

# The Living Church

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NO. 2

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IT DOES NOT prove that, because my personality survives death, it is therefore immortal.—Rev. G. A. Studdert Kennedy.

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## EDITORIALS AND COMMENTS

### Evolution and the Christian Faith

**W**R. W. J. Bryan has become the lay leader in a very powerful reactionary movement in modern American Protestantism, making for the denial of the theory of Evolution and the affirmation of the literal inerrancy and utter sufficiency of Holy Scripture. His position is being gradually strengthened and consolidated by numerous accessions from all quarters of Protestantism; of those who are dimly aware that teaching, subversive to the fundamentals of orthodox Protestantism, is being given out broadcast in many educational institutions of the country; of those who would affirm the old-fashioned Protestantism of the Reformation as against modern Liberalism; and of those who see the necessity of closing ranks in defense of Protestantism against its foes not only within its own organization, but, as well, within the ranks of modern science, new Protestant sects, and Catholicism.

The movement has had an interesting history. Its power has to be reckoned with. It was an open question whether Liberals or "Fundamentalists" were to rule the Baptist communion, and whether there might not be a split in that body. The convention held last June in Indianapolis went through without any after effects of a startling nature, yet the full issue has not yet been met. In the foreign mission field Fundamentalism exercises a significant influence, and at home it has solidified the organization and convictions of its defenders into a kind of church-within-the-churches, with a creed, a program of objectives, temporal and spiritual leadership, propaganda stations, and the like. After a similar attempt in Kentucky, we are told that a call has been issued for a state-wide meeting of Protestant ministers in Minnesota "to prevent the teaching of evolution in the public schools" of that state. A report in the *New York Times* reads: "Condemning evolution as 'a program of infidelity masquerading under the name of science,' the ministers.....adopted resolutions urging that 'Christians throughout the state appeal to the legislature to eliminate from all tax supported schools this anti-scientific and anti-scriptural theory of the origin of man and the universe'."

The repercussion of Darwin's *Origin of Species* is, it is evident, felt even today. The echo has been a long time on the way. Meanwhile modern science goes serenely on its way, and may even have gone on beyond Darwin's own modest propositions. If one cares to read up on the ecclesiastical stir in the Church of England at the time when Darwin's book was published, he will find much food for thought in the pursuit. There was a great commotion, a great gathering into camps, much priming and loading of antiquated field-pieces, much refurbishing up of ancient armor, prodigious explosions of powder, much dust, noise, smoke, and conflict. From the vantage point of today it resembles nothing so much as a sham battle for a gigantic moving-picture. Both sides overstepped the bounds of courtesy, proven fact, and exact knowledge; neither side won a victory. The Church was again badly served by her defenders, as we now know. The opposing side had rather the better of the argument, and no wounds were inflicted which left any lasting impression. Orthodoxy was not harmed, nor was Science impeded in its progress. Most of the firing was done with blank cartridges.

So far as the Church was concerned, no vital issue was touched upon in the controversy. The ship of salvation lost some barnacles off her hull; that was all. The dispute served but to clear up once for all the fallacious character of the assumption so generally accepted by unthinking defenders of the Church, the dogma defended so violently by the Protestant Reformers, that the Bible was the sole rule of faith, the inerrant and infallible guide of life, and the sole repository and complete compendium of all knowledge.

The doctrine of the literal inspiration of the Bible was the creation of the Protestant continental reformers. It had no authority in Catholic tradition, nor in the writings of the Fathers as a whole, nor in any enacted and formulated legislation of the Church in the realm of teaching. The scientific development of the 19th century served a good purpose, from the very narrow aspect of the advantage accruing to the Church, for it exploded this bubble of the human imagination.

EVOLUTION IS THE NAME given to describe a vast range of phenomena in nature; it is an epitome of our observations of the scope and character of the manifold changes in the world about us. That there is a progress or development in nature, no one with eyes in his head and a brain back of them, can deny. Things do not stay the same, either individually or collectively. We can, with a high degree of certainty, trace the origin of the horse, for example, from a five-toed creature less than a foot high to its present development. Geology, paleontology, biology, embryology, and, latterly, physics and chemistry, have contributed their evidence to the stream of convergent testimony. Evolution is only a name to tag or docket a whole miscellaneous collection of data. At best it only *describes* what happens and what has happened. It does not answer in any comprehensible way the questions "How?" or "Why?"

Darwin tacked on to his account of this congeries of facts a theory to account for them—the theory of Natural Selection. No scientist today would attempt to deny the *fact* of evolution, no matter how difficult he might find the task of defining exactly his conception of that process; many scientists deny any *theory* thus far presented to account for the fact. Darwin found few converts to his theory of Natural Selection, and many opponents. Signal contributions to this same field were made by a number of later scientists, but no single theory has yet attained unquestioned acceptance.

Why all the pother about it? Is the account in Genesis a geological, biological, or anthropological text-book, or is it the presentation (as a Greek Orthodox theologian puts it) in language suited to the time, of the great truth that God is the Creator and Originator of all that is, as well as its Sustainer and End? If we conceive God's dealings with men to be stiff and mechanical with the precision of an arbitrary and external Deity magically intervening in the natural order to impart His will, once for all, then we shall be satisfied to see His Revelation as something essentially static. If we regard Him less as a Force and more as a Person we shall wonder at His patience, His strength, His love, in so gradually conveying His Revelation to us as our development becomes capable of receiving it, and will see that wondrous self-impar-

tation of God as a *process, not as an act*, and regard it throughout as not *static* but *dynamic*. The mechanical notion of a God of power who wills arbitrarily that men should be made to know Him, must give way to the vital concept of a God of love who labors with men to love them into knowing Him. We cannot picture the oriental-potentate conception of God working inside the process of evolution; we can, the more, wonder and reverence the God of love who labors within Nature to achieve His ends—leading, rather than forcing the process, guiding, rather than driving, revealing His Will to us as we grow to appreciate it, not forcing it upon us in a guise which even our poor natures would find repellent.

In short, even the Darwinian hypothesis (and it is to be remembered that it is only an hypothesis—not an asserted fact) is perfectly consistent with God as the Catholic Church has always taught Him to be. It is Protestantism which has propagated the static notion of God's dealings with men, and the Catholic Church which has always emphasized the dynamic character of the whole process.

Of course—since our Lord nowhere explicitly or implicitly enjoined the writing of a book—Catholics and Protestants differ as to their estimates of the Bible. No Church gives as large a place to reading and instruction from Holy Scripture as does our own. But neither does the Church regard the Bible as magic. It is only on the hypothesis that its contents cover every possible contingency, past, present, and future, that these contents are self-explanatory, and that they are self-sufficient and clear guides to all the ways into which the feet of man will tread, that one can accept the idea of "the Bible and the Bible only". One can see development in every book of the New Testament. Men can fail to understand even the plainest of its teachings, and no one can pretend that its message is self-explanatory.

No, the Church has always taught that simple rule: "The Church to teach, and the Bible to prove", the clear meaning of which bespeaks two principles—a written text and a living tradition. Consequently Catholic Christianity, if it hold true to its principles, has nothing to fear either from Science or from Biblical Criticism, when both are genuinely scientific. The Church gets panicky, like her human members, and her doubtful allegiance to her Master sweeps her defenders into illegitimate defenses of her position, but her principles stand the test and trial of circumstances. She emerges from every struggle the stronger for her experience, with principles clearly grasped, and convictions unshaken.

But if—it is an inconceivable position, but one worth assuming for the sake of argument—the Church were to be found over against the facts which science brings to light; what then? We must keep before us steadily the great principle that it is the Truth which is to make us free, and that the Spirit is the spirit of Truth. The Church has a moral duty to recognize and further in every way—by example, encouragement, generous praise—all that makes for the discovery of truth from whatever source it may hail. She must repudiate those who defend the right things wrongly, as well as those who defend the wrong things rightly. She may not submit to have her case defended by obscurantism, ignorance, or wrong methods. She is in the world as a witness to the Truth which is to set men free, and no less a Person than her Saviour and Founder has given her the commission to go, teach, preach, and convert all men.

