice Day.

All the nations of the allied peoples, insofar as they are represented in Omaha, took part in the service. Prayers were said in the Serbian language by Father Porobich, of the Serbian Orthodox Church; in Greek, by Father Anatolis, of the Greek Orthodox Church; by chosen representatives for the British Empire, France, Belgium, Italy, China, Japan; and by Bishop Shayer for the United States. The national flag of each country represented was carried before its national representative. The clergy and laity of the ten Church congregations in Omaha united in the service. The sermon was preached by the Bishop of Nebraska.

GUILD OF ST. BARNABAS

THE ANNUAL MEETING of the National Council of the Guild of St. Barnabas for Nurses was recently held at Grace Church, Orange. In connection with the meeting there was also a special service when the Rev. Dr. Alexander Mann, rector of Trinity Church, Boston, and former rector of Grace Church, preached. Bishop Lines and Bishop Stearly were in the chancel and assisting.

Bishop Stearly was elected chaplain general to succeed the late Bishop Rogers Israel.

Other officers elected are: Honorary chaplain general, Bishop Cortlandt Whitehead of Pittsburgh; vice chaplain general, Dean Carroll M. Davis of St. Louis; honorary and advisory secretary general, Mrs. William Read Howe, secretary general, Mrs. E. Bowman Leaf of Philadelphia; treasurer general, Mrs. Mary Compton of Orange; mission department secretary, Mrs. Henry L. Woodward of Walnut Hills, Cincinnati, O.; editor, Rev. Dr. John S. Littell of West Hartford, Conn.

WOMEN IN THE DIACONATE

ADMISSION OF WOMEN to the diaconate in the Church has been approved in principle by the special Commission on Deaconesses, appointed by the last General Convention in 1919.

In taking this action, it is explained by the Rev. George L. Richardson, D.D., of Philadelphia, a member of the commission, that body is putting into effect the decision of the Lambeth Conference held in 1920, in London. The conference, composed of the Bishops of the entire Anglican Communion, gave its judgment that the diaconate is the one and only order of the ministry to which women are eligible. They were thus excluded from the higher grades of priests and bishops. The commission's action, which was taken recently in New York, and which is made public for the first time, will, it was stated by Dr. Richardson, open the door for women to take a definite place in the diaconate. Recommendation is expected to be made to the next General Convention for adoption of a new canon providing for an Order of Deaconesses, and adding to the Prayer Book a special service for their ordination.

Bishop Rhinelander is chairman of the commission. Associated with him on that body, in addition to Dr. Richardson, who is vicar of the Pro-Cathedral of St. Mary, is Deaconess C. M. Carter, head of the Church Training and Deaconess House, of the Diocese of Pennsylvania. Other members of the commission are, Bishop Darlington, of the Diocese of Harrisburg; the Rev. Dr. William E. Gardner, executive secretary of the De-

partment of Religious Education, Bishop Parsons, of the Diocese of California; Deaconess Ruth E. Byllesby, of St. Louis; Deaconess Anna G. Newell, of Christ Church Cathedral, St. Louis.

There are now approximately 218 deaconesses scattered through the United States, who will be recognized as forming part of the ministry of the Church, if the action of the commission is affirmed by the next General Convention. They will occupy relatively the same rank in the Church as deacons. Under the recommendations of the commission the deaconesses will not have the right to preach, but their duties will be limited to the general character of work done by the deaconesses in the early Church, including social and community service, missionary efforts and hospital work.

The movement to admit deaconesses to the third order of the ministry received its impetus at the last General Convention, when a number of questions bearing on woman's place in the Church was brought before the body. Representatives of all the deaconesses in this country presented a petition urging a canon for the definition of the status of deaconesses, and asking that a standard be fixed for qualifications, as is done in case of candidates for deacon's orders. Subsequently, the Lambeth Conference called attention to the fact that in the Church of Apostolic days, the third order of ministry included deaconesses as well as deacons, and adopted a resolution recommending revival of the Order of Deaconesses, as the one and only order of the ministry to which women may be admitted.

NEW PUBLICATIONS

Introits

Of the Seasons of the Christian Year. To be said or sung as the Priest takes his place at the Altar for the Celebration of Holy Communion. Edited by the Rev. John H. Egar, D.D. Paper, 20 pages, 8 cts. Postage 1 ct.

Our Eucharistic service would be much enriched by prefacing it with the Introit and Response as here printed. The little booklet is of convenient shape to be slipped inside a Prayer Book, and should be circulated in all the pews where put into use.

The Work of the Church Among the Mormons

Being the Hale Memorial Sermon for 1921. By the Rev. JESSE HERBERT DENNIS, Rector of the Church of the Holy Apostles, Chicago. Paper, 10 cts. Postage 2 cts. A careful statement of the subject.

The Universal Church

A Study in the Lambeth Call to Union. By the Rev. T. A. LACEY, Canon of Worcester. Paper, 54 pages, 70 cts. Postage about 4 cts.

