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The Living Church

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

VOL. LXVII

MILWAUKEE, WISCONSIN, OCTOBER 28, 1922

NO. 26

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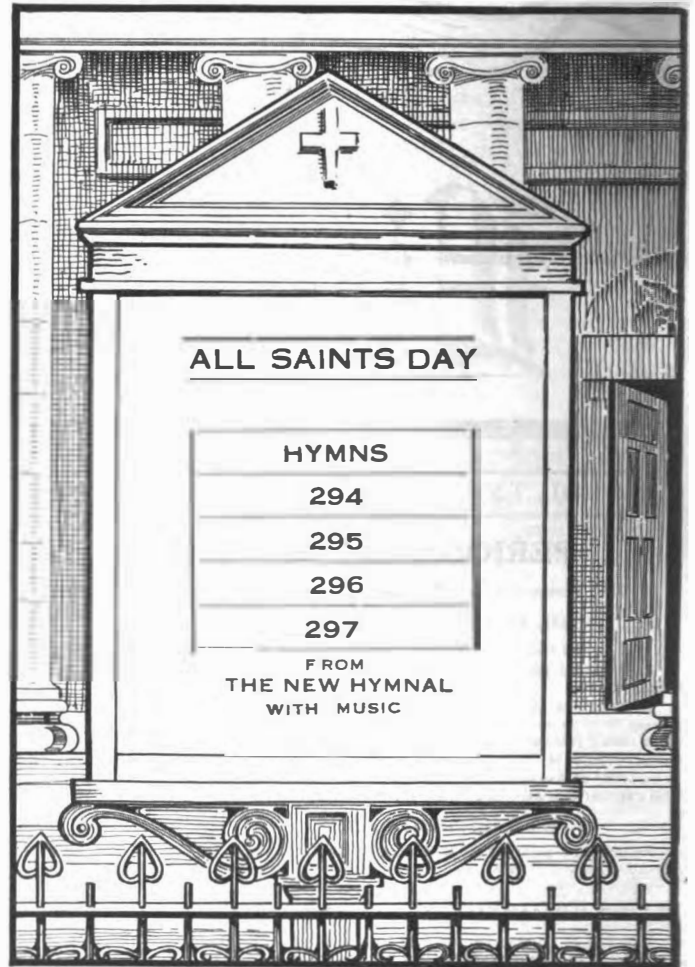
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THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	883
The Cry of the Near East—American Modern Churchmen's Union.	
ACKNOWLEDGMENTS	884
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas, Mus.D.	885
JESUS, MY HOPE, MY ALL (Poetry) By May L. Restarick	885
DAILY BIBLE STUDIES	885
EDUCATIONAL STATISTICS OF THE CLERGY	886
BLUE MONDAY MUSINGS. By Presbyter Ignotus	887
THE BROTHERS OF ST. FRANCIS (Poetry). By Agnes Kendrick Gray	888
THE SERMON OF A CHURCH YARD. By the Rev. G. C. Williams	888
FOUR SONNETS TO THE PACIFISTS, I. (Poetry). By H. W. T.	888
REPORT ON THE NEAR EAST RELIEF. By the Rev. W. C. Emhardt, Ph.D.	889
THE MESSAGE (Poetry). By A. E. Montgomery	890
HOME AND FAMILY LIFE	891
RELATIONS WITH THE FEDERAL COUNCIL OF CHURCHES	892
THE SACRISTAN (Poetry). By Christopher Braithwaite	892
THE CHURCHES OF EUROPE AND THE NEAR EAST. By the Rev. W. C. Emhardt, Ph.D.	893
THE LAW AND THE GOSPEL. By the Rev. Thos. F. Ople	893
CORRESPONDENCE	894
Mr. Hickson and His Work (the Rt. Rev. William T. Manning, D.D.)—The Order of the Holy Cross (the Rev. Shirley C. Hughson, O.H.C.)—Living the Sacramental Life (Victor D. Cronk)—The Making of Fonts (W. Bollard).	
THE ANGLO-CATHOLIC CONGRESS IN MANCHESTER, ENGLAND (London Letter)	897
THE YEAR'S WORK OF ST. GEORGE'S PARISH, NEW YORK (New York Letter)	898
ANGLICAN BISHOPS VISIT PHILADELPHIA (Philadelphia Letter)	899
CHICAGO DEEPLY INTERESTED IN RELIGIOUS EDUCATION (Chicago Letter)	899
WASHINGTON CLERGY DISCUSS THE GENERAL CONVENTION (Washington Letter)	900

HAPPINESS, content, and satisfaction, all doubts answered, all dark places lighted up, Heaven begun here—this is the reward of loving God. In this world, tribulations, yes, but good cheer in spite of that.—*Dr. George Hodges.*

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VOL. LXVII

MILWAUKEE, WISCONSIN, OCTOBER 28, 1922

NO. 26

EDITORIALS AND COMMENTS

The Cry of the Near East

IN the face of the helplessness of the civilized world to stop those atrocities which have always been associated with Turkish advance and Turkish domination, we can at least help to assuage the intense suffering which has been created. Whether, by means of other policies, we could have prevented the condition; whether, by changing our national policy, we can prevent like catastrophes in future, are questions that may well arouse the anxious thought of the American people. But they are not the immediate issue today. Whatever might have been, whatever may yet be, a new and stupendous cry for help is the voice that penetrates our inmost soul today.

The President of the United States, writing that "Not since the great war has the whole civilized world been so shocked and startled as during the past four weeks," has addressed an appeal to the American Red Cross and the Near East Relief to take up with energy the work of relief, "that this great body of suffering souls may be rescued from the threatened starvation and death which they face this winter." The chairman of these great bodies, remembering the leadership that the *Literary Digest* gave in the raising of funds for Near East Relief a year ago, has appealed to that magazine—we might better say to that institution of American idealism—to take the lead in meeting this new and overwhelming need. And the *Literary Digest* has splendidly responded.

We Churchmen, as nearest of friends to Greeks and other Orientals, have an interest in their welfare even greater than that which appeals through the universal call of suffering to the whole American people. We meant it when, in General Convention, scorning the weakness of helpless academic pacifism, we pledged by joint resolution of both houses, our good faith "especially to create a public conscience which shall support our President and Secretary of State in any effort, *diplomatic, naval, or military*, that they may take toward the establishment of justice, mercy, and peace in these stricken lands". This was good; and we also gave our hearty indorsement to the work of Near East Relief. Now let us, with one accord, show our sympathy in practical ways with those who have been newly plunged into distress.

So far as THE LIVING CHURCH is concerned, we have long been receiving and forwarding contributions for this purpose. In this new emergency we cannot do better than to reproduce the stirring editorial in last week's *Literary Digest*. To be a lieutenant under that efficient leadership is an honor indeed: and THE LIVING CHURCH FAMILY has made a notable record in its response to the cry of distress.

That editorial of our contemporary is as follows:

"Driven from their homes by fire and sword—beaten, trampled, robbed—more than half a million men, women, and little children are being swept along to starvation, madness, and self-destruction in the Near East.

"Herded in the streets, like cattle for the slaughter;

huddled on the brink of the sea, and casting themselves, crazed by hunger and fear, into the dark waters; dragged from the burning hell of Smyrna, only to be thrust by their rescuers into the slower hell of Mitylene, and Saloniki, and other havens of 'refuge,' which now are crowded centers of starvation and breeding-grounds of pestilence—these who are suffering such martyrdom have only one hope of salvation from their nightmare of crucifixion. That hope is You—Americans!

"Thousands perished when Smyrna was bathed in torrents of blood. Now the city is a vast sepulchre of ashes. You can do nothing for the dead. But the lives of half a million others are yours today for the purchase. They are stretching their hands to you now out of the horrible pit. Lift them up to life!

"The appeal in their behalf which comes to you from the President of the United States is to be heeded, because you are one of the great-hearted Americans to whom his letter is written. The appeal from the Near East Relief and the American Red Cross, through their chairmen, is to be heeded, because your ears are open to such a call for help in this terrible emergency. But stronger than the call of President, or of Relief Committees, stronger than any urgent words *The Literary Digest* can say to you, knowing so well your unflinching tenderness and quick generosity when the hunger, and sorrow, and gaunt suffering of mothers and babes cry out to you to comfort, and to save them alive—stronger than all written or spoken appeal is the hot, eager demand of your own sympathetic heart that can not regard such bitter pain and need without straining to the utmost for their instant relief.

"The picture is so full of terror and anguish words can not portray it. Mark O. Prentiss, for the Near East Relief, cables: 'I have seen terrible sights until my senses are numb, but the sight of 200,000 people, mostly women and children, being penned up and burning, and those escaping being driven to a barren, devastated country for starvation, is past all comprehension.' That was in Smyrna. Hundreds of thousands more, both Christians and Jews, fleeing from persecution and the sword, are crowding the other parts of Asia and the near-by islands of the sea awaiting rescue—or death. In Saloniki, a hundred thousand are herded in deplorable confusion. The city has been in ruins since the great fire of 1918 and affords little more shelter than Smyrna. In the island of Mitylene another hundred thousand penniless fugitives have sought refuge only to find there a new danger of pestilence and a more convenient harbor of starvation.

"Panic has seized upon the frightened wanderers. Many have even cast themselves into the flames of their own homes. Food is gone, even water to drink is at a premium. Families are broken up, while parents in frenzy of despair seek their lost children. Hundreds of mothers have given premature birth to infants in the midst of terror and death. Half-fed babies, covered with scurvy, try in vain to draw nourishment from their mothers' empty breasts.

"Quick compassion is needed; delay means death for scores of thousands who might be saved. Something *heroic* in giving is needed. You are not there in the midst of the terror and the frantic cries for help. If you were, you would leap into the sea, if need be, or brave the flames, the sword, the plague, to snatch back from death some helpless woman or little child. You would not see them perish in agony before your eyes if you could save them, even at the risk of your life. Here, in this smiling land of comfort, where your home is safe, and

your loved ones dwell in peace, that same terror and anguish of helpless women and children come to you across the sea and call to all that is heroic and generous in your heart.

"Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him"—ah, but the Master did not mean *you*. Your heart is warm with compassion and your hand will be open wide with help. Perhaps you will feel a moment of shuddering pity for those shriveled souls, if there be any such in this land of plenty, who revel in abundance and refuse to share it, to whom the Master said, 'Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall weep.' And then you will seize gladly upon that other divine word of the Christ and send it across the sea with your speedy gifts to comfort and save, and your gifts will make good the message: 'Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh!'

"The *Literary Digest* well knows your good works; it well knows that you are tireless and always ready to save and to comfort. You will now respond instantly to this call. What *The Digest* has done while waiting to tell you the facts has been done in utter faith in you and in your overwhelming response. The great ship *Clontarf* has discharged its load of food, and the starving fugitives have already eaten the bread baked from the flour in that cargo. It is *you* who did this, because when, on September 25th, a committee of the Near East Relief, the Y. M. C. A., and the Y. W. C. A. called upon *The Literary Digest* to help in this awful emergency, and no funds were then available, *we discounted our faith in you* and borrowed the \$178,000 and brought the entire food cargo of the *Clontarf*. We told the committee to keep on buying other shiploads of food until the pitiful need was satisfied. 'He gives twice who give quickly,' and we are confidently depending upon *you* to make this act your own by a great outpouring of gifts to pay for this first cargo of food and to follow it with others. We appeal to all the Churches in America that have been the depositories of the sacred ideals of our nation; we appeal to the thinking and working classes of our broad land, to all the institutions and organizations that have for their object the safeguarding of human rights and human lives. As God has blessed you, as He has given you happy homes and laughing children, as He has been merciful to you, have mercy upon these, His people.

"The *Literary Digest*, standing shoulder to shoulder and heart to heart with you in this urgent task, will start the fund with its own contribution of \$10,000 to help feed these starving fugitives. And now we urge all who read these words to send a perfect storm of checks to provide food, and shelter, and medical care for the half million sufferers in this awful inferno of the Near East.

"They can never repay you—those homeless ones, those tortured women and pitiful children. You will never see them face to face, nor look into their eyes shining with gratitude—never? Yes, *perhaps you will*. But now, the blessed Christ bids you give, and He will repay, for it was He who said, 'Do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the Children of the Highest.'

"President Harding has appointed as a Special Committee, with Will H. Hays as Chairman, the following representatives of eight national organizations who will cooperate in this great work of relief: Dr. John R. Mott, of the Y. M. C. A.; Mrs. John French, of the Y. W. C. A.; James A. Flaherty, of the Knights of Columbus; Felix Warburg, of the Jewish Joint Distribution Committee; Dr. Robert E. Speer, of the Federal Council of the Churches of Christ in America; Dr. James L. Barton, of the Near East Relief; Herbert Hoover, of the American Relief Administration; Judge John Barton Payne, of the American Red Cross; and R. J. Cuddihy, of *The Literary Digest*."

As usual, we shall be glad to have contributions come to this office, checks being made payable to THE LIVING CHURCH RELIEF FUND.

MEETINGS to that "Modern Churchmen's Union in America" which was organized last week in New York.

Its program, which is printed in our news columns, is wise or unwise according to the interpretation and value of various phrases used. Any of us could subscribe to any one and to all of them; yet there appears to be a sense in which a group of Churchmen believe they apply to themselves especially, rather than to the whole body of the Church corporately.

And here lies the danger in organizations of men intended to segregate themselves from their fellow Churchmen. If their intention and desire are constructive and unifying, if the purpose is simply that of fellowship among congenial men who have learned the art of thinking, and who do not confuse negation with thought, such an organization is helpful. Yet its tendency is to degenerate into a "class consciousness" that is as bad in Church as in State; to develop a partisanship that

is bound inevitably to frustrate the very hopes in which such an organization is apt to be formed. And the proof of this danger is to be found by looking about one and observing into what the similar organizations among other segregated groups of Churchmen have so often degenerated. Is the prospect a very cheering one to these "Modern Churchmen"?

A happy sign of our own times has been the greater constructiveness of Broad Churchmanship on the one hand and the greater respect that is felt for the school by those who do not apply the term to themselves, on the other. Indeed the very fact that this new organization does not employ that term to describe itself is most significant. The [American] Cambridge school no longer has the distrust of Churchmen generally as, rightly or wrongly, it had a generation ago. Perhaps such leaders as Lawrence and Washburn and Slattery and Rousmaniere—men that have the confidence of the whole Church and have never misused that confidence for partisan ends—have exerted an influence over the present generation in that school of thought that was lacking in the earlier days of Broad Churchmanship when, in popular estimation, and, apparently, in their own eyes, the more of the Church's faith a man denied, the "broader" he was esteemed to be. The intellectual wildness that characterized much of the school in its earlier days is not its attribute today. Talking less of "breadth", no longer vaunting itself as "broad" in contrast with other Churchmen, there is a true and refreshing breadth of mind in the leaders of the school that far surpasses that of its earlier days of partisanship. Broad-minded Churchmen have succeeded to Broad Churchmen; and broad-mindedness is always coupled with intellectual humility.

Let the members of the Modern Churchmen's Union beware, therefore, that they do not defeat their own ends by this process of self-segregation. Eternal vigilance alone can keep their organization from degenerating into self-satisfied partisanship. If they will be always constructive, if they will help the whole Church to work together and to solve problems together, if they will encourage their own members to think in terms of the whole and to keep out of petty isolation of thought, they will serve a real and valuable purpose in the Church. It is quite possible for the new organization to promote those ends. It must not lower the standards which the real leaders of the day have adopted for themselves.

That it may thus prove to be of real service in the Church is the sincere wish of THE LIVING CHURCH.

ACKNOWLEDGMENTS

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*For starving children \$116.65

**For Armenian Christians

†For Christian sufferers in Smyrna

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GENERAL CONVENTION NOTES

THERE could be no better exposition of the Church's achievements in her Indian work than is found in the presence of the Rev. E. C. Kah-O-Sed, clerical deputy from the Diocese of Duluth. He is an Ojibway, and a graduate of Seabury. The scene of his labors is the White Earth Reservation, where the work was established by Bishop Whipple.

THE DELEGATION from Milwaukee was given the front seats on the extreme right of the hall. It was perhaps appropriate that the editor of THE LIVING CHURCH should sit under a large sign which read "Publicity Department". But the sign "Exit" was immediately in front of him. Some may have felt that he did not sufficiently utilize the opportunity.

NOTES ON THE NEW HYMNAL

SECOND SERIES—XLVII

BY THE REV. WINFRED DOUGLAS

THE TWENTY-FIRST SUNDAY AFTER TRINITY

ST. Paul's superbly imaginative description of the Christian armor is the compelling passage of today's lesson: but it is to be read in connection with both Collect and Gospel. In the Collect, we beseech God's pardon and peace; that, our sins being absolved, we may be fit to wear the divine panoply in combat with our spiritual tempters. Forgiven, we are to serve God "with a quiet mind", in order that we may be "strong in the Lord", "In quietness and in confidence shall be your strength". One thinks of that first amazing army of St. Joan of Arc, going shriven to battle, in certain faith of triumph. The Gospel illustrates the climactic phrase of the Epistle, "above all, taking the shield of faith". Unlike his faithless fellow countrymen, who demanded sensible wonders to prove spiritual truth, the nobleman of Capernaum was of those blessed who, not having seen, yet have believed. With the "quiet mind" of the Collect, he went his way, his feet "shod with the preparation of the Gospel of peace", to find his faith justified, and his whole household ready to receive it. The Lord himself became their defence, their buckler, their strength, their refuge, because the head of the house was armed with "the shield of faith".

Here are two lists, the first of which presupposes that the sermon will be based on the Epistle; the second, on the Gospel:

Introit, 118—My soul, be on thy guard

Sequence, 128—"Christian, seek not yet repose"

Offertory, 538—Stand up, stand up for Jesus

Communion, 331—O Saving Victim, opening wide

or

334—Here, O my Lord, I see thee face to face

Final, 116—Oft in danger, oft in woe

or

491—Eternal Ruler of the ceaseless round

The ideas of the heavenly armor or of the divine strength are brought forward in all of these. Note that the whole of hymn 128 and the last stanza of hymn 491 are directly based on the Epistle. Whoever chooses the hymns for a service should take time to think of all their stanzas; quite often, others than the first are those which should govern the choice.

The list based on the Gospel follows:

Introit, 307—O 'twas a joyful sound to hear

Sequence, 115—Soldiers of the cross, arise

Offertory, 404—Immortal Love, for ever full

or

405—Peace, perfect peace, in this dark world of sin

Communion, 400—O Love divine, that stooped to share

Final, 397—I look to thee in every need

Should hymn 405 be sung, by all means choose the second tune, if possible: it is more appropriate, more beautiful, and more congregational than the first; although the first is by no means objectionable.

At Evensong, any of the following hymns would be related to the day's teaching.

24—Saviour, breathe an evening blessing

26—God, that madest earth and heaven

399—At even, when the sun was set

34—Inspirer and hearer of prayer

50—Saviour, again to thy dear Name we raise

JESUS, MY HOPE, MY ALL

Jesus the Life-giver, Healer, Thou art,
Balm of the wounded and sorrowful heart,
Strength of the fallen, the weak, and oppressed,
Hope of the sinful, the tempted, distressed.

A Beacon to those who are seeking for Light,
Afloat in dark waters in blackness of night,
A Refuge from storms, so peaceful, so blest,
A Home to the wanderer, Haven of Rest.

O Jesus, I need Thee, the voyage is long!
I drift with the tide, and sin's currents are strong!
O guide me, uphold my frail bark to the end!
O save me, my Master, my Saviour, my Friend!

MAY L. RESTARICK.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

October 30.

READ Hebrews 12:14-29. Text for the day: "For they could not endure that which was commanded."

Facts to be noted:

1. The immoral and irreligious injure the whole community.
2. Warning not to turn away from the voice of God.
3. God's word shall stand when all else is shaken.

This Epistle was written at the time when a great upheaval was shaking the whole world. Men looked at each other and asked what the future of the world would be. That which had seemed so strong and impregnable, was showing signs of breaking and decay. In the midst of doubt and fear, the writer of this Epistle sifts out the chaff, and proclaims that there is one thing that will stand when all else is shaken or destroyed: the Gospel of Jesus Christ, "Jesus Christ the same yesterday, and today, and for ever". Earthly foundations crumble, only the eternal stands. If Isaiah, or one of the other prophets of old, should return to the world today, his first impression would be that it was not the world he left hundreds of years ago. Nor would it be the same in non-essentials, but, when he found men and women worshipping God in spirit and truth, he would know it for the same world and the same people, for he would find that human nature and the eternal God had not changed. Invest your life with Him who cannot be changed or shaken.

October 31.

Read I St. Peter 5:1-12. Text for the day: "Casting all your care upon Him; for He careth for you."

Facts to be noted:

1. The shepherd an example to the flock.
2. The great Over-Shepherd gives the reward.
3. Humility, self-control, and faithfulness lead on to perfection.

"The fever-stricken came into contact with the Christ, and at His touch, the fever fled as if afraid." That "touch", in the life of the Spirit, expresses communion and fellowship. The feverishness of life, whatever guise the fever may take, is to be dispelled by union with the Spirit of the Lord. The Christ was never perturbed. He was always calm. The Christ was never distracted. He was always cool. When everybody else was feverish and panic stricken, He could speak about "My peace". Now it is the very secret of the Christian Gospel that the Spirit of the Master can be conveyed to the disciple. He can

"Breathe through the pulses of desire
His coolness and His balm."

By my union with Him, the ill working heat of my life is reduced. I am delivered from panic, I am brought into normal and healthy moral temperature. "He that is joined unto the Lord is one spirit"—Jowett.

November 1.

Read Revelation 3:14-22. Text for the day: "Behold, I stand at the door, and knock."

Facts to be noted:

1. The lukewarmness of the people of Laodicea.
2. Their prosperity the cause of this condition.
3. The invitation given by our Lord and His promise to those who accept it.

There is no handle on the outside of the door at which Christ knocks. The door must be opened from the inside. At Laodicea the members of the Church had become rich, and the possession of wealth had been disastrous in its results. Their spiritual life had been sapped, and their love for Christ, and their service to humanity, was a half-hearted thing. They had not only sought riches, but they had allowed riches to become the first consideration in life. But, in spite of this, our Lord says, "Behold, I stand at the door, and knock". There is hope for the people of Laodicea if they will only open the door. Let us remember that in our business, our home life, our pleasure, and all other relationships, when we fail to put first things first, we are shutting the door on our Lord. But let us never forget that, whenever that door is shut, He stands and knocks. It is for us to open the door.

November 2.

Read I Peter 1:13-25. Text for the day: "Be ye holy; for I am holy."

Facts to be noted:

1. Grace comes by Jesus Christ.
2. Grace comes to those who obey.
3. Having this grace one should be holy, for the giver of the grace is holy.

(Continued on page 893)

Educational Statistics of the Clergy

From a Report to the General Convention by the Department of Religious Education,
the Rev. Wm. E. Gardner, D. D., Secretary

BY way of general comment on the detailed statistics which follow, it might be stated first that the larger percentage of those not answering includes the recent Trinity Sunday ordinals, who have not yet replied to the questionnaire, especially as many must needs be traced through the bishops who ordained them, since the Church periodicals in recording their ordinations did not give their addresses.

The value of these statistics is now beginning to appear, since we are able to compare them with those of the last triennium. As the trienniums increase in number these statistics will become among the most important collected by the Church.

