



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

VOL. XLVI

MILWAUKEE, WISCONSIN, NOVEMBER 26, 1921

NO. 4

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☛ 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, 20 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)**, \$6.25 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price \$0 cts. per year.

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

THE LIVING CHURCH ANNUAL

and
CHURCHMAN'S ALMANAC

A Church Cyclopedia 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.

A large part of the first edition of
Dean DeWitt's

DECENTLY and IN ORDER

was purchased by Bishops as a gift-book for their Candidates for Holy Orders, and for their Younger Clergy.

Decently and In Order has won its way into nearly all of our Theological Seminaries.

It has been done into Mandarin for our Mission work in China.

Decently and In Order stands alone in the list of Theological Text-books for Candidates for Holy Orders, based on Canon 4, recommended by the Commission on the Ministry (Bulletin 14) under the caption "**Administration of the Sacraments, the Conduct of Public Worship, with the Proper use of the Voice therein.**"

About one-half of **Decently and In Order** is devoted to Pastoral Care—not in essay form, but in practical detail.

Many commendations have been received from the laity.

Price of the second edition is \$2.00. Postage about 15 cents.

MOREHOUSE PUBLISHING CO.
1801 FOND DU LAC AVE.
MILWAUKEE, WIS.

For 1922

**The Living Church Annual
and Churchman's Year Book**

formerly two publications, will appear as one in a consolidated volume. It will therefore be the residuary of the three Church Almanacs that were formerly made.

The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopedia for 1921 is unusually complete. The

PORTRAITS OF BISHOPS

include all those consecrated within the year. The

GENERAL, DIOCESAN, and PAROCHIAL information is carefully corrected. The

LECTIONARY

is that set forth by the Joint Commission for use during 1922.

Owing to delays caused by the Printers' Strike, publication is deferred to

the Last of December

The same reason also compels a slight increase in price, as follows:

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

NOW READY

The Desk Kalendar

Comprising the Kalendar and Lectionary pages from the above.
Price 25 cts. Postage 2 cts.

MOREHOUSE PUBLISHING COMPANY
1801-1811 Fond du Lac Avenue
Milwaukee, Wis.

8% Bonds

of a Leading

Newsprint Paper Company

LONG TERM
NON-CALLABLE
AMPLE SECURITY
LARGE EARNINGS
BASIC INDUSTRY
HIGH YIELD
STEADY MARKET

Ask for Circular No. 1096-G

Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South La Salle Street, Chicago
366 Madison Avenue, New York

Holy Wedlock

A Book with Marriage Service
and Certificate

HOLY WEDLOCK is the title of our booklet containing the Marriage Service. It contains:



First. The Marriage Service from the Prayer Book rubricated, and the letter-press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in gold, red, and black.

Third. A blank page handsomely decorated, entitled "Bridal Party". This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests", also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1. In heavy white paper, embossed in gold, envelope to match, 75 cts.

No. 2. In white watered paper boards, fleur de lys design, embossed in gold, box to match, \$1.25.

No. 3. White kid, in box to match, \$4.00.

PUBLISHED BY

Morehouse Publishing Co.

1801-1811 Fond du Lac Avenue

Milwaukee, Wis.

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 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11½ 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	103
Welcome to American Hungarians—Family Prayers—Answers to Correspondents—Acknowledgments.	
GOD GIVETH ME ANOTHER YEAR. (Poetry). George Klinge	104
DAILY BIBLE STUDIES	105
BLUE MONDAY MUSINGS. By Presbyter Ignotus	106
PRAYER OF THE TOILER. (Poetry). By Maud Fraser Jackson	107
THE DAY. By Bishop Manning	107
HOW HAVE WE PLAYED OUR PART? By Bishop Brent	108
HYMN OF ADORATION. By George Klinge	108
AN AGREEMENT WITH HUNGARIAN CHURCHES	109
THE DEACONESS. By the Rev. George Lynde Richardson	110
THE LORD'S PRAYER. (Poetry). By Charles Nevers Holmes	111
CORRESPONDENCE	112
Problems of World Reconstruction (Bishop Fiske)—The Church and a Warless World (Bishop Parsons)—Prayer Book Revision (Rev. T. H. Yardley)—Travelling in Germany (Francis Barrett Stewart)—The Epistle for All Saints' Day (William Curtis White).	
IS WORLD PEACE A DREAM?	114
HOPE IN AMERICA	114
ENGLISH PRIESTS AND LOYALTY (London Letter)	117
NEW EXPERIMENT IN MASSACHUSETTS (Boston Letter)	118
BISHOPS' MASS MEETING IN NEW YORK (New York Letter)	119
ARMISTICE DAY IN PHILADELPHIA (Philadelphia Letter)	119
NEW MISSION SCHOOL IN CHICAGO (Chicago Letter)	120

I THINK you should try, without any painful effort, to dwell upon God as often as a longing for recollection, and regret that you cannot cultivate it more, comes over you. It will not do to wait for disengaged seasons, when you can close your door and be alone. The moment in which we crave after recollection is that in which to practise it; turn your heart then and there to God, simply, familiarly and trustfully. The most interrupted seasons may be used thus; not merely when you are out driving, but when you are dressing, having your hair arranged—even when you are eating, and when others are talking. Useless and tiresome details in conversation will afford you similar opportunities: instead of wearying you, or exciting your ridicule, they will give you time for recollection; and thus all things turn to good for those who love God. From *Letter to the Countess de Gramont—Fenelon*.

The Living Church

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

VOL. XLVI

MILWAUKEE, WISCONSIN, NOVEMBER 26, 1921

NO. 4

EDITORIALS AND COMMENTS

Welcome to American Hungarians

IN THE LIVING CHURCH of November 5th we printed an abstract of an agreement whereby certain congregations of what is known as the Eastern Classis of the Hungarian Reformed Church in the United States, with their clergy and people, are brought into such relationship with the American Church that on ordination of their clergy, which is shortly to follow, they will be brought into full communion with this Church. Their congregations will continue to own their own property and will not, for the present, come into union with our diocesan conventions, but will together constitute a convocation, with a dean appointed by the Presiding Bishop and Council at the head, reporting both to the respective bishops having immediate jurisdiction and to the Presiding Bishop and Council.

There is still a Western Classis of the same Church, having congregations in Ohio, Michigan, and Illinois, which is not included in the arrangement, though it is stated that there is a considerable sentiment within it favorable to such inclusion.

In printing the original information we deemed it wise to defer editorial comment until we should be in possession of further facts. We are now able to study the Agreement more carefully, and are printing in this issue the more important portions of the instrument itself and also a number of extracts from an explanatory pamphlet (printed in English and Hungarian) by the Dean of this classis, Dr. Louis Nanassy. This pamphlet shows the conception that these people themselves have of the step that they are taking. There is here no case of two parties using the same language while not attaching the same meaning to it, as seemed to be the case with parts of the proposed Concordat with Congregationalists, but a true agreement upon the position maintained by this Church which the Hungarian congregations formally accept.

We must yet reserve judgment as to the Hungarian liturgy which is to continue in use in these congregations except that a translation of our own Prayer of Consecration is to be used. We gather, however, that it is not subject to serious criticism from a Churchly point of view. It has for some years been licensed for use in some of our dioceses, notably in Northern Indiana. The explanation that several of the offices, including Baptism, Marriage, "partly the Holy Communion", and the Catechism are "almost identical" with ours is reassuring. So also the statement of the faith of these people that is made by Dean Nanassy seems quite satisfactory. According to his language, "They both"—i. e., the Hungarians and the Episcopal Church—"accept and teach the Apostles' and Nicene Creeds and require and have the same

Catechism preparatory to Confirmation. They both believe in Baptismal Regeneration, both teach that the Body and Blood of Christ are received by the faithful in the Lord's Supper. The Thirty-nine Articles . . . have been officially declared as identical with the doctrine of the Reformed Church of Hungary".

The American branch of the latter Church had been advised by the home Church to choose between two American religious bodies that are not named, but which, from the description, would seem to be Lutherans and Presbyterians. The reasons why this advice was rejected and the Episcopal Church chosen instead show an intelligent appreciation of the differences between the three, and a definite desire to accept apostolic Christianity. This is the more significant in that Hungarians were (at least officially) opposed to us in the war, while there were strong Lutheran and Presbyterian Churches on the German side. This fact may probably have been a factor in the advice given by the home Church, and that it was definitely and intelligently rejected by the American congregations indicates that their choice was not hastily made.

WHEN WE EXAMINE the Agreement in detail we are impressed by the care with which it has been drawn. We find only two paragraphs that demand special consideration.

First as to the matter of ordination. It is recited in the preambles that "some questions have arisen as to the validity of the ordination of the clergy of the Reformed Church of Hungary now ministering to said parishes and missions from the standpoint of the said Protestant Episcopal Church": and it is agreed that these clergy, "without repudiating their existing Orders, agree to accept additional ordination at the hands of the bishops of the Protestant Episcopal Church". We must test this by the same principle that we applied in the case of the Congregationalist Concordat: *Are these ministers intelligently and knowingly asking to be made priests?* When circumstances seemed to indicate a negative answer to that question on the part of Congregationalists, it appeared to us to vitiate the whole agreement. This seems not to be the case with the Hungarians. The phrase used is a Lambeth phrase and one for which we are not enthusiastic. But the whole context seems to imply a desire to validate a ministry according to Catholic usage. Theologians hold that the corporate intention that is necessary in order to insure a valid ministry is the intention to do that which the Catholic Church intends. Individual bishops or priests may be deficient in their hold upon the necessary

doctrine, but if they deliberately carry out the requirements of a Church whose corporate intention is sufficient, the ordination is valid. In the present instance the corporate intention of both the Church which, through our bishops, ordains, and that of the ministers who, deliberately rejecting ministries that lack Catholic orders, come intelligently to our Church and our bishops for ordination, seems beyond criticism. In every movement toward unity we must exercise caution lest we seem to treat priesthood as a magic spell to be conferred upon men who neither want it nor know that they are receiving it, and to be accounted valid in spite of that fact. This is a most precarious doctrine. But the most careful test of what is proposed by both parties to the present Agreement seems to establish beyond question the fact that the ministers who come to our bishops to receive the grace of holy orders come intelligently with the desire to receive that gift which the historic Church of the ages has to give.

Secondly we scrutinize the degree in which the laity accept the arrangement. It was here that the Concordat had its greatest deficiency. But in this case they appear to accept it fully. They give no mere assent that their ministers may receive episcopal ordination. They, by the signatures of the representatives of their parishes, formally and permanently accept episcopal supervision for themselves and their congregations and accept as well the entire body of the Agreement. There is no question as to their valid baptism. Their confirmation is not valid according to our conception of the matter. We follow the precedent of 1662 and that of our American-Swedish churches. We admit to Holy Communion those who are already communicants, the acceptance of episcopal confirmation for the future being given. Thus the irregularity will be cured in a generation. We are confident that few, if any, will feel that this measure of accommodation is unwarranted. It involves only what has several times before been granted in Anglican history and probably in the mediaeval history of all European Churches. We could never accept a suggestion for unity with any group that did not formally accept the principle of Confirmation. These Hungarians definitely accept Confirmation as an "apostolic rite" and as a "sacrament" and agree that in future it shall be received only from our own bishops. Unless we are to treat Confirmation as "generally necessary to salvation", which would itself be a sacramental heresy, we believe that this treatment of the matter is bound to be accepted by all theologians.

We believe that these two are the only paragraphs in the Agreement that will not at first sight command undoubted assent from Churchmen generally, and that these will only demand careful thought in order to secure approval. For our part we believe that not only is the Agreement, supplemented and interpreted by Dean Nanassy's pamphlet, entirely acceptable, but that it affords a precedent which may well be taken as the model by which Churches of the Reformation such as have lost the episcopal character which we believe essential to a valid priesthood and a valid Eucharist, may be re-established, whenever they themselves desire it, in the communion of the Catholic Church.

Two things remain to us. The first is that we express warm appreciation of the statesmanship which our own bishops and others have applied to these negotiations, and particularly to the Foreign-Born division of our national Church organization. This latter has vindicated its right to exist as a branch of the working force of the Church. The bishops and those who have acted with them have combined two qualities that are so nearly opposite as to be seldom brought together: a warm sympathy for the other party, with an appreciation of his side of the difficulty, and a firm adherence to those principles which are not ours to compromise.

And second, to extend the warmest sort of welcome to these our brethren of Hungarian birth or lineage who, by their own free choice, now come into full communion with this American Catholic Church. We would have the new relationship a unity of heart and not merely of formal agreement. The earlier courtesies between Anglicans and Hungarians are as grateful to us as to

them. Together we venerate our fathers of England and of Hungary who met problems as men and determined them, in the sight of God, as best they could.

Today, both of us alike are Americans, recognizing no foreign allegiance. As we desire to grow together in a common citizenship, so we do in a common Churchmanship. We desire to be, not two allied peoples, but one people, and one Church.

A USEFUL piece of work on the part of the Department of Religious Education in the Diocese of Western New York is the publication of a booklet of *Family Prayers*. "As for me and my house", is its text, "we will serve the Lord". Short offices for morning and for evening prayer, a considerable number of special prayers, a golden text and suggestions of collects for a week, morning and evening, comprise the contents; and an introductory note signed by the Bishop and the Suffragan Bishop, and a Foreword on behalf of the Department, introduce to the readers the grave desirability of the restoration of the "Family Altar."

The work is well done and would be an admirable precedent for the Educational board of any other diocese.

ANSWERS TO CORRESPONDENTS

ENQUIRER—(1) Baptism by Congregationalists is very precarious because of the lack of uniformity among their ministers in administering it and the fact that (apparently) they are not always careful to administer it in such wise as certainly to be valid. Unless the exact circumstances of its administration to an individual forty years ago are known, therefore, conditional baptism should be administered on receiving a person from that body.—(2) Congregationalists are divided among themselves as to whether Christ is God; and as each separate congregation has authority to express its own faith, it cannot be said that the organization collectively holds that He is. Neither is there agreement among them touching the use of the Apostles' Creed.

ACKNOWLEDGMENTS

APPRECIATION FUND FOR SERBIA

A Member of All Saints' Cathedral, Milwaukee, Wis.....	\$ 2.00
Previously acknowledged	2.913.31
	\$2.915.31

NEAR EAST RELIEF FUND

A Member of All Saints' Cathedral, Milwaukee, Wis.....	\$ 2.00
K. K., Bloomfield, N. J.....	5.00
Sarah W. Rice, Fremont, O.....	10.00
Miss Annie O. Treadwell, Denver, Colo.....	100.00
M. F. M., Milwaukee, Wis.*.....	40.00
R. H. Shoemaker, Pasadena, Calif.....	25.00

*For Children **\$182.00**

RUSSIAN RELIEF FROM THE RUSSIAN METROPOLITAN

A Member of All Saints' Cathedral, Milwaukee, Wis.....	\$ 1.00
K. K., Bloomfield, N. J.....	5.00
A Communicant of St. Clement's Church, Philadelphia, Pa.....	5.00
Mrs. R. M. Harrison, Astoria, N. Y.....	10.00
H. N. Harris, Belleville, N. J.....	3.00
Mrs. A. Brown, San Francisco, Calif.....	5.00
Miss Evelyn M. Brehm, New York City.....	5.00
Rev. A. W. Farnum, Hendersonville, N. C.....	25.00
Rev. W. H. Tomlins, Granite City, Ill.....	1.00
	\$60.00

GOD GIVETH ME ANOTHER YEAR

God giveth me another year, its pages pure and white;
My hand across each snowy leaf its record-words must write.
I need to count each golden hour, each moment of a day,
As values given me to use, but not to cast away.

For joy, and winning of results in giving far and wide
The secrets of a happy life, God wills that I abide.
Sin's shadow lies across the earth; creates Disaster's den;
Its darkness shrouds the lights of time across the souls of men.

We spirits from the living God wield power, if we but try
To send a rift of light across Sin's marts, in passing by.
First, light within myself I need, else can I give it out?
God help me see to this each day, as first to think about,
And give me other thoughts to think—the leading for each day—

That not a jewel of my hours I blindly cast away.

GEORGE KLINGLE.

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 28—Judgment

READ Acts 17:22-31. Text for the day: "Because He hath appointed a day in which He will judge the world, by that Man whom He hath ordained".

Facts to be noted:

1. St. Paul interprets for the Athenians an inscription in one of their temples.
2. God calls every man to repentance.
3. Christ will be the Judge of mankind.

"Death is not all that is before us. 'It is appointed to all men once to die, and, after that, the judgment'. What our moral sense demands, God's revelation in Christ proclaims, that we shall each of us be judged, and that God has appointed a day for this judgment. That is the day, that is the final day, the solemn, unimaginable meeting with God, towards which every human life, every national history, all human movement whatever, is moving steadily, inevitably forward. It may be delayed for ages; it will come at last. And then all will enter, in this direction or in that, upon an endless destiny. To-day let us reflect, that to keep that day steadily in view, and to act accordingly, is the work of every human life that is not wasted, that is alive to the first and to the last lesson of true prudence".—Liddon.

November 29—Worship

Read Amos 4:6-13. Text for the day: "Prepare to Meet Thy God".

Facts to be noted:

1. The prophet shows that God's people have persisted in their sin, in spite of famine and pestilence.
2. Some of the people God saved, but they did not turn to Him.
3. The warning that the prophet gave to Israel, is the warning the world needs to-day.

"What is worship? It is not simply prayer, or simply thanksgiving, or simply confession of sins, or simply praise, though praise comes nearest it. These are acts of worship, but not worship itself. Worship is the conscious self-prostration of a reasonable creature before the illimitable greatness of its God. Worship is the highest expression of reverence, which cannot help expressing itself in adoration. 'Oh, come let us worship and fall down, and kneel before the Lord our Maker, for He is the Lord our God, and we are the people of His pasture, and the sheep of His hand'. 'To-day, if ye will hear His voice, harden not your hearts'. This, from age to age, this, whether in the synagogue or in the church, is the invitation to worship. . . . Worship is the preparing of the soul's eye to bear the brightness of the everlasting Sun. . . . Surely, then, as we kneel in the privacy of our chambers, or as we cross the threshold of the church, each soul should say to itself, 'Prepare to meet Thy God.'"—Liddon.

November 30—Desire

Read St. Luke 3:1-18. Texts for the day: "Prepare ye the Way of the Lord". "Prepare to meet thy God".

Facts to be noted:

1. Repentance is the keynote of the preaching of John the Baptist.
2. He is the forerunner, the herald of Christ.
3. He warns the people of the judgment of God, and gives them definite information of the coming of Christ.

"Prepare to meet thy God'. Surely the words bid us detach desire from unworthy and unsatisfying objects, while yet we may. They bid us attach desire to the one object which can everlastingly satisfy us, the Being who made us, revealed in and present in His adorable Son. They bid us, while we may, wed desire to understanding, that true understanding of the real meaning and conditions of our existence which God gives to those, as He has said, who keep His law with their whole heart. Desire and understanding are the parents of will. Will, after all, is but intelligent desire, and will is, or should be, the monarch among the faculties of the regenerate soul, shaping life in accordance with the apprehension of its true purpose, and demolishing or surmounting the obstacles which oppose themselves to the attainment of that purpose. . . . 'Prepare to meet thy God'. Yes, when will is supreme in a regenerate soul, even the crooked places are made straight and the rough places plain, as of old across the desert for the passage of God'.—Liddon.

December 1—Joy at God's Judgment

Read Psalm 96. Text for the day. "For He cometh, for He cometh to judge the earth, He shall judge the world with right-

eousness and the people with His truth".

Facts to be noted:

1. We are called upon to praise and glorify Almighty God.
2. Not only so, but we are to do our part in making Him known throughout the world.
3. The Day of Judgment for those who have tried to serve God, will be a day of happiness.

It is perfectly natural that we should think of the Day of Judgment as a day to be dreaded, but we must not forget that it will also be a day of happiness; a day of happiness because Jesus Christ will be the Judge, and it was He who came into this world to save this world from sin and to redeem mankind. And it is by His grace that we are saved. It is true, that we all have sinned and have come short of the glory of God, but it is for that very reason we should cling to the promises that Christ Himself has made to those who have not been ashamed of Him. Let us "carry on" day by day, with the absolute conviction that our Lord knows our weaknesses and need of His help, and that will give us the help we need to live near to Him. Let us learn to say with Tennyson:

"For though from out the bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

December 2—What Is Your Answer?

Read St. Matthew 16:13-17. Text for the day: "But whom say ye that I, the Son of Man, am?"

Facts to be noted:

1. Our Lord was anxious to know from His apostles the opinion of the people concerning Himself.
2. And then He demands from them their decision as to Himself and His work.
3. Note carefully the contrast between the opinion or verdict of the people, and the confession of the apostle.

The first answer the apostle gave to our Lord's question was the verdict of the people based upon the evidence they had seen and heard. St. Peter's answer on behalf of the apostles was a confession of faith based upon the revelation that God had made to them. The difference between this verdict and this confession was a religious experience. "The most pressing and vital question of our time is 'What think ye of Christ?' Every soul stands high or low, as it acknowledges Christ. Every soul is saved or lost, as it confesses Christ. To have lived and toiled and loved and never to have seen the Lord, is to have missed not only the prize of life, but to have lost everything worth having, and certainly to have lost one's soul. The man who has confessed Christ in truth has entered into the kingdom of God. 'Whom do ye say that I, the Son of Man, am?' 'Thou art the Christ, the Son of the living God'. 'Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.'" (Clow.)

December 3—Repentance

Read St. John 6:32-40. Text for the day: "And him that cometh unto Me, I will in no wise cast out".

Facts to be noted:

1. Our Lord Himself is the true Bread of life.
2. Those who feed on Christ, shall never hunger nor thirst.
3. Our Lord is no respecter of persons. He accepts all who come to Him.

One of our Church papers said in effect the other day: "Christianity is either true or it isn't true. If we don't believe it is true, then let us stop talking about it. If it is true, let us accept it, and use it as our Lord gave it to us. There can be no middle ground". And that is just what we must do. Christ is all that He claimed to be or He isn't. There can be absolutely no middle ground. He is the Saviour of mankind or He is not. Then, if we believe He is the Saviour of mankind, let us take Him at His word and accept Him as such. Let us come to Him with the absolute certain knowledge that He will not reject us, even though we are guilty of sin. It was for sinners that Christ died. "I came not to call the righteous, but sinners to repentance", and that includes you and me. Let us realize the fact that we have sinned, not only against ourselves and society, but against the love of God Himself, and then let us come to our Lord in true sorrow for our sin, with the certain knowledge that He will forgive and receive us.

Prayer for the Week

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen.



QY last weeks in the Mother Country had a special and peculiar charm: partly, perhaps, because it was the end of this year's holiday, partly because of the wonderful autumn weather which (even so late as the

second week of October) continued bright and hot, with the mercury in the eighties; but chiefly because of good companionship. Let me share some of it with you, as this series of reminiscences draws to its close. The final letter, written on our side of the Atlantic, I hope to make a photographic *resumé* of the summer's little friends, introducing them to the circle of readers who so often write demanding "more about your foreign children".

NO ONE REALLY KNOWS London: there are always tracts of unfamiliar streets, squalid or quaint, village-like, picturesque, romantic, which come upon one by surprise. There is no city like it for taking "a penny walk", i. e., going out with no appointed goal, and turning to right or left at each corner, according as the toss of a coin decides. There are better ways of discovery, however, associated with the beckoning fingers of little folk; and such a summons took me into a strange, old-world corner of Hampstead, like a bit of the eighteenth century. One goes by tube, quite matter-of-factly, as if to Earls Court or Gloucester Road: but two minutes from the station brings the visitor into a region of winding, hill-climbing, narrow streets, hardly more than lanes, lined with little cottages as spick and span as if just out of a Kate Greenaway picture book. Holly hedges are everywhere, holly-bushes adorn each tiny open space; and the whole region is called Holly Hill. The heath stretches away past Jack Straw's Castle, with a glimpse of Windsor afar off on a clear day; but there is more of human interest back among the two-hundred-year-old houses, some of them tablet-marked, as homes of worthies long at rest, and all of them twinkling with fresh paint, polished brasses, and glimpses of black oak and shining pewter or silver within. Keats used to worship in the old parish church near by, as his bust there testifies. There is an ancient inn, with panelled walls, that would almost seduce "Pussyfoot" himself, so Dickensian is it. There is enchantment about the whole region. But if you ever find it for yourself, I warn you that the most potent spells will have vanished; for Enid and Doreen were just spending their holidays on Holly Hill in a rented cottage, and are back again in school hard at work.

HUGH BENSON, in one of his novels, *The Winnowing*, I think, written shortly after he had renounced his father's Church, poured scorn upon "Anglican prettinesses", and bragged of the hideous ugliness to which he must henceforth accustom himself, as if it were evidence of reality. In particular, he railed at the assured signs of good taste found in a "slum parson's" dwelling in East London. As I read it, I recognized the very habitation he had in mind, and resented his ingratitude for hospitality received there, almost as much as his wilful failure to appreciate such sunny, courageous self-sacrifice. Saint Columba's is not in the very poorest part of the East End, but stands in the midst of a drab ugliness, which is even more depressing than the vari-colored misery of Limehouse or Poplar. And there, for many years, the light has shown clear and inextinguishable, drawing throngs to the worship of God Incarnate and the honor of all His saints. All is after the ancient English fashion, as little concerned with "present Western use" (ambiguous phrase) as with Lutheran prece-

dent; and for that reason (in part at least) I joy in all I find there. The vicar has turned many to righteousness through a generation; and it was no small privilege to keep a great feast with him once again, as in other years.

AT ST. ALBAN'S, HOLBORN, one still misses Father Stanton. The services were better than of old, I think; certainly more intelligible; and there was a fine congregation. But the hopeless pessimism of the sermon could scarcely have comforted the hearers; and my hope was that they found it unintelligible. Why distress honest, simple folk by a gloomy and one-sided reading of history, ending with the equivalent of Elijah's "I, even I only, am left"? Honestly, I preferred the discourse I listened to one Sunday morning in St. Barnabas', Oxford, where a handsome young don festooned himself gracefully over the pulpit and, to a congregation of small shopkeepers and their families (it was in "the Long"), delivered an admirable dissertation on Alexandrian Judaism as shown in the Wisdom of Solomon, with an excursus on neo-Platonism!

IN SEPTEMBER, Oxford was not so brown with drought as in July. Merton Gardens were, indeed, exquisitely fresh and blossomed with lovely flowers. In there my darling small friend of the 'bus top, eleven-year-old Betty, continued her self-revelation, with twelve-year-old Joan and Shelagh for companions. Many of you wrote to me about Betty, to say you shared my hope that our chance encounter might be forerunner of a better acquaintance; and so, indeed, it has proved. Her latest message rehearses the names of the Sisters who are her teachers this autumn, and adds, "they are all *ripping*". I hope this guileless tribute to their virtues will please the good Religious of Woodstock Road.