Cambridge Offices and Orisons

Arranged by E. MILNER WHITE, Fellow and Dean of King's College, Cambridge, and B. T. D. SMITH, Fellow and Dean of Sidney Sussex College, Cambridge. Cloth, 24 mo., xii. + 144 pages, \$1.25. Postage about 5 cts.

An adaptation of the plan of the Canonical Hours arranged for three daily offices, resembling in general outline Terce, Sext, and None, changing for each day of the week.

Oxford Diocesan Service Book

Authorized for use in the Diocese of Oxford. Second edition. Paper, xii. + 152 pages, 90 cts. Postage 7 cts.

Contains special Collects, Epistles, and Gospels for many occasions and many additional services, litanies, prayers, and thanksgivings.

Joyful through Hope

By the Ven. E. E. HOLMES, Archdeacon of London. Cloth, \$1.75. Postage about 15 cts.

A volume of short addresses given in St. Paul's Cathedral, beginning with "A Happy New Year".

Morehouse Publishing Co.

1801 Fond du Lac Avenue

Milwaukee, Wis.

OUR MISSION TO THE OJIBWAYS

ON WEDNESDAY, November 2nd, Arch-deacon Renison, in company with the Rev. Charles Wright and Mr. David Nah-gah-nab, visited the Indians at Sugar Point, Minn. There they were able to call on several families, and also had the privilege of visiting the district school, where some thirty children were assembled. They were kindly received by the school teacher, Mr. Leo Brevik, who extended every courtesy, and offered the use of the school building for the evening service. A few years ago the government closed the Indian school there. The plant consists of two good buildings, enclosed by many acres of land, beautifully located on the edge of Leech Lake. We were told that the government offered this whole place for sale, not long ago, for \$900. It would afford an ideal site for a good Church school. There are probably over a hundred Indians living in this locality, also about forty children, practically all of whom are heathen. The situation affords a splendid opportunity for work among Indians of the primitive type.

In the evening, the school building was completely filled with heathen Indians, who had gathered for a Christian service. A very plain, helpful service was held and the Rev. Mr. Wright, and David Nah-gah-nab, gave addresses. The congregation evidently was very interested, for frequently during the addresses the men would exclaim "Kagate, Kagate", which means, "Yes, it is true".

It was rather strange to see the men wearing their hats during service, and some of them, in the course of the sermon, took out their pipes and began to smoke. After a while the old chief, who sat in the front seat, reverently took off his hat, and put his long pipe on the floor; but a circumstance which gave much satisfaction was when, at the end of the service, a fine, manly looking young fellow, about twenty-five years of age, came forward and thanked us for coming, and expressed a desire to hear more about Jesus Christ.

This is the Church's opportunity. The Indians of Sugar Point are all heathen. No Christian work has ever been attempted here, by any religious denomination, yet these people were responsive, interested, and most attentive to the message. Many had walked miles through the woods, on a dark, cold night, for the service. If we only have the vision and the courage we may go in and win these souls for Christ. The call comes. It is a challenge to this Church of ours. God help us to do our duty!

ONEIDA INDIANS

A STATEMENT in regard to the pressing needs of the Oneida (Indian) mission, in the Diocese of Fond du Lac, is made by the Rev. Bernard Jenkins in the (Milwaukee) *Church Times*. The Oneida Indians, he says, were moved by the government of the United States from their camping-grounds in the State of New York to Wisconsin, many years ago. From Eleazer Williams, who accompanied them on their long trek, down to the present time, devoted priests and lay workers of our Church have ministered to their spiritual and material needs, and the work has flourished wonderfully under terrific handicaps. There are at present about six hundred communicants, who form almost the largest congregation in the Diocese of Fond du Lac. The people built with their own hands a magnificent stone church, which was almost completely destroyed by fire within the past year. The devotion of these people is primitive in its fervour, and would shame many a white

congregation. They walk or drive, whole families together, to church every Sunday, many of them as far as thirty miles, bring their lunch and stay for the evening service.

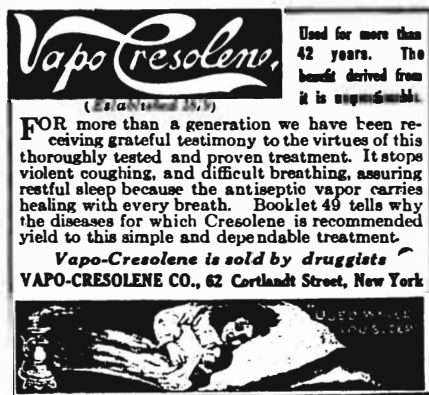
The government has maintained splendid schools, and until quite recently, a resident agent, who was a good friend to the Indians, and their best interests. About two years ago the government transferred the Agent to Oklahoma, "opened" the reservation, and closed the schools. The blow, staved off a year previous by the personal pleading of Bishop Weller at Washington, had at last fallen. The "Nation", as the tribe is still called, at once called together the assembly, to which the Bishop and other diocesan authorities were invited, as well as government officials. The government had said that any responsible body, who would keep the schools open and run them efficiently, could have a free gift of the buildings, which were in perfect order. The Indians assembled in council and begged the Bishop and the Church in the Diocese of Fond du Lac to take them over. This involved, as will be obvious, a large outlay. But what an opportunity! What would you have done had you been in the Bishop's shoes? Now remember the shoe pinches in some of the dioceses of the Middle West; the Bishop had not behind him the resources of a great eastern diocese; Fond du Lac could not possibly swing so great an under-

**Send Orders Now for the
DESK
CALENDAR
for 1922**

**Containing the Kalendar and Lectionary from
Advent 1921**

Publication has been delayed by reason of the printers' strike, and Advent will be almost upon us before it will be ready for delivery. Thus no time should be lost in sending orders.
Price 25 cts. - - Postage 2 cts.

