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No. 3

THANKSGIVING

EDITORIAL

MISCELLANEOUS LEGISLATION IN THE GENERAL CONVENTION

A CONFERENCE OF VIRGINIA RURAL CLERGY

PENDING PUBLICATIONS

INCORPORATING THE RESULTS OF

PRAYER BOOK REVISION

The greater part of the work of Prayer Book Revision has now been completed, and the ratified changes are authorized for use. No new Prayer Book (complete) will be published until the entire work is finished, which will be not earlier than 1929; but sectional portions of the Prayer Book, containing the revised services, are now in preparation and will be ready as rapidly as they can be issued; the smaller volumes early in December, the larger book early in January. All of these will be official volumes, issued under the editorship of the Secretaries of General Convention and bearing the official certificate of the appropriate officials of General Convention.

The following are the volumes in preparation:

The Complete Work

The Revision of the Book of Common Prayer

As Amended 1919, 1922, and 1925 and as Proposed for Further Amendment by the General Convention of 1925, for Ratification in 1928.

12mo size, large type (being the size used at the head of this advertisement), uniform with *The Proposed Revision* of 1922 but nearly or quite double the size by reason of the increased contents. Bound in paper and in black cloth.

EDITION A—COMPLETE

No. 11 Paper, \$1.00

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Part 1 contains the following in full: Concerning the Service of the Church (the portion ratified); Morning Prayer; Evening Prayer; Prayers and Thanksgivings; new and altered Collects, Epistles, and Gospels so far as ratified; Holy Communion; Confirmation; Matrimony; Visitation of the Sick; Burial of the Dead, including the new office for Burial of a Child; the Ordinal.

Part 2 contains Concerning the Service of the Church (portion not ratified); Additional proposed changes in Morning Prayer and Evening Prayer, additional Prayers and Thanksgivings, changes in the Litany, additional changes in Holy Communion, additions to Collects, Epistles, and Gospels and proposed changes in these, the new sectional Title Pages, proposed combined office for Baptism (in full), Offices of Instruction (in full), proposed additional changes in Confirmation, in Matrimony, in Visitation of the Sick (the provision for Unction), in Communion of the Sick, in Burial of the Dead, in Consecration of a Church, in Institution of Ministers; the new Shorter Form of Family Prayer with the proposed Additional Prayers.

This volume is the one to be obtained for personal use and for the library. It is the most complete of all the publications, and the one for permanent preservation.

The Chancel Book

The Revision of the Book of Common Prayer

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No. 14 Cloth, \$1.00

Postage about 10 cts.

This consists of Part I only of the foregoing volume, and contains all the RATIFIED CHANGES AUTHORIZED FOR USE, the contents being those related for Part I of the complete volume in the preceding column. The type is that at the head of this advertisement. It is published separately *for use in the chancel and at the Altar* and for those desiring the full revised services, in good type, in their own pews.

BOOKS FOR THE PEWS

The type of each of the books following and of those on the next page is that which is used in the three lines of this notice.

Revised Service Book

Page size of the Prayer Books ordinarily placed in pews.

This is the equivalent of the little book, *The Daily Service*, published after the General Convention of 1922. It contains the revised material needed for the regular services: Concerning the Service of the Church, Morning Prayer, Evening Prayer, Prayers and Thanksgivings, the new and changed Collects, Epistles, and Gospels, the Holy Communion; and in Edition A (Nos. 21 and 22 below), Marriage, Burial, and Burial of a Child.

EDITION A

No. 21 Paper, 30 cts.

No. 22 Cloth, 50 cts.

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(Continued on next page)

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MILWAUKEE, WIS.

Revised Service Book

(Continued from preceding page)

EDITION B

Contents include those of Edition A WITHOUT Marriage, Burial, or Burial of a Child.

- No. 23 Paper, 20 cts.
- No. 24 Cloth, 40 cts.
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The books described above should be placed throughout the pews in all our Churches and should be used at all services. Edition A is the complete book; but where great economy is necessary, Edition B, lacking the occasional services contained in the former, will answer for the regular services, in which case it is suggested that a smaller supply of each of these occasional offices, as described further on in these Announcements, be procured for use at Marriages and at Burials.

SPECIAL NOTICE

Churches having a sufficient supply of *The Daily Service*, published in 1923, may properly continue to use them, simply observing that the foot notes have all been ratified and should be esteemed a part of the official text. Such Churches should procure a supply of the separate publications for *Holy Communion*, *Matrimony*, and *Burial* to supplement this volume.

Prayer Book Alterations, 1925

Page size of the Prayer Books ordinarily placed in pews.

This is a full list of all changes in the Prayer Book finally ratified by the General Convention of 1925 but does not contain the offices in full. Its publication is ordered by General Convention, and a sufficient quantity should be placed in the pews so that the people may be made familiar with these changes. It will not be needed in as large quantities as the *Revised Service Book*.

- No. 25 Paper, 25 cts.
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Proposed Amendments to the Prayer Book, 1925

Page size of the Prayer Books ordinarily placed in pews.

As the foregoing booklet, *Prayer Book Alterations, 1925*, consists of the ratified amendments of 1925, this booklet, of uniform style, consists of those changes that were tentatively adopted in 1925 and will come before the General Convention of 1928 for ratification. Beside the list of proposed changes in all the offices, there are printed in full the proposed service of Baptism, the Offices of Instruction, the new Collects with references to new Epistles and Gospels, and the Shorter Form for Family Prayer with proposed Additional Prayers. This pamphlet is the simplified form of the official Notification to the Dioceses and is that which many of the Dioceses are accustomed to circulate through their parishes for information as to the proposals that will arise for ratification in 1928.

- No. 26 Paper, 20 cts.
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Separate Services

Published inexpensively with page size of the Prayer Book used in the pews, without covers, for insertion inside the Prayer Books or *The Daily Service*, or for general circulation.

None of these will be required in Churches placing the *Revised Service Book* (above), Edition A, in the pews. The leaflet for *Holy Communion* will not be required with Edition B.

- HOLY COMMUNION
- No. 31. Price 8 cts.

- HOLY MATRIMONY
- No. 32. Price 6 cts.

- BURIAL
- including Burial of a Child
- No. 33. Price 8 cts.

THE ORDINAL

Edition for the congregation. Not printed in full but containing the new LITANY FOR ORDINATIONS and other information required in the congregation. [The full text is contained in the two editions of *The Revision of the Book of Common Prayer* above, and should be used in the Chancel.]

- No. 34. Price 4 cts.

THE BENEDICTUS ES DOMINE

- On card or paper for enclosure in Prayer Book.
- No. 35, on card, 1 ct.
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Note as to

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These are not separately published. The new form for Baptism has not been ratified and is contained in Part 2 of *The Revision of the Book of Common Prayer*, and in *Proposed Amendments to the Prayer Book*. The changes in Confirmation are too trivial to warrant the purchase of a separate book for use in the congregation. The omission of the preface ("To the end that Confirmation," etc.), and the addition of the ascription to the Lord's Prayer ("For thine is the kingdom," etc.), are the only changes of note. The revised form is printed in Part 1 of *The Revision of the Book of Common Prayer* and in the Chancel book.

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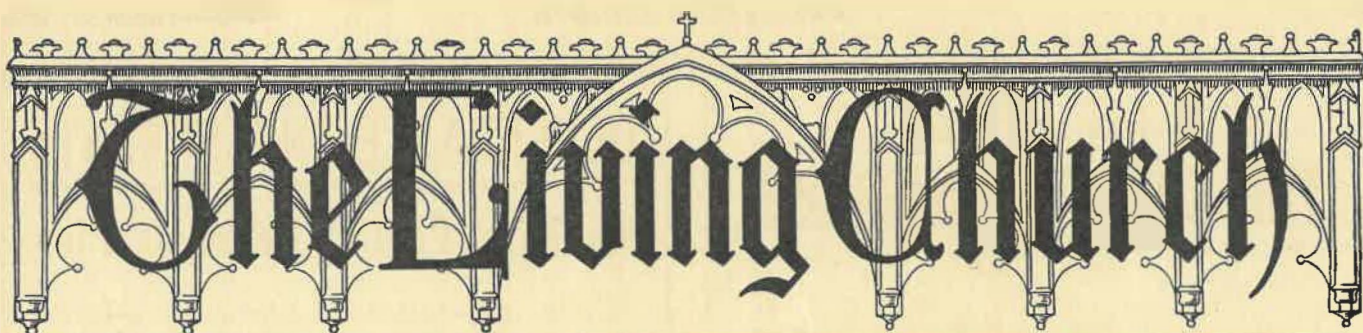
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Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

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OUR CREED, our *credo*, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above and not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end. This is the difference between the hundreds of long, detailed confessions of many differing sects, overloaded with the minute speculations of good men, which take in and dismiss their believers like the nightly lodgers of an eastern caravansary, and the short scriptural creed of the Church universal, into which souls come seeking rest and strength, and live in it as in a home, and go no more out forever.—*Phillips Brooks*.



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

VOL. LXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 21, 1925

No. 3

EDITORIALS & COMMENTS

Personal

WE are almost up to the time of the annual Every-member Canvass in most of our parishes. Never before in this Church has so much depended upon the outcome of a canvass of any nature.

General Convention has, quite rightly, decided that the National Council must hereafter "balance its budget." That is to say, a budget has been adopted only sufficient to carry on the work in which the Church is already engaged and which cannot be cut down without serious consequences. But even that work must not be continued unless this coming canvass indicates that the Church will raise the full amount required—as it is not doing at the present time.

Every diocese is required to report to the National Council in January to what extent its subscriptions, through the completed canvass in its parishes, will enable it to meet its quota for 1926. And if these promises do not indicate that the Church will contribute the full amount required during the year, the work is to be cut down—missionaries withdrawn, activities curtailed. For there are to be no more deficits created after this year.

The only way in which the present work can be maintained is for subscriptions for general work to be increased at this coming canvass. In some parishes, better methods may increase the number of givers; in other places—perhaps in most places—the present givers must increase their weekly pledges for general work.

We can do it—if we will.

But will we?

The question should sink into the hearts of Churchmen NOW, when the pledging is to be done.

For on the outcome of this Every-member Canvass depends the continuation or the curtailment of our work.

Will not each individual who reads this, very searchingly examine the question as to whether the amount of his extra-parochial pledge—for diocesan and general work—should not be materially increased?

This will be read by LEADERS in our parishes. It rests with them to determine what their parishes shall do as well as what they themselves will do. From them the information must be filtered down through the rank and file of the Church.

Thanksgiving

ONCE a year the State calls us to a work which, Sunday by Sunday, it is the Church's duty to keep in our minds: the work of giving thanks to God. At least once a year the common thought of Church and State should meet, and it is extremely fitting that as citizens and Christians we should join to thank God for all His blessings. Whatever we may be today, it is certain that our ancestral Americans were animated by a vigorous and austere sense of their duty to God. In whatever way Christians may fail to recognize their privilege, the Church's great means of worship has for eighteen hundred years been called "The Giving of Thanks." This simple instinct, so often lost sight of, is one which should be grounded in the very fiber of our beings as Christians and Americans. It testifies at once to that which was preëminently the

characteristic of so many who migrated to this country, their abiding sense of their duty of obedience to God, and, as well, their vital realization of the obligation of acknowledging His bounty. In Thanksgiving may be found the roots of that whole vast spread of Christian belief and practice which constitute the essence of man's relation to God. Our life in God is a response of thankful, joyous coöperation, and the life with Christ, in faith and practice, is one long and living response of thanks.

It has often been said that the first four words in Genesis give us the heart and key to the proper orientation of ourselves toward Him: "In the beginning, God." How simple and direct a statement is this, putting first things first, and giving us a measure of alignment by which to adjust ourselves to abiding reality.

The God who is first and foremost is a God of bounty, for the message of the Old Testament is the revelation of a God who does good not because He has to but because He is that kind of Person. So thoroughly does His bountiful goodness interpenetrate all religious thought, that a sense of its removal would bring into collapse the whole fabric of man's relationship to Him. It is just this that gave a keener appreciation to our American forefathers of their sense of "duty." Hard and unlovely as that word may often seem, austere and severe as its connotations may be, its true color must come by reflection from Him, to whom the duty is owed: the God who is a God of bounteous love.

Thanksgiving helps us to recall into the conscious so much that has become overgrown and obscured by being "taken for granted." The greatness of all creative poetry and the magnificence of all art rest in the vision of the beautiful, through the commonplace. The art of religion consists in this same discernment in the realm of things spiritual; it is the ability constantly to see the Giver in His gifts, and never to obscure the relationship. "Forgetting God" is another name for "taking Him for granted." It is the act of giving thanks which alone will prevent us from failing to recognize Him.

Taking things or people for granted is very dangerous to the soul. True courtesy demands a relationship based upon mutual consideration. Good manners are merely a sacramental symbol of the courtesy that is within. If God be courteous, then it is at least our part to reflect that courtesy which He shows. Pre-occupation with self, no matter how simple and naive it may be, leads to a discourtesy which is worse than intentional, for it readily becomes habitual. God is our host in this world, the Servant of all men, who has prepared for us so many good things. We eat of His bounty daily, and, so perfect is His courtesy, we tend to forget the Host.

THANKSGIVING is the way to get a true view of ourselves. As appreciation and admiration are the ways by which men become great, so they may also truly be what they are apparently, the ways by which men become small. It is not so hard today to realize how hopelessly every man is in debt to his neighbor, how dependent is each individual, and how utterly incapable of helping himself would be the greatest of us if thrown entirely on his own resources. The fact, which we all admit, finds all too little recognition today. The arrogance of pseudo-independence is a pose. It is radically false, as any sort of thinking about the matter would show us. Now and then it is a useful corrective to our inflated self-esteem to read over *Robinson Crusoe* or Charles Reade's old novel, *Foul Play*. How utterly aghast any of us would be at the prospect of realizing in fact the independence that we claim in theory! It is a wholesome corrective to realize this dependence, and without obscuring the complementary truth, to come to terms with our own utter dependence on others, particularly God. It is only Thanksgiving which will help us restore the true perspective on ourselves, on our neighbors, and on our God.

There is very little fun in detached independence. The "independent" millionaire is not nearly so happy as envy would make him. There is very little fun to be gotten out of life at all until one recognizes his limitations: the real adventure of life consists in making the most of the least. If one has all he desires, no further incentive can arise, and it is by incentives that we truly live. Happiness and joy are by-products. They come only to those who do not seek them for them-

selves. They come only when one can recognize with humility and sincerity his boundless debt to a loving power. It is in giving thanks that man finds a joy which he can have by no other means. All tincture of selfishness evaporates in that relation. The chief essence of Christmas, and the torrent of happiness and joy it brings, lie just in the fact that we give God thanks for His Supreme Gift. In our dreary, monotonous, and routine world, the call to give thanks comes as a trumpet blast to a joyous adventure.

ONE of the unhappy features of our present day thinking, in which God seems to have become divorced from His world, and material things from their naturally created complement, the spiritual, is to thrust us into one of two categories—of those who enjoy the spiritual without the material or of those who enjoy the material without the spiritual. As the thought of God has been abstracted from the ordinary observance of Thanksgiving Day, that festival has turned into a meaningless and dumb ceremony. Eating a good dinner and having a day's rest are good enough, but there is something better. Reflection upon the general satisfactoriness, on the whole, of our life and its fruits, may also be good, but there is something better. The ordinary observance of Thanksgiving itself is all to the good, but it must become something better. "Thanksgiving" without God as the object can turn easily into a kind of self-congratulation, a cult of smugness, and a kind of annual commemoration of which the chief element seems to consist in throwing bouquets to ourselves. So the mere enjoyment of a good meal and a better rest from the work of every day do not carry us as far as they should: except we eat the dinner and enjoy the rest with a lively sense that this as well as all other comfort comes from our courteous Host, it may do us harm rather than good. It was the Church which, in antiquity, sharply distinguished feasts from fasts; it is a very dangerous and modern heresy to keep the feasts and let the fasts go. In short, let us put again the feast of Thanksgiving where it belongs, at the feet of God; and lest we obscure the sense of benefit, of happiness, of satisfaction, and of joy, by turning these all in to ourselves, let us return again to the ideal set forward in both the President's Proclamation and the Book of Common Prayer.

Also, Thanksgiving Day is an occasion for *national* thanksgiving. Shall we thank God that we, as a nation, are not as other men are? That we have the major part of the world's wealth? That we have washed our hands of any responsibility for trying to bring an angry world into lasting peace?

These, the superficial things that seem to charm so many Americans, are causes rather for discomfiture than for thanksgiving. God cannot regard them as things for which to be thankful.

Thank God rather for the opportunities that He has given to America. That an increasing number of us are ashamed of our post-war history. That there is some hope of our returning to the councils of the nations, not, indeed, as leaders, which is impossible now, but as followers after others have courageously blazed the way.

Thank God for the infinite mercy that He has shown to our beloved America, in not punishing us more keenly for our sins as a nation.

Thank God that He has blessed our crops and our manufactures and our labor; praying that we may devote all these to His honor and service.

Thanksgiving is meaningless without God, and its observance a futile thing save in connection with the acknowledgment of our debt to Him.

The New Haven Catholic Congress

WITH the successful termination of the first Catholic Congress, in New Haven, another milestone has been passed in the history of the Catholic awakening of the American Church. No one could observe the enthusiasm and earnestness of the devout men and women, clerical and lay, who attended the services and sessions of the Congress, without feeling that they have a very real and vital message to present to the whole Church, that they will never rest until that message has been received and acted upon in the remotest corners of the Protestant Episcopal Church, and until she has completed the recovery *in toto* of the ancient heritage of *Ecclēsia Anglicana*.

Dr. van Allen, the chairman of the sessions, summarized the meaning of the Congress in a brief but admirably comprehensive statement—quoted by the Rev. Dr. Chorley, historiographer of the Church, in the *New York Churchman*:

"The Congress," he said, "has been, first to last, a witness to the fealty borne by Christians to Jesus Christ, our incarnate Lord and God, and to our conviction that He and He only is the salvation of the Twentieth Century. Christ in the Blessed Sacrament; Christ in His saints. Men may wander in the wilderness or turn their backs to the Sun, but the Church is constant."

The constancy of the Church and the necessity of the full Catholic Faith for the solution of the world's problems was the key-note of the Congress. Probably this was most clearly expressed in Bishop Ivins' masterful Congress sermon, but it was apparent in all of the papers and in the general tone of the whole gathering. And Bishop Brewster, as host, was magnificent.

A particularly gratifying feature of the Congress was the total lack of any sort of freakishness. There was no strained ritual for ritual's sake, no ostentation, no slavish imitation of the Roman or any other Church. The Congress was essentially *Anglo-Catholic*, as well as *Anglo-Catholic*. Nobody could have called it a gathering of cranks. The day of extremes and of special stress on non-essentials is past; these people had enough to do to present just the Catholic Faith in all its fullness and yet in its beautiful simplicity. Devotion to our Lord Himself in His own service and in the Blessed Sacrament of His Body and Blood—this is the primary concern of the Catholic, and to it all other things are subordinate and relatively insignificant.

Still, there must have been some queer people there. Dr. Chorley talked with some unnamed person who believed that our only differences with Rome concerned Papal Infallibility and the Immaculate Conception. If he were right, then we should be repudiating our friends of the Eastern Church who have stood bravely through all these centuries against a Rome that had not annexed these modern doctrines to the Catholic Faith. No doubt there are pure individualists and near-Romans among Catholic Churchmen; but this is not the position of the Catholic Movement, and demonstrations such as that at New Haven are useful in drawing individualists into the common fellowship. Churchmen generally need not fear that our Catholicity is a repudiation of our good sense.

Catholic Churchmen cannot fail to derive great satisfaction when they observe the work both of the General Convention and of this Catholic Congress. At New Orleans the tendency to enrich even more our already devotionally wealthy Prayer Book along sound Catholic lines—the provision for Holy Unction, the

transposition of the Prayer of Humble Access and the Lord's Prayer, the remembrance of the faithful departed, and a host of similar improvements; at New Haven the solemn rededication of hundreds of lives to nothing less than the conversion of America to the old Faith, as Father Hughson earnestly expressed it—these things cannot be construed in any way but one: that the future of the Church is in the hands of Catholic Churchmen. There is only one proviso, and that was expressed at New Haven in Colonel Dyer's warning: "We Catholics," he said in substance, "have the future of the Church in our hands, *if we stick to the high road*." That is a wise *if*.

The Catholic Movement has entered upon a dangerous phase. It is a success. It is the dominant movement in the Church. And so, no end of harm can be done by lack of perspective on the part of its adherents; by putting secondary or trivial things *first*.

BUT satisfactory, on the whole, though the Congress was, it is quite likely that experience will suggest some improvements.

Such gatherings must not be rated according to their size. Laymen cannot easily take a week away from active work in order to participate, and we cannot hope for really large numbers at such an event. The clergy were not as numerous as at the Priests' Convention in Philadelphia a year ago; but neither could that have been hoped for. But these Congresses ought to reach as large a number as possible. Might there be, then, especial significance attached to a Saturday program for laymen, culminating in a corporate Communion on Sunday morning? We believe that really great numbers of laymen would have participated in a week-end program, had such been arranged.

Again, many of the papers were much too long. A limit should be placed on them and should be rigidly enforced. One missed the prompt decisiveness of the chairman's gavel at New Orleans. The layman—and the Congress is, and should be, primarily for laymen—is wearied by long theological discussions. He wants and needs inspiration, and no paper, however excellent, can give him inspiration after the first hour.

But the most serious lack of the Congress was an appeal to children and young people. They are the life of the Church, the men and women who will settle her policy tomorrow. What boots it if we make all the adults in the Church Catholics, when in twenty-five years most of them will have passed from the Church Militant to the Church Expectant and their places will have been taken by the children of today? Why not have a place for boys and girls in the solemn processional at the Congress Eucharist, as many of the local English congresses have done? Or, better yet, a Pontifical Eucharist of their own, where the boys may attend the bishops, carry the pastoral staff, be acolytes and servers, while their sisters march and sing in the choir?

It would have been a magnificent sight to see a repetition of the Congress Eucharist with Christ Church packed to the doors with children as it was packed at the Congress service with adults. Perhaps the executive committee will plan something of the sort for next year; we hope so. We should like to see Milwaukee Cathedral filled with children from all over the Diocese, and beyond, and we should like them to hear a sermon by one of our great preachers to chil-

dren, so that they should never forget the impression of that day, and should have securely planted within them the seed that will make them the thorough, loyal Catholic Churchmen of tomorrow.

In general, however, the Congress was highly satisfactory. The executive committee of the Central Conference of Catholic Priests, and especially its chairman, Father Hughson, are to be congratulated. May the Congress of 1926 be an even greater success!

CONGRATULATIONS from all the Church to New York—its bishop, its clergy, its people—on the momentous event of laying the corner-stone of the Nave of the Cathedral. Whether Bishop Manning be right or not in prophesying that in three years the

The Cathedral
Corner-Stone

nave will be completed and consecrated—it seems incredible even as a hope—the splendid outpouring of wealth in creating the fund for the continuance of the building operations is one of the brightest events in our post-war history. That fund has not been created by great gifts of very wealthy men alone, but by the mass of offerings of thousands and tens of thousands of people, showing that, as a gift to the Church in the Diocese of New York, it is literally a house of prayer from all people, for all people, but to Almighty God alone.

That His blessing may rest abundantly upon the undertaking so auspiciously recommenced is the prayer of all of us. As we who were absent offer that prayer in conjunction with those who were physically present at the great event, visions of Potter and Greer and Huntington and Grosvenor—great founders who wrought better than they knew in laying those foundations—rise before us; and we realize that the consecrated joy of the occasion is shared, in the communion of saints, by many among those departed as well as those who follow in their train.

LAST week's issue was rather hastily termed the "Final General Convention Issue." This present issue shows that the fragments had then not quite been gathered up, for most of the pages of the present issue are required for the completion of the many-sided story. From the "Preliminary General Convention Issue" of October 3d to that of this date, eight issues of THE LIVING CHURCH have been devoted largely to these reports.

Reporting the
General Convention

Our "family" will be glad to know something of the manner of covering this great series of events. Five different correspondents collaborated in writing the reports for THE LIVING CHURCH, in addition to which the editor himself supplied a weekly letter; though as being himself a deputy he did not divide his interests by any editorial responsibility such as could prevent his giving full time to the duties with which his diocese had honored him.