IT HAS OFTEN been noticed that border districts have a special atmosphere of their own. Where two races, two civilizations, two governments, have confronted one another for a long time, there is a psychological reaction; nay, the very landscape speaks of it—though that may be, rather, because of the features which made it naturally a frontier. Let me write a little of two such regions associated with singularly happy memories of this summer: one in Selkirkshire, one in Shropshire.

Among the vast rolling hills of Ettrick Forest stands a picturesque, white-gabled farm house, overlooking the Yarrow. The farm, of something under a thousand acres, gave its name to a famous battle three centuries ago, and one wide meadow is still called Bannerfield, because the royal standard was there unfurled. Flocks of sheep pasture on the treeless downs; but there are notable pigs, a wonderful dairy, fine horses, corn, roots, fruits, poultry beyond counting, and all things needful to a farm's well rounded perfection. The steading is cloistral in its cleanly spaciousness; the cottages for the farm-laborers and their families are modern, sanitary, and spotless. The kitchen garden is as delightful as the flower-garden. But best of all are the seven bright and friendly faces round the board. The father has studied the science of agriculture, and knows how to practise it; the mother (once a school teacher) is no mere theorist, but earns the laudations in the last chapter of Proverbs. The three splendid sons and the two bonnie daughters adorn whatever place contains them. The oldest son was in the Scots Guards, and is now his father's right hand man; the second is an undergraduate at Edinburgh; the third studies farming under his father's direction, with an insatiable appetite for more knowledge. Violet, who is twenty, is at home on the tennis-court, in the dairy, or in the drawing-room, and beautifies each. But Chrissie, thirteen, dominates the

whole household, including overseas friends, and makes one believe that there are still witches in Scotland, even if warlocks have been exterminated. (I'm rather fond of Chrissie, to tell the truth!)

When I asked them whether they all talked like Ian Maclaren's characters just to give local color to the scene, there was indignant protest: "Why should we no speak honest Scots?" And the children who came daily were hugely amused at my ignorance, and translated their conversation into school-book English for my benefit—with an inimitable lilt on their tongues, however, that made it like a song. They were all Presbyterians of the Establishment; and when Sunday came my hostess said something to this effect: "I know you prelatists willna go to kirk, and so I must juist go with you to the Episcopal dissenting chapel, I suppose". I explained why we felt as we do about duty in that particular, not convincingly, I fear! But in due time we drove very smartly to the tiny Scottish church across the river. It was a hot morning, with the mercury well above 80°; and when the service was finished, the *Locum* turned to us with a feeble, apologetic smile, and said: "It has been intimated to me this morning, since I entered the church, that because of the heat it would be acceptable to have no sermon; and I am verra willing to oblige". My hostess looked at me in horror. "To think", said she, "that I have turned my back on my own kirk, and have got up and sat down an unconscionable number of times, all to be *robbed* at the end of it by such a weak vessel!" Nor was she comforted when I said that the vessel in question would not have contained much, judging from outward appearances!

The country round about is delightful, to one who knows his Sir Walter. Ruined castles, historic names, memories of two thousand years, cluster thickly. Burns and Hogg have sung of it all; the mighty Scott peopled its waste places with immortals. But I acknowledge that the living present interested me more, for once, than the remote past. We had a Sunday-school treat on Bannerfield, one blistering Saturday, three hundred youngsters from the Old Kirk, almost all of them children of operatives in the tweed-mills, some of the older ones themselves employed there too; and I never saw brighter, keener, cleaner children than they. They played cricket, they ran races, they played innumerable games, they consumed a very filling tea, heard tales without end, and at last gave three cheers for America before they sang "God save the King". Darling small people, I shall not forget them; and little Nancy Scott's picture is before me as I write, "Scotland forever!"

PRAYER OF THE TOILER

The days are so crowded, so much to be done,
Cares claim us from rising till setting of sun:
For bread must I toil, but to One will I pray—
My soul, Lord, deliver from bondage to-day;
Let pleasure or toil not enslave that mine eyes
Forget to look up now and then to Thy skies.

In prosperous days, or when troubles appear,
Deliver me, Lord, lest my heart fail to hear
Thy still, small voice speaking in tenderest words
Through murmur of breezes and singing of birds.
Grant me of Job's spirit, by sorrow low-bowed,
Yet marking the "bright light that is in the cloud".

Lest heedless and sordid on earth I should plod,
Whilst heavens are telling Thy glory, O God;
Lest following some poor torch-gleam of mine own
I let not the stars speak to me of Thy throne;
Lest I lose the meaning of flower and tree,
Good Lord, still deliver my soul, make me free!

MAUD FRAZER JACKSON.

THE DAY

Address at the Opening of the Provincial Synod of New York and New Jersey

BY THE RT. REV. WILLIAM T. MANNING, D.D., LL.D.
Bishop of New York

THIS is a day of many difficulties and problems. The foundations of human life have been shaken. There are many things to give us grave concern. But nevertheless this is a day of unprecedented hope and promise for the world. It is a day of new vision for all of us.

The experiences of the past few years have given us a new view of life. The Church has to-day an opportunity without parallel in all her history. And at this opening of our Provincial Synod, I want merely to mention two or three evidences of this, which are so plain that none of us can fail to see them.

1. The events of the past few years have forced us all to realize the unity of the world. We all realize in some measure our fellowship with men everywhere. Any thought of our living in comfortable and selfish isolation is to-day impossible. What an illustration of this we have in the Conference on Limitation of Armaments in which our country has taken such splendid leadership! We all know to-day that the world is one world, that the human family is one family. There are no longer any Foreign Missions because no part of the world is foreign to us. There is only the one Divine Mission of the Church, to be fulfilled among all men everywhere. The door of the whole world stands open to the message which the Church has to give.

2. There is to-day a deeper and more widespread desire than ever before for social righteousness, for justice and fairness and equal opportunity for all. Let us of the Church never talk as though this desire exists only in one class for that is not true and it is not just. This desire exists and is growing to-day in all classes. Men and women of every kind and of every class are feeling the need of a truer order of coöperation, fellowship, and brotherhood. Men and women of very kind and class are realizing that the spirit and law of Christ must rule in every department of our life. The Church has now an opportunity such as she has never before had to lead and guide this great movement and to see to it that it shall be actuated by the spirit and the principles of Christ.

3. This is a day of great religious awakening, of deep and earnest longing for spiritual help. I could give concrete illustrations of this which are startling, out of my own experience in the past few months. But you do not need these. You all have such illustrations in your own experience. I believe we all feel that the events of these days are bringing us with new reality into the presence of God.

I believe that all true Christians, of whatever name, are feeling that the Kingdom of Christ is nearer to us than it has ever been. We are living in "the days of the Son of Man". The supreme need of this hour is wise, high, and fearless religious leadership. What poignant emphasis this great call to the Church gives to the need of Christian Unity! How we are weakened in our preaching of peace and brotherhood to the world while we are divided in Christ's own household!

Let us pray as never before that we may see the vision, that we may not be disobedient to it, and that for the sake of Jesus Christ, and His power among men, we may speedily have, among all who bear Christ's Name, that peace and unity which are agreeable to His Will.

"JOHNNIE RETURNS TO ALASKA"

JOHNNIE FRED, the little Alaskan Indian boy who was with Archdeacon Stuck on his climb to the summit of Mount McKinley in 1913, now grown to man's estate, has entered the service of the Church. It will be recalled that Johnnie, born north of the Arctic Circle, was left behind at the base camp by Archdeacon Stuck while he and the others struggled to the summit; and the Archdeacon in his book makes special mention of the fact that during his long vigil Johnnie Fred carefully preserved the supply of sugar which had been left with him, which was heroic self-denial on the part of any small boy!

Having graduated from Mt. Hermon and being now bound for Alaska, Johnnie aims to study medicine and will devote his life to the work of a medical missionary among his people of the Far North. Which is one more achievement to add to the record of the Missionary Society as it rounds out its first hundred years of usefulness!

THOUGH THOU hast been so 'thirty and eight years", and art earnest to become whole, there is no one to hinder thee. Christ is now present also, and saith, "Take up thy bed"; only be willing to rouse thyself, despair not.—*St. Chrysostom.*

HOW HAVE WE PLAYED OUR PART?

From an Address to the Provincial Synod of New York and New Jersey.

BY THE RT. REV. CHARLES H. BRENT, D.D., LL.D.
Bishop of Western New York

I OCCUPY the position which I hold to-night by virtue of the sudden death of the President of the Synod, the Rt. Rev. Dr. Burch, shortly after his election to office. Bishop Burch accepted with reluctance the responsibility thrust upon him a year ago. It was only at the unanimous and urgent request of his brother Bishops that he added to his overburdened life this new duty. A few weeks later the strained cord snapped and he entered into rest. We cherish his memory as of a faithful pastor and a brother beloved.

This Eighth Annual Synod of the Province of New York and New Jersey convenes at the rebirth of hope for the peace of mankind. Whatever subjects demand our attention in the sphere of our immediate responsibility our minds can operate only under the inspiration of the events of the past week. They were events of which we are a part, and in the consequences of which we must claim an active share both as Christians and as citizens.

During the agony of war it was the popular hope that the cessation of hostilities would prove the beginning of peace. The Versailles Conference, under this illusion, assembled to reconstruct the world, only to find, as David did of old, that hands stained with blood cannot build. There never was and never can be a quick leap from destruction to construction. The most that can be done in a generation is to set an ideal, and clear away the rubbish and ruin and filth of war, that our sons may build. President Wilson, to his undying honor, proclaimed the ideal. If he and his associates failed to put it into immediate effect, it was as much due to the unyielding stubbornness of fixed law, as to human limitations and unwisdom.

It is for us seniors to recognize without dismay that our work must be of a preliminary and preparatory character. Our hands are too stained with blood for higher work. The Unknown Soldier, sleeping in his white tomb on Arlington's slope, lies there, we rejoice to think, by our decree. By our decree also he made his rendezvous with death. It was our voice, the voice of us who still live and rejoice in living, that sent him overseas, that told him it was worth while to fight a war against war, and that to die for others—which means ourselves—was sweet and becoming. He played his part and died his death—he and his 75,000 comrades, who went, who fought, who died, by our decree.

But how have we played our part? With querulousness because we have fallen on hard times—hard times attributed to poor or unwise leadership instead of to the consequences of the war fought by our own decree. Those who fought and we who survive in war's aftermath must share the experience of confusion and suffering to the end. But we look and labor for a fair to-morrow. We can see the promised land but may not enter. It is characteristic of human nature—not least American human nature—that it joyously embraces an ideal as long as its realization promises to be early and easy. The goal of universal peace, considering the wreckage and ruin of the immediate past, promises slowness and difficulty. We must brace ourselves for a long and steady pull for the sake of the unborn.

There are two features of the present movement which justify our expectation of good fruitage. The first is that a warless world is widely and avowedly recognized as a necessity. The second is that a practical and immediate programme is proposed. Theory and action start out hand in hand. We have committed our cause to worthy representatives and await their labors with confidence.

The duty of the Churches is plain. Keeping the ultimate aim of a warless world before our statesmen, we must not nag them to ill-considered or premature action. There will be delays, and it is our part to counsel patience in progress. Most of all is our task an educative one. It is for us to assist in building up a public opinion so convinced that constructive methods alone suffice as to discard destructive methods. To accomplish this, two things are well-nigh indispensable. In the first place the Christian Church must learn to speak with united voice. In the second place it must regain the attention and confidence of the masses of the people whom now it does not even reach.

As in the case of the peace of the world, so in the case of the peace of the Churches: we have been talking about it long enough, we have demonstrated unanswerably its necessity. Now we must act it. Otherwise we shall not keep pace with the nations. Let the Churches get together on this one, simple question of the arbitrament of force. It involves no complicated theology. Christ's teaching on the subject is as clear as a bell. In the past we have ignored it, explained it away, side-stepped it, and done everything but interpret it in distinct tones. No longer may we do so. Individuals and isolated Churches cannot hope to carry much weight. Christians are awaiting to-day for that

which a divided Church cannot give, definite moral sanctions and inhibitions relative to the family, to industry, to education, to international relations. If we cannot agree in theology, in God's name let us struggle to an agreement on elementary moral issues. Otherwise the nations have their conferences in vain. When an undivided Church, speaking in America, in England, in Germany, in Russia, tells us that which it is its duty to tell, namely what Christ's mind is on the use of brute force as an arbiter of disputes, then the world will heed. Then we can hope for such massed moral might as would rule war off our blood-soaked planet, and make possible the actual construction of the walls of the City of God. We must prepare abundantly before our death that this may be.

Equally important is it that we discover why the Churches have created a caste or clientele—all except the Roman Catholic Church—which is so separate as to leave great masses of people, who are just as good and worthy as those in the Churches, untouched and ignorant of the very meaning of Christianity. Something is radically wrong. We do not speak their language. Their literature is as different from ours as if in a foreign tongue. The demagogues know how to reach them. They are more clever psychologically than pious thinkers and theologians and clergy. The plain folk are the ones who are bewildered by the warring dicta of the Churches. They are perplexed by divisions when they would respond to a united voice.

It may be that the penalty of the aftermath of war is upon the Churches as upon the nations, and all that we can hope to do is to suffer bravely discouragement, confusion, and delays. But at least we can keep the ideal of a united Church as a necessity, not a luxury, vividly alive.

I believe that some day the City of God will be builded on earth; but all the efforts of statesmen and of thinkers will not avail for peace unless the Church of Christ sets its united forces at work as well. Even if peace, in the sense of warlessness, were secured, the world would not know what to do with it.

It would be unfair to this great and brave movement of our statesmen to depreciate the value of their plans and proposals. But it would be equally unfair to expect from their efforts a result which can come only through the steady regenerative and educative support of the Churches united in aim and effort. The scrapping of armaments, whether partially or wholly, bears the same relation to world peace as does the clearing of the forest and the blasting of the rocks to the tilled field and the waving grain. The glory of the proposed naval holiday and scrapping of battleships is the glory of a good beginning—that and nothing more. We cheer our pioneers to their initial task, pledging our loyal support to the uttermost and to the last.

It is with such thoughts as these in mind that we enter into the affairs of the Synod. The moment is not one for rhetoric or much speaking, but for heroic purpose, persevering prayer, and hope that maketh not ashamed. The Church was ever at its best when hard beset. To-day it stands with its back against the wall.

HYMN OF ADORATION

Giver of life, in ceaseless benediction,
Thy love prevails throughout the realm of time,
Persistent in its wondrous revelation
Toward every race and clime.
The winds, the seas, the mountains in their grandeur;
The rivers ever hurrying on their way;
The brooks that linger midst the wild flower blossoms,
Reveal Thee day by day.

Light's quickening power across far fields of azure;
Those seas of color on the sunset sky;
Beauty embodied in each fragile flower-cup;
The bird-wings' crimson dye;
Earth's silent forces moving in their cycles;
The realm of worlds strown on the zone above,
Reveal Thee not alone in majesty of purpose
But in Thy dreams of love.

Giver of life, and all love's ministrations,
In innate power the soul of man to bless;
In majesty of forces launched through nature
Man's hand may wield, possess;
In form's ethereal outlines; prismic color;
For love, for joy, for life as yet to be;
Oh God, in wonder, and in adoration,
We thank and worship Thee.

GEORGE KLINGLE.

AN AGREEMENT WITH HUNGARIAN CHURCHMEN

THERE has already been printed in THE LIVING CHURCH some advance information in regard to an Agreement made between representatives of the American Church and of the Reformed Church of Hungary in the United States whereby the congregations included within the Eastern Classis of the latter are to be taken into communion with the Church, their ministers to be ordained, and their churches to be under direct Episcopal oversight.

The formal Agreement is signed by the Bishops of Newark, Bethlehem, Pennsylvania, New Jersey, Harrisburg, Southwestern Virginia, Connecticut, and New York, being the dioceses in which these congregations are located; by the Rev. Thomas Burgess and the Rev. W. C. Emhardt on behalf of the National Church; by the twelve clergy of the Hungarian Reformed Church, who will apply for ordination; by sixteen laymen representing fourteen Hungarian parishes, eight of which parishes have taken formal action favoring reception; by Mr. J. Wilson Bayard, Chancellor of the Diocese of Pennsylvania, and legal advisor to the Conference; and by the Rev. W. Northey Jones, Secretary of the Conference.

The Agreement begins with a series of preambles reciting that these several parishes and missions have been established and maintained in accordance with the doctrine, discipline, and worship of the Reformed Church of Hungary; that the latter, being no longer able to continue their support, and the said parishes and missions having valuable church property which is described in an attached schedule, do now desire Episcopal care, oversight, and support, and the Bishops of the Protestant Episcopal Church named are willing to give such care, oversight, and support on terms hereinafter set forth.

"WHEREAS", the Agreement continues, "Some questions have arisen as to the validity of the ordination of the clergy of the Reformed Church of Hungary now ministering to said Parishes and Missions from the standpoint of the said Protestant Episcopal Church;

"NOW THIS AGREEMENT WITNESSETH:

"1. Each of the Parishes and Missions, parties of the first part hereto, hereby submits itself to the spiritual oversight and jurisdiction of the Bishop within whose diocese such Parish or Mission is located.

"2. The clergy of said Parishes and Missions, parties of the second part hereto, without repudiating their existing Orders, agree to accept additional ordination at the hands of the Bishops of the Protestant Episcopal Church, having met the requirements of said Church.

"3. Each of said Parishes and Missions will cause such changes to be made in its Articles of Association, or, where it is incorporated under the civil law, in its Charter, as will secure the present congregation the control of its property.

"4. Said Parishes and Missions may organize themselves into an organization to be known as the Magyar Convocation or Classis with a presiding officer who shall be known as the Dean of the Convocation or Classis and shall be appointed annually by the Presiding Bishop and Council upon nomination of the Convocation or Classis and confirmation by the Bishops of the Protestant Episcopal Church, parties of the third part herein, or their successors in office".

The duties of the Dean are described, and he shall report to the Bishop in each of these dioceses and to the Presiding Bishop and Council. He shall be subordinate in each diocese to the Bishop, and his stipend shall be paid by the Presiding Bishop and Council. Several succeeding paragraphs deal with details relating to the property, which is to continue to be held by the parishes, or, if the title be not vested in a parish, or if the parish be not incorporated, the title is to be held in a corporation such as shall be satisfactory to the Bishops. Each Bishop undertakes to extend Episcopal oversight, care, and support to these parishes and missions, and to license for use within his diocese in such parishes and missions the Order of Service and Liturgy, and also the ceremonial and ornaments of the Reformed Church of Hungary, provided that in the Holy Communion the Prayer of Consecration shall be that of the American Liturgy, or an approved Hungarian translation thereof. The Order of Service shall at all times conform to Church principles that have been laid down

by the Lambeth Conference, which are accepted as a part of the Agreement. "The validity of Baptism and the sufficiency for admission to Holy Communion of Confirmation as heretofore administered by the clergy of the Reformed Church of Hungary in the United States shall be accepted by the Bishops' parties hereto, subject to proof of the actual administration of such Sacraments in any case where they may deem it necessary. But hereafter in all such Parishes and Missions, Confirmation shall be administered by Bishops of the Protestant Episcopal Church only or by other Bishops in full communion with said Church.

The clergy to be ordained under the terms of this Agreement shall be eligible to the benefits of the Pension Fund. Each parish and mission shall continue to select its minister, subject to the approval of the Bishop. If at any time any of these parishes or missions shall desire to be admitted into union with the Diocesan Convention, they shall thereafter be on equal terms with all other parishes and missions, and any special agreement concerning them then lapses. Provision is made that any other parish or mission of the Reformed Church of Hungary not named in this Agreement may become a party thereto on complying with its terms, provided that the Bishop of the diocese in which the property is located shall also accept the Agreement.

EXPLANATION TO THE HUNGARIAN PEOPLE

There has also been issued a pamphlet by Dean Louis Nanassy in the form of questions and answers explaining the change of allegiance to the people, which is especially important in connection with the Agreement as showing how the Hungarians themselves will interpret it and what is their understanding of the position of the Church which they now accept.

It is explained that the connection between the American branch of the Reformed Church of Hungary and the home Church has been "very close and affectionate", and that the war cut off all correspondence between the two and suspended the maternal care of the home Church. It became desirable, therefore, that the American branch should seek a new affiliation with "an American Church". The home Church suggested to them two religious communions in America holding non-episcopal form of government, "not knowing that there was a strong inclination in the Eastern Classis to join the proper Church having an Episcopacy". A majority of the Hungarian Reformed people in America objected to the plan of the home Church because they found that the two religious bodies named do not resemble closely enough the Hungarian Reformed Church to make their allegiance desirable. "The Reformed Church of Hungary, as it has believed in Episcopal form of government, has been under this form of policy since the Reformation. The home Church is divided into five Synods each presided over by a bishop, who, set apart by a special service of consecration, is installed into his office. Neither of those American denominations mentioned in the agreement offered by the Coventus have ever had any bishops". It is recited that in the seventeenth century a Presbyterian movement in the home Church was quelled with "indignation against this proposed innovation", and those responsible for it were imprisoned and deposed. The congregations now described have voted unanimously to maintain the Episcopal form of government, and this view has been shared by some in the Western Classis, which is not a party to the Agreement. Among further objections to the two non-episcopal bodies recommended by the home Church are the following:

"They have for the most part departed from the original biblical conception of the Sacraments of the Baptism and Lord's Supper, as believed and taught in the Reformed Church in Hungary as being more than mere signs and symbols, but life-giving holy ordinances. Neither do these American religious bodies celebrate the Holy Communion as often as it is in the Hungarian Reformed Church. Baptism is not insisted upon in infancy. One of those American communions abolished the apostolic rite of Confirmation, also the laymen rather than the ordained ministers of the Word of God are allowed to distribute the sacred elements to the members of their congregation who are sitting in their pews. These two non-episcopal religious bodies do not or-

tain their ministers by bishops, having no such offices, but in the Reformed Church in Hungary it is necessary for a valid ordination. Hungarian clergymen ordained in America by these religious bodies, who have afterwards entered the ministry of the home Church, were not considered as having valid ordination but were again ordained in the Reformed Church of Hungary by one of her bishops".

Several other objections are enumerated, such as the failure of these organizations to require their ministers to wear vestments, and, in the case of one of them, that they have abolished the Church kalendar and the Christian year. It is also stated that they have had no historical association with the Reformed Church of Hungary in the past, while the Church of England has had cordial relations with it.

The connection between the Protestant Episcopal Church and the Church of England is then recited, and some account given of the latter, stating that at the Reformation she purged herself of the errors of Rome but kept her integrity and continuity with the Apostolic Church. Various courtesies between the Church of England and the Hungarian Reformed Church during several centuries past are enumerated. It is stated that some "offices in the Old Hungarian 'Agenda', as offices of Baptism, Marriage, Churching of Women, Visitation of the Sick, partly the Holy Communion, and especially the Catechism for Confirmation are almost identical as in the Common Prayer Book of the Anglican Communion in England and in the United States. The Reformed Church of Hungary is thankful for all these services, for English-speaking Episcopalians living in Budapest are conducted in the Hungarian Reformed Church of Buda".

Both Churches, it is stated, "accept and teach the Apostles' and Nicene Creeds and require and have the same Catechism preparatory to Confirmation. They both believe in Baptismal Regeneration; both teach that the Body and Blood of Christ are received by the faithful in the Lord's Supper. The 39 articles of the faith, as they are found in the appendix to the Prayer Book of the Anglican Church, have been officially declared as identical with the doctrine of the Reformed Church of Hungary".

Coming, then, to the present Agreement between the two Churches, it is recited in full and is said to have been based upon the recent Lambeth Appeal. The Hungarians are to retain possession and management of their own property, and to maintain continuity and identity "still continuing, however, to be the Hungarian Reformed Church in America in organic union with the Protestant Episcopal Church in the United States of America". This continuity and identity are preserved by the establishment of the Deanery already mentioned, and their right to maintain and use their own order of service, liturgy, ceremonials, and ornaments as heretofore.

The pamphlet then proceeds to expound further the position of the Episcopal Church, doing it in excellent manner. Its use of Scripture is related and the following question and answer appear:

"Is the Church as old as the New Testament? Yes, older. The Church was in existence, taught the Faith, and baptized thousands before a line of the New Testament was written".

The Apostolic Succession is interpreted and the position of the Church with respect to the three Orders of the Ministry, coming from the time of the Apostolic Church, is recited. It is then explained why Confirmation is administered only by Bishops, the Scriptural references being given, and the explanation that "because this rite in the Apostolic Church was reserved for the Apostles, it is biblical that the Confirmation, which is the laying on of hands, should be administered by the Bishops, who are the successors of the Apostles". The claim on behalf of the Episcopal Church is made "that it has come down from the Apostles with the same spiritual life and authority, and that in its doctrines, government, and usages it holds more closely to the Church of the early centuries than does any other body; maintaining as it does the Apostolic doctrine in its simplicity and fulness; without the additions of the Roman Catholic on the one hand, and without the subtractions of sundry Protestant bodies on the other". Various

other factors in the history of the Episcopal Church are recited.

The pamphlet is published in English and in Hungarian in parallel columns.

THE DEACONESS

BY THE REV. GEORGE LYNDE RICHARDSON

IN an earlier article (THE LIVING CHURCH—July 16, 1921) I have pointed out the necessity of some consideration of the Ministry of Women before the subject comes before the General Convention of 1922. The conclusion that was reached in that paper was this:

"We are now considering the possibility of recalling to the work of the Church, for the sake of humanity and for the uses of the Kingdom, the special and unique gifts of consecrated women. This is for the sake of the Church and its fuller equipment for a world task: a task that never was greater than at this moment".

It was there urged that we take our stand firmly on the position of the Lambeth Conference expressed in Resolution 48:

"The order of deaconesses is for women the one and only order of the ministry which has the stamp of apostolic approval, and is for women the only order of the ministry which we can recommend that our branch of the Catholic Church should recognize and use".

An interesting confirmation of this position occurs in the treatise of the Abbé Duchesne on *Christian Worship* (page 342): "The ecclesiastical hierarchy in its earliest stage comprised three orders, those of the episcopate, the priesthood, the diaconate. The functions of the first two orders could be exercised by men only, but women had been admitted to a certain extent to share the duties of the diaconal ministry".