In the recent triennium the percentage of native Americans ordained is a trifle higher. The foreign born show, therefore, a lower percentage.

The percentage of those who were not brought up in our Church is increasing. Other communions are furnishing 39% of our clergy.

The percentage of those having college and seminary training is a trifle lower than in the preceding triennium, a result probably of the Great War. But we are glad to note a great increase in the percentage of those obtaining degrees from colleges and seminaries.

Our Church colleges are furnishing fewer, and the state educational institutions more, men for the ministry than in the preceding triennium.

The average age at ordination is 3 years 3¼ months higher than in the preceding triennium. This is in part due to the war delaying some men in seeking orders, but it is even more due to the number of older men who are entering the ministry under the Canons adopted at the last General Convention. Nearly one-fourth of the men answering the questionnaire in the past three years, have been over forty years of age, as compared with only 7% of men of this age in the preceding triennium. Possibly the scarcity of younger candidates (on account of the war) led bishops to seek earnestly for older men. Whatever the reason, this is the most striking single fact of this report.

EDUCATIONAL STATISTICS OF THE CLERGY ORDAINED BETWEEN THE GENERAL CONVENTIONS OF 1919 AND 1922

(Or more exactly of those whose ordinations have been recorded in the Church periodicals.)

Proportion replying

Out of 349 addressed, 248 or 71% answered.

	Percentages for the Triennium 1916-1919
287 or 82% are native Americans	77%
40 or 12% are British or from British Colonies	20%
(See below)	
22 or 6% are other foreign born (see below)	3%

N. B. All that follows concerns only the 71% from whom answers were received.

Church Origin

152 or 61% were brought up in the Anglican fold	63%
96 or 39% were not	37%
Of these non-Churchmen	
34 or 35% were Methodist (5 being ministers) ..	35%
19 or 20% were Presbyterians (7 being ministers)	18%
11 or 12% were Congregationalists (3 being min's)	13%
11 or 12% were Baptists (3 being ministers)	7%
7 or 7% were Roman Catholics	6%
4 or 4% were Lutherans	3%
3 or 3% were Reformed Churches	3%
3 or 3% were Disciples of Christ (1 being a min.)	3%
1 was an Evangelical.	
1 was a United Brethren (a minister).	
1 was a Universalist.	
1 was a Unitarian (a minister).	
0 were Friends	2%

Local Origin

92 or 37% were born in large cities (i. e. over 50,000) 33%

Collegiate Record

185 or 75% went to college	77%
Of these 185	
33 or 18% went to our Church colleges	29%
9 to St. Stephen's (25 last triennium)	
8 to Trinity (12 last triennium)	
7 to Sewanee (14 last triennium)	

Percentages for the Triennium 1916-1919

5 to Hobart (8 last triennium)	
4 to Kenyon (18 last triennium)	
44 or 24% went to state universities or colleges..	15%
67 or 36% went to other non-sectarian universities or colleges (e. g., Columbia, Williams) ..	40%
43 or 23% went to denominational colleges other than our own	18%
33 of the foreign born are not classified as to type of college.	
12 Americans out of 152 who went to college attended foreign universities in addition.	
N. B. The above do not total 185, as many men went to more than one college, thus appearing two or three times in tabulation.	
120 or 65% won Bachelor's degrees in Arts or Science	60%
29 or 16% won Master's degrees in Arts and Sciences	13%
4 or 2% won Doctor's degrees in Arts or Sciences	6%

Seminary Record

Of the 248 who replied	
171 or 69% had seminary training	75%
Of these 171	
18 or 10% have been to more than one seminary	16%
111 or 65% graduated	50%
Of these 111	
48 or 43% received Bachelor's degrees in theology	43%

Previous Professions

48 record professions which they had followed before entering the ministry.	
21 were clergy of other Churches (see below).	
11 were in business or trades.	
5 were teachers or professors.	
4 were doctors.	
4 were engineers.	
3 were lawyers.	

Average Age

34 years 5¼ months was the average age at ordination. (31 years 2 months, 1916-19.)	
Excluding the foreign born, the average age of Americans was 33 years 8 months at ordination. (30 years 1½ months, 1916-19.) Those ordained after 40 years of age numbered 57 or 23%	7%

SEPARATE STATISTICS FOR THE FOREIGN BORN

British

Total 40 or 12% of the 349 addressed in this investigation	20%
27 or 67% of these 40 went to college.....	60%
23 or 57% of these went to a seminary.....	69%
37 years 9½ months, average age at ordination	
35 years 4 months, 1916-19.)	
Those ordained after 40 years of age numbered 16.	
Of these British	
7 were Canadians.	
6 were from other colonies.	
5 were Irish.	
3 were Welsh.	
The rest were English.	

Other Nationalities

Total 22 or 6% of the 349 addressed in this investigation	3%
6 or 27% of these went to college	66%
7 or 32% of these went to a seminary	90%
33 years 8¾ months, average age at ordination. (33 years 7 months, 1916-19.)	
1 was over 40 years at the time of ordination.	
Racial origin as follows:	
2 Italians.	
8 Africans.	
3 Cubans.	
2 Haitians.	
1 German.	
4 Chinese, and 2 Japanese.	

BLUE MONDAY MUSINGS

By Presbyterian Ignobus



A TRANSCONTINENTAL journey is not so favorable to literary composition as a transatlantic voyage; which explains the interruption in these columns. To go aboard a liner means settling down for a week or more of practically unchanged environment. But limited

trains, even at their best, are far from restful; dust is worse than spindrift, jolting than rolling; and there is sufficient change of scene, in the panorama that slips past, to distract attention from any continuous effort. I prefer ships to Pullmans—though I could wish both had more spacious lines of interior construction. But when one recalls what travel must have been half a century ago, he is ungrateful indeed if he prove too fault-finding.

They tell a tale of a learned Harvard professor who mustered up courage once, to travel inland as far as Chicago. When asked how he liked it he said, "O, very pretty, very pretty: Newton Center all the way". One sees what he meant: there is no startling variation of landscape, architecture, or costume, such as a journey of that length would have shown in western Europe. Yet the observant eye recognizes a pageant of development fruitful in significance. From the Albany gateway, past Sir William Johnson's old home; along the Mohawk; through the Iroquois country; among the orchards that Johnny Appleseed started as he planted seeds round the pioneer cabins that gave him hospitality: whirling along the vast inland seas by whose shores the destiny of the continent was determined when French and English met in conflict; and seeing everywhere material advance unmatched elsewhere, even if yet in need of transmutation; what "Movie scenario" could appeal so to the intelligent imagination?

SHALL WE EVER cleanse our place-nomenclature of the hideous "ville"? Janesville, Smithville, Jonesville, Billsville; the colorless, meaningless procession streaks across the map like a confusion of intellectual poverty. There is another blight as imbecile and indefensible, yet so generally diffused that one puzzles over its universality: I mean, the rectangular false-front which characterizes every 'ville, 'burg, and 'ton from East to West. It isn't beautiful, it deceives nobody, it is an extravagance of lumber, it affords no useful space for sign-painting. "Down with it, down with it, even unto the ground!" I saw a desolate huddle of false-front buildings in the Bad Lands, the other day, unrelieved by any single touch of beauty, or distinction; but a large notice-board near the railway station, with undismayed optimism, proclaimed it to be "Upton, the Best Town on Earth". A little judicious arson would have made it better.

NATURALLY, one reads much and varied printed matter on a long railroad journey. I wonder some far-sighted General Passenger Agent has not taken the example of certain hotels, and arranged to serve all passengers on board the limited trains with the morning papers, as they breakfast or lunch. Sometimes it is impossible to get one because of the lack of newsboys at the stations: and many people feel that a sensible deprivation (perhaps it is, in another sense). I fell back upon a recent romance of Rider Haggard's, *When the World Shook*. Poor Haggard's imagination has failed, these latter years, and he rings tedious changes upon reincarnation until he is even more of a bore than Algernon Blackwood has come to be. But it is surprising that a man of his wide experience should display such lack of elementary information about the fields concerning which he sometimes presumes to write. In this book named above, (where a masculine parallel to *She* illustrates a rather vague allegory) the comic relief is furnished by Bastin, an English priest. The author describes him as "very High Church", in proof of which is instanced his wearing a white cravat and a long black coat for his every day costume, and a biretta on "festival Sundays". One is not surprised to learn that this anomalous cleric "baptized and confirmed" the heroine towards the end of the story: but

Sir Rider's right to speak as an authority about theological or ecclesiastical questions is not materially strengthened by such demonstrations of fantastic ignorance.

Perhaps we Church people assume too readily that all educated people are educated as to Church affairs. In the *August Century* (*Heu, quantum mutatus!*) a Mrs. Mary Austin writes of American religious needs, from the point of view of a middle-western Methodist who has broken loose: and her urgent appeal is for a form of Christianity which offers mysticism, ceremonial, and ritual, without being papal. The dear lady has never entered a loyal Prayer-book parish church, one would suppose. Side by side with her article, is a delightful essay on smell, by W. H. Hudson, who laments that incense is nowhere used in the Church of England: where has he been hiding himself all these years? If, writing of military affairs, I were to express astonishment that the principle of protective coloration has not been adapted to uniforms or engines of war, how I should be jeered at! Or if, much presuming, I were to treat of poetry, and lament that all our younger poets were still in bondage to rhymed heroics, I should be laughed out of court as an utter ignoramus—and rightly. Perhaps the time has come when we may treat the light-hearted and light-weight critics of the Christian Church and Faith with something of the same summary dismissal.

THE AUTOMOBILE is an admirable revealer. I have been many times in Chicago, and yet never appreciated how much of beauty it has, until a reverend friend whirled me through long arcades of green, beside the lake, into marvellous suburbs, and on boulevarded park-ways lined with picturesque and seemly homes. Contrasts in plenty were not lacking: the daily I. W. W. mass-meeting in front of the Newberry Library, with its crowd of unemployed, morons, and criminals, harangued by brimstone demagogues using words without knowledge: the procession of Santa Rosalia (over near Dead Man's Corner), which might have been transported bodily from some remote village in the Abruzzi; the extraordinary picture of wholesome democracy afforded by the bathing multitudes in front of the Hotel Drake—every class, race, condition, and color, in the scantiest costumes, bathing, splashing, basking, promenading, all without any sign of disorder, so far as my observation went, in a joyous fellowship of innocent enjoyment. (The whole I. W. W. crowd would have been the better every way for a compulsory participation therein.) To find Fr. Larrabee back at the Ascension, assisting his much-beloved successor, was like old times, and I was glad to carry away the picture of the dear small choir boy, Theodore, who acts in the movies and "the legitimate", and who claimed me for a fellow-professional when he learned I belong to "The Players".

WHAT A SERIES of pictures one gets who, motors from Chicago to Nashotah, with Milwaukee a way-station, so to say. The beautiful north shore towns, each with something distinctive about it; the fine churches, like those in Edgewater and Evanston; the memories Racine brings to mind; the living present of Kemper Hall; the squalid vulgarity of Zion City, with its blasphemous boardings proclaiming Dowleism, and banning tobacco and pork within its dirty precincts; then Nashotah, serenely peaceful in its own lovely domain; every mile of the one hundred and twenty-five a delight. I forbear to speak of Milwaukee, lest the editor-in-chief should blue-pencil personalities; but it was something to meet the compositors who wrestle with my copy, and escape uninjured. I told one of them the story of the old typesetter, who bragged he could set anything Horace Greeley ever wrote. Two cubs on the *Tribune* planned a trick on him: they took a young bantam cock that had been sent in to the agricultural editor, dipped its feet in ink, and goaded it to wander all over several sheets of copy-paper; then they turned the resultant over to the typo. He grumbled more or less, but set type steadily for several minutes, until he came to a long straight mark with no faint resemblance to any known word. Timidly, he penetrated the great editor's office, seeking light. "Plain enough," said Mr. Greeley snappishly; "Unconstitutional, of course": I thought I heard someone whisper, "At that, he hadn't much on you"!

The Brothers of St. Francis

By Agnes Kendrick Gray

He lifted up his eyes and beheld some trees by the wayside whereon were an infinite multitude of birds; so that he marvelled and said to his companions, "Tarry here for me by the way and I will go and preach to...the birds". And he entered into the field and began to preach to the birds that were on the ground; and anon those that were on the trees flew down to hear him, and all stood still the while St. Francis made an end of his sermon; and even then they departed not until he had given them his blessing.—From the *Little Flowers of St. Francis*.

IN Assisi's morning weather,
When his night of prayer was done,
Francis and the birds together
Met for converse in the sun.
Round him whirred wild-pigeon's wings,
Round him stirred soft murmurings
Of doves with iridescent throats,
Flown from cottage cotes.
With the birds about him, mild,
Spoke the Saint, and smiled:

"My Doves, my birds, my brothers,
More than all others
Of wilding folk I know,
Are you to me most dear.
The sullen wolf I tamed five moons ago
In Gubbio,
I love; and yet I fear
My brother wolf hath caught a sheep
But yestereve, when shadows deep
Wrapped the hill-pasture round.
I must go bare-foot on the ground
And cast my easeful sandals hence;
For hap he took offense,
That I, luxurious, should scold
A hungry beast that's growing old.
Go, brother dove, with thy soft tongue,
Inquire of the wolf what wrong
Hath done my feeble flesh,
For I would thresh

The chaff from out my soul afresh,
Hath not my virtue fallen asleep
That he hath stol'n his neighbor's sheep?
My poor, dumb brethren look to me
For strength and solace in their need.
What if I be
Weaker than they, a broken reed?

"And brother hawk! What sin of mine
Doth make his nature so incline
To ravage? Oh, that he would love
Even as I the gentle dove—
The little dove with coral feet,
Whose voice is sweet
As silver water, bubbling high
Up from the well one passeth by
In bright Assisi's market place.
God give him grace
His sad, ungentle ways to mend!
To me, his friend
May God give grace to know
Why, here below
Men, birds, and beasts each other rend,
Nor praise Him as they should
At wayside cross, in Church, or Sabbath wood.

"And now, dear birds, fly ye to copse and mead,
My human brethren, too, have need
Of my poor help today.
Go, and before the day be done
Give thanks for Brother Sun!"

THE SERMON OF A CHURCH YARD

BY THE REV. G. C. WILLIAMS

HOW frequently we see a church property in a run-down and dilapidated condition, even when capable of being made a beauty spot, as most such properties are. Have you ever seen a church with the shingles coming loose, the walls stained with the leaks, the windows dirty, the outside needing paint, the yard overgrown with weeds and wild grass? We have all seen that, and perhaps we have also heard the neighbors up and down the block complaining because the condition of the church yard spoiled the look of the whole street. That yard is daily preaching a sermon to all who pass by the place which stands in the community as the House of God. The incongruity is the greater when the wardens and vestrymen, who are accountable for that condition, keep up their own properties, and take pride in making them the show places of the town.

A church property, changed from a homely place, to a beauty spot of the town, preaches a sermon of a very different nature, reaching and influencing the spiritual thought of a much larger number than the congregation that enters the church door. This is evidenced by the following, clipped from the Cedar Falls (Iowa) *Daily Record*:

"St. Luke's Episcopal Church has a pastor whose eloquence is two-fold; that is, if one believes in the sermons of growing things, as well as of the spoken word.

"The Rev. H. C. Boissier preaches inside the church every Sunday, but he prepared a verdant sermon on the outside of the church for every day in the week, by the landscape gardening that he has accomplished by his own diligent, personal efforts. Vines that cling tenaciously to the outside walls of the church are steadily rising, as if to envelop the building. Close observers can almost see their upward progress day by day. Beautiful shrubbery and closely-mowed, velvety grass finish off the sermon picture that is being

painted by the rector of the Church, as he industriously goes about his work.

"To cultivate a garden is to walk with God; to go hand in hand with Nature in some of her most beautiful processes; to learn something of her choicest secrets, and to have a more intelligent interest awakened in the beautiful order of her works elsewhere"—*Bovee*."

This work of beautifying church exteriors has been a constant hobby of the Rev. H. C. Boissier, and during his 25 years in the priesthood, which he celebrated on St. Matthew's Day, he has left a trail of such beauty spots behind him. He has planted many thousands of bulbs, flowers, ferns, shrubs, trees, and vines in the places under his care. Among these are parishes in Mauston, Janesville, and Lake Geneva, Wisconsin, and Maquoketa and his present parish in Iowa.

FOUR SONNETS TO THE PACIFISTS, I

When that true Michael, with his heavenly host,
Shall wield the spirit sword, and put to flight
The dragon and his forces of the night,
Then may we talk of peace. Till then the most
We blindlings here may do is hold the post,
And not surrender what is gained, from fright
Of evil—better yet, to join the fight
And bring to naught the enemy's fell boast.

Our fight, however, is not men and arms;
But yet quite militant. When armies go
Out to the field, a purpose animates
Their every act and motion. Learn now: so
Must we perform the task that e'er awaits
Until the end—not yet—'mid war's alarms.

H. W. T.

Report on the Near East Relief

By the Rev. W. C. Emhardt, Ph. D.

The Advisory Committee on Succour to the Near East, consisting of bishops, priests, and laymen appointed by the President of the National Council to cooperate with the Near East Relief in meeting the emergencies which have arisen, met Monday, September 18, 1922. At that time the General Secretary of the Commission was asked to prepare a report embodying the contents of an address made by him for distribution at the General Convention. A condensation of the report follows:

A PART of the mission assigned by the Presiding Bishop and Council to the Field Director of the Foreign Born Division, in his recent visit to the Near East, was that of investigating the work of the Near East Relief in order to determine the extent to which the Episcopal Church could cooperate. Recommendation to this end would have to depend upon the greatness of the need, the wisdom shown in the administration of funds, and the assurance that the charges that denominational propaganda was mingled with relief work were unfounded, or that abuses along these lines had been corrected.

In the course of such investigations, inquiry was made into the conditions of the associated work at Jerusalem and Damascus; and a general study of the organized work of the Near East Relief in Syria, Anatolia, Constantinople, Georgia, and Armenia. Dr. Emhardt was able to visit all of the important centers, except those in the interior of Anatolia. In this way every part of the field was visited, and an inspection made of many important places.

NEED OF RELIEF

1. Regarding the need of relief in all places, little need be said; everywhere the most pathetic conditions were found. The frequent reports sent broadcast by the administration have conveyed intimate information to all. All that has been said is true—only too true.

ADMINISTRATION OF RELIEF FUNDS

2. The question of administration deserves particular attention. The work is directed from Constantinople under the most competent management of the Rev. H. C. Jaquith. The whole of the administration at Constantinople will stand the closest scrutiny. It is a vast project, with numerous ramifications, demanding efficient direction in every department. Such direction is given. Both men and women of the personnel are of a superior type, giving unstinted service, and willing to endure privation. Superficial critics in Constantinople, and elsewhere, who do not understand the management and the pressure under which all work is done, misinterpret the occasional relaxations, which alone keep up the spirits and morale of the organization.

The same may be said in the work of the Caucasus, embracing Georgia and Armenia. This section is at present without an actual head, but the splendid work still continues. The able grasp of affairs shown by Dr. Elmer, at Tiflis, the perfect system of bookkeeping and tabulation developed under Mr. McDonald, at Alexandropol, and the effective direction of Mr. Davis, and the expeditious manner in which Capt. Phelps transports the thousands of carloads of supplies, deserves the highest commendation. In Syria, they are facing the necessity of accommodating thousands of children who are being sent out of Anatolia. This Syrian work is not fully organized, but under the new and very efficient head should produce great results.

RELATION TO NATIVE CHURCHES

3. Regarding the attitude towards native Churches, it is evident that the present policy of the administration is based upon cooperation with these Churches, and that, as a general policy, even the appearance of proselytizing is condemned. When the emergency first arose, the Near East Relief Administration was organized as part of the benevolent work of the Presbyterian and Congregational Boards, and, of necessity, was directed by the only agents on the ground. The administration of relief through a mission board in Persia is unfortunate, but does not seem to lead to abuse. In Erivan, the close association of Protestant missionaries with the administration is a grave mistake and the cause of much distrust. In Sidon, the use of the buildings of the Presbyterian mission for the Syrian orphans, while it seems to be free from any real cause for objection, presents a demand for constant apology, which, while it seems unnecessary, creates false suspicion. It is feared that the terms upon which the buildings are used, and the necessity of their return, with improvements, in after years, is an unfortunate but, as plainly evident, necessary condition.

CRITICISMS OF WORK

There is little to be said in the way of positive criticism of the Work, but attention may be called to the following:

1. Lack of Cooperation with Native Churches. The most serious mistake was immediately evident. It was quite obvious that undertakings of great importance, such as the removal of the orphans from Anatolia, had been initiated without the knowledge of the spiritual heads of the Churches to which they belonged. It is very embarrassing to the head of a Church to learn that events of great importance affecting the people have been entered upon, and be ignorant of the motive. It is certainly due to such leaders that they should be a party to the primary councils in movements affecting great bodies of their people.

2. Misunderstanding of Conditions of Orthodox Church. There is apparently a great misunderstanding of the difficulties under which the Hellenic Church is trying to cooperate in the work of relief. The Patriarchate of Constantinople, and the Holy Governing Synod of Athens, as well as the financial weakness. In spite of this, an effort has been made to provide to the utmost limit not only for orphans of their own race, but also for Russian refugees. While appropriations are made for this work by the Near East Relief, these appropriations are not based upon an estimate of the contributing power of a divided Greek people, and are inadequate for the purpose. The result is an appalling increase of debt. This condition has caused them to ask that the Episcopal Church deal directly with them in her gifts, even if the total income be lessened thereby. Naturally one can only reply that we would prefer to act through the Near East Relief, if assurance of the adequate care of the Greek orphanage can be given. The same should be said concerning a similar request made directly to the Administration.

3. Better Facilities for Travel. A third criticism relates to the comfort of the workers. If one had to live amid the filth and discomforts of such a boat as the French packet, *Liner Tedla*, where sheep, and first, second, third, and fourth class passengers, dispute the use of the same deck (the sheep being given the preferable places); and then learn that workers often went to and returned from their posts under much less favorable conditions, it is time to protest.

FUTURE PROGRAMS

The work of the Near East Relief in the future is a matter of special concern. It is quite manifest that two independent lines of effort are open.

The first relates to those racial groups which have a more or less substantial relationship to existing government, and whose orphanages were created in more hopeful days. These show the result of long experience and naturally are more efficient than the more newly developed orphanages, conducted under foreign leadership. The Greek orphanages near Constantinople, at Samsoun, in Anatolia, and the Russian and Georgian orphanages in Trans-Caucasia, are all deserving of the highest commendation. They serve a distinctive purpose in training children who will naturally be absorbed into the life of the community to which they belong. One realizes that, in the sections under Soviet rule, this is not a promising outlook, but in Trans-Caucasia the conditions which distress us today cannot be permanent, and will doubtless be changed by the time the children leave the orphanages.

2. Among the Armenians, conditions are totally different. For centuries there has been no independent Armenian State. The Church and national aspirations have alone held the people together. It has been impossible to establish orphanages under the protection of a politically independent nation. Hence, today we face a grave problem. For several consecutive years the cry has gone out, "Save Starving Armenia". This year the reply is sure to be "for what?" If the answer is to be found in the distressing crowds of ragged, half-fed men, women, and children, facing the prospects of another winter, and the added dread of the sword or the harem, one hesitates. If America is sufficiently generous to respond again to this appeal, it is hoped that the people will be encouraged to work towards self-maintenance.