So far as we can discover, no other periodical, religious or secular, was represented by more than one correspondent. Most of them did especially well; but no one will maintain that one man could possibly cover the whole field of Church activities that operated during the entire three weeks of the Convention and do it adequately. The Rev. Dr. Chorley did excellent work for the *Churchman*, the Rev. James Sheerin for the *Southern Churchman*, Dr. John W. Wood for the *Spirit of Missions*, the Rev. W. A. Nichols for the *New York Sun*, and various others for other periodicals and for the news associations.

We have only one comment to make. With no in-

structions to that effect whatever, no one of our own correspondents, in their reports, used partisan designations at any time, or saw in the debates or legislation anything other than a fraternal gathering of *Churchmen*, one in purpose as in faith, ready to listen to one another and to work with one another without the slightest drawing of party lines. Yet some of the other reports indicated nothing but a continued clash of parties, each trying, in the most partisan manner, to win a victory over the other. Let readers of the reports in, we will say, the *Southern Churchman*, count the number of times that party names are drawn into the reports. In our judgment this is absolutely inexcusable, and we believe those who participated in the work of the Convention will agree with us almost unanimously. Why must correspondents be a quarter century behind the times? We doubt whether our excellent contemporary in Richmond would have been quite as disturbed in its editorial forebodings if its editor could really have obtained a first-hand perspective. And we believe the eminent men who served his own diocese in both Houses will be able to assure him that the Church is neither on the board path that leads to destruction nor the stony path that ends in Rome.

ACKNOWLEDGMENTS

NEAR EAST RELIEF	
J. E. K., Hartford, Conn.	\$ 10.00
FOR ALASKAN MISSIONS	
Rose M. Rainey, San Diego, Calif.	\$ 2.50

GRIEF

Why do you weep, my Mother?
Why these despairing tears?
"The grave holds One I dearly loved
For many years."

Sad it is; yet, dear Mother,
God will allay your grief.
"Not till I am with Him I love
Can come relief."

"Ah, grief will kill you, Mother,
Lift up your lowly head."
"I cannot while my first-born Son
Lies with the dead."

* * * *

What cheers your heart now, Mother?
Home thoughts of Galilee?
"See! 'Tis my Lord! He lives! my Child
Comes back to me!"

JOHN H. YATES.

SEEDS OF UNEASINESS

A SMALL BOY OF TEN WAS brought in to a Shanghai hospital the other morning, with his lips torn to ribbons and his jaw almost fractured, because, after a twelve-hour shift, he had fallen against the machinery at 4 A.M. He has worked under these conditions since he was a baby of seven, for ten cents gold a day. A seventeen year old girl, during a shift of twelve and a half hours, wavered too near the flying wheels and had her scalp torn from her head. These two accident cases, from two Shanghai silk mills, are mentioned in a Chinese Y. W. C. A. paper. The children were in a hospital near the Y. W. C. A. office.

A group of Chinese and foreigners have, for several years, been working hard to improve conditions. Legislation aimed at a beginning in the Foreign Settlement, where there was better hope of carrying it into effect, has been delayed by recent events, and must wait a while.

Some encouragement may be taken from the fact that many of the most prominent employers, of several nationalities, went on record during the child labor campaign of the past two or three years as strongly approving the child labor measures. It is more than likely that they will attempt to apply them to their own mills. The "seed of uneasiness" sown at a World Y. W. C. A. conference in 1910, when the Association first considered whether it had responsibility for conditions under which women and children work in factories, has been widely sown and is certain to bear fruit.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE APOCALYPSE

November 22: *The Sunday Next Before Advent*

THE WORSHIP IN HEAVEN

READ Revelation 4:1-11.

WHAT then of the picture which makes heaven a place of eternal rest and endless worship? Almost the only glimpses we get in the sacred writings of souls at work in heaven are visions of vast multitudes prostrate in endless adoration and praise. Yet the instinct so to describe heaven is a true and divinely prompted instinct. For heaven is precisely the place where all work, the labor and striving of earth, is transmuted into worship. If we understand it aright, work and worship would seem to be so closely related as to be, not two things, but one. There is not a single thing we do in life that is not, at bottom, a prayer of dependence upon the unfailing faithfulness of the Divine Will. And when in public or private we bow to render to God the homage of adoring hearts, we are simply seeking to set our human wills in line with the higher spiritual laws of that same Divine Will.—*J. A. Robertson.*

November 23

THE MASTER'S PRAISE

READ Revelation 5:1-14.

WORTHY is the Lamb that was slain." Christ who sits upon the right hand of God is one with suffering Jesus upon the Cross upon the Cross of Calvary. It is that fact which gives motive and power to our Christian worship, for, even in this highest intellectual and spiritual exercise, we are not summoned to detach ourselves from the accustomed and familiar, to walk in the rare and attenuated air of abstract conceptions. God's goodness, which calls forth our adoration, is His perfect Truth. His infinite Justice, His immeasurable Purity; but these capitalized attributes lack common appeal, they run the danger of remaining intellectual concepts. From that danger all philosophical ethic has suffered. Christianity presents the goodness of God by showing its manifestation in the human experience of Jesus Christ. It says, for instance, that the perfect Justice of God is not other than the justice which was exhibited in Jesus, with all its direct appeal to the human heart and will.

November 24

HEAVEN'S COMPENSATION FOR EARTH'S SORROWS

READ Revelation 7:9-17.

SET before yourself the Person of Jesus. What is the one thing of which He convinces you? It is the power and reality of love. The cross is the measure of His love; it is poured forth to the utmost limit of willing self-sacrifice. But if Christ is God? Then you have assurance that the ultimate fact in the universe is love. God is like Christ. Love with God is not different from the care and affection with which Jesus dealt with the individual. The divine care is adequate for, and personal to, every separate experience. If this is so, we need have no fear. The sufferings of the present life are perplexing; the balance of life's experience is often not in our favor, but God will redress the balance. His nature guarantees it. If one soul should fail to acknowledge, when God has made clear His ways and purposes to men, that God has dealt with him in mercy and love, God will be other than the Father of Jesus Christ.

November 25

THE BOOK OF LIFE

READ Revelation 20:11-15.

THOSE whose names are in the Book of Life are life-givers. They are the servants of Jesus to minister more abundant life to the world. They are believers, it is true;

for no work worth doing has ever been done apart from the dynamic of faith. But they are not believers in the conventional sense; they are living sacrifices, filling up the measure that is behind of the sufferings of Christ in the service of man. When we speak of the Lamb's Book of Life we must never forget this. It is not merely the roll of those who have escaped something; it is the designation of those who have achieved something.—*R. J. Campbell.*

November 26: *Thanksgiving Day*

A NEW HEAVEN AND A NEW EARTH

READ Revelation 21:9-27.

I SAW a new heaven and a new earth." The significant thing about the Bible is that it is the record of a succession of men down through the ages, who have had that vision. They were men of a "divine discontent," who would not acquiesce in things as they are. They "looked for a city which hath foundations, whose builder and maker is God." It has always been these dreamers of the future who have brought the new age into being. Every advance has been built upon the foundation of past hopes and faith. It has been the peculiar function of the Gospel to keep the "divine discontent" alive. It must be so now. Are we satisfied with our present America, repeating the current phrases of self-congratulation; are we satisfied with the present Church, acquiescing in its lifelessness or dull routine? If so, the new age will never be born. There is a content, an acceptance with things as they are, which stifles hope, kills faith, and subdues courage and enterprise to passivity.

November 27

DESCRIPTION OF THE HOLY CITY

READ Revelation 21:9-27.

I SAW no temple therein." Heaven is the perfect realization of the presence of God. We shall need nothing to help us to an understanding of Him, for "we shall see Him as He is." The temple stands for all that mediatory system of type and symbol, of visible material aid to worship, which is necessary now because our understanding of God is imperfect. "We see as through a glass, darkly," for we are creatures of a material world, and the path even to our spiritual understanding lies through the avenues of sense. We need reminders, guides, and helps. Heaven will be the perfection of that immediate communication of spirit with spirit, which even now we can apprehend a little as we think how love opens our understanding, and lessens our dependence upon all that once interpreted our friend to us.

November 28

THE TREE OF LIFE

READ Revelation 22:1-17.

THE Johannine writings are full of the idea of life. The thought recurs that heaven is life fully realized, and perfect in capacity and exercise. If that is so, then heaven is the one thing worth working for. It is the answer to those desires which surge within us to be free from our hampering limitations of flesh and mind and spirit, to be free to do the tasks which we feel are rightly ours to do, to be at liberty to be the selves that we dimly feel we ought to be. If, in our quest for life, we often meet with disappointment and failure, that is because we often feel that life comes at our command. It never does. It was God's gift to earth when He breathed into the dust; it is God's gift to us now. Perfect life will be the gracious gift of God to those who have learned to look for it at His hand. We need to seek life less through feverish activity, and more from God. Stop in the breathless race of living, and look to the Lord and Giver of Life. "It is He that giveth thee power to have life."

THE NICENE CELEBRATION

SIXTEEN hundred years ago, in the little city of Nicea, Asia Minor, met the first great council of bishops of the Christian Church. They were there to settle the momentous questions raised by the Arian controversy and to commit their faith once for all into writing. The result was the Nicene Creed.

In memory of that great event, three thousand people assembled in Jerusalem Temple, New Orleans, Sunday afternoon, October 18th and the American Episcopal Church, one of the heirs of the assembly at Nicea so many centuries ago, held its official celebration of the adoption of that Creed, as the other Anglican and Eastern Orthodox Churches have done this year.

The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church was chairman, and the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council, and the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado were the chief speakers.

"Nicea more than the council which gave Magna Charta to the world, or any other parliamentary gathering, was the cradle of political liberty, for it taught an ignorant world that the true solution of its policies lay not in the caprice of tyrants but in the acts of representative government," said Bishop Johnson.

"Nicea was the first instance in the history of the world where prince and peasant met upon a common ground of representative legislation. It taught mankind the fundamental principles of political liberty."

The two bishops gave widely contrasting estimates of the Emperor Constantine, the first Roman emperor to embrace Christianity, under whose authority the council was called. Bishop Gailor spoke in respectful terms of Constantine as one who issued decrees for the observance of Sunday, and for the use of prayers in the army.

Bishop Johnson, on the other hand, characterized Constantine as "a murderer of wife, children, and innocent relatives" who did not call together the Nicene Council "from any motives of personal piety or religious zeal, but because as a political adventurer, he had tied his fortunes to the one group on whose solidarity and character he could depend. He had won his victories under a cross to which he attached all the superstitious devotion of a political gambler to whom it had brought good luck."

The speaker then expressed the opinion that the Almighty had made use of Constantine to further His divine will just as He has made use of other characters of history with deplorable reputations. Bishop Johnson spoke of Henry the Eighth as belonging among those of none too good character who had helped further the cause of religion on earth.

"Those who gathered together at the Council of Nicea were not a group of religious adventurers seeking to impose their individual prejudices upon the whole, but rather a group of witnesses to the truth who had been tested in the fires of persecution and feared neither Constantine nor popular clamor, but God only. They came from far to testify to the faith as handed down in their own communities. The testimony was practically unanimous, and they carried back to those communities, not a new faith but the confirmation of and the declaration of that which had always been held among them.

"It was the concurrent testimony of witnesses widely separated, as to that which was believed among them.

"The Nicene Creed," he concluded, "is not a philosophical explanation of faith, but a balustrade against false interpretation."

Bishop Gailor said that the celebration of the Council of Nicea was undertaken by the Church in response to an invitation from the Patriarch of Jerusalem asking the Church here to unite with the Eastern Churches in doing so.

"The real question at issue was the being and nature of God, and it is a live question today," continued Bishop Gailor. "We are told by some that 'nobody knows anything definite about God,' that 'human conceptions of God are mere vague imaginations.' Indeed the tendency of certain provincial thinkers seems to be to construct an enlarged portrait of themselves and call it God, and to show their intellect by proving that no such Personality exists.

"The Creed with certain explanatory phrases inserted by a later council, has survived through these 1600 years, as the creed of the Catholic Church—the clearest and fairest statement in human language of the primitive and original faith of the Christians. The Creed itself is not the faith; for the Faith existed before the Creed was drawn up and is larger than the letter of any creed."

CHURCH PERIODICAL CLUB

HOW the Church Periodical Club supplies needed libraries to missionaries and teachers, clergymen and congregations in isolated communities, was told Monday evening, October 19th at a large public meeting in St. George's Church, New Orleans. The Rev. William E. Phillips, rector of the church, conducted the brief service and made the address of welcome to the delegates. He told how his work among students in Tulane University and Newcomb College had been aided by the Church Periodical Club, which had supplied textbooks.

What the Club has done in the rural South was illustrated by the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of Mississippi, who read a letter from a minister in a country Church telling of the uses to which books and periodicals sent by the club had been put in his field.

The Rt. Rev. John Poyntz Tyler, D.D., described the work of the club in his Missionary Diocese of North Dakota and other parts of the Northwest. He was followed by Dr. Arthur E. Bostwick, Librarian of the St. Louis Public Library, recently returned from a visit to China, who made a plea for tolerance of the traditional ideas and customs among the Chinese. He described the enlightenment and cultivation of the educated Chinese, and declared that "all Buddhism worth keeping was harmonious with Christianity," while the practice of honoring their ancestors with traditional rites was no more idolatrous in the eyes of the educated Chinese than is our modern Christmas tree celebration a worship of the "tree-spirit." This was recognized by the wise and tolerant Jesuit missionaries two centuries ago; and Mr. Bostwick ventured the opinion that China would have become a Christian nation long since, had not the broadminded policy of the Society of Jesus been overthrown by enemies of the Order who prevailed upon the Pope to discountenance it, with the result that the Chinese Emperor rejected a Christianity which forbade him to honor his father.

Thanking the Church Periodical Club for its gift of a library to St. Paul's University in Tokyo, Japan, the Rt. Rev. C. S. Reifsnider, D.D., Suffragan Bishop of North Tokyo, told how he and the faculty and students had toiled, stripped to their trousers, to save that library from destruction in the earthquake: they carried the 15,000 volumes down from the shaken building into the concrete cellar, finishing their task in two hours, just before the final shock which destroyed the building.

At a meeting of the Club it was voted to adopt a new official prayer for use in its conferences. The new prayer was written by Miss Mary E. Thomas, of New York, executive secretary of the Club, and is to take the place of the prayer written by Bishop Rhinelander, which members of the club had found difficult to memorize.

The prayer is as follows:

"Bless, O Lord, we pray Thee, the Church Periodical Club, that it may be an instrument of service in Thy hands. Grant to its officers wisdom and patience, to its members perseverance and the spirit of sharing that asks no return. Bring many more to take part in its activities. Bless our gifts and those who receive them to the enriching of individual lives and the growth of Thy kingdom throughout the world; through Jesus Christ our Lord. Amen."

The following committees were appointed: For decision of changes in the titles of officers of the Club, Miss Reynolds, of Massachusetts, Miss Miller and Miss Stokes, of Maryland. For consideration of changes in the form of organization in the Dioceses, Mrs. Waddell, of East Carolina, Mrs. Conroy, of Ohio, and Mrs. Bell, of Louisiana. For listing objects to be worked on during the coming Triennium, Miss Warriner, of Michigan, Mrs. Rote, of Harrisburg, and Mrs. Hill, of New Hampshire.

ACCORDING to the dossiers of the nominees for the Presiding Bishopric, as printed in the New Orleans *Times-Picayune*, Bishop Brent is a high Churchman, Bishop Gailor the leader of the broad Churchmen, Bishop Murray a conservative Churchman, Bishop Brown, of Virginia, an evangelical Churchman, Bishops Parsons, Alexander Mann, and Burleson, broad Churchmen, and Bishop Perry a high Churchman. This shows just how accurate labels are! Bishop Murray was later called, by the same paper, a high Churchman.

Miscellaneous Legislation in the General Convention

CONSTITUTION

ARTICLE 1, Section 3, amended in such wise as no longer to require that the Presiding Bishop must be selected from among the bishops "having jurisdiction within the United States," and also omitting the provision that he shall cease to be Presiding Bishop if he shall resign his episcopal jurisdiction. Not effective until ratification three years later.

ARTICLE 2, Section 6. A provision in the section as printed to the effect that a bishop may resign his jurisdiction with the consent of the bishops of the Province was certified to have been inserted without due authority, the section in question not having been adopted by the General Convention of 1922. The secretaries were directed to omit that section in further reprints of the Constitution.

ARTICLE 8 amended by adding immediately after the Declaration of Conformity the following words: "If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, he shall do so only in accordance with such provisions as shall be set forth in the Canons." This was final action.

THE CANONS

CANON 13 amended to provide that duties assigned by the bishop to the bishop coadjutor may be enlarged by mutual consent.

CANON 17 amended by providing that the term of the Presiding Bishop shall be six years "dating from the first day of January succeeding the General Convention at which he was elected."

CANON 24 on Deaconesses was changed throughout, the new provisions of the canon being quite elaborate. The canon will be printed in a later issue.

CANON 34 amended in order to provide that if there be emergency expenses of General Convention beyond the fund provided for by canon, "the Presiding Bishop, the President of the House of Deputies, the Secretary of the House of Deputies, the Treasurer of the General Convention, and the Chairman of the Committee on Expenses, or a majority of them, shall have authority to levy such additional assessment, not to exceed three dollars for each Bishop, Presbyter, and Deacon canonically resident" in each diocese.

CANON 36 amended to provide that when any minister of this Church, not under presentment, shall declare, in writing, his renunciation of the ministry of this Church and his desire to be removed therefrom, it shall be the duty of the ecclesiastical authority to record the declaration and request, and after certain prescribed formalities, the Bishop is to declare that the said minister is released from the obligations of the ministerial office and is deprived of the gifts and spiritual authority as a minister of God's Word and Sacraments conferred on him in his ordination; thus distinguishing between deprivation as here provided and deposition as provided for certain other cases requiring discipline.

CANON 41 amended to carry out the distinction between sentences enacted in amending Canon 36.

CANON 43. A verbal change.

CANON 51. Relating to the minutes of both Houses of General Convention; also striking out the requirement that the recorder of General Convention shall be a presbyter; also increasing the assessment on each diocese for the expenses of General Convention from \$3.00 for each clergyman canonically resident to \$5.00 for each; also giving authority to the treasurer of General Convention to borrow money when necessary; also providing that the treasurer of General Convention shall give bond (adopted at his own suggestion and request); also requiring the treasurer to submit a detailed budget to each General Convention.

CANON 52 amended so as to make the preparation of the annual canonical report of each parish the "joint duty of the Rector and Vestry."

CANON 53. A verbal change.

CANON 54 adding the Missionary District of Haiti to the

Second Province; also adding the Panama Canal Zone to the Fourth Province.

CANON 61 amended to provide that "In case of the death or disability of the Presiding Bishop so much of his duties as pertain to the National Council shall be performed by a Bishop elected for this purpose by the National Council to serve until the next General Convention."

CANON 63 amended to provide that the Committee on Amendments to the Constitution in each House of General Convention shall, at the close of each regular meeting of General Convention, appoint two of its members to certify changes in the Constitution.

OTHER LEGISLATION

MOVING PICTURES. A report prepared by the Departments of Social Service and Religious Education referred to the National Council with the request that it be printed.

SAFE KEEPING OF THE JOURNALS. Recommending the National Council to make an appropriation, not to exceed \$500, to provide for the safe keeping of the Journals of General Convention.

RELATIONS WITH THE FEDERAL COUNCIL OF CHURCHES. The following is the text of the resolution enacted:

"RESOLVED:

"1. That the National Council hereafter shall be the agency through which our relations with the Federal Council of Churches of Christ in America shall be conducted.

"2. That coöperation be established through the appropriate Departments or Committees of the National Council with the following Commissions and Committees of the Federal Council, viz.; those on

"(a) The Church and Social Service.

"(b) The Church and Race Relations.

"(c) International Justice and Good Will.

"(d) Research and Education.

"(e) Editorial Council of the Religious Press.

"(f) Committee on Fiduciary and Financial Matters.

"(g) On Army and Navy Chaplains."

RELATION TO OTHER CHRISTIAN COMMUNIONS. All subjects and questions concerning the relation of this Church to other Christian Communions were referred for consideration to the Presiding Bishop and the National Council, and all Commissions of this character, except the Commission on the World Conference on Faith and Order, were discontinued.

REPORT OF COMMITTEE ON CHRISTIAN EDUCATION. The National Council was requested to take into sympathetic consideration the suggestions in the Report of the Committee on Christian Education and to take such steps as they deem wise to put them into effect.

REPORT OF JOINT COMMISSION ON HOME AND FAMILY LIFE. The Report of the Joint Commission on Home and Family Life was referred to the National Council with the recommendation that it be printed and a copy sent to every bishop and clergyman in active service.

USE FOR UNEMPLOYED AND PARTIALLY DISABLED CLERGYMEN. The bishops and diocesan authorities were urged to utilize the unemployed and partially disabled clergymen in every way possible, and the Pension Board was requested to modify their rules so that those receiving the pension might not be debarred from being placed in charge of a mission or congregation for the duties of which their health and strength may be adequate.

REPORT OF THE JOINT COMMISSION ON THE USE OF THE COMMON CHALICE. The Report of the Joint Commission on the use of the Common Chalice was accepted and ordered printed in the Journal.

JOINT COMMISSION ON WORKING MEN AND MEN'S INSTITUTES. The Joint Commission on Working Men and Men's Institutes was continued, and it was respectfully requested to confer with the Department of Social Service to determine whether there be any practical steps which may properly be taken by the Church in connection with the problem committed to the Commission.

WORK OF THE CHURCH IN RURAL SECTIONS. The General Con-

vention called the attention of the whole Church to the nationwide importance of the work of the Church in Rural Sections; that the Church may more successfully labor to plant the Kingdom of God in our rural fields. The following resolutions were adopted:

"RESOLVED: That this General Convention urge upon all diocesan authorities the fundamental value of—

- "1. Spreading the Church in Rural America;
- "2. Promoting the prestige of Rural Church work.
- "3. Establishing and holding diocesan, regional, and national conferences for rural clergy.
- "4. Raising the standard of salaries for rural clergy.
- "5. Placing rural work training courses in the curricula of our Seminaries; and be it further

"RESOLVED: That General Convention recommends to the Provinces that they consider the advisability of establishing rural work commissions."

AMERICAN BIBLE SOCIETY. The service of the American Bible Society in translating, publishing, and circulating the Sacred Scriptures in many languages and in many parts of the world was recognized as indispensable to our missionary work, and the Presiding Bishop is asked to appoint again a representative of this Church on the Advisory Council of that Society.

NATIONAL COMMISSION ON EVANGELISM. Requested the appointment of a National Commission on Evangelism, acting under the Presiding Bishop and financed by the National Council, and that said Commission be appointed by the Presiding Bishop on or after January 1, 1926, with a view to correlating and unifying all evangelistic efforts in the Church.

LAYMEN'S ASSOCIATIONS. Approving the aims and ideals of associations of laymen in the Church.

WORLD COURT—WORLD PEACE. The following resolution was adopted.

"WHEREAS, a World Court, known as the Permanent Court of International Justice, has been established, and is now functioning at the Hague; and

"WHEREAS, the traditional policy of the United States has earnestly favored the avoidance of war and the settlement of international controversies by arbitration or judicial processes; and

"WHEREAS, this Court in its organization and probable development promises a new order in which controversies between nations will be settled in an orderly way according to principles of right and justice,

"RESOLVED: That this General Convention of the Protestant Episcopal Church in the United States of America, in General Convention at New Orleans, Louisiana, does hereby express its cordial approval of the said Court and an earnest desire that the Senate of the United States give early consent to the adherence of this government to the Protocol establishing the said Court upon the terms recommended by President Harding and President Coolidge."

Also the following:

"RESOLVED: That this Convention register its conviction that unless civilization can destroy war, war will destroy civilization. We believe that a warless world is a possibility; that life based on the spirit and principles of the Prince of Peace, so far from being visionary, contains the only practical method of security for the future. We regard this work not only as a corporate responsibility of the whole Church, but as the individual duty of every Christian citizen. The American Ambassador to England, himself a communicant of this Church, said in one of his first public utterances: 'The Foreign Office of the United States is in the American Home.' In this true and striking statement he reminds every one of us of the part each must play in this work which transcends all others in importance.

"We reaffirm the conviction stated by the General Convention of 1922 that the nations of the world must adopt a peace system. It is fundamental to such a system that it be built on the conviction that war is unchristian in principle and suicidal in practice.