The question before the Church at the present time is whether or not we propose to recognize the Deaconess as sharing the diaconal ministry, not in the modern but in the primitive understanding of what that ministry requires. The fact is that the Church started out with the principle of a specialized ministry: that is to say, the different orders worked along different lines so that all the needs of humanity with which the Church was concerned might be met. In theory we still maintain that principle, but in practice we have abandoned it. The deacon has become simply a probationer priest, aspiring to do all that the priest does and enduring with some impatience the year or less through which he must pass as an anteroom to the priesthood. The deaconesses, whose ministry in the early Church supplemented his, were first allowed to sink into the position of a minor order and then were lost to the Church altogether. The effort to revive this primitive order both in England and America has been half-hearted and vaguely defined. Our deaconesses have been tolerated rather than authorized by the Church, and neither they nor the people generally have been quite sure what they were or what they were commissioned to do.

The effect of this has been partly to emphasize the order of the priesthood unduly so that for many people "minister" and "priest" are synonymous terms; and also the priest, instead of being free to discharge his own proper functions, is a sort of man of all work, quite as often compelled "to serve tables" as he is free to give himself "to prayer and the ministry of the word". On the other hand, those ministries which the deacon and the deaconess should fulfil have to a considerable extent been taken out of the hands of the Church altogether and the new profession of social service worker has come into being. That profession is a very valuable one, and has drawn to itself men and women of high character, patriotic devotion, and large equipment for service. Probably it is as well that the community as a whole should discharge many of the activities which formerly rested entirely on the Church, yet recognizing this, it is also true that the wisest and most experienced social service workers themselves admit that there is a ministry which the Church can render and they cannot, and the Church needs in the twentieth century both the deacon and the deaconess quite as much as it did in the first century. Whether or not it is

possible to restore the male diaconate to its primitive use is very doubtful indeed, but the opportunity is before us to develop a female diaconate along primitive lines, not to exercise the same ministry as men, not to be a stepping-stone to the priesthood and the episcopate, but to utilize the spiritual power, the sympathy, the intuitive wisdom of women for the extension of the Kingdom of God.

Even with the disabilities which have held them back, our deaconesses in the American Church, to say nothing of those in the Church of England, have achieved notable service. We have only 218 on the roll today where we should have and might have thousands, but a careful study of the work of these 218, of whom 25 are inactive, such as has been made during the past year by the Commission on Adapting the Office of Deaconess to Present Tasks of the Church, reveals much that the Church ought to know.

The common notion that a deaconess is simply a parish visitor in a special garb is corrected by a study of these returns. Only 66 of our deaconesses are working in parishes, and in some of them they hold positions of real responsibility; 32 are in city institutions of many kinds; 22 are in rural work; 15 in the foreign field; 4 are missionaries to racial groups; 3 are at the head of training schools, one is working among college students; one is conducting a most successful school in New York City for theatrical children; and several (the exact number is not at hand) are teaching. The fact which the people of the Church ought to know is that these efficient and conspicuously useful women, almost all of whom have had several years of special training and one-fifth of whom are college women, are almost all of them over-worked and under-paid. Only 41 report that they are able to take a vacation and save any amount out of their salaries, and as the deaconesses are not included in the Clergy Pension Fund, and do grow old just as other people do, it requires courage and faith to accept a vocation with such inadequate compensation.

The least the Church can do for these workers is to see that they are included in the Pension system so that their old age shall be provided for. In addition to this, where there are considerable groups of deaconesses in large cities, it might be possible to arrange for community houses where they could live together at a minimum of expense, and where also, possibly, retiring deaconesses, and those whose condition of health permitted them only half time work, could be sheltered.

There are other matters of real importance which the General Convention ought to consider, but which it is still more urgent that the Church at large should understand. The real difficulty in the whole situation is that neither the standing nor the work of the deaconesses is known by our Church people generally, and this ignorance affects their proper support and the supply of candidates for their ranks.

It is sometimes said that more women are not attracted to the order because there is no scope for initiative afforded to women of executive capacity and conspicuous ability. That this is not true might be readily seen from a study of what Deaconess Colesberry has done in her twenty years at the head of St. Martha's Settlement House in South Philadelphia, or Deaconesses Dahlgren and Gillespie in the rural field of Rhode Island and later at St. Faith's Training School, or Deaconess Peabody at the head of All Saints' School in South Dakota, or Deaconess Newell in her constructive building up of the activities in the Cathedral at St. Louis under Dean Davis. These and many others of our deaconesses have demonstrated that the Ministry of Women in the Church is already being exercised in ways of the utmost value to the Church, and also that any woman, whatever her gifts or equipment, can find ample scope for them all in this ministry.

The friends of the Order of Deaconesses feel that among the changes that ought to be made in the canon, one of the most important to be considered is the requirement of a period of candidacy and the maintaining of a definite standard of preparation for all deaconesses throughout the Church. The present canon is vague in that matter and it is possible for a woman to be admitted as a deaconess

without any special training at all. It would be an advantage, both to the Order and to the Church, if there were a minimum requirement of two years of study and possibly a third year of practical work under supervision, and prescribed examinations in such subjects as the English Bible, the Prayer Book, the Church Catechism and the Creeds, Church History, parochial methods, and social service.

In the larger development of the Office of Deaconess it seems the Church might well make room for further specialization in that ministry. There is great need for trained women who will give their lives to religious education. Women's colleges and schools for girls are introducing more and more generally courses in the Bible and the history of religion and kindred subjects, but the number of women who are competent to fill such places is far too small. Mt. Holyoke College has as professor in that department a woman who took the whole course and received a divinity degree in the Hartford Seminary. Why should the Church not encourage some of our college graduates to prepare themselves for such work as this?? Why should not a deaconess who has had a nurse's training as a part of her preparation look forward to being at the head of a Church hospital? If we could use trained women more generally in the fields which they are most fitted to occupy, the clergy who are now too few and overburdened would be set free to discharge their legitimate functions, and the whole work of the Church would be more adequately done.

There need be no conflict between the work of the deaconess and the work of sisterhoods. Deaconesses, especially in large cities, might well live together in community and under rule, going out daily for their work in parishes and institutions, but in rural or mission fields this would be less possible. The vocation to the religious life in a sisterhood comes to many women who were not equipped for the ministry of the deaconess. Their fields lie parallel, but in no way conflict. The Church needs both, and in larger numbers than most of us imagine who have never given the matter careful thought. Simply holding our own under the conditions of twentieth century civilization, to say nothing of the demands for aggressive work in every direction, requires an increased and diversified ministry, both of men and women. Our danger certainly is not that we shall have too many workers; there is room for all.

THE LORD'S PRAYER

Our Father who in heaven art,
 Whose adoration we acclaim
 With humble voice and contrite heart,
 All hallowed be thy Holy Name!

Thy kingdom come. Thy will be done
 On earth as it is done above;
 To Thee, who sacrificed thy Son,
 Forever be our praise and love.

Give us this day our daily bread,
 The things we need while we shall live;
 What we have wrongly done or said,
 Forgive us, Lord, as we forgive!

O Father, keep us out of sin,
 Deliver us from pride or doubt,
 From evil thoughts which lurk within,
 From evil deeds that lurk without.

Thy power, Lord, shall ever be,
 Thy kingdom never wane again,
 Thy glory through eternity
 Forever shall exist. Amen.

CHARLES NEVERS HOLMES.



CORRESPONDENCE

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

PROBLEMS OF WORLD RECONSTRUCTION

To the Editor of *The Living Church*:

QUAY I call the attention of your readers, especially those of the clergy who are thinking seriously of the problems of world reconstruction, to the series of articles in the *Saturday Evening Post* by Mr. John Moody? In particular, I desire to call attention to the article in the issue of November 12th. It seems to me to show beyond possibility of question the need of a better attitude towards Germany, even as a counsel of economic salvation.

Mr. Moody was a former parishioner of mine and I feel sure that in his mind is the thought, as it will surely be in the minds of many readers, what he urges as a prerequisite to economic and industrial reconstruction is along the line of Christian principle. Occasionally we are thus reminded of what some of us have been constantly urging, that the Christian ideal, if actually made a life-programme, is intensely practical and common-sense and not merely visionary. If the world is to be made a different world, I believe we of the clergy must declare in no uncertain tones that nations as well as men must seek to follow Christian principles.

Faithfully yours,

Utica, N. Y., Nov. 12.

CHARLES FISKE.

"THE CHURCH AND A WARLESS WORLD"

To the Editor of *The Living Church*:

WHAT is the matter with the Commission on International Justice and Good Will of the Federal Council of the Churches? The question which touches very closely upon the subject of your admirable editorial of Oct. 29 is prompted by a most careful reading of the Bulletin on "The Church and a Warless World", issued by that Commission and reprinted almost in full by our own Department of Social Service. The two are admirable pamphlets. They are full of information, of stimulating suggestion, and of pointed application of Christianity to the problem of armament. They help to make very vivid the world importance of the coming Conference.

But I have looked through them in vain for the slightest allusion to the one international Association which really does exist for the purpose of getting rid of war, the League of Nations. There is one statement in the best political platform style that "The concrete expression of the principles stated above is the creation of a permanent Society of Nations, a world Court of Justice and Boards of Arbitration and Conciliation". In the "Creed for believers in a warless world" there is an expression of belief "in a world-wide Association of Nations for world peace"; but the silence about the fact that such an association has actually begun is as impressive as the silence of our State on the same matter.

The whole discussion in the pamphlets moves on the plane of what one might call pre-war pacifism. One finds himself constantly back in the days when one hammered away on the importance of disarmament and that sort of thing because it seemed more practical than to fling visions of a "Society of Nations" before an incredulous world. But the war came; the issue of a world united for peace or a world which is merely an armed camp was made clear. The Churches of America never hesitated. During the year and a half from the Armistice to the meeting of the Republican convention nobody could doubt where they stood. Even our own delightfully cautious leaders ventured into the stream. The House of Bishops, it is true, only got as far as a League of Nations, but the House of Deputies frankly and unanimously spoke of the League.

The Bulletin ignores altogether the fact that this old straw about armaments and the like had all been threshed out. American Christians had come to see clearly that in a League of Nations which meant business the solution lay. They had come to see that nationality must be made subordinate to some sort of international association. They passed resolutions. They worked and preached and taught. They had really unselfish notions of our duties to the world. Christian leaders, and presumably most intelligent Christians, had come to see that the primary thing was not to agree on curing this or that symptom of the disease but to get at the disease and cure the selfish nationalism. They hailed

the League of Nations as a definite, concrete step towards the realization of the thing they all believed in—the unity of humanity in God.

The League of Nations was created. It functions. It has achieved, in spite of America's absence and the turbulent state of Europe which it was not created to check and for which it is in no sense responsible, some definite steps towards peace. It is a part now of the world order. It is bound in with treaties. There is not one single thing which the Disarmament Conference will have before it which, if the United States were in the League, would not be one of the League's natural functions.

Now one understands the exigencies of politics. One understands how, the world situation requiring America in the League of Nations and Republican party unity requiring her out of it, conferences such as the present are the only solution. But must Christian leaders seeking to help the cause of a wrecked world pussyfoot like politicians? Is it not possible to say even a word about the existence of this international League? Who would be offended if it was pointed out that the other nations beside whom we fought are already making some progress? One understands why Republican leaders who believe in the League of Nations cannot embarrass the administration at the present time; but does mention of the League of Nations by those who are not administration leaders, and emphasis upon the beginning which the League makes of world organization, in any way embarrass the Conference on the Limitation of Armaments? I have heard nothing but earnest hope in the Conference even from the most ardent supporters of the League.

Are the Churches going to try to hamper the League? It is not very powerful. It is not all that anyone desires, but it is a great big fact in the history of men's progress towards world federation. Would it not really help if these representative bodies of the Churches could express at least hope that the one thing which they had all backed a year and a half ago might ultimately take such form as to enable America to join it? Is there any reason why Christian leaders who know that real world organization is the only permanent solution of the problem of war should not point out that fact?

But there is more than that involved. Those pamphlets have much to say of selfish nationalism and they ask some "searching questions" about our own attitude. The point is well taken; but why should representatives of the Churches ignore one of the most conspicuous examples of selfish nationalism in our national history? One dreadful and outstanding fact of the last two years is the growth of that spirit in America. The slogans that have come into use, the "America first", the "100% American", the exaltation of our own conscience as unfaillingly to be trusted, these are but symptoms of a deep-seated disease. And this nationalism found its immediate focus and expression in the controversies over the League of Nations, and its final form in the Treaty with Germany in which America gets everything and gives nothing. That the Covenant, with reservations which would have made it acceptable to the bulk of the American people, would have been ratified if it had not been for a very small group who preached nationalism is unquestioned. Political hatreds, jealousies, distrust, all played their part, but in the end a narrow and selfish nationalism won out. The Churches preached one thing; the politicians another. Even if one grants the highest motives everywhere, the thing cannot be denied. America is out of the League of Nations because some Americans feared for her sovereignty. Forty-eight other nations were not afraid. America was.

Why should these Bulletins not make use of this material which lies at hand? Of course every Christian wants the Conference to be a success. Of course every Christian knows it may go a long way towards peace. But two years ago every Christian in America, knew or thought he knew, that the most important step was the big step of getting the nations together in a real league. Is it necessary to ignore that and to ignore what has been accomplished in order to make the Conference a success? If so, why?

May God guide and inspire the deliberations of the Conference! We all pray that. But we may be permitted to add, May God have mercy on the Christians of America and stiffen their back-bones!

EDWARD L. PARSONS.

San Francisco, Nov. 10.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IN a recent editorial you expressed the opinion that it is highly desirable that the report of the Commission on Revision should be put into the most perfect form possible and disseminated throughout the Church and that the finally revised book should be officially adopted in 1925. This was, if I remember, the gist of the report of the Synod of the Pacific, with which you substantially agreed.

May I, at the risk of being thought an obstructionist, put in a plea for more time—a great deal more time—and may I suggest a few reasons for delay?

In the first place, if I can judge from the Prayer Book Papers, the coming revision is not going to be nearly drastic enough. If, in 1925 or 1928 we have an entirely "new" Prayer Book, that will probably mean the end of revision for at least a generation or more. Anyone who after that would suggest further changes would be anathema. And yet, unless I am greatly mistaken, the Church actually needs to-day, and in ten more years will need even more pressingly, a far more comprehensive book of worship than we are likely to get by revision for a great many years to come. I doubt very much whether the cause of missions, referred to in the resolution of the Synod of the Pacific, would be greatly stimulated by the changes contemplated in the forthcoming report. One psychological result of a final and authoritative revision, with the accompanying feature of new and costly editions, would inevitably be a wide-spread sense of fixity of use, and an urgent demand for conformity. I doubt whether we are spiritually prepared for such a thing, and fear that the fixity of use which we might attain by 1925 would have a benumbing effect upon us.

In the second place, we evidently have not yet learned our own beautiful liturgical language—a thing as different from the vernacular as is Latin itself—and are, for the most part, utterly incapable of reproducing its vigor and its music in our modern devotions. I would not say that there are not men and women in the Church to-day who have the gift of phrasing supplication and praise in the language of the collects and of the Psalter, but I do say that they succeed pretty well in hiding their light under a bushel. Out of all the many forms of prayer set forth to be used during the war or after victory or during the Washington Conference, how many are worthy to be placed in the Prayer Book? I will venture to say that here and there, possibly in a number of instances, individual clergymen composed or re-cast prayers during the war that were of great beauty and spirituality and that were marked by the indescribable terseness and force which belong to Elizabethan and pre-Elizabethan English. I came across a few instances of such devotions and have kept them gladly. But I do not think that, for the most part, they were among the things set forth by authority. Our tendency is to seek expression in religion in a kind of hybrid dialect composed of Georgian English and traditionally "long prayer" Protestant phrases; or else in a painfully awkward translation of second-rate Latin prayers. I do not believe we are just yet ready as a Church to produce a new book that is linguistically worthy of our heritage. For years we struggled along architecturally, building ghastly parodies of churches, with only an Upjohn or so to save our face. Then came our present enlighteners, and we have learned what to build and how to build it. In the same way we may, if we are patient, learn again the canons and revive the spirit of our religious language—almost the most precious jewel that has been bequeathed to us out of the past.

In the third place, I feel that we need *freedom* in our worship—freedom to a degree that will never come to us as a result of the proposed revision. Such freedom can be granted and stimulated by enabling legislation, and our present book thus be enriched and made more useful than it is now. The merest tyro in liturgics must realize that for the first thousand years of the Church's life there was wide-spread liberty and spontaneity in worship, and that out of such conditions arose the incomparably beautiful forms which all parts of the Church, East and West, have inherited. Enough instances of spontaneous beauty and power in modern prayer exist to warrant us in believing that what we need will come in time. "Enrichment" must be the result of natural growth. It cannot possibly proceed out of committee rooms. Trust the clergy more. Encourage them to speak to God in public worship out of their own hearts. Much that is verbally awkward will result; but it will die away and be forgotten, while what is worthy will remain forever.

Finally, we have not yet grown to our Catholic consciousness—far from it, though we are manifestly growing. When not only many Church of England parishes but even some Methodist and other Free Church congregations have regularly both High Mass and Benediction of the Blessed Sacrament, with all their ritual and ceremonial adjuncts, can we possibly afford to adopt an ultimate and fixed use in which such things are alien? I have heard High Mass in many of our churches, most reverently celebrated,

but I have never felt that with our unaltered liturgy it was anything but a forced and labored attempt to wear something that did not fit. When a priest, fully knowing that he will make a solitary Communion, repeats the short exhortation or reads the words: "us who have duly received these holy mysteries", it is time to give him a little more discretion. Our Church will never, unless it loses its mind, legislate to forbid High Mass. Then why not make High Mass comprehensible?

I would also speak a good word for purely extra-liturgical exercises, experience meetings, and the like. We are never going to be fully Catholic if we are afraid of being spontaneously spiritual. The Episcopal Church has for an hundred years labored under the tradition of stiffness. It is time for us to cease to be stiffies—to come out into a realm of freedom and life and to do and say those things that make both for loyalty and for love toward our adorable Saviour.

To sum it all up, I plead for many more years in the preparation of the revision of our Book of Common Prayer; but also for wide and generous legislation touching our worship, that the real beauty and power of our book may be preserved and great freedom and spontaneity be encouraged in the use of our liturgy.

T. H. YARDLEY.

Catonsville, Md., Nov. 11.

TRAVELLING IN GERMANY

[CONDENSED]

To the Editor of *The Living Church*:

I FIND in the columns of *THE LIVING CHURCH* for October 29th, a statement of an unnamed priest travelling in Germany, having reference to difficulties anticipated in connection with those who may contemplate visiting Oberammergau in the summer of 1922 for the purpose of seeing the Passion Play.

It is with considerable interest that I note the priest's impressions of Bavaria. I have myself just returned from Munich where I had been studying for three months, being the first American student in that University since 1914. It is only because of the scarcity of first hand information about that much discussed country that I presume to submit the following reply.

It was not without considerable apprehension that I set out for Germany, having heard many of the current rumors of their treatment of Americans.

The arrangements are, indeed, in the hands of a local agency. What of that? In the past one of our own well known agencies made such arrangements, but at present there is not a single American nor English agent in Germany. Does the writer think it would pay a local agent to misuse its patrons?

Again, he says that "Bavaria is the least agreeable part of Germany, and the people least cordial." That is indeed an interesting point of view to me. I travelled extensively in Italy, Austria, and North Germany, but nowhere was my reception so warm, the people so cordial, and animosity so lacking as in Bavaria. Let me cite two instances.

I arrived in Munich, after a thirty-six hour trip from Rome, with no money except a check on a Berlin bank. This had to be sent to Berlin for verification. I was thus left for a week, in the enemy's country, with no funds. At the bank's own suggestion, with no other identification than my passport, I was advanced more than enough to cover my expenses. I do not know a single American bank that would do the same. I also found it necessary to obtain credentials of character in order to stay in Munich for so long a time. Not knowing a soul in Germany, I went to the head of my department at the university, a man of international reputation. Without the slightest proof of my identity, he gave me the necessary letters and, although the university was full, gave me full permission to attend his lectures and use the library. As at that time I could speak no German, and he but little English, each used his native tongue. How many of us would take the same trouble for a German? I could mention many more experiences of a similar nature.

It is true that the German *visa* is not sufficient for a prolonged stay in Bavaria. But neither is it for any other German city. Germany has undergone a revolution, and a red government was at one time set up in Munich which ran a close second to that in Russia. It is to protect themselves against a return of these horrors that the German cities require information of their foreigners. Munich is particularly careful, remembering her recent Red Terror, and requires the same information and the same taxes from North Germans as from foreigners. The "large cost" alluded to was, in my case, one hundred and fifty marks for three months, then one dollar and a half, now seventy cents. My further stay would have been attended by no additional costs. I visited some twenty towns in Bavaria other than its capital, in each case registering with the police—always from my hotel—if I expected to stay more than two days. In no case was there any expense. Even Bavarians are required to do this. Before leaving Munich I asked the police how they expected to carry on this

elaborate system next year with so many strangers in Munich. They said they expected to abolish it before that time.

As regards the extortions of shop keepers, to my knowledge I never paid one mark more than a German, nor can I see how one could. All articles are tagged, nor does one need to read German to decipher them. Germany is entirely free from the bargaining of Italy. I stayed at what I believed to be the best *pension* in Munich at the ridiculous rate of forty-five marks a day for room and board. Of the doctors' fees I know little, but I am sure they are many times less than in this country. I believe, however, that the German Medical Society has, in order to provide assistance for the poor, agreed to keep their pre-war fees, although other things have advanced from five to ten times, and to make additional charges to all foreigners. To one who has seen the unbelievable poverty among certain classes, this is no hardship.

In what I have said above I want to point out two things. First, that the inconveniences met with in Germany to-day are the natural outgrowth of the war, and are not due to a feeling of animosity toward Americans. They are, consequently, felt by German and foreigner alike. Second, that these inconveniences, which were in the summer of 1921 so slight as in no way to interfere with one's enjoyment, will, to a great extent, be removed by 1922. Nor do I hope to encourage my readers to see the Passion Play of 1922, but merely agree with the unnamed priest "that anyone proposing to visit Bavaria may know what to expect".

Very faithfully yours,

55 Queensberry St.
Boston, Mass.

FRANCIS BARRETT STEWART.

THE EPISTLE FOR ALL SAINTS' DAY

To the Editor of *The Living Church*:

I WONDER how many of the clergy, like myself, feel restive every time they read the Epistle for All Saints' Day. It always seems mechanical to me to go through the catalogue of the tribes of Israel with the monotonous refrain, "were sealed twelve thousand". I have never been able to see where this repetition is edifying. It is not edifying to me, and I do not believe it gives spiritual gain to the average person in the pews. The part I object to is the list of names. There can be no special significance attached to those given in the Revelation, because Manasseh is substituted for Dan in the names of Jacob's sons as given in the first chapter of Exodus. No doubt there is a valuable teaching in the symbolic number one hundred and forty-four thousand, sealed out of the twelve tribes of Israel. Beside them are mentioned the multitude which no man could number out of every nation of the world. Taken together, these statements mean that the salvation wrought in Christ is for every soul that believes. But we keep all that is really of worth to us if we leave out the list of names. To make the passage really complete, I would add the last verses of the chapter, with its beautiful description of the redeemed and of their joys. The whole Epistle for the day would therefore consist of Revelation 7, verses 2 to 4 inclusive, verses 9 to 17 inclusive. This is about the same length as the present passage, and to my mind, infinitely more helpful.

Very truly yours,

Washington, D. C., Nov. 15.

WM. CURTIS WHITE.

BE NOT discouraged, Academicus; Take the following Advice, and then you may go to Church without any Danger of a mere Lip-labour or Hypocrisy, although there should be an Hymn, or a Psalm, or a Prayer, whose Language is higher than that of your own Heart. Do this: Go to the Church, as the Publican went into the Temple; stand inwardly in the Spirit of your Mind, in that Form which he outwardly expressed, when he cast down his Eyes, smote upon his Breast, and could only say, God be merciful to me a Sinner! Stand unchangeably (at least in your Desire) in this Form and State of Heart: it will sanctify every Petition that comes out of your Mouth; and when anything is read, or sung, or prayed, that is more exalted and fervent than your Heart is, if you make this an Occasion of a further sinking down in the Spirit of the Publican, you will then be helped, and highly blessed, by those Prayers and Praises which seem only to fit and to belong to, a better heart than yours.—*William Law*.

HOW THEN stands the case? Thou hast taken ship, thou hast sailed, thou art come to land, go out, if to another life, there also shalt thou find gods, who are everywhere. If all life and sense shall cease, then shalt thou cease also to be subject to either pains, or pleasures; and to serve and tend this vile Cottage; so much viler by how much that which ministers unto it doth excel: the one being a rational substance and a spirit, the other nothing but earth and corruption.—*Marcus Aurelius Antoninus*.

IS WORLD PEACE A DREAM?

WE have had five centuries of Peace Movements of various sorts. For more than thirty years the efforts have been both national and international and on an aggressive scale. Yet we have had the world's greatest war. There were international agreements to humanize war, yet we have seen the most inhuman one of all. A group of idealists developed a world plan of peace, then the most recognized Christian nation of all refused to enter the agreement because of partisan politics.

Is Peace a Dream?

It will continue to be a dream until the world is operated by statesmen instead of politicians. The practical politician can talk idealism but he abhors it when you want to put it into practice. Talk of methods of World Peace makes good party thunder, but when you write it out as a constitution that might make it practical, it becomes a world calamity to the partisan.

World Peace will be a dream until intrigue in diplomacy shall vanish. A considerable less diplomacy of utterance, and unmeaning wording, and vastly more directness of expression, such as some of the communications of Hay and Hughes, would help far toward world peace. Confidence is the basis of peace. When the people are of more consequence than the restlessness and ambitions of rulers, we can have peace. Let every nation be persuaded every other nation is honest and frank, and problems can be settled at the tables instead of on battle fields. They are settled at the tables after the battles anyway.

World Peace will be a dream until the nations learn the Fatherhood of God and their moral accountability before Him. It will be a dream until there is some practical recognition of the Brotherhood of Man. It will be a dream until soul values shall be supreme over the two common standards of the past and present.—*Rev. J. Ralph Magee, D.D., in Seattle Times*.

HOPE IN AMERICA

AMERICA is the hope of the world in this crisis. The people of Europe look to her to exercise her leadership unselfishly. To the old nations a reduction in armament is a vital necessity. If the Conference on Disarmament will not give to the world what is expected by the nations, there will be a general burial of ideals, of constructive effort, and of confidence, and the peoples will sink back into deep hopelessness. The way will be prepared for the destructive forces of anarchy and Bolshevism. Still, hope prevails, and the people of Europe believe that the Conference will achieve definite results in reducing armaments and in restoring international goodwill and faith.—*Pastor Adolph Keller, secretary of the Swiss Federation of Churches*.

HAVING ONCE dedicated, and lovingly resigned thyself to the will of God, there is nothing else for thee to do but to continue in the same, without repeating new and sensible acts, provided thou takest not back the jewel thou hast once given, by committing some notable fault against His Divine Will: though thou oughtest still to exercise thyself outwardly in the external work of thy calling and state, for in so doing thou doest the Will of God, and walkest in continual and virtual praying.