**Morehouse Publishing Co.
1801-11 Fond du Lac Avenue
Milwaukee, Wis.**



Vapo-Cresolene
(Established 1879)
Used for more than 42 years. The benefit derived from it is unsurpassable.
FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 49 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.
Vapo-Cresolene is sold by druggists
VAPO-CRESOLENE CO., 62 Cortlandt Street, New York



R. GEISSLER, INC.
NEW YORK
56 W. 8th STREET
CHURCH
FURNISHINGS
WINDOWS — TABLETS
FABRICS — EMBROIDERIES
MEMORIALS



CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 13 2700 St. Vincent Ave., St. Louis, Mo.

**Heaton, Butler & Bayne
Glass Stainers**

By Appointment to the Late
King Edward VII

**Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.**

Designs and Estimates on application to
Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Ave., Knabe Building, N. Y.

THE SPIRIT OF MISSIONS

Is the logical point of contact between the Church at home and our army of workers in the field. If you are not already a subscriber, the present issue is a good one with which to begin; if you are a regular reader, be a missionary yourself and make it known to others in your parish.

THE SPIRIT OF MISSIONS
"The Best Missionary Magazine Published"
281 Fourth Avenue, New York City



WILSON
Standard for Forty-five Years
Folding and Rolling Partitions
"One Room into Many—Many into One"
First cost is practically the last. Economical in space. Simple in operation. Used in more than 38,000 churches and public institutions.
Write for illustrated booklet
THE J. G. WILSON CORPORATION
8 West 40th Street, New York

taking alone. What did he do? Just what you would have done. Appealed to the whole Church to stand back of him and his diocese, and throw the WHOLE weight of the WHOLE Church into an opportunity which, once lost, will never come again. So Oneida was made a "feature" at the Detroit Convention, and in the Nation-wide Campaign literature. And the Church as a whole did—NOTHING. Is Oneida unique in that? No, every diocese and missionary district can point to similar opportunities slipping through our hands because—well why is it? Because we have no vision, and people and works of God are perishing in consequence. Our Roman, Presbyterian, Baptist, or Methodist friends do not let such chances go by.

What's the matter with us? The answer is easy and obvious. The trouble is lack of faith, narrowness of vision, selfish parochialism, and a lack of teaching of the needs of the whole field of the Church's work on the part of the clergy. That's the diagnosis. May God, the Holy Spirit, renew us to repentance and amendment of life, and enable us to be true followers of Christ and saviours of men.

Offerings for the rebuilding of the church should be sent to the Rt. Rev. R. H. Weller, D.D., 75 West Division St., Fond du Lac, Wis., but offerings for the maintenance of the mission should be sent to the Rev. William Watson, Oneida, Wis.

**WOMAN'S AUXILIARY
IN ALABAMA**

THE THIRTY-THIRD annual convention of the Woman's Auxiliary in the Diocese of Alabama met in the Church of the Advent, Birmingham, November 1st-3rd. On the first evening of the convention the pageant, The Mission of the Church, was presented by all the churches of Birmingham, jointly. More than a hundred persons were in the cast, and more than a thousand in the congregation.

On the second evening Bishop Mikell, of Atlanta, was the preacher. Other speakers at meetings of the convention were the Rev. Oscar deW. Randolph, the Rev. Joseph T. Ware, the Rev. M. S. Barnwell, and Miss Blacknall, a missionary home on leave from St. Mark's, Nenana, Alaska.

**GREEK ARCHBISHOP
IN PHILADELPHIA**

Archbishop Melitios, Metropolitan of Athens, one of the outstanding leaders of the Greek Church, and close personal adviser of Venizelos in all the political affairs of the Greek nation, visited Philadelphia on November 7th.

Establishment in Philadelphia of a national seminary of the Greek Church is expected to follow the visit of the Archbishop. He is in this country for the purpose of reorganizing the Greek Church in America, and establishing a permanent American Greek Church in the United States, modeled along the lines of the Church.

The Archbishop attended a conference of Greek clergy and laity in New York, in connection with the opening of a campaign to build a Seminary in this country, where candidates for the priesthood may be educated for the Greek Church, in conformity with American ideals. There are approximately between 50,000 and 60,000 Greeks in Philadelphia. It has been tentatively decided that this city furnishes the strategic location for the proposed American Greek Church Seminary. The immediate

objective of his visit to Philadelphia was to witness the laying of the corner stone, by Bishop Rhinelander, of the first unit in the \$2,000,000 group of buildings which will comprise the new Philadelphia Divinity School. Archbishop Melitios was the guest of the Rev. Dr. William C. Emhardt, who is in charge of the work among foreign born Americans.