"We assert our solemn judgment that aggressive warfare is a crime on the part of a nation and so to be held by followers of Christ, who has commanded that we make disciples, not enemies, of the peoples of the world. We thank God and take courage as we see the nations through their authorized representatives in conventions, assemblies, and conferences, agree on plans for disarmament, for guarantees of security, and for the creation of the machinery of courts by which arbitration shall take the place of force. We believe these are steps in the realization of the hopes of the people of the nations for a permanent peace, and pledge our best endeavors and constant prayers that God may touch the hearts of mankind with the spirit and understanding of brotherhood.

"RESOLVED: That this General Convention urge upon Congress that the United States participate in the establishment and maintenance of the Permanent Court of International Justice as supported by the President of the United States.

"RESOLVED: That this General Convention requests and empowers the National Council to act as a Commission on In-

ternational Peace and Good Will, and coöperate with other Christian bodies and especially with the Commission on International Justice and Good Will of the Federal Council of Churches, to abolish war and secure permanent peace.

"RESOLVED: That the Presiding Bishop be requested to name fifteen representatives of this Church to attend the Christian Conference to be held in December in the City of Washington to study these problems and guide public opinion.

"RESOLVED: That the membership of this Church be urged to study this question, that the Social Service Department prepare literature to supply our people with information, and that all be requested to pray constantly and earnestly that Christ's Kingdom may be realized, when war shall be no more."

DISTRICT OF COLUMBIA. The General Convention petitioned Congress for the enactment of such laws for the District of Columbia as shall protect the civil institution of the Lord's Day from unnecessary labor and business.

BUDGET OF THE GENERAL CONVENTION. The Budget of the General Convention for the Triennial period ending September 30, 1928, was adopted.

ASSESSMENT OF DIOCESES. The Treasurer and Secretary of the Convention were authorized to assess each Diocese not to exceed one dollar (\$1.00) for each Bishop, Presbyter, and Deacon canonically resident, should the state of the treasury demand it.

PROGRAM AND BUDGET OF THE NATIONAL COUNCIL. A series of resolutions detailing the Program and Budget were adopted.

SCHOLARSHIPS FROM CHURCH COLLEGES. Recommended to the five Church colleges that they endeavor, as soon as it may be found practicable, to provide a scholarship for a young man from each state in the union in order that the youth of all parts of the country may share in the privileges offered by these Church colleges.

REPORT OF THE JOINT COMMISSION ON NOMENCLATURE. The Report of the Joint Commission on Nomenclature was gratefully received and the Commission was discharged.

CHRISTIAN HEALING. The House of Deputies sent a message to the House of Bishops asking that all matters connected with Christian healing be sent to the American Medical Association. The House of Bishops acted upon this matter by referring it to the episcopal members of the Joint Commission on Christian Healing for their consideration.

GENERAL CONVENTION 1928. The invitation extended by the Diocese of Washington, that the General Convention of 1928 be held in the city of Washington on the Wednesday after the first Sunday in October 1928, was accepted.

INVITATIONS TO MEET IN 1928 AND 1931. The invitations to the General Convention to meet in Los Angeles in 1928 and Denver in 1931 were referred to the Committee on Unfinished Business.

LETTER FROM THE BISHOP OF OSAKA. A letter received from the Bishop of Osaka was read to both Houses of General Convention, and the Presidents of the two Houses were requested to send a cable of thanks and appreciation in reply.

APPRECIATION OF LABORS OF JOHN WILSON WOOD, D.C.L. Complimentary resolution expressing appreciation of John Wilson Wood, D.C.L., who has completed a quarter of a century in the service of the missionary cause of this Church.

PRAYER BOOK. The Secretaries of the two Houses were instructed to issue as soon as possible a list of the changes adopted at this Convention.

The Joint Commission on the Revision and Enrichment of the Prayer Book was instructed to append an index of Scripture passages.

Also resolutions providing for printing the amendments to the Prayer Book ratified and tentatively adopted. (Several publications under the authority of these resolutions and the editorship of the secretaries of General Convention will shortly be published by the Morehouse Publishing Co.)

AMERICAN CHURCHES IN EUROPE. The question of the election of a Bishop for the American Churches in Europe was deferred until the next General Convention.

GREETINGS TO THE CHUNG HUA SHENG KUNG HUI. Resolutions expressing sympathy with the Chinese people and asking the National Council to coöperate with other institutions in securing such action by our government as will lead to the revision of our treaty relations with China in the interest of attaining complete reciprocity between the two nations and expressing the opinion that such treatises should be undertaken coöperatively on terms of equality between China and the other powers.

JOINT COMMISSIONS APPOINTED:

On Christian Healing: The Bishop of Mississippi, the Bishop of Western New York, the Bishop of South Carolina, the Bishop of Ohio, the Bishop of California, the Bishop of Michigan, the Rev. Dr. Gresham of California, Rev. Mr. Sherman of Southern Ohio, Rev. Mr. Banks of Newark, Rev. Dr. Weld of Los Angeles, Rev. Mr. Kammerer of Pittsburgh, Rev. Mr. Sturges of Rhode Island, Mr. H. C. Wyckoff of California, Mr. Frederick D. Rose of Indianapolis, Mr. William W. Old, Jr., of Southern Virginia, Howard Johnson, M.D., of California, Charles H. Mayo, M.D., of Minnesota, and W. Sinclair Bowen, M.D., of Washington, D. C.

2. On Evangelism: to be appointed by the Presiding Bishop.

3. On Vocation, Education, and Distribution of the Ministry: The Bishop of Lexington, the Bishop of Arkansas, the Bishop of Olympia, the Bishop of Wyoming, the Bishop of West Texas, the Rev. Dr. Stetson of New York, Rev. Dr. Bartlett of Western New York, Rev. Mr. Fleetwood of Utah, Rev. Mr. Long of Quincy, Rev. Dr. Fosbroke of New York, Mr. H. D. W. English of Pittsburgh, Mr. B. F. Finney of Tennessee, Mr. Warren Kearney of Louisiana, Mr. Thomas Q. Dix of Missouri, and Mr. Haywood Parker of Western North Carolina.

4. On Church Flag and Seal: The Bishop of Ohio, the Bishop of Rhode Island, the Bishop of Delaware, Rev. Dr. Colladay of Connecticut, Rev. Dr. Easton of New York, Rev. Dr. Owens of Louisiana, Mr. Baldwin of Long Island, Mr. Cram of Massachusetts, and Mr. Zabriskie of New York.

5. To consider whether any change is advisable in the method of electing the Presiding Bishop: The Bishop of New York, the Bishop of Vermont, the Bishop of Pittsburgh, the Rev. Dr. Stewart of Chicago, the Rev. Mr. Stowell of Arkansas, the Rev. Dr. Drown of Massachusetts, Mr. Morehouse of Milwaukee, Mr. Zabriskie of New York, and Mr. Manning of Upper South Carolina.

6. To consider the whole question of Provinces: The Bishop of Vermont, the Bishop of Michigan, the Bishop of California, the Rev. Mr. Taylor of Massachusetts, the Rev. Dr. Tucker of Louisiana, the Rev. Dr. Aigner of Erie, Mr. Tully of Long Island, Mr. Dibble of Western Michigan, and Mr. Montegale of California.

7. To Consider the Procedure provided in Canons for the trial and sentence of Bishops, Priests, and Deacons: The Bishop of North Carolina, the Rev. Dr. Maxon of Michigan, Mr. Harlan of Maryland, Mr. Wickersham of New York, and Mr. Seymour of Long Island.

8. To study the whole problem of divorce, its conditions and causes: The Bishop of Michigan, the Bishop of New Jersey, the Bishop of South Carolina, the Rev. Dr. Nelson of Southern Ohio, the Rev. Dr. Kammerer of Pittsburgh, the Rev. Dr. Scarlett of Missouri, Mr. John M. Glenn of New York, Mr. F. P. Keppel of New York, and Mr. Joseph H. Beale of Boston.

10. On Arrangements for the next General Convention, which shall have power to act with the local Executive Committee of the Diocese of Washington and its General Chairman in making all arrangements for the General Convention of 1928 and for such meetings as are held co-incident thereto: The Bishop of Washington, the Rev. Dr. Dudley of Washington, and Mr. H. L. Rust of Washington, with the President of the Woman's Auxiliary of the Diocese of Washington, and the General Chairman of the local Executive Committee of this present Convention.

11. Laymen's Voluntary Mission Offering: Bishop Lloyd, the Rev. Dr. Milton of East Carolina, Mr. Spring of New Hampshire, Mr. Swannell of Springfield, and Mr. Rogers of Maine, to investigate the advisability of inaugurating a Laymen's Voluntary Mission Offering, similar in character to the Women's Thank Offering, to be used for the missionary purposes of the Church. If the Commission shall be of the opinion that such an offering is desirable, they shall formulate a plan for the same and submit it to the National Council. If the Council approve such plan, the Commission, with the aid of the Council, shall take such steps as may be necessary to have such offering taken in the several dioceses in time for presentation at the Convention of 1928.

THE NATIONAL COUNCIL:

For Three Years

The Rt. Rev. Wm. C. Brown, D.D., 906 Park Ave., Richmond, Va.
The Rt. Rev. Wm. Lawrence, D.D., 122 Commonwealth Ave., Boston, Mass.

The Rev. W. H. Milton, D.D., 125 So. 4th St., Wilmington, N. C.
The Rev. G. Craig Stewart, D.D., St. Luke's Parish, Evanston, Ill.
Hon. Burton Mansfield, D.C.L., 42 Church Street, New Haven, Conn.
Mr. Samuel Mather, 2000 Union Trust Bldg., Cleveland, Ohio.
Mr. Louis F. Montegale, Royal Insurance Bldg., Pine & Sansome St., San Francisco, Calif.
Hon. Richard I. Manning, Sumter, S. C.

For Six Years

The Rt. Rev. Wm. T. Manning, D.D., Bishop's House, Cathedral Close, Amsterdam Ave. & 110th St., New York City.
The Rt. Rev. Hugh L. Burleson, D.D., Sioux Falls, S. D.
The Rev. H. P. A. Abbott, D.D., 709 Park Ave., Baltimore, Md.
The Very Rev. R. S. Chalmers, D.D., 708 S. Ervay St., Dallas, Texas.
Mr. Harper Sibley, 100 Sibley Block, Rochester, N. Y.
Mr. Samuel F. Houston, 572 Real Estate Trust Bldg., Philadelphia, Pa.
Mr. Wm. G. Peterkin, Homes Security Co., Parkersburg, W. Va.
Mr. Z. C. Patten, Jr., 801 Oak St., Chattanooga, Tenn.

The Secretary reported that the following had been elected Provincial representatives on the National Council:

Elected by the Provinces

1. The Rt. Rev. J. DeW. Perry, D.D., 10 Brown St., Providence, R. I.
2. Mr. Wm. J. Tully, 1 Madison Ave., New York City.
3. The Rt. Rev. J. G. Murray, D.D., 281 Fourth Ave., New York City.
4. The Rt. Rev. F. F. Reese, D.D., 2425 Bull St., Savannah, Ga.
5. The Rt. Rev. J. M. Francis, D.D., 1559 Central Ave., Indianapolis, Ind.
6. Mr. James H. Pershing, 519 Equitable Bldg., Denver, Colo.
7. The Rev. W. P. Witsell, St. Paul's Church, Waco, Texas.
8. The Rt. Rev. L. C. Sanford, D.D., 733 Peralta Way, Fresno, Calif.

ADDITIONAL ACTION OF THE HOUSE OF DEPUTIES

A RESOLUTION calling on the several Dioceses and Missionary Districts for a statement of all insurable property was referred to the Board of Church Finance.

Approval was given to the work of the American Guardian Association of Manila.

Sympathetic interest was expressed in the effort of the Missionary District of Nevada in the construction in Reno of Trinity Memorial Cathedral.

The House of Deputies gave its hearty assent and approval to the work of the American Humane Association.

The resolution offered by the Rev. Dr. Atwater, of Ohio, that the Trustees of the Church Pension Fund be requested to take into consideration the expediency of acting as Trustees when requested for funds of parishes and organizations of this Church, was referred to the Trustees of the Church Pension Fund for serious consideration together with the Board of Church Finance.

The resolution of Mr. Page, of Virginia, requesting the Committee on Church Pension Fund to consider and report to this Convention what amount would be required to defray the charge of providing for the mothers of clergymen left dependent upon such clergyman son unmarried, whose wife, if he had one, would be eligible in case of the husband's death, was referred to the Trustees of the Church Pension Fund, with the request that they ascertain the facts and report the same to the next Convention.

The Board of Church Finance was requested to take under advisement a revision of the uniform parochial reports to simplify the same and make it more useful and less expensive.

Report No. 11 of the Social Service Committee of the House of Deputies on the Industrial Situation was referred to the National Council.

Resolutions of thanks were adopted by the House of Deputies and by the two Houses in Joint Session, thanking the women of the Church for the Triennial Thank Offering, amounting to \$904,514.77.

The Committee on the State of the Church of the House of Deputies in report No. 5 recommended the following:

That we recommend to the National Council that a godly and learned priest of the Colored Clergy be appointed as Field Secretary, connected with the National Council, whose duty shall be the vigorous prosecution of the Church's Missionary Program among Colored People.

No action was taken by the House of Deputies on this report, as no resolutions were contained therein.

WEEK-DAY RELIGIOUS INSTRUCTION. The Committee on Christian Education of the House of Deputies presented Preambles and Resolutions commending the earnest efforts of the Department of Religious Education in behalf of week day religious instruction, and urged upon our clergy a cordial and sympathetic cooperation in the still wider extension of this work, and recommended that a definite Missionary Program be urged upon the Department in order that our future citizens may be saved from the results of unchristian living.

LORD'S DAY ALLIANCE. The following were appointed members of the Board of Managers of the Lord's Day Alliance of the United States: The Rev. W. S. Chase, D.D., the Rev. C. K. Gilbert, and the Rev. G. F. Dudley, D.D.

SPEAKERS' BUREAU. The Rev. Mr. Bennett, of Harrisburg, presented a resolution asking for more thorough preparation and training of missionary speakers, which was referred to the Committee on Missions, which reported that it was in full sympathy with the purpose of the resolution and that it be referred to the National Council for such action as may be feasible.

GENERAL CONVENTION SOCIAL LIFE

SOCIAL entertainments offered the delegates and visitors to the General Convention were many and varied. Besides the official affairs, there were a large number of private entertainments, dinners, teas, and receptions, far too numerous to mention.

A picnic lunch was served to the delegates after the impressive opening services under the ancient oaks in Audubon Park, Wednesday, October 7th, and it gave the visitors an opportunity to wander about that historic ground, once the home of Etienne de Bore, later the site of the Cotton Exposition and the Audubon Sugar School. The Diocesan Reception took place at the Country Club that evening.

Friday, October 9th, a tea was given by the Daughters of The King to the convention in the home of Mrs. John N. Stewart, 1837 Napoleon Avenue. At four o'clock Saturday afternoon there was a trip on the Mississippi River, where tea was served. A reception in the School of Art, H. Sophie Newcomb Memorial College, Tulane University of Louisiana, was given by the Newcomb Art Alumnae Saturday evening, at which the visitors were given an opportunity to see the making and decorating of Newcomb pottery, textiles, jewelry, and book-binding, as well as to view the finished products, the ecclesiastical embroideries, and other objects of special interest. It was in the Newcomb Pottery that the official souvenir of the convention was made by Mrs. Bentley Nicholson (Leona Nicholson).

A series of teas for the visitors who were not delegates to the convention were given on Tuesday and Thursday under the direction of Mrs. George Terriberry, chairman of this committee. These were attended by fifty to a hundred or more persons, and various missionaries, lay and clerical workers, men and women, talked on the different phases of the Church's work at home and abroad.

Tuesday, October 13th, the following teas were given: In the home of Mrs. R. S. Coupland, 2115 Chestnut Street, where the speakers were Bishop LaMothe of Honolulu, Mrs. Kinsolving, of Brazil, Dr. Ancell, of Yangchow, China, and Bishop Reifsnider, of Tokyo, Japan; in the home of Mrs. Ole K. Olsen, 508 Millaudon Street, where the speakers were Mrs. John McKim, of Tokyo, Bishop Huntington, of Anking, and the Rev. Mr. Saylor of Porto Rico; in the home of Mrs. D. G. Dumas, 3320 Carrollton Avenue (Waldo Burton Memorial Home for Boys), where the speakers were Mrs. B. L. Ancell, of Yangchow, and Bishop Burleson, of South Dakota; in the home of Mrs. C. P. Ellis, 8 Audubon Place, the speakers being Bishop Moulton, of Utah, the Rev. L. Tsen, of Anking, China, and the Rev. Mr. Donovan, of Liberia; in the home of Mrs. Andrew Stewart, 1640 State Street, the speakers being Bishop Roots, of Hankow, Bishop Overs, of Liberia, and Bishop Cook, of Delaware; in the home of Mrs. G. R. Westfeldt, 2340 Prytania Street, the speakers being the Rev. Mr. Saylor, Bishop Morris, of the Canal Zone, and Miss Ridgeway of Salina, Kansas.

On Thursday, October 15th, were the following entertainments: hostess, Mrs. J. D. Hayward, 1423 First Street, speakers, Bishop Tucker, of Japan, Miss Margaretta S. Ridgely, of Liberia, and Bishop LaMothe, of Honolulu; hostess, Mrs. F. A. Monroe, 1331 Philip Street, speakers, Bishop Carson, of Haiti, and Bishop Reifsnider, of Tokyo, Japan; hostess, Mrs. Andrew Stewart, 1640 State Street; hostess, Mrs. C. S. Williams, 1912 State Street, speakers, Bishop Colmore, of Porto Rico, and the Rev. L. Tsen, of China; hostess, Mrs. John N. Stewart, 1937 Napoleon Avenue, speakers, Bishop Bennett, of Duluth, and Deaconess Phelps, of Anking, China; hostess, Miss Sarah F. Henderson, 2221 Prytania Street, speakers, Bishop Cross of Spokane, and the Rev. Dr. Ancell, of Yangchow; hostess, Mrs. D. W. Pipes, 1241 Philip Street, speakers, Bishop Mosher, of the Philippines, and Bishop Kinsolving, of Brazil.

The Gaudet Normal and Industrial School for Negroes in Gentilly Road held open house both on the evening of Wednesday, October 7th, and on the afternoon of Wednesday, October 14th.

Eight teas were given by various churches of the Diocese in the open space on Clio street near St. Paul's Church.

Bishop and Mrs. Sessums, of Louisiana, entertained at a series of dinners to various notables. Mrs. Anthony Sauer, St. Charles Avenue and Newcomb Boulevard, entertained in honor of the clergy and deaconesses and delegates with a musicale

Tuesday, October 20th. Teas and receptions were given by guilds of many churches, including Trinity, St. Andrew's and others.

Receptions were held in the Children's Episcopal Home at Jackson Avenue, October 13th, and on three successive Fridays in the home of Miss Grace King and her sisters, in Coliseum Street; at the Orleans Club there were luncheons given for the Girls' Friendly Society, besides a number of other entertainments in homes and clubs and in famous restaurants down town.

A growing and very pleasant practice is for deputations to entertain other deputations or the visitors from their own state or diocese. Notable among these was a dinner tendered by the New York deputation to those of Louisiana, Massachusetts, and Virginia, with a few specially invited guests, when Mr. Stephen Baker proved a happy toast master. The Fond du Lac delegation entertained those of Milwaukee and Northern Indiana at the beautiful Courtyard Kitchen, where the tables were set in the luxurious tropical garden. Mr. and Mrs. Edward L. Edmonson and Mr. and Mrs. Frederic C. Morehouse entertained Wisconsin visitors at the charming home of the former on State Street, Mrs. Edmonson and Mrs. Morehouse being sisters. Dinners of college and seminary alumni were occasions of notable reunions on many evenings.

THE DAUGHTERS OF THE KING

APPRECIATION of the high services rendered by the Daughters of the King in the Diocese of Louisiana and in other fields of service was eloquently expressed by the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, at the mass meeting held in Christ Church Cathedral, New Orleans, October 9th. He then introduced the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, who spoke on Fellowship.

"When we get out of our own prejudices and try to take Christ's point of view," said Bishop Johnson, "we find that He chose for His friends and companions, not the highly cultivated and prominent, but poor, crude, ignorant, and obscure fishermen, publicans, and sinful women. God is no respecter of persons, and we must not be. I sometimes fear the Lord God gets very tired of 'prominent rectors' and 'influential laymen,' " he continued.

Addressing the Daughters, Bishop Johnson went on:

"Yours is the mission of bringing joy and fellowship into some of these lonely lives one finds so often in a city, in this mechanical age of telephones and automobiles, of prohibition and reformers. The human soul cannot be made fit for fellowship by legislative enactment, but by love, understanding, and kindness. We are tired of intellectual fallacies substituted for kindness. I am glad God sent His Son to redeem the world, and not an executive secretary. We need more Christians who know the mechanics of salvation."

Bishop Sessums then introduced the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, who told something of the work of the women, both American and native, in China. More than two-thirds of the Chinese missionaries have been women, he said; and he spoke of the excellent work done by the Bible Women and of the training in industries accomplished in the Church schools. China, he said, is in more turmoil today than at any time since the Boxer uprising in 1900. He paid a special tribute to the workers supported by the Daughters of the King.

The first business session was held at the parish house of Trinity Church, Saturday morning, October 12th, at which reports from Virginia and Southwest Virginia were heard and other business was transacted. Addresses were made by the Rev. Henry Barbour, former rector of the Church of the Beloved Disciple in New York City, and by Mrs. E. F. Kenyon, of Chicago, who urged coöperation with the Brotherhood of St. Andrew in bringing back family prayer into the home.

The business session of Monday, October 12th, lasted all day. The Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York, addressed the Daughters.

A GARDEN

Who loves a garden, still
In primal Eden walks,
Joyously plants therein,
And with his Maker talks.

HARRIET APPLETON SPRAGUE.

The Girls' Friendly Society in America

AT THE GENERAL CONVENTION

THE opening day of the fortieth triennial of the Church at New Orleans, found the Girls' Friendly Society in America established in its headquarters in the show rooms of the Reo Motor Company, a place most conveniently situated for carrying out the purpose of the society, in making its activities at the General Convention informational, educational, and social in character. The headquarters staff found their time and hands full in explaining the exhibit to the many visitors. The main feature of this exhibit, which illustrated John Oxenham's beautiful poem, *The High Way or the Low*, portrayed a young girl standing at the crossroads undecided as to the way to go. This theme was chosen to emphasize the decision which every young girl of today faces, and brings out the fact that the Girls' Friendly Society can help her in her choice.

Another feature of the exhibit which attracted attention was a little Japanese house surrounded by seventy-five Japanese dolls dressed in unique and individual kimonos. The members of the Girls' Friendly Society branch at St. Agnes' School, Kyoto, Japan, unable to come themselves, each sent a proxy.

A year with the Girls' Friendly Society was made vivid by a series of photographic charts showing the holiday houses, lodges, and the different objects which the Social Service Department and the Department of Missions are emphasizing for the years 1925-1926.

Tables of source material for girl leadership and program planning, which were used in the training classes given during the Convention by two of the Girls' Friendly Society secretaries, were also to be found at the headquarters, while the Christmas card sample books and order blanks were always in demand.

The training classes, though listed under Girls' Friendly Society activities, were open to all women and girls interested in girls' work, or in parish groups organized for service in the Church.

The Girls' Friendly Society, in coöperation with the Brotherhood of St. Andrew and the Church Mission of Help, held a joint mass meeting in Trinity Church. Bishop Brent acted as chairman of this meeting and struck the key-note when he said that all three organizations were members of one big family, expressing themselves through differing activities, but with the same goal in mind.

The Corporate Communion of the Girls' Friendly Society took place at Trinity Church the first Sunday of the General Convention.

The Society's work in the different parts of the country and the world was presented at five luncheon meetings at the Orleans Club. Speakers from the Philippines, Porto Rico, Japan, China, Mexico, and from almost every state in the union, told of their particular needs and of the way in which the Girls' Friendly Society is helping to meet these needs.

One of the delightful social affairs of the General Convention was a tea at the Orleans Club, when the Girls' Friendly Society was at home to its friends. Miss Frances Sibley, president G. F. S. A., Miss Sarah B. Hopkins, chairman of the General Convention Committee G. F. S. A., Mrs. Davis Sesums, and Mrs. Robert Coupland were in the receiving line.

No account of any Convention activity is complete without mentioning the delightful hospitality of the New Orleans women. The Girls' Friendly Society is especially indebted to the chairman of its local committee, Mrs. Robert Coupland, and those associated with her.