The Home of Truth, could the Church be allowed to stand as a shadow over the path leading towards knowledge of the truth?

**Q**UARTERS are proverbially difficult to construe and often more difficult to use. They are a prerequisite for any work in which many cooperate, and yet, too well do we all know, they seldom convey to the reader that perfectly definite information as to a concrete activity that common action demands.

**A Handbook For Missioners**

An exception to this rule is found in the Handbook for Missioners just issued by the Commission on Preaching Missions, which operates under the direction of the Field Department—formerly the Department of the Nation-wide Campaign—of the National Council. Under the chairmanship of the Bishop of Colorado, this commission has issued a manual bearing the title, *Preaching Missions: The Why and the How*, that gives, in small compass, an admirable series of directions for carrying such missions into effective lines. Much more concise than the manual issued by the earlier commission some ten years ago, this handbook should give to the parochial clergy a good idea of the ground that a parochial mission should cover, and to the missioners a basis upon which to proceed. We understand

that it is to be distributed among the parochial clergy by the National Council without charge.

The determination to make parochial missions a central feature of the Church's Program during the coming year is a very happy one. Ideally, such missions should have assumed the form of a preliminary preparation for the Nation-wide Campaign. Practically we had neither the missioners nor the inspiration sufficient to enable us to do so on any considerable scale.

The appointment of two missioners to train missioners, which has lately been made, is a hopeful beginning. We shall look for a considerable number of the clergy asking for such training and then ready to put their training into effect.

The commission has started well. We anticipate that it will continue equally well.

**Q**UANY Americans, and especially American Churchmen, will feel a personal interest in the report that the structure of Lincoln Cathedral has been found to be in dangerous condition and must be strengthened throughout at great expense. The story is briefly told on another page with the

**Lincoln Cathedral Threatened**

information that the distinguished Dean of Lincoln, Dr. Fry, is now in this country in the hope of obtaining assistance toward defraying the expense.

How discouraging must have been the discovery that an amount estimated at £60,000 must be quickly raised and expended for this work at such a time as this, one can readily imagine. We believe the hope that Americans will assume the expense of some dignified portion of this work is well founded. Certainly the constant stream of Americans who pass through the historic structure would indicate that some considerable number of them must feel an intelligent interest in preserving the structure.

We are confident that the intimation that Dean Fry is available for the presentation of the subject, especially in eastern cities, will result in prompt invitations to him from many sources. But also we venture the hope that very many, remembering the impossibility of personal solicitations, and with sympathy for the physical limitations connected with travel for one of seventy-six years, will quickly take the initiative in rendering such assistance as they may deem proper. We understand that Dean Fry may be reached at Prince George Hotel, New York City, at present and in the immediate future.

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SHADOWS OF THE CROSS

BY THE REV. LOUIS TUCKER

A CERTAIN man, some centuries ago, put up a great cross in a market place. Upon it hung Christ crucified, and day by day His morning shadow, like a sun-dial, swung across the square and touched, for a few minutes at a time, the wayfarers, and every market stall. Whatever lay within that shadow could be seen clearly, as it is. For instance, a stoup of wine stood on the counter of a booth. The purchaser laid down a coin to pay. The shadow touched them both. A moment they looked good, then it was plain the wine was watered and the coin was false.

After a time, the worse and more cunning of the market folk moved to the south side. They could not let the shadow fall on their scales or yard-sticks, or on their faces, as they cheated and made short change, or on their goods. Certain honest merchants stayed where they were. As for the purchasers, some took pains to buy only when the shadow touched the booth, but more kept from that shadow as far and far, as easily they could. There were two goldsmiths. One moved and later died, for uttering base coin: Two merchants; ill work, false fabric, manners of a churl, betrayed the one; the other traded honestly and thrived. There was a court at law, into whose door the shadow swung each morn; but they changed its room, for, when the shadow touched the bench, there sat beside the judge another shadow—the shadow of a man unjustly hanged. Sheriffs' posses and groups of men at arms learned to ride far around the crucifix, otherwise more rode with them than they had saddles for. Fine ladies and comfortable market-women avoided it, for some therein looked like fallen women and some like shrews and some like men-at-arms, and some like serpents, poisonous. Two preaching friars, strangers, led a company of peasants in from the country and climbed to the pedestal and spoke; but it broke their alliance, for one looked like an angel there and the other also, but like an angel fallen. Even the books upon a book-stall in that shadow gleamed softly golden or tarnished like dull lead. Nothing remained unchanged; or rather only two things: a fallen woman, careless, sat down on the steps of the pedestal and remained exactly what she was—a fallen woman; and little children, rejoicing at the open space the grown folks left around the cross's base, played there at marbles, tops, and cat's-cradle, and in the shadow of the cross, or out of it, looked children.

Therefore, the burghers tore it down; for neither they nor their betters were able to bear it. Thy tore it down and fastened it carefully within their cathedral, flat on the north chancel wall, where it could by no chance cast a shadow. They did exceeding well—not knowing; for thereby they released its light. Ever since then, it has been true—perhaps before then it was true also—that all things, brought to the foot of the cross and laid there in its light, show in their true values. As a touchstone tries gold, so this tests all things, from the unacted thoughts of the heart to the settled characters of women and of men. There is but one condition. Whoever brings anything to be tested must humbly kneel—with all that that implies

NOTES ON THE NEW HYMNAL

SECOND SERIES—XLIX

BY THE REV. WINFRED DOUGLAS

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE lesson today is of the responsibilities and privileges of citizenship, both in the heavenly realm and in the governments of this world. St. Paul is writing in the Epistle to the Christians in Philippi, a Roman colony of the first class. Its members were Roman citizens, with all the privileges of Roman law, the strength of the Empire their defence. St. Paul himself had claimed those privileges with overpowering effect on his first visit to Philippi when at his plea the magistrates brought him from prison with humble apology. Now he reminds the Philippian Christians, and us, that our eternal citizenship is in heaven, with its duties and privileges, whence the power of the King Almighty will liberate us from the humiliations of our bodily existence, and array us in the robe of His own glory. In the Collect, we appeal to the Almighty King as our "refuge and strength". In the Gospel, our Lord shears the net of his foes' entanglements with the sharp sword of truth; and brings home to us the responsibilities of both earthly and heavenly citizenship in the marvellous answer, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's".

Should the sermon today deal with earthly citizenship, some of the great national hymns would be obviously appropriate, such as

- 439—God of our fathers, known of old
- 433—Once to every man and nation
- 432—Judge eternal, throned in splendour
- 441—Faith of our fathers!
- 442—God of the nations, who hast led.

If, as is more likely, our position as colonists of the Eternal Kingdom is the theme, the following list is suggested:

- Introit, 213—A mighty fortress is our God
- Sequence, 507—Light's abode, celestial Salem
- Offertory, 544—O what the joy and the glory must be

or

- 512—For thee, O dear, dear country
- Communion, 331—O Saving Victim, opening wide
- Final, 508—Blessed city, heavenly Salem

Hymn 213 is a paraphrase of the forty-sixth Psalm. Today's Collect quotes its opening words in the Latin original, *Deus, refugium nostrum et virtus*. Two stanzas of this mighty battle-cry would probably suffice as Introit. We ought to seek occasions for the use of this great hymn: here is a most fitting one, ready to hand. The beautiful hymn of St. Thomas à Kempis, 507, follows the Epistle uniquely. Note stanza four:

"O, how glorious and resplendent,  
 Fragile body, shalt thou be"

"Fragile" is a welcome paraphrase of the miserable false mistranslation in the Epistle, "vile". The Greek reads, "The body of our humiliation". The allusion in the Communion hymn to "our true native land" will not be lost. There are many churches which should seriously undertake the study of the plainsong tune to hymn 508. This is one of the most famous and popular tunes in the world. American children love it, when it is sung with the spirit and vigor which it requires. The notes should move at about the rate of 144 to the minute.