On the other hand, there is a glorious opportunity for service to humanity, if America has the vision and the courage to undertake a big job. Patient and long-suffering though the passing generations of Armenians have been, they have lacked capacity for leadership, or for united effort. To develop these qualities a new type must be created. That

this is possible is seen by the encouraging results in such a demonstration as that centered in Alexandropol in Armenia. Here a group of more than twenty thousand orphans is being trained as a unit in the way of modern civilization

In this center, in less than a year, it has been clearly proved that, under proper training, characteristics of the Armenian race which have been suppressed for years by persecution, come at once to the surface, and that even in children we see a developing capacity for leadership and team play. The contrast between the waif by the wayside, and the child of but a few months' stay in the orphanage is startling. In ten years, a new Armenian race can be formed at a rapidly decreasing expense, as the children develop in agricultural skill and efficiency.

There is another group of Armenians, older in years, in whom privation and suffering have blunted the higher sensibilities, but who have not lost the mechanical deftness so characteristic of the race. A beginning has already been made in Constantinople to provide for this type. Industrial houses have been provided for their shelter at night, while at daytime they serve their apprenticeships in various industries. This is the most useful type of service and should be maintained and encouraged.

RECOMMENDATIONS

After as careful a study as time and circumstances permitted, it is ventured to make the following recommendations:

1. That, in defining Near East Relief, we understand the term to apply to all suffering people in the Near East.

2. That we commend the work of the Near East Relief as now administered from Constantinople as deserving the support of the American people.

3. That we recognize the necessity of a constructive program of education, extending over a period of at least ten years, as necessary for the recovery and development of those qualities in the Armenian race which have made it a bulwark of defence against the foes of Christianity throughout the centuries.

4. That we recognize in the native Churches the only acceptable and permanent moral and spiritual forces capable of assisting Near Eastern people in maintaining their ideals; and that any commendation or endorsement of the program of the Near East is based upon the expectation that nothing be done by the administration, or affiliated agencies, to weaken the allegiance to the native Church among those to whom they minister.

5. That, in recognition of the need of close association with the leaders of the native Churches, it is strongly urged that no program affecting the interests of the members of any native Church be framed before the head of the Church thus affected be consulted. The habit of asking such heads to accept or endorse a program, instead of sharing in the primary discussion has already caused much distrust and suspicion.

6. That, inasmuch as the Patriarch of Constantinople has asked that the Episcopal Church act directly through him, and inasmuch as he accepted the explanation that independent relationships would be detrimental to the united effort of the American people to assist the Near East, it is especially recommended that the commission of the Episcopal Church be empowered to investigate the actual need of the Hellenic Churches and designate such portions of the gifts of members of the Episcopal Church as may be necessary for the orphanages conducted by the Eastern Orthodox Church. A similar request from the Patriarch of Antioch should receive the same treatment.

7. That, inasmuch as request has been made for the appointment of a Chaplain for Constantinople, when such Chaplain is appointed, provision be made for his membership in the Near East Relief in order that he may represent the interests of the Episcopal Church.

RESPONSIBILITY FOR EDUCATING THE NEAR EAST

May an added word be said concerning the general opportunity for assistance in the whole Near East. One who has tried to study the actual conditions of the Near East cannot fail to detect, in the direful conditions now existing, the result of wilful or enforced neglect of the educational opportunities of our generation. The Turk has allowed centuries of contentment with his own ideals to blind him to the possibilities that the age has opened to him, and, logically, he has failed to recognize such need among his dependent people. The nations which have become independent have been so absorbed in their efforts for self-recovery that education, while holding a high place in the national program, could only be encouraged in its due proportion to the other demands. The extent to which both Christian and Moslem have used the American institutions of higher learning, when

opportunity was afforded, shows the recognition of the need of the result of Western experience along educational lines. Unfortunately the colleges and universities receive their students too late in life, and in too small number, to affect the whole population. If real moral and educational reform is to be procured, it must be done through the secondary school.

A band of American teachers, working in the villages of the Near East, could do more for bringing stability to the troubled Balkans, among Turks as well as Christians, and the rest of the Near East, than any other agency. In discussion of this matter with the greatest of all American authorities on the affairs of the Near East, our High Commissioner, Admiral Bristol, it was found that he, too, had arrived at the same conclusion. Would it be unwise at this time for the department of Missions and Education of the larger religious bodies to appoint a Commission to consult with the Department of Education of the Federal Government on this very important matter?

THE MESSAGE

As the lowly Galilean walked the lanes of Palestine,
Wooded hills and sleeping valleys wakened to His Voice
Divine,

Every leaf and whispering brooklet caught the message from
His tongue,
Sent it echoing down the ages where the battle flags are flung:

Not on fields where, blood encarmined, mangled men are left
to die,
But in shops where wheel and spindle drown His children's
sobbing cry—

"Give My children back their birth-right, hope and joy and
love's full tide,
Fields and flowers and ample playgrounds where the heavens
open wide.

"Bar the doors of shops against them: they are Mine—I count
them more
Than the blood-encrusted dollars that My namesakes trade
them for.

"Give them back a mother's nurture, give them homes, not
houses bare,
Where the reek of festering vices chokes their lungs with
poisoned air.

"Give their households back a father, not some sodden beast
of prey
Who will sell their tender bodies for the wages that men pay.

"They are Mine, those little children, God the Father's gift
to Me,
And I count those men but robbers who refuse to set them free.

"Yea, I count them worse than robbers; men are beasts in
human guise
Who refuse to change a system curdling laughter into cries.

"They are Mine, those little children, and I bid you let them go
Ere My anger, hurtling downward, crush the men who say
Me no."

Ever onward through the ages shall the Master's voice resound
Where the roar of traffic surges and the greed of man is found.

"Till the toil-bent backs of children from their burdens shall
be freed,

"Till their lips are curved in laughter, and their hearts shall
cease to bleed.

A. E. MONTGOMERY.

IT IS NOT by understanding God, but by trusting Him,
that we have victory over sin.—*Anon.*

Home and Family Life

Being the Report (condensed) of the Joint Commission on Home and the Family Life in its Relation to Religion and Morals

EVEN a cursory glance at conditions in the average American home reveals evidence sufficient to warrant the most careful study of those influences now affecting these homes from the standpoint of morals and religion. Left severely to itself during the exigencies of war, the home life more or less disintegrated by the extraordinary demands upon each member, youth sought an outlet for its natural demands elsewhere than amid the home environment. The results were inevitable, and the reaction has been as unfortunate as it was inevitable. The youth has found the lack of serious religious and moral influence in his home.

Whatever attacks the home is a menace to the national life. God has set the sacred names, "Father", "Mother", at the center of His commandments. In the home the child is to be taught obedience to his earthly father that he may learn how to reverence his Father in Heaven. In the family, he begins to say "Brother", "Sister", that later he may see himself in the wider relation, as part of the family of men. Thus it is that in the home the child first realizes the Fatherhood of God and the brotherhood of man. Indeed the family is a thing so divine that Almighty God reveals Himself under a family name. He is a Father: In the Godhead itself is Father and Son; He has a great Family in heaven and earth.

The center of the Christian home is Christ. Father, mother, child, are one in Him, therefore united with each other. They form the earthly trinity, counterpart of the heavenly Trinity. Christ is the Head and Heart of humanity. The home is the circle drawn close around Him. The Church is the larger circle including many homes. Keep the home sweet and strong, and every life that goes out from it will be a power to save the nation. Church and State are built on the family. While the family is safe they are safe.

Now there are some forces which tend to promote family life, and others to hinder it. Not only should we, as Christians, foster the Christian spirit in our families, and cooperate with the forces which uphold the home, but we should also fight the forces which prey upon the family life. Industrial conditions affect the home; for example, those conditions under which many immigrant families live are inimical to the maintenance of the Christian standard of family life. There are conditions of the employment of girls under which they are influenced to supplement their remuneration with the wages of shame, tending to prevent the realization of a Christian standard of family and home life. The Church must take note of these facts in some way other than merely personal exhortation.

A recent study of certain foreign-born workingwomen in New York City has revealed the fact that the majority of the members of certain households have been forced out into industrial occupations. This means that the ideal of the family, which rests upon the bread-winning labors of the husband and father, has been violated, and that even small children have had to hold up their share of the family burden. Child labor must either be abolished, or else so controlled as not to do injury to boys and girls by sacrificing them either to the greed of employers or the temporary necessity of parents. In these matters the Church is directly concerned.

The final remedy for social and economic ills is the bringing of the home under the dominion of Christ. The great curse of drink has been throttled. Commercialization of vice is passing. Even war is going the way of human slavery, polygamy, and other creatures of the night. Therefore we should concentrate upon the essential thing, making the home Christian, believing that thereby all economic problems will in time be solved.

Education, to be effective, must be in terms which will fit for life work. It should not stop with graduation from primary, secondary, or higher institutions of learning. With this is also the question of the introduction into our public schools of some religious education in cooperation with the Churches, which will not permit our young people to grow up without some knowledge of at least the Bible and the rudiments of Christian teaching. Here again the Church must take up its parable against those forces which militate against this aspect of family life, and in favor of those which tend to promote it. If the American people are to reverence the home, they must be taught to glorify Jesus Christ, and to realize that, by being united with Him, we become members of one another. This explains much of the broken family life about us—no Christ is there. American family life is in a state of chaos because it leaves out Christ.

We touch the root of our family problem when we point to the lack of religion in the home. It is paralyzing to think of the average American family going on from the rising to the retiring hour as if God had no existence. Sunday is a day for extra sleep, motoring, Sunday papers in many volumes, comic supplements. If American children are not to be taught of God in the schools, and He is unnamed in the home, what can we expect but that the United States is developing into a non-Christian nation?

Use eagerly every outside help, the Church school particularly. We recommend an aggressive campaign of Christian education; and we believe that it is practicable to provide Christian educators to train the children of Christian parents as part of the public school system. Statesmanship must give attention to this need of Christianizing American life at its source, without in any way interfering with religious freedom.

It is time for earnest self-searching, even in Christian homes. Is God there? Is Christ worshipped? Is prayer practiced? Is Sunday revered? Are the elements of the Gospel instilled into children—these young members of the Body of Christ, who are living a supernatural life by the power of His resurrection? We urge the revival of personal religion in the home. Restore the altar of family prayer. There is a Prayer Book in every home, and in it short and beautiful devotions. It is useless to look for a living Church, or to hope to make the United States a religious nation, when Christian families enter upon the day without a prayer, sit down to a pagan board with no heart lifted in thanks to the Giver of all, and retire to a rest which asks no care of the sleepless Eye and the overshadowing Hand.

More time must be given at home to teaching the Christian faith. Parents must begin this teaching at home. The Bible must be loved, and must become the most familiar of books. Fathers and mothers are abdicating their highest privilege when they leave to others the teaching of morals and religion. It is certain the child when grown up will have a religion. It will be true or false according to the diligence of his parents, or the betrayal of their trust. You, who are responsible for the beginning of the child's life, are responsible also for its future. Have fixed times for sacred study, Bible reading, singing of hymns, heart confidences with your children, especially on Sundays.

We hear common complaint that children are insubordinate. The Church says to parents and sponsors, when the baptized child is handed back from the font, "Ye shall call upon him to hear Sermons". How is the child "to hear sermons" unless he is in the parish church at the hour of service? Bring the children back to God's House, to worship there with their elders in the congregation. The child's mind is deeply impressed by the sense of the spiritual and eternal, by the radiant altar, by the vested priest, and above all, by the example of his elders. When he sees the parent, whom he loves best of all on earth, worshipping, or going forward to the Eucharist, the longing to be kneeling at his side will thrill his heart. Only by the power of religion will be restored to American homes the lost paradise of parental control.

As has been pointed out in one of our Church papers (*The Churchman*, April 5, 1919), it is essential for the Church to ask itself whether it can continue to give indiscriminate sanction to all sorts of marriages. In our parishes today considerable discretion is exercised by the rector, or other officiating clergyman, in this regard, and an attempt is made to discourage hasty, ill-considered, and obviously misfit marriages. But such efforts can, at best, fail to be properly efficacious in view of the complexity of modern life with its problems and demands upon the time of the average rector, and something should be done, if the Church is to perform its full duty in this connection. In the first place, there should be careful teaching with regard to the qualifications, economic and social, as well as moral, which would conduce to successful unions. The Church should also continually set forth the sacredness and inviolability of Christian marriage. It is not too early to begin such instruction in the Confirmation class. The growing insistence upon health certificates as a prerequisite to marriage should be considered by the Church. No small part of the problem of the family depends upon the enactment of a National Law providing for uniform marriage and divorce throughout the United States. A bill now before Congress provides for a nation-wide law which, while it would bring into line states whose laws are lax, would permit individual commonwealths to raise the bars against divorce

still higher than the national standard, if they so desired. This matter is seriously commended to the Convention.

This Commission heartily endorses the warning uttered by the Lambeth Conference against the practice of means for the avoidance of conception. The remedy for the tendency towards divorce in America and its inevitable consequence of race suicide, is to be found in Christian training alone. Remedial legislation does not go to the root of the evil. Boys and girls must be taught that the chief purpose of marriage is the perpetuation of the race. Marriage is a holy vocation because the married pair are cooperating with the Creator in the continuance of the human race. All other considerations are subordinate to that. Marriage is not to be regarded as a means for happiness or physical pleasure. It is the divinely appointed agency whereby God's will may be fulfilled in giving life, protection, and proper rearing to the young of the human species.

This cancer of easy divorce, resulting in race suicide, is today eating into the heart of the domestic life of the American people, and the only remedy is the plain, positive, continuous training of the people in the nature and obligations of Christian marriage.

Recreation is a problem which must have consideration in any study of the home and family. In a time when temptations are increasing every day, the Church must speak her saving word. A program of recreation which shall be both safe and sane, and which the Church in many localities has already undertaken, is essential. The introduction of the vacation Bible school, either as a community enterprise or, where our own Church is strong enough to conduct such under her own auspices, is most urgently advised as a strong Christian influence and most helpful guide to the young children during the vacation period. Supervised recreation, teaching the children how to play, how to use their hands as well as their heads, is a great aid toward shaping the later outlook on life, giving a well balanced attitude toward college work and activities, especially in the use rather than misuse of fraternity associations. The Church must voice her warning to the proprietors of dance halls, illicit resorts, indecent dramas, and the like, which menace our well being.

We urge preaching on the subject of this report, the forming of parent-teachers associations, and intimate questioning by pastors of parents and children as to devotional habits. We recommend the "chapel in every home", so earnestly urged by a Philadelphia layman, or, at least, the setting apart of a "sacred corner" for daily prayer and Bible reading, to be the constant reminder to every member of the household. We suggest that a special Sunday be named in every parish when families as a unit shall be brought to Church to have these vital considerations urged upon them.

We believe the young men and women of today are more amenable to strong, virile leadership than those of any previous epoch. Keen, alert, accustomed to think for themselves, they will respond readily to that reasonable presentation of serious truths which will appeal to the best that is in them. The religion which is presented to them must teem with that virility which is the antipodes of any form of weakness which scorns superficiality and cant. And the father and mother of today must make real in the home the Christ, who is the strong man's Christ, the God incarnate in that flesh which knows not sin because of its repulsiveness to that strength, the power of which is the consciousness of right. Hence we believe that no half-way measures will suffice to save the homes of America. Christ must be exalted. The Virgin and Child must be held up before the American people as the sanctification of motherhood. The Holy Family at Nazareth must be taken as the object lesson for American households. The duty must be brought home to the individual parent. The father represents God, the earthly providence; he is the priest at the head of his household. The mother is queen of love and sacrifice. The first seven years of the child's life are a mother's unrivaled opportunity. Then, when the critical age of adolescence comes, the father will have his day and reveal his quality. The boy is no longer like clay in the hands of a mother's love and experience, but a being of new, mysterious passions, looking eagerly for his own place in life. He needs then the strong hand of the parent who believes that forming his boy's character is a man's job.

We utter this warning to the men and women of America: This nation will perish when American homes cease to revere God. Upon America's consecration to God depends her fate.

The solution of American family problems is contained in the one word, Christ. Christ at the marriage altar, Christ on the bridal journey, Christ when the new home is set up, Christ when the baby comes, Christ when the baby dies, Christ in the pinching times, Christ in the days of plenty, Christ when the wedded pair walk toward the sunset gates,

Christ when one is taken and the other left, Christ for time, Christ for eternity—this is the secret of happy home life.

The Bishop of Sacramento, Chairman,	Rev. W. O. Waters, D.D.,
The Suffragan-Bishop of Western New York,	Rev. J. H. Melish,
The Bishop of West Missouri,	Rev. Edwin S. Lane.
The Bishop of Oregon,	Rev. Charles Noyes Tyndell, D.D., Secretary,
The Bishop Coadjutor of Central New York,	Rev. E. S. Travers, D.D.,
The Bishop of Erie,	Mr. Robert A. Woods,
	Mr. Clinton R. Woodruff,
	Mr. James M. Bull,
	Mr. Frank Spittle.

RELATIONS WITH THE FEDERAL COUNCIL OF CHURCHES

THE Joint Committee to consider and report upon the relations of this Church with the Federal Council of Churches in America respectfully reports:

It has considered the matters referred to it and recommended the adoption of the following preamble and resolutions:

PREAMBLE

This Convention accepts the declaration in the Lambeth proposals, "that organizations of Christian communions should be formed to promote the physical, moral, and social welfare of the people of this land, and the extension of the rule of Christ among all nations and over every region of human life."

It joyfully affirms its belief in the essential unity of all who have been baptized in the name of the Holy Trinity, and who worship Jesus as Very God Incarnate. It exults in every fresh opportunity for cooperation among Christians to promote the extension of Christ's Rule and the consequent welfare of mankind; it hopes that the cause of organic Christian Unity may be furthered by such cooperation, though it is aware that cooperation can never be a substitute for unity, nor an answer to Christ's prayer that they all may be one.

It repudiates all attacks upon Christian bodies not so cooperating; and declares that in recommending any degree of participation by this Church in organizations for advancing righteousness no impairment is intended of its position as historically a branch of the Holy Catholic and Apostolic Church, safeguarding the Apostles' Doctrine and Fellowship.

Recognizing that in the period preceding the World Conference on Faith and Order, a larger responsibility rests upon this Church than ever before, be it therefore,

RESOLUTIONS

RESOLVED: The House of Deputies concurring, that the existing relations between this Church and the "Federal Council of Churches of Christ in America," through the Department of Christian Social Service and the Commission on Christian Unity, be maintained for the next triennium;

RESOLVED: That the Presiding Bishop and Council be requested to consider closer cooperation between this Church and the Federal Council, for the proper promotion of the physical, moral, and social welfare of all the people, with power to act in the premises.

RESOLVED: That the Presiding Bishop and Council be requested to appeal for special gifts as a contribution to these departments of the Federal Council's work;

RESOLVED: That a joint commission, consisting of three Bishops, three presbyters, and three laymen, be appointed to report to the next General Convention what future policy they deem expedient in this field.

For the Joint Committee,
C. H. BRENT, Chairman
C. M. CLEMENT, Secretary.

[The resolutions were adopted after other resolutions providing for full membership had been defeated.]

THE SACRISTAN

I know the Lord will do His share,
He will not go away.
This only is my constant care:
To keep the red light burning where
He is, both night and day,
Lest any should forget to pray
Not knowing He is there.

CHRISTOPHER BRAITHWAYTE.

THE CHURCHES OF EUROPE AND THE NEAR EAST

SUMMARY OF A REPORT TO THE PRESIDING BISHOP AND COUNCIL

BY THE REV. W. C. EMHARDT

THE policy of the Foreign Born Americans Division of the Department of Missions has, as its chief objective, direct ministry to foreign born by existing parishes rather than creation of racial missions. In the execution of this policy, many ministrations have been rendered, which, while countenanced by local authorities, were irregular in their character. In the hope that these could be regularized and closer points of contact established with the parent churches, the Field Director of the Division was sent abroad last May.

As interpreted by him, his mission was:

1. To establish more definite contact between the Episcopal Church in its administrative activities and the Churches of Europe and the Near East; to remove misunderstandings as to our aims and methods; to encourage mutual cooperation:

2. To convey the greetings of the Presiding Bishop and the President and Council, to the administrative head of the several Churches;

3. To obtain such recognition of our authority to minister, or such consent to our regular or occasional ministrations as would give hope of permanency to our activities and scope for the execution of a constructive program.

4. To investigate the work of the Near East Relief Administration in order to consider the wisdom or merging all appeals for relief in the Near East into that of the said organization.

Accordingly he visited most of the Churches in Eastern Europe and the Near East, including the four ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem. Details of this trip, covering many pages, will be found in his official report.

Some of the results are:

1. Closer contact and better understanding were established in several countries.

2. Arrangements were made whereby our clergy may minister to most of the Greeks and Syrians in isolated communities.

3. Lay help was enlisted in the movement towards a rapprochement with the Reformed Church of Hungary.

4. Procuring definite action on Anglican orders from the Patriarchate of Constantinople, in form of a favorable pronouncement on their validity. This, while not establishing union, is a great step towards that ultimate union for which, in time, East and West will be prepared. The immediate results of this decision will be:

(a) Validation of personal ministrations to isolated Greeks.

(b) Possible strengthening of the foreign missionary's appeal to non-Christian people of the Far East through the exercise of a ministry acceptable to the East as well as to the West.

(c) Encouragement of the general movement towards Christianity in which the Eastern Church has played so conspicuous a part in recent years.

5. Procuring the offer of the Church of Saint John the Baptist for the use of our Church in Constantinople, and other concessions for the exercise of their ministry by priests of the Episcopal Church in Orthodox and Armenian Churches.

Some conspicuous needs are:

1. Recognition of the fact that if the Church can incorporate into her program of missions the idea of cooperation with weaker sister Churches of other rites, she has a responsibility for those Churches weakened and almost crushed, because, in 1453, they preferred bondage, persecution, and death under the Turk to subservency to Rome, and have willingly endured afflictions through ages rather than become apostates.

2. Recognition of the injustice of requests for cooperation in efforts to educate priests, along modern lines, coming from the Orthodox and Armenian Churches, in an effort to improve the moral ideals of people just emerging from bondage.

3. Recognition that suppression by ancient foes, and a studied policy of proselytism emanating from Rome and America, at a time when the Church is deprived of the support formerly given by the Russian Church, will crush the ancient Church of Antioch unless administrative aid is given in guiding a movement similar to our Nation-wide Campaign.

4. Appointment of a chaplain in Constantinople in accordance with the request made by the Patriarch and our Bishop in charge of European Churches, who will also teach in the Greek Theological Seminary, and cooperate in directing the policy of administration of aid through the Near East Relief Administration.

5. Recognition that the greatest impediment to speedy union on the part of the Eastern Orthodox Church is ignorance of our Church and her methods by all but conspicuous leaders. This difficulty could be overcome by occasional visits of clergy of the Church to Orthodox churches in small towns and villages of the Near East, as well as cities.

Recommendation that these needs be considered, and appropriate action be taken to meet this immediate demand for the moral and spiritual aid of sister Churches.