THE CENTRAL COUNCIL MEETING

AT the meeting of the Central Council of the Girls' Friendly Society of America, which took place in Cincinnati, Ohio, October 28th to November 2d, and a report of which was printed in *THE LIVING CHURCH* for November 14th, the new object and Central Rules were finally adopted. They are as follows:

"OBJECT

"To unite for the glory of God, in one fellowship of prayer and service, the women and girls of the Nation to uphold the Christian standard of honor and morality."

"CENTRAL RULES

1. "The society holds that the moral integrity of womanhood is essential to Christian civilization; it therefore admits and retains in membership those who pledge themselves to uphold the Christian standard of purity in thought, word, and deed, striving to grow in fellowship and character."

2. "Women and girls may join the Society as Associates or Members. The organization of the Society shall follow that of the Church. Associates must be Communicants of the Church, but no such restrictions shall apply to Members."

This very important change has been under consideration in the G. F. S. A. for a long period of years. After it had passed its first hearing, the new wordings were sent out to the Branches for vote, and to the clergy for their consideration and opinion. The fact that the change passed with no opposing voice in the discussion, and by a very large majority, shows that the mind of the Society is decided on this subject.

The G. F. S. is primarily an organization for character-building; the Object and Central Rules are the heart of all its life. They set forth the high standard of womanly character which the Girls' Friendly demands of its membership. The old object and rules were formulated when the Society was founded, in the Mid-Victorian age, and in England, and they were phrased according to the psychology of that day. They gave these standards in a negative form. The youth of today is thinking in positive, not negative terms, and the new rulings stand as a challenge to the girlhood and young womanhood of America, a challenge which demands allegiance to Christ's standard of purity, not alone purity of act, but purity as a dominant principle of life.

These new rulings demand two things as qualifications for membership in the Society: first, moral rectitude of character, and second, a pledging of life, heart, and mind to the fellowship of Christian ideals.

A particularly interesting feature of the meeting of the Council was the closing service at Christ Church, Cincinnati, on the evening of Sunday, November 1st. This was a pageant service, under the title, *Around the World and Back Again*. Twelve young girls in the native dress of the country, represented some of the nationalities in which the G. F. S. A. is particularly interested. Each foreign dressed girl was accompanied by an American girl dressed in white, and carrying the nation's flag of the girl with who she walked. After a short service of prayer and choral responses, all based on the theme of light and understanding as being able to bring about world peace, greetings were brought from Japan by Miss Gladys Spencer, of Aomori, Senorita Hermelinda Reyes, of Hooker School, Mexico City, and by Miss Dorothy Lee, a charming Chinese girl of Foochow, China.

Then a young girl, representing America as the Spirit of Friendship, approached the chancel with unlighted candle. As her candle was lighted by the rector, the girls of the foreign nations with their American bodyguards, grouped themselves on the chancel steps and in turn their candles were lighted by the Spirit of Friendship. The American girls then lighted the candles of the 200 members seated in the front of the church. Many in the audience felt, "as light begets light, so love, service, and good will are passed on to others."

God is daily searching us, sifting us, trying us, to bring out the evil that is in us, that we may know ourselves, and that He may have fresh opportunities of bringing out all His supplies and resources. When we reach the kingdom, our sin and emptiness and weakness and grief will be done. It is only now and here that God can thus display himself in His grace and long-suffering and plenteousness.—*Horatius Bonar*.

EDUCATION commences at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of character. Let parents bear this ever in mind.—*Hosea Ballou*.

A Conference of Virginia Rural Clergy

IN conformity with a resolution adopted at the annual Council of the Diocese of Virginia last May, a conference of rural clergy of the Diocese was held at the Mayo Memorial Church House, Richmond, on October 27th and 28th. There are about forty-five clergymen in the Diocese in charge of rural parishes, and about thirty-five of these were present at the Conference. A number of clergymen from the other Dioceses in Virginia were present and took part in the meetings.

The Conference was under the direction of the Rev. F. D. Goodwin, Secretary for Rural Work under the National Council, and a committee appointed by the Diocese. The conference was called for the same time as the annual meeting of the American Rural Life Association, which was held this year in Richmond. In this way the Diocesan Conference had the advantage of speakers of national prominence. Subjects discussed at the meetings were The Country Work of a Town Parish, by the Rev. B. E. Brown, rector of Calvary Parish, Tarboro, N. C., The Rural Work of the Diocese of Virginia, by the Rev. G. MacLaren Brydon, Executive Secretary of the Diocese, State Health Agencies and the Rural Church, by Dr. Ennion G. Williams, State Health Commissioner of Virginia, Religious Movements in Rural America, by Dr. E. deS. Brunner of the Institute of Social and Religious Research, New York, The Value of Rural Summer Schools, by the Rev. Robert B. Nelson, rector of Christ Church, Winchester, The Challenge of Rural America to the Rural Church, by the Rev. E. V. O'Hara, of Eugene, Ore., Director of Rural Life Bureau of the National Catholic Welfare Conference, and an address on the same subject by the Rev. Malcolm Dana, Charles City, Iowa, Director of the Congregational Home Missionary Society; Some Effects of Depopulation in Rural Virginia, by Dr. Wilson Gee, of the University of Virginia; The Church's Program, by the Rev. B. D. Tucker, Jr., D.D., rector of St. Paul's, Richmond, The Human Side of Agriculture, by Dr. C. J. Galpin, of the U. S. Department of Agriculture, Mountain Missionary Work and the Use of the Prayer Book, by the Rev. Dennis Whittle, rector of Luray Parish, Virginia.

The Conference proved to be of exceeding great value, both in the range of subjects discussed and in the gathering under Diocesan auspices of so large a number of the rural clergymen of the Diocese to plan for the wider and fuller development of this most important department of the Church's work. The deliberations of the Conference were summed up in a series of recommendations, which will be presented to the Diocesan Missionary Society at their next meeting. They are as follows:

Granting that the Episcopal Church must ever continue to renew her somewhat neglected emphasis upon the importance of numerical growth, and that rural life in the Church, as in the state, will continue to be the prominent factor accounting for such a large part of the city Church growth, we feel that the Diocese of Virginia ought to stress with even more prayerful and more energetic administration the need of developing our rural parishes and reaching more country people with the ministrations of the Church.

We recognize that Virginia has a rural Church life built through the years upon faithful lives and wise leadership. Rural life is changing rapidly in its ways, attitudes, and concerns; we must prepare to have the country church ready to meet the social and economic, as well as religious, problems now coming before us.

Out of our consideration of the challenge of the rural problem there have come to us the following suggestions:

1. Further development depends upon securing trained workers for parish work. Question: How can we support them?

2. Rectors can work out from their stronger centers by using their laymen, training them by means of training schools for greater efficiency in all lay activities.

3. We earnestly request the Diocesan Missionary Society to appoint an impartial committee of trained investigators to make a survey of the rural and missionary work of the Diocese, bearing in mind the classification, 1, missionary, 2, small town, 3, country. Further, that after such investigation a policy of development through continuity of rectors and workers be followed in our missionary and rural work, providing such regrouping of points as said investigation may demonstrate to be wise.

4. Coördination of Church work in counties might be accomplished in such way as to present an attractive and unfettered opportunity to rectors to continue for longer rectorships.

5. There are three main factors bearing upon the problems:

Public attitude or sentiment, leadership, and administration. Attitude and administration affect immediately the development of active courageous country rectors filled with missionary zeal and power. Our chief handicap is an economic and physical one, which destroys morale, binding the clergy down to conditions from which they *can not free themselves*, and hence must look to the Church administration for help. We hope that, in consideration of this matter, the Diocesan Missionary Society will investigate the means provided by the canons of the Diocese of Pennsylvania.

6. We present the importance of coöperation with the State Board of Health, and other state institutions for public welfare.

7. The use of all mechanical and scientific appliances, moving pictures, radio, etc., to broaden our field of usefulness.

8. The need for a closer and more sympathetic coöperation between urban and rural clergy.

9. Some adaptation of the Church's stereotyped method by which to provide a greater versatility for evangelistic purposes. Our Diocese has an experience of successful use of this agency understood and in any future use to be recognized and welcomed. We gratefully acknowledge the note already sounded by the general Church as to the need of more active evangelistic efforts.

10. We recommend semi-annual regional conferences of town and country clergymen at some central university or college.

11. We endorse the Summer Schools possible through present financial support and widespread use of vacations, in the good work already done, and urge a fuller use yet of them by all the Christian workers of our Church.

12. We recommend that every man join the Rural Fellowship.

13. We recommend that a committee be at once appointed by the Executive Committee to study the problem of combining rural points along the lines suggested by the economic changes in rural life due to trade, political, amusement, and religious zones, and report at next Council.

14. We accentuate the responsibility of the Church furnishing a liturgy more adaptable for rural work.

15. We recommend to the Executive Committee the preparation of charts of hymns and prayers to be used in rural work.

16. We recommend that the Executive Committee prepare and publish a book of prayers and hymns with a graded system of services, and that an adequate and more adaptable system of Sunday school material be prepared.

17. We acknowledge the depth and truth of the spiritual interpretation of the Rural Problem as one of getting godly men and women to live in the backward communities and demonstrate Christian characters and Christian homes, as nuclei of a new civilization, the Divine Life flowing through individuals who receive their life from Christ.

LAUDATE DOMINUM

For grandeur of the seas, the heights,
Glory of moon and stars and sun;
Flowers and fruits of earth and dear home lights
That softly glow when toil of day is done—
Praise, praise the Lord!

For truth revealed to us below,
Proofs of the Father's guiding hand;
Gifts far beyond our thought to ask or know,
And love transcending all we understand—
Bless, bless the Lord!

Amid the music of the spheres,
Chanting of angels, harps of gold,
Cries of the human heart the Father hears;
And shall these hearts unthankful be and cold?
Love, love the Lord!

MAUD FRAZER JACKSON.

THE LIFE that just muses over its attainments can never live in the constantly progressive. The Church—a group of lives—is no more assured of expansion, if it merely feasts on what the present registers. In the former case and in the latter, equally, we must keep knocking at the door of the unattained, for the key of indomitable persistence will assuredly open it.
—Rev. William Porkess, D.D.

CORRESPONDENCE

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

SUGGESTED MEMORIALS

To the Editor of The Living Church:

IN 1841, the Rev. Stephen Elliott, of South Carolina, became the first Bishop of Georgia. He was succeeded by Bishop Beckwith, and Bishop Beckwith was succeeded by Bishop Nelson. All of these Bishops displayed remarkable, as well as unusual, interest in the colored people of their Diocese. Bishop Elliott organized St. Stephen's Church, Savannah, and Bishop Beckwith procured for it the first colored priest to labor in the Diocese of Georgia. Bishop Nelson held the first ordination of a colored man on the soil of Georgia, and established St. Paul's Church, Atlanta. What a fine thing it would be for the Church people of Georgia to cancel the debt on the beautiful St. Paul's Church, Atlanta, and constitute it a memorial to Bishops Elliott, Beckwith, and Nelson.

Nowhere is a proper church edifice needed for the colored race more than in the city of New Orleans. Bishops Polk, Wilmer, and Galleher were all devoted and affectionate friends of the colored race. A memorial church to them by the Church people of Louisiana, for the benefit of the race these Bishops loved, would not only prove "inter-racial coöperation" of the finest sort, but would make an eloquent appeal to the large colored population of that city.

It is well known that no southern man, or bishop, was more persistently devoted to the colored race than the Rt. Rev. Richard Hooker Wilmer, D.D., Bishop of Alabama. I was recently at Tuskegee Institute, and, when I addressed that vast throng of students, I felt that nowhere in the country was there greater need of a stately chapel—which might be erected as a memorial to Bishop Wilmer—wherein the beautiful services of the Church could be rendered than in close proximity to this great institution of learning. It would be graciously welcomed by the officers and students of that seat of learning. Let the Church properly present herself in these great centers of the South, and we shall have a great harvest of souls.

Baltimore, Md. (Rev.) GEORGE F. BRAGG, JR.
October 24.

CRITICIZE BOOK PUBLICATIONS

To the Editor of The Living Church:

I RAN ACROSS this item recently in a certain paper:

"One of the most satisfactory things in connection with this journal has been the number, variety, interest, and importance of the letters of dissatisfaction which we have received. For believing as we do that hardly any spiritual or mental condition is more deplorable than indifference, every such letter has been a fresh and welcome proof of stimulating and creative concern with and interest in, our work on the part of our readers. As Mr. Heywood Broun remarked in another connection the other day, it is only by the letters an editor or a writer receives, that the effect of the written word can be measured."

Now people somehow have never formed the habit of writing the book publisher how they like or dislike his books and authors. Why the public should keep the magazine editor up to his work by expressions of approval or disapproval and give the Religious Book Editor the silence treatment is a mystery.

It is a situation that one of these Religious Book Editors would like to change.

I am venturing to ask, therefore, whether you will give this communication a place in your columns.

In that case, I would like to improve the opportunity to extend a hearty invitation to your subscribers to speak their minds in a letter to The Macmillan Company, 60 Fifth Avenue, New York, N. Y., in regard to recent books that they have read bearing the imprint of its Religious Department.

Would you like to see another book written by some favorite religious author of yours? Have you a religious book in mind in outline that "ought to be written"? Do you know of a sound religious thinker who ought to be induced to "write a book"?

New York City, October 29. W. H. MURRAY,
Editor, Religious Books Dept.,
The Macmillan Company.

WHY AN EXPURGATED NICENE CREED?

To the Editor of The Living Church:

IS THERE no one in the American Episcopal Church who cares for an unexpurgated translation of the Nicene Creed besides the undersigned? In vain have I searched the reports of General Convention for some one who wanted the printer's error of 1549 corrected and the word "holy" added to the other three marks of the Church. It is there in the Greek and the Latin is well known: *unam, sanctam, Catholicam, et Apostolicam Ecclesiam*." (Why are the last two marks usually with capitals?) The word "holy" was in the English version of *Our Lady's Mirror* in 1430 and continued in use until 1549. True, it is not in the Liturgy of St. Mark, nor in some early Latin versions. But we live in the Twentieth Century and want union with the Greeks and Latins, who would not think of using the Nicene creed without the four marks of the Church. In a recent Catholic magazine appears the following: "It is worthy of note that only one (mark) is common to both creeds, namely, the word Catholic." This is unfortunately true of the creeds of the Anglican Church and no one seems to care. Members of "Catholic" Clubs, Doctors of Divinity, and even Bishops have looked at me pityingly when I have spoken on this matter, but I imagine it was to cover their ignorance. We need to emphasize today the holiness of the Church; but no one seems to care a rap whether it is cut out of the Nicene Creed or not. (Rev.) ARTHUR B. RUDD.

Newport, R. I., November 10.

THE NATIONAL CHURCH FIRST

To the Editor of The Living Church:

NOW that we are more fully settled in our organization as a National Church, and are determined to start the new year without a deficit, we should endeavor to get a right perspective as to our financial obligations. In the past they have come thus in the order of their importance: Parish, Diocese, National Church. Let us now reverse this order, making it National Church, Diocese, Parish. In other words, let every parish and mission realize that their first financial obligation is not to pay their minister's salary, but their General Church Program quota. If this is done, there will be no danger of a recurring annual deficit. To this end let our annual report blanks be printed with the General Expenditures at the top, Diocesan in the middle, and Parochial at the bottom, let us do away with the duplex envelope and the two sided pledge card, for the red side will no longer be a payment in addition to the local budget, but will be the first item on the budget. Just as it is the first duty of every citizen to support the Federal Government, so let it be the first duty of every Churchman to support our National Administration.

Fair Haven, Vt.

(Rev.) ALFRED G. MILLER.

THE AGNUS DEI

To the Editor of The Living Church:

YOU ARE in touch with liturgical experts. Please tell us, therefore, where, in your judgment, the "Communion Hymn" should now be sung. We may still, of course, use the *Agnus Dei*, as it is a "hymn," and even those who voted against it understood that as a hymn it could so be used.

But what about the rubric that it shall be used "in the Communion time"? Should it not be used immediately after the Lord's Prayer, as being "in the Communion time," rather than during the actual communion? (Rev.) E. B. DOOLITTLE.

Brownville, N. Y.

[The expression, "in the Communion time," died with the failure of the order for inserting the *Agnus Dei*. The present rubric, "Here may be sung a Hymn," is retained and will be printed immediately before the rubric providing for the administration of the consecrated elements, as now. In our judgment, the terms of the rubric would be fulfilled either way, whether the *Agnus* were sung immediately before or during the "Communion time."—EDITOR LIVING CHURCH.]

Church Kalendar



NOVEMBER

"PRAY God to give you an honest and good heart and then, without waiting, begin at once to obey Him with the best heart you have."—*Catholic Citizen*.

22. Sunday next before Advent.
26. Thursday. Thanksgiving Day.
29. First Sunday in Advent.
30. Monday. St. Andrew, Apostle.

APPOINTMENTS ACCEPTED

ATWOOD, Rt. Rev. JULIUS W., D.D., late Bishop of Arizona; to be canon of Trinity Pro-Cathedral, Phoenix, Ariz.

BEST, Rev. ARTHUR G., of the Church of the Holy Cross, Harrisburg, Pa.; to St. Luke's Mission, 28 Edgecombe Ave., New York City.

DAKIN, Rev. WALTER E., rector of St. George's Church, Clarksdale, Miss.; to be rector of Christ Church, Bay St. Louis, Miss., December 1st.

DARLING, Rev. ERASTUS S., M.D., rector of St. Michael's Church, Oakfield, N. Y.; to be rector of Christ Church, Emporia, Va.

DUM, Rev. PAUL, priest in charge of Emmanuel Church, Winchester, Ky.; to be rector of St. Peter's Church, Paris, and of the Church of the Advent, Cynthiana, Ky., November 29th.

HOLSAPPLE, Rev. LLOYD B., of St. Barnabas' Church, Omaha, Neb.; to be *locum tenens* of St. Mary's Church, Asheville, N. C., with address at 339 Charlotte St.

KNIGHT, Rev. E. E., of the Rutherfordton Mission, Diocese of Western North Carolina; to be chaplain of the sanitarium at Mt. McGregor, N. Y.

MAZONE, Rev. E. LUCIEN, rector of Trinity Church, Hattiesburg, Miss.; to be rector of Trinity Church, Florence, Ala., December 1st.

MILLS, Rev. W. HOWARD, of St. Philip's Church, Sulphur Springs, Tex.; to be vicar of St. Paul's Memorial Church, San Antonio, Tex., with residence at 505 West Woodlawn Ave.

OGBURN, Rev. JOHN T., vicar of St. Augustine's Church, Youngstown, Ohio; to be in charge of the Church of the Holy Cross, Harrisburg, and St. Barnabas' Church, Altoona, Pa., with residence at Forster and Dowden Sts., Harrisburg.

PICKENS, Rev. CLAUDE L., JR.; to be assistant in Rock Creek Parish, Washington, D. C., with residence in Alexandria, Va.

SMITH, Rev. LLOYD M., priest in charge of Christ Church, Media, Pa.; to be priest in charge of St. Paul's Church, Santa Paula, Calif.

TUCKER, Rev. F. BLAND, of St. Andrew's Church, Lawrenceville, Va.; to St. John's Church, Georgetown, Washington, D. C.

NEW ADDRESSES

HOLMES, Rev. STEPHEN F., rector emeritus of St. John's Church, Pleasantville, N. Y.; at 35 Sunnyside Ave., Pleasantville, N. Y.

KEEDWELL, Rev. ALEXANDER N., of Grace Church, Newark, N. J.; at 23 Franklin St., Newark.

MILBANK, Rev. J. F.; at Tower Hotel, Windsor, England.

RESIGNATION

PARRY, Rev. ELLIS, as rector of the Church of the Ascension, Bloomfield, N. J.; to take work in the Diocese of Central New York.

ORDINATIONS

DEACON

ALBANY—In the Cathedral of All Saints, Albany, on November 11, 1925, FRANK FENTON BLESSING was ordained deacon by the Rt. Rev. Richard H. Nelson, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Creighton R. Storey, rector of Trinity Church, Albany. The sermon was preached by the Bishop.

The Rev. Mr. Blessing was, for some years, a minister of the Dutch Reformed Church and has had wide experience in social service work in New York and Chicago. He has been assistant to the Rev. C. R. Storey at Trinity Institu-

tion, Albany, and will continue this service indefinitely.

NEWARK—ALFRED NEWBURY, Assistant Secretary of the Department of Christian Social Service of the National Council, was ordained to the diaconate by the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of the Diocese, in Grace Church, Newark, November 10, 1925. The candidate was presented by the Rev. Charles L. Gomph, and the sermon was preached by the Rev. Frank Gavin, Th.D.

The Rev. Mr. Newbery was for some time a choir boy in Grace Church. He will continue in the secretariat in New York.

PRIEST

MONTANA—The Rev. JOHN CRIPPEN EVANS was advanced to the priesthood by the Rt. Rev. W. F. Faber, D.D., Bishop of the Diocese, in St. Mark's Church, Havre, on All Saints' Day, November 1, 1925. The candidate was presented by the Rev. J. N. Chesnutt, and the sermon was preached by the Bishop.

The Rev. Mr. Evans was formerly a Methodist minister. He has been in charge of the work of the Church in Havre for a little more than a year.

NEW MEXICO—At the Cathedral of St. John, Albuquerque, Sunday, September 27, 1925, the Rev. RAYMOND E. BROCK was advanced to the priesthood by the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico. The Rev. Walter S. Trowbridge, of Santa Fe, was the preacher, and the Very Rev. H. R. A. O'Malley, Dean of the Cathedral, presented the candidate.

The Rev. Mr. Brock will continue in charge of St. James' Mission, Clovis, N. M., and also the missions in Ft. Sumner and Farwell, Texas, a district over seventy-five miles long and about forty wide.

SOUTH DAKOTA—The Rev. ROBERT DEAN CRAWFORD was ordained to the priesthood on October 31, 1925, in Grace Church, Huron, by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of the District. The candidate was presented by his rector, the Rev. E. W. Pigion, of Grace Church, Huron. The sermon was preached by the Rev. Oliver C. Reilly, of Trinity Church, Pierre.

The newly ordained priest has charge of All Angels, Spearfish, St. James, Belle Fourche, and All Saints, Newell.

CAUTION

SCOTT—Caution is suggested in dealing with one N. T. SCOTT, who is travelling in the South, representing himself as a communicant of the Church in "hard luck," and seeking employment as an expert accountant. Information may be obtained from the Rev. WALTER B. CAPERS, D.D., rector of St. Andrew's Church, Jackson, Miss.

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 single advertisement inserted in this department for less than \$1.00.

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

MISCELLANEOUS

IS THERE A CHURCHWOMAN OR GIRL for place as general houseworker. Good home, room, private bath, fair wages. One day free each week. 18 miles from New York City. Write Mrs. JONES, 40 Sprague Avenue, Searsdale, N. Y.

ORGANIST WANTED IN SOUTHERN city. Excellent opportunity for teaching in the town. Salary not large. Apply H-492, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR MASTER—Churchman, mixed choir. Position hitherto filled by men of exceptional ability who have established a precedent for excellent music. Small salary can be otherwise supplemented. Location nationally known summer and winter tourist resort in the Southern Appalachian Mountains. Address B-499, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST DESIRES PARISH. Successful. Good preacher. Rectory and living stipend. Address B-498, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAMILY, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY. Address P-495, LIVING CHURCH, Milwaukee, Wis.

YOUNG WASHINGTON CLERGYMAN, Catholic, solicits correspondence with bishop or vestry seeking energetic, successful priest. Good preacher, university, seminary graduate. Excellent references. Address "EC-CLESIA CATHOLICA"-500, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, WISHES POSITION TO teach lip-reading to hard-of-hearing children, in private family, or in connection with school. Address E. L. D., BAINS, LA. References exchanged.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, YOUNG bachelor. Strong Churchman. Many years' experience in training male choirs. Specialist for boys' voices. Give organ recitals. Wants church where real Church music is appreciated. Address ORGANIST-490, LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, BUSINESS Executive, seeks change to larger city. South preferred. Experienced director and organist. Successful in general community development and publicity work. Business connections desired. Address, SECRETARY, P. O. Box-123, Greenville, Mississippi.

TWO CATHOLIC CHURCHWOMEN OF training and experience desire charge of a Church institution (school or hospital preferred) after December 31st. Address W-496, care of LIVING CHURCH, Milwaukee, Wis.

AGENTS WANTED

MAKE BIG MONEY EVERY WEEK SELLING Hurlburt's Story of the Bible; Safe Counsel; Bibles, Testaments, etc., all big sellers. Write NATIONAL BOOK AND BIBLE HOUSE, 21 W. Elm St., Chicago, Ill.