He always prays, said Theophylact, who does good works, nor does he neglect prayer but when he leaves off to be just.—Miguel Molinos.

IF THOU love thine health, if thou desire to be sure from the gennes of the devil, from the storms of this world, from the await of thine enemies, if thou long to be acceptable to God, if thou covet to be happy at the last; let no day pass thee but thou once at the least-wise present thyself to God by prayer, and falling down before Him flat to the ground with an humble affect of devout mind, not from the extremity of thy lips, but out of the inwardness of thine heart, cry these words of the prophet, "Delicta juventutis meae et ignorantias meas ne memineris. Sed secundum misericordiam tuam memento mei propter bonitatem tuam Domine". "The offences of my youth and mine ignorances remember not, good Lord, but after Thy mercy, Lord, of Thy goodness remember me".—*Giovanni Pico della Mirandola*.

HE WHO remembereth Me at the time of the end, being freed from the body, he, going forth, entereth into My being; there is no doubt of that.—*Bhagavad Gita*.

Church Kalendar



NOVEMBER

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

KALENDAR OF COMING EVENTS

- November 30—Quiet Day—Diocesan Church Service League—Church Incarnation, New York.
- December 15—Churchmen's League for Patriotic Service, luncheon for Bishop Manning, Hotel Biltmore, New York.
- January 25, 1922—Bishop Whitehead's Fortieth Anniversary.

Personal Mention

THE address of the Rev. J. R. BICKNELL is 921 N. Charles St., Baltimore, Md.

THE Rev. CLARENCE WYETH BISPHAM, after an absence of two years in the Far East and England, has returned, and may be addressed, care of the Central Union Trust Co., 80 Broadway, New York City, N. Y.

THE Rev. HENRY BLACKLOCK has become assistant to the rector at St. Thomas' parish, Brooklyn.

THE Rev. WILLIAM C. CRAVENOR, curate of St. George's Church, Flushing, L. I., has been called as rector of the parish, succeeding the Rev. Henry D. Waller, who has resigned after thirty-two years in the cure.

THE Rev. J. E. HAND has resigned as rector of St. John's Church, Bangor, Me., and accepted an appointment as associate with the Boston City Mission, and now has charge of St. Paul's Church, Beachmont, Mass., together with pastoral work in Boston hospitals.

THE Rev. GEORGE A. HUNT has resigned charge of St. Barnabas' Church, Rumford, Me., and retired from the active ministry.

THE Rev. KIRKLAND HUSKE, rector of All Saints' Church, Great Neck, L. I., has been made president of the Clergymen's Mutual Insurance League, succeeding the Rev. W. N. Dunnell, deceased.

THE Rev. G. PHILIP JUNG, D.C.L., has entered upon his new duties as priest-in-charge of Christ Church, and chaplain of St. John's School, Manlius, N. Y.

THE Rev. C. E. KNICKLEB, rector of Holy Apostles' Church, Duluth, Minn., has accepted the call to St. Paul's Church, Watertown, Wis., duties to take effect Dec. 1st.

THE Rev. IRA DAY LANG, rector of St. John's Church, Bellevue, Dayton, Ky., has resigned, to accept the rectorship of St. Mary's Church, Belleville, and St. Peter's Church, Brenham, Texas. Address, The Rectory, Brenham, Texas.

THE Rev. CHARLES F. LEB, president of the standing committee, of the Diocese of Maine, having removed from Northeast Harbor, should be addressed at Damariscotta, Me.

THE Rev. H. K. PENDLETON, of Spartanburg, S. C., has been called to St. Paul's Church, Charleston, to take the place of the Rev. Mercer P. Logan, who has accepted a position at Montague, Tenn., as warden of the Du Bose Memorial School.

THE Rev. PHILIP PORTER, curate of Christ Church, Dayton, Ohio, has accepted the rectorship of the parish.

THE Rev. HERBERT SCOTT-SMITH, rector of the Church of the Good Shepherd, Houlton, Me., has been appointed rural dean of the Aroostook.

THE Rev. CHARLES M. TUBBS of Easthampton, Mass., has accepted the rectorship of Grace Church, Bath, Me., and is expected to take up his work there on or about Dec. 1st.

THE Rev. F. WALKER, of the Diocese of Nova Scotia, has accepted a call to Christ Church, Eastport, Me.

THE Rev. C. P. WILLCOX was called to Franklin, but did not accept, and so still remains in Cedartown, Ga. His acceptance was erroneously printed in our personal columns.

THE Rev. WM. J. WILLSON is now curate at Christ Church, Corning, N. Y.

THE Rev. ELIAS WILSON, of St. Stephen's Church, Grand Island, Neb., became rector of St. Paul's Church, Ogallala, Neb., on November 1st.

ORDINATIONS

DEACONS

LOS ANGELES.—On November 13th, the Twenty-fifth Sunday after Trinity, Mr. ANTHONY HAMILTON DEXTER was ordained deacon by the Rt. Rev. W. Bertrand Stevens, Ph. D., LL.D., Bishop Coadjutor of Los Angeles, at St. Simon's Mission Church, San Fernando, of which the candidate had been the warden and lay-reader. Morning Prayer was read by the Rev. Robert Renison and the Rev. W. F. Hubbard. The preacher was the Rev. Wm. Alfred Gustin, under whom Mr. Dexter had prepared for ordination. The latter was presented by the Rev. Robert Renison, priest-in-charge of St. Simon's. The Rev. Alfred Fletcher read the Litany, and the Rev. W. E. Hubbard acted as epistoler. The Rev. Mr. Dexter is a graduate of Brown University. He has been already placed in charge of St. Simon's mission as its first resident clergyman.

LOS ANGELES.—On Tuesday, November 8th, Mr. WALDO DISRAELI PARKER was ordained deacon by the Rt. Rev. W. Bertrand Stevens, Ph.D., LL.D., Bishop Coadjutor of Los Angeles, at St. Paul's Church, San Diego, of which the candidate was a communicant. Mr. Parker was presented by the Rev. Charles L. Barnes, rector of the parish. The preacher was the Rev. Phillip A. Easley, a college classmate of the candidate. The Rev. Charles T. Murphy acted as litanist, and the Rev. Hector N. Clowes as epistoler. The Rev. Alfred R. Taylor was also present in the sanctuary. The Rev. Mr. Parker was graduated from Clark University several years ago, and pursued graduate studies at the University of Michigan. He has already been placed in charge of St. Jude's Mission, Burbank, California.

AT ST. MARK'S CHURCH, Syracuse, N. Y., Nov. 9th, Mr. CECIL TAYLOR was admitted to the diaconate by the Rt. Rev. Charles Fiske, D.D. The Rev. Dr. Fenn rector of the parish, preached the sermon; the Rev. Ray Wootton presented the candidate; the Ven. H. W. Foreman read the Litany; and the Rev. H. G. Codrington, D.D., read the Epistle. The Rev. Mr. Taylor will continue to officiate at Trinity Church, Camden, and St. John's, Altmar, where he has been serving as lay reader for several months.

NEWARK.—On Wednesday, November 2nd, in St. Thomas' Church, Newark, the Bishop of the Diocese ordained to the diaconate, Mr. ROBERT THORPE. The Bishop Coadjutor celebrated the Holy Communion and the sermon was preached by the Rev. Dr. Charles P. Tinker.

BORN

COLMORE.—To the Rt. Rev. and Mrs. Chas. B. Colmore, a son, at Sewanee, Tenn., Nov. 5, 1921.

DIED

LACEY-BAKER.—At St. Luke's Hospital, New York City, November 8th, of pneumonia, ARTHUR LACEY-BAKER, Mus. B., beloved husband of Emma Clementi Lacey-Baker.

"The Lord make His face to shine upon him".

ROBERTSON.—Suddenly on Wednesday, November 2nd, at her home, 5542 Thomas Ave., West Philadelphia, Pa., LILLIAN J., beloved wife of the Rev. William J. ROBERTSON.

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

SHAFFER.—On November 5th, at her home, Magnolia Plantation, Louisiana, Mrs. MINERVA ANN SHAFFER, wife of the late Captain John J. Shaffer, of Terrebonne parish, in the 57th year of her age.

"May light perpetual shine upon her".

MEMORIALS

JAMES M. CARRINGTON

The Vestry of the Church of the Redeemer, Astoria, Long Island, records on its minutes the death on October 21, 1921, of JAMES M. CARRINGTON, the senior warden of the parish.

Mr. Carrington was elected a vestryman at the meeting held to incorporate the parish on August 27, 1866, and served continuously on the vestry until his death. He was elected warden in 1891, and has been senior warden since 1892. From 1879 to 1899 he was clerk of the vestry.

This length of service is remarkable in it-

self—spanning as it does the whole history of the parish and the life of the parishioner from youth to a ripe old age—but what is chiefly remarkable is that for all of these fifty-five years the parish has been a vital interest to Mr. Carrington and Mr. Carrington a vital part of the parish. He loved the Church of the Redeemer and its worship; it was constantly in his thoughts and in his prayers; its honor and its welfare were close to his heart; he was always eager to work for it, and was interested in all of its activities; he was a true friend and ready helper to all its members. No one can tell how much the parish has profited by his devotion, his wisdom and his piety, but we know that its profit has been very great.

May the Lord bless him and keep him now and evermore!

WILLIAM CHILD

On Sunday, October 9, 1921, WILLIAM CHILD died suddenly while attending a children's service at the Odd Fellows' Orphanage. He was one of the original founders of St. Gabriel's Mission, Philadelphia, and served as its first Warden.

The members of the Mission feel his loss very deeply and wish to place on record their sense of appreciation of the work which he performed and to extend their sympathy to the members of his family.

He was a good husband, a loving father, and a loyal communicant of his Church.

Eternal rest grant to him, O Lord, and may light perpetual shine upon him!

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Lousburg 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.

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

MISCELLANEOUS

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

COMPANION-HOUSEKEEPER. A BUSY ELDERLY lady living in New York City, wishes an active middle-aged lady as companion-housekeeper. Must be very neat, systematic, and accustomed to managing servants. References required. Address **N. Y. C., 460**, care **LIVING CHURCH, Milwaukee, Wis.**

DEACONESS, TRAINED AND EXPERIENCED in parish work, desires appointment. Best recommendation from clergy. Address **P-461** care **LIVING CHURCH, Milwaukee, Wis.**

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 read organs of highest grade and sell direct from factory, saving you agent's profits.

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

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

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

BOARDING—ATLANTIC CITY

THE AIMAN, 3605 PACIFIC AVENUE, attractive beach front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

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

BOARDING—NEW YORK

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

HOSPITAL—NEW YORK

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

MISCELLANEOUS

WILL TAKE FEW PAYING GUESTS for winter. Splendid climate. Country Home. One half mile from town. "**EDGECLAND ACRES**", Loxley, Ala., Baldwin Co.

TRAVEL

STEAMSHIP TICKETS, TOURS, AND cruises, **EDGAR C. THOMPSON, Alpena, Michigan.**

RELIGIOUS

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

CLERICAL OUTFITS

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

SISTERS OF THE HOLY NATIVITY

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.**

APPEALS

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.

PRISONERS' AID SOCIETY OF BLOUNTSTOWN, FLORIDA

Again we would remind our friends and the churches of the various dioceses of the needs of the Prisoners' Aid Society, which call for a moderate fund to guarantee its upkeep in part, as well as the perpetuation of its good work

The object of the Prisoners' Aid Society is to aid prisoners upon their release, and those incarcerated, to make of themselves better men.

As Rev. Caleb Benham says, "This appeal is a worthy one, if only it can get a hearing."

Please make checks payable to the Prisoners' Aid Society, and send to **Mr. G. M. MELVIN, care Prisoners' Aid Society, Box No. 1, Blountstown, Florida.**

G. FRED MOULTON, President
HARRY ARMSTRONG, 1st Vice President
JOEL DOUGLASS, 2nd Vice President
J. H. TROUTMAN, Treasurer

ACKNOWLEDGEMENTS

Miss Katherine Boyles, Orange City, Fla. \$1.00
Rev. E. H. Meuser.....Bibles
Mrs. J. F. Davidson, Columbus, Ohio... \$3.00
Miss Marian Smith, Jacksonville, Fla... \$6.00
Mrs. S. C. Middleton, St. Augustine, Fla. \$2.00

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 11th 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: 7:00 A. M., 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 **Morehouse Publishing Co., Milwaukee, Wis.**]

Henry Altamus Company, Philadelphia.

Little Prayers for Little Lips. By Elisabeth Robinson Scovill. Illustrated in Colors.

A Child's Garden of Verses. By Robert Louis Stevenson. With illustrations from original drawings by Margaret Campbell Hoopes.

Little Lambie Lambkin. A Tale for Wee Folks. With numerous illustrations in color from original drawings by M. C. H.

Little Squirrelie Squirreliekin. A Tale for Wee Folks. With numerous illustrations in color from original drawings by M. C. H.

The Oldtime Story of "The Three Bears." Rhymed and retold by Kenneth Graham Duffield. Illustrated in color.

Peter Rabbit's Birthday. By Linda Stevens Almond. With illustrations in color by J. L. G.

Peter Rabbit's Easter. By Linda Stevens Almond. With illustrations in color by J. L. G.

The Story of Chicken Little. Rhymed and retold by Kenneth Graham Duffield. Illustrated in color.

The Wonderful Story of Cinderella. Rhymed and retold by Kenneth Graham Duffield. Illustrated in color.

Gruntz Gruntz and Smiley Smile Outdoors. By Bertha E. Felst. With illustrations by M. P. Brater.

The Century Co. New York.

Prostitution in the United States. By Howard B. Urveston.

George H. Doran Company. New York City.

To Him That Hath. A Novel of the West of to-day. By Ralph Connor. \$1.75 net.

Doubleday, Page & Co. Garden City, N. Y.

McLoughlin and Old Oregon. A Chronicle. By Eva Emery Dye. \$1.75 net.

B. W. Huebsch, Inc. New York.

Maida's Little House. By Inez Haynes Irwin.

The Tony Sarg Marionette Book Cover in Colors and Many Illustrations. By Tony Sarg. Text by F. J. McIsaac. With two plays for Marionettes by Anne Stoddard.

The Macmillan Co. New York City.

Beggars' Gold. By Ernest Poole. Price \$2.00.

From the Author.

Saint Paul's Rule for Unity. A Sermon preached in Grace Church, in New York, on the Nineteenth Sunday after Trinity, October 2, 1921, by Charles Lewis Slatery, D.D., rector of the parish.

From the Author.

A Device for Safely Transplanting Long Leaf Pines and Other Evergreens. By Lionel Well, Goldsboro, North Carolina.

BULLETINS

The Rockefeller Foundation. New York City.

Dedicating the Peking Medical College. An informal account by Edwin R. Embree. General Bulletin. October 26, 1921.

Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Official Bulletin of the Episcopal Theological School, November, 1921.

PAMPHLETS

University Press. Iowa City, Ia.

University of Iowa Studies in Child Welfare.

Referring to the Lambeth Conference, the Bishop said that what was there sought was the removal of the bitterness, and constant inefficiency, of a divided Christendom; Geneva desired to remove injustice, hardship, and privation from the lives of a large section of humanity. Why then should it be thought a thing incredible that the International Labor Conference, if truly moved by sentiments of justice and humanity, should feel, as their work proceeded, that they were being drawn by a power greater than themselves to a general agreement? God had plans of His own. If He ordereth all things "according to the workings of His almighty power", it was not only a religious duty, but common sense, to understand those plans and to adjust our own plans to them. The clouds hung black upon the sky, but the cause of righteousness was never less lost than to-day. The dim stirrings of the human mind cut off from conscious communion with God were yet guided by His hand, and the existence of the League of Nations and of that Conference was a witness to the unconquerable belief that the social order could be righted.

DOUBLE CONSECRATION

A double consecration service took place in St. Paul's Cathedral on Monday last, when the Rev. Harrington Clare Lees, D.D., late vicar of Swansea, was consecrated as Archbishop of Melbourne, and the Very Rev. St. John Basil Wynne Willson, D.D., late Dean of Bristol, as Bishop of Bath and Wells. There was a large congregation. The service was conducted by the Archbishop of Canterbury, who put the questions of examination, and he was assisted by the Bishop of London. The service of consecration was included in a beautifully rendered Choral Eucharist, and the sermon was preached by Prebendary A. B. Wynne Willson, rector of St. Nicholas', Hereford, a close relative of the new Bishop of Bath and Wells.

NEW DEAN OF BRISTOL

The Rev. E. A. Burroughs, Canon of Peterborough, has on the nomination of the Crown, accepted the Deanery of Bristol, in succession to Dr. Wynne Willson, the new Bishop of Bath and Wells. The new Dean is the son of Prebendary W. E. Burroughs, who recently resigned the rectory of Tiverton, a much respected and well-known personage, in Evangelical circles. Educated at Harrow, and Balliol College, Oxford, Mr. Burroughs took a first class both in Moderations and in *Lit. Hum.* This last was in 1904. He was also Craven, Hertford, and Derby Scholar in different years, and won the Chancellor's prize for Latin verse in 1903. In 1905 he was elected Fellow of Hertford College, Oxford, and tutor in 1912. He was ordained in 1908, by the Bishop of Oxford, and in 1909 was appointed examining chaplain to the Bishop of Liverpool, and later acted in a similar capacity for the Bishop of Exeter. He has lately been Chaplain-Fellow of Trinity College, Oxford. In 1917 he accepted the residentiary-canonry in Peterborough Cathedral, vacant by the death of Bishop Clayton.

Canon Burroughs is a "practical idealist". At Oxford he joined a strong Senior Common Room, which included Dean Inge and the present Bishop of Carlisle. Of good old Evangelical stock, Canon Burroughs was slyly called "the Plymouth Rock". He is a broad-minded man, full of enthusiasm, abreast of modern thought, and essentially human.

DEATH OF OLDEST BISHOP

On Wednesday last (All Souls' Day) there passed to his eternal rest, at Luffen-

ENGLISH PRIESTS AND LOYALTY

Some Deny the Faith—Catholic Religion Sufficient—Labor Service.

The Living Church News Bureau }
London, November 4, 1921 }

THE Rev. Bernard Heywood, vicar of Leeds, commenting upon the recent Girton Conference of Modern Churchmen, has undoubtedly expressed what all loyal Churchmen are thinking as regards that deplorable gathering. In the November issue of his parish magazine, Mr. Heywood writes as follows:—"It would not be my own wish to exclude from the fellowship of the Church, or even from the ministry, those who honestly believe that they hold views which are reconcilable with the doctrines of the Church; but I am free to confess that if I held the opinions which are expressed by some of the readers of papers at the Girton Conference, I should not feel myself justified in continuing to exercise my ministry in the Church of England. To take for example, the question of the Virgin Birth. It is manifest that the view of some 'Modern Churchmen' is that the Virgin Birth is not an historical fact. It is equally manifest that the Church has taught, and continues to teach, that our Lord had no human father. I can understand the position of one who, disbelieving this fact, would endeavor to persuade the Church to eliminate from her creeds any statement of the fact, but I do not find it easy to understand the position of a man who claims to exercise his ministry as a teacher of Church doctrine, while he denies a doctrine which as a minister he is commissioned to teach".

CATHOLIC RELIGION SUFFICIENT

After sober reflection, and now that the controversy aroused by the Girton papers has subsided somewhat, Churchmen are beginning to feel that there is really no cause for alarm in the Conference. Much that was said there has been said for a good many years, and the views expressed at Girton College will hardly, if at all, affect

the traditional teaching of the Church. The only new knowledge of importance which has lately come to us—the knowledge of psychology—lay quite outside the scope of the Conference. We may therefore take comfort in the thought that great changes in the region of the Church's faith are extremely unlikely. The Catholic religion will still be found sufficient to satisfy the deepest needs of human nature.

LABOR CONGRESS SERVICE

The Vicar of Halifax, Bishop Frodsham, in fulfilment of his promise, preached last Sunday in the British Church at Geneva, at a service attended by members of the International Labor Congress. It was an unique occasion, for, as I have before remarked, this is the first time that International Labor has formally recognized the religious side of its movement. The subject of the discourse was The Secret of Religious Power, and the Bishop said that during the war great competitive industrial nations learned lessons of unity, co-operation, and self-sacrifice. Why should the power which triumphed over competition in war be found incapable of meeting the competition of peace? The Geneva Conference might desire to busy themselves entirely with the practical adjustment of the inequalities of the industrial life; they might affect to be independent upon the eternal questions as to ultimate direction and ultimate power; but, do what they would, they were not independent of the moral dynamic. Dr. Frodsham went on to demonstrate what he termed the Christian hypothesis of power. The Master claimed power for Himself, and promised power to His disciples, and both claim and promise appear to have been justified by results. If the Christian hypothesis were true, then that Conference might expect some enlightenment upon the secret of power, and they might find themselves brought within the sweep of the activities of Him who ordereth all things according to the workings of His almighty power.

ham Hall, Stamford, the Rt. Rev. Francis Henry Thicknesse, late Suffragan-Bishop of Leicester, at the advanced age of 92.

Dr. Thicknesse, who was by far the oldest bishop in the Church of England, was Canon of Peterborough for forty-five years, then Archdeacon of Northampton for thirty-six years and Suffragan-Bishop of Leicester for fourteen years. He retired from the episcopate of those who would have destroyed rather copate in 1902, resigned his Archdeaconry in 1911, but retained his canonry till the autumn of last year.

It was largely through Dr. Thicknesse's efforts that the restoration of Peterborough Cathedral on sound lines was carried out. With the help of Dean Argles, and such men as Westcott, another friend, and Freeman, the historian, he defeated the attempts of those who would have destroyed rather than restored it. As Suffragan-Bishop of Leicester he did for the whole Peterborough diocese what he had already done as Archdeacon for Northamptonshire. He made the personal acquaintance of the clergy and laity of every sort, and brought home the work of the Church as a national institution to obscure and remote places. His fairness of mind and love of justice were remarkable, and his sense of humor and power of telling a story carried him through many difficult places. He was an excellent chairman of almost any kind of meeting, and his moral courage could always be depended on. Not less characteristic was the dignified calm of his manner, learnt in a school now unhappily almost extinct. His Church views were those of Hooker, Bishop Andrewes, and Christopher Wordsworth, rather than of Pusey or Liddon, but his Evangelical training colored his preaching, and endeared him to many who were not Churchmen.

EDUCATION ACT BILL.

Mr. Thomas Davies, M. P., has this week introduced into the House of Commons a Bill to amend the Education Act of 1921. The Bill provides for a national system of elementary schools under the complete control of education authorities, and abolishes the present system of dual control. It also provides that the appointment, promotion, and dismissal of all teachers giving religious instruction shall be in the hands of the local education authorities. It abolishes all tests for teachers. Local education authorities are to have the free use of all schools. In return for this, reasonable provision for religious instruction in the schools is to be made by the local education authority in accordance with the religious principles of the parents of the children. Teachers to give religious instruction are to be selected by the local education authority from those who are willing and, in the opinion of the authority, are capable of giving it.

The Bill is apparently the result of private negotiations between representatives of the Church of England and Non-conformist bodies. But leading members of the Church of England, and Roman Catholics also, are opposed to the suggestions contained in the Bill. They feel that by giving up the voluntary schools of the country to the control of the local education authorities they would be virtually "cutting the painter", and that some future regulation might abolish religious education or so alter it that it would become worthless.

It is therefore highly important that this question should be adequately discussed, and that Mr. Davies's Bill should not be allowed to go through the House of Commons before the country is fully aware of its provisions.

FINANCIAL DIFFICULTIES

The Dean and Chapter of Worcester Cathedral announce (according to the *Daily Chronicle*) that unless additional income is obtained the cathedral will become bankrupt. They have reduced the number of minor canons from four to two, but in spite of this and other economies the treasurer's account is overdrawn. They suggest a £400 reduction in the Dean's stipend when the present Dean (Dr. Moore Ede) resigns, or when he is relieved of the

burden of maintaining the Deanery house (a former episcopal palace), and the suspension of one canonry—Canon Wilson having offered to resign. The other three canons have consented to perform four months' duty each instead of three. Their difficulty is to maintain their unnecessarily large houses and to bear increasing rates, and power ought to be given to the Dean and Chapter to sell or let their residences and make other provisions. They urge the National Assembly to obtain the necessary powers.

GEORGE PARSONS.

NEW EXPERIMENT IN MASSACHUSETTS

Fifteen Different Meetings—When People can not Come Church goes to Them.

The Living Church News Bureau }
Boston, November. 21 1921 }

AN interesting and most successful experiment was tried in St. John's parish, Winthrop, which may be of worth in the future conduct of the Nationwide Campaign. Instead of sending lots of printed material, good and otherwise, fifteen live representatives were sent to the homes of the parish. And there was no doubt but that the latter were readily read!

The Church to the People replaced the evening service on November 20th. Fifteen meetings were simultaneously held in fifteen homes, covering all of Winthrop. Automobiles carried the speakers from one home to another. The purpose of these meetings was purely educational. The fifteen members of the parish gave two minute addresses at each of the fifteen homes, simply and naturally telling what the Church is doing and what it hopes to do. There was no appeal for funds, nor nagging folks to join some new or old organization. No brother was called on to pray, for these group gatherings were not camouflaged cottage prayer meetings! The assumption was that the members and friends of the parish would appreciate knowing the most interesting story in the world, what the Church is doing and what it hopes to do. In a generous account of these unique educational meetings the *Boston Globe* appreciatively said, "Incidentally the fellowship and friendly acquaintance of neighbors was considerably enhanced".

In writing in the parish calendar in advance of the group meetings, Sidney E. Blandford, the senior warden and ex-president of the National Retail Credit Men's Association of the United States, said:

"When all the people cannot come to the Church, the Church goes out to all the people."

"The Church's call of the Nationwide Campaign, in 1919 and 1920, brought to the whole Church a deeper realization of its possibilities in meeting the problems arising as a result of the World war. In that campaign the laity of the Church had a large share. Methods, more or less common in business procedure, were employed.

"Much emphasis has been placed on the need of greater publicity, that the whole people may be informed of the activities of the Church and its needs. It is perhaps unnecessary to carry on a Nationwide Campaign each year, but there is a demand that in each parish some unusual effort should be made to keep the whole community more closely in touch with the Church and its work in the parish, in the nation, and in the foreign mission fields.

"A committee from your parish has undertaken a community effort, unique, perhaps, in the history of our Church. It is planned to reach every member of the parish. The town has been divided into fifteen districts. And on Sunday evening, November 20th, a home of some member of the parish will become a community center. All families which are in any way identified with St. John's are asked to gather together for about an hour, at a community center in their neighborhood.