DAILY BIBLE STUDIES

(Continued from page 885)

Holiness is one of the attributes of the character of God. It is by the sanctifying act of God that His children are redeemed and made holy. And it is by a continual union with a holy God that they are kept holy. A child possessed of the spirit of his father will follow in his father's steps, and will have his father's inclinations. A true child of God will be possessed of the attributes of his Father. God is HOLY. He is God the Holy Father, God the Holy Son, and God the Holy Ghost. His children are called a "holy temple", a "holy priesthood", "holy brethren". The Father chose them that they might be holy, the Son died for them that they might be holy, and the Spirit was given them that they might be holy.

November 3.

Read St. Luke 6:27-36. Text for the day: "Be ye therefore merciful, as your Father also is merciful."

Facts to be noted:

1. Your enemies need your love.

2. No particular credit to you to love those who love you.

3. Be merciful as the child of a merciful Father.

Whenever a man harms you, he advertises the fact that there is something about him that is either subnormal, or out of adjustment. Such an act should attract your sympathy, and your desire to help, rather than a desire to retaliate. If he is underdeveloped on his moral side, he needs your help. If he has lost his equilibrium, perhaps you can help him to restore his balance. Our Lord never resented an injury done him. He loved all men, both friends and enemies. It would have been no particular credit, even to our Saviour, to love those who were lovable. Even a heathen can do that; but to love those whose characters are unlovely, those who daily do positive harm to their fellowmen, that is Christian. Remember God never asked of any man that which was impossible of attainment. By the grace of God you can love those who are unlovely; even those who hate you. You can love them into better men.

November 4.

Read St. Mark 11:20-26. Text for the day: "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Facts to be noted:

1. Faith essential in accomplishing God's work.

2. Faith essential in receiving answer to prayer.

3. An unforgiving man is unforgiven.

It should be no easy thing for a man to forgive himself for having trespassed. When a man wrongs another man, he is apt to think that his sin is against that man and his human associates alone. As a matter of fact, his sin is against the God of that man. All sin is against God. When a man considers that he has sinned against one so pure and holy—it should be hard for him to forgive himself.

It is no easy thing to forgive men their trespasses. When your neighbor has returned you hatred for love, railings for kind words, treachery for trust, it is not easy to forgive. What splendid grandeur there is about the Christ as, upon the cross, He forgave His enemies. While they were slaying Him, He could forgive and pray for them. They might continue to hold their enmity in their hearts, but in His heart there lived naught but love. Forgiveness is no easy, perfunctory, superficial act. It is blood sweat, it is agony, it is Calvary. Nevertheless the alternative for every man is—forgive and be forgiven, or refuse to forgive and not be forgiven.

GENERAL CONVENTION NOTES

ARABIC, Bohemian, English, and Greek, were the languages used this year in the Convention. It may be unnecessary to state that English predominated.

THE STENOGRAPHER of the Publicity Department, in the account of the closing session, announced that "The House of Bishops adjourned *sine die*."



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 reserves the right to exercise discretion as to what shall be published.

MR. HICKSON AND HIS WORK

To the Editor of *The Living Church*:

I FEEL compelled to express my regret and my indignation at certain statements which have appeared recently in some of the Church papers in regard to Mr. James Moore Hickson and his work. The statement that Mr. Hickson has "disappeared" is untrue, and it is also quite inexcusable, because anyone before making this statement could, with the slightest effort, have learned that it was untrue.

Mr. Hickson is at the present time conducting Healing Missions in South Africa at the invitation of the Archbishop of Capetown, where he is to remain until the end of November, when he is to sail for Australia where a committee of bishops, clergy, and laymen, appointed by the Synod, are preparing for the missions which he is to conduct throughout Australia, Tasmania, and New Zealand.

The insinuation that Mr. Hickson carried on his work from mercenary motives is, in my judgment, a most unworthy one. I had much knowledge of Mr. Hickson's work while he was in this country and I saw no indication of this. At the missions which I attended, the people were informed very properly that the work was supported by the voluntary offering of those who felt that they received benefit from it, but I never heard Mr. Hickson himself make any announcement as to this. I know personally of one large check which Mr. Hickson refused. No one was required to give anything. People gave or not as they felt disposed. Some gave generously and some gave nothing. The offerings were in the aggregate more generous than Mr. Hickson had expected them to be, and these offerings made possible the journey around the world carrying on his healing missions in which he has since been engaged.

Some statements that have been made as to the enormous sums carried away by Mr. Hickson, are so absurd as to be unworthy of notice.

Such dealing as this with the character and reputation of a man who gave spiritual help to thousands, while he was among us, who is not here to speak for himself, whose only appeal was for simpler and more living faith in our Lord Jesus Christ, and who deeply impressed those who met him by his sincerity and earnestness, is much to be regretted and ought surely to have no place in our Church papers.

New York, October 20.

WILLIAM T. MANNING

THE ORDER OF THE HOLY CROSS

To the Editor of *The Living Church*:

DURING the past two years the Order of the Holy Cross has received about eight hundred requests from the clergy for help, in their parishes, on mission work.

These range from requests for single sermons, up through retreats and missions, to offers of parishes, and proposals for the founding of permanent houses. They come from bishops and priests in about 75 dioceses and districts, in both the home and over-seas fields.

Not one fourth of these requests could be granted because of the want of workers. Yet there seems no doubt that the American Church has a great work for us to do, if we only had the men.

Will you kindly give me space to ask the friends of the Order to join with us in a Novena of prayer for the increase of our numbers? The dates chosen are November 24 to December 2, inclusive, being the nine days immediately preceding Advent. A printed folder of suggested prayers will be sent on application.

SHIRLEY C. HUGHSON, O.H.C.
Assistant Superior.

LIVING THE SACRAMENTAL LIFE

To the Editor of *The Living Church*:

THIS is indeed an age of short cuts. Reading the report of the debate on the Concordat, one is impressed with the belief that somebody must be eager to try the experiment it authorizes. The whole scheme is so utterly without precedent that it is anybody's guess as to what will happen. I doubt if it will harm the Church much or do it

any good. Certainly we don't need new blood especially, for we get that in almost every Confirmation class.

If I know my Protestant brethren, and I ought to know them, the experiment will stir up an organized opposition that will seek, and may get, the official endorsement of at least some denominations.

I don't see how the net result can be other than to set back the cause of unity. I am sure I am well within the facts in saying that not one Protestant in fifty but is hostile to the Catholic doctrine of the Church, or else knows little, and cares nothing, about it. Protestants do not care much about unity, else they would unite with each other. They don't care nearly as much about uniting with us as some of our people seem to think. Indeed, they are unable to comprehend why we don't exchange pulpits freely with them and join the Federal Council of Churches, and let it go at that.

As to unity, I am of the belief that we have talked too much about it, as a thing apart by itself. When the time is ripe for it, it will come naturally as it seems to be coming with the Orthodox Churches, and when it does come, there will be no necessity for our swallowing a camel.

Meanwhile, what is the alternative? It lies close at hand. It is so obvious, so humdrum, that it is no wonder we pass it by in looking for some new thing. I said that we talk too much about unity. We do, and, in addition, we spend too little time in talking, and living, the sacramental life. As a Church we are a prosperous people, but aside from that we are not by any means a peculiar people. Just here is where the effrontery of the Concordat proposal comes in. How, or in what way, are we turning the world upside down any more effectively than the Congregationalists, for example? If we have no outstanding results to show for the sacramental religion that we profess, how can we expect others to listen when we talk about Orders and Confirmation?

The remedy lies largely with our bishops and priests. Let them enforce upon us, more than ever, the necessity of putting first things first, the sacramental life and all that goes with it. If any of them thinks he has worn out the subject, let him begin all over again and make it go double this time. Eventually some of us may thereby begin to believe in the Catholic religion and act as if we believed in it. Suppose a parish priest, for example, and certain or all of his people, were to agree to use intercessory prayer in a systematic way as a step toward the attainment of a desired object?

Unity will come with sympathetic understanding and as a result of an attitude and a desire to serve. That is the way it is coming about with the Eastern Churches, whether you call it the Holy Spirit or the human equation. When it comes it will be its own argument; we won't need to argue about it; we won't be able to stop it. Meanwhile, we have more pressing business.

Chicago, Ill. Oct. 19th.

VICTOR D. CRONK.

THE MAKING OF FONTS

To the Editor of *The Living Church*:

YOUR much esteemed correspondent, Judge Thornton, of Portland, invites suggestions as to making of fonts, a problem for all missionaries.

Very recently, while exploring a rockery and lath house. I discovered what must have been a font. In one of the old Missions of the Spanish Padres. It was of cement, admirably constructed, evidently a labor of love by a true artist and learned ecclesiastic.

The dimensions are: Height 38 inches; outside diameter of bowl 36 inches; inner diameter 26 inches; lower base 21½ inches square, and resting thereon another 19 inches square, each of these squares being in height 6 inches; pedestal from upper square to bowl 6 inches by 12 in diameter, with two rings thereon in *relievo*, handsomely fluted, and all the outside of bowl handsomely fluted; depth of bowl 12½ inches. A baby could be immersed in it.

From bowl through pedestal and through upper and lower base, there ran the drain pipe, fitted with proper plug, but now spoiled, in an effort to repair after injury through having a horse hitched thereto, as though it never had served for holiest use.

National City, Calif.

W. BOLLARD.

Church Kalendar



OCTOBER

Oct. 29—Twentieth Sunday after Trinity.
31—Tuesday. (White for Eve.)

NOVEMBER

Nov. 1—Wednesday. All Saints' Day.
5—Twenty-first Sunday after Trinity.
12—Twenty-second Sunday after Trinity.
19—Twenty-third Sunday after Trinity.
26—Sunday next before Advent.
30—Thursday. St. Andrew Apostle. Thanksgiving Day.

Personal Mention

THE Rev. GEORGE BACKHURST has resigned the rectorship of All Saints', Brooklyn, and St. Michael and All Angels', Cambridge, Mich., to accept a call to St. Mark's, Marine City, and St. Paul's, St. Clair, in the same diocese.

THE Rev. J. K. BRENNAN becomes rector of Trinity Church, Michigan City, Indiana, November 1st.

THE Rev. THOMAS M. BROWNE has accepted a call to St. John's Church, Lynchburg, Va., and expects to take up the work of the parish on the third Sunday in November.

THE Rev. H. A. BURGESS has charge of St. George's Church, Macomb, Ill., continuing his charge of Christ Church, Rushville, with residence at the latter place.

THE Ven. JOHN L. COWAN, Archdeacon of Reno, has returned to his home in Elko, Nevada, after a vacation spent in England.

THE Rev. J. M. D. DAVIDSON, having retired from clerical duty October 1st, will spend the winter, with Mrs. Davidson, with their daughter in Healdsburg, Calif., which place will be his address.

THE Rev. ISAAC DAWSON has been compelled to resign the rectorate of the Church of the Advent, Oakland, Calif., by an affliction that is threatening his eyesight. His address will continue to be 2437 Tenth Ave.

THE Rev. R. A. HATCH has resigned his parish at Ada, Oklahoma, and has accepted a call to St. Andrew's Church, Clearfield, Pa.

THE Rev. F. M. MARCHANT has resigned from the parishes of St. Mark's Church, Orchard Park, and Trinity Church, Hamburg, and is now in residence as rector of Trinity Church, Lancaster, N. Y.

CANON A. E. MARSH has returned to St. Mary's, Blair, Neb., after an extended trip through Europe.

THE Rev. EDGAR PANCOAST of St. James' Church, Philadelphia, has agreed to act as assistant to the Rev. George B. Kinkead, in the Allegany County Mission in the Diocese of Western New York, and will begin his work about November 1st.

THE address of the Rev. M. L. TATE is 908 McLemore Ave., Memphis, Tenn.

THE Rev. JOHN K. TIBBITS, formerly curate at Trinity Church, Buffalo, has accepted a call to become rector of St. Luke's Church, Buffalo, N. Y. He started on his new duties October 15th.

THE Rev. C. E. WOOD, of Webster, S. D., has been forced to give up his work because of nervous exhaustion. His present address is Columbus, Wis.

THE Rev. CARL M. WORDEN, canon of Trinity Cathedral, Omaha, Neb., has recently left the Diocese of Nebraska to assume the rectorate of All Saints' Church, Furton, N. Y.

MARRIED

ANDERSON-BREWSTER.—Married on Tuesday, October 17th, at St. Luke's Cathedral, Portland, Maine, KATRINA MYNTERSE, daughter of the Rt. Rev. Benjamin and Stella Yates BREWSTER, to the Rev. EDGAR WESTON ANDERSON, rector of the Church of the Transfiguration, Woodcliff-on-Hudson, Diocese of Newark. The officiating clergy were the Ven. E. J. Dennen, Archdeacon of Boston, the Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut, and the Rt. Rev. Benjamin Brewster, Bishop of Maine.

DIED

COOKE.—Entered into life eternal at his home in Sandusky, Ohio, Monday, Oct. 16, 1922. HENRY DELL COOKE, youngest son of the late Pitt and Mary E. Townsend Cooke, and nephew of the late Jay Cooke. He is survived by two sisters, Miss Mary E. Cooke, and Mrs. Franklin S. Barker, of Sandusky, and two nephews, the Rev. Rush R. Sloane, of Newark, N. Y., and Thomas M. Sloane of Milton, Mass.

Funeral services were held from Calvary Church, of which for many years he was a faithful vestry man, on the afternoon of St. Luke's Day, his rector, the Rev. Rob Roy Remington, officiating. Interment in Oakland Cemetery.

"Where loyal hearts, and true,
Stand ever in the light,
All rapture, through and through,
In God's most holy sight."

HINKLE.—Mrs. ADELAIDE CORLETT, the beloved wife of the Rev. Geo. W. HINKLE, rector emeritus of Christ Church, Waterloo, Iowa, entered into life eternal Friday morning, Oct. 13, 1922. The funeral was from Emmanuel Church, Cleveland, Ohio, Monday, October 16th. "Make her, O Lord, to be numbered with Thy Saints, in glory everlasting."

LAWRENCE.—Died recently at the home of her daughter, Mrs. Robert R. Love, at Ft. Leavenworth, Kas. Mrs. ELIZABETH BIGGS LAWRENCE, widow of the late Augustus Lawrence.

WOOD.—At St. Clair, Pa., on Sept. 4, 1922. MARTHA RODGERS WOOD, beloved wife of Ward W. Wood and mother of the Rev. George Rodgers Wood. Requiem High Mass was sung for the repose of her soul in the Church of the Holy Apostles, St. Clair, Pa., and the interment was in the local cemetery.

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

MAKE YOUR WANTS KNOWN THROUGH 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 OFFERED

CLERICAL

WANTED, CURATE, ST. JOHN'S, WILMINGTON, Delaware. Young, unmarried. Stipend \$1,200 and rooms. Address Rev. ALBAN RICHEY, D.D., 2020 Tatnall Street.

WANTED—CLERGYMAN, UNMARRIED, about 40, institutional work, probability foreign field. Address Box G-739, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CHURCH WORK WANTED, MISSION STATION preferred. Address Rev. PERCY DIX, Latrobe, Pa.

A PRIEST OF THE CHURCH DESIRES change of parish, two in family. Rector, living wage, and plenty of work are requisites. Address R.-728, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, UNIVERSITY and seminary graduate, now curate in a large Eastern parish, desires parish of his own. Address X.Y.Z.-752, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, DESIRES CHANGE of parish for good reasons. References from present charge. Extempore preacher. Rector and \$2,000. Address H.-750 care LIVING CHURCH, Milwaukee, Wis.

RECTOR, GRADUATE OF YALE, AND ST. Andrew's, under the late Bishop Huntington, has served one parish for ten years. Address, RECTOR-751, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

GENTLEMAN F. A. G. O. DESIRES position of organist and choirmaster in large active parish, boy choir. Teaching field must present splendid opportunities, pupils coached for organ and theory examinations. Apply Box-694, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES position, Male or Mixed choir. Thoroughly experienced, excellent testimonials, recitalist, English diploma. Address PEAVEY, 277 Crown Street, New Haven, Conn.

SEAMSTRESS WITH KNOWLEDGE OF dressmaking and institutional experience, wants position in school or institution, where faithful service would be appreciated. Highest reference. Address M-753, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wisconsin. Altar Bread mailed to all parts of United States. Price list on application.

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

APPEALS

A PRIEST IN NEED

WILL YOU LET ME give a few of the readers of THE LIVING CHURCH the privilege of helping a worthy missionary priest, serving faithfully in a Middle West poor field? This clergyman's books and household effects are held in storage here in Los Angeles. The sum of \$250.00 is needed to secure their release and pay the cost of transportation to his parish.

"Beggars that I am, I am even poor in thanks, yet I thank you, and all the contributors to the help fund." (Rev.) CHARLES H. DE GARMO, Neighborhood House, 1320 Wilson St., Los Angeles, Calif.

PARISH AND CHURCH

AUSTIN ORGANS—MAKERS OF HIGH grade instruments that have an unmatched record of behaviour and therefore low maintenance costs. With this is combined a nobility of tone that has these years challenged the most exalted and academic taste. "There is nothing finer than a fine Austin." AUSTIN ORGAN CO., 180 Woodland St., Hartford, Conn.

CHURCH EMBROIDERIES, ALTAR 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.

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

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. MOWBRAYS, 28 Margaret St., London, W. I., and Oxford, England.

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. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 25.

CLERICAL COLLARS DIFFICULT TO SECURE during the war are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.50 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 4 for \$1.00, postpaid. CENTRAL SUPPLY CO., Wheaton, Ill.

MISCELLANEOUS

WANTED, USED CIRCULAR PEWS, SEATING capacity 250. M. E. LODGE, care of Community Church, R. F. D., Cuyahoga Falls, Stow, Ohio.

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.

EDUCATIONAL

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

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

ENGLISH, FRENCH, BELGIAN, ITALIAN, American; three hundred designs, religious and secular, .02 to .25 each. Send for price list. GIRL'S FRIENDLY SOCIETY, 15 E. 40th Street, New York.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St. Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

BOARDING

ATLANTIC CITY

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

LOS ANGELES

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress Administered by a representative Board of Trustees of leading business men, Clergymen, and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

ORGANIZE A CHAPTER OF THE

BROTHERHOOD OF ST. ANDREW

Notable work of the Brotherhood such as the six successful summer training camps for boys this past Summer, and the inspiring annual Convention of over six hundred men and boys in Seattle, Washington, has created a desire in many parishes to have a Chapter.

Now is the time to organize. After getting explanatory literature from National Headquarters, carefully select a group of most earnest men, hold a meeting and thoroughly discuss the subject.

The consent of the rector is always necessary to establish a Chapter. The first step is a temporary organization—Probationary Chapter. Then, the probationary period successfully passed, a permanent organization is formed and chartered as member of the National organization.

In thirty-nine years, 2508 different Chapters of men have been formed, and 1345 Chapters of boys. Many thousands have been thus engaged in definite work and daily prayer for "the spread of Christ's Kingdom among men and boys".

Write the National Office for printed matter and advice on organization. Perhaps one of the Field Secretaries may be in your diocese this fall. Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

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, now difficult to secure.

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK
Sixty-ninth Street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector
Summer Sunday Services 8, 11 A. M.

CHURCH OF THE INCARNATION
Madison Avenue and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M. Daily 12:30

ST. ANDREW'S CHURCH, BUFFALO
Main Street at Highgate
REV. HARRISON F. ROCKWELL, Rector
Communion at 8; Sung Eucharist at 11

ST. CHRYSOSTOM'S CHURCH, CHICAGO
1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., Rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH
21 Belmont Ave., Chicago
Sunday Services:
7:30, 10:15, 11:00 A. M. and 7:45 P. M.
Daily Services:
7:30, 10:00 A. M., and 5:30 P. M.

GETHSEMANE CHURCH, MINNEAPOLIS
Fourth Ave. South at Ninth Street
Sundays 8, 11 A. M., 7:45 P. M.
Thursdays and Holy days

ST. LUKE'S CATHEDRAL, ORLANDO, FLORIDA
Main Street and Jefferson
THE REV. C. STANLEY LONG, Dean
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

BOOKS RECEIVED

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

J. B. Lippincott Company. Washington Square, Philadelphia, Pa.

Carnac's Folly. By Gilbert Parker. Price \$2.00.

The Macmillan Company. 64-66 Fifth Ave., New York, N. Y.

Great Penitents. By Rev. Hugh Francis Blunt, LL.D.

What is there in Religion? By Henry Sloane Coffin, minister in the Madison Avenue Presbyterian Church, and associate professor in the Union Theological Seminary, New York City. Price \$1.25.

The Country Faith. By Frederick F. Shannon, minister of Central Church, Chicago, Price \$1.00.

The Christian Crusade for a Warless World. By Sidney L. Gulick, secretary Commission on International Justice and Goodwill, Federal Council of the Churches of Christ in America. Price \$1.00.

Saint Jeanne D'Arc; the Mystical Story of a Girl of the People. By Minna Carolyn Smith. Price \$2.25.

Charles Scribner's Sons. 597 Fifth Avenue, New York, N. Y.

Old Testament History. By Frank Knight Sanders, Ph.D., D.D., sometime Woolsey professor of Biblical Literature in Yale University, director of the Board of Missionary Preparation. Price \$1.25.

PAPER-COVERED BOOKS

The Witness Publishing Co. Chicago, Ill.

Confirmation Instructions. By Irving Peake Johnson, Bishop of Colorado and editor of *The Witness*.

CHURCH MUSIC

Brown Brothers. Winsted, Conn.

Communion Service. (For Congregational singing.) By John N. Brown.

PAMPHLETS

Presiding Bishop and Council.

Nation-wide Campaign Department, 281 Fourth Avenue, New York City.

1922 Speakers' Manual. Outlines and Addresses for Information Men on the Program of the Church.

World Conference on Faith and Order. 174 Water St., Gardiner, Maine.

Hopeful Conferences in England and Australia.

Irving P. Fox. Sudbury Building, Boston 14, Mass.

The Baptism of Children. By Rev. Edward S. Drown, D.D., professor of Systematic Divinity, Episcopal Theological School in Cambridge.

Confirmation. By Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, Ill.

Why Go to Communion? By Rt. Rev. Herman Page, D.D., Bishop of Spokane.

The Holy Communion: Its Meaning. By Rev. Samuel McComb, D.D., professor of Homiletics and Pastoral Theology, Episcopal Theological School in Cambridge.

The Modern Attitude Toward the Bible. By Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York City.

Life Eternal. By Rev. Charles Lewis Slatery, D.D., rector of Grace Church, New York City.

Faith and Life. A Series of Short Papers. Edited by a group of graduates of the Episcopal Theological School, Cambridge, Mass.

How to Pray. By Very Rev. Edmund S. Rousmaniere, D.D.

CALENDARS

Educational Department

Church House, 202 South 19th St., Philadelphia, Pa.

The Church Missionary Calendar 1923.

THE ANGLO-CATHOLIC CONGRESS IN MANCHESTER, ENGLAND

The Sheffield Congress—Congresses at Cardiff and Newcastle-on-Tyne—St. Sophia and Peace

The Living Church News Bureau
London, October 6, 1922

THE Anglo-Catholic Congress at Manchester opened on Monday last with a civic reception by the Lord Mayor, at the Town Hall, to the General Council; and, at the same time, a similar reception was given by the Bishop of Chester to all the members of the Congress in the Milton Hall, Deansgate. If the numbers present at these opening functions can be taken as a criterion of what is to follow, it is safe to say that yet another triumph for the Anglo-Catholic movement will be recorded.