RETREATS

THERE WILL BE A RETREAT FOR TEACHERS and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, November 21st, beginning at 8 A.M., and ending at 5 P.M. Conductor, Rev. C. C. Edmunds, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

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.**

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, **THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.**

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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, \$22.00 and \$35.00. Post free. **MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.**

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address **MISS M. C. ANDOLIN, (formerly with Cox Sons and Vining), 45 West 39th Street, New York City.**

CHURCH EMBROIDERIES, ALTAR HANG- ings. 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.**

PARISH AND CHURCH

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.

CHRISTMAS CARDS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. **M. ZARA, Germantown, Pa.**

CHRISTMAS GREETING CARDS. BEAUTI- ful English designs, with text. For assorted lot, in separate envelopes, send one dollar. Address **H. ENGLE, 845 Hamilton Terrace, Baltimore, Md.**

FOUR BEAUTIFUL DESIGNS AND A book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send 2 two cents stamps for specimens. Excellent for Bazaars. **W. GLASBY, 12 Edwardes Square, London, England.**

GIRLS FRIENDLY SOCIETY IN AMERICA. Christmas Card Sale, November 23-28th, inclusive. **CHURCH LEAGUE CLUB, Allerton House, 130 E. 57th Street, New York City.**

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIBS DESIGNED AND EXE- cuted by **ROBERT ROBBINS, 5 Grove Court, New York.** Tel. Walker 0108. 6½ in. (kneeling figures) \$5.00 per group. 10½ in. figures, \$10.00 per group.

SHAKESPEARE, A GOOD CHRISTMAS gift. **THE GAME, "A Study of Shakespeare."** Endorsed by best authorities. Price 60 cents. **THE SHAKESPEARE CLUB, Camden, Maine.**

MAKE AMERICA MORE CHRISTIAN

The custom of having prayers together will enrich family life, help the home to function, and "make America more Christian." The Manual of Prayers for Family Devotions is a convenient 40-page booklet, with simple arrangements of prayers for beginners in Family Devotions. A pocket on the inside cover contains authorized Church calendar of Daily Bible Readings. Price 25 cents; 4 copies \$1.00. **BROTHERHOOD OF ST. ANDREW, 202 South 19th Street, Philadelphia, Pa.**

TRAVEL

EARN TRIP TO EUROPE. CLERGYMEN and women leaders wanted. Organizers, conductors, chaperons. Coöperative Tours Europe \$275 up. Trip for service. Qualifications, references first letter. **CHURCH TOURING GUILD, 238 Back Bay, Boston, Mass.**

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOS- pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

BOARDING

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SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by **SOUTHERN CHURCHWOMAN.**

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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 S. New Hampshire Ave., Los Angeles, Calif.** Prices \$25.00 to \$35.00 per week.

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the **SISTER IN CHARGE.**

FOR SALE

DICTAGRAPH NEARLY NEW FOR LOW price. Write to **DICTAGRAPH-497, care LIVING CHURCH, Milwaukee, Wis.**

FOR SALE: ESTEY ORGAN, 7 STOP, tubular pneumatic. Kinetic electric blower. Good condition. Available about January 15th. Address **D-487, care LIVING CHURCH, Milwaukee, Wis.**

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q. Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Minnesota

Church of St. John the Evangelist
Portland Avenue and Kent Street, St. Paul
The Rev. F. D. BUTLER, B.D., Rector
Sunday Services: 8:00, 9:45 and 11:00 A.M., and 4:30 P.M.

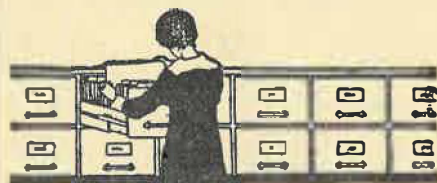
New York

Cathedral of All Saints, Albany
CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

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.

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 the Bureau.

In writing this department kindly enclose stamp for reply. Address **Information Bureau, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.**

BOOKS RECEIVED

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

Rev. P. M. Cauley. 130 E. 4th St., Erie, Pa.
Court of Conscience. By Fr. Peter Cauley. Price \$1. Postage prepaid.

The Century Co. 353 Fourth Ave., New York, N. Y.

Shall We have a Creed? By E. Hershey Sneath, Ph.D., LL.D., professor emeritus of the Philosophy of Religion and Religious Education, Yale University. Price \$1.

The Apostolic Message. A Historical Inquiry. By Benjamin W. Bacon, D.D., Litt.D. (Oxon.) Price \$3.50.

Christopher Publishing House. Boston 20, Mass.

The House of America. By Richard D. La Guardia, author of *A New English System for New American Citizens.* Price \$2 net.

The Old Types Pass. Gullah Sketches of the Carolina Sea Islands. By Marcellus S. Whaley, A.B., LL.B. Illustrated by Edna Reed Whaley. Price \$2.50 net.

The Quickening Word. By Margaret E. Reed. Price \$2 net.

The Italian Immigrant and Our Courts. By John H. Mariano, A.M., LL.B., Ph.D., author of *The Italian Contribution to American Democracy*, member of the New York Bar. Price \$1 net.

From the Authoress. 94 Redcliffe Gardens, S. W. 5, London, England.

Restoration to the Sacred Heart. By Mother Elizabeth, of the Order of St. Elizabeth of Hungary, author of *The Vocation of the Soul, Into the Deep*, etc., etc. Put forth by the Confraternity of the Divine Love. 1st and 2d impression, 1918. Enlarged edition, containing Part II, 1925.

Henry Holt & Co. New York, N. Y.

International Relations. By Raymond Leslie Buell. Price \$3.50.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

According to Saint John. By Lord Charnwood. An essay in historical criticism, sifting the evidence regarding the disputed authorship of the Gospel according to Saint John, and showing the place of all the Gospels in the development of the Christian Church and its beliefs. Price \$3.50.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

The Life and Work of William Tindale. By Rev. W. B. Cooper, M.A., D.D., Toronto. 2d edition. Price \$1.

Rivington. 34 King St., Covent Garden, London, W. C. 2, England.

The Church of the Fathers. Being an Outline of the History of the Church from A. D. 98 to A. D. 461. By the Rev. Leighton Pullan, D.D., Fellow and tutor of St. John Baptist College, Oxford, and general editor of the Oxford Church Text-books. Fifth edition enlarged.

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

The Wooing of Rebekah: and Other Bible Plays. A New Method of Dramatization. By Rosamond Kimball, author of *The Coming of the Mayflower, You and I and Joan, America's Daughter*, and other plays and pageants. Price \$2.50.

English Bishops Conclude their Work on Prayer Book Revision

The Reserved Sacrament—The Bishop of London—The Church Assembly

The Living Church News Bureau
London, October 30, 1925

THE BISHOPS CONCLUDED, ON FRIDAY last, their session on Prayer Book Revision. As it turned out, Tuesday was the only day on which the presence of an audience was permitted, and on the three following days the Bishops' deliberations took place in private. This was perhaps just as well, for a great deal of detailed matter had to come before their lordships, and that, as the Archbishop of Canterbury pointed out on Tuesday, is best considered when the House is in Committee. No notes are available, but it was arranged that the next meeting of the Bishops will take place in January, for a fortnight, and will be followed by a ten days' session in June. It is understood that in the private discussions much progress has been made; but it was considered that the two further sessions will be necessary before the complete Measure will be ready for presentation.

The resolution of the Bishop of Chichester, which was agreed to, should help to promote peace and progress in the future. The wording of this resolution I have already supplied: the principle involved is that when the new deviations and additions are finally settled, and become law, no incumbent will be allowed to introduce them without the goodwill of the people of the parish as represented in the parochial church council; nor will any incumbent who does not wish to do so be compelled to make use of the new provisions. Any parish and any priest will still be free to use the present Prayer Book if they wish to do so, though it is important to note that certain complications will arise in regard to rubrics. The directions of the present Book are hardly anywhere fully observed, and a great deal more thought will have to be bestowed upon the legal aspect of the whole question than has yet been given to it. It is of the first importance that, when the new law is drafted, it should be absolutely clear and definite.

THE RESERVED SACRAMENT

Following the debate of the Bishops, on the invitation of the Bishop of Winchester, a week-end conference was held at Farnham Castle to discuss the theological implications of the use of the reserved Sacrament, particularly in extra-liturgical devotions.

Bishop Gore read the opening paper, which gave a general review of the whole controversy; and Canon O. C. Quick discussed the theology of the Real Presence and its relation to the doctrinal position of the Church of England. Three papers followed on the use of the reserved Sacrament apart from its reception by the sick and other persons not present at the celebration, the readers and their subjects being as follows:

Its theological basis. (a) "A localized Presence"—what theologically is the meaning of this phrase; how far is it true and untrue? (Dr. Darwell Stone); (b) Its use in history and experience (the Rev. E. G. Selwyn); (c) The spiritual dangers it involves (Principal A. J. Tait,

D.D.). A discussion took place on each paper.

Arrangements are being made for the publication of the papers and the discussions also. An official statement says that "there was a total absence of party spirit in the conference, and a determined effort on the part of all the members to approach the subject solely in the light of truth, history, and experience."

THE BISHOP OF LONDON

The Bishop of London, Dr. Ingram, will complete, on April 30th next, twenty-five years' work as Bishop of London, and he has arranged to call all the clergy to meet him in St. Paul's Cathedral on that day, and to deliver a charge to them, making arrangements to meet the laity at a later date. He has accepted a unanimous invitation from the American Bishops to give addresses to students in eight American Universities in October, 1926. He proposes to spend his summer holiday next year in Canada instead of in Scotland, in order to help on the emigration scheme upon which he had set his heart so much; and after he has given his addresses in America, he is anxious to inspect the missionary work on the other side of the world in which he was so greatly interested, and proposes to come back by way of Korea, Japan, Singapore, and Colombo. He hopes that the Diocese will endorse his proposals for a three months' absence next year, and will feel that it would be justified by the service he would thus be enabled to give to the Church at large.

THE CHURCH ASSEMBLY

The Church Assembly will meet for its autumn session from November 16th to November 20th. The agenda paper has not yet been circulated, but it is understood that the remaining resolutions in the second report of the Patronage Committee will be taken first, and that these will be followed by the consideration of the Clergy Pensions Measure.

Two of the commissions appointed to advise upon matters arising out of the Property and Revenues Report will probably present their reports. These are Commission "No. 2," whose terms of reference include the duties and stipends of archdeacons, endowments for new sees, division of bishops' incomes, costs in legal proceedings, and pensions; and Commission "No. 3," which was appointed to prepare measures to give effect to the recommendations for diverting part of the income of rich benefices for other purposes, the sale and purchase of parsonage houses, and to consider the remuneration of older unbeneficed clergy. These commissions are reporting within eight months of their appointment. The proposed reconstitution of the Missionary Council is expected to come up also for deliberation.

THE DEAN OF YORK

It is announced that the Headmaster of Harrow, the Rev. Lionel Ford, M.A., has been appointed to the Deanery of York, rendered vacant by the translation of Dr. Foxley Norris to the Deanery of Westminster.

The new Dean, who is sixty years of age, has been a schoolmaster for thirty-seven years. Educated at Repton (where he was head of the school and captain of the cricket eleven) and at King's College, Cambridge, he was graduated in 1887 with a

first class in the Classical Tripos, and went to Eton as an assistant master in the following year. In 1901, having meanwhile been ordained, he returned to Repton as headmaster, and after about nine years in that position became headmaster of Harrow.

This is the second headmaster of Harrow who has gone North, the present Dean of Durham, Bishop Welldon, having occupied that position from 1885 to 1893, prior to his consecration as Bishop of Calcutta.

LAMBETH FURNITURE

A small number of Churchmen, who wish to remain anonymous, have recently combined to contribute a large sum of money for the purpose of securing forever to the Church of England some of the historic furniture at Lambeth Palace. Their contributions were placed in the hands of the Central Board of Finance, which, under the guidance of its Legal Committee, has established a trust for the safe custody and maintenance of this furniture.

Hitherto it has been necessary for every Archbishop, on succeeding to the See of Canterbury, to acquire this property from his predecessor, and it is felt that many men might well be hindered from accepting the anxieties of the office if there continued to be added to them the necessity of finding very large sums of money for such a purpose. This difficulty will henceforth be very greatly diminished. Over a thousand pieces of furniture will be subject to the trust, and it is pointed out that by this far-sighted action, to the great permanent advantage of the Church of England, a situation is created at Lambeth similar in some degree to that which governs the residences of Government officials in Downing Street.

THE BISHOP OF ZANZIBAR

The new Bishop of Zanzibar, the Rt. Rev. T. H. Birley, left London last Wednesday morning for Africa, where he has already served the Universities' Mission for seventeen years. He is now entering on arduous tasks and heavy responsibilities as successor to the late Dr. Frank Weston.

The Bishop has made no public statement with regard to the division of his diocese, which was Bishop Weston's great desire, but it is understood that, as soon as he is able to ascertain the wishes of the priests in Africa, with respect to the new see and its boundaries, steps will be taken by the authorities at home to bring about the division. The money in hand, resulting from the Frank Weston Memorial Fund, is sufficient to endow the new see.

THE BISHOP OF OXFORD

Dr. Thomas Banks Strong was enthroned in Christ Church Cathedral, Oxford, last Wednesday, in the presence of a very large congregation, which included the Bishop of Johannesburg and the Dean of Windsor.

The Bishop was received at the west door by the Archdeacon of Canterbury and the honorary canons, rural deans, and the precentor and chaplains of Christ Church.

After prayer, Dr. Strong was conducted by the Dean to the steps of the throne, where, after the presentation of the Archbishop's mandate, he made the usual formal declaration to observe the statutes and ordinances and to maintain the privileges and prerogatives of the Church of Christ in Oxford. He was then enthroned by the Archdeacon of Canterbury.

GEORGE PARSONS.

Toronto Churchmen to Convert College into Home for the Aged

Bishop Motoda's Visit—G. F. S. Central Council—New Church Dedicated

The Living Church News Bureau
Toronto, November 13, 1925

FOR THE PURPOSE OF AROUSING INTEREST in the conversion of the former St. Hilda's College into a home for aged people, and of securing funds for this undertaking, a dinner was held at the Board of Trade room, Toronto, those present including leading members of the Woman's Auxiliary and a number of clergymen and laymen from the parishes of the city. The Bishop of Toronto presided and told of the scheme to perpetuate the memory of Bishop Strachan, the first Bishop of Toronto, and the usefulness of St. Hilda's College Buildings by converting them into a home for the aged, to be known as Strachan Houses.

This plan had come as an inspiration to certain members of the Woman's Auxiliary, had been enthusiastically approved by the organization as a whole, and, in a large measure, had been carried forward. In March of this year a lease between the Woman's Auxiliary and the city had been obtained, the rent stated being \$1 a year and no taxes. In May, H. Rowlatt accepted the leadership of a campaign for funds, and, at his request, the Woman's Auxiliary collected lists of parish members during the summer. Up to date 31 parishes had responded and 11,000 names had been secured.

At the present time, his Lordship stated, only the college proper was under reconstruction, but in the spring it was hoped the lodge also would be made over. The cost of present alterations would be \$10,000; furnishings would call for \$5,000, and the yearly expense of maintenance, above what the inmates could pay, based on estimates of other homes, would be \$20,000. A total of \$35,000 was therefore immediately necessary. In time it was hoped the Strachan Houses would become part of the Federation for Community Service, and be eligible for a small provincial grant.

BISHOP MOTODA'S VISIT

Dr. Motoda, Bishop of Tokyo, who is visiting in Toronto, was the guest of honor of the Toronto Diocesan W. A., on Saturday afternoon at a reception held at the new St. Hilda's College. Preaching at St. Alban's Cathedral on Sunday morning he said:

"Japan is ambitious; we are anxious to secure the peace of all Asia. If you will help us, we shall not fail you in the great crisis of the world."

"The Churches of Asia salute you," was the bishop's text. Although one of the old nations of the world, Japan had been an open country for only seventy-three years. Since 1873 Christian missionaries from England, the United States, and Canada had been gradually inserting their influence into this seemingly impenetrable stronghold, and their success had been worthy of the effort. The Diocese of Tokyo would soon be self-supporting, he hoped. The 1923 earthquake had been an almost overwhelming disaster for his diocese, situated, as it was, in the center of the devastated areas. Now the churches were being gradually built up; and he voiced his thanks for the assistance given.

Dr. Motoda occupied the pulpit at St. Mathias' Church, Bellwoods Avenue, in the evening and in the course of an eloquent and deeply interesting sermon, conveyed the good wishes of the Japanese Church to Anglicans in Canada.

G.F.S. CENTRAL COUNCIL

The annual meeting of the central council of the Girls' Friendly Society in Canada was held in Toronto. Miss Grace Arnoldi, vice-president, was in the chair, and the diocesan councils of Toronto, Niagara, and Huron were represented, as well as the central departments. The executive committee reported the following

NOT SO BAD

November 7, 1925.

The Treasurer's report for October shows that, as usual, we experienced a slump in receipts during the sessions of General Convention. While we were \$5,000 ahead of 1924 last month, we are now nearly \$7,000 behind. This is not large and we can make it up and go way ahead of last year if everyone will pull together for the next sixty days.

All of the Dioceses noted last month as having paid their proportionate share of the Budget to date are still in the honor column with the exception of Maryland and we know that this is only a temporary set back. Their Treasurer has not been well.

Of the dioceses noted last month as being way behind last year, Virginia, Mississippi, Michigan, and Ohio have made fair recoveries; but something is still the matter with Washington, South Carolina, South Florida, Upper South Carolina, and West Missouri. Maybe the weather is still hot in those dioceses.

Yours sincerely,

LEWIS B. FRANKLIN,
Treasurer.

appointments until the triennial elections in 1926; Miss Mary Glassco, Hamilton, as president to succeed her sister, the late Mrs. Alexander Gillespie, whose death a year ago was such a loss to the society; Miss G. C. Counsell, Grimsby, as head of the literature department; Mrs. Bissell, Toronto, as head for social service, and Miss Ethel Campbell as representative on the Anglican girls' work board. Interesting reports from the departments—candidates and girl guides, commendation, literature, lodges and holiday houses, missions, and social service—were discussed and plans made to extend the work during the coming year. The welcome and welfare worker at Quebec during the summer months, half of whose salary is paid by the G.F.S., has been of great assistance to many new arrivals. Over \$1,000 in money and hospital supplies was contributed to the missionary work of the Church.

NEW CHURCH DEDICATED

In the new St. Clement's Church, St. Clement's Avenue, Toronto, dedicated All Saints' Day by the Bishop of Toronto, the Diocese has acquired a fine edifice, which, from an architectural standpoint, is one of the best.

Cruciform in plan, and of stone throughout, the new church's style is of the purest type of Early English; Specifically, that type of Gothic which attained the greatest perfection in East Anglia during the Thirteenth Century. The Interior and the exterior of the building are noteworthy for beauty of proportions and clear simplicity of parts, form, and surfaces. A year in erection, the church has been designed to accommodate approximately 700 persons.

ARMISTICE SUNDAY

In view of the fact that in Canada the Monday nearest to November 11th is now jointly observed as Thanksgiving and Armistice Day, the services at the churches yesterday reflected the nation's thanksgiving for the blessings of peace. Historic St. James' Cathedral, Toronto, the church which the troops attended when Toronto was still a military town, echoed again to the tramp of martial feet, and reverberated once more to the bugle's call, on the occasion of the annual memorial church parade of the Royal Grenadiers. Headed by its brass and bugle bands, in full uniforms, scarlet coats, and tall busbies, for the first time since the war, the regiment marched under the command of Lieut.-Col. G. R. Geary to the Cathedral, where a wreath was placed on the window which stands to the memory of its members who lost their lives during the Great War.

Following the service in the building, the congregation moved outside, and, braving the bitter cold wind, and the snow which had begun to fall, commemorated their fellow-worshippers who were killed overseas, by placing a large wreath against St. James' Cross. Standing in marked contrast with the vine-covered walls and leaf-strewn yard of the Cathedral, the soldiers at attention in their red and khaki, the white-robed choir and clergy, and the audience which filled the whole enclosure and overflowed on to Church Street, remained in reverent attitude while the buglers sounded the Last Post and the National Anthem was sung.

MISCELLANEOUS NEWS ITEMS

The former residence of the late Dr. Algernon Woolverton, corner of Bay and Duke Streets, Hamilton, has been purchased by the Niagara Synod for a See House.

The Canadian Club of Toronto yesterday, at the King Edward Hotel, listened to an address from Rev. Canon H. J. Cody, that was announced to be the prelude to a series of addresses on The Dominion of Canada. Dr. Cody chose for his special title, The Canadian Problem, and the Canadian Opportunity.

The Bishop of Niagara laid the cornerstone of the new Grace Church, corner of King and Grosvenor Streets, Hamilton, Ont.

During the past season St. James' Church, Sutton-on-the-Lake, Ont., of which the Rev. J. F. Tupper is rector, has been decorated and greatly beautified. Life size paintings of the twelve apostles adorn the walls of the sanctuary and similar paintings are on the north and south side walls, comprising The Nativity, the Crucifixion, the Resurrection, and the Ascension. A beautiful memorial window, erected by Mrs. Stevenson in memory of her husband, bearing the inscription, "Behold I stand at the door and knock," was dedicated by the Bishop of Toronto. During the past year a commodious rectory has been built, overlooking Black River, and equipped with modern conveniences.

Bishop Lays Foundation Stone for New York Cathedral Nave

Erection Progresses Rapidly—Expect to Open and Consecrate in Three Years

The Living Church News Bureau
New York, November 10, 1925

IT WAS A MAGNIFICENT FUNCTION YESTERDAY at which Bishop Manning laid the foundation stone for the nave of the Cathedral of St. John the Divine. The great open-air congregation that gathered came from all ranks of life in the metropolis and beyond, and evinced the splendid interest that is taken in the building of the Cathedral by the public generally.

Bishop Manning, standing on a temporary platform that had been erected for

"This," said Bishop Manning, "is a day of high importance in the religious history of New York, and of our country, for this Cathedral which we are building here will be the greatest religious edifice in our land; it will be one of the three largest Cathedrals in the whole world, and one of the noblest Temples of Worship erected in all time.

"Within three years I trust we shall assemble here for the opening and consecration of the nave, of which one who speaks with high authority in the field of architecture says, 'Nothing comparable to this superb design has ever been executed, or conceived, in America, and the Cathedrals of Europe may fairly be challenged to surpass or even to equal it.'"

He paid appreciative tribute to the "great company of helpers, from far and

faiths in the bond of human brotherhood and of our common faith in God."

Governor Alfred E. Smith, the second speaker, voiced, he said, "the benediction of the State of New York upon this structure, because the State sanctions its noble purpose. . . . Not only will this Cathedral rise as a house of worship to those who profess the creed of its builders, but its spires point toward Heaven, testifying to the Glory of God by all who know and worship Him. . . . Viewed only as an edifice, it is a distinguished and beautiful addition to the architecture of New York, and as the clergy consecrate this Cathedral to its sacred use, I may also say it is consecrated to the use of the State. Through its aisles and arches will resound those aspirations of religion that promote real patriotism. From its walls will go forth that spirit of tolerance that makes all true men brothers and brands intolerance as sin alike against God and the State. Through the ages to come, it will stand an eternal monument to Divine Justice, upon which all law must rest; a monument to Divine Fatherhood, upon which rests the brotherhood of man; a monument of Thanksgiving to Almighty God for His watchful care over our great country and our great state."

Sir Campbell Stuart brought greetings from England and from Canada. Bishop Freeman gracefully conveyed the greetings of the Diocese of Washington, well saying: "Nothing that we possess of material wealth is too great, nothing of the genius of artist and artisan too rich and splendid, to give expression to our high praise of Him in whose hands we believe are the issues and destinies of life. Here on this hill we build our house of faith, here shall it stand, the hospitable shrine to all that tread its aisles in search of life and peace, of hope and joy. . . . Every motive that inspires it is worthy, every gift that contributes to it a sacrificial offering, every stone in its secure place an added witness to devotion, and the whole building fitly joined together by that which every joint supplieth, shall stand in this great metropolitan city as a glorious expression of our faith as well as our devotion to Him who is the God of our life and our salvation."

Elihu Root spoke briefly and happily. Dr. Cadman observed that "The city needs the entire Cathedral at the earliest possible moment, because it can do for the men and women of our time what the great churches of Medievalism did for the people of that time. Probably no single feature in the life and activity of New York will be more positively constructive and serviceable both for morals and religion than this Cathedral church. . . . 'Here are set forth,' he continued, 'all the possibilities of the human family in Christ. Beginning with Him as its living Head, the Cathedral, when completed, will add to His ineffable Name those of His forerunners and of His followers. Apostles, Saints, Martyrs, Fathers, shall here be commemorated as individuals who epitomized their time, and the struggles and victories of the Faith.'"