At Evensong:

- 510—O mother dear, Jerusalem  
(the first tune, softly, not quick)
- 11—O Trinity of blessed light
- 14—The radiant morn hath passed away
- 511—Jerusalem the golden

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

Although this Sunday will be lacking in 1922, the following list is printed for completeness' sake.

- Introit, 532—On our way rejoicing
- Sequence, 541—Ten thousand times ten thousand
- Offertory, 516—For ever with the Lord
- Communion, 502—Lord speak to me, that I may speak  
stanzas 1, 2, 3, 6
- Final, 514—Jerusalem, my happy home
- At Evensong:
- 527—Saviour, blessed Saviour
- 513—There is a land of pure delight
- 542—I heard the sound of voices
- 51—Lord, dismiss us with thy blessing

To worry about carnal things is pure paganism. He who has done such grand things for the soul will not starve the body.—W. L. Watkinson.

## DAILY BIBLE STUDIES

BY THE REV. F. D. TYNER

November 13

**R**EAD St. John 1:6-18. Text for the day: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

Facts to be noted:

1. There are two kinds of birth—physical and spiritual.
2. The first is brought about "of blood, or of the will of the flesh, or of the will of man". The second can only be of God.
3. This priceless privilege God grants only to those who receive Jesus Christ as His Divine Son. To such He gives "power to become the sons of God".

Aristocracy and democracy have but one common meeting ground—the sonship that is of God. On this plane we are all peers; there can be no class distinctions here. Only in the Kingdom of God true equality of birth obtains.

Sometimes we think our own choice or will has admitted us into the fellowship of the family of God. We think we have selected Christ from among the different leaders we might have followed. But He says to us, "Ye have not chosen Me, but I have chosen you". So, as God the Son selects us as members of His fellowship, so God the Father selects us as His sons.

This selection we can accept or reject. It is dependent wholly upon our belief in Christ as the "only begotten of the Father". There is a solemn truth in the thought that failure on our part to receive the Son may lead to the rejection of us by the Father. He has chosen us, but we must fulfill the conditions of Divine Sonship which He has laid down. It is a priceless gift in return for a little act of faith.

November 14

Read St. Matthew 12:46-50. Text for the day: "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

Facts to be noted:

1. If we are children of God, it follows logically that we are also brethren of Christ.
2. As faith in Christ is a condition of our "sonship", so service and obedience to the will of the Father is the condition on which we are admitted into the brotherhood of Christ.
3. To prove the utter sincerity of our admission into the Divine family, the idea of "brotherhood", is transcended, if it were possible, by the gentler, holier idea of "sisterhood", and "motherhood".

The hand of the Master Himself has unlocked the door of the inner shrine of all that is holiest in earthly and heavenly relationships. None but God could so have spoken. The place whereon we stand is veritable "holy ground". None but the "pure in heart" can even hope to understand the depth of God's love. If we do the will of God, our fellowship with Christ becomes both affectionate and intimate, like our earthly relationships.

This is so deep a truth that we can not hope to understand it easily. It can not be reasoned out, it can only be experienced. Think of it, men! Brothers of the Very Christ. Think of it, women! You are His sisters—His mother.

November 15

Read Revelation 21:1-7. Text for the day: "He that overcometh shall inherit all things; and I will be His God, and he shall be My son."

Facts to be noted:

1. Since we are "sons of God", and "brothers of Christ", it further follows that we are heirs of the Father.
2. This inheritance, like the other relationships, is based upon a definite conviction. To inherit we must "overcome".
3. It is a startling fact, but none the less true—we are heirs of all that is, and shall inherit all things.

Those whose possessions are very meagre, but in whom God has planted a love for the beautiful, can look forward to the time when they shall have an equal right to all things good and enduring.

What men call "success" seems to bring most desirable things to certain among us, but it is interesting to know that God says nothing to us about success. He lays the emphasis squarely upon fidelity, and the will to overcome.

Some have clamored for a distribution of all earthly possessions on an equal basis. Even if such a thing were possible, the equality could not long be maintained. But when we enter His kingdom, we become inheritors of all that is worth while in this world, and we are able to say with St. Paul, "Old things are passed away, all things have become new."

November 16

Read St. Matthew 7:7-12. Text for the day: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

Facts to be noted:

1. Earthly parents delight to give to their children.
2. Earthly parents, because of certain very evident limitations, do not always give wisely.
3. God always gives wisely and "much more" than our earthly parents, "to them that ask Him".

Santa Claus is the personification of the gift spirit in the heart of parents. Tragic indeed is the case of the child who receives no visit from the ancient Saint Nicholas.

Why do children, for the most part, never miss him, nor sorrow, when they discover his mythical character?

Simultaneously they learn to know the "gift spirit" of their parents, and find it a blessed substitute.

This is not true of all children. But the thoughtless discover the gifts, and are satisfied, even if they do not find the "gift spirit" as well.

Like thoughtless children, too many of us receive God's good and perfect gifts as a matter of fact, never sensing the love and happiness behind the giving.

God wishes to learn our wants directly from ourselves. He longs to see revealed in us the true spirit of appreciation. Our prayers should be more than half part thankfulness.

November 17

Read Galatians 3:19-29. Text for the day: "For ye are all the children of God by faith in Christ Jesus."

Facts to be noted:

1. God has destined "all" to be His children.
2. Only man's lack of faith in Christ Jesus can thwart the will of God in this respect.
3. The term "children of God" implies what we understand as absolute "sex equality". "There is neither male nor female, for ye are all one in Christ Jesus."

This passage is typical of many written by the great Apostle Paul. It is in places philosophical and intricate, and might discourage the casual reader by its profound reasoning. Like every other such passage by the same author, however, it issues in a conclusion so luminous and simple, so plain and beautiful, that we cannot but be grateful to God that all deep thinking and profound knowledge leads to God. Nor does St. Paul leave us "gazing up into heaven" in awed contemplation of the great eternal God of the universe. Instead, he lifts us up, and draws God down, and establishes between us the glorious relationship of Divine Fatherhood and Sonship. If there is a more radiant truth in all human thought, it has not yet been spoken in words.

November 18

Read Jeremiah 3:14-19. Text for the day: "Thou shalt call Me My Father; and shalt not turn away from Me."

Facts to be noted:

1. Jehovah's problem, if such a term is permissible, was the holding of His chosen people as distinct from all the other families of the earth.
2. He announces a plan that shall bind them together and hold them to Him.
3. This plan is the intimacy He proposes to establish between His people and Himself by teaching them to call Him "Father".

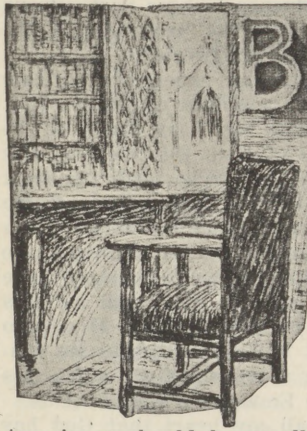
We see Christ sitting on the hill side "over against the temple". He weeps over the doomed city. He is thinking in terms of His common Divinity with the Father. "How often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not." He speaks the saddest truth in history.

Almost it seems—we write it reverently—as if the plan of God had failed.

That was centuries ago, but, dying, He taught those who love Him to plead "Our Father"; and today the very globe is girdled by one tremendous appeal from the hearts of men.

And the burden, and the plea, and the hope, and inspiration of it all is "Our Father".

IN OUR OWN DEGREE, we, too, can share our Saviour's sense of mission. We can approach every event with the consciousness of divine appointment. To possess this immediate circumstance of the Lord, whether it be bright or dark, that is the meaning of all my previous journey. It is the interpretation of the divine leading. I have been brought up to this hour; now let me seize it for God!—*J. H. Jowett.*



## BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

GO whirl along the Northern Pacific from the Yellowstone to Seattle, in the luxury of modern travel, makes one look back with increased admiration upon Lewis and Clark, and the other pioneers of the heroic days. What a tragedy it is, that scores of quasi-intelligent

Americans should know all the details of the Norman Conquest, say, or of the Anabasis, without having any idea of what courage and perseverance were shown, what hardships undergone, by those who opened the gateways to the Pacific in what, thanks to them, is all our own country!