AN IOWA RECTOR EMERITUS

IOWA HAS discovered the successful way to be a rector-emeritus. Each year the Rev. E. H. Rudd, D.D., rector of Iowa Falls, journeys down to Fort Madison, and officiates as rector-emeritus of St. Luke's Church on St. Luke's day. This year he spent five days in his old parish, and gave twelve public addresses, some in the church, one at a public dinner, one to the Elks; the Knights Templar and the "Lions" heard him, and the Ministers' Association of the town listened to his interesting address on The ministry for the World To-day.

The effect of these annual visits of the rector-emeritus is an annual event in the town and has had a distinct religious effect on the entire community.

CENTENNIAL BUILDINGS

THE CHURCH is hoping to use the anniversary thank offerings of November 6th, for the erection of "Centennial Buildings" in various parts of the world. Among those which are planned are new buildings and improvements in the Bishop Payne Divinity School, Petersburg, Va., a chapel at the University of Illinois; a church at Nara, Japan; land, church, residence, and school for St. Andrew's, Wuchang, church, residence, and schools at Nanchang, and a church at Yangchow, China; new buildings for Iolani School, Honolulu; to complete the fund for building an industrial school at Cape Mount, Liberia; and a home for nurses in connection with St. Luke's Hospital, Ponce, Porto Rico.

SAILORS' DAY

THIS YEAR, Sailors' Day will be November 13th, when a special service for the seamen and their friends in the port of New York will be held at 8 o'clock, in the Cathedral of St. John the Divine.

Seamen are birds of passage, ever on the wing, weaving the web of commerce that binds the nations together. They are indispensable to the world, but too often they feel that they have no place in the lands they enrich by their labor. Their general detached attitude toward life extends to the Church, which they frequently feel does not want them. And they reply by saying they do not want it. But most of them will acknowledge that they pray when in danger, and know that their prayers are answered.

Sailors' Day was established to arouse interest generally throughout the country, by calling attention to these men, to their life both on sea and land, emphasizing their indispensable value to the world and humanity, and recognizing, as we must do, the part they played in the world war.

It is impossible for these men to have a Church home, and too often when on shore, every appeal is made to their lowest nature, while their social and religious needs are neglected. Sailors' Day was established, that in every port there might be a getting together of seamen, and their landsmen brothers, annually, in a great religious service, to honor the living seamen, and memorialize their fellows who died during the year.

THE GORHAM CO.
Fifth Avenue and Thirty-Sixth Street
New York

Designers and Manufacturers

Church Furnishings

Gold, Silver, Brass, Bronze,
Marble Mosaic, Wood, and
Stained Glass



**A. G. ALMOND'S
"ENGLISH" SURPLICE**

Accepted in the U. S. A. Duty Free
See "Living Church Annual" 1922
"The most beautiful and dignified surplice I have ever seen" writes one
Illustrated booklet patterns free
with reduced prices.
11 Sidney St. Cambridge, Eng.

Memorial Windows

When the noble craft known as stained glass is before you for consideration, you will be greatly interested in seeing photographs of my recent work. Some of these are in the form of color-photographic transparencies.
Charles J. Smoock

MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.
ELLWOOD POTTS,
Workrooms, 5438 Market St., Philadelphia, Pa.

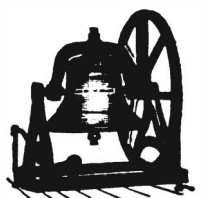


CHURCH VESTMENTS

Casocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

McSHANE

**BELLS
CHIMES
PEALS**



**McSHANE
BELL FOUNDRY CO.**
Baltimore, Md., U. S. A. Established 1856



**MENEELY
BELL CO.**

TROY, N. Y.
AND
220 BROADWAY, N. Y. CITY
BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

MENEELY & CO., WATERVLIET
THE OLD CHURCH (West Troy), N. Y.
MENEELY CHIME & OTHER BELLS
FOUNDRY

**CONVENTION OF
MARQUETTE AUXILIARY**

THE TWENTY-SIXTH annual convention of the Woman's Auxiliary of the Diocese of Marquette was held recently at St. Stephen's Church, Escanaba. The convention opened with the service of the Holy Communion, the Bishop, being the celebrant, assisted by the rector of the parish, the Rev. A. I. Ernest Boss. The address of welcome was delivered by the Bishop, who reviewed briefly the splendid work done in the past by the women of the Church, and emphasized the great need at the present time for an enthusiastic coöperation of all the loyal women of the diocese in helping to attain the spiritual objectives of the Church. The clergy of the diocese constituted the choir at the opening service.