"This offers an opportunity for a friendly acquaintance and a Christian fellowship. During the hour thus set apart the rector, and about fourteen lay workers, representing the various organizations and Church activities, will call in quick succession and make two-minute addresses. Thus fifteen two-minute addresses will be given in each of the fifteen homes in accessible centers of our whole community. The Church goes out to the people with a message."

RALPH M. HARPER.

MEMORIAL WINDOWS FOR ARCHDEACON STUCK IN DALLAS

ON SUNDAY, October 30th, at St. Matthew's Cathedral, Dallas, Texas, the beautiful memorial windows installed for the late Ven. Hudson Stuck, Archdeacon of Alaska and sometime Dean of that Cathedral, were formally dedicated and blessed with a special service and sermon by the Rt. Rev. Harry T. Moore, D.D., Bishop Coadjutor of Dallas.

The memorial consists of three long lancet windows surmounted by a rose, one of the finest examples of antique English glass in the southwest, of exquisite and harmonious coloring, representing, in pictures, the story of the *Te Deum*. The windows cost \$5,000, and were executed by the Gorham Company, New York City.

Following the singing of the *Benedictus* and the recitation of the Creed, in the regular service for Morning Prayer, the clergy and choir marched in solemn procession to the west end of the Cathedral, where, beneath the windows, the Bishop read the exhortation. After the reading of the 15th Psalm, led by the Very Rev. Randolph Ray, Dean of the Cathedral, the choir sang *Blest Are the Departed*, by Spohr. Then followed the versicles, prayers, and the benediction of the windows. The procession returned to the chancel during the singing of Hymn 414, *Guide Me, O Thou Great Jehovah*, the hymn which had been used as a recessional at the last service in the Cathedral at which Archdeacon Stuck officiated. The sermon was preached by Bishop Moore. As an offertory anthem the choir rendered *The Souls of the Righteous*, by Foster.

BISHOPS' MASS MEETING IN NEW YORK

Vast Crowds Attend—Sailors' Day Service—St. Hilda's Guild.

The Living Church News Bureau }
New York, November 22 }

THE seating capacity of Carnegie Hall was taxed to its utmost last Friday evening, when a Bishops' mass meeting was held under the auspices of the Church Club of New York. The meeting was in reality a diocesan rally in the interest of the work and needs of the Church: a people's meeting to strengthen the spirit of fellowship and responsibility in the common work. Bishop Manning presided and made the principal address.

Eight-minute addresses were made by Dr. John H. Finley, Stephen F. Bayne, Robert Fulton Cutting and Stephen Baker.

Dr. Finley said "It is the spiritual appeal of such great congregations that has made possible what Mr. Hughes has done in Washington".

Mr. Cutting asked if the Church could not be a mediator between the employer and the employe. "The function of the Church is to reconcile man to man", he said, and expressed the opinion that employers were often wrong. He also said that the Episcopal Church could "have an influence in the social and financial world to stop strikes and lockouts perhaps greater than any other communion."

Mr. Baker, treasurer of many of the financial boards of the diocese, asked to have an endowment for the support of the three Bishops, including their salaries, rent, office, and travelling expenses, which would bring in an income from \$50,000 to \$80,000 a year. He said the expenses this year would be \$41,000, but covered only seven and one-half months of salary for the two new suffragan bishops.

A vested choir of 250 voices, selected from the choirs of the various churches, directed by Dr. Miles Farrow, organist and choirmaster of the Cathedral, let the vast audience in singing the well known hymns of the Church.

SAILORS' DAY SERVICE

The sixth annual sailors' day service, was held in the Cathedral, on Sunday evening, Nov. 13th. More than one thousand sailors' representing many ships and from many ports, attended. The Very Rev. Howard C. Robbins, after reading a message from Bishop Manning, addressed the seamen, giving them high praise for their part in the war, declaring that but for their work there would have been no armistice and no Washington conference.

"We hope that the great deeds planned there will be accomplished", said Dean Robbins. "We believe that in time of peace the seaman will take his great, true place in the life of the world". Special prayers were said for the welfare of seamen and for a happy outcome of the armament conference.

The Bishop of Kentucky was the preacher.

"You had a magnificent share and were magnificent men in it", said Bishop Woodcock. "On Armistice Day some of your buddies were not there to rejoice, but their rest beneath sea is the most peaceful of all.

"If you men know how to sail a ship, how many of you can steer yourselves straight through life? We know everything about life nowadays except one most im-

portant thing—how to live it. Many have become profiteers, and are not satisfied. A lot of you are damning the profiteers, but that's only another way of saying that you wanted to have the same chance, and to have it first.

"If life with you is just dropping your moorings, drifting down with the tide and out to sea, it's no better than suicide. Satisfaction with yourself is stagnation. The only difference between that and death is that when you die your friends bury you; when you stagnate, you bury yourself. A cow under a tree is not discouraged and has no ideals, but who under heaven wants to be a cow?"

The sixteen welfare organizations represented were the American Seamen's Friend Society, the Brooklyn City Missions, and tract society, the Catharine Mission, the Danish Church for Seamen, the Finnish Seamen's mission, the Legal Aid Society, the New York Bible Society, the New York Port Society, the Norwegian Seamen's Church, the Sailors' Snug Harbor, the Scandinavian Sailors' Temperance Home, the Seamen's Church Institute, and the Naval, Bethel Ship Seamen's and Merchant Seamen's branches of the Y. M. C. A.

ST. HILDA GUILD

The St. Hilda Guild (Inc) held its eighth annual exhibiton of work on November 16, 17, 18, and 19 in Cathedral College, Madison Avenue on 51st Street, New York City, through the kind permission of its president, the Rev. Francis C. Campbell.

These exhibitions are of considerable educational value, as only models of historical and correct forms are on view.

The loan exhibition formed by far the larger part of the exhibit, having been sent from all parts of the country. Vestments, altar linen, &c., used in various denominations were displayed.

Among the interesting objects shown were the alb, amice, and chasuble for the Rt. Rev. Wm. T. Manning, D.D., Bishop of

New York; vestments which are gifts of Mrs. Michael Gavin of New York; covers for monstrance and ciborium for private chapel of Mrs. Nicholas Brady; altar frontals for St. Mary's Church, Castleton, S. I., cope, humeral veil, and chasuble for the Rev. Father Crimmins, rector of the Church of Our Lady of Mt. Carmel, San Francisco; white frontal and pulpit cover for St. Martin's Church, Providence; high mass set in violet, for the Rev. Joseph A. Corrigan of St. Mark's Church, St. Paul, Minn.

Among the most interesting exhibits from a historical point of view were two sets of vestments loaned by the Very Rev. Joseph R. Heffernan, O. P., prior of the Church of St. Vincent Ferrer, New York.

One of these, a green chasuble made after the manner of those in use in the thirteenth century was made at St. Gall in Switzerland.

The other set a copy, as far as it was possible to attain, of the chasuble of St. Dominic, now preserved in the Church of St. Sernin, Toulouse. The fabric was reproduced in France and made up by several ladies of Toulouse. These sets of vestments were very valuable for the student interested in the origin and development of ceremonial vestments, especially by their contrast with what is generally seen to-day.

BURIAL OF DR. PETERS

On Saturday morning, Nov. 12th, St. Michael's Church was filled with sorrowing parishioners, and friends at the funeral of the Rev. Dr. John P. Peters, rector emeritus for the last two years, and rector for the twenty-six previous years. Bishop Manning officiated, assisted by the Rev. Thomas M. Candles, rector of St. Michael's. Burial was in St. Michael's Cemetery, Astoria, Long Island, which the Rev. Dr. Thomas McClure Peters, father of Dr. John P. Peters and his predecessor as rector of the local church, bought and established for the poor of the parish.

In the congregation were many members of the class of 1873, Yale University, which was Dr. Peters's class, and representatives of each of the many archaeological, religious, and civic organizations, of which Dr. Peters was a member.

ARMISTICE DAY IN PHILADELPHIA

Generally Observed—Patriotic Services—Rector Instituted.

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

PRACTICALLY every Church in the diocese observed Armistice day with some kind of special service, in accordance with the Bishop's Pastoral. For the celebration of the Holy Communion, the following altar service was appointed: Epistle, Acts 17:24-28a; Gospel, St. Matt. 5:1-12; Collect: O Lord, God Almighty, the Ruler of the universe; guide we pray Thee, the conference of nations now assembling to consider measures for disarmament, and grant to them at this time special gifts of wisdom and understanding, of counsel and strength, that maintaining the right, following the truth, and seeking peace, they may obey Thy holy will and fulfill Thy divine purpose; through Jesus Christ our Lord. Amen.

The Women War Workers attended a service at Holy Trinity Church, at 11:30. Representatives of the Emergency Aid,

Red Cross, National League of Women's Service, Navy League, Women's Overseas Legion, Queen Mary's Guild, and other organizations were present. The ladies composing the English hockey team, now visiting in Philadelphia, were also noticed. In the procession the flags of of the Allied nations were carried, the United States and the Red Cross flags holding first place. The Bishop in his address stressed the need of personal love for one another as the basis of international peace. Real peace should be brought about not only by laying down arms, but by giving up sins. After the service the members of the organizations present filed out of the church into Rittenhouse Square, where they disbanded after singing an anthem.

At the Garrick Theatre, famous for the noon-day services in Lent, the Brotherhood of St Andrew held a service for business people at 12:30, Bishop Rhinelander being the speaker. The Bishop stated that the first thing to be kept in mind by everyone, if the international movement to limit armaments is to succeed, is that the world is no nearer peace to-day, than when the armies finished fighting. "This is not the

soldiers' fault, but ours", said the Bishop. "They went as far as they could as peace-makers. It remains for civilians, for those who were non-combatants in the war, to make this peace secure and permanent. Permanent peace can come only from goodwill in the hearts of the people of various nations. The problem before the delegates in Washington is more simple and yet more serious than we are apt to realize. The delegates have more to do than to decide how armies and navies can be reduced. Their most important mission is to report to one another just how much good will exists among the people of their respective nations; how much good will exists on which to build a lasting peace. This depends on how much there is in the hearts of men and women everywhere".

PATRIOTIC SERVICES

The annual memorial service of the 103rd Engineers, Companies B and E, was held on Sunday evening, November 13th, in St. Stephen's Church, Philadelphia, the rector, the Rev. Carl E. Grammer, D.D., being the preacher, while the former chaplain of the regiment, the Rev. Frederick E. Houghton, assisted in the service. A special musical programme was arranged by the organist, Henry Gordon Thunder.

On the same evening, in Grace Church, Mt. Airy, (the Rev. Thomas S. Cline, rec-

tor), a patriotic service in the interest of disarmament was held, the speaker being the Rev. Earl H. Weed, chaplain of the First Division, and chaplain of Camp Dix.

A special service for the Philadelphia Post, British Great War Veterans, was held in St. Mary's Church, Hamilton Village (West Philadelphia) by the rector, the Rev. John A. Richardson, on November 13th.

RECTOR INSTITUTED

The Rev. Leslie F. Potter, formerly Dean of the Pro-Cathedral, at Grand Rapids, Mich., was instituted rector of St. Mark's Church, Frankford, on Sunday evening, November 13th, by Bishop Rhinelander. Mr. Potter succeeds the Rev. John B. Harding who died a few months ago.

INDIAN BELIC FOUND

At the laying of the corner stone of the William Bacon Steven's Library of the new Divinity School, (mentioned in last week's issue), a large stone tomahawk was on exhibition. It was discovered while digging the foundation for the building. Because of the great depth at which it was found, and its antique character, it is believed that Indians, resident in this section, had "buried the hatchet" many years before William Penn founded the city.

FREDERICK E. SEYMOUR.

NEW MISSION SCHOOL IN CHICAGO

Meets a Real Need—Advent Plans—Epiphany Parish.

The Living Church News Bureau
Chicago, November 22, 1921

THE new mission Sunday school of the Church of Our Saviour, at 1503 Fullerton Ave., which is called St. George's chapel, opened on Sunday, November 13th, with nineteen new pupils. The school is particularly for the children of the parish who live in the large district west of the dangerous crossing at Halstead St. and Lincoln Ave.

The young people of Our Saviour have organized a chapter of the Gamma Kappa Delta, a young people's society which originated at St. Luke's Church, Evanston. The new chapter began with fifty charter members. All persons over sixteen years of age, and unmarried, are eligible for membership. Our Saviour's chapter meets on Sunday afternoons for a social hour, supper, and the evening service. This society for young people is proving quite popular; several parishes having organized chapters.

ADVENT PLANS

An interesting course of Advent Sermons is to be given in four of our churches:

St. Paul's, Kenwood, (the Rev. Geo. H. Thomas, rector), St. Peter's, Lake View (the Rev. H. L. Bowen, rector), St. Chrysostom of Dearborn Ave. (the Rev. N. O. Hutton, D.D., rector), and the Church of the Atonement, Edgewater (the Rev. F. S. Fleming, rector).

The subjects of the sermons are:

1, Non-Christian and Christian, 2, Faith and the Christian Faith, 3, Duty and the Christian Duty, 4, Prayer and the Christian Prayer, and 5, Christ and the Christian.

The series will begin on November 27th, each rector preaching the sermon assigned in the course in his own church. On Nov. 27th, December 4th, and December 11th,

there will be an inter-change of preachers.

EPIPHANY PARISH

The Brotherhood of St. Andrew at the Church of the Epiphany is undertaking a Church attendance campaign to help start off the Sunday evening services which begin on November 27th, and are to last until Easter. The Rev. George Craig Stewart is to be the preacher for the first four Sundays, and it is expected that with the help of the campaign there will be a large congregation composed of members of the Church of the Epiphany and people from the neighborhood of the church.

DEATH OF MR. HOBART WILLIAMS

Mr. Hobart Williams died at his home, Cheshire, Connecticut, on November 3rd. He was buried in Chicago, the services being held at St. James' Church, the Rev. Dr. Waters, of Grace Church, conducting the service, assisted by the Rev. Dr. Hopkins. Besides those who attended from Connecticut, there were representatives present from the University of Chicago, Chicago Commons, the Y. M. C. A., and Milliken University, Decatur, Illinois. Mr. F. F. Ainsworth represented the Diocese of Chicago, and the Church Home for Aged Persons, which, with the other institutions, were beneficiaries of Mr. Williams. Mr. Williams, who was 84 years of age, was the son of Mr. Eli Buell Williams, one of the founders of St. James' Church, Chicago. It is significant that the son was baptized in St. James' and buried from St. James'. He lived his early years in Chicago, then went abroad, and later made his home in Cheshire, Connecticut.

Mr. Williams inherited some valuable property, some of it in or near the "Loop". One of these pieces of property was at Monroe and Wabash Ave., which he gave to the University of Chicago; another on South Water St. he gave to St. Luke's Hospital; and another, on Dearborn St., he gave the Y. M. C. A., and created a trust fund with

the Merchants' Loan and Trust Company of over two million dollars to be held in perpetuity to be invested, the income to be paid in quarterly instalments to ten different beneficiaries, of which the Church Home for the Aged is one. The announcement of this gift, out of a clear sky, came just about the time of the completion of the new buildings for the Home, on Ingleside Ave. It seems that Mr. Williams had very quietly made a survey of certain charitable institutions, and the record of the Church Home, then on Ellis Ave., was so satisfactory, that Mr. Williams, without even talking to Mrs. Ainsworth, who was then the treasurer, designated the Church Home as one of the beneficiaries. This trust has produced for the Home an average of \$7,600 a year for the last four years.

THE DAUGHTERS OF THE KING

A Thanksgiving donation party was given at the Chase House, by the Daughters of the King, on Friday, November 11th, from two to four o'clock. The guests were received by Deaconess Fuller and shown through the House. Afterwards Deaconess Fuller told of future plans for the enlargement of the work. A list of needed furnishings will be sent to all chapters of the D. O. K., and it is hoped this need of furnishing will be met. Donations of food and provisions amounting to twenty-five dollars were received at this meeting. The Daughters are continuing their work for city missions, under the supervision of Deaconess Fuller, who reports a gratifying response from them.

ROUND TABLE

A meeting of the Round Table, attended by a large number of clergy, was held on November 14th, at the Wrigley Building. The clergy made a trip to the top of the magnificent tower, the highest in Chicago. Through the influence of the Rev. G. A. Mac Whorter, late Chicago religious editor of the *Tribune*, the clergy were enabled to enjoy this outing. The clergy adjourned to the diocesan headquarters, and inspected the Bishop Book Shop, which is now situated there. There was a conference, afterwards, on how best a Church book shop can help the clergy and their work, and also its value to the diocese.

DIOCESAN ASSEMBLY MEETING, B. S. A.

Mr. Shelby's verdict that the Norfolk Convention was the best in ten years received the unqualified endorsement of the Chicago diocesan assembly, when 118 members gathered in the diocesan headquarters on Thursday evening, the 10th, and listened to the reports of the returning delegates. Both the bishops and many clergy were present.

The programme began at 7 o'clock, with a service of intercession and consecration, led by the chaplain, the Rev. Norman Hutton, rector of St. Chrysostom's. Humphrey Dixon, Chicago's only junior representative at Norfolk, and chairman of the Junior Convention, made the first report. In his self-forgetful, enthusiastic way, he gave a dramatic recital of the events that made up the junior meeting. Reports from the view point of the senior were next given by the following: Mr. Henry Arnd, Mr. Courtenay Barber, Mr. Lawrence Houghteling, Mr. Wm. F. Pelham, and Dr. Hubert Carleton, who made an address on the Call to the Ministry. Mr. Ned Shields, field secretary, of New Orleans, who was present, narrated several incidents of his work at Camp Beau-regard during the days of mobilization, and urged his hearers to greater endeavors in personal work.

CHRIST CHURCH, WOODLAWN

On Sunday, November 6th, Christ Church

(the Rev. H. J. Buckingham, rector) celebrated the Church's missionary centennial by presenting the pageant. The Mission of the Church, at both the 11 and 8 o'clock services. The drama was enacted in the chancel of the church and was most reverently dramatic and beautiful in its presentation.

In the parish hall is a group of photographs headed by the caption, The Gift of Christ Church to the Priesthood. Nine splendid heads are there depicted, representative of nine true hearts and nine noble lives, given to the service of our Lord and His Church. To trace the history and influence of half of these men would require a good sized book. Almost daily Christ Church members hear of the valiant achievements of one of "the boys from Christ Church". One of the gifts has grown into a dean. He is hailed as the "youngest Dean of a Cathedral in the United States to-day." The Very Rev. Frank Victor Hoag, son of Mr. and Mrs. F. D. Hoag, of LaGrange, is now associated with the Rt. Rev. Robert H. Mize, D.D., in the missionary work of the Church in Kansas. Ordained five years ago, Dean Hoag took charge of St. Mark's Geneva, and was later rector of the Church in Batavia, Ill.

FATHER KINNEY'S BIRTHDAY

Father Kinney was eighty-four years of age, on Monday, November 14th. He was born in New York City and came from the Diocese of Vermont to Chicago, in 1871. His self-sacrificing work at Holy Trinity, in the stock yards district, is well known to all Church people in Chicago. It will be recalled that his brother clergy recently presented a purse to Father Kinney as a tribute of their love to him.

REV. G. A. MAC WHORTER RESIGNS FROM THE TRIBUNE

For more than a year the Rev. Gardner A. Mac Whorter has been the religious editor of the *Chicago Tribune*, succeeding the Rev. F. L. Gratiot, in this office. Mr. Mac Whorter has served assiduously in this trying office and always gave due prominence and consideration to the life and work of the Church in Chicago. It is the intention of Mr. Mac Whorter to return to parish work again.

PIEST HOLDS MISSION

The rector of Trinity Church, the Rev. Frederick C. Grant, conducted a mission in the Church of the Advent, Indianapolis, Nov. 6-13. During his absence, the services at Trinity were in the charge of the Rev. S. A. B. Mercer, D.D.

H. B. GWYN.

AN ARMISTICE MEMORIAL

Mrs. JOHN NICHOLAS BROWN, of Newport, R. I., has made possible the beautifying of the sanctuary of Emmanuel Church, Newport, in such a way as to make it one of the notable sanctuaries in this country. Under the direction of the architects of the beautiful church Cram and Ferguson, the walls of the sanctuary have been decorated by Mr. Robert Wade, of Boston, with a series of panels, in tiers, illustrating the *Benedicite*, each panel marking some phase of this great nature hymn—elements, animals, prophets, saints, the children of men, all showing forth their praise, culminating over the east window with angels blowing trumpets and announcing "All ye works of the Lord, Bless ye the Lord! Praise Him and magnify Him forever." In addition to the mural decorations, there has been erected an impressive reredos of richly carved oak, with a golden panel of the cross and four evangelists in the centre, topped by

the King of Glory, and on the sides figures of bishops and saints with adoring angels on the lower panels; all artistically treated in gold and polychrome, with an inscription which reads, "It is great glory to follow the Lord and to be received by Him in long Life."

The dedication words tell the purpose of this truly remarkable work: "To the Glory and Praise of God, in thanksgiving for the bringing of peace out of the world war, and in gratitude to the men and women who served their God and country, this reredos and these mural paintings were placed in Emmanuel Church, by Natalie Bayard Brown, that their beauty may be an inspiration to all who worship therein."

Bishop Perry dedicated this memorial on the morning of Armistice Sunday, November 13th, the rector of the parish, the Rev. Charles W. Forster, and the Rev. George G. Merrill, of Stockbridge, assisting in the service. The *Benedicite* was appropriately sung, and immediately after the dedication.

CONVOCATION AT SUBMARINE BASE

THE FALL meeting of the convocation of Los Angeles was probably the most unique in setting of any yet held. It met on November 9th, at the United States Submarine Base, San Pedro, on invitation of Chaplain Henry R. Sanborn, U. S. N., morale officer of the Base.

The day opened with a celebration of the Holy Eucharist, Bishop Stevens officiating. This service was held in the Base chapel, in which the altar, reredos, credence table, lectern, prayer desks, and everything for the chancel were made by the boys at the Base, even to the painting of the furniture. The altar cross, candle-sticks, and altar, all in brass, were made from metal taken from U-boat 88, the German submarine which sank more British boats than any other, and which was recently dismantled at San Pedro.

Chaplain Sanborn has special qualifications for this detail, having had long military experience before his recent ordination. He served with the Canadian army, 1914-17, then joining the American forces, in which he rose to be Colonel, and Chief of Staff, 16th Brigade, 8th Division. After the Armistice he took special studies at the Virginia Theological Seminary. He has been at the Base three months.

There was a sight-seeing trip among the ships of the Pacific fleet, then in port.

Chaplain Sanborn presented Bishop Stevens with an altar cross and candlesticks for his private chancel, also made from brass taken from the U88.

MISSIONARY CENTENNIAL IN SOUTHERN CALIFORNIA

THE CENTENNIAL of the Missionary Society on November 6th, was adequately celebrated throughout the Diocese of Los Angeles. Parish observances were held in the morning, and convocational mass meetings in the evening.

The convocation of Los Angeles held its mass meeting in St. Paul's Pro-Cathedral, Los Angeles, which was filled to capacity. The speakers were Bishop Stevens, on One Hundred Years of Endeavor; the Rev. Leslie F. Learned, D.D., on The Significance of the Centennial to America; and the Very Rev. William MacCormack, D.D., on Looking Forward from the Centennial.

The meeting of the convocation of San Diego was held at St. Paul's Church, San Diego. Music was rendered by the combined choirs of St. Paul's and St. Mark's Church, East San Diego. The Rev. William

J. W. Bedford-Jones made the address. A good congregation attended.

The convocation of San Bernardino held its rally at Trinity Church, Redlands. The addresses were The Three Objectives of the Centennial, by the Rev. Bert Foster, D.D.; The Centennial Offering, by the Rev. Charles E. Maimann; and Missions and Disarmament, by the Rev. Ralph P. Smith.

The centennial pageant, The Mission of the Church, was elaborately produced by a cast of sixty persons at St. Paul's Pro-Cathedral, Los Angeles, on Sunday evening, November 13th.

IN HONOR OF BISHOP MANNING

UNDER THE auspices of the Churchwomen's League for Patriotic Service a luncheon will be given in honor of the Rt. Rev. Wm. T. Manning, D.D., D.C.L., at the Hotel Biltmore, Thursday, December 15th at 1 o'clock.

Organizations and others desiring to attend are cordially invited to make early application. Tables for six and ten persons at \$18 and \$30 each, or single tickets at \$3 each, may be had from the executive secretary, Miss deRosset, 123 East 28th Street, daily from 9 to 1, or telephone Madison Square 10,088.

DEATH OF REV. A. H. HARRINGTON

ALL SAINTS' CHURCH, Pontiac, R. I., was crowded on the afternoon of October 28th, at the funeral of the Rev. Adelbert Hayes Harrington, who for eleven years had been the faithful rector of the parish. Bishop Perry officiated and nearly thirty of the clergy of the diocese were present in their vestments. The procession to the cemetery was an impressive sight. Besides the vested clergy, there were members of St. John's Commandery. After the Knight's service, the Bishop had the committal and gave the Blessing.

There had been a requiem in the church early in the day and one also at Trinity Church, Marshall, Michigan, on the 25th, where he had been on a leave of absence in the hope of regaining his health. Not improving, he was taken to the Nichols Hospital at Battle Creek, where he died on the 23rd.

All Saints' Church, Pontiac, was his only parish. Before that he had been curate at Grace Church, New York, for two years after graduating from the General Theological Seminary. Bishop McCormick, of Western Michigan, ordained him deacon in 1908, and Bishop Greer ordained him priest in 1910.

He attended Olivet College and Marshall High School. He served in the 32nd Regiment Michigan Volunteers in the Spanish War, and for several years taught school before entering the seminary. He was a 32nd degree mason prelate of St. John's Commandery, Providence, a member of the Palestine Shrine and R. I. Consistory.

On June 30, 1919, he was married to Dorothea B. Ruoff, who survives him.

GIFT TO A DEAF-MUTE CLERGYMAN

THE GIFT of a handsome mahogany desk was made to the Rev. Oliver J. Whildin of Baltimore, by his co-workers in the Province of Washington, at a recent meeting, held in the Maryland Diocesan House, Baltimore. The presentation was made as a mark of appreciation for his long and faithful labors as secretary-treasurer of the Society for the Promotion of Church work among the deaf, which he founded in 1916.

MEMORIAL SHAFT TO BISHOP ADAMS

TRINITY CATHEDRAL, Easton, Maryland, was crowded on Nov. 4th, with parishioners from all over the Diocese of Easton to pay tribute to the memory of the late William Forbes Adams, Bishop of Easton. The services began at 11 o'clock in the church, and at their conclusion, about 20 clergymen in vestments, headed by the Rt. Rev. John Gardner Murray, Bishop of Maryland, and the Rt. Rev. George W. Davenport, of the Diocese of Easton, formed a procession from the church to the cemetery.