The journey is not uniformly beautiful or picturesque; but, despite ugly smoke-stacks, blasted vegetation, barren heaps of tailings, or desolate sweeps of sage-brush as yet untouched by vivifying irrigation, there is enough of the rugged and the glorious to make one regret the hours of darkness. Butte, from the train, looks like the abomination of desolation; and not even its 150,000 tons of copper annually produced, can cover its nakedness with charm. Yet only a little farther westward, at Deer Lodge, Warm Springs, and Missoula, there is beauty in abundance; and one must search far to find anything lovelier than the fields aflame with the bitter-root flower. Lake Pend Oreille is a joy to the eyes; 55 miles long, 15 miles wide at its widest, and in spots over 4,000 feet deep. And each little town along the line cherishes the hope of a brilliant future, transfiguring the prosaic reality of the immediate present with the splendor of what may be only a mirage, but, too, may sometime be actually surpassed by sober fact. Spokane, with over a hundred thousand population, the see of one of our bishops, and as prosperous and attractive as if it were at least a century old, is one of those places which has realized its dream. I wish all our eastern cities had hotels as *homelike* and comfortable as the Davenport there.

An early morning train from Spokane makes the journey to Seattle in about fourteen hours, giving the panorama of the Cascade Mountains by day. But alas: smoke from forest fires, consequent upon long continued drought, obscured all the distant views and one saw only those regions just along the line. The Yakima valley is marvelously fertile where irrigated, but fiercely hot and dusty, and not even the far-famed Yakima big potatoes, featured on the dining-car's menu, could alleviate discomfort. At Pasco, I recalled a letter of years ago, declaring how "we are enjoying the shade of our lettuce"—as if that were the only shade available there. But most of the landscape was taken on faith, with eleven-year-old Telete for compensation. Telete lives in California. She told me, with a slightly self-conscious air, that her name is Indian and means "fair one". Myself, I confess I prefer names from the Kalendar of Saints; but, if one must go beyond that, here was one appropriately bestowed. Its little bearer illustrated a favorite contention of mine, that, despite sectional variations of speech, costume, and habit of thought, one finds intelligence, culture, and charm rather evenly distributed through our country. He is the true provincial who permits himself to suppose that his own region has any monopoly or even special preëminence in such possessions.

They tell me that Seattle is over-built, and is suffering from reaction. It may be so; but the visitor cannot help wondering where are the symptoms of any such disease. Here is a city of 350,000 people, magnificently situated on Puget Sound, with nearly two hundred miles of water-front. It has the largest cargo and passenger docks in the world; it has a great University, with 6,000 students, whose crew rowed second only to the Navy at Poughkeepsie this summer; the shops are superb, the hotels excellent, the residence sections handsome, the suburbs fine. And all this has come in less than three-quarters of a century. The "leading citizens" are from all over the United States, and society is correspondingly representative. There are 300 churches, among which St. Mark's and Trinity, of our own Communion, are conspicuous. I don't know a city that makes the visitor feel more immediately at home, with a cordial hospitality that is most refreshing. In the East, our clubs are too often houses of refuge from conversation, where busy men go to escape into

silence; places, as Chesterton says, where one goes to "get a quiet chop". But the old-fashioned friendliness of the University Club in Seattle, which opened its doors to me for the week I was awaiting my steamer for Alaska, fulfilled the eighteenth century ideal of what a club is for; and one had to be "clubbable", in Dr. Johnson's sense, to feel at ease in that atmosphere. The newer College Club has the same spirit; and one rejoiced to hear choruses of student songs enlivening the daily luncheon there.

Unhappily, the smoke-cloud shuts out the views of Mt. Rainier, the Olympics, and the other peaks which are said to make the prospect from Seattle uniquely beautiful; and cruising about the Sound showed ghostly island outlines only. But there is enough of interest at closer range. I was fortunate in reaching Seattle just in time to see the last performances of *The Wayfarer*, an extraordinary pageant, with 8,000 performers, shown in the vast stadium of the University of Washington. It was arranged by Dr. James E. Crowther, a Methodist minister, and has been given for several years in succession. All performers offer their services free, and the profits are devoted to public purposes. There must have been 12,000 spectators the night I saw it; and the effect was really remarkable. It is a sort of allegory of the progress of the human soul towards fuller knowledge of God and of duty; and though there were grotesque lapses of taste in the combination of glorious oratorio music with trivial ditties of modern religiosity, and in the female "angel trumpeters," the great chorus sang admirably, and the stage effects were really tremendous. What was most significant was the frankly orthodox Christian teaching of it all. We are sometimes told that the ancient Faith has little power among the people of the coast; and yet here the story of the Incarnation as the fulfillment of prophecy, the Passion, and the Resurrection, was set forth with as much simple certainty as if Seattle were Ober-Ammergau; and the response of the audience was unmistakable. Seattle may well be proud of such a spectacle, unmatched, to my knowledge, in all our land.

The Japanese colony in Seattle is large and important, and, I am glad to say, we have a Japanese church with a Japanese priest ministering therein. Another of our clergy is called the greatest Chinese scholar on the coast, and is professor of Chinese in the state University. The Orient seems very near from this frontier city of the Occident. I do not find so much anti-Japanese sentiment in Washington as in California, however.

Steamboats ply on Puget Sound between Seattle and Tacoma, making the journey in 90 minutes or thereabouts. The rivalry between the two neighboring cities continues, manifesting itself in some rather amusing ways. The Government has determined one, by giving the glorious mountain to the east the name of Rainier instead of Tacoma—greatly to the annoyance of Tacomans, and of all who love the melodious aboriginal names. It is not clear why an obscure British naval officer should be so immortalized; but apparently there is no remedy. Tacoma is less than a third the size of Seattle, and does not seem so energetic commercially; but its situation is even more beautiful, its streets of homes are charming with glorious flowers and shrubs, and the old Hotel Tacoma, overlooking the harbor, with its quaint architecture and its delightful terrace, is most attractive. Nearby stands what is labelled "the tallest totem-pole in the world"; but Betty, an adorable nine-year-old child of the rectory, who accompanied me from Seattle, assured me that that is a gross error, the totem-pole in Pioneer Square, Seattle, being much taller: *Quien sabe?* To look down from the overhanging cliffs of Defiance Park and see fishermen, in dories, hauling in great salmon, just below, would have tantalized Isaak Walton or any of his disciples, I am sure.

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WHAT A SERENE and quiet life you might lead if you would leave providing to the God of Providence! If God cares for you, why need you be anxious, too? Can you trust him for your soul and not for your body? Come, then, soul, have done with fretful care, and leave all thy concerns in the hand of a gracious God!—C. H. Spurgeon.

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WHAT HAVE YOU done today that nobody but a Christian would do?—Maltbie D. Babcock.

## A MAN SENT FROM GOD

A Sermon Preached by the Rt. Rev. Richard H. Nelson, D.D.,  
Bishop of Albany, at the Consecration of the Rt. Rev. G.  
Ashton Oldham, D.D., Bishop Coadjutor of Albany

St. John 1, 7: "The same came for a witness, to bear witness of the Light, that all men through Him might believe."

THE first fourteen verses of the Gospel according to St. John have been used for more than five hundred years as a part of the priest's private devotion, after the celebration of those Holy Mysteries which our Lord instituted for the perpetual memorial of His redemptive work. They comprise what is popularly known as the Last Gospel, and, in selecting a text from this hallowed passage, I have been moved by three considerations.