The Bishop of Manchester, Dr. William Temple, most unfortunately, and to his own deep regret, had already committed himself to important engagements before the date of the Congress was fixed, but he nevertheless cordially accepted the office of President, and in his foreword to the official handbook, which I quoted in my last letter, he heartily welcomed the Congress to Manchester, and prayed for the blessing of God upon its work.

It may be remarked that the diocese of Manchester is traditionally Evangelical, without, perhaps, the fierce and fervid Protestantism of the neighboring diocese of Liverpool. It was, therefore, as the Bishop of Chester declared in his sermon at the opening service at the Cathedral on Monday evening, a bold and brave thing to bring the Anglo-Catholic Congress to Manchester—a great center of material and political thought, with a hard-headed, alert, keen, and critical population. Boldness has, however, been completely justified, and it will not be at all surprising if the Catholic cause in this country benefits more from this Congress in Cottonopolis than from any other of those held this year in the provinces. When Manchester does take a thing in hand it takes it in hand thoroughly; it has done so with its Anglo-Catholic Congress.

At the opening session on Tuesday, Dr. Brierley, of Wigan, introduced the subject of The Atonement and the Eucharistic Sacrifice. Prefacing his remarks by telling the audience that he had been a worshiper at St. Alban's, Holborn, in the days of Fr. Mackonochie, he indicated three

ways in which Anglo-Catholics could set to work: a reform in the present system of administration of the Sacrament of Holy Baptism; a demand to the Bishops for an earlier age for Confirmation; and fewer "chloroform sermons" from the clergy—less of calling the laity "dearly beloved brethren" and more of pitching into them as miserable sinners, which they knew they all were. The speech was full of humorous touches, and contained several pithy Lancashire stories, but it was also full of deep spiritual suggestion.

Canon Goudge, of King's College, London, followed with an illuminative paper on The Atonement and the Eucharistic Sacrifice: In Doctrine. We were separated from God, he said, not by His fault, but by our own, and until our relations with God were put right we were not likely to follow our Lord's moral teaching. It was of little avail to look back upon something which had been done for us two thousand years ago. Today it was, "My faith looks up to Thee," not "My faith looks back to Thee". The Atonement was brought near to us, a present reality, in the Sacrament of the Altar. It was quite true that the Atonement was finished at Calvary, but, though finished, it lasted. The Manchester Ship Canal was finished, but ships still came up it. It was finished, but it lasted.

An instructive paper by the Rev. G. Elliott, of Brighton, followed, on the subject of The Atonement and the Eucharistic Sacrifice: In Practice. Mr. Elliott said that the history of the Catholic Revival of the last ninety years had largely been a history of the restoration of the Holy Eucharist to its rightful place as the great central act of Christian worship. Gradually people had begun to learn that there was something more in Christian worship than getting good. Nor did they come to the Holy Eucharist to worship our Lord present only, but to plead the Holy Sacrifice. Even this, however, was not the ideal, good though it was. Mr. Elliott went on to urge the importance of the reverence of the congregation at Mass as a means of attracting, if not of even eventually converting, casual worshippers, and he laid emphasis upon the importance of using the service for intercessions and thanksgivings for both ordinary and special blessings, and especially for intercession in time of personal trouble.

The evening meeting at the Albert Hall was crowded, and the Dean of Chester made an excellent speech, carefully prepared and cleverly delivered. The Dean pleaded for a "hill-top view" of Christendom, and said Anglo-Catholics were out to achieve the impossible in the name of Jesus Christ and in the power of the Spirit of God. Other papers were by the Rev. J. K. Mozley, Principal of the Leeds Clergy School, on The Holy Spirit in the Church, and by the Rev. Fr. Talbot on the Holy Spirit in the Ministry and Sacraments. Both of these addresses reached a high standard of excellence, and were much appreciated.

On Wednesday, Prebendary Phillips, of Lichfield, read the first paper on The Atonement and Forgiveness of Sins: In Doctrine. The paper was largely a reply to the Dean of Carlisle, and Prebendary Phillips laid especial emphasis upon the idea of reparation as that in which the Church had always found the meaning of the Passion. The Atonement had two sides: that which faced God and that which faced man; that which faced God was the main motive, the redemption of man was second.

The Rev. P. T. Browning, of Leeds, discussed the same subject: In Practice. He insisted upon the need of plain and outspoken teaching on sacramental confession, and declared that the scientific study of psycho-analysis had vindicated the Church's method in this matter.

At the Wednesday evening session Canon Ollard gave a survey of the story of the Catholic Revival, which throughout, he declared, manifested the overruling power of the Holy Spirit, and that the loving hand of God rested upon the Church of England. He was followed by the Rev. M. R. Carpenter-Garnier, a former assistant priest of All Saints', Margaret Street, now of Pusey House, Oxford, whose subject was Future Hopes. The three grounds of hope, he said, were the Anglo-Catholic Congresses, the gradual strengthening of our position, and the work of the Holy Spirit in the story of the past. He urged three pairs of qualities in teaching the Faith—fearlessness coupled with sympathy, simplicity coupled with reasonableness, and confidence coupled with humility.

Altogether, the Congress, so far as it has gone has been in every way invigorating and inspiring, and the officials are more than satisfied with the result of their efforts.

THE SHEFFIELD CONGRESS

Churchmen in Sheffield are naturally keen to see the Church Congress, which opens in their city on Monday next, prove a great success. It is always a matter of some difficulty to forecast the attendance, as so many defer the purchase of tickets until the last moment. So far, comparatively few applications have been received from Churchmen outside the diocese, but very many from within. But there are several causes to account for that, the chief of which, no doubt, is that the Church Congress is no longer the unique event in the Church's year that it once was. To judge from the program, with the details of which you are already familiar, the Committee has done everything possible to make the gathering more than commonly interesting. Not its least value will be the stimulus it will give to the life of the young diocese of Sheffield.

The Bishop of Sheffield has issued a final letter on the subject of the Con-

gress, in which he says: "Past experience has proved that the outside world, as represented by the secular press, gives a larger space and more consideration to the work of the Church Congress than to any other annual ecclesiastical gathering. It is all to the good that the ordinary citizen should glean something of current opinion in the Church of England beyond what he gathers from its work in his own parish. The regular churchgoer who comes to the Congress is brought into actual contact with the scholars and theologians of the first rank of whom he has heard, and whose opinions, often ill-reported, have perhaps sometimes caused him disquiet. On hearing and seeing them for himself he often revises his judgment and finds his fears laid to rest. He also goes back to his own parish and Church work refreshed by the intellectual and spiritual contact of mind with mind, and able once more to be a fresh and effective missionary, eager to hand on to those who were unable to be at the Congress something of its method and inspiration. This has been my own experience of every one of the seven Church Congresses I have myself attended."

CONGRESSES AT CARDIFF AND NEWCASTLE-ON-TYNE

Concurrently with the Church Congress at Sheffield there will be Anglo-Catholic Congresses at Cardiff and Newcastle-on-Tyne. So far as present indications go, it seems likely that all three will be largely attended. Such evidence of public interest in the claims of religion is no surprise to those who have observed the trend of thought in recent years, but even the most optimistic have been astonished at the way in which one Congress after another has this year been thronged throughout the sessions.

It will be a crowded week indeed for chroniclers of Church news, and it will be well-nigh impossible to do justice to all three functions. Personally it will be my endeavor to place you in possession of the essential features of each gathering, so far as the limitations of space will permit.

ST. SOPHIA AND PEACE

At a meeting of the Society of the Faith, held in London this week, the following resolution was carried unanimously:

"That the Society of the Faith places on record its gratitude to the Prime Minister for the stand made by him for the protection of Constantinople, and is of opinion that no permanent peace in the Near East is possible as long as the Great Church of St. Sophia is retained by the Turk as a token of his mission of conquest over other religions."

A TEMPTATION EVADED

The concluding performances of the Ober Ammergau Passion Play took place last week, and the figures show that the number of visitors totals 317,000, with receipts of nearly twenty-one million marks. Doubts are still entertained whether or no there will be a loss owing to the heavy expenses. The Berlin correspondent of the *Observer* is responsible for the statement that an American company had renewed its stupendous offer of several million marks for a film of the performance. He adds, "The temptation was exceedingly great, and some members of the community were

wavering; so the strong-minded manager, George Lang, insisted on the Apostles and Saints going straight to the barber, at the end of the last performance, and

cutting off their long hair and shaving their beards. So the temptation was evaded and tradition saved."

GEORGE PARSONS.

THE YEAR'S WORK OF ST. GEORGE'S PARISH, NEW YORK

Industry and Religion — Briefer Mention

The Living Church News Bureau }
New York, October 21, 1922 }

IN an attractive booklet of more than a hundred pages, the Rev. Dr. Karl Reiland gives an account of the many activities of his large and busy parish in the heart of the mid-section of New York's congested East Side. Its publication was delayed by Dr. Reiland's ill-health earlier in the year, now happily a thing of the past. The rector characterizes the year's work (1921) as one of "unrelenting interest and effort" on the part of the congregational Committee which coördinates all the parochial activities. He says the Year Book is intended "to make people bristle with interrogation points". If they do, they will find very satisfactory and encouraging answers. St. George's "makes many appeals" for service, says the rector, and adds that "people should not resent but rejoice to have these many calls made upon them".

St. George's has 5,619 communicants; the largest of any single parish in the entire Church. In 1921 there were 98 baptisms, 98 marriages, and 95 burials. The confirmation classes numbered 52. Celebrations of the Holy Communion were 87. The 4 choirs number 147. The voluntary offerings amounted to \$58,453.94. The total Church disbursements were \$103,574.17. The entire parish is supported by free-will offerings outside of its endowment, which realizes \$46,601.27 annually. The missionary collections reached the sum of \$3,888.96; and parish relief, \$3,133.67.

St. George's parochial plant consists of nine buildings. The Church maintains seaside cottages at Rockaway and a boys' camp. The Rockaway work cost \$7,556.93 and the boys' camp \$4,041.89. The number of boys entertained at camp with a two week's vacation was 201, at a cost of \$12.83 per boy. At Rockaway there were 521 guests for two weeks' stay, 350 in week-end parties (girls); 245 on Sundays (boys) and 875 on Thursday excursions. The Summer Club's members, to the number of 3,000 spent Sundays and holidays at Rockaway. The accommodations there are inadequate and more bungalows are much needed.

In addition to Dr. Reiland there are three curates, two deaconesses and two other women workers, one student associate and literally hundreds of voluntary workers. The Clinic ministered to 8,631 persons and the cost was \$7,346.61. Space forbids further mention of the other parish activities for their name is legion!

INDUSTRY AND RELIGION

The September number of the *Annals of the American Academy of Political and Social Science* is devoted to the general subject of Industrial Relations and the Churches and is edited by the Rev. John A. Ryan, D.D., Director of the De-

partment of Social Action, National Catholic Welfare Council and the Rev. F. Ernest Johnson, Research Secretary of the Federal Council of the Churches of Christ in America. The contents are divided into four parts, dealing with, 1, The Problem of Industrial Conflict; 2, The Social Function of Industry; 3, The Church's Duty in Relation to Industry; 4, Industrial Programs of the Churches and Christian Associations. There is added a Summary and Afterward, and a Supplement on a Study in Labor Nobility, in two parts. Every phase of Industry is represented by experts, and the Church's relation thereto is presented by the Rev. John A. Ryan, Roman Catholic; Mr. F. C. Morehouse, editor of *THE LIVING CHURCH*; Dr. Sidney Goldstein, Jewish Rabbi; Harry F. Ward, Methodist; F. Ernest Johnson, and Dr. Worth-Tippy, of the Federal Council and Charles R. Towson, of the Y. M. C. A. Dr. Clyde L. King, of the University of Pennsylvania, writes the Foreword. The series of *Annals*, now numbering six volumes, may be obtained from the Academy, Philadelphia, at a cost of \$6.00.

BRIEFER MENTION

The Rev. W. H. Owen, Jr., rector of Holy Trinity, Harlem, gave a luncheon last week at the rectory in honor of the Rev. Dr. C. L. Slattery, Bishop Coadjutor-elect of Massachusetts.

Twenty-five members have joined the class recently formed by the Rev. W. T. Walsh at St. Luke's, Washington Heights, to study the subject of healing.

Bishop McKim, of Tokyo, preached at the Cathedral on Sunday, Oct. 15th, and Bishop Roots, of Hankow, on the 22d.

The Rev. Canon William Sheafe Chase, rector of Christ Church, Bedford Heights, Brooklyn, and president of the New York Civic League, has written a *Catechism on Motion Pictures*, an indictment of present conditions in the industry, and a plea for censorship. The book runs to 160 pages.

The Girls' Friendly Society, Province of New York and New Jersey, held its second biennial conference at St. Paul's Church, Poughkeepsie, N. Y., from Oct. 20th to 22d.

WORLD CONFERENCE ON FAITH AND ORDER

THE JOINT COMMISSION, preparing for the World Conference, has chosen Bishop Manning to be chairman of the commission, and an executive secretary is to be secured who will serve for full time under his direction. Bishop Brent continues as chairman of the Continuation Committee, as does Mr. Gardiner as its secretary. The commission is asking that small neighborhood groups, for patient and thorough conferences as to the need of Christian reunion and its purpose, may be organized, and that subjects to be discussed at the World Conference be brought first for preliminary discussion before such groups.

ANGLICAN BISHOPS VISIT PHILADELPHIA

The Diocesans Celebrate Anniversary — Pennsylvania Diocesan Program—Annual Sunday School Association Institute

The Living Church News Bureau }
Philadelphia, Oct. 20, 1922 }

NEXT week, the Archbishop of the West Indies, the Most Rev. Edward Hutson, D.D., and the Bishop in Jerusalem, the Rt. Rev. Rennie MacInnes, are expected in Philadelphia, where they will take part in a number of services and meetings.

Bishop MacInnes will address a meeting for the women of the diocese, on Monday afternoon, in Holy Trinity parish house, following which there will be a reception to the Bishop and Mrs. MacInnes, and tea, in the Church House.

In the evening the Bishop will address the students of the Philadelphia Divinity School.

Next Sunday morning, Bishop MacInnes will preach in Holy Trinity Church, and in the evening, in the Church of the Saviour, West Philadelphia.

Archbishop Hutson will be the guest of the Rev. Percy J. Brown, rector of All Saints' Church, Torresdale, and will take part in the 150th anniversary of that parish next Sunday morning. In the evening, he will speak in the Pro-Cathedral of St. Mary.

THE DIOCESANS CELEBRATE ANNIVERSARY

Following the annual custom, the Bishops of the Diocese will observe the eleventh anniversary of their consecration to the episcopate on SS. Simon and Jude's Day, in the Church of the Advocate, with a celebration of the Holy Eucharist, followed by a Conference with the clergy, and luncheon, at which the principal speakers will be the two visiting bishops, Archbishop Hutson and Bishop MacInnes.

PENNSYLVANIA DIOCESAN PROGRAM

The Executive Council of the diocese has fixed the figure for the total Diocesan Program for 1923 at \$327,568.20. The sum includes \$201,971.71 for maintenance of present work, and \$125,596.49 for forward work, which will comprise the erection of new buildings, such as parish houses, church building, and a rectory, as well as the establishment of several new missions, and the employment of additional priests to assist in work among Foreign-born, and in Educational and General Missionary work of the diocese.

ANNUAL SUNDAY SCHOOL ASSOCIATION INSTITUTE

The annual meeting of the Sunday School Association was held on October 16th, commencing with a celebration of the Holy Eucharist in the Chapel of St. James' Church, 22d and Walnut streets, the rector, the Rev. John Mockridge, D.D., being the celebrant. A devotional address was made by the Rev. W. E. Gardner, D.D.

In the afternoon, Miss Margaret E. Evans conducted a conference on the Church School Service League, outlining the general plans and scope of the League.

The annual meeting of the Association occurred at 3:30, at which Bishop Gar-

land presided and made an address. The following officers were elected for the ensuing year: Pres. Rev. L. N. Caley, D.D.; Vice Pres. Mr. George W. Jacobs; Sec. Mr. C. K. Klink; Treas. J. Lee Patton, Esq. The Rev. F. M. Taitt, D.D., rector of St. Paul's Church, Chester, and Mr. George W. Jacobs were nominated for appointment by the Executive Council, for membership on the Department of Religious Education.

The Rev. Charles E. McAllister, rector of St. John's Church, Hampton, Va., made an address on Training Leaders, followed by the Rev. Frederick E. Seymour, Secretary of the Department of Religious Education, who presented certain diocesan plans in religious education. Sectional conferences were held by Mrs. John Loman, Rev. Dr. Caley, Rev. E. H. Bonsall, Jr., and Rev. Mr. McAllister.

After supper served in St. James' cafeteria, the evening session was opened with devotional service, and certificates were awarded to eighteen teachers.

Two masterful addresses by Dr. Gardner, and by Mr. McAllister concluded the meeting of the Institute.

ART ALLIANCE EXHIBIT

An exhibit of more than usual interest has been arranged for next week at the Art Alliance, under the auspices of the Cathedral League of the diocese, when the public will have an opportunity of viewing the photographs of Cathedrals in Europe and America, which were exhibited in Portland.

Coincident with the exhibit, the Art Alliance will hold, in an adjoining gallery, a display of ecclesiastical crafts

CHICAGO DEEPLY INTERESTED IN RELIGIOUS EDUCATION

Church Training School at Chase House—Educational Activities of St. Paul's—Social Service Luncheon

The Living Church News Bureau }
Chicago, October 21, 1922 }

THE diocesan Normal School opened at St. Timothy's Church, Central Park Ave., and West Huron St., on Monday evening, October 16th. The object of the school is to have representatives from every parish and mission attend normal classes taught by an excellent faculty, and, as a result, to stimulate the work of religious education in Church schools. Every effort has been made by the chairman and the committee in charge, to induce delegates to attend the school, the expenses being made very low, and the best accommodations being provided. So keen is the interest of Mr. Andrews, the director of Religious Education, in the work that he personally bore the expense of a portion of the Spring Conference, that the sum of \$4,000 voted by the diocesan department might be retained for use this fall for the present six weeks of intensive training.

Mr. Andrews has chosen educators recommended by those most in earnest in

work, comprising embroideries, silver, stained glass, wrought iron, etc., suitable for Church decoration.

PARISH HOUSE AT LANSDOWNE

The Church of St. John the Evangelist, Lansdowne, is undertaking the erection of a new parish house, which will cost approximately \$50,000. The rector, the Rev. Charles E. Tukey, D.D., has instituted an aggressive campaign for funds.

WELFARE FEDERATION DRIVE

The Welfare Federation, a community effort towards the united support of the majority of charitable institutions, including twelve of our own Church institutions, will make its annual "drive" for funds next week.

In spite of misunderstanding, and some misgivings, which marked the campaign of last year, the results have been most beneficial for all the federated agencies, which have received from the Federation the sums needed for their maintenance, and have been relieved, in large measure, from the task of individual solicitation. This second year promises even better success.

TEACHER TRAINING

Three series of Teacher Training Lectures will be given by the Rev. L. N. Caley, D.D. On Monday evenings, at St. Simeon's parish house, and on Friday evenings, at St. Luke's, Germantown, he will give illustrated lectures on The Life of Our Lord, and the fourth Tuesdays of each month, at on the parish house of the Church of the Epiphany, West Philadelphia, a series on The Church in the Days of the Apostles will be given.

The Rev. E. M. Jefferys, D.D., rector of Old St. Peter's Church, has succeeded the Rev. Dr. Richardson as instructor in the Church Training and Deaconess House, his subject being The Acts, and the Pauline Epistles.

educational work, and he has offered sufficient remuneration to each member of the faculty to make the special effort of the training classes less burdensome. The school room is carefully equipped, as was the room for the national conference on religious education held at St. Timothy's last summer. "Some localities like Evanston, Wilmette, and Oak Park," says Mr. Andrews in his appeal to his fellow clergy, "have community religious training schools, but the General Convention, in creating a department of Religious Education, expected an educational system planned and executed to the best of our ability within the Church, and this system has been developed as money and opportunity offered."

The Rev. M. J. Van Zandt has been appointed, by the Department of Religious Education, chairman of the department on Worship and Devotional Exercises. Mr. Van Zandt, in asking the support of his brother clergymen, states the aim of his department to be first; to see that each Church school in the diocese holds a service of worship and devotion at its regular sessions; and second, to provide the most ideal and practical service possible. The chairman, in his letter, asks the clergy if a service is held at the sessions of their school, and when it is

held; who conducts the service; if there is a school choir of boys, girls, or both, and if there is a separate service for each grade, or one united service. The hope is to frame, with the help of the answers returned, a service which will be suitable for all.

CHURCH TRAINING SCHOOL AT CHASE HOUSE

The Rev. Charles L. Street, rector of the Church of the Epiphany, and member of the faculty of the Church Training School at Chase House, announces in the current number of *The Epiphany Star*, that on Monday, Sept. 18th, the fall quarter of the deaconess' training course was begun at Chase House. The course, which covers a period of two years, was arranged to meet the needs of candidates who presented themselves in this diocese. The students live at Chase House and their work is under the immediate supervision of the deaconess in charge, Deaconess Helen Fuller. The course has been very carefully outlined and complies with the requirements of the canons on deaconesses, and measures up to the academic standards of the training schools in the East and elsewhere. There are classes in the following subjects: Doctrine, New Testament, Old Testament, Church History, Religious Education, History of Missions, Mission and Social Study, Methods, Music, Reading, Social Case Work, Ministry of Women, etc. The faculty consists of the Rev. Dr. Frederick C. Grant, the Rev. D. A. McGregor, the Rev. Professor Percy V. Norwood, the Rev. Charles L. Street, Deaconess Helen Fuller, Deaconess Grace Wilson, Deaconess Dorothy Weaver, and Miss Mary Fitz Hugh Thomas. Practical work is given in parish work, at the Church of the Epiphany; in hospital work, at the Illinois Training School; in institutional visiting through the City Mission work; in social service through the Social Service Department at the Cook County Hospital, and the United Charities, etc.

EDUCATIONAL ACTIVITIES OF ST. PAUL'S

St. Paul's Church, Chicago, the Rev. George H. Thomas, rector, emphasizes the need of religious education, and the special opportunities in the field of Hyde Park. One of these is in its own church school. The other is in the University of Chicago.

St. Paul's Church school holds six sessions a week. It is a Sunday school and a week day school. The curriculum on Sundays provides a religious education for boys and girls between the years of five and eighteen, and a normal course for college age.

"In round numbers" writes the rector to his congregation, "there are 500 families in this parish. There are 300 in the Church school. Is it possible that 500 Christian mothers have three-fifths of a child apiece? Count the children of your family and send the full count to Sunday school.

"One hour's session a week is provided for boys and girls of grammar school age. The week day school is probably a better school than the Sunday school. The principal is a professional. She gives her whole time to teaching and has had years of experience in religious education in Chicago, Gary, and Grand Rapids. The week day work is practical application of Sunday lessons, an invaluable addition to religious education."