The services at the Cathedral were impressive. Bishop Davenport officiating, assisted by Bishop Murray. The latter preached the sermon and dwelt on the life of the late Bishop. Choir members of churches at Chestertown, Salisbury, Centerville, and St. Michael's augmented the choir of the Cathedral. The service was followed by the celebration of the Holy Communion.

At the cemetery the exercises were simple, and when the monument which marks the grave of the deceased Bishop was unveiled, it revealed a facsimile of the one erected to the memory of the late Bishop Lay 30 years ago. It was erected from contributions received throughout the diocese. The monument stands 10 feet high.

The inscription on the four sides of the panels are:

"Rt. Rev. William Forbes Adams, D.D., D. C. L., LL. D., Second Bishop of Easton. 1887-1920.

"A faithful and true friend, a wise counsellor, a loyal Bishop in the Church of Christ.

"His speech was always with grace seasoned with salt.

"Born January 2, 1833, died March 5, 1920; admitted to the bar in 1854, ordained deacon 1859, ordained priest 1860; consecrated January 17, 1875; translated to Easton August 5, 1887".

REQUIEM AT ST. JAMES', CLEVELAND

ARMISTICE DAY, November 11th, Solemn Requiem Mass was celebrated at St. James' Church, Cleveland, Ohio, (the Rev. V. A. Peterson, rector) for the dead of the World war. Yankee Division Post, of the American Legion, attended in a body. The celebrant was the Rev. V. A. Peterson, assisted by the Rev. G. H. Trickett, as deacon, and J. J. R. Lawrence, as subdeacon.

CUBA

CHANGES in centers of population have led to changes of centers of administration in the Isle of Pines, in the missionary district of Cuba. Some of these changes are due to the abandonment of the island on the part of some of the colonists; others to the change of residence. We have church buildings at Santa Fe, Columbia, McKinley, and Santa Barbara, and a rectory at Santa Fe. Services are held in all of these places twice a month. One clergyman is in charge of all the work.

A house has been purchased in Nueva Gerona, the capital or county seat of the Island, and a school opened in it, by a lady who was once a teacher in the diocesan school in Springfield, Illinois. Twenty-four pupils are already enrolled, and were there more room there would be a far larger number.

The Rev. W. H. Decker, the priest in charge of this work, has made his headquarters in Nueva Gerona. He has started a public library, and is secretary of the Isle of Pines' Chamber of Commerce, and of the Masonic Lodge, and he holds services oc-

asionally in Los Indios, where he has baptized seven persons this year.

Owing to the lack of congregation at McKinley, it is proposed to move the church building from there to Nueva Gerona. Should this be done, this church building will be one of the most widely travelled churches in the world. It has already been moved a mile and a half from its first location, and this latter proposed removal will cover an additional distance of about nine miles.

At Santa Barbara the work on the Isle of Pines is at its best. There is a large congregation, and a flourishing guild. Money has been raised by this guild sufficient to provide a complete set of furnishings for the chancel and sanctuary of the church; altar, credence table, chancel rail, font, lecturn, prayer desk, chair, and bishop's chair, all made of sabcu wood, one of the hardest and finest woods known. Although there is no branch of the Women's Auxiliary at Santa Barbara, an offering is made annually for missions, specially raised by this guild. This congregation is the largest on the island, not excepting those of the denominations and of the Roman Catholic Church.

During the past year the Isle of Pines was probably at its lowest stage, industrially, but now there is a better feeling than ever before. The people are learning to grow their own produce, and to market it to the best advantage, and are beginning to diversify in their pursuits. Many have made money this year, and all are feeling greatly encouraged.

NEW HEAD FOR HOOKER SCHOOL

MISS ANNA G. NEWELL, who goes to be head of Hooker School for Girls, just outside Mexico City, was present at a farewell service held for her in the Church Missions House, on November 15th. Miss Newell has been working at Christ Church Cathedral, St. Louis. The celebrant at the service was Mr. Davis, the new secretary of the Department of Missions, who has just come from being Dean of that Cathedral, and thus at his first service in the Church Missions House chapel sent one of his own staff to the mission field.

On the same day, the newspapers had a front-page story telling of a bomb outrage which wrecked the richest Roman Catholic shrine in Mexico City.

TRINITY CHURCH, TULSA

AN INTERESTING experiment which can be tried out in almost any city or town in the country has recently proved very successful in Tulsa, Oklahoma. The rector of Trinity Church, the Rev. Rolfe P. Crum, made arrangements with the best moving picture house in town, seating about one thousand, to present a programme of motion pictures for children Saturday mornings at 10:00 o'clock. This programme includes educational and instructive films, travelogues, Bible stories, and also a harmless comedy. A talk is given by the rector along the line of the educational films. The management of the theatre was very glad to provide the films and the use of the theatre; and the rector selects what films are to be presented.

Tickets are given out to the Sunday school children of the Church every Sunday morning for the next Saturday. Any other Church may receive tickets and give them out in like manner. This method serves as a stimulus to Sunday school attendance, makes children eager to come to Sunday school, and since the tickets are given out only as they come during the first five minutes of the Sunday school session, the

plan encourages promptness on the part of the pupils. If not enough churches give out tickets on any Sunday, tickets are given to the grade schools, taken in turn. The scheme has the hearty approval of the superintendent of schools and the School Board. Every Saturday morning—and it has been going on for six or seven weeks, the theatre has been completely filled. The plan has grown beyond the experimental stage, and since it costs the Church only the printing of the tickets, is likely to continue, because the interest of the children in motion pictures never flags.

BISHOP-ELECT VISITS R. E. CHURCH

IT IS REPORTED that Dr. Shipman, Suffragan Bishop-elect of New York, was among those who had place with the clergy at the consecration of the "First Church" of the Reformed Episcopal body in New York, of which the pastor is Dr. Edrop. Dr. Edrop had at one time performed an office in the Church of the Heavenly Rest during Dr. Shipman's rectorship, contrary to the provisions of the canons, and Dr. Shipman now returns his courtesy by his presence at the consecration of Dr. Edrop's church. The sermon was preached by the Rev. Dr. Joseph D. Wilson, and according to the *Episcopal Recorder*, it presented a contrast between the sacerdotal character of the ministry as clearly taught in the Book of Common Prayer of the Protestant Episcopal Church and its non-sacerdotal character as taught by Reformed Episcopalians. He pointed out how the innate pride of the human heart "had manifested itself in ecclesiastical pride of orders, which had issued in a sacerdotalism which was subversive of all truth and genuine service. With brevity, but great clearness, the rise of priestliness in the Anglican and Protestant Episcopal Churches was set forth, as evidenced in the changes in the several Prayer Books from that of Edward VI to that in use at the present time, the whole trend of ecclesiasticism in these Churches throwing into relief the position of our own Church (the Reformed Episcopal), Christ, no altar save Calvary, and no Mediator save the man Christ Jesus." "The sermon," continues the *Episcopal Recorder*, "was lucid and timely, and its logic irresistible."

HONOR ROLL TABLET, TRINITY CHURCH, NEW ORLEANS

ON FRIDAY, Nov. 11th, a service was held in Trinity Church, New Orleans, the Rev. R. S. Coupland, D.D., rector, when a handsome bronze tablet was unveiled. This tablet was an Honor Roll, and on it were the names of 122 members of Trinity parish, men and women, who served their country by "land and sea and sky." One gold star was opposite the name of F. Codman Ford, Jr., who died in the service. There were ten doctors who went out from Trinity parish, thirty-two officers, ten overseas Red Cross workers, three nurses, sixty-six enlisted men, and one chaplain, the rector of the parish.

Dr. Coupland explained that this was in no way a memorial, but just a mark to show in later years Trinity's part in the World war.

DR. PATTON VISITS MILWAUKEE

THE REV. ROBERT W. PATTON, D. D., National Field Director of the Nation-wide Campaign, spent ten days to great advantage in the Diocese of Milwaukee late in October and early in November.

He conducted a three day parish conference in Grace Church, Madison, which

was largely attended. He also addressed the clergy of the regional district of the diocese in and about the State Capital. Coming to Milwaukee he conducted the regional district conference of clergy and laity, and spoke at a meeting of three parishes at Hartland, which the students and several members of the faculty of Nashotah House attended, as well as the Bishop. The following night, he addressed a meeting of the four parishes of Racine, at St. Luke's Church, in that city.

On Sunday afternoon, November 6th, he conducted a parish conference at St. John's Church, Milwaukee, and that evening addressed a mass meeting of all the congregations of the city, which filled the body of St. James' Church. On Monday and Tuesday afternoons and evenings, he conducted a Progressive Study of the Church's Responsibility toward Christian Missions. Notwithstanding extremely bad weather, the meetings were well attended and the greatest interest manifested. Dr. Patton presented his subject with charm and clearness, and his short stay in the diocese has won many recruits to the cause he represents.

**MISSION IN TRINITY CHURCH,
HAVERHILL, MASS.**

From Nov. 2nd to Nov. 13th, the Rev. F. S. Penfold, D.D., rector of St. Stephen's Church, Providence, R. I., conducted a mission in Trinity Church, Haverhill, Mass. Large congregations and generous offerings gave material proof of the impression made, with a deeper appreciation of the faith and practice of the Church in the community.

TWENTY-FIFTH ANNIVERSARY

SUNDAY, October 2nd, marked the twenty-fifth anniversary of the rectorate of the Rev. John E. Sulzer, of St. Stephen's Church, Terre Haute, in the Diocese of Indianapolis.

During the period of his incumbency a heavy mortgage has been paid off, the church buildings, faced with Bedford Stone, and memorial gifts of windows, tiled aisles, choir stalls, brass lectern, and brass pulpit, have been installed in the church. The parish register shows there have been 985 Baptisms, 783 Confirmations, 376 Marriages, and 641 Funerals. The present number of communicants is 652.

The Rev. Mr. Sulzer was tendered a reception in honor of his anniversary, which was held in the parish house, Monday evening, October 3rd. It was attended by several hundred people. Congratulatory addresses were made by denominational ministers, the Jewish Rabbi, prominent citizens civic welfare workers, and laymen of the Church. It was noteworthy also that the press of the city referred complimentarily to Mr. Sulzer's years of service in the Church, and to the position he has attained, both as a citizen and as an official, of various public and private charities and enterprises connected with the social and moral welfare of the city. He was the recipient of many gifts.

An eight day's mission was recently conducted at St. Stephen's Church, by the Rev. J. A. Schaad, of Bay City, Michigan, with marked results.

CHURCH PILGRIMAGE

ON OCTOBER 29th and 30th, a Church pilgrimage was made to Coloma, Diocese of Sacramento, where gold was discovered by Marshall, in 1848. The occasion was the reopening of the pioneer church for services of the Church.

The pilgrims came in automobiles from various points in the diocese, and from San Francisco. Bishop Nichols, as successor of Bishop Kip, came to preach the sermon. In the evening a celebration was held in Odd Fellows' hall, when pioneers of 1855, '57 and '58, told something of the early days. Then Bishop Moreland called on the visitors in turn, many of whom were children or grandchildren of California pioneers, and able to relate stirring tales of the "days of gold", as handed down in family traditions.

Sunday morning a goodly number assembled at the church for the early service. At 10:30, Bishop Moreland celebrated the second Eucharist and reconsecrated the renovated chancel and the original holy table. A part of the choir of Trinity Pro-Cathedral, Sacramento, assisted in the service. Bishop Nichols preached an historical sermon, on the "treasure hid in the field", bringing out the necessity for religion felt by some of the early Californians, and showing how strong men of the new commonwealth, often in the almost complete absence of women, were the leaders in the religious movements.

It was announced that the offering would be used as the beginning of a fund for placing a window in the chancel, in memory of the Rev. C. C. Pierce, pioneer priest of all El Dorado County, who for forty-two years was trusted and beloved friend and pastor of almost all the people of that region. Nearly \$150 was placed on the old miner's "pan" which was used as the alms basin.

The church is one of the historic buildings of California, having been built in 1853-4. But in time, the population of Coloma was reduced from 3,000 to 50 or 60, and services were interrupted. The ground was government land, so the Church had no title. When it passed into private ownership, the church was used by various Christian bodies. It had fallen partly into decay, when the Methodist pastor of Placerville recently determined to restore it along the original lines, and raised \$1,800 for the purpose. The private owner deeded the ground to a body of Methodist trustees, but a provision was inserted in the deed whereby the Church has the right to use it. The trustees readily consented to Bishop Moreland's proposal to place a new floor in the chancel, and to hold the consecration service. The archdeacon will minister in the church as often as practicable.

ORDAINED—AGE SEVENTY-FIVE

THREE WEEKS after he had celebrated his seventy-fifth birthday, Mr. Robert Thorpe was ordained deacon on November 2nd at St. Thomas' Church, Newark, N. J., Bishop Lines officiating, and the Bishop Coadjutor and the Rev. Dr. Charles P. Tinker assisting. Mr. Thorpe has been a lay reader for several years and has been of much service in a number of parishes and missions of the diocese. Born in Liverpool, October 12, 1846, he was a seaman for many years, beginning as purser and ending as commodore, senior of all commodores in service. He has crossed the Atlantic 515 times. When he was ready to retire from seaman service, he came to this country to reside, accompanied by his wife and family. His wife died some six years ago, but five children and eleven grandchildren are living.

CENTENNIAL OF FLORIDA CHURCH

THE OBSERVANCE of the centennial of Trinity Church, St. Augustine, Florida, last

spring, was noted in THE LIVING CHURCH at the time. There has just been issued a handsomely printed pamphlet containing the historical papers read at the centennial celebration. These include the historical sermon by the Rev. L. Fitz-James Hindry, and several other papers, embodying reminiscences by different laymen, among them the chancellor of the diocese, Mr. W. W. Hampton. The historical pamphlet is well illustrated.

RETREAT FOR CLERGY IN OHIO

A RETREAT for the clergy, with a "clinic", from which they are to receive expert knowledge and methods in the conduct of preaching missions, is to be held at St. Paul's Church, Canton, Ohio, December 5th to 9th. It will be conducted by the Bishop of Colorado, assisted by the Rev. J. A. Schaad. The daily programme will consist of conferences with the clergy during the day and a preaching mission in the evening. The clergy attending will be guests of the parishioners at Canton and at Massillon.

BISHOP'S FORTIETH ANNIVERSARY

PLANS ARE ON FOOT for a rather elaborate celebration of the Fortieth Anniversary of Consecration of the Rt. Rev. Cortlandt Whitehead, D.D., as Bishop of Pittsburgh. The date is the Feast of the Conversion of St. Paul, January 25, 1922. The anniversary service will be held January 24th, at Calvary Church, Pittsburgh, when there will be a festival service, with sermon by some clergyman of note. Following the service there will be a reception for Bishop and Mrs. Whitehead in the rectory. Preceding this service there will take place on the 24th, the annual meeting of the diocesan branch of the Woman's Auxiliary, at St. Stephen's Church, Wilkinsburg, which will include a commemoration of the event, the Bishop officiating. On the morning of the 25th, the Bishop, clergy, and prominent laymen will proceed by special car to St. Paul's Church, Kittanning, for the consecration of the edifice, and in the evening, at Calvary Church, the 47th annual convention of the diocese will convene.

THE GUILD OF HEALTH

THE AMERICAN Guild of Health met for permanent organization in St. Paul's Church, Columbus, Ohio, on Nov. 8th. Officers were elected and a constitution adopted. The Rev. Franklyn Cole Sherman, of Akron, Ohio, was elected president; the Rev. George C. Dunlop, of Cincinnati, vice president; Mr. Allen F. Ayres, of Akron, treasurer, and the Ven. Joseph H. Dodshon, of Zanesville, Ohio, secretary. The executive committee is composed of the officers, together with the following: Bishop Francis, of Indianapolis, the Rev. Messrs. R. W. Woodruff, Cleveland, Harry Hadley, Zanesville, George W. Bailey, Cleveland, Sydney Sweet, Columbus, J. S. Banks, Cleveland, H. P. Selinger, Defiance, and Professor Gerard S. Moore, Ph.D., of Cleveland.

The Advisory Council, of which Bishop Reese, of Southern Ohio, is chairman has not yet been completed. The objects of the English Guild of Health were adopted, although the American guild is absolutely independent of the English organization.

LEHIGHTON, PA., CELEBRATION

ON ALL SAINTS' DAY, the fifteenth anniversary of the laying of the corner stone of All Saints' chapel, Lehigh, Pa., was very fittingly commemorated and observed by the rector, the Rev. Thomas Shoemith, and the people of the chapel.

The programme began with a shortened form of Evening Prayer, followed by the order of Confirmation. A large class was presented. After the Bishop's address to the newly confirmed class, he gave a short but very interesting address to the congregation in which he complimented the parishioners of All Saints' for the fine and splendid progress they have made in the past. A very large number of people were in attendance, as well as many of the clergy of the diocese.

DIOCESAN SERVICE, BROOKLYN

A service of unusual dignity and impressiveness was the Diocesan Service held at St. Ann's Church, Brooklyn, on the evening of Armistice Day. There were present in addition to the Bishop the rectors of most of the parishes in Brooklyn, a combined choir of 150 voices, the Church's capacity being taxed by a congregation of about 2,000. The service opened with a procession, St. Ann's choir, the clergy, and the Bishop marching down the centre aisle, while at the same time the visiting choirs, led by the crucifer and trumpeters, marched along the galleries, on either side. A distinguishing feature of the service which followed was the reading of the Beatitudes, to each of which the congregation made an appropriate response.

After an introductory word by the Bishop, Gen. Lincoln C. Andrews spoke on the subject of Disarmament. From his experience of thirty years in the Army, including service overseas, the General's announcements on the hideousness and awfulness of war came with authority. Following him, the Hon. William Cox Redfield, ex-secretary of Commerce, said some stirring words as to the necessity of finding peaceful methods for settling international disputes. He pointed out in closing the significance of the President's address, closing with the Lord's Prayer, which was transmitted audibly to masses of people throughout the country, so that we had literally the experience of our President leading the nation in reciting this prayer.

CONNECTICUT COUNCIL DAUGHTERS OF THE KING

THE THIRTIETH annual assembly of the Daughters of the King, Diocese of Connecticut, was held in Trinity Church, Portland, Connecticut, on November 5th. Bishop Brewster was the celebrant, and the Suffragan Bishop spoke of a recent visit to the Diocese of West Virginia where the Order is a great spiritual force. The Diocesan membership numbers 469, with St. John's Church, Waterbury, having the banner chapter, its enrolment being 51. Thirteen members were lost during the year and one had resigned. Regrets were expressed at the disbanding of the Bishop Williams Chapter, in Middletown. The treasurer reported total receipts for the year of \$970 and disbursements of \$864.12.

IMPROVEMENTS AT GREELEY, COLO.

EXTENSIVE IMPROVEMENTS have been made in Trinity Church, Greeley, Colo. A new steam heating plant for the church and parish house has been installed. Mr. Bruce G. Eaton has given a two manual Kimball organ. This was blessed by the Rev. B. W. Bonell, Tuesday Nov. 8th. That evening a recital was given by Mr. Clarence Reynolds, the municipal organist of Denver. The Rev. B. W. Bonell is the founder and Dean of St. John's college, as well as rector of Trinity Church. St. John's is full and overflowing—plans are on foot for an addition in the spring, and it has just re-

ceived its first endowment—a scholarship amounting to \$2,000; another \$1,000 has been pledged.

TRINITY CHURCH, BROOKLYN, CONN.

AT THE All Saints' day services, a tablet was unveiled to commemorate the 150th anniversary of Trinity Church, Brooklyn, Conn., the oldest church (now standing) in the oldest diocese of the United States. Bishop Brewster celebrated the Holy Communion and preached the sermon. Miss Mary Putnam Fogg, grand-daughter of the first rector (1772-1815), the Rev. Daniel Fogg, unveiled the tablet, which contained the names of seventy-eight families originally connected with the well beloved edifice.

The Hon. Emilie Sophie Brown, member of the Connecticut legislature, as president of the "Captain Deliverance Browne Association", which gave the tablet, together with the "Church Street Friends' Auxiliary" (of which the president is Mrs. Lucy Jarvis Smith, great granddaughter of Bishop Jarvis, the second Bishop of Connecticut) presented it to the rector, wardens, and vestry, and it was received by the Rev. Albert Jepson, rector of St. Alban's Church, Danielson, minister-in-charge.

Bishop Seabury and Bishop Jarvis both visited the parish. Bishop Williams loved it and often came to it. Three long rectorships almost span the 150 years. The original church of the parish from 1866 was closed, except for funerals, until the rectorship of the Rev. Dr. Jarvis, who opened the old Church for All Saints' day services. On this occasion, even more than usual, the church was crowded, people coming from far and near to re-visit the spot where, halloved by so many memories, the bodies of their loved ones rest, clustered about the ancient House of God. The building of the church is briefly outlined by the inscription on the tablet which follows:

Trinity Church
The oldest Episcopal Church
now standing
in the oldest Diocese in the United States,
of which Samuel Seabury was the first Bishop.
Built in 1771,
Here in his manor of "Kingswood", largely
by Colonel Godfrey Malbone (Oxon)
and modelled after Trinity Church, Newport,
R. I., under which his father was buried, and
Kings Chapel, Boston, Mass.,
where his wife's family, the Brinleys,
had been among the earliest worshippers, and
where Shrimpton Hutchinson,
who married his sister,
had been one of the wardens
and who is also buried here.
The use of the new church in the village superseded this in 1866.
The mortal remains of several priests lie here
"Awaiting the Resurrection morn".
"Lord, I have loved the habitation of Thy
House, and the place where Thine Honor
dwelleth". Psalm XXVI. 8.
This tablet is placed by the Captain Deliverance
Browne Association and The Church
Street Friends' Auxiliary to commemorate the
150th anniversary of this building.
1771-1921

WOMAN'S AUXILIARY IN OHIO

THE WOMAN'S AUXILIARY of the Diocese of Ohio celebrated the jubilee of the organization on Thursday, October 13th, in the chapel of the Cathedral. Two hundred women were present.

The Very Rev. Francis S. White, Dean of the Cathedral, presided, and followed the service suggested by the Church Missions House. At the close of this service, short addresses were made by the different Diocesan officers. The addresses were on the following subjects: The United Thank Offering and the Emery Fund. Miss Katherine Mather, the director, What the Auxiliary

has Meant for Christian Education during its Fifty Years, Mrs. J. G. Anderson, educational secretary, volunteers, The Offering of life, Mrs. Louis Grauel, director Church School Service League, Our Book of Remembrance, Mrs. Eliza J. Backut, acting president.

On Friday, November 4th, the second conference was held with Dr. Jean T. Zimmerman as the speaker. Never before was the work and sacrifice of our women missionaries so graphically described. The programme for the rest of the conferences includes a lecture by Bishop Du Moulin, on the Lambeth Conference, a talk on Church Missions House, by Dean White. During Lent a Quiet Day, conducted by the Rev. Dr. Wyeth Brown, rector of St. Michael and All Saints' of Baltimore, Maryland.

MISSIONARY CENTENNIAL SERVICE

The churches of Albany, N. Y., combined in a union service in the Cathedral of All Saints, on the evening of Sunday, Nov. 6th. The Rev. A. B. Parsons, secretary of the Foreign Department of the Presiding Bishop and Council, and one time Dean of the Cathedral of Manila, P. I., was the special preacher.

The combined choirs, clergy, and congregations of the several churches contributed toward making a very complete and satisfying service, the Cathedral being a perfect setting for so large a gathering.

CLERGYMAN'S RETIRING FUND SOCIETY

THE DIRECTORS of the Clergymen's Retiring Fund Society met at the Church Missions House, November 11th. The reports presented showed that the principal fund, safely invested, now amounts to \$430,338.84, and that the 300 annuitants will receive \$27,250.50 divided among them within a few days, and that the "valuation" balance sheet, prepared by an actuary of the Mutual Life Insurance Company, after a thorough examination of the society's affairs, shows that the assets of the society are sufficient to meet all its obligations, present and prospective, to its members, with a margin of \$62,236.84 to spare.

600 CLERGYMEN COMMISSIONED

THE WAR DEPARTMENT issued a statement Oct. 30th, saying that approximately six hundred clergymen had received and accepted commissions as chaplains in the officers' reserve corps of the United States Army. Of this number the following denominations are represented by the number of chaplains specified:

Roman Catholics, 165; Methodists, 115; Baptist, 91; Presbyterian, 71; Episcopal, 54; Disciples of Christ, 31; Congregational, 23. The balance of the 600 are representative of twelve denominations.

NATION-WIDE CAMPAIGN CONFERENCE FOR CLERGY

AT A CALL of the Bishop of Southern Ohio, nearly every clergyman was present at a conference held in the old barn club, Dayton, Ohio, commencing October 17th and ending October 20th. It was unique in many ways; first, because the clergy were housed in the one building, every man sleeping on a cot, and, second, because of the nearly perfect attendance, only three priests being absent—two of whom were sick. Archdeacons Reade and Dodshon and the Rev. A. E. Powell were toastmasters at the evening meal. They did not have much

to do as everyone wanted to sing, and the Rev. John Williamson proved an able song leader. The mornings began with a celebration of Holy Communion at 7 o'clock. The Bishop of Nevada delivered an address as did also the Rev. Samuel H. Littell, missionary from Hankow, China. Other speakers were Dr. John W. Wood, executive secretary of the Department of Missions, and Mr. James H. Pershing of the Cathedral parish, Denver. The main objects of the conference were; first, to sound the spirit of fellowship and *esprit de corps*; second, to grant to the clergy at one time and in one place the whole programme of the general Church and of the Diocese of Southern Ohio. Bishops Vincent, Reese, and Hunting were present through all the sessions.

THE FILM "DECEPTION"

THERE HAS BEEN produced throughout the country an elaborate film in the various moving picture theatres entitled "Deception". A protest against it was adopted by the Oregon Clergy Summer Schools on the grounds that it is unhistorical and untruthful in its representation, that it extols papal methods and conduct in the divorce proceedings of Henry VIII which history does not support, and with the apparent intention of disparaging the part played by the Church of England, and that it is a rehash of the old bogey that Henry, foiled in his desires by the Pope, founded a new Church for England, with himself as the head. The origin of the picture and its professed purpose are criticized, and it is believed to be a part of Germany's war-time propaganda against Great Britain. The protest against its performance was sent by the institution mentioned to the Presiding Bishop and Council with the information that the film had been barred from exhibition in Canada and in some of our large cities, and asking that Church people be warned against it.

TEACHING MISSION AT DEFIANCE, OHIO

FOR THE week beginning October 30th, the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, conducted a mission on Personal Religion and Spiritual Healing. The message of health as a result of personal religion was brought strongly, sanely, and sacramentally. The interest of the entire community was aroused, and the missionary was constantly engaged in personal interviews with the sick, sinning, and despondent. The mission made a large contribution toward bringing the Church to the attention of the community in her characteristic message of individual and corporate religion. As a result, a chapter of the American Guild of Health was organized for study and intercession, which will meet weekly under the leadership of the rector.