First, the Last Gospel is inseparably related to the Lord's Supper, and I venture to remind you that, among the earliest conceptions of the bishop's office was his presidency over the Eucharistic assemblies, which marked the observance of the Lord's Day. As the Church increased in numbers, the Bishop delegated to others authority "to offer the Gifts", and so established the second order of the ministry as we hold it to this day.

Secondly, these fourteen verses contain a condensed, but majestically complete statement of the Catholic Faith. "In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by Him; and without Him was not any thing made that was made. .... In Him was life; and the life was the light of men". Here is set forth, in terms of unmistakable lucidity, the truth upon which the Christian Church is built, and here, too, is the mainspring of its missionary energy.

"There was a man sent from God." The primary reference is, of course, to St. John Baptist, but we may be justified today in passing over the particular and personal designation in order that we may note the profound significance of the statement that a man was sent from God to bear witness of the Light, in order that through his ministry all men might believe.

Subsequent verses contain a sad epitome of human obstinacy and blindness. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

The closing words of this great passage of the Scripture bring us to our knees in wondering humility: "And the Word was made flesh, and dwelt amongst us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

At the consecration of a bishop in the Church of God, it seems fitting that we should plant our feet firmly upon this rock, and renew our confidence in the promise that the gates of hell cannot, and shall not, prevail against the Divine establishment.

My third reason for directing attention to the Last Gospel is that it exhibits the only ground upon which we may hope for the consummation of a real and abiding Christian unity.

Divisions arise because men either have neglected, or else have laid undue emphasis upon, some particular feature or phase of the Christian truth. Conversely, unity will come when all men, everywhere, shall fix their minds, and turn their hearts to the Light which shines in the face of Jesus Christ, who became flesh, and who dwells among us because He loves all those who were made in His likeness and image.

Mighty changes have occurred in the world during recent years, and our eyes are not yet strong enough to see the full splendor of the light which has begun to dawn, but we recognize, in a dim way, that many things which we have cherished as realities are but passing shadows. We realize, as never before, that unbelief has no creative power. We have begun to perceive that selfishness, unrighteousness, and injustice, are fruitful causes of strife and implacable enemies to social progress. We have emerged from the deadening atmosphere of a materialistic philosophy of life, and we are stretching out our soul's hands to a spiritual world as to our only satisfying heritage.

All of this is recognized in a general way, but, before the world can make any real progress toward a higher and a better life, it must be led to a definite and unified vision of its heart's desire. The world is throbbing with life, and, for this reason, a grave responsibility rests upon those who are called to guide the rising tide of spiritual longing into safe channels, and to preserve the coming generations against those perversions and distortions of truth which are certain to result in reaction and loss.

The Gospel which has power to reach and to hold the hearts of men today, is none other than that which has proved

its regenerating and satisfying influence in ages past. Jesus Christ, the Eternal Word of God, is still the "true Light which lighteth every man that cometh into the world".

After more than eighteen years of experience in this Diocese of Albany, I can say with absolute confidence that wherever I, or others associated with me, have preached the pure Gospel of the Incarnate Son of God, this message has been received with gladness, and has brought forth the fruit of good living. I have preached in this Cathedral the same sermons which I have delivered in the smallest of mountain missions, and I have noted that men, women, and children who represent a wide variety of education and circumstance have given equal evidence of their response to the truth as it is declared by Jesus Christ. The world believes in Him who is the Light of the world, and it will not withhold its confidence from that man who, being sent from God, is fearless and faithful in bearing witness to Emmanuel, God with us.

My Brother: I believe with all my heart that God has sent you to this Diocese, and I am well assured that you have come here because you have heard the voice of your Master calling you to follow Him, and to feed His sheep. It is my high privilege to welcome you to the episcopate of the Catholic Church, and more especially to that portion of it in which I have worked; part time with a revered and distinguished predecessor, and always with the sustaining presence of the Shepherd and Bishop of our souls.

Some will tell you that the work committed to you is difficult because it is of a purely missionary character, but you will find your greatest joy in doing those things which less fortunate people count as hardships. In assigning to you jurisdiction over the missionary work of the Diocese, I have not shifted to your younger shoulders the hardest part of our common task nor the heaviest weight of diocesan burden. I have given you that which has been one of my greatest joys, and in which I have found my highest inspiration for the work of the ministry. Knowing this, and realizing that you appreciate it, I offer you my hearty congratulations with these words of cordial welcome.

In closing, I am compelled to call your attention to one of those seeming contradictions which perfect the harmony of Holy Scripture.

In speaking of St. John Baptist, the Evangelist writes, "He was not that Light, but was sent to bear witness of that Light". I need not remind you that the Light to which you are to bear witness is Jesus Christ. You have not accepted this office, nor have you undertaken this work, for personal favor or gain, but there is a sense in which you, who are sent of God, are to be the light of the world, for so our Lord Himself declared in the Sermon on the Mount.

If our Lord Jesus Christ shall dwell in you, and you in Him, His Light will shine through you into the hearts and lives of men. Here lies the whole secret of success in the Sacred Ministry. Belief in Jesus Christ, love of Jesus Christ, love of your fellow men for the sake of Jesus Christ, a life that is hid with Christ in God. This will make you a witness sent from God, and through you men will find the life which is the Light of the world.

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Amen.

## FOUR SONNETS TO THE PACIFISTS, III

What bootéd Roman Senate's calm, when Hun  
Slew fast? Yet these laid down the sword,  
Their old rude state, when they received the Word  
And learned the worth of Him who was the Son  
Of God and of mankind, of both the one  
Sole mediator. Had the present horde  
Have known this message, known its heavenly Lord,  
His truth would straight have error's realm undone.

Such conquests we need make. Preach Christ to them  
Who, Christless, serve the devil. Cause to know  
His kingdom, rule of evil ever stem  
By winning them to righteousness and truth,  
Realities, for things that pass, that so  
They may exchange for grace their lack of ruth.

H. W. T.

COME, FRETTING SOUL, wearied and worn out with the sense of failure; sit down and think of what the blessed Lord is, and of what He has done to compel our confidence in Him! Why, His very name is Jesus Saviour!—Mark Guy Pearse.



## Bishop Brewster's Twenty-Fifth Anniversary

By the Rev. Henry Swinton Harte

THE Diocese of Connecticut, Oct. 26th and 27th, celebrated the twenty-fifth anniversary of Bishop Brewster's consecration as Bishop. The celebration was held in New Haven, and was arranged for by a committee appointed by the Diocesan Convention, in conjunction with a local committee of clergy and laymen.

In the spring of 1897, Bishop John Williams asked for an assistant, and at the Diocesan Convention held in June of that year, the Rev. Chauncey Bunce Brewster, D.D., was elected Bishop Coadjutor.

Dr. Brewster's associations with Connecticut were intimate, though only the first year of his ministry was spent in the Diocese, as assistant in St. Andrew's Church, Meriden. He was born in Windham, Conn., his father, the Rev. Joseph Brewster, being rector of St. Paul's Church. The elder Brewster, soon after his son's birth, removed to New Haven and was rector of Christ Church, there, for several years. Bishop Brewster prepared for college in Hopkins Grammar School, entering Yale in the class of 1868, and was graduated with honors, being the class orator. He received his theological training in Berkeley Divinity School, Middletown, and was ordered deacon by Bishop Williams, May 29, 1872, and advanced to the priesthood by the same Bishop a year later. He served parishes in Rye, N. Y., in Detroit, Baltimore, and Brooklyn. At the time of his election to the episcopate he was rector of Grace Church, Brooklyn Heights, N. Y.

Bishop Brewster was consecrated in Trinity Church, New Haven, on the Feast of SS. Simon and Jude, 1897. The service of consecration was held during the observance of the centenary of the second Bishop of the Diocese, the Rt. Rev. Abraham Jarvis, D.D. Bishop Williams, owing to physical infirmities, was unable to take part in the consecration, and the duty of presiding fell to the Rt. Rev. A. N. Littlejohn, D.D., Bishop of Long Island, in whose diocese Dr. Brewster was rector at the time of his election. Assisting Bishop Littlejohn, were Bishop Potter, of New York, Bishop Lawrence, of Massachusetts, Bishop Doane, of Albany, Bishop Paret, of Maryland, Bishop Whitaker, of Pennsylvania, Bishop Whitehead, of Pittsburgh, Bishop Nichols, of California, and Bishop Worthington, of Nebraska. Bishop Paret preached the sermon.