The business session of the convention was called to order, with the diocesan president, Mrs. Austin Farrell, of Marquette, in the chair. According to reports made, substantial amounts have been raised during the last year for the United Thank Offering, the Emery Fund, and the Bishop Rowe Scholarship Fund, as well as for other enterprises; and steps have been taken to provide a diocesan storeroom to serve as a center for the collection and distribution of all of the missionary box-work. One or two new parochial branches of the Auxiliary have also been established.

A suggestion from Bishop Harris was unanimously approved, to the effect that a committee of five women be appointed to confer with him relative to plans for the establishment of a Diocesan House of Churchwomen, or Church Service League, as may seem wisest.

Short talks were delivered by the Rev. William Poyseor, the veteran general missionary, and the Rev. R. P. Ernst, missionary at St. Ignace and Moran, on the sort of work that they are doing at their several stations; and an address was delivered by the Ven. Charles E. Spalding, the new Archdeacon. The final address was delivered by the Rev. Herbert L. Lawrence, of Grace Church, Menominee, president of the Department of Religious Education, who spoke on Auxiliary Study Classes.

A mass meeting was held in the church in the evening, with addresses by the Rev. Wm. C. Seitz, of St. John's Church, Neegaunee, Archdeacon Spalding, and Bishop Harris, who fairly startled his hearers with the straightforwardness of his presentation of the serious conditions which threaten American morality since the war, and thrilled them with the romance of the heroic struggle of the Christian ministry, in its attempt to stem and conquer the swelling tide of Godlessness. He cited instances when whole communities in the diocese were turning to the Church for hope and strength.

FIRST NEGRO PRIEST IN AMERICA

SUNDAY NOVEMBER 6th, was the 175th anniversary of the birth of Absalom Jones, the first Negro priest of the American Church. The Rev. Dr. Bragg, in his sermon, in respect to the missionary centennial, gives some facts which must be of interest to the Church at large. In part, he said:

"Our Missionary Society was instituted in 1821. Three years later, 1824, a Negro clergyman, who had been ordained by Bishop White, in St. Thomas' Church, Philadelphia, came to Baltimore, and within the space of three years got together a congregation, erected a church edifice, and had it consecrated. Such was certainly a good piece of missionary work. But, from this

congregation, which he established, St. James' First African Church, by men formerly connected with it, the following churches have been established: St. Mary the Virgin, Baltimore, Md., St. Luke's Church, New Haven, Conn., St. Thomas' Church, Chicago, Ill., All Saints' Church, St. Louis, Mo., St. James' Church, Ocala, Fla., St. Augustine's Church, Atlantic City, N. J., and St. Cyprian's Church, Detroit, Mich.

**SUCCESSFUL MISSION
IN MISSISSIPPI**

A VERY successful mission was conducted by Bishop Bratton in St. James' parish, Greenville, Miss., beginning October 30th, and continuing through November 6th. His general subject was that of Creation Awaiting the Manifestation of the Sons of God and from the very first address to the last, he held his congregations to the closest attention. His manner is quiet, deliberate, and thoughtful, but without using any of the arts of the revivalist, he drew immense congregations, filling the church at every night service, and speaking to great numbers at the morning hour of instruction. Members of other religious bodies attended both the instruction and the night services in large numbers, and upon the closing day, the church was packed, both morning and evening, with over six hundred people at each service, while hundreds were turned away. There never has been as impressive or successful series of religious services held in this city in any congregation. The mission ended on Sunday night, with a union of all the evangelical congregations in the city; a special thank offering was taken for

CHURCH METAL WORK

of the highest order of design and craftsmanship. Altar Ornaments and Communion plate. Reproductions of Museum examples a speciality. Send for book 56, stating requirements.

F. OSBORNE & CO., Ltd.,
Art Craftsmen in all Metals Estab. 1874
27 Eastcastle Street, London, W. 1., England



**Christian Nurture
Course 10
Needs**

**The Kingdom
in Pictures**

2 Books, \$1

The American Society of Church Literature

Cathedral House, 45 Church street
HARTFORD, CONN.

SCATTER SUNSHINE

**WITH
ENGRAVED
CHRISTMAS
CARDS**

Henry Sullivan Engraving Co.

111 Wisconsin St. Milwaukee.

Send for Samples

"Every Sunday School teacher would receive great help by the reading and study of this suggestive volume." *Lutheran Quarterly.*

Primary Method in the Church School

By Alberta Munkres
Professor of Religious Education, Boston University

A treatment of method rather than of organization; certainly one of the best text-books on primary method.—Religious Education.

The book is invaluable for those who want to know what good primary teaching really is.—Christian Work.

An expert study, full of practical suggestions which will be of the utmost service to teachers.—London Quarterly Review.

Price, net \$1.50. By Mail \$1.60

THE ABINGDON PRESS

NEW YORK

CINCINNATI



HOW DID THE BIBLE COME TO US?

Talks on the Bible—No. 4

1. Who wrote the books of the Bible?
2. In what form was the Bible first produced?
3. In what language was the Old Testament first written?
4. In what language was the New Testament first written?
5. Where was the Bible first revised?