SOCIAL SERVICE LUNCHEON

Dean Lathrop presided at a meeting held under the auspices of the Social

Service committee of the Church Service League held at the Brownleigh Club, on Thursday morning, October 12th. More than seventy-five persons, including clergymen, several of the laymen interested and active in social service work, some delegates to the Provincial Synod, and some of the city's leaders in organized charity and social service were present. The three subjects of discussion in the forenoon were, *The Supreme Value of the Individual*; *The Fact of Brotherhood*; *The Need of Service*. The opinion of those taking part in the discussion was that there should be in each parish an organized committee to promote social service, composed of two or three professional social workers, and other interested people, and that by occasional meetings and discussion groups, these leaders should endeavor to put the parish in more intimate touch with the social questions and problems of the community. After luncheon the Rev. Charles L. Street presided. The speakers included some of the leading social workers in Chicago, among them Miss Kate Adams, Miss Amelia Sears, of the United Charities, Mr. W. Reynolds, Mr. Moss, of the Juvenile Court, and Bishop Griswold. Mrs. Hooper, who was to have spoken on the National Conference of Social Work, held in Providence last spring, was unable to be present, and an interesting paper by her, on the conference, was read by Mrs. Robinson. Mr. Pickman spoke of the coöperation between the Church and the United Charities of Chicago, Mr. Street, on the program of the Social Service Department for the coming year. The meeting closed with a free and keen discussion on various social questions, led by Dean Lathrop.

CHILDREN'S MOVIES AT WILMETTE

Some months ago, the Rev. Dr. Carleton, rector of St. Augustine's, Wilmette, introduced children's movies at the parish house. The pictures are for any of the children of the village who wish to come, and are shown free of charge. There are three showings each Thursday. The expenses for the reels are generously contributed by interested members of the parish and the community.

G. F. S. NOTES

The Annual Diocesan business meeting of the Girls' Friendly Society will be held on Wednesday evening, November 8th, at the diocesan headquarters.

A class for members and associates will be held on the second Monday evening of each month, beginning November 13th, at the diocesan headquarters.

THE PROVIDENCE DAY NURSERY

Further news has come of the summer work done at the Providence Day Nursery and the House of Happiness during the past summer. In addition to caring for sixty-five babies a day all summer, at the Nursery, a vacation school was carried on by the management at the House of Happiness, from June 26th to August 24th, with an average daily attendance of 116 boys and girls. The work done in the school was chiefly manual training, basket making, sewing, kindergarten, supervised street games, baseball, club work, outings, and evening classes for foreign men and women. A total of twenty-seven outings were given to 799 children; 244 children were given individual care; and the aggregate number of children for the season was 5,839. The school closed with an exhibit of work, and an ice cream treat for all.

H. B. GWYN.

WASHINGTON CLERGY DISCUSS THE GENERAL CONVENTION

Defence of Mr. Hickson—Sunday School Institute Meets—Various News Items

The Living Church News Bureau }
Washington October 8, 1922 }

THE thrill that was sent abroad by the Lambeth Conference has been duplicated in Washington by the feeling occasioned by the General Convention. At the October Clericus, which met in the chapel of the Good Shepherd yesterday afternoon, the general topic for discussion was the General Convention as viewed by the Washington delegation. The Rev. Dr. James E. Freeman, the first speaker, spoke of how the Washington delegation, at least on its clerical side, voted as a unit on every motion, even though the delegation was not composed of men of the same school of thought. He spoke of how homogeneous the convention was, despite the fact that seventy per cent of the delegates were there for the first time. There was a complete harmony, a spirit of unity, and fellowship was the outstanding note. The Convention was highly profitable, and while not the first in point of view of accomplishment, it was preëminent in its coördination, and its splendid spirit marks a new day in the life of the Church.

Bishop Harding, the second speaker,

discussed the work, organization, personnel, method, and intimacies of the House of Bishops in his own inimitably witty, yet sane and logical, way. He told of the interest, veneration, and reverence displayed toward Bishop Tuttle, a great example of fidelity to the duty of the hour. He gave announcement of a gathering of the clergy in the near future as a step in putting this diocese in the forefront of accomplishment in the Nationwide campaign, and said that he hoped to have a meeting with the laymen of the diocese for a similar purpose.

The Rev. Dr. C. Ernest Smith, who spoke next, said that, to his mind, the harmony was so great that there was a danger of too much of it; not that we could have too much fellowship, but that there might be too much taken for granted to the detriment of presentations of different opinions, so necessary to insure sound legislation. Dr. Smith quoted Dr. Freeman as saying that the convention cost one hundred dollars a minute, in addition to the time and energy consumed. In his estimation it was well worth it in a material, as well as a spiritual, sense. Dr. Smith pointed out the healthy effect of the Convention on a city the size of Portland, which was not too large to absorb the Convention without begin moved by it.

The Rev. Dr. Talbot spoke briefly, but forcibly, in emphasizing the important

part played by the female representation, especially the Woman's Auxilliary.

DEFENSE OF MR. HICKSON

The speeches were preceded by the report of a committee selected to answer an attack made upon Mr. Hickson in the newspapers. These attacks have settled down to three points: first, Mr. Hickson's failure to report at General Convention, although especially invited; second, that he had disappeared, and could not be located; third, that he had taken away many thousands of dollars from America and had rendered no account thereof. Practically all of the local clergy have been interviewed by newspaper reporters and one of the papers printed a defense given out by Dr. Dudley, who conducts a permanent healing mission at St. Stephen's Church. The report which strongly defended Mr. Hickson was accepted by the Clericus and referred to the Commission on Publicity in order that the facts therein might be placed in the newspaper columns.

SUNDAY SCHOOL INSTITUTE MEETS

The twenty-sixth annual convention of the Sunday School Institute of the diocese is in session today at Epiphany Church. The Rev. Dr. Z. B. T. Phillips, of the National Department of Religious Education, is to speak on, *Is Sunday School of Present Importance? If So, How Can It Be Improved?* Bishop Harding gave an address of welcome, and is to present certificates to twenty-seven successful members of the diocesan teacher training class of the past year, for their work. The Rev. John S. Moses, rector of St. John's Church, Georgetown, and Chairman of the teacher training committee, will outline the committee's plans for the winter. Five new members of the Diocesan Board of Religious Education will be elected, and the Rev. James Lawrence Ware, Educational Secretary of the Province of Washington, will speak on the topic, *The Systematic Development of Religion in the Home.* In the late afternoon Miss Emma W. Abbott, the diocesan director of the Church School Service League, will report on the work of that organization, and Miss Frances H. Withers, the League's National Director, will describe its future work. At five o'clock the Sunday school exhibit will be thrown open, and tonight the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity parish, Philadelphia, will speak.

VARIOUS ITEMS

At Maryland University, in the Diocese of Washington, and just outside the limits of the national capital, the Rev. Ronalds Taylor is conducting a virile work with our Church students at this splendid institution of learning. Although the University has run only a short time, there has already been organized among the students a Church club; a social has been held; and the church building overcrowded at the services. Two of the students are assisting the rector in the conduct of the services.

The Diocesan Commission on Publicity has just held its first meeting of the fall, and a committee, consisting of Byron S. Adams, Elmer E. Paine, the Rev. Thom Williamson, and Commander Jewell was elected to draft a program for the winter.

The Washington Junior Assembly of the Brotherhood of St. Andrew holds its first meeting tomorrow night at St. Margaret's Church, where the boys who attended Camp Bonsall during the past summer, and the delegates to the recent

convention of the Brotherhood at Seattle, will make reports.

The Rev. J. L. Ware has been in Washington for several days active in the interests of provincial religious education. A special meeting has been arranged for him tomorrow night at St. John's Church, Bethesda, Maryland.

After being long vacant, the rectorate of Ascension Church has been filled by the election of the Rev. Thomas Worthington Cooke, now at St. Paul's Church, Greenville, Ohio. Mr. Cooke began his work in the ministry in 1896, as an assistant to the Rev. Dr. Elliott, then rector of the Church of the Ascension, which was the Pro-Cathedral. After serving as archdeacon in charge of the church schools in the Kentucky mountains near Lexington, he did valuable work organizing religious activities among the employees of the National Cash Register Company, of Dayton, Ohio. He has worked in Greenville since 1919 and has taken a prominent part in civic as well as religious affairs there, being the organizer of the Greenville Rotary Club. Mr. Cooke will assume charge of the Church of the Ascension November 1st.

Sunday, Oct. 22d, having been designated as Navy Day, the Rev. Thom Williamson, Jr., is stressing the religious element and broadening the idea of Navy Day by planning a memorial service at the Church of the Advent next Sunday night. The service will be of a memorial character, commemorating seamen of all kinds who have given their lives for others in peace as well as in war. Mr. Williamson himself served in the United States Navy for fifteen years prior to resigning in 1919, to enter the ministry of the Church. A broad invitation to all mariners has been extended.

The parish of Epiphany has received \$20,000 from the estate of Miss Mathilda James to be applied to the endowment of the Epiphany Church Home. The estate makes liberal provision also for the diocesan Eye, Ear, and Throat Hospital, and for the Episcopal Home for Children.

It is with regret that the announcement is received from the Vicar of Epiphany Chapel that the ladies of the various bureaus of the Department of Agriculture are to give up their splendid work in entertaining every Sunday, at dinner, soldiers, sailors, and marines, of the Great War, who have been sent for treatment to St. Elizabeth's Hospital for the Insane. For about four years these ladies have done a wonderful piece of loving service to these worthy unfortunates, under the direction of a most capable leader, Mrs. Robert Reese, whom the boys affectionately call *The Dinner Lady.* The Department of Agriculture has provided the ladies with the raw food materials, which the band of willing workers has converted into a weekly repast for the sick ones.

DEATH OF THE REV. WM. NICHOLLS

THE REV. WILLIAM NICHOLLS, rector of Trinity Church, Northport, Long Island, died in a New York hospital recently, where he had gone for treatment. Mr. Nicholls had entered the Diocese of Long Island but a short while ago, having been previously connected with the Diocese of Nova Scotia.

The Burial Office was said at the Church of the Transfiguration, New York City.

MICHIGAN MISSIONARY MOTOR VAN

SERVICES of the Church will be carried to the people of Michigan by a missionary motor van, which has just been completed in Detroit, and which will start off for the first time next week for a tour of the Diocese of Michigan, stopping not only in rural localities of the state, but also in every small town and village where the Church has no building.

The van is a completely equipped chapel with an altar and seats provided for a



MICHIGAN MISSIONARY MOTOR VAN

congregation of twelve. It carries its own electric light plant, and, at night, can readily be transformed into sleeping and living quarters for the two men who will make up its travelling staff of pastors. The van will also carry a cook stove, and a complete household outfit.

In its excursions about the diocese, the van will be in charge of the Ven. J. G. Widdifield and the Ven. C. L. Ramsay, who are responsible for the missionary work of the Church in Michigan. Arrangements have been made for advance publicity to precede the van wherever it is to stop. Handbills will be distributed throughout the community stating that the clergymen of the van will be available for such services as baptism, marriages, etc. After an afternoon spent in visiting and ministering to the needs of any Church people who may be living in the community, a short evening preaching and song service will be held, with the van as a pulpit from which to preach. Following the service, special illustrated lectures on religious and educational subjects will be given, interspersed with moving pictures.

A large library of religious literature, both of a general nature, and also more particularly filling the needs of Church families cut off from the regular ministrations of the Church, will be carried. Copies of the Prayer Book and other books of a like nature will be sold in addition to the free distribution. It is hoped ultimately that confirmation classes may be formed and trained in various localities of the diocese and that the Bishop will devote one or two weeks each year to travelling about with the van and holding confirmation services in localities not regularly included in his list of visitations.

Beginning next week the van will be used in sections of Wayne County, starting its work in the vicinity of Romulus, Belleville, and New Boston. It will be in charge of Archdeacon Widdifield and Mr. Franklin Gibson who is in charge of the missions at Wayne and Plymouth. Following a week in Wayne County, it will be used for extended periods in Lapeer, Shiawassee, and Jackson counties.

ACOLYTES' DAY OF DEVOTION

ON COLUMBUS DAY, Oct. 12th, in Christ Church, Elizabeth, N. J., the annual day of devotion for acolytes was

field. There were gathered together from New Jersey and neighbor dioceses 150 clergy and acolytes. In the morning there was a sung Mass, the clergy and acolytes being vested for procession. The parish choir, under the direction of the choir master, Charles Leech Gulick, sang Gounod's Mass of the Guardian Angels. Father Whittemore, of the Order of the Holy Cross, preached, taking for his subject The Power and Love of God.

In the afternoon Fr. Whittemore conducted a conference which concluded with devotions to the Blessed Sacrament. The attendance was the largest of any of the annual days of devotions so far held.

EIGHTIETH ANNIVERSARY AT ST. LUKE'S, RACINE

ST. LUKE'S PARISH of Racine, Wis., the Rev. Harwood Sturtevant, rector, celebrated last week the eightieth anniversary of her founding. Organized in 1842, the parish antedates the admission of Wisconsin into the sisterhood of states by six years, and the organization of the "Diocese of Wisconsin" by five years.

The first white settler in Racine, Capt. Gilbert Knapp, built his cabin at the mouth of the Root River in 1835, coming from Chicago by Indian trail. It was in that same year that the Rev. Isaac W. Hallam, a missionary of the Church in Chicago, wrote to the Domestic Committee in New York that in his judgment the interests of the Church would be advanced by their selecting Milwaukee as a missionary station without delay. But imagining, as it would seem, that the committee might regard Milwaukee as too insignificant a place for the entire services of a missionary, he named another, Root River, now Racine, twenty-

tion is astonishingly great." Certainly Mr. Hallam's foresight was good, for Milwaukee has become in less than a century a city of 500,000 and Racine, the second city in the state, a community of 60,000.

In 1839 the first services of the Church were conducted in Racine by the Rev. L. B. Hull, of Milwaukee, and, during 1840, services were given once in two weeks by the Rev. Mr. Allison, of Waukegan. In 1841 services were given in turn by Adams, Breck, and Hobart, who came to Wisconsin as young and unknown missionaries at the earnest solicitation of Bishop Kemper "and pitched their solitary tent by the clear waters of the Twin Lakes of Nashotah. They used to travel on foot and hold services in school rooms and court houses within a circuit of fifty miles around their habitation. Root River was one of these places for frequent service." By reason of the interest these services aroused, a parish was organized in 1842, and the Rev. William Walsh, deacon, a missionary for the Board of Domestic Missions took charge. Thus is St. Luke's directly indebted for her existence to the missionary spirit created in the Church by the General Convention of 1835.

The first church edifice was built in 1846 and replaced, after its destruction by fire in 1866, by the present substantial structure on a new site which has proven to be the heart of the new Racine.

Among her chief contributions to the community has been St. Luke's Hospital which was opened on January 1, 1872, the first hospital in the city. It has grown and is caring now for more than two thousand patients annually. The present senior warden of the parish, Dr. J. G. Meachem, is president of the hospital and chief of staff.

It was an early rector of St. Luke's,

Hutchinson, Dean of All Saints' Cathedral, Milwaukee, preached the sermon. The service was followed by an informal reception in the parish house by the rector, wardens, and vestry. At this time there were on exhibition many old pic-



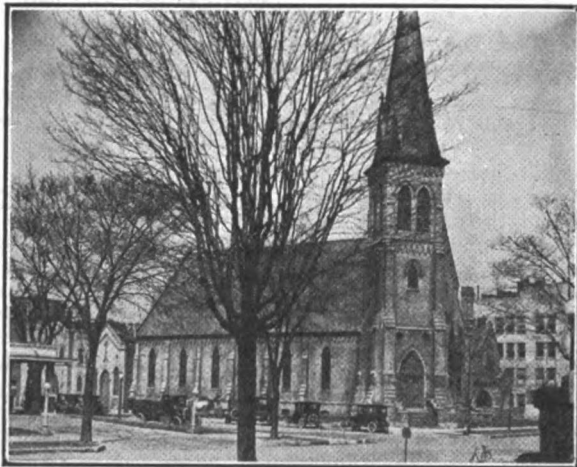
THE REV. HARWOOD STURTEVANT,
RECTOR OF ST. LUKE'S CHURCH
RACINE, WIS.

tures and photographs of old choirs of the parish, rectors of other days, bishops of the diocese, and other items of historical interest, chief of which were an old quilt of 1887, on which had been embroidered over two hundred signatures at ten cents a name; the first lectern Bible used in the parish, and published in 1834; and the first chancel Prayer Book used here, published in 1840, and marked, "St. Luke's Church, Racine, Wisconsin, Presented by the Ladies of Philadelphia."

On Thursday night the parish entertained the young people of the four local parishes. This was a party under the auspices of the Girls' Friendly Society and the Brotherhood of St. Andrew.

On Saturday night the Anniversary Dinner was served in the local Y. W. C. A., formerly a building belonging to the parish and known as Guild Hall. Dr. George Craig Stewart, of Evanston, and Mr. F. C. Morehouse, of Milwaukee, were the speakers of the evening. Remarks were made by the senior warden, Dr. Meachem, the junior warden, Mr. Clarence Wright, and the rector.

On the Sunday in the Octave, the parish made its corporate Communion at the early service. The later service was a festival eucharist at which the Bishop of the diocese was the preacher and the rector the celebrant.



ST. LUKE'S CHURCH, RACINE, WIS.

five miles distant, which he thought might be united with it as a station. Fearing that the committee might experience some difficulty in determining the exact location of Milwaukee, he stated for their information that it was situated "in Wisconsin Territory, on the shore of Lake Michigan, about eighty miles from Chicago", and (lest he might be regarded as a little wild in his recommendations, he added, in a sort of apologetic and prophetic way): "It is not so much what these places now are as what they will be in a short time, that makes it so important that they should be immediately occupied. Both Milwaukee and Root River have harbors, and where such is the case the increase of popula-

Dr. Roswell Park, who saw the opportunity of the Church in the field of education, and founded Racine College. The first classes were held in the basement of one of the original groups of buildings on Monument Square, down town.

Events of interest in connection with the keeping of the anniversary have been the historical sermon prepared by the rector emeritus and preached by the rector on the Sunday preceding St. Luke's Day. The Rev. Dr. Piper, rector emeritus, was to have preached the sermon but at the last moment was called to Cleveland on account of the illness of his sister. On St. Luke's Day there was choral evensong with solemn *Te Deum*. On this occasion the very Rev. C. S.

COMMEMORATIVE INSCRIPTIONS IN PHILADELPHIA CHURCH

THE VESTRY of St. Mark's Church, Philadelphia, has recently placed on the sills of the windows of the south porch of the Church inscriptions commemorative of the founders and of the benefactors of the church. The lettering has been cut deeply into the stone and painted in rich heraldic colors. The founders are obviously the original vestry, who founded and built the present church in 1847, while the benefactors are those who have bequeathed money to

the endowment fund or to other parochial objects. Space has been reserved for future benefactors.

The inscriptions are interesting as recording the names of eminent Philadelphia families. They run as follows:

Of your Charity, Pray for the Souls of the Founders and Benefactors of this Parish:

Founders: James Cox, Charles Carter, George Helmuth, James A. Farnum, Henry Reed, William J. Watson, Richard R. Montgomery, George Zantzing, William Musgrave, John R. Wilmer, S. Wilmer Cannell.

Benefactors: William Wier, Isalah V. Williamson, Ephriam Clark, Moro Phillips, Julia Lewis Clark, Mary Key Helmuth, Howard S. Buckley, Lavinia Frances Thomson, Charlotte S. Bell, J. Sperry Willing, George Tucker Bispham, Emille D. Wagner, Eliza Key Belt, Elizabeth Miffin, Elizabeth Waln Vaux, Josephine S. Carr, Ellwood Davis, Elizabeth W. Keyser, Robert Neilson Clark, Lydia Lawrence, Richard R. Montgomery, Elizabeth Roscoe Sterling, George M. Conarroe, Anne M. Sharples, Harriet A. Prevost, Sara J. Hart, Charles Gedney King, Julia M. Keim, Horace Brock, Ann Bacon Smith, Caroline G. Taitt, Nannie D. Conarroe, Bessie V. Watrehouse, Henry Fell, Bettie A. G. Keim, Richard S. Brock.

DEATH OF THE REV. DR. ALSOP

THE REV. REESE F. ALSOP, D.D., rector emeritus of St. Ann's, Brooklyn Heights, and honorary Canon of the Cathedral of the Incarnation, died at his home in Brooklyn, Oct. 17th, in his eighty-fifth year. Dr. Alsop was the senior priest of the Diocese of Long Island, and had represented Long Island in twelve General Conventions. He was a graduate of Kenyon College, and was made deacon by Bishop Bowman, and priest by Bishop Hopkins. He served at the altar of the Church in St. Philip's, Philadelphia, St. John's, Framingham, Mass., Christ Church, Rye, New York, St. Andrew's, Pittsburgh, Pa., and Grace Church, Philadelphia. In 1886, he became rector of St. Ann's and continued as such until 1907.

Dr. Alsop was a brilliant preacher and forceful writer, deeply interested in the mission work of the Church, most of which he had visited, and was for many years a member of the old Board of Missions.

The Burial Office was said at St. Ann's, on the 20th, the Bishop of Long Island, officiating, assisted by the rector of St. Ann's, Bishop Coadjutor-elect Oldham, and the Rev. Charles Jeremiah Mason, a former curate. Some twenty priests were vested and in the chancel. The interment was in Greenwood. The Rev. Dr. Oldham, assisted by the Rev. Mr. Mason, officiated at the grave.

FIFTIETH ANNIVERSARY OF ST. PAUL'S SCHOOL, WALLA WALLA, WASHINGTON

ST. PAUL'S SCHOOL, Walla Walla, Wash., had a notable celebration on its fiftieth anniversary, from Sept. 22d. to the 25th. The Rt. Rev. Lemuel H. Wells, D.D., who founded the school in 1872, and who has been closely associated with it during the whole of its fifty years of life, made a historical address at one of the Sunday services and also at the dinner which was given in St.

Paul's parish house, Monday, Sept. 25th. Bishop Page made the announcement that he had received through the National Council the promise of \$20,000 with which to pay off the entire debt that has hampered the school for many years.

The Rt. Rev. Herman Page, D.D., Bishop of Spokane, made the concluding address, at the dinner, on the value of private schools, emphasizing especially the two fold value; one of meeting the need for a home, as well as for an ordinary education, and also their value as a stimulus to the great public school system. Then, in conclusion, on behalf of the trustees, he presented a gift to Miss Galbraith, the principal of the school, which she accepted in a brief and gracious speech.

St. Paul's is now filled and there is a waiting list. Its work is of a high order and under the singularly fine leadership of Miss Galbraith, it has attained a position among the leading educational institutions of the Northwest. From now on, its work should steadily increase in extent and value.

CONSECRATION OF DR. OLDHAM

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. George Ashton Oldham, D.D., Bishop Coadjutor-elect of the Diocese of Albany, as follows:

Place, Tuesday, October 24, 1922.

Place, Cathedral of All Saints, Albany, N. Y.

Consecrators: The Rt. Rev. Dr. Nelson, Bishop of Albany (presiding); the Rt. Rev. Dr. Leonard, Bishop of Ohio; the Rt. Rev. Dr. Manning, Bishop of New York.

Preacher: The Bishop of Albany.

Presenters: The Rt. Rev. Dr. Burgess, Bishop of Long Island; the Rt. Rev. Dr. Stearly, Bishop Coadjutor of Newark.

Attending Presbyters: The Very Rev. Hughell E. W. Fosbroke, Dean of the General Theological Seminary of New York; the Rev. Charles C. Harriman, rector of St. Peter's Church, Albany.