The twenty-five years of Bishop Brewster's work in Connecticut have been abundantly blessed. There are now 50,248 communicants in the Diocese, and during the fiscal year of 1921, the sum of \$1,176,634.73 was contributed for the work of the Church in and out of the Diocese. The diocese over which Bishop Brewster presides is exceeded only in numerical and financial strength by New York, Pennsylvania, and Massachusetts. In 1915, when Bishop Brewster felt that the growing needs of the work demanded more episcopal supervision, a suffragan bishop, the Rt. Rev. E. C. Acheson, D.D., was elected, who has been in every way a worthy helpmeet of the Diocesan.

The commemorative services began with a conference on the Forward Work of the Church, held in Trinity Church Thursday afternoon, at which time addresses were given by the Rev. Dr. Mitchell, of the Church Missions House, on *The Budget and The Program Presented*; by the Very Rev. Dean Colladay, on *The Program for the Diocese*; and by the Rev. Louis B. Howell, the Diocesan Director, on *Some Phases of the work of the Church in the Diocese*.

In the evening the Church Club of the Diocese tendered the Bishop a complimentary dinner at the New Haven Lawn Club, Frederick W. Kilbourne, president of the club, presided, and among the speakers were Mr. Burton Mansfield, the Chancellor of the Diocese, ex-President Hadley, of Yale, Bishop Lines of Newark, and Bishop Brewster. Mr. Kilbourne, in his opening remarks, referred to the occasion as a three-fold commemoration, of the ordination of Bishop Brewster as deacon, fifty years ago, of his consecration as Bishop, twenty-five years ago, and of the thirtieth anniversary of the founding of the Church Club of the Diocese. The Suffragan Bishop acted as toast-master and introduced the several speakers.

The Hon. Burton Mansfield spoke of the wonderful changes in the Diocese during the past fifty years. In part he said: "We are lesser stars in the firmament gathered to honor the fifth Bishop of Connecticut, Chauncey Bunce Brewster. In the 138 years of the Anglican Church in Connecticut, there have been but five bishops. This indeed is remarkable. Bishop Seabury, the first, not only the first in the state, but in America as well, came from Scotland. Bishops Jarvis, Brownell, and Williams became worthy successors of Seabury, and the same

holds true of Bishop Brewster. Our Church, in the past twenty-five years, has grown from a communicant list of 30,000 to one of over 50,000; this in spite of the fact that other races have, during the recent past, come to this commonwealth; races that brought with them religions that differed from our own. A century ago there was one communicant to every 139 of the population of the State, twenty-five years ago one to every 29½; today there is one to every 27½ of the population. Growth has been consistent, too, in other respects. For instance, during the last twenty-five years our missionary funds have increased from \$27,000 to \$125,000. The Aged and Infirm Clergy Fund has grown, as well as the funds for Religious Education and Social Service. To Bishop Brewster is due the credit for this condition of affairs. Bishop Brewster has made the Church in Connecticut realize its diocesan unity. He has taught the idea of the priesthood of the laity. He has done much to emphasize the fact that we are brothers working together for the kingdom of God". Mr. Mansfield suggested that this was a fitting time to raise a fund of \$5,000,000.00 to carry on the work organized by the Bishop during his episcopate.

President-emeritus Hadley, of Yale, spoke of a friendship with Bishop Brewster extending over a period of sixty years, dating from the time when the Bishop played the role of Oberon in *A Midsummer Night's Dream*, in Music Hall in New Haven. Dr. Hadley said: "In that production I was a humble servant of his majesty. Since that moment, Bishop Brewster has done nothing to detract from the same high regard I held for him then. While I was President of Yale he was Bishop of Connecticut. Naturally we were often placed side by side at various functions, for it is a prevailing custom to consider bishops and college presidents in the same social level. We approached many things from different angles, but we always tried to push them in the same general direction. To my way of thinking, leadership requires three qualities. These, Bishop Brewster has. In the first place a true leader must be straight. By straight, I mean sincere, that is, working with an unselfish purpose, and keeping in mind a particular course without being distracted by frivolous side issues. Secondly, a leader must have care for his fellow man. In other words, he must be democratic; democratic as it used to be known, until it got into politics and was destroyed. In the third place, a leader must be a man to know where to lead. By that I mean he must understand relative values; to have judgment in the past things, and vision for things to come. This last named is the rarest of qualities. Bishop Brewster is one of those rare persons who know books and men equally well."

Bishop Lines, of Newark, brought good wishes to Bishop Brewster from outside the Diocese, and expressed the hope that the fifth Bishop of Connecticut might continue to be such for many years to come.

When Bishop Brewster rose to reply to the many felicitations he had received, a tremendous ovation came from the assembled guests, which lasted for several minutes, and which well expressed the love and affection he is held in by his clergy and Diocese. The Bishop said, in part: "I see many of the papers referring to me as the venerable bishop, and it begins to make me feel the weight of years. I appreciate all that my people have done for my comfort. I have always tried to be loyal to my clergy, even at times when my sympathies were with the laity instead of with the clergy, but I have never let the people know it." He urged that the Diocese hold its great Connecticut heritage. This State gave to the American Church its first Bishop and its Prayer Book. There is a sacred trust to preserve and an imperative duty to fulfill all that is implied in this.

The principal service to mark the anniversary was held in Trinity Church on Friday. From the Center Congregational Church on the green adjoining Trinity, where the clergy vested, the procession moved, headed by the processional cross and the choir of Trinity. There were seven bishops, the Bishops of California, Newark, Rhode Island, Maine, the Philippines, Suffragan of Connecticut, and Bishop Brewster, in the line, about two hundred clergy, and the students of the Berkeley Divinity School. The festal service consisted of a shortened form of Morning Prayer with an anthem. The sermon was preached by Bishop Lines, of Newark, long an intimate friend of the Bishop, for twenty-five years rector of St. Paul's Church, New Haven, and counted by the Diocese as one of its own. In his sermon the Bishop

paid tribute to the constructive work of Bishop Brewster in the Diocese and in the Church at large. He stressed the historical heritage of the Church in Connecticut and the need of the Church to follow the pathways so plainly marked out for her by a leader in the present generation.

Bishop Acheson presided at an afternoon gathering and introduced the several speakers. First of all, Mrs. Acheson, on behalf of, and with the love and affection of, the women of the Diocese, presented Mrs. Brewster with a huge bouquet of pink roses. Bishop Nichols, of California, was the first speaker and spoke of how the three dimensions, height, breadth, and depth, of "Connecticut Churchmanship", were all to be found in Bishop Brewster. Bishop Perry, of Rhode Island, also a former rector of St. Paul's Church, New Haven, was introduced by the Suffragan Bishop by a title by which he was known while in the Diocese, "Sunny Jim". Bishop Perry spoke of the ties uniting the Dioceses of Rhode Island and Connecticut, and paid a warm tribute to the strength and force of Bishop Brewster's character as a Bishop in the Church of God. Perhaps no event of the anniversary was of more moment than the speech, at this gathering, of Dr. Newman Smyth. Dr. Smyth, upon rising to speak, received a deafening ovation, and it was several minutes before his voice could be heard. His words expressing love and admiration for Bishop Brewster will long be remembered, but his prophetic words, as to the vision he saw of the Church's new day when the differences that separate Christian people will be lost sight of in the glory of a reunited Church, sounded like the utterance of one of the prophets of old, and will never be forgotten by those who heard them.