All these questions and dozens more of interest to you are answered in "The Wonderful Story." Write to-day for it to

THOMAS NELSON & SONS Authorized Publishers American Standard Bible
383-385 Fourth Avenue, New York City

The American Standard Bible text has been adopted by all the leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools in the United States.

The American Standard Bible text is used by over 13,000,000 Sunday School scholars from which to study the International, Graded, or other Bible lessons.

**The American Standard Bible
is For sale by all Booksellers**

THOS. NELSON & SONS
383-385 Fourth Ave., New York City

Dear Sirs:—Kindly send me a FREE copy of your book entitled, "The Wonderful Story." This does not obligate me in any way.

Name
Street No.
City.....

the Bishop's work. The closing act of the mission was the offering upon the altar of hundreds of pledges of personal service to God, signed by members of the congregation, while at the early celebration ninety per cent of the communicants of the parish renewed their vows in a corporate celebration.

SYNOD OF THE FOURTH PROVINCE

IN POINT of attendance, in the inspirational addresses, in the passing of several notable resolutions, and in the progress shown in the Departments of Missions, Religious Education, and Christian Social Service, the Synod of the Fourth Province, held in Savannah, Georgia, October 25-27, was markedly one of the greatest ever held. The opening service was held in St. John's Church, Tuesday evening, October 25th, and the feature of the evening, and it might almost be said, of the synod, was the address of Dr. W. C. Sturgis on his world-wide tour of the mission field. For half an hour, Dr. Sturgis held his audience spellbound while he gave glimpses of the countries through which he traveled, laying particular stress on conditions in India, China, and Japan. The same evening, the Rev. R. Bland Mitchell, of New York, spoke on the Nation-wide Campaign, and called on the Church in the Fourth Province to nourish the great movement it had sponsored.

In his annual address, at the business meeting the next day, the Bishop of Kentucky, president of the synod, dealt searchingly with the present day problems. Regeneration, not reform, is what the world needs to-day, said Bishop Woodcock. Recognizing the grave problems facing the Church to-day, and the failure of the war to bring peace and world brotherhood, with religious apathy broadcast, and the world in "a state of moral slump", the Bishop warned against the danger of thinking that evils can be righted by legislation. Bishop Woodcock laid special emphasis on recruiting for the ministry.

A resolution offered by the Bishop of Georgia, and passed amid great enthusiasm, expressed the devout hope that the Conference on the Limitation of Armament may carry on its labors, in the solemn conviction of the uselessness and waste and demoralization of war, and with the deep recognition of the longing and desire of all just and righteous persons throughout the world, for permanent peace among the nations. The clergy throughout the province are called upon, in the resolution, to call their people to public prayer, on the days designated by the Presiding Bishop and Council, and a copy of the preamble and the resolution will be sent to the President of the United States.

Condemnation of the hideous principles underlying the Ku Klux Klan was made in a resolution offered by the Bishop of South Carolina, and the Bishop of Georgia offered a resolution, which was passed, that the Synod express its belief in the inter-racial commission. A commission of nine was approved, one from each state within the province to be known as the commission on race relationship, whose duty shall be to assist in the cooperation with the racial relationship commission in the formation of such joint committees in every community, and in any other practical way to promote the cause of friendly relations between the white and colored people throughout the province. Later the synod expressed itself by resolution condemning the outrage perpetrated some months ago at Miami, Fla., on the person of the Rev. P. S. Irwin, also deploring the fact that up to the present time there has been no punishment of the

perpetrators of this outrage. The resolution provided that a copy of the resolution be transmitted to the press and to the mayor of the city of Miami.

The report on the Provincial Board of Christian Social Service presented by the chairman, the Bishop of South Carolina, called for six resolutions which were adopted as follows: that the Synod approve the plan of a field secretary for this department; recommending the abolition of the present fee system in connection with the feeding of prisoners in county jails; urging the clergy and members of social service committees to visit jails and convict camps, to investigate conditions, and seek by all lawful means to improve them; endorsing and approving the action of the Sewaunee Training School for Workers in its efforts to establish in the province work among delinquent girls under the Church Mission of Help; recommending the appointment of a committee to confer with the American Church Institute for Negroes, and the heads of the Church schools for Negroes, with a view to the establishment of a training school for Negro deaconesses and social and parish workers; and an appeal to all Christian people to obey the law, the resolution expressing deep concern for the welfare of the country in the spread of mob violence and lawlessness. The report also dealt with the growing evil of divorce, the board lending its voice and moral support to those agencies, now at work in the nation, which aim at correcting this national evil, and recommendation was made that the members of the Synod study the motion picture problem,

Scatter the Sunshine by sending your friends one of the **LADY JANE CHRISTMAS CARD SERIES**. On receipt of \$2.00 I will send you 25 beautiful Christmas cards ranging in price from 5 to 25c. For \$1.50, 20 cards. For \$1.00 15 cards, postage prepaid. The **LADY JANE** series will give you the finest collection of Christmas cards on the market. **ORDER AT ONCE.**
Mrs. C. W. UPSON, 234 West Park Ave., Mansfield, Ohio

CROUP OR WHOOPING COUGH
ROCHE'S NEW EMBROCATION
Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
W. EDWARDS & SON, All druggists or London, England E. FOUGERA & CO. 90-92 Beekman St. N. Y.