TRINITY CHURCH, LINCOLN, ILL.

TRINITY CHURCH, Lincoln, Illinois, the Ven. John Chandler White, rector, is experiencing a revival of religion and work such as it has never known before. November 6th was Rally Day and Corporate Communion Sunday and celebration of Centennial Sunday. It also marked the inauguration of the new plan of work in the parish. The plan is a combination of the N. W. C. plan put forth in Bulletin 11 and 12 of the Presiding Bishop and Council, and the plan of the Rev. Dr. Bunting in the Church of the Ascension, St. Louis. A care-

ful visitation was made of every member of the church in Lincoln by the rector. Then a meeting of the parishioners was called, and "the Rector and Council" was selected. This consists of six persons who are the heads of the departments of Missions, Christian Education, Social Service, Publicity, Finance, and Parish Activities. Then the "Rector and Council" met, and selected four others for each department, making a parochial Board of five each of the above named departments. The whole parish, men, women, and children, was divided into groups of five each, with the members of the departments as "Group Leaders". The first objective was the Rally Day and Corporate Communion. A personal visit was made by the group leaders to every one of his or her group during the week, and a pledge card to attend the service was signed by almost every confirmed person resident of the city at the present time. The cards were also sent to those who are absent. On Sunday, 95 per cent of the congregation was present at the service, 167 in all, and 100 per cent of the actual communicants received the Holy Communion, 124 in all. It was the largest number of communions ever made at one service in the history of the congregation. The centennial offering was \$75. A splendid stereopticon has been given to the parish and the rector is giving illustrated lectures on the Church's missions furnished by the Department of Publicity.

CHURCH SERVICE LEAGUE OF THE PROVINCE OF SEWANEE

WHAT IS believed will be a contribution to the Church was the successful meeting of the Church Service League of the Province of Sewanee, held in Savannah, Ga., at the time of the synod, October 25-27. The programme, as arranged by the Provincial Council, and approved by the heads of the Provincial Organizations, was carried out in full, and the demonstration of what the Church Service League is, and the inspiration gained from having the whole delegation meet together, made the meetings extremely interesting and profitable. About sixty women attended the meeting as delegates, including representatives from the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, and the Church Periodical Club, as well as from diocesan branches of the Church Service League, of which there are nine in the Province. One of the features of the programme was the address of Miss Grace Lindley, executive secretary of the Woman's Auxiliary, on Leadership. Special emphasis was laid by Miss Lindley on the acceptance of the responsibility of leadership.

Two conferences were led by Mrs. W. J. Learning Clark, of Tennessee, one on The Position of Women in the Church, and the other on Parish Cooperation and Federation. The first brought forth spirited discussion, and resulted in the women of the Province of Sewanee going on record as voting down equal privileges in the legislative bodies of the Church by a vote of 40 to 25. Noon day prayers were said by the Bishops Coadjutor of Tennessee and Mississippi, and the Bishop of East Carolina gave a meditation at the opening session the second day. Addresses were made by Mrs. T. W. Bickett, of North Carolina, on The United Thank Offering, Miss Bertha Richards, of St. Augustine's School, North Carolina, on The Church Service League Prayer Leaflet Quarterly, the Rev. Charles N. Lathrop, on Christian Social Service, the Rev. Mercer P. Logan, D.D., on the DuBose Memorial School, Monteagle, Tenn., and the

Sewanee Training School for Workers, Mrs. T. W. Bickett, on the Inter-racial Commission, Miss Elsie Morrell, on The Church Mission of Help, and the Rev. James M. Maxon, of Tennessee, on the value of the Daughters of the King in his parish, the latter at the session of the Daughters of the King. Mrs. W. P. Cornell, of South Carolina, provincial chairman of the Emery Fund, reported that she had cash in hand amounting to \$8,229, and the apportionment for the Province was \$5,950.

SEMINARY INCREASES

A REPORT of the present enrollment in the theological seminaries has been received from all but the Bishop Payne Divinity School. Reckoning that number the same as last year, the present total is 350; last year's total was 244. The figures for last year are those reported by the Department of Religious Education at the Council meeting in July. These figures were about one-third smaller than for the year before the war, 1915-16. This year's gain almost equals that third, so the seminaries are nearly back to pre-war attendance.

	1920-21	Nov. 1921
General	70	93
Cambridge	11	19
Berkeley	14	13
Philadelphia	20	21*
Virginia	40	60
Sewanee	12	16
Bexley Hall	5	12
Nashotah	11	40
Western	15	15
Seabury	20	20
Pacific	11	7
Bishop Payne	11	11?
Greeley	4	23

*Graduate enrollment incomplete.

PATRIOTIC SERVICE IN CINCINNATI

GRACE CHURCH, Avondale, Cincinnati, celebrated the Armistice and the Conference on Limitation of Armaments, with a patriotic service on Sunday, November 13th. The Ohio Society of Colonial Wars, and the Ohio Society of the Sons of the Revolution, were present, and the church was beautiful with many flags and banners belonging to these two organizations. The sermon was preached by the Rev. George Heathcote Hills, rector of the parish, and chaplain general of the national society, Sons of the Revolution.

CENTENNIAL SERVICE

A UNION SERVICE was held in Emmanuel Church, Norwich, N. Y., on November 7th. The church was filled to overflowing with people from the parishes of McDonough, New Berlin, Greene, Oxford, Sherburne, and Norwich. The speaker of the evening was Dr. John W. Wood.

DINNER TO NEW ENGLAND SYNOD

THE CHURCHMAN'S CLUB of Rhode Island invited the members of the New England Provincial Synod, meeting in Providence, to a dinner at the Narragansett Hotel, on the evening of October 25th. It was the most largely attended dinner the club ever had. The Rev. Malcolm Taylor, executive secretary of the New England Province, gave an excellent address on The Church and the College, and showed what might be done by rectors of college towns, exempling one or more who were the proper men in the proper place. There might be other such men were they properly supported.

A man who was not afraid to say what he thought was the Rt. Rev. Irving

Peake Johnson, D.D., Bishop of Colorado, who spoke freely and forcefully on The Relation of the Province to the Existing Organization of the Church. His plea was for an organization that brought results in the best way. There should not be any fear of diocesan rights. The Presiding Bishop and Council with its many departmental secretaries, as at present constituted, could not do what might be done, were some of the work delegated to the several provinces. What was accomplished in a southeastern province could not be accomplished in the same way in a northeastern province or in a western province. The provinces themselves could determine best the method to be employed. Let the National Executive Council set forth what was to be done, but let the province do it and more too, was set forth in such force, by T. N. T. phrases in rapid fire fashion, that it convinced almost everyone of the 500 or more there, even the ladies who were permitted to come within range, that the desired ends might be reached quicker and better, were the provinces given more power and allowed some discretion in the use of it. Had the synod heard this speech the night before it would have been less afraid of decentralization and some of its decisions might have been different.

CENTENNIAL CELEBRATION IN ST. PAUL

THE CHURCH PEOPLE of St. Paul crowded St. John's Church on the centennial evening to show their interest in the event. A stirring service was rendered by the combined vested choirs of the city, the Hallelujah Chorus being given with striking effect. Addresses were made by the Bishop and Mr. Frederic Cook Morehouse of Milwaukee. Mr. Morehouse also spoke in the morning at St. Clement's Church.

OCTOBER RECEIPTS DECLINE

THE NATIONAL TREASURER of the Church reports that again the receipts applicable on the General Quota have seriously declined during October in comparison with last year. The decrease for that month is \$95,345.94. This much more than loses the gain that there had been to October 1st. throws the Church \$85,000 behind its receipts to November 1st of last year, and leaves a critical condition in the national treasury. "What is the matter?" he asks. "Business is generally better now than in May, when our income was at its peak. Only two months left in which to make up the loss".

Analysis of the decrease shows that the dioceses of New York and Pennsylvania alone show sufficient decrease to equal more than the net decrease as compared with last year, but a considerable number of other dioceses also show a decrease, so that there would be a very marked increase if no diocese had fallen below its mark of last year. Gains in excess of \$20,000 are reported from one diocese (Michigan) and in excess of \$10,000 from four others. Receipts from Colorado are four times those to the same period last year, and from Iowa eight and a half times as large.

MEMORIALS AND GIFTS

RECENTLY, in St. John's Church, Lancaster, Pa., a pair of processional torches were blessed. They were the gift of the Bishop Bowman Serving School, and are in memory of Miss Emma Louise Marshall, the foundress of the school, and Miss Elizabeth Wein.

A STERLING silver communion set, for the sick, in memory of Robert Selden, M.D., presented by the congregation of St. Luke's, Church, Catskill, N. Y., was blessed by the rector, the Rev. J. Hill Johnson, on All Saints' Day.

Dr. Selden was for many years warden of St. Luke's, a member of the Albany Diocesan Board of Missions, provisional deputy to General Convention.

ON NOVEMBER 5th, a War Memorial erected in St. Stephen's Church, Brooklyn, N. Y., the Rev. D. L. Gable, rector, was unveiled. A rich, deep, and effective color scheme carries the eye naturally from the side windows with their inscriptions to the central figure of Sir Galahad, below whose feet a simple, short statement has been placed: "Into Thy Hands, Oh Lord", and below, in smaller letters, a single line: "The Loving Gift of the Cheer-up Circle".

A SOLID silver ciborium was blessed by the rector of Trinity Church, Lincoln, Ill. It bears the inscription "To the Glory of God, and in loving memory of Miss Roberta Latham, Obit 1920".

AT CHRIST CHURCH, Manhasset, L. I., the following memorials were recently blessed: chalice and paten of sterling silver, altar cross, missal desk, Eucharistic lights, vases, alms basin, four collection plates, Bible for the lecturn, all to take the place of those which had been stolen on Easter day last.

THE CHURCH OF ST. MARK, Brooklyn, has received a very beautiful chalice and paten, the gift of Mrs. E. M. Webber, in memory of her husband.

TRINITY CHURCH, Sharon Springs, N. Y., (the Rev. W. E. Daw, rector) has received another gift of \$1,000 from Mrs. Mary E. Gardner, to be added to the \$2,000 already given by her as a memorial endowment in memory of her son, the endowment being known as the Lieut. Gardner Memorial Fund, the interest to be used for the maintenance of services in Trinity Church, and the fund to be added to from time to time.

A Christmas Volume

Pledges of His Love

By the Rev. S. C. Hughson, O. M. C.

Twenty-six Devotional Studies of the "exceeding great and precious promises" of Holy Scripture.

Cloth. Green and Gold. 207 pages.
Price, One Dollar

Holy Cross Press

West Park, N. Y.

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



Church Furnishings In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street MILWAUKEE, WIS.

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.

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

Scatter Sunshine

WITH

ENGRAVED CHRISTMAS CARDS

Henry Sullivan
Engraving Co.

111 Wisconsin St. Milwaukee
Send for Samples

IN MEMORY of the late Mrs. E. Platt Stratton, her children, Mrs. Roy Farrel Duffield and Mrs. Harry H. Tredwell, have given a communion service for use in the chapel of St. Giles-in-the-fields., the country home for crippled children, at Garden City, L. I.

ON THE 25th Sunday after Trinity, at the mid-day Eucharist, at St. John's Church, Highgate, Vermont, there was dedicated a font cover of oak and wrought iron, the gift of Deaconess Louisa, of Burlington, Vt. The inscription on the cover reads, "To the Glory of God, in loving memory of Marilla Elizabeth Swett. All Saints' Day, 1921".

ON SUNDAY, Nov. 6th, a set of chimes was dedicated to the memory of the late John R. Sanford, Commander, Paymasters' Corps, U. S. A., in St. Luke's Church, Roselle, N. J., the Rev. Clarence S. Wood, rector. The chimes were the gift of his wife. After the dedication service the choir entered the church, accompanied by the chimes, singing, "For All Thy Saints".

AT ST. JOHN'S CHURCH, Elizabeth, N. J., on Nov. 13th, the rector, the Rev. Lyttleton E. Hubbard, dedicated a memorial cross in memory of seven male parishioners who were killed overseas in the World War. Local Legion Posts took part. The sermon was preached by the Rev. Raymond S. Brown, of Calvary Church, New York, who served as chaplain, overseas.

BEQUEST

BY THE will of the late Mrs. W. R. Nelson, widow of the editor of the Kansas City Star, Grace and Holy Trinity Church, Kansas City, received a legacy of \$25,000. As the parish is raising an endowment fund it will be employed to swell that.

NEWS IN BRIEF

ALBANY.—The meeting of the Clericus of the Diocese of Albany met in the parish house of Trinity Church, Albany, Nov. 7th.

The Annual election of officers resulted in the Rev. E. W. Babcock, D.D., of Troy, being elected president, the Rev. J. W. Creighton, of Albany, vice president, the Rev. A. J. Drew, of Cambridge, re-elected secretary and treasurer. Resolutions of condolence were adopted on the death of the Rev. J. Caird, and the son of the Rev. Dr. Nickerson, The Rev. H. L. Stoddard of St. Mark's, Green Island, was the essayist.—The Albany Diocesan Assembly of the junior and senior Brotherhood of St. Andrew met in the guild house of the Cathedral of All Saints, Nov. 4th, for the purpose of electing officers and of hearing the reports of its delegates to the National Convention in Norfolk, Virginia, in October. The meeting was opened by the Rev. E. J. Walenta, Jr., chaplain, after which Bishop Nelson addressed them, saying, "What the world needs more to-day than anything else is that it be won to Christ, and that is what the Brotherhood is pledged to do". Chancellor Fulcher also made an address.—The Churchmen's League of Albany, Troy, Schenectady, and vicinity, met in Christ Church, Schenectady, the Rev. G. A. Perry, rector, 200 laymen being present. The address of the evening was made by the Bishop of the Diocese.

CENTRAL NEW YORK.—Vitalizing the Ministry was the subject considered at the November meeting of the Syracuse Clericus, introduced by a paper read by the Rev. A. A. Jaynes.—The autumn con-

vocation of the First District, meeting in Trinity Church, Watertown, Nov. 15th and 16th, had a varied and interesting programme. It opened with a conference on the budget for the Nation-wide Campaign for this year, led by the executive secretary of the diocese. A plan for Expediting Business of Diocesan Convention was presented by Prof. H. N. Ogdén. The Rev. L. T. Scofield read a paper on Motion Pictures. The Rev. Dr. H. P. Silver, of New York, addressed the evening mass meeting on The Missionary Centennial and its Message to the Church of To-day. Archdeacon Foreman spoke to the woman's Auxiliary.—The rector and congregation of St. Peter's Church, Cazenovia, joined with other congregations of the village for a service in the interests of peace on Sunday evening, Nov. 6th.—Christ Church and the Church of the Evangelists, Oswego, united for a special service commemorative of the missionary centennial on Nov. 10th, with Archdeacon Foreman as the speaker. The offering was given to St. Philip's (colored) Church, Syracuse, now in process of construction.—A course of lectures on Miss Withers' book, *In the Service of the King* was recently given in the Chapel of Christ Church, Oswego, by Miss Caroline Paddock.—The rector and congregation of St. John's Church, Oneida, joined in a patriotic service in the Baptist Church on the evening of Sunday, Nov. 6th.—On Armistice Day at St. Peter's Church, Auburn, a wreath was placed on the altar by the British War Veterans of America.—Archdeacon Foreman conducted a parochial mission for St. Matthew's Church, Unadilla, and at Rockdale, Nov. 15th to 20th.—The Rev. Dr. Fenn of St. Mark's Church, Syracuse, presented a paper on Recruiting for the Ministry at the November meeting of the Binghamton Clericus.

CENTRAL NEW YORK.—The Rev. Dr. H. P. Nichols, of New York City, was the special speaker at St. Paul's Church, Syracuse, in connection with the celebration of the centennial. He addressed the Woman's Auxiliary in the afternoon, and the Men's Club in the evening, of Nov. 2nd.—Members of the Men's Club of St. Paul's, Syracuse, remembered the 5th anniversary of the rectorship of the Rev. Dr. Henry Harrison Hadley, and presented him with several gifts.—A joint service commemorating the missionary centennial was held by the parishes of Elmira in Trinity Church, Nov. 6th. Dr. Wm. E. Sturgis, of New York, was the special speaker.—An appeal has been issued for contributions and legacies to the memorial fund to Miss Mary E. Halsey, for the support of the work of the Church at Willowdale. The Rev. Henry E. Hubbard, of Elmira, is chairman of the committee issuing the appeal.—The choir of St. Paul's Church, Watertown, sang at the evening service in the Army Service Club, Madison Barracks, Sackett Harbor, Sunday, Nov. 6.—Dr. W. E. Sturgis of the Church Missions House was the special speaker at a service in Binghamton, Nov. 6th, for the parishes of the city, and also those of Windsor, Harpursville, Bainbridge, Greene, Chenango Forks, Whitney Point, Endicott, and Johnson City. A choir of 125 voices was assembled for the occasion.

ORDERS WANTED FOR ECCLESIASTICAL EMBROIDERY

BY The Institute for Crippled and Disabled Men "The School of Another Chance" Designs Submitted. Orders promptly filled. DEPT. OF HOME INDUSTRY 245 E. 23rd St., New York Phone Grammercy 1467

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

MOWBRAYS
 Margaret St., Oxford Circus, LONDON and at High Street, OXFORD
SUPPLY EVERYTHING for the CHURCH
 Illustrated Lists of Textile, Metal, Wood, or Clerical Tailoring Departments free

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

CHURCH WINDOWS
 AND MEMORIALS IN STAINED GLASS BRONZE AND MARBLE
Jacoby Art Glass Company
 Dept. 15 27 St. Vincent Ave., St. Louis, Mo.

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.

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

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 1888
 THE C. S. BELL CO HILLSBORO, OHIO

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

DELAWARE.—At a meeting of the Delaware Clericus, at Bishopstead, Nov. 8th, Bishop Cook launched the Nation-wide Campaign. The Rev. Louis G. Wood was present to represent headquarters. Sunday, Nov. 20, will have as its objective 100 per cent Church attendance.—Parish conferences will begin Sunday, Nov. 27, and the canvass will take place Dec. 4th.—Christ Church, Delaware City, gave a reception to Bishop and Mrs. Cook at the home of Mrs. Charles G. Ash, on November 3rd.

FOND DU LAC.—Bishop Weller has appointed the Rev. Geo. M. Babcock, rector of Grace Church, Sheboygan, to the vacancy of the standing committee of the diocese, which also includes membership on the Bishop's Council and Executive Committee of the Diocese. He has also been appointed in charge of St. Peter's Church, Sheboygan Falls, until a rector is appointed.

GEORGIA.—Religious education has been greatly stimulated in the Diocese of Georgia through a series of conferences held by the Rev. Gardner L. Tucker, D.D., field secretary of the Province of Sewanee, and two members of the Provincial Board of Education, Rev. W. A. Jonnard and Miss Mabel Lee Cooper, who visited Savannah, Augusta, Thomasville, and Albany. In Savannah, the conferences were held just before and at the time of the synod. They began Oct. 23rd, when Dr. Tucker gave a background for what was to follow by speaking on Christian Nurture and The Church's New Programme. Mr. Jonnard's conferences were on The Church School Service League and Work for Young People. Miss Cooper was scheduled to give only one conference on Work and Preparation of Teachers, but so enthusiastic were those who heard her Monday afternoon, that she gave three extra lectures, attended by thirty-five to forty teachers from the four parish schools. About eighty officers and teachers attended Dr. Tucker's lecture.

HARRISBURG.—On the eve of All Saints', two special services were held in Harrisburg, one in St. Stephen's, and the other in the Church of the Holy Cross (colored). The Bishop and the Rev. E. L. B. Robinson made addresses to further the interests of the Nation-wide Campaign. At the Church of the Holy Cross, besides the rector, the Rev. W. M. Parchment, the Rev. Mr. Baker, and Miss Watts were present and made addresses. The meeting had a twofold object, first to consolidate the incipient organization of a branch of the Woman's Auxiliary in the parish, and second, to take the final steps toward completing the chapter of the Brotherhood of St. Andrew.—Ten men have banded themselves together for Brotherhood work.

IOWA.—A conference of the four deaneries of Iowa was held for two days in Des Moines, Nov. 8th and 9th. Bishop Morrison led a conference on The Man Who Preaches, and Bishop Longley conducted the discussion on the subject, Church Services and Lenten Programmes. The Rev. Thomas Casady, of Omaha, son of Mr. Simon Casady, treasurer for many years of Iowa Diocesan Trust Funds, gave a paper on Efficiency in Religious Education. Mr. Harry S. Nollen, of Des Moines, gave expert teaching on Organization and Executive Efficiency. Many of our parishes held "Father and Son Dinners" during the second week in November. The several deaneries held separate conferences.

LONG ISLAND.—On Sunday, Nov. 6th, the Rev. Charles A. Brown kept his tenth anniversary as rector of All Saints' parish, Bay Side, L. I., and at the late celebration delivered an historical sermon. All Saints'

is growing very rapidly, both numerically and in influence in community and diocese. It is on the honor roll as having a candidate for Holy Orders, now at St. Stephen's College.—At the autumn meeting of the Queens-Nassau Archdeaconry, at Christ Church, Manhasset, Archdeacon Duffield celebrated: and the Rev. George E. Talmage, rector of Christ Church, Oyster Bay, preached. Reports from the various missions betokened steady progress.—Reports from various parts of the Diocese show a very great turnout of Church people at the Armistice day services.—The Rev. Henry Homer Washburn, a retired priest of the Diocese, died at Torrington, Conn. He was a graduate of Brown University and Union Theological Seminary, and was rector of Christ parish, Oyster Bay, L. I., for 23 years prior to 1911. Since that time, he was rector-emeritus. Mr. Washburn was in his eighty-third year.—At the 53rd local assembly of the Daughters of the King, held at St. Thomas' Church, Brooklyn, the Rev. Duncan M. Genns, rector, on Oct. 27th, the Bishop of Harrisburg was the preacher.—The parishioners of St. Andrew's Church, Brooklyn, the Rev. John Gill, D.D., rector, have cleared a mortgage of \$6,000, during the two years of the present rectorship. Bishop Burgess will consecrate the church on the Third Sunday in Advent.—At the parish banquet held in connection with the Diamond Jubilee of Christ Church, Eastern District, it was announced that of the \$5,000 it had been hoped to raise as an anniversary offering, \$3,200 had been given, and \$1,000 promised in the event of the remaining \$800 being raised.—At St. Paul's Church, Flatbush, on Oct. 27th, the Rev. Henry B. Wilson, director of the Society of the Nazarene, conducted a day of instruction upon the work of the society. About 300 were present.—St. John's Parish, Flushing, L. I., kept on Nov. 6th, the 10th anniversary of the consecration of the

CHRISTMAS CARDS

Religious cards directly imported from Italy, France, Belgium, and England in great variety. American cards, religious and secular. Samples of any value from 50c up will be sent on receipt of a deposit to cover the cost. Special cards for Sunday Schools and sales. Packets, containing twelve assorted cards each, will be sold at the following prices: Religious or secular 20c, 25c, 50c, 75c, \$1.00, \$1.50; Religious, French, 35c, 75c, \$1.00; Moworay, 50c, \$1.00, \$1.25; Parchment illuminated \$1.20; Italian Post cards, sepia, 50c, colour, 55c. Colour and Gold, 65c, \$1.00. Send for price list.

THE G. F. S. KALENDAR

35c per copy \$3.50 per dozen

GIRLS' FRIENDLY SOCIETY, CENTRAL OFFICE
15 E. 10th St. New York, N. Y.

Get 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

Memorial Windows

When the world next looks on stained glass to better you for consideration, you will be greatly interested in seeing reproductions of my recent windows—Some of them are in the form of color-photographic transparencies.

Charles J. Conrick NEW YORK

CHURCH METAL WORK

of the highest order of design and craftsmanship. Altar Ornaments and Communion plate. Reproductions of Museum examples a specialty. Send for book 50, stating requirements.

F. OSBORNE & CO., Ltd.,

Art Craftsmen in all Metals Estab. 1874
27 Eastcastle Street, London, W. 1, England

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.

MÖLLER PIPE ORGANS

The highest grade instruments. In twenty-seven hundred churches. Every organ designed and built for the church and service for which it is to be used. References: St. Bartholomew's, New York, United States Military Academy, West Point, New York, or any other church using the Möller Organ. Booklet on request.

M. P. MÖLLER, Esq., Esop, Maryland

The Holy Cross Prayer Kalendar for 1922

An arrangement of Prayer and Praise for every day in the year.
Fifth Year

Illustrated Cover. Price 25 cents

Holy Cross Press
West Park, N. Y.

"LET ALL THE PEOPLE SING"

Music for Everybody

THE ORGANIZATION AND LEADERSHIP OF COMMUNITY MUSIC ACTIVITIES
By MARSHALL BARTHOLOMEW and ROBERT LAWRENCE

☛ A work that is timely, seeing the great impetus that has been given community singing.—Baltimore News.

☛ It shows what leaders can do, through music, to break down the prejudices and ill-will in communities.—Boston Globe.

☛ There can be no question as to the book's worth.—Musical Monitor.

Illustrated. Net. \$1.00; by mail \$1.10

THE ABINGDON PRESS

NEW YORK

CINCINNATI

Church and the incorporation of the parish. There was a Corporate Communion at 7-30, and a festival Celebration at 11, at which Bishop Gailor pontificated and preached. On the Thursday following a parochial reception was held at St. John's house.

LONG ISLAND.—The anniversary meeting of the Long Island branch of the Woman's Auxiliary was held at the Church of the Messiah, Brooklyn, on Nov. 10th. Among the speakers were the Rev. H. Percy Silver, S. T. D., and Dr. William C. Sturgis.—At the November meeting of the Brooklyn Clerical League the speaker was the principal of the Packard Institute, topic, Disarmament.—A Service of Intercession for the Churchmen of Brooklyn was held at the Mother-Church, St. Ann's, on the evening of Armistice Day. All the clergy were invited: and a great many were present, also large numbers of choristers from various parishes. The speakers were the Bishop, General Lincoln C. Andrews, U. S. A., and the Hon. William Cox Redfield. The Church was crowded.—The Long Island Assembly of the B. S. A. plans for a meeting on the evening of St. Andrew's day, at St. Mary's Church, Brooklyn, the Rev. J. Clarence Jones, Ph.D., rector. At six, a Quiet Hour will be conducted by the Rev. J. Wilson Sutton, D.D., vicar of Trinity chapel, New York. At 8:00 there will be a short service and address by the Rev. Walter E. Bentley, rector of St. Stephen's, Port Washington.—The General Chapter and Retreat of the Congregation of the Companions of the Holy Saviour was held at Maspeth, N. Y., October 25th, 1921. Five members of the congregation were present.