The Apostles' Creed and the Lord's Prayer followed, after which the Bishop, taking the trowel, marked the stone with the sign of the Cross, and in the Name of the Father and of the Son and of the Holy Ghost, with prayer, laid it in its place. The contents of the stone were read by the Hon. George W. Wickersham. They included the following: the Bible, the Book of Common Prayer, the Hymnal, coins of the United States, journals of



PHOTOGRAPH FROM THE WORLD & NEWS.

LAYING THE CORNER-STONE OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

From left to right, in the foreground, Sir Campbell Stuart, director of the London Times Publishing Co., the Hon. Elihu Root, the Rt. Rev. W. T. Manning, D.D., Bishop of New York, and the Rt. Rev. J. E. Freeman, D.D., Bishop of Washington, official speakers.

the purpose, was surrounded by distinguished men in Church and State, including the Bishop of Washington, the Cathedral trustees and officials, Governor Smith of New York State, Elihu Root, Dr. S. Parkes Cadman, Sir Campbell Stuart, of the London *Times*, and others of distinction, as well as Cathedral laborers.

The procession moved to the grounds from the old Synod House, passing through an avenue of people packed in tightly. The Cathedral choir, under the direction of Dr. Miles Farrow, was augmented by that of Trinity Church, in charge of Channing Le Febvre. Deaconesses from St. Faith's School, members of the Citizen's Organization Committee, trustees of the Cathedral, representatives of other religious bodies, visiting clergy from outside the Diocese, clergy of the Diocese of New York, faculty of the General Theological Seminary and of the Union Theological Seminary, the Cathedral clergy, a number of visiting bishops, the speakers of the day, and finally, the two suffragan bishops, and the Bishop of the Diocese; these made up the official procession that moved to the site.

near, who by their gifts, by their personal service, and by their prayers, have brought this day to pass, and who will, I am confident, carry this noble work forward to full completion." as also to the architects, contractors, and the builders who had given their personal interest to the work.

"On this historic day," said the Bishop in conclusion, "we resolve here together that this work which we have taken in hand for the glory of God and the good of His people shall never be allowed to stop, but that it shall go forward until the great edifice is complete in all its parts: the superb west front with its magnificent twin towers, the north and south transepts, the transformed and glorified chancel and sanctuary, and, high over all, rising 500 feet from the foundation, the glorious central tower and spire, to be seen from every ship that enters our harbor, a symbol to all who see it of the place which religion must hold in our lives as a people, and a symbol also of that deep spiritual fellowship which must draw together all Christians of whatever name, whether Catholic or Protestant, and which in our American life is drawing together all men of all

NEW General Convention 1919-1922, the 1. *Centennial History of the Diocese of New York*, by General James Grant Wilson, journals of the Convention of the Diocese of New York 1916 to 1925, sermons by the Bishop of the Diocese, list of contributors to the Cathedral Building Fund, pamphlets relating to the Cathedral Campaign, *Diocesan Bulletin* (complete file to date), daily papers, Cathedral Guide Book, poem on the Cathedral by Edward Hagaman Hall, *Living Church Annual* 1925, Colum-

bia University Annual Reports and Catalogue 1924-25.

So ended an afternoon, raw and chilly for weather, bright and warm for Church and city; in which testimony to the grandeur of purpose and nobility of opportunity bespoke the convictions of the best thought, not only within the Church, but within the city and the state; and the congratulations of the American Church in all its parts go to the Bishop and the Diocese.

of Bishop Chase. Shortly afterwards the organ, which is still used in the church, was installed. It is said to be one of the oldest organs of its kind in the country, and was brought to Galena from New York by way of New Orleans, and the Mississippi and the Galena rivers. The Rev. James DePue became rector in 1840. In 1847 he was succeeded by the Rev. A. Louderback, during whose incumbency the present church was built, the corner-stone being laid on April 5, 1848, and the new church being consecrated by Bishop Chase on April 20, 1850. The church has been enlarged and improved since that time. There have been several rectors since, among them, noted men like the Rev. Hugh Miller Thompson, afterwards Bishop of Mississippi, who was in charge at Galena from 1859 to 1861. The Rev. Samuel Yundt entered upon his long faithful ministry in 1888. For more than thirty years he was the beloved rector and was a well known figure in the diocese. The present rector is the Rev. Henry Steele, who came last fall from Denver.

JUNIOR BROTHERHOOD ACTIVITIES

The Council of the Chicago Diocesan Junior Assembly of the Brotherhood met for its monthly session at the Central Y. M. C. A. cafeteria, November 6th. Twenty-six officers and chapter representatives were present. Mr. George Kubitz, of All Saints' Church, is the new president.

A review of the parish activities of the various chapters showed an unlimited scope of work. Many advanced junior chapters have undertaken the organization of junior chapters among their younger boys, thus insuring a fertile field from which to train and recruit the older chapter material.

The recent proposed organization of an inter-parish athletic league was indorsed by the Council, although the Assembly has a league of its own under the leadership of Vice-president Albert Myers, of St. Christopher's Church. The Assembly will coördinate its activities in any way which may prove advisable to all.

Several zone meetings are being arranged. St. James' Chapter will probably be the host at the next north side zone meeting.

The Redeemer Chapter was the host of the south side zone on November 11th.

The officers of the Assembly are laying much emphasis on these zone meetings as a means of keeping up the present high chapter standards, of reaching out for new chapters, and of affording a more intimate contact between the officers and the individual chapters.

The 1925-26 program of the Assembly, suggests:

1. Strengthening of the Assembly through better consolidation and organization of the zones.
2. Each chapter to be responsible for one new chapter within its zone.
3. A Corporate Communion, on the third Sunday of the month.
4. A fuller use of the advanced Junior Manual.

GENERAL NEWS NOTES

About twenty-five clergymen of the dioceses of Chicago and Milwaukee, and the Bishop of Milwaukee, attended the retreat conducted at the chapel of Racine College by the Rev. Spence Burton, Superior S.S.J.E., November 10th to the 12th. Special prayers were made throughout for Bishop Griswold, who underwent an operation on the morning of November 12th at the Washington Park Hospital, Chicago. It has been decided to make the parish

Bishop Oldham Urges American Participation in Peace Plans

Chicago Armistice Day Meeting—Grace Church, Galena—Junior Brotherhood Activities

The Living Church News Bureau
Chicago, November 13, 1925

A SMALL GROUP OF PERSONS IN POSITIONS of power is defeating the will of the American people in refusing to enter the World Court, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, declared Wednesday night, November 11th, speaking at an Armistice Day celebration at St. James' Church, under auspices of the Diocese of Chicago.

America is not keeping pace in the movement for world peace, said Bishop Oldham, because of her refusal to take an active part in such movements as the World Court, and League of Nations. He urged immediate entrance into World Court.

"Our nation has done much good in co-operating unofficially with departments of the League of Nations, in helping starving peoples, in the Dawes Plan, and the Page School at Johns Hopkins," said the speaker, "but compared with what we might have done, these achievements are very small. Our performance has scarcely lived up to our high protestations during and just following the world war.

"Today there lies before America the opportunity of taking one short but important step toward world peace by joining the World Court. The risks which we would run are infinitesimal compared with the good we would accomplish." The World Court is thoroughly an American institution and its work is in accord with the ideas and ideals of the past quarter century. It has the whole hearted backing of a multitude of organizations, including the American Legion and many of our Churches. Probably no single activity has been so widely discussed and supported by our people as that of our entrance into the World Court.

"It is high time that we refuse to allow the determined opposition of a very few persons in positions of power to defeat the manifest will of the people. We have preached the peaceful settlement of disputes to Europe for many years and we shall place ourselves in a sorry position if we refuse this opportunity to practice what we preach."

Bishop Oldham discussed contentions of pacifists and militarists regarding world peace.

"We must stop calling names and throwing stones at each other," he said, "Let us frankly admit the sincerity and patriotism of both groups and, without invective or innuendo, debate frankly the merits of different positions and proposals."

Bishop Anderson, who presided at the meeting declared there is danger that America will lapse into a "wicked

lethargy" regarding the principles for which it fought in the recent war.

"Unless our civilization destroys war, war will destroy our civilization," said Bishop Anderson. "World peace depends upon two things: first, the disposition of people. There must be an increasing desire for peace among the peoples of the world. We cannot be hateful and intolerant and vindictive, filled with national, racial, and religious prejudices, and be peace makers at the same time. In this respect, peace is essentially a religious program.

"Second, peace depends on organization. It doesn't happen. It has to be made. It requires a formulated and articulated internationalism. Such international enterprises are taking place and include the Washington disarmament conference, the Hague Tribunal, the World Court, and the League of Nations."

The meeting was well attended, and, at the close, the rector of St. James', the Rev. Dr. Browne, presented resolutions endorsing the World Court, which were unanimously adopted. The resolutions were similar to those presented at the General Convention.

GRACE CHURCH, GALENA

Few churches in this part of the country come near the century mark in age. One of these is St. James', Chicago, which is 91 years old, another is St. John's, Naperville, Ill., and another is Grace Church, Galena, which has been celebrating its 90th anniversary. The parish was organized in 1835, when Galena, beautifully situated high up on the bluffs overlooking the Mississippi was an important and growing city and Chicago was a small village. Many famous men have had their homes in Galena, among them being Ulysses S. Grant.

The first services of the Church, in Galena, were held in 1826 by a chaplain of the famous Hudson Bay Company. In the following year, Captain H. H. Gear, a lay reader, held services in his home. Mr. Gear was one of the builders of the Illinois Central and of the Union Pacific railroads, and later was active in organizing the church at Galena. A permanent priest took charge in November 1834, the Rev. Henry Tullidge, sent out by Grace Church, Providence, R. I., after which the church in Galena is called. The parish was organized in 1835. Captain Gear was one of the wardens, and among the vestrymen were Joseph A. Dean and D. B. Morehouse. Services were held by Mr. Tullidge in the old frame court house, and he was the first to hold services also at Dubuque and at Mineral Point.

In 1836 the Rev. E. G. Gear was sent out by the Board of Missions to take charge of Grace Church. A small frame chapel was built in 1838 and was consecrated by Bishop Kemper at the request

house of St. James' Church, the regular place of meeting of the Round Table. On November 9th an interesting post convention meeting was held, among the speakers being the Rev. F. S. Fleming and Mr. C. E. Field, both of them deputies.

Dr. Manley O. Hudson made an address on The World Court at St. James' Church on the Eve of Armistice Day. Bishop Anderson presided and Dr. Andrew A. McLaughlin, of the University of Chicago, led the discussion afterwards. The meeting was under the auspices of the Social Service Department of the Diocese.

The parish of All Saints', Ravenswood,

which has already sent some of its young men into the ministry, has three more which have entered the Church's seminaries this Fall. They are Arthur Furniss, who is at St. John's, Greeley, Colorado; Sterling Garrard, at Bexley Hall; and Omer Bailey, at the California Seminary.

The infant class of St. Paul's, Kenwood, recently made nearly \$500 by putting on two plays, *The Elf of Discontent* and *The Happy Man*, and will give it to the Church's South Side Settlement, The House of Happiness. Thirty-four children took part under the direction of Miss Rita Benton.

H. B. Gwyn.

speakers of the day: The Presiding Bishop-elect, and Bishops McKim and Motoda of Japan.

Bishop Murray made a most felicitous address, complimenting the Woman's Auxiliary upon their magnificent work in the Diocese, and outlining the work of the National Church through its servant, the National Council. The two other Bishops present gave a most interesting account of their work in their respective foreign fields. Luncheon was served for as many as could be accommodated in the school house of the Pro-Cathedral, the overflow being taken care of in the dining rooms of neighboring apartment houses.

Maryland Girls' Friendly Society has Well Attended Corporate Service

Armistice Day Service—The Woman's Auxiliary—A Men's Club

The Living Church News Bureau
Baltimore, November 14, 1925

THE ANNUAL CORPORATE CELEBRATION of the Holy Communion for the Girls' Friendly Society in the Diocese of Maryland was held on All Saints' Day, November 1st, at St. Paul's Church,

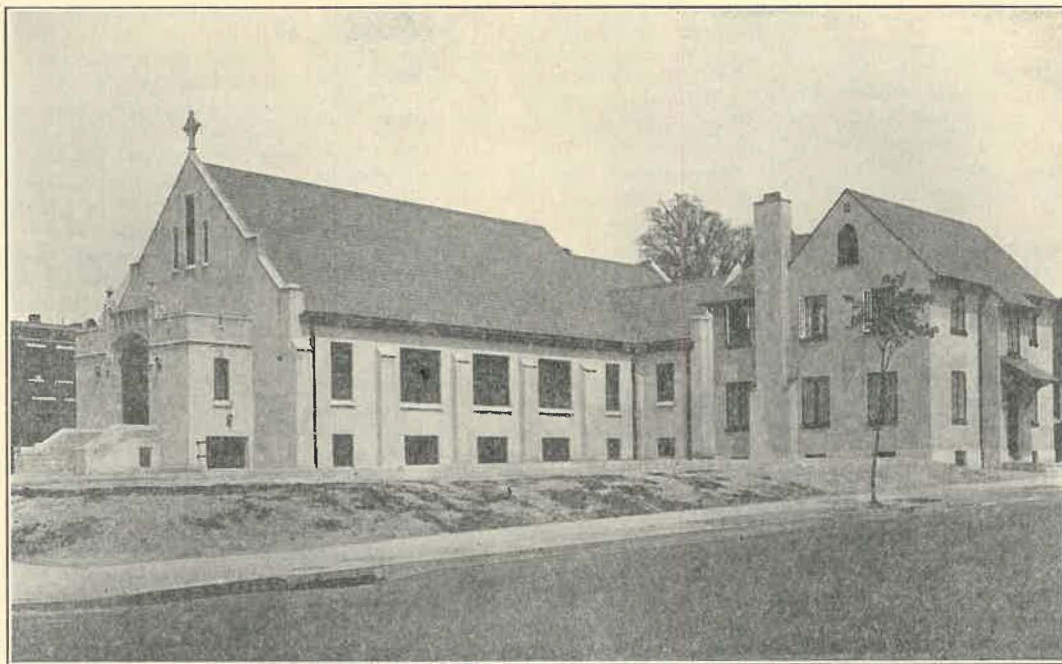
George's, Mount Savage, and Grace Memorial, Darlington.

ARMISTICE DAY SERVICE

A most impressive service was held on the Cathedral Grounds in Baltimore, on Armistice Day, November 11th. The Service, an annual commemoration, took place at 12:30 P.M., between the annual Corporate Communion service of the Diocesan Woman's Auxiliary, and their luncheon.

A MEN'S CLUB

The greatest Men's Club in connection with any parish in Maryland is to be found in the Church of St. Michael and All Angels, Baltimore, the Rev. Wyatt Brown, D.D., rector. A large attendance of men was in evidence on Monday evening, November 9th, when the subject under consideration was the forthcoming Every-member Canvass of the parish, and the General Convention in New Orleans. Mr. James Dickey spoke on the Every-member Canvass, and Mr. George C. Thomas and Dr. Almon Abbott dealt with the proceedings of the General Convention. The fact was emphasized that five



THE CHURCH OF THE RESURRECTION, EAST BALTIMORE, MD.

An account of which was printed in THE LIVING CHURCH for November 14, page 65

Baltimore. At this service there was the largest attendance in the history of the Society. The names of those members of the G.F.S., who had died during the year were read, as follows: Mrs. James Briscoe, Miss Anne H. Rolando, Mrs. Richard Curzon Hoffman, Mrs. William H. Pagon, Mrs. A. Morris Tyson, and Miss Harriet Kent Green. These names will be inscribed in the Book of Remembrance of the Girls' Friendly Society in America. The offering at this service was for the All Saints' Memorial Fund of the G.F.S.A. The Rev. Arthur B. Kinsolving, D.D., was the celebrant at the Eucharist. After the service, the members attended breakfast at the Central House of the G.F.S.

The Girls' Friendly Society in Maryland entered its forty eighth year with the largest number of branches in its history. New branches recently added are, St. Barnabas' and St. Timothy's, Frederick, St. John's, Hagerstown, St. Thomas', Hancock, St. Bartholomew's, Baltimore, St.

About four hundred women was present. The Cathedral Choir led in the singing of a hymn, after which the Presiding Bishop-elect said appropriate prayers. Two Gold Star mothers then laid a wreath at the foot of the Victory Cross, a firing squad from the Johns Hopkins' R.O.T.C. fired a salute of three volleys, and their bugler sounded Taps. Canon Harold Arrowsmith, the Canon-in-charge of the Pro-Cathedral, was responsible for all the arrangements, which were carried through to a most impressive conclusion.

THE WOMAN'S AUXILIARY

The most successful all day meeting of the Diocesan Woman's Auxiliary, ever held in the history of the organization, took place in the Pro-Cathedral on Wednesday, November 11th. More than five hundred women were in attendance, besides many of the clergy of the Diocese. Mrs. Albert Sioussat, the president, occupied the chair, and introduced the

rectors of the Church of St. Michael and All Angels were present at the General Convention, as was a son of the only other rector, who is now deceased. Three of the former rectors are bishops in the Church. Numbered among the former rectors is the present Presiding Bishop-elect.

TRIBUTE TO REV. D. P. ALLISON

In *The Messenger*, the parish paper of St. Michael and All Angels' Church, Baltimore, there appears a very exquisite tribute to the late Rev. David Prescott Allison, whose passing has been deplored by all the members of the Church in the Diocese of Maryland. We take the liberty of quoting a few extracts.

"The Rev. David Prescott Allison was born in Windsor, Nova Scotia. He received his education at King's Collegiate School and the University of King's College, Windsor, N. S. Both at school and college he was a brilliant scholar. He was three times a prize-man, carrying off all the prizes which were at that time open to

competition: the Almon-Welsford Testimonial, the Bishop Binney Responsions' Prize, and the Stevenson Scholarship. He received his Bachelor's degree in Arts, *magna cum laude*, in 1888, proceeding in due course to his Master's degree. Mr. Allison was ordained to the diaconate and to the priesthood by the Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia, being advanced to the priesthood in the year 1890. He served for five years in his native province, being for a time curate at St. Luke's Cathedral, of which "Basil King" was then rector.

"He came to the United States and to Baltimore on January 1, 1894, and became assistant minister at the Church of St. Michael and All Angels', which office, with brief interruption, he occupied until March, 1925, when he was compelled to resign through ill health. He served at St. Michael's during the regime of five rectors, and throughout the entire rectorship of three. He lived just long enough to rejoice in the promotion of his beloved diocesan and former rector, the Rt. Rev. John Gardner Murray, D.D., to the highest honor and office in the gift of the Protestant Episcopal Church in the United States of America. Then, he laid down his life. Self-denying and self-effacing, he may have stood in his own light. Little time and less inclination forbade his seeking diligently for preferment. But, standing always before God, the light of God shone through his life, as through a crystal, pure and clear, so that men have seen his good works and glorified God. The summary of his worth may well be expressed in Chaucer's lines:

"But Christes lore, and His Apostles twelve,
He taught, but first he followed it himself."

GENERAL NEWS NOTES

The Men's annual corporate communion, advocated by the Brotherhood of St. Andrew, will be held in many of the Maryland parishes on the First Sunday in Advent, November 29th, the day before St. Andrew's Day. The attendances at this annual communion service are increasing year by year.

The Convocation of Cumberland was held on Thursday, November 12th, at St. Mark's Church, Brunswick, the Rev. Edward E. Burgess, rector. There was an excellent attendance, and among those present were the Archdeacon of Maryland and Mrs. Helfenstein, and the Treasurer of the Diocese, Mr. Arthur Boehm, and Mrs. Boehm. Matter vital to the welfare of the parishes within the Convocation was dealt with at length. These regular meetings of Convocations have done much in the past, and are doing much in the present, to cement the prevailing unity of purpose of the parishes of Maryland.

H. P. ALMON ABBOTT.

THE ONONDAGA INDIANS

ONONDAGA, N. Y.—The delegates of the New York State Historical Society were entertained at the Onondaga Indian Reservation on Saturday, October 3d. The entertainment of the visitors was under the auspices and direction of Chief Jesse Lyon, who asked permission to use the hall which serves as a parish house for activities of the Church of the Good Shepherd. This is significant, for it is the first time in history that a chief of the Indian Religion (they now object to the word "pagan") has asked for the hall, and shows the friendly spirit that exists between the Church and those whom she is trying to teach. The program consisted of old Indian dances, exhibition of archery, and speeches by Chief Lyon, Dr. Beauchamp, and Dr. Riggs of the Society. Recently, three grandchildren of the head pagan chief of the Onondagas were baptized in the Church.

NEWARK CHURCHES BENEFITED

NEWARK, N. J.—Grace Church, Newark, will receive from the estate of Charles H. Hampton \$50,000 for a new parish house and \$10,000 for the rebuilding of the organ and the placing of a second organ with chimes, in the chancel.

The parish will also be eventually the residuary legatee of the estate which, it is said, will amount to half a million dollars or more.

Mr. Hampton was a resident of East Orange at his death, but was still a vestryman of Grace Church.

It is pleasing to have such assurance of the ability of this strong down town parish to hold its place where it is so much needed and where it is doing such strong and enduring work.

St. Paul's Church, also a down town parish, has also been given substantial aid by a court decision. Seventy-five years ago Jeremiah C. Garthwaite made gifts of land to four of the Newark parishes; Grace Church, Christ Church, St. Paul's Church, and the House of Prayer, all under the restriction that they must be used for religious purposes only. An appeal to Chancellor Walker has brought to the vestry of St. Paul's a clear title to the property under which part of the land could be leased for building or part or the whole of it sold, if that seemed the best course to the parish and the diocesan authorities.

No definite plans have been formed as yet; but the prospects of the parish are greatly brightened by this new possibility of financial resources.

SOUTHWESTERN VIRGINIA AUXILIARY

LEXINGTON, VA.—The annual meeting of the Woman's Auxiliary in the Diocese of Southwestern Virginia was held in R. E. Lee Memorial Church, Lexington, November 3d, 4th, and 5th; more than one hundred delegates from the various churches in the Diocese being in attendance. The session was opened with a Quiet Hour, conducted by the Rev. Dr. Churchill J. Gibson, rector of the Lexington Church.

The feature of the meeting on the morning of the 4th was the address of the Rt. Rev. Robert Carter Jett, D.D., Bishop of the Diocese.

Interesting reports were heard from missionaries in different parts of the Diocese. Reports on the General Convention, and of the meetings of the Woman's Auxiliary were made by Deaconess Maria P. Williams, Mrs. Philip C. Pendleton, and Mrs. W. H. B. Loving.

The Rev. Lloyd R. Craighill, a native of this Diocese, and who, for a number of years, has been located at Nanchang, in the Missionary District of Anking, made an address on the general mission work in China. The Rev. Edmund J. Lee, of Anking, also spoke of the work in the field.

Bishop La Mothe presided at the evening service on the 3d, and the Rev. I. K. Correll, of Kyoto, described the earthquake in Japan and the work of relief and reconstruction.

Being informed by Mrs. Hobart that it would not be possible for her to stand for reflection as president, which she has been for the past six years, the Auxiliary adopted resolutions expressing their deep appreciation of the splendid service she has performed in this capacity and deep regret at the fact that her health would not permit her continuing as the head of the organization.

The reports on the financial progress and status of the Auxiliary were most encouraging, it being noted that \$8,425.59 was given in the last triennium for the United Thank Offering.

Officers of the Auxiliary elected for the coming year are: Mrs. W. H. B. Loving, Salem, president; Mrs. Gordon H. Baker, of Roanoke, first vice-president; Mrs. Philip C. Pendleton, of Clifton Forge, second vice-president; Mrs. Andrew H. Gemmell, of Villamont, secretary; and Mrs. R. Glenn Taylor, of Lynchburg, treasurer.

GEORGIA DIOCESAN INSTITUTE

SAVANNAH, GA.—Ten days after the close of the General Convention a two days' diocesan institute, arranged by the Field Department, was held in St. John's Church, Savannah, November 4th to the 6th, which was attended by all but four of the diocesan clergy, and by eleven laymen selected by the Bishop. The National Council sent two of its associate secretaries, the Rev. Henry D. Phillips, D.D., of Trinity Church, Columbia, S. C., and the Rev. R. A. Kirchhoffer, of Christ Church, Mobile, Ala., and the Bishop of the Diocese acted as chaplain. Dr. Phillips gave an intensive training course to the laymen, and Mr. Kirchhoffer conducted a normal class on the discussion method. A fine piece of coöperation with the Field Department was rendered by the Men's Club of St. John's Parish, Savannah, which defrayed the hotel expenses and meals of the out-of-town white clergy and laymen, and a similar service was rendered by the Men's Club of St. Stephen's parish, Savannah, for the visiting colored Churchmen.