SPAULDING & CO.

Representing the Gorham Co.'s Ecclesiastical Department

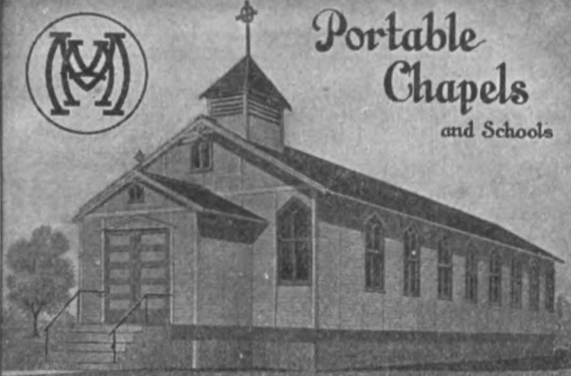
Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in Marble and Wood given Special Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St. CHICAGO



Portable Chapels and Schools

For Twenty Years
M. & M. Portable Chapels have been giving excellent satisfaction to many denominations. They are scattered over the United States and in mission fields in foreign lands. They are ready-built in sections, with locks, glass, window fasteners, etc. in place. Can be erected in a very short time by unskilled labor with no tools but wrench and screw driver. Building Committees, Pastors, Church Extension and Missionary Boards should have our free catalog on file. Send for a copy today.
MERSON & MORLEY CO.
91 Mala St., Saginaw Mich.

Oxford Prayer Books and Hymnals

THE BOOK of COMMON PRAYER and

THE NEW HYMNAL



Combination Sets in beautiful leather bindings, printed on fine white and the famous OXFORD INDIA PAPER



THESE PRAYER BOOKS and HYMNALS MAY BE HAD in SEPARATE VOLUMES in VARIOUS BINDINGS



THE NEW HYMNAL with music is used in the larger sizes. We have a large assortment for your selection

At all Booksellers or from the Publishers
OXFORD UNIVERSITY PRESS AMERICAN BRANCH
35 West 32nd Street, New York

with a view to educating public sentiment in the selection of the most elevating class of films, rather than advocating censorship.

The report of the Provincial Board of Religious Education called for an increase in the appropriations, for the execution of a very fine programme, and a resolution called for an appeal to the Department of Religious Education for more funds.

The Provincial Board of Missions provided addresses by the Rev. S. B. Stroup, Diocese of Asheville, on the Mission to the Mountain People; the Rev. L. N. Taylor, Diocese of North Carolina, on The Mission to the Mill People; the Rev. James M. Maxon, Diocese of Tennessee, on The Rural Mission; and the Suffragan Bishop.

Notable among the addresses at the evening services was that of the Rev. Bernard Iddings Bell, of St. Stephen's College, Wednesday evening, at Christ Church, who spoke on the University of the South, and gave one of the finest addresses on education ever listened to by members of the Church in the Fourth Province. President Bell advocated the restoration of the English system of education in colleges, condemning the tendency to specialize, and made a plea for better support of the educational institutions of the Church. The Bishop of Tennessee also spoke on the University of the South, and at the closing evening service at St. Paul's Church, he preached a missionary sermon.

The Synod and the Church Service League were the guests of the four parishes in Savannah, Christ Church, St. John's, St. Paul's, and St. Michael and All Angels' Churches. The Bishop of Georgia was re-elected the Provincial Representative on the Presiding Bishop and Council, and Mr. T. H. Nickerson was re-elected Treasurer of the Province.

LOS ANGELES' DEAN

IMMEDIATELY after the sale of the Pro-Cathedral property was announced the *Los Angeles Times* published a half-column editorial entitled Dean MacCormack's Success. This said in part.

"Los Angeles will, as a result of the recent transaction, have a pro-Cathedral in keeping with the importance of the community and the strength of the diocese.

"But a much greater benefit will grow out of the sale. Dean MacCormack, freed from the gigantic task of raising large sums of money weekly, in order to be in a position to really begin his major work, will now be able to serve Los Angeles as few men have the ability to serve her.

"Dean MacCormack has shown himself a shrewd business man, but the city has thousands of that type. He has also shown himself a thinker of the highest order and a moving spiritual force. He has been one of our most public-spirited citizens as well as one of our most effective pulpiteers.

"Looking back to the time when the friends of Dean MacCormack were so eager to have him elected bishop coadjutor of this diocese, one can almost see a providential hand in the decision as to the bishopric in the light of the new field which is opened to the Dean.

"Superbly fruitful have been the years of Dean MacCormack's ministry here; still greater is the promise of what he will do for the community in the future.

"The *Times* heartily congratulates the Dean and Vestry of St. Paul's Church. It is a very able board that has carried through these negotiations".