Registrar: The Rev. Charles L. Pardee, D.D., New York City (or his deputy).

Master of Ceremonies: The Very Rev. Albert C. Larned, Dean of the Cathedral of All Saints.

PRIMARY CONVENTION OF WESTERN NORTH CAROLINA

THE DIOCESE of Western North Carolina held its primary convention at St. James' Church, Hickory, N. C., Oct. 18th, and 19th. This diocese has been formed out of the missionary district of Asheville, the same area of the State that belonged to the Missionary District comprising the area of the diocese. The Rt. Rev. Junius M. Horner, D.D., of the former missionary District elected to become the first Bishop of the Diocese. His see city will continue at Asheville.

The opening service of the Convention was Evensong, the night of the 17th, when Bishop Penick, Coadjutor of North Carolina, and the Church's newest bishop, preached. He brought greetings from the mother diocese of the state, from which the District of Asheville was separated in 1895, and he gave a message of the Church's great producing energy, latent in its divine life, and of the impelling power of the Christian Faith. He wished the Convention Godspeed in its work.

The convention met for Morning

Prayer at 9:30 on the 18th, after which it organized for business. About sixty delegates, clerical and lay, were present. A choral service celebration of the Holy Communion was celebrated at 10:30, the Bishop being celebrant, assisted by the Rev. Messrs. A. H. Stubbs and S. B. Stroup. At this service the Bishop gave his charge to the Convention. The convention decided that all officers elected by the last annual convocation should be continued in office until the next annual meeting. The Rev. J. W. C. Johnson, of Gastonia, is therefore, Secretary, and the Rev. A. H. Stubbs, of Asheville, Treasurer, of the diocese. The Standing Committee, which takes the place of the Bishop's Council of Advice was elected as follows: The Rev. Messrs. J. W. C. Johnson, A. W. Farnum, S. B. Stroup, and S. R. Guignard, Messrs. Haywood Parker, J. H. Pearson, W. S. Balthis, and J. E. Carraway. The Standing Committee, on meeting, elected the Rev. J. W. C. Johnson president, and the Rev. S. B. Stroup secretary. The convention elected an Executive Council, which is to have charge, in coöperation with the Bishop, of the Missionary Church Extension, Educational, and Social Service work of the diocese. It consists of ten members, five clerical and five lay, as follows: the Rev. Messrs. J. W. C. Johnson, S. B. Stroup, N. C. Duncan, J. H. Griffith, and A. G. B. Bennett; Messrs. W. Vance Brown, Haywood Parker, P. R. Moale, W. L. Balthis, and M. C. Schenck.

Certain changes in the canons of the District of Asheville were made, in order that they might function until a new Constitution and Canons for the diocese are adopted at the next Convention.

A resolution was passed approving of the World Conference on Faith and Order, and expressing the profound interest of the Convention in this movement.

At the evening service on the 18th, the Rev. C. M. Davis, National Secretary of Domestic Missions, preached and, after the service, conducted an hour's conference on the Church's plan and method of assigning and meeting the apportionments to the dioceses and parishes, for the Church's general missionary work.

St. James' parish did itself proud in the hospitality to the members of the convention. A very enjoyable feature of the meeting was a luncheon on Wednesday in the parish house, served by women of the parish, after which the rector, Mr. Stroup, the Bishop, and others, gave words of encouragement and hearty fellowship in the pushing on of the Church's mission among the mountains and hills of North Carolina. The diocese has entered upon its work with enthusiasm.

The next annual meeting will be held at Grace Church, Morgantown, April 11th and 12th, 1923.

PRIMARY CONVENTION OF UPPER SOUTH CAROLINA

THE PRIMARY CONVENTION of the Diocese of Upper South Carolina was held in Trinity Church, Columbia, on October 10th for the purpose of the organization of the new diocese.

The Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina, presided over the Convention until a name was chosen, when he gave the gavel to the Rt. Rev. Kirkman G. Finlay, D.D., who, as Bishop Coadjutor of South Carolina, becomes the bishop of the new diocese.

The Convention met, after the celebration of the Holy Communion by Bishop Guerry, assisted by Bishop Finlay, and the Rev. Messrs. A. R. Mitchell, T. T. Walsh, and W. H. K. Pendleton.

There were present at roll call twenty-two clergymen, being all in the diocese, and, of the laity, there were 71 deputies, representing 25 parishes and 7 missions.

The Convention proceeded to the selection of a name. The names proposed were Central Carolina, Columbia, Upper South Carolina, Diocese of York, The Palmetto Diocese, Carolina, and Western South Carolina.

The name Upper South Carolina was chosen on the third ballot. Bishop Guerry then spoke to the convention in congratulation and felicitation, and led it in prayer. He then handed the gavel to Bishop Finlay.

At this moment the Rev. A. R. Mitchell came forward to present to Bishop Finlay a gavel for his use in the diocese. The gavel is made of wood from the pulpit of Pompion Hill chapel, chapel of ease to the parish of St. Thomas and St. Denis, of South Carolina, and is associated with both the lower diocese and the Society for The Propagation of the Gospel, the wood of the pulpit, from which the gavel was made, having been sent out in 1760 by the S. P. G. from England.

The Rev. F. Harriman Harding, of Camden, was unanimously elected secretary of the convention.

Mr. William Anderson Clarkson was elected treasurer, having been nominated by a special committee previously appointed to nominate a treasurer.

The Bishop appointed the following committees:

On Constitution and Canons, the Rev. Messrs. T. T. Walsh, A. R. Price, G. D. Williams, and Messrs. R. A. Mears and Hon. W. W. Johnson.

On the State of The Church, the Rev. Messrs. W. E. McCord, and W. P. Peyton, Maj. N. C. Willis, and Mr. C. P. Matthews.

The Bishop nominated as examining chaplains, the Rev. Messrs. T. T. Walsh, A. J. Derbyshire, F. H. Harding, and Dr. H. D. Phillips. The nomination was confirmed.

The diocese was divided into two convocations, Columbia and Greenville. The Rev. G. C. Williams was elected Dean of the Columbia convocation, and the Rev. W. H. K. Pendleton, of the Greenville convocation.

At the evening session Bishop Finlay read his address to the Convention.

The election of a Standing Committee resulted in the election of the Rev. Messrs. H. D. Phillips, A. R. Mitchell, G. C. Williams, F. A. Juhan, and W. E. McCord, Messrs. Christie Bennett, N. C. Hughes, W. F. Robertson, M. A. Moore, and the Hon. R. I. Manning.

The following compose the Executive Council: The Bishop of the Diocese; the Rev. F. H. Harding, Sec.; Wm. Anderson Clarkson, Treas.; the Rev. Messrs. G. C. Williams and W. H. K. Pendleton, deans of the convocations; the Rev. Messrs. F. A. Juhan, W. P. Peyton, A. R. Mitchell, and A. R. Morgan; Messrs. H. A. Ligon, Jr., W. B. Moore, Henry Tilman, R. W. Davis, the Hon. R. I. Manning, Mr. H. V. R. Schrader, Mrs. David Ellison, and Mrs. F. N. Challen.

Mr. William M. Strand was elected chancellor of the diocese. The trustees of the diocese are the Rev. Messrs. F. H. Harding, Dr. H. D. Phillips, W. H. K. Pendleton and Messrs. E. R. Heyward,

A. W. Smith, J. P. Thomas, W. S. Manning, and the Hon. W. W. Johnson.

The convention took action towards a permanent adjustment of matters in which both Dioceses were concerned; appointed a committee to buy a suitable Episcopal residence; and elected trustees for the various institutions of the diocese. The convention was called for one day, but it was about twelve o'clock at night before the first day's work was concluded, and the convention did not adjourn until the next afternoon.

During the Convention a very handsome silver service was presented to Bishop Guerry by the people of the upper diocese as a token of the esteem and affection in which he is held by them, and in appreciation of his splendid work as Bishop. At the close of the Convention a diocesan institute on the 1923-25 Program of the Church was held, by the Rev. B. T. Kemerer, Field Secretary of the National Council.

The next meeting of the Convention will be held in Christ Church, Greenville.

TO LECTURE IN JAPAN

THE REV. HERBERT H. GOWEN D.D., has received an invitation from the Japanese Government to deliver a series of lectures at the Japanese universities, and other institutions of learning. Under the auspices of the Institute of International Education, of New York, he will leave for Yokohama on Jan. 2, 1923, by the *President McKinley*. After completing his engagements in Japan he will join his family as the guest of the Rev. V. H. Gowen at Wuhu, China, and subsequently travel in China, Korea, Manchuria, and Indo-China.

Dr. Gowen is vice-president of the China Club, of Seattle, Fellow of the Royal Geographical Society, and of the Royal Asiatic Society, a member of the Authors' Club, of London, the American Oriental Society, the Japan Society of New York, the National Academy of Social Sciences, and other well-known bodies of scholars.

Since resigning from the charge of Trinity parish, Seattle, Wash., which he held eighteen years, he has been Professor of Oriental Languages and Literature at the University of Washington, Seattle, and will represent the University in the Orient. In addition to work at the University, Dr. Gowen has held, at various times during the last eight years, the charge of St. Clement's, St. Mark's, St. Peter's (Japanese), and is now priest in charge of St. Barnabas' chapel of St. Mark's parish.

DR. RICHARDSON INSTITUTED RECTOR

ON THE Eighteenth Sunday after Trinity, October 5th, Bishop Hall instituted the Rev. George Lynde Richardson, D.D., as rector of St. Paul's Burlington, Vt. The Rt. Rev. Dr. Bliss, Bishop Coadjutor, and a former rector of St. Paul's, was fortunately able to be present and take part in the service, and the Rev. Joseph Reynolds acted as the Bishop's chaplain.

The Bishop preached the sermon from I Thess. 5:14, pointing out that the first part of St. Paul's admonition is addressed to the lay people, and the second to the clergy. The sermon was a searching, wise, and tender exposition of the mutual relation of rector and parishioners and made a deep impression.

Bishop Hall and Bishop Bliss were also the guests of the men's club of St. Paul's at dinner on the evening of October 12th, and spoke of the work of the General Convention in a most interesting way.

MILWAUKEE ASSEMBLY, B. S. A.

THE MILWAUKEE ASSEMBLY of the Brotherhood of St. Andrew is to have a general meeting of the Milwaukee Chapters at St. John's Church, Nov. 1st, when Mr. G. Frank Shelby, General Secretary of the Brotherhood, will deliver the message of the recent Convention in Seattle.

BISHOP F. F. JOHNSON'S MOTHER DIES

MRS. JANE ELIZA JOHNSON, of Newtown, Conn., died on Monday, October 16th, in her 86th year. She was the mother of the Rt. Rev. F. F. Johnson, Bishop Coadjutor of Missouri, and was ill only a few hours before the end came. Bishop Johnson went back to this old home for the funeral services.

SEAMEN'S CHURCH INSTITUTE MEMORIAL DAY

SUNDAY, Oct. 29th, will be observed as Memorial Sunday and Benefactors' Day by the Seamen's Church Institute. The usual service will be held in the Chapel of Our Saviour, in the Institute Building, 25 South Street, New York, at four o'clock. The Rev. Henry Lubeck, LL.D., a clerical vice-president of the society, will be the preacher.

This annual occasion affords an opportunity to those who have made memorial gifts, to renew their associations with this Institute building and work.

IN THE INTEREST OF THE DEAF

AT THE RECENT conventions of the State Associations for the Advancement of the Deaf, held at Dubuque, Iowa, Omaha, Neb., and Little Rock, Ark., the Rev. J. H. Cloud, D.D., of St. Louis, diocesan missionary to the deaf of Missouri, officiated as chaplain and preached the convention sermons by special invitation of the executive boards of the respective State Associations.

DECORATIONS IN VIRGINIA CHURCH

A NOTEWORTHY event in the Church life in Richmond, Va., was the unveiling, on October 15th, at All Saints' Church, the Rev. J. Y. Downman, D.D., rector, of a series of mosaic panels covering the rear wall of the chancel. This completes a scheme of ornamentation for which the plans were drawn a number of years ago and which has made the chancel of All Saints' one of striking and unusual beauty.

The mosaics are the work of Gorham & Company, of New York. The first two represent the prophets Isaiah and Micah; the next four illustrate events in the life of Christ, the Annunciation, Nativity, Transfiguration, and Resurrection. The last two show Saint Paul and Saint John bearing witness to the fulfillment of these prophesied events. Four of the mosaics are placed on each side of the centerpiece, imported some years ago from Italy, and represent angels bowing in adoration of the cross. The group of nine mosaics is surmounted by a canopy of handsomely carved dark oak.

VIRGINIA CHURCH SCHOOLS

THE FIVE Virginia Church schools, established or brought under diocesan control as one of the outstanding results of the Nation-wide Campaign, have entered upon their third year with larger attendance and better facilities of equipment and new buildings, constructed or under contract. A total of nearly \$300,000 will, with the approval of the diocesan council, be expended in new construction and equipment within the next year.

CONFIRMATION RUBRICS OBSERVED

THE ARCHDEACONRY of Williamsport, in its fall meeting on Oct. 17th, adopted a resolution expressing resentment at "the absurd criticism against the Bishop and Diocese of Harrisburg, based on a local village newspaper story, that the Confirmation rubrics are not strictly observed, in one of our smaller churches, as to admission to the Holy Communion, and hereby state that, under the strong, Churchly guidance, for nearly twenty years, of our beloved Bishop, the Prayer Book requirements are most strictly observed in all our churches and missions, and none of the clergy wish it otherwise."

VIRGINIA SEMINARY'S HUNDREDTH YEAR

THE VIRGINIA THEOLOGICAL SEMINARY has entered upon its 100th session with the largest enrollment in its history, and a number of applicants were turned away for lack of dormitory space. A new dormitory will be erected before the opening of the session of 1923. The money required—between \$20,000 and \$30,000—will be raised in the four dioceses in Virginia and West Virginia; each of these dioceses having included in its diocesan program for 1923 an item of appropriation for this object.

CLERICAL CHANGES IN RHODE ISLAND

THERE HAVE BEEN more clerical changes in the Diocese of Rhode Island than in any like period in its history. The Rev. Dudley Tyng, of Milford, Mass., succeeds in the rectorship of St. Thomas' Church, Providence, the Rev. Burdette Landsdowne, who has gone to Anchorage, Alaska, The Rev. Frank Damrosch has gone to St. Luke's, Brockport, N. Y., from Trinity Church, Bristol, and is succeeded there by the Rev. F. L. Maryon of St. Stephen's Church, Providence. The Rev. A. H. Dimmick, of the Diocese of Milwaukee takes the place of the Rev. Mr. Maryon at St. Stephen's. The Rev. G. E. Toben, of St. Phillip's Church, Crompton, is the new rector of Christ Church, Westerly. The Rev. L. P. Nissen has resigned St. Mark's, Warren, to go to St. Michael's Cathedral, Boise, Idaho. The two parishes they left are without rectors. The Rev. Wm. T. Townsend, of Halifax, N. S., is in charge of the growing mission of St. Martin's, Pawtucket. On the first of November, the Rev. A. P. Grint, Ph.D., of St. Johnsbury, Vt., will assume the charge of the promising mission parish of St. Mary's, Warwick Neck. Grace Church, Providence, has an additional curate in the person of the Rev. Truman Heminway, recently in charge of St. Andrew's Mission, Belmont, Mass., and the Rev. A. M. Aucock, D.D.,

rector of All Saints', Providence, has a much needed assistant in the Rev. Geo. D. Wilcox, who for a year past has been helping in the missionary work of the diocese.

GROWTH OF RICHMOND CHURCHES

THE STEADY GROWTH of the Church in Richmond is evidenced by the fact that ten congregations in the city have undertaken programs of rebuilding, or enlargement of buildings. The Church of the Holy Comforter has just entered its new parish house, the first of a group of buildings for which plans were drawn by Mr. Ralph Adams Cram, and which will include a new church and rectory. St. Thomas' Church is building a new parish house, and St. Paul's will soon start. St. James and Holy Trinity have recently purchased additional land for enlargement. St. Mark's has recently entered the basement of its new church and plans to complete the rest of the church building at once. St. Stephen's has decided to purchase land for a new church, and Epiphany has been forced to move its rector out of the old rectory, in order to provide additional room for its growing Sunday school, until a new church and parish house can be built in a new location, upon land which it has already purchased. Meade Memorial Church in South Richmond, in the Diocese of Southern Virginia, expects to start shortly upon the construction of a new church building.

WEST TEXAS CHURCHMEN'S CLUB

AT A CONFERENCE at St. Mark's, San Antonio, Tex., attended by most of the clergy and some of the leading laymen of the Diocese of West Texas, Dr. Loaring Clark, one of the General Missioners appointed by the National Council, explained the new campaign program of the Church as presented at General Convention.

Dr. Clark declared that the central and strategic element in the Church's new Program was to be found in the group idea which was frankly based upon "Tammany" methods and aimed to reach and control every individual unit.

Two unusual features of this conference were: The meeting of the vestries of all of the San Antonio parishes at the episcopal residence, Oct. 9th, and the Churchmen's Club meeting on the following night, at both of which Dr. Clark was the chief speaker. Dr. Clark stated that he was disappointed in his services at St. Paul's, Chattanooga, if there were not more men than women, and his difficulty there was not in finding men for the jobs to be done in the parish, but to find jobs for the men, all of whom were expected to assume some duty or responsibility.

He told the men that "Religion is the biggest thing that can come into your life now, and it will stay and bear fruit when everything else is gone."

Following the addresses at the Churchmen's Club meeting by three clergy present, including Dr. Clark, the following resolution was presented by Mr. Wallace Carnahan and carried unanimously by the men present:

"WHEREAS the Churchmen's Club of the Diocese of West Texas has been greatly instructed by the splendid address of the Rev. Dr. Loaring Clark and by the reports that were presented by the

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Bishop, the Rev. Mr. Richards, and the Rev. Mr. Huston; and, WHEREAS, through these instructions we have been shown most clearly that the Episcopal Church has now before it a great vision of unparalleled opportunities of service and that through her reorganization she is now most splendidly equipped for the realization of this vision, therefore BE IT RESOLVED, that we, the members of the Churchmen's Club do hereby express our gratitude to the speakers, and assure the Bishop and his clergy of our sympathetic endorsement of the Program of the Church that has been prepared by the National Council, and that we do furthermore offer every assistance to them that this Club, through its organization, is able to render."

BOYS' WORK IN MICHIGAN

ARRANGEMENTS were concluded this week for the launching of a state-wide program of Boys' Work in all the Churches of the Diocese of Michigan.

The program will be developed under the direction of Ernest E. Piper, Diocesan Director of Religious Education, and a special Boys' Work Council composed of the following: Ven. C. L. Ramsay, Archdeacon, Mr. Alexander Crockett, the Rev. Henry Lewis, of Ann Arbor, the Rev. S. S. Marquis, D.D., the Rev. W. R. Kinder, the Rev. C. H. McCurdy, Mr. J. L. Edwards, organist of St. John's Church, Mr. Beecher Aldrich, organist of Christ Church, the Rev. C. T. Webb, and Messrs. I. C. Johnson, A. D. Jamieson, Detroit Boy Scout Executive, and F. L. Gibson.

This Boys' Work Council has been given the work of developing a program during the coming year. As its first effort, it will promote the attendance of the delegates from every parish in the diocese to the state-wide Boys' Conference to be held Dec. 1st to the 3d, at Battle Creek.

Steps will also be taken to promote the city-wide Father and Son week which will be held in Detroit Feb. 4th to the 11th. Two years ago, the first year in which the Church coöperated in the effort, 600 Church boys attended dinners. Last year there were 3,800 Church boys, and a goal of 5,000 has been set for 1923.

Special steps will also be taken by the Boys' Work Council to assist in recruiting for the ministry of the Church. A commission for promoting this work is at present functioning with the Rev. S. S. Marquis, rector of St. Joseph's Church, Detroit, as chairman.

A second vocational Conference, for boys from all parts of the Diocese of Michigan, will be held in Detroit Dec. 29th to the 31st, at which the work begun at the preliminary conference at Camp Frisbie, the Church Boys' Camp, last summer will be followed up. It is expected that delegates from more than fifty parishes will be in attendance at the meetings, which are to be held at St. John's Church. A detailed program is now being worked out.

The Council will also be responsible for developing a unified Boys' Work program including the formation of certain types of clubs in the various parishes. It is likely also that it will promote the formation of a Junior Diocesan Church Club for boys, which will hold monthly meetings and which will be patterned after the Church Club of the Diocese of Michigan, which is the largest Church laymen's organization in the United States.

LONG ISLAND BOARD OF RELIGIOUS EDUCATION MEETING

A MASS MEETING and dinner with an attendance of almost 500 teachers, officers, and rectors, representing 50 parishes of the Diocese of Long Island, made a splendid record for the opening of the year's program in the work of Religious Education.

The chairman of the board, the Rev. Charles W. Hinton, rector of St. John's, Locust Valley, presided at the dinner, and introduced the speakers of the evening. Dr. G. Ashton Oldham, Bishop Coadjutor elect of the Diocese of Albany, in his address of greeting, as host of the evening, expressed his regret at leaving the diocese, and said that next to his own parish, the work that came nearest to his heart had been that connected with the Church Normal School, which he inaugurated while chairman of the board.

Dr. John H. Denbigh, Principal of Packer Institute, chairman of the Teacher's Training Committee, outlined the fine program of classes scheduled for the winter sessions, and particularly the list of special lecturers who have joined the faculty for this year. The new plan is to divide up the session into two parts so that every student may have, in addition to his regular departmental work, the opportunity of these special lectures on some of the features of the work of the Church School. In the list of special lecturers, Dr. Denbigh mentioned such names as Dr. Luther A. Weigle, Professor of Christian Nurture, Yale University; Professor H. H. Horn, of New York University; Dr. Lester Bradner, of the General Board of Religious Education; Dr. Milton S. Littlefield, author of *Hand Work in the Sunday School*. Dr. Denbigh also spoke of the new class to be opened one afternoon a week for high school girls and boys. This is a candidate Teacher's Training Class, in Principles and Methods, to prepare the students for teaching in the future.

The chief speaker of the evening, the Rev. Phillip J. Steinmetz, D.D., of Osgontz, Pa., presented a high vision of the opportunities and privileges which compensate for the sacrifice of time and thought demanded for this work.

THE CONSECRATION OF BISHOP PENICK

THE CONSECRATION of the Rt. Rev. Edward Anderson Penick, D.D., to be Bishop Coadjutor of the Diocese of North Carolina, occurred in St. Peter's Church, Charlotte, N. C., Sunday, Oct. 15th. The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, presided at the consecration, being assisted by the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, and the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina. The bishop elect was presented by his cousin, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, and the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina. The Rev. Junius M. Horner, D.D., Bishop of Western North Carolina, read the canonical testimonials, and the Rt. Rev. H. J. Mikell, D.D., said the Litany. The sermon was preached by Bishop Guerry, extracts from which will appear in the next issue of THE LIVING CHURCH.

Bishop Penick was born in Kentucky in 1887, the son of the Rev. E. A. Penick, now rector of Christ Church, Tuscaloosa, Ala., and the nephew of the late Rt. Rev. C. C. Penick, D.D., Bishop of

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Cape Palmas. He is an honor graduate of the University of the South, a Master of Arts of Harvard University, and a graduate of the Virginia Theological Seminary, which school also conferred the degree of Doctor of Divinity upon him. Dr. Penick was ordered to the diaconate in 1912 and advanced to the priesthood the next year by Bishop Guerry, who takes part in his elevation to the episcopate. Dr. Penick served first as civilian chaplain, and later as chaplain and first lieutenant in the A. E. F.