LOS ANGELES.—At the annual meeting of the Los Angeles Clericus in October, the Rev. Edwin S. Lane, Los Angeles, was elected president, and the Rev. Edwin T. Lewis, secretary. Hereafter it will meet as a luncheon club.—The Rev. Leslie E. Learned, D.D., rector of All Saints', Pasadena, took the leading part of Peter the Hermit in the Pageant "The Crusaders", which was produced in the open, before 9,000 people, on the evening of October 28th.—The Church Schools of the diocese now have an enrollment of 6,900 against 4,600 in January, 1920, due largely to the work of the Board of Christian Education, of which Bishop Stevens is chairman.—The parish of SS. James and Barnabas', Los Angeles, has just broken ground for a \$60,000 parish house, which will be the largest and most complete building of its kind on the Pacific Coast. It will have three stories, with a depth of 113 feet, and a width of 50 feet. The first two floors are planned for Church school and guild work, while the third floor will have a complete gymnasium and club rooms. This will be the first unit in a modern church plant, upon a strategic site.—Bishop Johnson has recently come into a property left him by the will of the late Edgar Barrett, as a "Home for Church Deaconesses". He has appointed Deaconess Anna in charge of the Home, which opened early in November. There will be daily services in its chapel.—On November 2nd, the vestry of St. Paul's Pro-Cathedral, Los Angeles, sold the church property to a local hotel syndicate for \$460,000 in cash. The matter of a sale had been pending for over six months. St. Paul's is the pioneer parish of Southern California, having been founded as St. Athanasius' Church, in 1864. The name was changed to St. Paul's in 1883, when the present wooden church was built. The growth of the congregation, and the passing of forty years, have made the edifice quite inadequate. The vestry expects to purchase, in the near future, a site quite close to the present downtown location. Complete plans have al-

ready been prepared for a \$300,000 church, which will accommodate at least 1,200 worshippers. The architect is Reginald D. Johnson, of Pasadena, son of the Bishop.—Eastern Churchmen, who will pass through Los Angeles to or from the 1922 General Convention, at Portland Oregon, will probably find the four largest parishes all worshipping in halls or parish houses. St. Paul's, St. John's, SS. James' and Barnabas', and St. Stephen's, Hollywood, will be in the midst of erecting extensive plants.

LOS ANGELES.—Branches of the Girl's Friendly Society have recently been organized at St. Matthias' Church, Los Angeles, and St. Mark's Church, Glendale. One is being arranged for at St. Paul's Church, Pomona.—Bishop Johnson arrived at New York on November 7th, after a three months' visit to France, Holland, and England, returning to Los Angeles on the 17th.—A successful four-days preaching mission was held at the desert mission of St. John's. Needles, in late October, by Bishop Stevens, assisted by the Rev. R. A. Kirchoffer, Rural Dean. Needles is a railroad town on the Santa Fe, and St. John's is ministered to by the Ven. Percival Smythe, archdeacon of Southern Nevada. Despite the fact that he can visit it but once a month, he has presented 23 persons for confirmation within the last six months.—Pomona College, Claremont, recently permitted the organization of Church clubs, and the organization of "The Episcopal Club in Pomona College" is now under way.—Captain Curtis H. Dickens, U.S.N., fleet chaplain of the Pacific fleet, spoke at St. James' Church, South Pasadena, on November 10th, on Religious and Educational Work in the Navy.

MAINE.—Quite extensive repairs in the interior of St. Stephen's Church, Portland (the Rev. George C. DeMott, rector), were made during the summer, which have added much to the attractiveness of the same, and to the convenience of the worshippers. The congregations at the various churches on the Island of Mt. Desert during the summer have all been large and those at St. Saviour's, Bar Harbor, and St. Mary's-by-the-Sea, Northeast Harbor, notably so.—On account of an obstinate throat trouble, which demands complete rest for the voice for an indefinite time, the Rev. Canon Charles F. Lee, for the last twelve years in charge of St. Mary's, Northeast Harbor, and St. Jude's, Seal Harbor, has been compelled to relinquish his work on Mt. Desert Island. He will make his home at Damariscotta, Me. Mr. Lee will be succeeded by the Rev. Culbert McGay, for many years rector of Grace Church, Bath.

**INTRODUCE
THE
Evening Prayer
Leaflet**

for the evening services of the Church and so arouse interest in them and awaken the hearty responses of your people.

THE EVENING PRAYER LEAFLET is published weekly for every Sunday evening. Subscription price, 75 cents per year. In quantities, 15 cents per copy per quarter (3) months. Transient orders filled at the rate of \$2.00 per hundred copies. Address,

**MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.**

**OXFORD
CHILDREN'S
BIBLES**

The best gift for your child is an Oxford Bible. Nothing else you can give has such wonderful possibilities in enriching their lives. Oxford Bibles for Children have black and colored illustrations that interest as well as instruct. Some have special helps for children.

A few styles are listed here. Others are to be found in the Oxford Bible catalogue, mailed upon request.

02145 [This size print] Bound in Keratol (imitation leather), overlapping covers, red under gold edges, size 5 1/2 x 3 1/2 inches. 32 black illus. . . . \$2.20

02153 [This size print] Bound in French Morocco leather, overlapping covers, red under gold edges. Has 32 colored illustrations \$2.70

03325 [This size print] Oxford S. S. Scholar's Bible. Has special helps for children, alphabetically arranged, and 32 illustrations. Bound in Keratol (imitation Morocco), overlapping covers, red under gold edges. (Size 5 1/2 x 3 1/2 inches) \$2.85

02327 [This size print] A beautifully illustrated Oxford Bible, French Morocco leather binding, overlapping covers, red under gold edges. With 32 colored illustrations. Size 5 1/2 x 3 1/2 inches. \$3.70



At all booksellers or from the publishers

**OXFORD
UNIVERSITY
PRESS
AMERICAN
BRANCH
25 W. 52d St.
New York**

**Anglican
Theological Review**

Edited by Samuel A. B. Mercer, A. Haire Forster, and Frank H. Hallock, in collaboration with representative scholars throughout the Church. The only Quarterly representing the Theology of the Episcopal Church. This sound and Scientific Periodical is devoted to a discussion of all Theological Problems from an Anglican point of view. Five Features are emphasized: Long Scientific Articles; full classified Bibliographies; scholarly Book Reviews; short Critical Notes, and general Notes and Comments.

OCTOBER NUMBER

- The Nature of Hebrew Prophecy—H. C. Ackerman.
- Third Century Teaching on Sin and Penance—F. H. Hallock.
- A Critique of "The Doctrine of the Church and Christian Union" by Headlam—T. B. Foster.
- A Critique of "The Christian Preacher" by Garvie—G. Craig Stewart.
- Critical Note St. Matthew 16: 17-19—B. S. Easton.
- Notes, Comments, and Problems.
- Book Reviews.
- Books Received.

Subscription, \$4.00 annually.
Single numbers, \$1.00

COLUMBIA UNIVERSITY PRESS
Columbia University, New York City

MICHIGAN.—Miss Rachel Harland, resigning as rector's assistant in St. Luke's parish, Kalamazoo, October 1st, has accepted the position of secretary of Harris Hall, St. Andrew's parish, Ann Arbor, Mich.

MILWAUKEE.—The choirs of All Saints' Cathedral, Milwaukee, and St. Luke's Church, Racine, have, during the past three years, coöperated in a summer camp in the woods on Nashotah Lake. The name of Camp Webb has been given to the spot. The coöperating choirs have just issued an attractive booklet, *Camp Webb Bulletin*, in which, with many pictures, they tell the story of the Third Camp, which was held in 1921, and give notice of the Fourth to be held next summer. Their booklet is very attractive.

MISSOURI.—The Northern Convocation of the Diocese of Missouri met in Christ Church, Moberly, Nov. 8th to 10th, inclusive. The Rev. W. S. W. Raymond made an address on Religious Education; the Rev. A. E. Woodward, on Christian Nurture; Mrs. A. E. Woodward, on Synod Echoes; Mrs. G. R. McDonald, on Coöperation Among Women of the Church; the Rev. J. K. Brennan, on Progressive Orthodoxy; the Rev. J. H. George on Sources of Supply for the Ministry; the Rev. Oscar Linstrom, on Heavenly Citizenship, and the Rev. C. F. Edwards, on The Holy Spirit. Bishop Tuttle also attended and made an address.

NEBRASKA.—A campaign is in progress to raise \$15,000 for Clarkson Hospital, Omaha. Each communicant of the Church in the Diocese of Nebraska is asked to subscribe one dollar as a thanksgiving offering to this fund.

NEWARK.—The Newark Diocesan Journal, the last work of Rev. John Keller, as secretary, has been published. There are now in the diocese, which includes the northern third of New Jersey, 180 clergy, with 143 parishes and missions. The Baptisms last year were 2,726, the Confirmations 2,034. The Sunday school officers and teachers numbered 2,129, the scholars 17,803 and the Communicants 43,450. The current expenses of the parishes and missions were \$645,000, the receipts from all sources were \$1,500,000, an increase over the preceding year of \$430,000.—The Rev. William O. Leslie, Jr., was instituted as rector of Christ Church, Newark, October 30th, by Bishop Lines. He will also serve on the staff of the City Mission, which looks after all the institutions of Essex County, the work requiring more than the service of the Rev. Dr. Cooder.—The cornerstone of the new parish house, costing about \$23,000, for St. Peter's Church, Clifton, is to be placed on November 19th, and the following day the 25th anniversary of the beginning of the church is to be observed.

OHIO.—The stone church at Salem has been recently repaired throughout by painting the woodwork, kalsomining, releading the windows, etc.. A parish hall under the church is being built by the men of the parish, and was used for preparing for the centennial missionary pageant, the Light of Lights, in three acts, written by the rector. A memorial endowment fund was opened on All Saints' day by a subscription in the will of Miss Virginia Beaumont, which can be added to by families taking shares at five dollars each.—Special speakers from the congregation explain the Church's work each Sunday morning before the sermon.—The rector is the special Thanksgiving preacher at a union service on Wednesday night in the Friends' Church.

PITTSBURGH.—On November 13th, Miss Ora Frick, superintendent of the St. Mar-

garet's Memorial Hospital, Pittsburgh, passed away very suddenly in that institution, of heart disease. Miss Frick was born in Philadelphia, and received her training as a nurse in Abington Memorial Hospital, Philadelphia, of which she was superintendent for seven years. She had been superintendent of St. Margaret's Hospital only ten months, but her career there had been a very successful one..

SOUTH DAKOTA.—A very successful mission of eight days' duration has just been concluded at Christ Church, Lead City, the Rev. John E. Flockhart, rector. The Rt. Rev. Wm. P. Remington, Suffragan Bishop of South Dakota, was the missionary. There were four services daily, one of which was a class in healing; and on the last day a service of healing and laying on of hands was held by the Bishop. The class is being continued by the rector. One vital result of this mission was the spiritual awakening of the whole parish, and an intense interest in the Nation-wide Campaign. The every-member canvass was made the week following (for the first time in the history of the parish), by the men of the parish.—The Young People's Service League has been organized, and plans for a men's club are under way.

SOUTHERN OHIO.—The Fall Convocational meetings of the Woman's Auxiliary were held in Christ Church, Dayton, Ohio, Nov. 1st, and in St. Paul's Church, Columbus, Nov. 2nd. The attendance was very satisfactory and the opening address was made by Bishop Reese. The principal speaker was Dr. Jean Zimmerman of the Chicago Women's Shelter. Dr. Zimmerman, a former newspaper correspondent in Asia, dwelt especially on the importance of the missionary work in China. The Rev. Floyd Van Keuren spoke on the United Thank Offering; Mrs. Alan McGregor, on the Educational Work; Mrs. E. W. Tullington, on Supply Work, and Mrs. W. A. Stimson on the Church School Service League. The President of the Auxiliary, Mrs. W. T. Wells, of Columbus, also made an address.—On Sunday evening, Nov. 6th, the pageant entitled *The Mission of the Church* was presented in St. Paul's Church, Chillicothe, the Rev. F. Lee, rector.—The buildings at Camp Sherman, Chillicothe, Ohio, are being painted and put into good shape by the Government. Of course that includes our chapel, and it is evident the Government intends to use the chapel in connection with the Military University which the War Department will commence in the New Year.—Sunday schools have lately been organized or revived in the following places: St. James', Broadway; St. Luke's, Granville; Bexley; St. Mark's, Chillicothe; Good Shepherd, Athens; and Grace, Lebanon.—The Rev. and Mrs. Philip Wm. Hull have been appointed the Dayton representatives of the department of film censorship.—Mr. George White, of St. John's Church, Lancaster, has entered Nashotah Seminary and will study for the ministry.—St. Andrew's Church, Dayton, will observe the last week of November with a parish festival. There will be services and a dinner on St. Andrew's day, and special services on the Sundays preceding and following.—Bishop Reese was the University preacher at Harvard during the week of October 2nd to 9th, in residence at Wadsworth Hall. In connection with his visit to Harvard the Bishop devoted much of his time to student organizations and consultations. On Wednesday, he was guest and speaker at a dinner given by St. John's Society of the Episcopal Theological School, at Cambridge, of which the Bishop is an alumnus.—On Labor Sunday the official "labor service"

READY DEC. 1
Fourth Thousand
Special Issue Paper Cover 50 cts.
**The Religion of the
Prayer Book**

BY THE REV. J. G. H. BARRY, D.D.
AND

THE REV. SELDEN P. DELANY, D.D.
12mo. 275 Pages. Boards. Price \$1.75
(Third Edition, December, 1920)

From time to time complaints are made that the price of religious books is prohibitive of wide circulation, especially of such circulation as might be made in parishes and through parochial agencies for the better instruction of the people. Authors are frequently asked why they do not make cheap editions of their books to meet parochial needs. The authors of *The Religion of the Prayer Book* have determined to offer an edition of their book for this purpose.

FROM THE LIVING CHURCH

"Dr. Barry and his associate, Dr. Delany, have done a good work in making plain, in this volume, just what the religion of the Prayer Book is. They take the book and examine it from cover to cover, going over its offices in some detail, to show that it at least permits (and in most cases positively enjoins) all that the Catholic-minded clergy and laity practise. In interpreting the Prayer Book, the principle to which the authors hold is that its statements are not to be explained by reference to the views of contemporary theologians through a catena of authorities, but these statements are to be taken in their simple grammatical meaning, compared with other parts of the book, and then, if the interpretation be challenged, the official documents of the Church, not the unofficial teaching of some of her clergy, are to be the recourse of those who seek its essential teaching."

SELDEN PEABODY DELANY, D.D.,
J. G. H. BARRY, D.D.,
Authors.

This Edition is limited to one thousand.
Orders should be sent at once.

Edwin S. Gorham
PUBLISHER

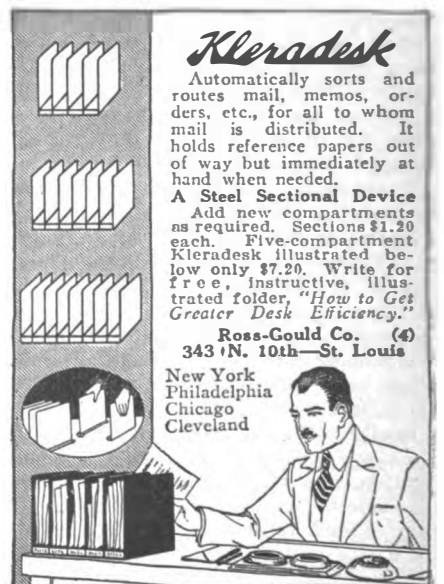
11 West 45th Street. New York.

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



Kleradesk
Automatically sorts and routes mail, memos, orders, etc., for all to whom mail is distributed. It holds reference papers out of way but immediately at hand when needed.
A Steel Sectional Device
Add new compartments as required. Sections \$1.20 each. Five-compartment Kleradesk illustrated below only \$7.20. Write for free, instructive, illustrated folder, "How to Get Greater Desk Efficiency."
Ross-Gould Co. (4)
343 N. 10th—St. Louis
New York
Philadelphia
Chicago
Cleveland

as held in Trinity Church, Hamilton, the rector, the Rev. H. Cowley-Carroll, presiding. The church was filled on this special occasion and the entire service and sermon were sent out by wireless telephone and were heard in other towns by those who had receiving sets.—The diocese has lost by death the services of two of its most prominent laymen: Mr. Chandler Robbins, senior warden of Christ Church, Springfield, and Mr. Frank Burr Kehoe, for forty years an active member of All Saints' Church, Portsmouth.

SPRINGFIELD.—Jubilee Anniversary Sunday was well observed throughout the diocese, and the amount contributed to the Emery Fund to date was \$242.54. An institute for the Auxiliary has been arranged to be held at Urbana, Ill., on November 8, 9, and 10. Miss Laura Boyer, assistant secretary, from the Church House, will be in charge, and Deaconess Putnam, at home on furlough from Yangchow, will give an address on her work in China.—At Alton, St. Paul's Church, the Ven. Fred D. Butler, rector, on September 27th, a meeting was held in the parish house, on behalf of the Church work, through the Nation-wide Campaign. Supper was served to 175 people. Addresses were made by the Rev. John S. Bunting, of the Church of the Ascension, St. Louis, and by Mr. R. L. Orcutt, chairman of the N. W. C. committee of the diocese of Missouri. The jubilee of the Woman's Auxiliary was appropriately observed with two celebrations of the Holy Communion, and a special sermon by the rector. Over 60 women received the Holy Communion. The Brotherhood of St. Andrew is advancing the cause by a series of choral services on the last Sunday afternoon of each month.—The Bishop had given permission to have Church laymen make the special addresses.—Centralia, St. John's Church, has just lost by death two of its most prominent parishioners, Mrs. Chauncy House, and Mrs. Mary A. Giles.—At Havana, St. Barnabas', St. Catherine's Guild has been reorganized and has begun active work for the year. St. Martha's Guild, composed of young girls of the parish from fourteen years and up, has been recently organized.—Lincoln, Trinity Church, has organized under the plan of Rector and Council, and is working on the Church of the Ascension plan. The parish has been divided up into 33 groups of five each, under leaders. The parish is thoroughly aroused and eager. The church has been presented with a new carpet, extending from the front door to the altar, the gift of Mrs. William Latham. The rector admitted into the Guild of Acolytes seven new servers.

VERMONT.—The Rev. Malcolm Taylor, executive secretary of the province, spent eight days in the diocese, and visited Middlebury, where he preached in the college chapel as well as in the parish church, Burlington, St. Albans, Montpelier, and Windsor, conferring with the clergy and others both about Sunday schools, and about work in college towns.

WEST MISSOURI.—St. Mark's Church, Kansas City (the Rev. L. A. C. Pitcaithly, rector) had an unusual service on the evening of Sunday, October 23rd. It was a Harvest Home. There was a parish dinner served in the guild and Sunday school halls at 6:30, and addresses were given by the Rev. R. N. Spencer, rector of Grace and Holy Trinity, by the senior warden, and by the superintendent of the Sunday school. After dinner, the assembly adjourned to the church, where Evening Prayer was read, and the church was crowded to the doors. The rector and con-

gregation speak in highest terms of this modern adaption of the ancient "agape".—Additional services have been held in all Kansas City churches this past week owing to the American Legion Convention, as many of the clergy attendant on that gathering wished to celebrate the Holy Eucharist, especially on All Saints' and All Souls' days. The clergy of the city took advantage of the presence of the Rev. Fr. Anderson, O. H. C., for that convention. He conducted devotions, and gave a meditation at the fall meeting of the diocesan branch of the Woman's Auxiliary on Nov. 3rd, at St. Mark's; addressed a conference of Church people on Friday evening, at St. George's, and was the preacher

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.

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 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 Jersey

FREEHOLD MILITARY SCHOOL
For 90 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch."
MAJOR CHARLES M. DUNCAN, Box 111 Freehold, N. J.

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 IDDINGS BELL, Annandale-on-Hudson, N. Y.

Tennessee

SEWANEE MILITARY ACADEMY

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

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.

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.

North Carolina

ST. MARY'S. An Episcopal School for Girls

Founded 1842. Full College preparation and two years advanced work. Music, Art, Education, Domestic Science, and Bookwork. 14 Modern Buildings, 25-acre Campus in mild Southern Climate. Moderate rates. Address REV. WARREN W. WAY, Rector, Box 14, Raleigh, N. C.

at the same parish, on Sunday morning the 6th.—At St. Mary's Church, on the Sunday preceding the convention, there was a special service for the Legionnaires, one of the posts being especially invited. It happened that the officer for whom that post was named was buried that same day, so there was added emphasis to that service. By authority, a special collect, epistle, and gospel, with special intention for the work of the Legion, were used. St. Mary's has not had such a large congregation for many months.—The Bishop has issued a request that there be special services, and an extra celebration of the Holy Communion in every church in the diocese, on Armistice Day, and has appointed a proper Collect, Epistle, and Gospel for that day.—All the parishes of Kansas City united in the presentation of the pageant commemorating the centennial of the Domestic and Foreign Missionary Society. The pageant was given on the afternoon of Sunday, Nov. 6th, in Grace and Holy Trinity Church, with the rector of that parish, and the rectors of St. Paul's and St. George's, taking the principal parts. The pageant was planned for, and carried out under the direction of the Kansas City Clericus and the Woman's Auxiliary, the various parochial branches of the latter furnished the national and tribal groups in the pageant.

WYOMING.—A change has taken place in the administration of Ivinson Hall, of the Cathedral School for Girls, Laramie. Miss Laura Jay Wurts resigned as principal and the Cathedral Chapter elected as her successor, Mrs. N. S. Thomas, wife of the Bishop. Bishop and Mrs. Thomas will make their permanent home there.—The Wyoming Clericus met at Bishopstowe, in Cheyenne, from October 19th to 25th inclusive. All but one of the active clergy in Wyoming were in attendance. The chief subject considered was Religious Education, and the clergy were so fortunate as to have with them for three days the Rev. William E. Gardner, D.D., executive secretary of the Department of Religious Education. Dr. Gardner was the preacher at the morning service at St. Mark's, Cheyenne, on October 23rd. In the evening, the Rev. Herbert W. Prince, rector of St. Mark's Church, Denver, was the special preacher.—Mr. Mervin R. Baxter of City Island, N. Y., a postulant for Holy Orders, has taken up the work among the whites on the Wind River Reservation, Wyoming.—Deaconess Virginia Mitchell is doing missionary work in Dubois and vicinity. She has secured a little furnished one-room cabin which she intends to make a social center of the community. She is assisting Dean Smith in establishing a "Home Department" among the ranchers who are too far to be able to attend Church or Sunday school.—The Rev. W. Waldo Weller, a Methodist minister, recently occupying the chair of French and European History at the East Greenwich Academy, R. I., has come to Wyoming to study for Holy Orders, and to assist Dean Thornberry in his work among the students at the University of Wyoming. Mr. Weller is studying for special work in religious education. He is a graduate of Harvard, taking honors in 1904. He was appointed as superintendent of the Methodist Episcopal Church on the Isthmus of Panama, and acted as president of Panama College. He was abroad during the war, and served as Vice-Consul of the United States in Glasgow. In 1918 and 1919, he had charge of welfare work in the Eighth Colonial Division and accompanied this division to Russia in 1920.



Christian Nurture Course 5 Needs The Church Model

Now Ready with New Supply of Crosses 50 cts.

Building The Church

a book of explanations and suggestions for the study of any parish Church, especially for class-work with the MOEL.

The American Society of Church Literature

Cathedral House, 45 Church street
HARTFORD, CONN.

OUR REPUTATION IS IN YOUR HANDS

"Duplex" treats YOUR envelope order as if it were the only one in the house; as if all others it hopes to receive depended upon the accuracy and promptness with which YOURS is filled.

The Duplex Envelope Co.
RICHMOND, VA.



The "CANTERBURY" PARISH ALMANACK

Designed by Martin Travers, with pictures of the Holy Child at the Christmas Tree. (20 x 25 inches.) 4d (5c) 3/6, dozen (70c) 10/6, 50 (\$2.10).

THE "LAMBETH" Pocket Diary, same prices.
THE "ORDER" for the Divine Office and Holy Mass, 3/6 (70c.) Interleaved 4/6 (90c.)

Send one-cent stamps, Notes, or Bankers' Cheques.

SOCIETY of SS. PETER & PAUL, Ltd.
32 George St., Hanover Square London W.

NEW ABINGDON BOOKS

ESSAYS

The Uncommon Commonplace

By Bishop William A. Quayle

Bishop Quayle, whose essays are so appealing, so beautiful, that they touch the soul and quicken the heartbeats, must have poured every drop of love for his fellowmen into their hearts.

—Atlanta Constitution.
Net, \$2.00, postpaid.

Cross-Lots

By George Clarke Peck

Cheerful papers on every day scenes, each with a note of cheerful uplift.

Net, \$1.25, postpaid. —Boston Transcript.

The Home of the Echoes

By F. W. Borsham

This book, with its charm of conversational style, undimmed wisdom and glimpses into an Australian bigness of country and thought, is one of fascination.

Net, \$1.75, postpaid. —Brooklyn Eagle.

The Opinions of John Clearfield

By Lynn Harold Hough

John Clearfield is all that might be expected from a man with such a name—a gentleman of substantial intellect, of clear vision and of appreciation for the finer things of life.

Net, \$1.25, postpaid. —The Continent.

John Ruskin, Preacher

By Lewis M. Chrisman

An admirable series of papers. It is a sane, practical and well-written book.

—The Methodist Times (London).
Net, \$1.25, postpaid.

STUDIES IN GOVERNMENT, RECONSTRUCTION, ETC.

United States Citizenship

By George Preston Mains

A textbook in American citizenship, an able exposition of democracy and a fervent plea for its preservation and higher development in America and among all peoples.

—The Christian Advocate.

Net, \$2.00, postpaid.

Social Rebuilders

By Charles Reynolds Brown

Practical discussions of the labor problems of our day. They are splendid, outspoken, courageous, practical, up-to-the-day applications of the fundamental principles.

—The Congregationalist.

Net, \$1.25, postpaid.

The Untried Civilization

By J. W. Frazer

This little book is a noble plea for the conversion of society into a Christian civilization.—The Churchman.

Net, \$1.00, postpaid.

Lincoln and Prohibition

By Charles T. White

A valuable contribution to the history of the long fight for prohibition, as well as a record of Lincoln's lifelong attitude toward total abstinence and the liquor traffic.—Zion's Herald.

Illustrated. Net, \$2.00, postpaid.

NEW YORK THE ABINGDON PRESS CINCINNATI
CHICAGO BOSTON PITTSBURGH DETROIT KANSAS CITY SAN FRANCISCO PORTLAND, Ore.