WILL CELEBRATE 50TH ANNIVERSARY

ST. IGNATIUS' CHURCH, New York City, is preparing to celebrate the fiftieth anniversary of the founding of the parish during the first week in Advent. In addition to the regular series of Sunday services, culminating on the Second Sunday in Advent with an evening service with Procession and Solemn *Te Deum*, there will be a series of events during the week, with Requiems for Dr. Ewer and Dr. Ritchie, distinguished rectors who have passed to their rest. Sermons and addresses will be given: on the first Sunday by Bishop Weller and Dr. J. G. H. Barry; on Tuesday morning by Bishop Weller; on Wednesday night by John W. Emerson, senior warden of the parish, Father Huntington, and the Rev. Spence Burton, S.S.J.E.; on the final Sunday by the Rev. William A. McClenthen, rector of Mount Calvary, Baltimore, the Rev. Percival C. Pyle, rector of St. Edward the Martyr, New York, and, at the final service by Bishop Manning. There will also be on Monday afternoon the Blessing of the Plot in the Rockland Cemetery. Sparkill, and on Tuesday morning a High Mass for the Clerical Union for the Maintenance and Defence of Catholic Principles.

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.
Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, 816 S. Tenth Street, Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-ninth session opened Wednesday September 21, 1921. For catalogues and other information address THE DEAN.
REV. BERRYMAN GREEN, D.D.,
Theological Seminary,
Alexandria, Va

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (for Men)
WILLIAM SMITH COLLEGE (for Women)
GENEVA, N. Y.
100th year opens Sept. 20, 1921.

Hobart offers a large number of scholarships to students preparing for Holy Orders.
Rt. Rev. Charles H. Brent, D.D., LL.D., Chancellor.
Rev. Murray Bartlett, D.D., President.
For information address the President.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
Applications must be filed soon to secure a place for the next academic year.
For catalogue address
Rev. CHARLES HERBERT YOUNG, Rector,
Box K, Howe, Ind.

New York

ST. STEPHEN'S COLLEGE Founded in 1888
An undergraduate college of Arts and Literature, with degrees of B.A. and Litt.B.
Unanimously endorsed by both houses of General Convention. Authorized college of Province of New York and New Jersey.
Scholarship vouchered for by the Education Dept., State of New York.
Fees, \$500, covering all expenses.
Write the President, BERNARD IDDIGS BELL
Annandale-on-Hudson, N. Y.

Tennessee

SEWANEE MILITARY ACADEMY

In heart of Cumberland Mountains, elevation 8000 feet. College preparatory. 40 acre camps 2000 acre added domain. Vigorous outdoor life. All athletics. R. O. T. C. Episcopal. For catalogue address Supt., Box 668, Sewanee, Tenn.

DEACONESSES' TRAINING SCHOOLS

The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address

Deaconess Dahlgren or Deaconess Gillespy
St. Faith's House,
419 West 110th Street, New York

COLLEGES AND SCHOOLS FOR GIRLS

Connecticut

WYKEHAM RISE, Washington, Conn.
A Country School for Girls. FANNY E. DAVIES, L.L.A., Principal.
Boston Representative, MABEL E. BOWMAN, A.B., Vice-Principal, Cohasset, Mass.

Iowa

Saint Katharine's School
Davenport, Iowa

Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges.
Address
The Sister Superior

New York

Saint Mary's School
Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address
THE SISTER SUPERIOR.

MEMORIAL WINDOWS

Executed after the Antique Method

TABLETS

Bronze Marble Mosaic

CHURCH FURNISHINGS

Gold Silver Brass
Bronze Marble or Wood

Designs and Estimates on request

SPAULDING & COMPANY

Michigan Avenue at Van Buren Street
CHICAGO, ILLINOIS

Just the thing for -

Your Sunday School Christmas Festival

THE NATIVITY

A Christmas Picture- Play in One Act.

Original, attractive and easy to produce. Very simple stage accessories. Makes provision for the audience to participate in the hymn and carol singing incidental to the performance. Reverent, Churchly, and impressive. Only eleven characters in the play. Was produced last Christmas for the first time and won unstinted approbation as the ideal Christmas play for Sunday Schools.

Single copies twenty-five cents. Three for fifty cents.

Published by the Author

Rev. B. W. R. Tayler, D. D., D. C. L.
St. George's Rectory, Schenectady, N. Y.
Only a limited number printed.

To our great regret we are obliged to state that the increased cost of making the

Living Church Annual and Churchman's Year Book

under the difficulties of the present year compel us to increase the price (very slightly) to

Paper, \$1.00. Cloth, \$1.25
Postage east of Colorado, about 15 cts.

This additional charge is made necessary by the fact that the book is produced under strike conditions. These conditions will also somewhat delay publication, though we hope to have the book ready for delivery before January 1st.

The book is corrected with the usual care and the **Portraits of Newly Consecrated Bishops** are included as heretofore.

**THE LIVING CHURCH ANNUAL
and the Churchman's Year Book**
(~~American Church Almanac~~) are now consolidated and will appear for 1922 and thereafter as a single volume.

Published by
Morehouse Publishing Co.
1801-1811 Fond du Lac Avenue
Milwaukee, Wis.