The two associate secretaries held a one-day institute in the six parishes outside of Savannah, each leader visiting three, and the selected laymen, eight white and three colored, visited nineteen white and seven colored missions. The colored laymen also visited three colored parishes. Included in the program for the parishes and missions were meetings with the women, general meetings, the vestry approach for assuming the quota and methods for conducting a successful canvass. A special emphasis was laid on the pre-canvass educational work in organizing discussion groups for the study of *The World and I*.

INTEREST IN LIBERIA

CHARLESTON, S. C.—Much interest throughout the Diocese in the mission work of the Church, especially in Liberia, has been aroused through the personal visits and addresses of Miss Marion Kirk, who has recently returned for a six months' furlough from that field.

Miss Kirk is a native of this state and is widely known in that part of it which has become the Diocese of South Carolina. Prayers were offered for her recovery in most of the churches of the Diocese last summer when it was reported that she was critically ill with yellow fever at her post. That report was afterwards shown to be erroneous, though she had indeed been ill and it was thought best that she should be withdrawn from the Liberian climate for a time. She speaks most interestingly and enthusiastically of the Church's opportunity for service in that difficult field of work, and is everywhere a welcome visitor.

Among the 400 million population of China there is but one well trained Chinese doctor to 860,000 people. The chances are 100 to 1 that he was trained in a mission hospital.

CHURCH POSTERS

CHICAGO, ILL.—The Poster Advertising Association, Inc., 307 South Green Street, Chicago, has arranged to supply three posters for the use and benefit of the Churches. The Association will supply these posters at cost, plus the mailing or shipping charges. Description of the posters and details follow. All three posters

unmounted for posting on panels on church property or on panels nearby the church, but only under the authorization of the church ordering the posters. Also, in case the poster is to be used for outside display it is urged that the local Association member be consulted so that posting and service can be properly arranged. No charge will be made by the

of churches, or any responsible organization, the Association member will post one or a number of these posters, according to the size of the city, his available space, and the arrangements made. The posting will be on regulation standard poster panels and all services will be contributed.

2. Provided only, that the church, group of churches, or organization interested furnish the cost of the posters and cooperate with the member in arranging necessary details.

The Association has arranged for this posting during the months of January and February, 1926. Five thousand of the posters have been ordered from the Latham Litho & Printing Company which, because of the nature of the poster and its use, gave a special cost rate. Because of this cooperation on the part of the lithographer, plus the large quantity ordered, the Association is enabled to offer this poster at \$1.50 each, F.O.B. Chicago. Weight of poster, wrapped for mailing, 5 pounds. On quantity orders the posters will be shipped express collect, if desired.

Any minister, church, group of churches, or organization interested in seeing a display of this great poster in his city may make arrangements by writing the: Department W., Poster Advertising Association, Inc., 307 South Green Street, Chicago, Illinois.



THE FIRST AWARD POSTER

are 24-sheet size, approximately 9 by 20 feet, lithographed in colors.

The Nativity Poster has attracted wide interest during the last few years when posted by the Association members during the Christmas season. It is a picture illustration in twelve colors of the birth of Christ and the advent of the Three Wise Men. Last year a great many churches used the poster in connection with their Christmas programs. The poster was hung or posted in the church and used as a pictorial illustration of the lesson and religious program.

The Nativity Poster will be furnished mounted or unmounted for use within a building and also unmounted for general display outside on poster panels. Association members will post the Nativity Poster during December and January.

The First Award Poster is so named because it is from the design winning first award in the world-wide contest last year, conducted by the Poster Advertising Association for a great poster depicting the place and worth of the Church. This poster shows a large figure of the Christ beckoning to the Church, with the following legends at the top of the poster, "Righteousness Exalteth a Nation," and at the bottom, "Come Unto Me, and I Will Give You Rest."

The poster was designed by J. Sydney Hallam, of Toronto, Ontario, Canada.

The First Award Poster will be furnished mounted or unmounted for use within the church building.

This poster also will be furnished

Association member for posting or other services not involving a direct outlay of money.

The Third Award Poster is by Paul T. Stockdale, of Philadelphia, Pennsylvania. In beautiful colors it depicts industry and life supported by the Church. It clearly gives the message that behind all the progress of civilization looms the Church. Its legend is, "Out of the Dusk



THE NATIVITY POSTER

Comes the Dawn, and Out of the Church Comes Civilization."

This powerful poster is intended for general display on the Association poster panels. The Association members stand ready to contribute displays of this poster in most of the cities throughout the country and on the following plan:

1. Upon request by any church, group

the text of which is furnished by leading citizens and is on the subject of Church Going. Those supporting the project express their belief "that, if this country is to meet successfully the problems confronting it today, there must be first of all a greater recognition of the spiritual side of life."

The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, was recently asked to write for the "Go to Church Tomorrow" page, and in response set forth the following:

"Among the many reasons for going to church I would lay emphasis upon three.

"First, going to church is an act of positive faith. I do not presume to set forth precisely what every man or woman should believe, but I am convinced that nothing can be accomplished in this world without some clear-cut faith which gives a definite purpose to human lives. The world is passing through a period of perplexity and reconstruction, and those people who bear public witness to their belief are the people who will help to solve the world's problems. A merely negative position of indifference is nothing less than a failure to take part in the world's work.

"Secondly, going to church is a recogni-



THE THIRD AWARD POSTER

tion of spiritual values. Materialism has been tried in the furnace of experience and has proved itself to be a gigantic failure. It has been the fruitful cause of strife among individuals, classes and nations, and it has proved its inability to furnish a constructive philosophy of life by plunging the world into a war from which we have not recovered, but which we recognize as a disaster so far reaching in its effects that a repetition of it would threaten everything that deserves the name of civilization. We go to Church to develop our own sense of spiritual values, and to build up within ourselves the spirit which makes for peace and good will on earth.

"Thirdly, going to church is an act of self-sacrifice for the good of the human family. A selfish man is one who wastes upon himself those gifts which ought to be used for the good of the community.

"They who go to church to strengthen their faith, build up their spiritual natures, and offer themselves for the betterment of mankind are the people who are helping to lift the world up to a higher level of thought and action. They are workers together with God toward a purpose which shall put an end to war and make life worth living."

BISHOP OF GEORGIA HURT

SAVANNAH, GA.—The Bishop of Georgia had a narrow escape from a very serious accident when recently he tripped and fell over a low rail protecting a grass plat. Bishop Reese, accompanied by his son-in-law, the Rev. Dr. Phillips, of Columbia, S. C., was returning from one of the evening sessions of the Diocesan Institute being held in Savannah, November 5th, and was walking to the street car. At the point where he fell the side walk is narrow, and the rail, not more than a foot from the ground, is not visible. When Dr. Phillips saw the rail, his warning was too late, and Bishop Reese, who was walking ahead of Dr. Phillips, fell forward, striking his forehead on the brick pavement. He was badly cut on the forehead, between the eyes, and an X-ray the next day showed a fracture of his left arm below the shoulder. For a few days Bishop Reese suffered considerably, and he was confined to his home for over ten days, but after six days he was able to attend to his mail at his residence.

FIRST MARRIAGE BY REVISED SERVICE

MILWAUKEE, WIS.—The honor of being the first bride anywhere to be married from an officially certified copy of the text of the revised marriage service, as ratified by the recent General Convention, has fallen to a member of the office family of the Morehouse Publishing Co. in Milwaukee, who are the publishers of the book. Miss Margaret Bock was married at All Saints' Cathedral at high noon of November 11th to Francis Irwin, also a member of the same organization. Mr. Irwin has, for some years, been at the head of the shipping department and Miss Bock at the head of the order department of this company. A hastily completed copy of the newly published *Marriage Service*, bearing the certificate of the secretary of General Convention and specially bound for the occasion, had been prepared and was used by the Very Rev. Dean Hutchinson in performing the marriage. The copy of the *Marriage Service* thus used bore on its fly leaf the following certificate:

"THIS IS TO CERTIFY

that this is the first copy of the Marriage Service as ratified by the General Conven-

tion of 1925, to be made and delivered; and the couple, whose names are stamped on the cover and who are to be married on November 11, 1925, will be the first couple anywhere to be married from the official text of the service as thus ratified.

"(Signed) FREDERIC C. MOREHOUSE,
"President Morehouse Publishing Co."

CONSECRATION OF FR. CAMPBELL

BETHLEHEM, PA.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Robert Erskine Campbell, as Bishop of the Missionary District of Liberia, as follows:

Time and Place: St. Andrew's Day, Monday, November 30, 1925, Cathedral of St. John the Divine, New York City.

Consecrator: The Most Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem and Presiding Bishop.

Co-Consecrators: The Rt. Rev. Thomas Frank Gailor, D.D., LL.D., Bishop of Tennessee, and the Rt. Rev. Walter Henry Overs, Ph.D., Retired Bishop of the Missionary District of Liberia.

Presenters: The Rt. Rev. William Thomas Manning, D.D., LL.D., D.C.L., Bishop of New York, and the Rt. Rev. James Matthew Maxon, D.D., Bishop Coadjutor of Tennessee.

Preacher: the Rt. Rev. Thomas Frank Gailor, D.D., LL.D., Bishop of Tennessee.

Attending Presbyters: the Rev. James O. S. Huntington, O.H.C., West Park, New York, and the Rev. Bernard Campbell, Franklin, Tennessee.

Registrar: The Rev. Charles L. Pardee, D.D., New York City.

BISHOP STEARLY'S TENTH ANNIVERSARY

NEWARK, N. J.—The tenth anniversary of the consecration of the Rt. Rev. Wilson R. Stearly, D.D., as Bishop Coadjutor of the Diocese of Newark, was observed, November 12th, by a service in the morning at St. Luke's Church, Montclair, followed, in the afternoon by a conference of the clergy.

At the morning service Bishop Stearly was the celebrant, and the Rt. Rev. H. St. George Tucker, D.D., preached the sermon. It was a forceful presentation of the need of the Gospel, especially in Asia and Africa, among the nations latest to come into touch with Western civilization, but now advancing with tremendous strides to positions of importance in the world. Three hundred years ago, he said, a great start was made for Christianity in the Far East. The work failed to hold its place, however, largely for three reasons: the discord and wars between the nations; the jealousies among the various companies of workers; and the failure of the people at home to live up to the standards which they sent their missionaries to preach. In a most impressive way he showed the danger in our own time from the same causes, and urged the cultivation of character as the most helpful form of giving to missions.

In the evening there was a reception at the Young Woman's Christian Association arranged by the Church Club. Mr. Dohrman, president of the club, with Bishop and Mrs. Stearly, and Bishop and Mrs. Lines, greeted the guests. Later there were addresses by Bishop Lines, by Mrs. George W. Bond, Jr., for the women of the Diocese, and by the Rev. Dr. Walkley for the clergy and for the special committee of arrangements, a chief part of whose work had been the purchase of

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an automobile, the gift of some of Bishop Stearly's many and devoted friends.

Bishop and Mrs. Stearly were also presented with three very beautiful silver plates from the Tiffany Studios, because, as the speaker said, while the automobile will wear out, they desired him to have something of a more permanent nature.

NEW RECTOR FOR BRIDGEPORT, CONN.

BRIDGEPORT, CONN.—The newly chosen rector of Trinity Church, Bridgeport, the Rev. Charles Mercer Hall, enters upon his new duties with the beginning of Advent. Fr. Hall is leaving St. Mary's, Asheville, N. C., where he has been rector for something more than eleven years.

He was born in Brooklyn, N. Y., December 23, 1864. After taking a special



THE REV. CHARLES MERCER HALL,
Rector-elect of Trinity Church,
Bridgeport, Conn.

course at the General Theological Seminary he was ordained in 1891, both as deacon and as priest, by the late Bishop Scarborough. He took his M.A. degree in later years at St. Stephen's College. His diaconate was spent in work at Camden, N. J., after which he was successively curate at the Church of the Beloved Disciple, New York City, and then at St. John's Church, Kingston, N. Y., after which, from 1894 till 1912, he was rector of the latter parish, from which he went to Asheville in 1914. He is the author of several excellent devotional works, the best known of which is *Calvary Every Day*.

HARVARD WEEKLY EUCHARIST

CAMBRIDGE, MASS.—For the first time in the 289 years of the history of Harvard College, a weekly celebration of the Holy Communion according to the use of the American Episcopal Church is being held this year. The "sectarian service," as the *Crimson*, the undergraduate daily, chooses to call the Celebration, is celebrated at nine o'clock every Sunday by the Rev. Frederick L. Lawrence, son of the Bishop of Massachusetts and newly-appointed student chaplain, and is under the auspices of St. Paul's Society.

"Years ago," says the *Crimson*, "when the chapel committee first established voluntary attendance at Appleton Chapel, an offer was made to hold the building open on Sunday mornings for the use of any sect wishing to hold special services. The St. Paul's Society is the first to sponsor a movement to take advantage of this offer."

The *Crimson* notes that over 700 students, exclusive of freshmen, registered this year as Episcopalians, and continues:

"It is the express wish of the St. Paul's Society, however, that the Communion service be open to anyone desiring to attend, including those of other sects."

Services for Harvard students are held also by the priests of the Society of St. John the Evangelist. University Eucharists are said at St. Francis' House, 978 Memorial Drive, near the freshmen dormitories, daily at 7:30 and on Sunday at eight o'clock, while Fr. Williams and Fr. Dale keep special office hours for conferences with students. The university is further served by the adjoining parishes of Christ Church and St. John's, the chapel of the Episcopal Theological School, and nearly every parish in Boston numbers many Harvard students among its regular or transient worshippers.

NEAR EAST INVOKES YOUNG PEOPLE

NEW YORK, N. Y.—Children in the Near East, through their representatives in Near East Relief, are asking the Young People's Fellowships of the Church to help them, by persuading the largest possible number of families to join in the Golden Rule Observance and eat an "orphanage meal" on December 6th, or some convenient date near by, and to send a thank offering, which will be used to continue the support of these children, from whom must come the next generation of leaders, the parents, teachers, pastors, and priests of their race.

Our parishes have a good reputation for helping in the undertakings of Near East Relief. This is one of the first appeals made directly to our Young People. Near East Relief is eager to assist with suggestions, information, posters, etc., material which may be obtained on request either from the state office of Near East Relief, or from Mr. Edward Sargent, Department of Religious Education, 281 Fourth Avenue, New York. Prompt action is necessary if an adequate response is to be made to this appeal. The work of Near East Relief has received official endorsement of the National Council, and also of the Young People's leaders. The Gospel for December 6th, the Second Sunday in Advent, with its mention of "distress of nations, with perplexity," will, even in the midst of Every Member Canvasses, lead us to remember the children in those troubled lands.

MISSISSIPPI DIOCESAN COUNCIL

LAUREL, MISS.—The Diocese of Mississippi will endeavor to raise the balance needed for its endowment funds by Christmas, and the pledge of the Diocese to help on the deficit of the National Council, made at New Orleans, was put in the hands of a special committee with instructions to raise the amount as soon as possible. These were the chief activities of the ninety-ninth annual sessions of the Council, which met in St. John's Church, Laurel, November 3d and 4th.

Bishop Green, Coadjutor of the Diocese, presided at this Council, in the absence of Bishop Bratton, the Diocesan, who is still in the hospital in New Orleans. A special feature of the Council was a meeting held on the evening of the 4th, at which various members of the Diocese told of their work, and at which the young people of Laurel put on five pageants, representing the work they have done in the five fields of service.

The Rev. Val. H. Sessions, of Bolton, was elected secretary of the Diocese, and



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the Rev. E. A. DeMillér becomes a member of the Standing Committee.

The next Council will meet in Jackson, at which time the hundredth anniversary of the Diocese will be celebrated. The time for this meeting has been left to the Bishops and the Standing Committee.

NEW HAMPSHIRE CALLS ELECTION

CONCORD, N. H.—The Standing Committee of the Diocese of New Hampshire have put forth the following letter calling for the election of a bishop to succeed the late Bishop Parker for December 16th:

"The sudden death of our Bishop binds up anew in bonds of affection, born of sorrow and perplexity. While we review the past with tender memories and recall the Christ-like career of our chief, we must also look forward toward the choice of a successor.

"In setting the proper day for a special session of the Convention, we are led to provide such reasonable time as seems possible for the consideration of so important and sacred a theme. Acting as the Ecclesiastical Authority, in accordance with Article III of the Constitution of the Protestant Episcopal Church in the Diocese of New Hampshire, we have therefore set the 16th day of December, 1925, for the special session of the Convention to elect a Bishop, and Clerical and Lay Members are hereby notified to attend for said purpose.

"The Convention will open with a celebration of the Holy Communion in St. Paul's Church in Concord at half past seven. This will be followed by breakfast in the Roger E. Foster Memorial Parish House. Morning Prayer will be said in the Church at half past nine, and the meeting for the transaction of the business of the Convention will be called to order in the Parish House at ten o'clock.

"Our common sorrow and our common love for Christ's Church will keep us in concordant love. May our judgment be that of the Holy Spirit in the selection of one who will lead us forward to the glory of God, the good of His Church, the safety, honor, and welfare of His people. We should devoutly pray, as well in private as in our public service, for a right judgment."

A PASTORAL ON MISSIONS

ALBANY, N. Y.—To advance diocesan-wide interest in the Every-Member Canvass, and particularly to create a more intelligent and deeply spiritual understanding in the Church's Mission, Bishop Nelson and Bishop Oldham have sent a pastoral letter to the clergymen and laity of the Diocese of Albany, urging the vital importance of loyal and generous support of the Church's missionary work. The letter is to be read by the clergymen in the churches on the Sunday preceding the Canvass, November 15th. Emphasizing the supreme duty of meeting the diocesan quota, the bishops state that experience has abundantly proved that enthusiasm for the Church's work throughout the world reacts in heartier response to appeals for parochial needs. The closing paragraphs summarize as follows:

"The reason for this lies in the very nature of our religion. Christianity is above all else a missionary enterprise. The Spirit of Missions is the very life of the Church, without which local enterprises are certain to languish and die.

"We would prefer to omit all reference to motives of self-interest, and to urge upon you the privilege and duty of supporting the missionary work of the Church as a sacred trust which has been com-

mitted to us by our Lord and Saviour Jesus Christ; but, in taking this high ground, we cannot refrain from reminding you that your own welfare is dependent upon the fulfilment of your sacred obligations as members of the Body of Christ.

"The duplex envelopes which are issued to secure regular contributions 'For Ourselves' and 'For Others' are so printed that the offerings for missions are on the right side. This is where they belong, and this is the right way in which we must walk if we would inherit a blessing.

"Is it too much to ask of Christian people that they give as much for others as they retain for themselves?

"We greatly desire your prosperity and we are deeply concerned in the welfare of the Diocese. For this reason we very earnestly beseech you to put your hearts into this matter when you make your Parish Canvass for the coming year, because we believe that you will be blessed in proportion to the faithfulness with which you fulfill your mission as followers of our Lord Jesus Christ."

The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, will be the chief speaker at the Albany Diocesan Laymen's Dinner, November 17th, in anticipation of the Every-Member Canvass. The Bishop and Bishop Coadjutor of the Diocese will speak at that time on the General Convention.

SOUTH CAROLINA PROGRAM ACTIVITY

CHARLESTON, S. C.—Following the recent meeting of the Executive Council of the Diocese of South Carolina and of the Conference of parochial Chairman under the auspices of the Field Department, a number of meetings are now being held in preparation for the fall campaign and Every-member canvass. A number of the parishes are holding Parochial Conferences where the people of the parish are asked to meet with the rector for conference on the general theme: "How can we best make this parish grow, in this community, and in the world?"

Discussion of the Church's Program and of South Carolina's responsibility for the national deficit was the outstanding feature of the meeting of the Charleston District of the Woman's Auxiliary held in St. Michael's Church, Charleston, on November 12th, and will be given equal prominence at the meeting of the Charleston Convocation which will be held at Meggetts on November 17th. Plans are now being completed by the Field Department for the assignment of special speakers, who will present the Program to every parish and mission in the course of the campaign.

A HYMN BOOK FOR THE BLIND

PHILADELPHIA, PA.—The society for Providing Evangelical Religious Literature for the Blind, Philadelphia, announces that it is issuing in early December, a small collection of standard hymns in revised Braille, grade 1½. The book will have sixty pages, nine by eleven inches, and contain fifty-four hymns (words only), a hymn to a page. A few hymns especially for children are included. The meter and usual tune are given with each hymn. The introductory pages contain a publisher's note and alphabetical and topical contents.

The size and number of pages have been restricted to make an inexpensive book that can be easily handled and carried about. Embossed books are usually expensive as well as bulky. Practically every embossed volume costs several dollars. As an aid to the blind, the Society is supplying this hymn book, postage prepaid, for

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Orders for the book should be sent to the Secretary, S. P. E. R. L., 210 Bible House, Astor Place, New York City.

FOND DU LAC'S BISHOP

FOND DU LAC, WIS.—The *Fond du Lac Reporter*, under the above caption, prints the following editorial in connection with Bishop Weller's silver jubilee. The editorial was generally reprinted through the Diocese:

"Silver threads among the gold."

"Every silver thread in this instance is one of the twenty-five years since the consecration of the Rt. Rev. Reginald H. Weller, Bishop of Fond du Lac, who on Sunday will observe his silver jubilee.

"They have been silver years of service for his faith and Church, and therefore to mankind generally, to whom religion endeavors to impart constantly a greater appreciation and more thorough understanding of the ways and wishes of the Master of all men.

"Silver years of service, but golden in their results. Throughout the Fond du Lac Diocese and Church world of the Bishop's own denomination, and in the community at large, regardless of individual belief or faith, there are visible evidences on all sides of the prelate's untiring and efficient labors as a Church dignitary and citizen.

"This city has ever been proud of Bishop Weller; his anniversary is one of rejoicing, not alone for the Diocese of which he is the head, but also for all Fond du Lac.

"To know Bishop Weller is a privilege; to call him friend, an honor; all esteem and love him.

"And while extending heartiest congratulations and best wishes to him on his anniversary, all will join in the hope that he may continue to weave silver threads into the golden strand of accomplishment and service that are the true measure always of the highest type of Churchman and American manhood."

CHURCHMAN'S KALENDAR OF DAILY BIBLE READINGS

NEW YORK, N. Y.—The 1926 edition of the Churchman's Kalendar of Daily Bible Readings has appeared. This course of directed reading, running from Advent to Advent, has won an established place for itself. An introductory note to the present edition says:

"The Kalendar is primarily for busy people. The Readings are short, but more time should be given to thinking over the meaning and personal application of the verses read than in the actual reading of them. They may be used for private meditation, or for family worship, and they should form the first steps only toward the standard of daily Bible reading set by the Kalendar in the Prayer Book or the Lectionary.

"This year we begin again the three-year Cycle. The Readings from Advent to Trinity are topical, based upon the thought of the Gospel for the Sunday or Holy Day. The Readings during Trinity season form a course on the gradual revelation of the character of God as found in the Hebrew literature of the Old Testament (June, July, and August) and the complete and perfect revelation of God in Christ as

given in the New Testament (September, October, and November)."

The Kalendar is prepared by the Committee on Daily Bible Readings, of the Department of Religious Education. Its members are Bishops Ferris, chairman, Page, and Parsons, the Rev. Messrs. Tyner, Brown-Serman, and Conover, Miss Lindley, and Mr. W. H. Turner of the Brotherhood of St. Andrew.

Copies are five cents each or \$3.50 a hundred, and may be obtained from the Book Store, 281 Fourth Avenue, New York.

BOSTON SEAMEN

BOSTON, MASS.—Work for seamen in the port of Boston, carried on by the Episcopal City Mission, Archdeacon Ernest J. Dennen, superintendent, starts the autumn program with great promise. The two club houses—the Sailors' Haven at Charlestown, and St. Mary's House for Sailors in East Boston—are centers of attraction for the thousands of the men of the sea who come into Boston harbor.

Opportunities for growth in the work are seen in the promise of a larger number of ships entering this port. An announcement is just made that next spring the Anchor Line will inaugurate a regular schedule of sailings between this port, Londonderry, and Glasgow, with the steamers *Caladonia* and *Transylvania*, both new, and the *California*, which is now in the service.