The crowning event of the afternoon was a speech by Dr. Thompson, president of the Standing Committee, reminiscent of Bishop Brewster's first coming into the Diocese, and the presentation by him, on behalf of the Diocese, of a gift of \$5,500 to the Bishop, in loving appreciation of all the twenty-five years of his episcopate has meant to them.

#### KEYS

We hold in our hands the keys  
Of Life's great mysteries.  
Yet these we cannot press,  
Into their lock, nor guess,  
What secrets they'll unfold,  
Or what the precious gold:  
Until Time brings the hour,  
To unlock this wondrous dower:  
Then as we enter there,  
The halls of Life, so rare  
And splendid are, we hardly dare to touch  
The gold, there is so much!  
We look, and long, and gaze,  
Through dizzying maze on maze,  
And as we loitering stay,  
Time's gold slips fast away  
From our unholding hand.  
Yet at Time's new command,  
We're ever opening doors,  
On great and glorious stores.  
And we are richer, too,  
Than others who  
Have misers been. For while we only hold  
These grains of glowing gold;  
We may not miser them,  
Nor hoard a single gem!  
Yet we may freely spend,  
And even lend, and lend:  
As long as Life shall last,  
Till Time for us is past  
We still shall hold  
Keys to Time's shining gold,  
The wondrous, fructiver keys,  
Of Life's great mysteries.

ROSE SEELYE-MILLER.

IT NEEDS TIME to grow into Jesus the Vine. Do not expect to abide in Him unless you will give Him that time. It is not enough to read God's Word, or meditations upon it, and when we think we have hold of the thoughts, and have asked God for His blessing, to go out in the hope that the blessing will abide.—Andrew Murray.

#### AN ALL A. E. F. SAINT

BY THE REV. HARRY S. RUTH

DEPARTMENT HISTORIAN OF THE AMERICAN LEGION,  
STATE OF WISCONSIN

BY an odd coincidence, St. Martin of Tours is honored in the Church Calendar on July 4th and November 11th, days ever memorable in America as Independence Day and Armistice Day. Both being patriotic days suggest the military. St. Martin was a soldier of France. Since the late war this odd coincidence has been noticed by many, and some have suggested that St. Martin be called a patron Saint of America!

St. Martin is best remembered in legend and represented in art as a soldier parting his military garment with a beggar at the gate of Amiens.

America, in the late war, following the example of the saint, shared its military garment, and sacrificed for needy France.

Tradition has it that during the Frankish period, St. Martin's festival was the season at which all public civil business began, and on which the great council of the nation met together. When the Frankish kings were engaged in wars, they were accustomed to carry a *châsse*, or feretory, containing St. Martin's cope, into the field. This was kept as a precious relic in a tent, where Mass was said; and thence the place was called *capella*, the chapel. The minister who served the *capella*, was called the chaplain. Hence the rise of the term chaplain. In process of time this cope ceased to be carried into battle, and its place was filled by a blue banner divided into three points, which was intended to represent the cloak of St. Martin. By degrees this ensign fell into disuse, and, about the eleventh century, became eclipsed by the Oriflamme, or banner of St. Denys. The color was blue, either because that was the actual color of the saint's cloak, or in allusion to his character of a confessor.

The supposed tomb of St. Martin was discovered under the cellar of some of the houses built on the site of the ruined Cathedral of St. Martin. His remains are now supposed to be in the crypt of the Basilica of St. Martin, in Tours.

Thousands of our soldiers, and other members of the A. E. F. no doubt visited Tours during the war, little realizing the connection of St. Martin of Tours with our two national days, the Fourth of July and the Eleventh of November.

July 4th is known as the Translation of St. Martin and November 11th as St. Martin's Day.

#### AFFAIRS IN SMYRNA

AN ENGLISHMAN in Constantinople writes to a correspondent in England:

"You ought to organize another Mansion House meeting about Smyrna, but the full truth will never be known in Europe. The most painful side of it was that our men had to stand on the quay with fixed bayonets while the atrocities were going on, with orders not to interfere, and watch the Turks shooting people in the water, and so on. Also the Christians could have escaped from the fire by each end of the quay, but there were Turkish soldiers hemming them in, and even machine guns. I am told there is not a single one of the clergy left alive in the place, but Tourian had a miraculous escape, and is in Athens. Menos, Metropolitan of Voula, left yesterday for Mitylene, Chios, and Samos, where his people are scattered, to see what can be done, and report. I saw him and the Patriarch yesterday, and in spite of the situation they were anxious to talk of other things. The note of the Holy Synod upon our Orders was unanimous—in the discussion there were one or two questions asked as to matters of form, but no hesitation whatever as to substance. Menos has quite changed his attitude as to Mar Ignatius, and went so far as to say that, if they united with the Orthodox they ought certainly to keep their own national rites and ceremonies. He also thinks that all the autocephalous Churches will endorse the Constantinople pronouncement on our Orders, but Roumania will have to wait, as her Synod meets only yearly. Theoclitus is resigning the Metropolitanate of Athens, and all will depend on the new man elected."—*Church Times*.

TENDER-HEARTED disciples oftentimes fancy that they have driven Christ away by their coldness and fears, by their unkind surmises, by their ingratitude and forgetfulness. They may have added to the proofs of their hearts being desperately wicked, but they have not destroyed the testimony: "I have loved thee with an everlasting love."—*Record of Christian Work*.

HAVE YOUR visions of God, but descend from your house-top to answer the men who knock at your door.—*F. B. Meyer*.

## The Shoshone Indian School

By Sarah E. Olden

IT was a journey of a whole week from Portland, Oregon, where I attended the General Convention, to the Shoshone Indian School in Wyoming. The trains were wearisome, anywhere from five to twenty-one hours late. The day's trip across the Wyoming desert, the whole width of the southern part of the state from Green River to Cheyenne, was interesting and unique. It was a glorious day. Great masses of cumulus clouds were piled up in the turquoise sky, and often assumed the shapes of human beings and of animals. There was nothing in sight but endless plains and low hills of peculiar formation: sometimes one would appear like a mediaeval fortress, with all its towers and battlements. These limestone bluffs of Wyoming tell of the ages which have passed, and seem an emblem of everlasting stability. A log house here and there, or a white tipi, made me realize that I was in an Indian country.

At eight o'clock in the morning of the Festival of St. Michael and All Angels, I was the only passenger on the stage coach, packed with luggage and mail bags, bound for Wind River, from Lander. It was a lovely drive of eighteen miles in the bright sunshine, past well irrigated farms. Some were cutting their third crop of alfalfa in one season. Everywhere the Herefords were feeding in great droves—dark red cattle with white faces, very hardy and well adapted to ranch conditions.

I came to the School for information about the Shoshones, and was a surprise visitor. I was most courteously and kindly received by the Rev. Mr. Roberts and his daughters. Mr. Roberts is greatly beloved about here by both Indians and whites. Mrs. Roberts, away at present, is now warden of the school. I was given the front living room, and told that I was to be the Bishop's guest while here.

The Shoshones have been on Wind River Reservation since 1868. In 1890, Bishop Talbot visited the reservation, and built a school for Shoshone Indian girls. It is supported by the general Church. The Rev. John Roberts was made warden of the school, as well as having charge of the Arapahoe work, and of all the work for the white people within a radius of a hundred and fifty miles or more. It was in 1883 that Mr. Roberts came to the reservation, 39 years ago. He recalls the killing of Mrs. Maggie Richards and Mrs. Hall, two very fine women, pioneer white settlers, who lived in a log cabin and cooked for the soldiers at Fort Washakie. They were brutally murdered in their home by a raiding band of hostile Sioux Indians. Bishop Thomas, in his thoughtfulness, has this year erected a granite monument to their memory in the Indian burying ground near the School.