Bishop Penick will continue to reside in Charlotte and will have all ordinary episcopal oversight over the convocation of Charlotte, about fifty congregations. He will also have personal oversight over all postulants and candidates for Orders.

THE CONSECRATION OF BISHOP MAXON

THE RT. REV. JAMES MATTHEW MAXON, D.D., was consecrated Bishop Coadjutor of Tennessee, at Christ Church, Nashville, Tenn., on St. Luke's Day, Wednesday, Oct. 11, 1922. The bishop presiding was the Rt. Rev. T. F. Gallor, D.D., Bishop of the Diocese, and he was assisted by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, who also preached the sermon, and the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy. The bishop elect was presented by the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago. The Rt. Rev. Wm. Mercer Green, Bishop Coadjutor of Mississippi, said the Litany, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, was the epistoler and the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, the gospeller.

Dr. Maxon was born in Bay City, Mich., Jan. 1, 1875. His education was received from Knox College, from which he took the degree of M.A., and the General Theological Seminary, of New York. The University of the South conferred the degree of Doctor of Divinity upon him. He was ordered priest by Bishop Fawcett in 1907. Dr. Maxon has been prominent in religious educational work, being for a time president of Margaret College, in the Diocese of Lexington. He sat in the General Conventions of 1913, 1916, and 1919.

"MODERN CHURCHMEN'S UNION" FORMED

THERE WAS FORMED last week by a group of clergymen of the Church, meeting at the Century Club in New York City, what was called the Modern Churchmen's Union in America. The program adopted as the platform of the organization is as follows:

"To maintain the right to interpret the historic expressions of our faith in accordance with the results of modern science and biblical scholarship.

"To advance, as an aid to the ultimate reunion of Christendom, cooperation and fellowship between the Protestant Episcopal Church and other Protestant Churches.

"To promote a new evangelism among the unchurched classes of our population, which shall win their allegiance to the religious and moral demands of the Kingdom of God.

"To further the application of Christian principles in all industrial, social, and international relations.

"To promote the adaptation of the Church services to the needs of the time. "To emphasize afresh the nature of the Christian life as personal fellowship with God and to study with sympathy those movements and tendencies of thought which are mystical in character."

There were elected as officers the following: President, the Rev. Dr. Roland Cotton Smith, rector emeritus of St. John's Church, Washington; vice presidents, the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston; the Rev. Dr. W. Russell Bowie, rector of St. Paul's Church, Richmond, Va., and editor of *The Southern Churchman*; the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, New York City; the Dr. Rev. Frank H. Nelson, Cincinnati; the Rev. Dr. Carl Grammer, Philadelphia; the Rev. Hugh Birkhead, rector of Emmanuel Church, Baltimore; the Very Rev. Dr. Edward S. Travers, Dean of the Cathedral, St. Louis; and Mrs. Willard Straight; treasurer, George Foster Peabody, and secretary, the Rev. Dr. H. N. Arrowsmith, of the Cathedral of the Incarnation, Baltimore.

THE BROTHERHOOD'S ANNUAL CORPORATE COMMUNION

THOUSANDS MAKE A great point of beginning a new civil year with good resolutions, and with various ceremonies. Doubtless it does actually help most of us to set up a milestone to mark a stage in our journey, for it serves as a reminder of a definite sketch ahead as well as of that which is behind.

The Brotherhood of St. Andrew has for four years past urged every parish and mission in the Church to hold an Annual Corporate Communion for men and boys on the First Sunday in Advent, the beginning of the Church Year, a time for good Christian resolutions made in the highest form through laying of self at the foot of the Cross.

More than five hundred parishes held such a Corporate Communion last year. May this movement continue to receive the guidance and blessing of the Holy Spirit.

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ST. LOUIS MEN IN EVIDENCE

"WHERE DID YOU get all the men?" asked Mr. Lewis B. Franklin in delighted astonishment at the opening mass meeting of the St. Louis Institute, which was held at Christ Church Cathedral, St. Louis, Mo., Sunday evening, October 15th. The Institute was arranged by the Diocesan Board of Religious Education, of which the Rev. Henry Watson Mizner is chairman, and the mass meeting was under the auspices of the Associated Vestries of the Diocese, of which Mr. Lee Orcutt is president. The Cathedral was filled with one of the largest crowds in its entire history, and the service opened with a processional of the clergy and members of the vestries of all the churches in St. Louis and also a number in the state who came in for the Institute. Mr. Franklin gave a most illuminating address outlining many features of the new program adopted at the General Convention, and he was introduced by the venerable Bishop Tuttle who made a touching plea for support of the program.

The men not only came to the opening mass meeting, but they came in satisfactory numbers to the Institute, which lasted for three days. Delegates from all the churches had been appointed by their rectors, and they got information and inspiration at the Institute to carry back to their parishes and to start the work with a vim in their own fields. Mr. Franklin made his last address at a dinner at the Chase Hotel, Wednesday evening, October 20th, which over 600 Church men and women attended.

BISHOP SHAYLER'S ANNIVERSARY CELEBRATED

TRINITY CATHEDRAL, OMAHA, was crowded with the members of the diocesan Woman's Auxilliary at the celebration of the Holy Communion on the occasion of the twenty-fifth anniversary of Bishop Shayler's ordination to the Priesthood.

Bishop Shayler was ordained by the Rt. Rev. Boyd Vincent, D.D., in the Church of the Advent, Walnut Hill, Cincinnati, at which time he was appointed rector of Calvary Church, Sandusky, O. Later he was called to Grace Church, Oak Park, Chicago, where he resided for nine years. He was elected rector of St. Mark's, Seattle, in 1909. In May of 1919, he was elected to the bishopric of Nebraska.

During Bishop Shayler's administration twenty-two churches have been opened in the diocese, five new churches have been established in Omaha, and a University church at Lincoln, Neb. There has been an increase of 1,000 Sunday school members in the diocese. Bishop Shayler has the reputation of working thirty hours every day and the marvelous results of his gigantic administrative ability is attested by the wonderful results of the past three years. The great work which Bishop Shayler has outlined for the immediate future in the diocese is the building of a new Brownell Hall where the Happy Hollow club house now stands, the club grounds having recently been purchased for that purpose.

NEWS IN BRIEF

BETHLEHEM.—Trinity Church, Pottsville, was rededicated Oct. 8th, by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese, at which time he blessed a number of memorial gifts.

CONNECTICUT.—The hall, which St.

Paul's Italian mission in Hartford is using for religious services, has recently been much improved by kaisomining ceiling and walls, painting the woodwork and Altar, enlarging the sanctuary platform, and installing a communion rail, a rood screen and windows showing Churchly subjects. A gift of pews will complete the outfit furnishings, and the building as a whole is most attractive. —The diocesan commission on Work Among Young Men and Boys will hold an Older Boys' Conference, with the purpose of bringing together for inspiration, instruction, and information, older boys, so that they may become active in their Church schools and parishes, in Trinity parish, New Haven, on Friday and Saturday, November 3d and 4th. Among the scheduled speakers are the Rev. Herbert Shipman, D.D., and Mr. Clarence W. Mendell, chairman of the Athletic Committee of Yale University.—It is of interest to note that the altar which was taken out of the sanctuary of Christ Church Cathedral, Hartford, at the time of the placing of the present one of Caen stone, in memory of the late rector, the Rev. James Goodwin, D.D., has been given to the new Calvary Church in Bridgeport, with the restriction that the Cathedral might reclaim it at any time by providing Calvary Church with a fitting altar in its place.—Mr. Phillips Brooks Warner, who, as lay reader for the past two years, rendered most excellent service in St. Mark's Parish has resigned the duty and returned to the General Theological Seminary, New York City. The Rev. Alexander Hamilton is minister in charge of this parish until the Rev. C. B. Carpenter, a former rector, assumes duty some time in the winter.

DALLAS.—St. Stephen's parish, Sherman, Tex., has purchased the house next to the Church, No. 409 S. Crockett St., for a rectory, at an expense of \$5,000.

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It is now occupied by the rector, the Rev. W. J. Miller.

ERIE.—A conference of the clergy and laity, with special reference to the Nationwide Campaign, was held at The Inn, Saegertown, Pa., October 10th to 15th, the first two and a half days being given to the clergy alone, and the other days to the laity, likewise by themselves. The Rev. Dr. Patton and the Rev. Arthur Sherman, Dean of Boone University, Wuchang, China, were present throughout the conference, and made numerous helpful and illuminating addresses. Bishop Ward expressed himself as being greatly pleased and encouraged by the conference, and that it would have a helpful effect upon his diocese.—The Rev. Edward J. Owen, rector of St. John's, Sharon, one of the deputies to the General Convention, was grievously afflicted, soon after his arrival at Portland, by an infection on his chin, which resulted in something like a carbuncle, and was of such a serious nature as not only to prevent his attendance upon the sessions, but to compel his removal to the Surgical Hospital from whence he has only just now returned to his parish.—The Rev. J. E. Reilly, for the past thirteen years rector of Christ Church, Oil City, recently resigned that parish, and has accepted a call to All Saints', Elizabeth, in the Diocese of New Jersey, the compelling motive being that he might be near a school for the blind, one of his daughters having been suddenly stricken with blindness some years ago.—The Rev. Gomer B. Matthews, rector of Trinity Memorial, Warren, Pa., has become the editor of the diocesan publication called *The Diocese of Erie* succeeding the Rev. Albert Broadhurst of Titusville, who for many years has successfully managed the paper.

HARRISBURG.—On October 8th, to the 11th inclusive, a conference and institute for leaders was held in St. John's Church, Lancaster, the Rev. H. L. Drew, rector, by the Rev. R. W. Patton, D.D., of the Church Missions House, New York City. On Sunday, Oct. 8th, Dr. Patton preached two stirring sermons, arousing in his hearers keen interest for the extension of Christ's kingdom. The remaining days were devoted to morning and afternoon sessions. St. John's Parish has the honor of having the largest and most active Woman's Auxillary in the diocese, and rejoices in the fact that it has several of its members in the missionary field.—Mr. John Langdon, of Huntingdon, has presented St. James' Church, Bedford, with a Kinetic organ blower. It is a memorial to his brother, William Benithorne Langdon.—The annual grove meeting of the Northern Archdeaconry was held at Westfield recently. The day began with a celebration of the Holy Communion in St. John's Church, the vicar, the Rev. Harris B. Thomas, being the celebrant, assisted by the Rev. John Oliphant, and Archdeacon Post. The sermon was preached by the Rev. John Malcolm DePui Maynard, rector of St. John's Parish, Bellefonte, Pa. The principal address of the afternoon meeting was made by the Hon. Horace B. Packer, of St. Paul's parish, Wellsboro, who outlined his trip through the Holy Land. It was a very interesting discourse, and was much appreciated by the audience.—On Wednesday and Thursday, Oct. 4th and 5th, members of the Confraternity of the Blessed Sacrament held conferences in Christ Church, Milton, Pa. The Rev. B. Talbot Rogers, D.D., rector of St. Matthew's Parish, Sunbury, was the special preacher.

LOS ANGELES.—A diocesan Young People's Fellowship was organized at a meeting held at the Cathedral house in Los Angeles, on Oct. 11th. The young people's movement has grown very rapidly in the diocese during the last two years.—The Stevens' Club, the organization for Church students at the Southern Branch of the University of California, Los Angeles, held its first meeting for the semester on Oct. 12th.—A largely attended diocesan service of the Girls' Friendly Society was held at the Church of the Epiphany, Los Angeles, on Oct. 15th.—The fall meeting of the Convocation of Los Angeles will be held at St. James' Church, South Pasadena, on Nov. 8th.

LONG ISLAND.—At St. Ann's, Brooklyn Heights, on Sunday, October 22d, the new baptistry was dedicated—also a permanent honor roll and a window in the chantry in memory of Lieut. Arthur Cecil Fraser. The people of St. Ann's presented to their rector, the Rev. G. Ashton Oldham, D.D., Bishop Coadjutor-elect of Albany, a pectoral cross, an episcopal ring, and a set of episcopal robes.—By appointment of the Bishop, the Rev. Arthur W. Brooks is now priest in charge of St. George's, Astoria. He is also acting as Professor of English in the Eastern Orthodox Seminary of St. Athanasius.—The Bishop has appointed the Rev. Lucien F. Sennett, of Howe School, as Chaplain of the Cathedral Schools of S. Paul and S. Mary, at Garden City.—At S. Mark's Eastern Parkway, Brooklyn, the following memorials and gifts have been received and blessed: a complete set of violet, in memory of the husband

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and the sister of Mrs. W. S. Hawkhurst, and brass altar vases, in memory of Mr. Cardeza and his sons. The rector has received two very handsome stoles as a personal gift. A complete set of white is now being made for this Church.—St. Ann's, Sayville, has received a *prie-dieu* of quartered oak, the gift of Dr. Francis A. Hulst. The rectory is to be moved to a position nearer to the church, stuccoed and considerably altered and decorated.—From the estate of the late Miss Mackey, the Endowment Fund of the Church of the Redeemer, Brooklyn, receives a legacy of \$5,000; and, in memory of Jean Lydia Martin, the Sunday school endowment of the same parish receives the sum of \$205.74.—The undercroft of St. Ann's Church, Brooklyn Heights, was crowded to its utmost with Church school officers and teachers—and many of the clergy for the autumn rally. Addresses were made by His Grace, the Archbishop of the West Indies, the Rev. Dr. Oldham, Bishop Coadjutor elect of Albany, and the Rev. Philip C. Steinmetz, of Ogontz, Pa.—The Rev. Arthur L. Charles, rector of St. Mary's, Eastern Parkway, Brooklyn, conducted a Quiet Day for women at the Church of St. John Baptist, Brooklyn, on Oct. 17th.

MICHIGAN.—The Church of St. Michael and All Angels, Cambridge, is lamenting the death of its senior warden, Mr. John W. Dewey, who had held the office for sixty years, and to which he succeeded his father. At a recent meeting of the vestry, Mr. Glenn Neeley was elected to succeed his grandfather.—The Rev. Harry C. Robinson, rector of St. Peter's Church, Detroit, received the thirty-third degree, A. & A. S. R., of free masonry at Cleveland, Ohio, on Sept. 19th.

MISSOURI.—The Rev. Rennie MacInnes, D.D., Bishop of the Church of England in Jerusalem, and president of the Jerusalem and the East Missions, spent several days in St. Louis last week, and with Mrs. MacInnes, was the guest of Mrs. Henry C. Scott. He spoke on Friday afternoon, October 20th, at a well attended meeting at Schuyler Memorial House, Christ Church Cathedral, which was under the auspices of the Associated Vestries and the Woman's Auxilliary.

NEBRASKA.—An inspiring meeting of the Church Service League of the Diocese of Nebraska was held recently at Trinity Church, Norfolk. The subject for general discussion was Sunday Schools or Church Schools, and the program had been arranged to include a discussion of the Christian Nurture Series, the Small School Problem, Plays and Pageantry in connection with Schools and Church Service League Work. Reports were given by the delegates who attended the General Convention in Portland.—The Rev. J. E. Ellis, vicar of St. Paul's Niobrara, and St. Mark's, Creighton, has revived the Ponca Indian mission and, with the help of his catechist, has converted a two-room house, recently purchased by the diocesan Woman's Auxilliary, into an acceptable little chapel, for the purpose of giving regular services to the Indians on the reservation.—The Rev. B. E. Diggs, general missionary, has reopened the church at Papillion, Neb., which has been closed for nearly ten years.—It seemed particularly appropriate that Mrs. G. L. Freebern and Mrs. B. E. Diggs, wives of the general missionaries of the Diocese, should represent the diocesan Woman's Auxilliary at the Triennial in Portland this year.—The Church of

St. Philip the Deacon (colored), Omaha, is raising a fund of \$500 for repairs and improvements. The Men's Club of the parish recently secured the services of Professor Kelley Miller, dean of the college of Liberal Arts of Howard University, to deliver a lecture on The Next Step in the Race Problem.—St. Mary's Church, Nebraska City, has enlarged the undercroft of the church. This provides a spacious gullid room, which the ladies of the parish have furnished nicely. The total cost was \$1,000.—The Rev. J. W. Dobson is temporarily in charge of St. Luke's, Wymore, and Grace, Tecumseh.—The diocesan Department of Religious Education plans monthly meetings for all Church school teachers and workers. Following a general conference on some book, the leaders of each group in the Christian Nurture Series review the work of the coming month with others studying in the same group.

NEBRASKA.—During the recent visit of Bishop Shaylor to his old parish, St. Mark's, Seattle, he found opportunity to present facts concerning the history and prospects of Brownell Hall, the diocesan school for girls in Nebraska. The bishop told of the urgent need of class rooms, bed rooms, a dining room, a laboratory, a hall, an infirmary, and a chapel in the new building. As the result of this information, the friends of the bishop in his former parish voted the sum of \$1,200 for a room in the new Hall to be known as "St. Mark's, Seattle, Room".—Trinity Cathedral, Omaha, has added a parish worker to its staff, Miss Alice S. Hann, who is a native of Grand Rapids, Michigan, and who during the past three years served as parish worker in St. Luke's Parish, Scranton, Pa. Miss Hann will be in direct charge of the Church school, which includes the grading of the courses, the training of teachers, and the calling upon parents and children. She will also render any needful service to the women's organizations, and make a neighborhood canvass for the purpose of ascertaining the church affiliation of the great population surrounding the Omaha cathedral.—The Pegaun residence, 1116 Turner Boulevard, one of the most beautiful homes in Omaha, was recently purchased by the vestry of All Saints' parish, for the sum of \$30,000, as a rectory. The present rectory will be used for parish house purposes.—Miss Laura E. Boyer, national assistant Educational Secretary, will conduct an institute for women in the parish house of Trinity Cathedral on Oct. 22-23.—The Woman's Auxilliaries of Trinity Cathedral and of St. Paul's, Omaha, gave \$160 and \$150 respectively to the Near East Relief.—Several hundred laymen and some of the clergy of the Diocese of Nebraska united in the celebration of the twenty-fifth anniversary of Bishop Shaylor's ordination to the priesthood, at a banquet in the bishop's honor at the University Club, Omaha, on Friday evening, October 26th. Chancellor Montgomery and Bishop Shaylor were the speakers of the occasion. The Bishop was presented with cross and candlesticks for his private chapel.—The treasurer of the Diocese of Nebraska reports \$13,225.41 paid to date on the Nation-wide Campaign quota of \$52,621.64. Between the present and the close of the fiscal year an effort will be made to raise at least 40 per cent of the delinquency, or \$21,048.59.—The apportionment of the Diocese of Nebraska for the Nation-wide Campaign for next year will

be \$23,000. The apportionment for Diocesan Missions will be \$12,000, a total of \$35,000.

NEW JERSEY.—A very successful mission has been conducted at the Church of St. Uriel the Archangel, Sea Girt, by members of the Society of St. John the Evangelist.

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PITTSBURGH.—The Rev. Dr. William H. Milton, Executive Secretary of the Department of the Nation-wide Campaign, spent Oct. 5th and 6th in Pittsburgh, holding conferences with clergymen of the Diocese, who are to conduct parish conferences in the interest of the Nation-wide Campaign. These parish conferences began October 16th, each to extend over two or more days, each of the ten clergymen is expected to be responsible for the work in six parishes or missions, thus covering the whole of the territory within the borders of the diocese.—The Diocesan Clerical Union had its first meeting for the season on Monday, Oct. 16th, at the St. Mary's Memorial Church. The gathering took the form of a conference of the clergy to precede the election of a new bishop, which will take place Nov. 8th. To keep the meeting on a high spiritual plane, a celebration of the Holy Communion was followed by an hour of meditation and devotions, conducted by the Rev. Dr. John Dows Hills, President of the Standing Committee. Reports were made by various clergymen concerning the various fields of work, namely, Work in the See City; Work in the Suburbs; Missionary Work; Work among the Colored People; Social Service Work; Work under the Board of Religious Education, etc. The object of these reports was to give the clergy fuller information with regard to the condition and prospects of the different fields of labor in the diocese, that they may be the better able to decide the sort of man needed to become its bishop.—The Pittsburgh Branch of the Woman's Auxiliary to the National Council held its first regular meeting of the season on Oct. 12th. The first business of the meeting was the reading of resolutions in memory of the late Bishop, the Rt. Rev. Cortlandt Whitehead, D.D. A wreath of galax leaves tied with purple ribbon was placed on the chair the Bishop was accustomed to occupy. The afternoon was devoted to reports of the Triennial Meeting at Portland, by the delegates.

SOUTHERN OHIO.—The Rev. E. H. Oxley, D.D., missionary to the colored people of the city of Cincinnati, and in charge of St. Andrew's Church, celebrated the tenth anniversary of his pastorate on Oct. 8th, and several days following, with a series of interesting services and social events. Archdeacon Dodshon and Canon Reade were among the special speakers, and letters and telegrams of congratulation were numerous. The Church has a very influential place in the city.—The Very Rev. Dean and Mrs. S. B. Purves, who leave shortly for Augusta, Maine, where Dean Purves has accepted the rectorate of St. Mark's, have been the objects of many social and friendly attentions. The Cincinnati Clericus presented the Dean with a handsome Gladstone bag and the Clerica showed their appreciation of Mrs. Purves, with the gift of a fine piece of Rookwood pottery. The Rev. J. D. Herron, D.D., will take temporary charge of the Cathedral congregation, and many Cincinnati friends will give Dr. and Mrs. Herron a hearty welcome.—The Rev. W. A. Thomas of Point Hope, Alaska, is making a tour of the parishes of Cincinnati and giving talks on the Church's work inside the Arctic circle, which are decidedly interesting.

WESTERN NEW YORK.—On Sunday, November 5th, at St. Andrew's, Buffalo,

Bishop Brent will set apart as a Deaconess, Mrs. Kate Sibley Shaw. Mrs. Shaw is a graduate of the Church Training and Deaconess Home of Philadelphia and has been doing work in the Buffalo Church Extension Society for the past year. The Rev. Harrison F. Rockwell, the rector of St. Andrew's Church, will present the candidate to the Bishop.—A service of intercession in reference to religious education is to be held in St. John's Church, Buffalo, on Sunday, Oct. 29th, at the time of the morning service when the entire membership of the Church school of the parish will be presented to the rector and by him received as solemn charges of the entire congregation.

UPPER SOUTH CAROLINA.—All communications for the Secretary of the Diocese of Upper South Carolina should be sent to the Rev. F. H. Harding, Sec., Box 138, Camden, South Carolina.—Dr. J. Nelson Frierson has been elected Secretary of the Standing Committee of the Diocese of Upper South Carolina. His address is Columbia, S. C.

VERMONT.—A district conference of Church school workers and others interested in religious education is to be held at St. Paul's Church, Vergennes, on Wednesday, Oct. 25th. Miss Lottie Sessions, of the State School at Vergennes, is to give a model lesson, and addresses will be made by the Rector of St. Paul's, the Rev. F. J. Buttery, and by the Rev. F. H. Frisbie, of Middlebury, and the Rev. Dr. G. L. Richardson, of Burlington.

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