There is also promise of an increased coastwise trade which will bring together a large number of seamen who will benefit by the City Mission's extensive work.

MEMORIAL WINDOWS

BURLINGTON, WIS.—A group of stained glass windows were placed in St. John's Church, Burlington, recently. They are the gift of Mr. Tom Morton and are in memory of his mother. The group consists of three windows and are a representation of the Good Shepherd with His lambs. They are placed directly over the altar and add greatly to the devotional appearance of the church.

Late in the summer two stained glass sanctuary windows were given to the church by the surviving members of St. John's Guild. This organization was active in the early days of the church and the memory of its faithful service is thus

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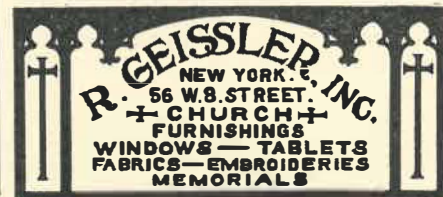
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perpetuated. One of these windows is a study of St. John the Divine, the other Jesus in prayer in the garden of Gethsemane.

The damage to the church by the cyclone the first of September, when the steeple was blown down, has been repaired at a cost of \$400, which amount was given by the people of the town, friends of the vicar.

A LARGE ATTENDANCE

WATERTOWN, N. Y.—Unquestionably all records for a convocation meeting in the Diocese of Central New York were broken at the recent dinner in Trinity Church, Watertown, when 651 people of the First District were in attendance.

This was the fourth in the series of convocations held in the five districts during the week of November 2d to the 7th. Attendance was exceptionally good in the other four districts. In two cases, it was limited by the capacity of the available meeting places. In the other two places, while the attendance was not so large, due to a special effort made to secure an attendance of leaders only, the meetings were most successful. In the Fourth District the attendance of members of vestries was especially noticeable.

In all the districts the program was in charge of the Field Department, and dealt especially with the national and diocesan programs for the next three years.

FUNERAL OF A COLORED SEXTON

WILLIAMSBURG, VA.—William Galt, the well known sexton of Bruton Parish Church, was buried in Williamsburg, November 11th. Owing to the position that he held for thirty-one years, and his wide acquaintance and friendship for both white and colored persons, the services were unique in their nature. Two hours before the time appointed for the funeral at the First Baptist Church (colored) of which he was a member, the remains were brought into Bruton Church, preceded by the rector repeating the opening sentences from the office for the Burial of the Dead, while some of the vestrymen acted as pall bearers. Arriving at the chancel, the hymn, Now the Laborer's Task is O'er, was read, while Mr. L. W. Roberts, as a representative of the vestry, placed a sheaf of white chrysanthemums upon the casket. After a prayer and the benediction by the rector, the small congregation of white friends and his nearest relatives (he had no family) withdrew and the body was left in solemn quietness in the church he loved so well, and had served so long.

At the appointed hour for the funeral the casket was removed, and the old bell in the tower was tolled fifty-nine times, once for each year of his age, by a young colored man whom William had put in his place when he had to take to his bed two weeks before. The bell had been rung as usual at eleven o'clock in the morning in honor of Armistice Day as it had been done by William's own hand a year ago.

At the colored church the services were impressively conducted by the new colored pastor, while the white Presbyterian minister and the rector of Bruton Church both paid tributes to the memory of the deceased. The congregation was a large one, consisting of both white and colored persons, and filled the church and gallery. The two lodges to which he belonged took charge of the casket and held special services at the grave.

Few colored men were more widely known than William Galt, who entertained thousands of tourists with his famous accounts of the history of Bruton Parish Church, in which he spent so much of his time; but in Williamsburg he was known in a way in which the travelling public could not know him. Williamsburg people knew his integrity, his reliability, his faithfulness, his helpfulness in sickness and emergency: they knew him as a friend.

RADIO SAVES MISSIONARY

THE ASSOCIATED PRESS sent out the following message from Edmonton, Alberta, Canada, November 13th:

"Treatment radiocast from here is expected to save the life a Miss Masters, seriously ill at the Church of England mission at Wabasca, sixty miles northwest of Lesser Slave lake, about 150 miles from Edmonton.

"When the news was brought here by Bishop Robins [the Rt. Rev. Edwin F. Robins, D.D., Bishop of Athabasca], who said it would be impossible to convey her to civilization owing to condition of trails, physicians formulated a treatment which was radiocast. A letter received here said the directions had been received and that Miss Masters was improving."

PHILADELPHIA NEWS

PHILADELPHIA, PA.—The Young People's Fellowship of the Diocese held its second annual convention on November 17th, at St. Paul's Church, 15th and Porter Sts., the Rev. Stanley R. Wilcox, rector. At the supper in the parish house prior to the business sessions in the evening Bishop Garland was the chief speaker. The Rev. N. B. Groton, of St. Thomas' Church, Whitemarsh, president of the Diocesan Fellowship, and under whose enthusiastic leadership the Fellowship is making steady progress, made the principal address.

An organ recital at the Church of the Holy Trinity Sunday evening, November 15th, marked an interesting occasion. It was the one thousandth recital given in that church by the organist and choirmaster, Mr. Ralph Kinder. Mr. Kinder came to Holy Trinity from Grace Church, Providence, Rhode Island, twenty-six years ago. The public recitals conducted by Mr. Kinder have become famous as feasts of devotional music, and especially his Saturday afternoon recitals given annually during the month of January.

Among the missionary undertakings of the Diocese is the removal of the Church of the Transfiguration, South Philadelphia from its present site in the midst of a public dump to a place more seemly to the sense of sight and smell. The new site will be near the sesquicentennial exposition grounds. To help in securing the necessary funds the Women's Aid to the Convocation of South Philadelphia is conducting a bazaar on two afternoons and evenings of this week in the parish house of the Church of the Holy Apostles. The bazaar is to be opened on Wednesday afternoon by Bishop and Mrs. Garland.

The Church Historical Society will hold its annual meeting in the Church House this week. The topic for discussion will be Modern Greek Orthodoxy in America, and the speaker will be the Rev. Dr. Frank Gavin of the General Theological Seminary. The attendance at these meets is usually very small, so much so that one always feels a bit sorry for the speaker who has generally to come a long distance

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at no little sacrifice of time and labor; but also, usually, one feels more sorry for those who were not there because the addresses are always well worth hearing.

The Rev. Dr. Frank L. Vernon, rector of St. Mark's Church, conducted a Quiet Day, November 18th, at St. Margaret's Mission House on Pine Street for the associates and other women. A similar day for teachers was conducted on the following Saturday by the Rev. Dr. C. C. Edmunds, of the General Theological Seminary.

The Executive Council of the Diocese is already taking steps to fulfill the pledge of the deputies to the General Convention with regard to the deficit of the National Council. The share is estimated to be somewhere between \$435,000 and \$160,000, no small sum to be raised speedily in these days of almost incessant appeals and demands of one sort or another. A committee is already at work, and one of the things in preparation is a visit and speech from Bishop Murray as one of the first of his public appearances in his official capacity as Presiding Bishop. It is hoped that under this impetus this Diocese will do its full part in enabling him to start his administration with a clean financial slate.

NEW CHURCH BUILDING

GLENDAL, L. I.—The new edifice for the Church of the Annunciation, Glendale, a mission of the Cathedral of the Incarnation, was used for the first time Sunday, November 8th. The service was rendered with full Catholic ceremonial. There was a procession around the church, and a celebration of the Holy Eucharist. The sermon was preached by the Rev. Canon Duffield, in which he spoke of the origin of the church in the services of a lay reader, held in a vacant store building.

The furnishings of the church include an eleven foot altar, candlesticks, and a crucifix, all made by the men of the parish in their spare time, and given as memorials to departed members of the church.

The church contains a small but beautiful chapel, in which the Blessed Sacrament will be reserved, and which will be used for prayer and meditation. The Rev. J. Hill Johnson, vicar of the church, is also a chaplain of the Queens County City Prison, and will find the Reserved Sacrament of great value to him in his work among the prisoners.

A MOUNTAIN SCHOOLHOUSE CHAPEL

LURAY, VA.—After much difficulty a schoolhouse-chapel has been erected on Tanner's Ridge at a point in the Blue Ridge Mountains 3,000 feet above sea level and fourteen miles from Luray. Here is a community of about 125 people who, because of their inaccessibility have largely been neglected. Owing to the efforts of the Church a school teacher has been secured, though paid by the county, and a fitting school has been erected. The schoolhouse is in an eminent position from which one has an uninterrupted view of the vast valley below. A small stone house was erected last year close to the school where the teacher will reside. Fortunately, a lumber mill was close at hand so that the lumber for the new school building was obtained without much difficulty. Finished lumber, however, had to be hauled fourteen miles, and it required eight horse teams to pull up the steep road

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In this important pamphlet, which is an outcome of the recent "Conversations" at Malines, Lord Halifax deals with the Primacy of the Roman See, both from the historical point of view and in its practical bearing on the question of Reunion. His speech on this subject at the Anglo-Catholic Congress last July is printed as an Appendix.

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to Tanner's Ridge. The schoolhouse takes the place of a former one that was purchased many years ago for \$70 and which has also served as a chapel. The present schoolhouse is so constructed with a chancel separated from the rest of the building by folding doors, that it will make a suitable place of worship. The Rev. Dennis Whittle, who has charge of the work, realizing the need of the people, went ahead in faith. He still needs \$800 to pay the cost of building, but feels certain that those interested will help.

A preaching mission was held at Christ Church, Luray, November 1st to the 8th, by the Rev. Nelson P. Dame, from which it is hoped much spiritual help will be received. The Rev. Mr. Dame has many friends in Luray and in the past has done a noble work in strengthening the spiritual life of this parish.

CONTRIBUTIONS TO THE MINISTRY

IOWA CITY, IOWA—During the years from 1920 to 1925, Trinity Parish, Iowa City, at the seat of the State University of Iowa, has been the training ground for the following people who have devoted their lives to the service of the Church: the Rev. Rodney Cobb, assistant at the Cathedral in Davenport; the Rev. Charles Graves, assistant in a church in Richmond, Virginia; the Rev. Willis Nutting, convalescing from the results of missionary work in British Antigua; Paul Stuart, a senior at the General Theological Seminary; and L. V. Klose, in his first year at Nashotah Seminary. In addition, two other men, P. M. Casady and Fordyce Eastburn, are candidates for Orders and are, at present, attending the University of Iowa.

The following women have also gone into life service: Nancy Ambler, associated with Trinity Parish, New York City; Ada Snider, a Sister of the Order of St. Mary; and Imogene Wilson (colored), a teacher at St. Augustine's School, Raleigh, N. C.

DEATH OF MISS E. B. JENNINGS

HEMPSTEAD, N. Y.—Miss Effie B. Jennings, of Hempstead, N. Y., a sister of the Rev. E. Jeffrey Jennings, Ph.D., and of the Rev. A. D. Jennings, passed away in her home Monday afternoon, November 9th. She was in her forty-sixth year. The funeral service was conducted Thursday in the Cathedral of the Incarnation, Garden City, Long Island, and her body was laid to rest in the family tomb in Greenwood Cemetery, Brooklyn.

Miss Jennings was born in Brooklyn, N.Y., August 4, 1880, where she spent the greater part of her life. She went to Pittsburgh in July of 1917 to assist her elder brother, the Rev. Dr. Jeffrey Jennings, rector of Grace Church, that city, who was then rector of the Church of the Ascension, but returned to her home shortly after Dr. Jennings entered the army during the World War. Four years ago her health broke down and she became an invalid. She never fully recovered from the loss of her mother, who died last January, and the recent shock of the passing of her father, who died October 28th, proved too much for her in her weakened condition.

Miss Jennings leaves, besides her brothers, two sisters, Mrs. C. Lowe, of Montreal, Canada, and Mrs. Leo M. Pasquin, of Bridgeport, Conn.

DEATH OF REV. W. D. ENGLE

INDIANAPOLIS, IND.—The Rev. Willis Darwin Engle, a retired priest of the Diocese of Indianapolis, died at his home in Indianapolis, November 1st, in his eightieth year.

The Rev. Mr. Engle was born in Niles, Mich., October 22d. He was ordained to the diaconate by Bishop Alexander Burgess in 1883, and to the priesthood in 1902

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by Bishop Francis. He held a number of charges in the diocese during his long diaconate, and, upon receiving priest's orders, took charge of Trinity Church, Lawrenceburg, Ind., where he remained until he became a member of the staff of All Saints' Cathedral, Indianapolis.

The Rev. Mr. Engle was a member of the Council of the Diocese of Indiana and of its successor, the Diocese of Indianapolis, from 1879. He served as its assistant secretary from 1870 to 1876, and as its secretary from 1883 to 1902. He was greatly interested in matters Masonic, and wrote a *History of the Order of the Eastern Star*, that appeared in two editions, 1900, and 1911.

NEWS IN BRIEF

CENTRAL NEW YORK—Recent memorials in churches of the Diocese include a triple window in Grace Church, Cortland, with a bronze tablet commemorating the service of over fifty years of the late Henry B. Hubbard as treasurer, vestryman, and warden; and a silver bread box in memory of Richard Morgan Holtz, and an altar cross in memory of Mr. and Mrs. P. Morgan Hill, in St. Mark's Church, Millport.—Mr. Fred C. Schraub has retired after a service of forty-seven years in the vestry of Trinity Church, Lowville.—St. Paul's Church, Oswego, is to be beautified by stained glass windows depicting the life of our Lord. Sets of red and green vestments have recently been given this parish as memorials.

COLORADO—The Rev. Walter H. Stowe, has instituted a Children's Eucharist at St. Mark's Church, Denver. This service is held at 9:30 on one Sunday in each month, taking the place for that day of the regular Church school session.—The children of Epiphany Church, Denver, have a monthly corporate communion, followed by breakfast in the guild room, at which the various classes, assisted by their parents, take turns in being hosts.

DELAWARE—At the All Saints' commemorative celebration of the Holy Eucharist on November 3d, a chancel window was blessed in St. Stephen's Church, Harrington, in memory of the Rev. John Leighton McKim, founder of the church and for many years rector. The window was given by Mr. Nicholas Johnson, of Farmington.

HARRISBURG—All Saints' Church, Brookland, has received by the will of the late Mrs. Sterrett, of Baltimore, Md., in addition of \$5,000 for its parochial endowment, the gift of four fine memorial windows, and the family has promised to have the interior and appointments of the church refinished and decorated.

LONG ISLAND—The Church Club of the Diocese will tender a dinner to the Rev. Dr. Stires, Bishop-elect, at the Hotel St. George, on December 8th. The Rt. Rev. J. G. Murray, D.D., Presiding Bishop-elect, will be the chief speaker.—The Board of Religious Education is operating three centers for normal school work in the Diocese. They are at St. Ann's Church, Brooklyn, St. George's Church, Brooklyn, and the Church of the Transfiguration, Freeport. Several conferences for Church school teachers have been held and more are scheduled. Twenty-one instructors are now at work, and more than 250 teachers are being reached in this way.

LOS ANGELES—Much to the joy of the Diocese, Bishop Johnson is steadily recovering from his recent illness. He has, however, referred all Confirmation appointments to Bishop Stevens, and for the present is resting at Palm Springs.—The Rev. Martin D. Kneeland was instituted as rector of the Church of the Ascension, Sierre Madre, on October 15th, by the Rev. J. Arthur Evans, President of the Standing Committee, acting on behalf of Bishop Johnson.—The annual Fall Conference of the Young People's Fellowship was held at All Saints' Church, San Diego, on October 17th and 18th. About 200 young people from all over Southern California attended.—The brilliant pageant, *Egypt Speaks to Woman*, was presented in Philharmonic Auditorium, Los Angeles, on October 21st, as a benefit for the reconstruction of Trinity Church, Santa Barbara. The proceeds amounted to over \$1,000 and will assist the earthquake stricken parish materially.—The Rt. Rev. Henry B. Restarick, D.D., former Bishop of Honolulu, is visiting friends in the Diocese, while en route to the Hawaiian Islands on the way from General Convention. For many years previous to his

election to the episcopate in 1901, he was rector of St. Paul's Church, San Diego.—The annual patronal festival of St. Simon's Church, San Fernando, was celebrated on October 28th. Some twenty visiting priests attended the festival Eucharist, at which the Rev. George Davidson, D.D., of Los Angeles, was the special preacher.—The annual Quiet Day for the various Altar Guilds of the Diocese was held at St. Paul's Cathedral, Los Angeles, on October 29th. The Rev. James M. Niblo was the conductor.—The latest gift to the Church Home for the Aged, Alhambra, is a legacy of \$5,000, to provide for a room in the next building and \$10,000 with which to endow it.—The fall retreat for the clergy of the Diocese was held at St. John's Church, Los Angeles, on November 2d, 3d, and 4th. The conductor was the Rev. Roland F. Palmer, S.S.J.E.—The November Assembly of the Juniors of the Brotherhood of St. Andrew was held at All Saints' Church, Los Angeles, on November 7th. The newest unit in the Assembly is a chapter at the McKinley Home for Boys, Van Nuys.—The Los Angeles Clericus met at St. Paul's Cathedral House, Los Angeles, on November 9th. The recent General Convention was described by Bishop Stevens and three of the clerical deputies, the Very Rev. William MacCormack, D.D., the Rev. C. Rankin Barnes, and the Rev. A. G. H. Bode.—The monthly meeting of the Woman's Auxiliary of the Diocese was held at St. Paul's Cathedral, Los Angeles, November 10th. Reports on the triennial were presented by the diocesan delegates.

MICHIGAN—On Monday afternoon, November 9th, at Jonesville, was held the funeral of Alfred Lambert, the Rev. E. G. White, rector of St. Peter's Church, Hillsdale, officiating. Mr. Lambert was for many years senior warden of Grace Church, and as a sterling character and pioneer Christian worker of Michigan will be greatly missed.—The Rev. E. G. White, rector of St. Peter's Church, Hillsdale, has charge of the Red Cross rally in the County this year.

NORTH CAROLINA—The fall meeting of the Orange District of the Woman's Auxiliary in the Diocese of North Carolina was held at the Chapel of the Cross, Chapel Hill, on Tuesday, November 10th. About 120 women representatives from five parishes, were present.

NORTHERN INDIANA—The Diocese of Northern Indiana has started a monthly diocesan page under the direction of its Department of Publicity. The chairman of the department, the Rev. F. J. Barwell-Walker, D.D., is the editor. Exchange copies have been mailed to a few other dioceses, and any others that would like to be placed on the exchange list are requested to send copy for exchange to Father Walker at LaPorte, Indiana.

QUINCY—Among the bequests by the will of Miss Eleanor Richardson, who died at Quincy, October 12th, at the age of ninety-three years the following are beneficiaries: the Cathedral of St. John the Divine, N. Y., \$1,000; Seamen's Church Institute of New York, \$1,000; Domestic and Foreign Missionary Society of the Protestant Episcopal Church, \$1,000. She was a communicant of the Cathedral. Her grandfather was chaplain of Castle Gleanaire in Ireland, and is buried there. She herself was a native of Ireland.

SOUTHWESTERN VIRGINIA—The congregation of Emmanuel Church, Bristol, has finally eliminated the debt which was occasioned by the erection of their church a few years ago. The building is now ready for consecration, and this service will be held as soon as it can be arranged.

WESTERN NEW YORK—A parish dinner was held at Odessa, N. Y., in the interests of the fall canvass, with a speech on the Program of the Church by the Rev. Lewis E. Ward, of Bath, an associate secretary of the Field Department, and on the following evening a parish dinner was held at Montour Falls at which the Rev. Henry E. Hubbard, of Elmira, N. Y., was the speaker. Both parishes are in charge of the Rev. James H. Herendeen.—The Church Mission of Help of the Diocese of Western New York, Inc., held the first meeting of its Board of Directors at the diocesan headquarters in Buffalo, on November 5th. Dr. Samuel Tyler was elected chairman of the board. The house in Buffalo, which is, at present, being used by the society, was purchased, and committees were appointed to carry on the work. After this meeting the Social Service Committee of the Diocese held a meeting also at which affairs of importance to the Diocese were discussed and acted upon.—On All Saints' Day, November 1st, the corner-stone of the new St. John's Church, Buffalo, was laid by the Rev. C. H. Smith, D.D., rector of St. James' Church, in the absence of Bishop Brent. Dr.

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Cameron Davis, rector of Trinity Church, made the address.—This is the third edifice built by the parish, which is seventy-nine years old. The original one was in what is now the heart of the business section of the city. The church now being erected was designed by Mr. Bertrand Grosvenor Goodhue and is Gothic in architecture.

MAGAZINES

CANON QUICK, Father Conrad Noel, Mr. Malcolm Spencer, and its editor himself, the Bishop of Manchester, are among those who contribute articles to the October number of *The Pilgrim*, an unusually interesting issue. Canon Quick takes as his subject Omnipotence and Love. To the question whether behind phenomena an omnipotent goodness is at work, there are, he says, two answers; the Platonic, which he rejects; and the Christian, "That God's omnipotence is the omnipotence of love, which fulfils its purpose by means of atoning death and resurrection . . . we must be able to affirm some kind of organic or necessary connection between 'this world' and 'the next,' if we are to have a rational philosophy at all. The evil and chaos which here and now seem to shut out rationality and to defeat goodness, may in the end but contribute to the redemptive suffering whereby 'earth' even through its own passing away and dissolution, is made new and fit for 'heaven.' Thus it appears that the omnipotence of love may after all be vindicated; and the common saying that 'the Cross is in the heart of God' becomes the Christian interpretation of the metaphysical doctrine that the reality of the time-process must somehow be included within the eternal experience." Incidentally he remarks, with much truth, that, although the metaphysical value of the Incarnation is freely recognized, yet that of the doctrines of the Atonement, the Cross, and Resurrection are commonly neglected. Father Noel, in a careful study of Biblical passages, defends the thesis that *ἡ βασιλεία τοῦ Θεοῦ* is not the Kingdom but the Commonwealth of God. The Bishop of Manchester writes on the Christian Conception of History—"the conflict of God's love with man's selfishness." and Mr. Samuel Keeble and Mr. Malcolm Spencer both treat of Discipline in the Church, the former pointing out how much John Calvin is responsible for the individualistic society of today.

AMONGST MANY ARTICLES in the October number of *The American Church Monthly* probably that by Dr. Sparrow-Simpson on The Christian Sacrifice is the most valuable intellectually, though there are others of real interest. Dr. Philip McMahon discusses with appreciation two recent books on art which seem to give an affirmative answer to his questions Is Religious Art Possible Today? One of these two books is *The Way of the Makers*, by Marguerite Wilkinson, herself a Churchwoman and a poet of distinction. The other is a fascinating collection of essays, *The Necessity of Art*, edited by Dr. Percy Dearmer and containing, among others, an essay on The Art of Movement by the Rev. A. S. Duncan-Jones, who is soon to visit this country. Mr. Duncan-Jones shows how man's response to the beauty of God and His creation is made by means of the ritual of praise and worship. Miss Katherine M. Peek contributes a reply to the views of Professor Leuba on Mysticism; Ste. Thérèse of the Child Jesus is the subject of a eulogy by Mr. C. H. Palmer; and Mr. Hamilton Schuyler writes on Athletics and the Very Rev. C. S. Hutchinson on

The Gift of God. Dr. Sparrow-Simpson's last paragraph in his article on The Christian Sacrifice is worth quotation:

"The Anglo-Catholic belief is that the Eucharist is the godward representation of the Passion, and corresponds on earth to Christ's perpetual intercession in Heaven. That belief takes each main Scripture doctrine into account. It accepts what the Apostles have told us and refuses to explain it away. It gives immense reality to Christ's work at the Father's side. It shows that the institution of the Sacrament and the Cross, and the Heavenly Priesthood, and the perpetual offering of Christ in the Eucharist by the Church form one sublime harmonious system of reparation to the Father. It is profoundly Evangelical in the best of senses. For wherever the Eucharist is understood as the offering of Christ before the Father there the world's Redemption is being effectively set forth."

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The General Convention said "No"

"We will not cut the work," said the General Convention, "but there must be no more deficits. In January each year the dioceses must notify the National Council what income can be expected and the National Council must scale its appropriations accordingly."

This applies at once and therefore the approaching Every Member Canvass is really

A REFERENDUM

Each Pledge card signed is a ballot. You vote "No" if you pledge generously to enable the Church to do its whole task in an adequate way. Fail in that pledge and you vote "Yes." You command the National Council to curtail. You set the drums to beating retreat.

WHAT IS YOUR VERDICT?

THE NATIONAL COUNCIL

281 Fourth Avenue

NEW YORK CITY