Mr. Roberts remembers also the narrow escape of the Rev. Sherman Coolidge. His Indian name was He-des-tu-wah-Over-the-Top, or Surface. When he was nine years old, he, with other Arapahoes, was captured by the Shoshones. They wanted to kill him. They said: "He is big enough; he has a scalp lock; shoot him!" Lieutenant Larabie, afterwards General Larabie, appeared, prevented them from killing the boy, and carried him away to a place of safety. He was adopted by Captain Coolidge, and educated at Shattuck. Long years after, Mr. Coolidge went back to the Reservation to visit his mother. She had not seen him since he was a little boy. She was lame, and nearly blind. She put up her hand to shade her eyes, and saw him some distance away. He was then in clerical clothes, but she recognized him, and rushed into his arms. As we all know, Mr. Coolidge is one of the Canons of St. John's Cathedral, Denver.

There were long days, too, when the life of Mr. Roberts was threatened. In 1890, when parts of the Wind River Reservation were thrown open for sale to white men, some of the Indians resented it and laid in wait for Mr. Roberts on his return from officiating at a country funeral. His knowledge of their ways made him intuitively take another route home, and by so doing he escaped being murdered.

He said that he and others would look out of their doors of a morning half expecting to see a band of Indians coming to kill them.

Mr. Roberts was a personal friend of old Chief Washakie, and had many visits and conversations with him. He recalls the chief as an intelligent, honest man with a good command of English, which language he refused to speak as he felt conscious of too many errors in his attempts. It was through Mr. Roberts that Washakie gave one hundred and sixty acres of land to the school.

The religion of the Shoshone is a mixture, but in many re-

spects resembles that of the Hindu. They believe in the transmigration of souls, and are very superstitious. They believe that Adam was a coyote, and insolent to the Creator, throwing his voice as a ventriloquist. Because of his insolence he was told that his children would die; and coyote went off yelping. They think the personality—Moo-goo-wa—is lodged between the eyes. When anyone dies, he wanders about outside the Father's house, and cries for pity until he is let in.

The Shoshones do not like to be caught in the Church or in any other way. Someone will say to one of them: "You are baptized?" "Yes". "You go to the Holy Communion?" "Yes". "Why, then, you belong to the Church?" "No I don't; I wander about, free; I don't belong to anything. I am just a Shoshoni!" They are a happy-go-lucky people, with little thought for the morrow, and will even take death with a laugh.

In the Shoshone, Dam-an-ap-wa-an-dwa means our Father—His Son. Sant-moo-goo-wa stands for Holy Spirit. It means good soul. The clause of the Lord's Prayer, "Forgive us our trespasses", etc., as translated from Shoshone, means: "Do not entertain malicious thoughts towards, or think meanly of us; as we do not entertain malicious thoughts, or think meanly, of those who hurt us." This is very hard for them to say; as hard as for some of us.

But Mr. Roberts thinks the tribes on the whole are Christians. The Arapahoes are the church goers; and the Shoshones are the wild birds, attending church with no greater regularity than some white people. Now the second and third generations are being educated, and the turning point is reached in the Indian's mode of living. Regardless of what nation he belongs to, he will live more and more the civilized life.

The object of the mission is to make the Indians self-supporting and self-respecting. The education given to them is very practical, and special attention is devoted to industrial training. These girls are taught everything a ranchman's daughter ought to know. They are also required to learn English, which they do fairly well. Their religious instruction is carefully attended to by Mr. Roberts.

My visit here has been most delightful. To one not especially interested, the routine of the school may seem humdrum. Breakfast is at seven, and after all the housework is done, prayers at nine. The children have certain days for washing, and ironing, and cleansing, and sweeping, and mopping, and sewing. Certain ones are selected to prepare vegetables for the noon dinner. The afternoon is devoted to school; and then there is time for romping out-of-doors until the supper bell rings. The food, cooked by Miss Marian Roberts, is delicious. At evening prayers, the children sing six hymns, sometimes more. The older girls know dozens of hymns by heart. They love them, and sing well, conducted by Miss Gwen Roberts, who teaches them in school also. These Indian girls are nice and friendly, and seem very happy in their excellent home.

On Sunday Mr. Roberts has a short service and Church school for the children at the Government plant, and service for the mission in the afternoon. Never have I heard a clearer, purer, more simple and beautiful exposition of the Creed, the Lord's Prayer, and the Ten Commandments. It was the simplicity of the early Christians; any little child could understand, and how much we need more purity and simplicity in heart and conduct in all our religious life!

After thirty-nine years of service in the field, Mr. Roberts has retired; at least he says he has; but he is busy from morning till night, and is sent for from all the country around to conduct funeral services and other clerical duties. The environment has become a part of his life; his heart is still in the work, and he is earnestly concerned about the welfare of these red men. He could not be happy away from them, or the mountains and pastures he loves so well. He has given his whole life's energy for the benefit of a race once as wild as the bears and coyotes which infest these mountains. He has succeeded in raising them, and in leading them on the heavenward path.

It was providential that I was led here to visit such lovely Christian people. I adore, too, the great expanse of prairie stretching far into the unknown, the royal purple, lavender, and yellow brown mountains, the golden evening brightening in the west; and the great brilliant moon in the spangled, sapphire heavens. Then, once in a while, the night hawk shrieks in the fields, and the wild, almost human, cry of the coyote can be heard afar off. There nature is in all its glory, and it gives one a feeling of intense nearness to the Creator.

## BUILDING A TEMPLE OF CHARACTER

BY THE REV. THOS. F. OPIE.

NO man should content himself in this life with mere occupation to a physical or material end. Many builders, contractors, architects, are content to construct good houses and material structures. Many business men allow themselves to be wholly absorbed in building up a good business. Many technical and professional men use all their time and talents and energies, building up their professions.

Of course it would be absurd to say that we should abandon all that is material. It would be foolish to intimate that the human race could subsist without commercial, industrial, and professional activity and achievement. But the rub comes when men utterly ignore the spiritual for the material. It is futile to build a home or a business at the expense of building a character.

In the process of building a business, one should not fail to build a life—a good, true, useful citizenship. If the business be one involving constant exchange with patrons, as in the mercantile line, the merchant is best building a successful business, who is building on fair play, on honesty, and on service. With these foundation stones he not only builds business, but he builds the temple of character. Without character, the best business fabric must eventually disintegrate.

Character is personality, and personality is individuality, or personified force. Force is not merely a physical thing. It may be a spiritual dynamic. If this spiritual constructive force be a righteous force, making for character, it supplies a first rate foundation for commercial success. With a strong, honest character as a primary asset, given a bit of initiative, a bit of energy, and an insight into human nature, a man can hardly fail in the business world.

Righteousness is a word often heard in the religious world. It is seldom used in commercial circles—more's the pity. Righteousness signifies "right-ness". It supposes right living, right thinking, right conduct. Building rightly, the business man is erecting daily the great temple of character, in which he is to reside, so to speak, not only in this sphere of existence, but in the next as well. Build your business, and build high, but in all your building, build character, and build it broad, and deep, and pure, and strong. "Build thee more stately mansions, O my soul... as the swift seasons roll."

## "WE SHALL BE LIKE HIM"

SHE WAS a little, bent woman, stooping low over her wash-tub; and she was always singing. Her life seemed barren of everything pleasant or desirable. She had no income except the poor wage she received for her daily grind of toil. Her husband was a hopeless invalid, and a constant care. She never took a vacation. She was getting old. She had no one to care for her when she could no longer toil. And yet she was always singing! And such a song! It was "Count Your Blessings!"

People, passing by the humble home, would pause and listen to the lone singer, and then walk, thoughtfully and softly, away. And in some way the good cheer of the poor washerwoman spread as a beautiful contagion throughout the neighborhood. They were ashamed to murmur.

"But, Auntie," said one who was rich in the things of this world, "what blessings have you to count? I see no pleasant thing in your life. Where are your blessings?"

"Well, you know, most of them are on the inside. Maybe I don't get much out of life; but I try to put all that I can into it, and this makes me happy. I am going into the presence of my Taskmaster, and I do not want to go with empty hands. These things that are on the outside are just rough places in the road, and soon they will be behind me. Every feature of my life which resembles the life of Jesus, I regard as a blessing. I am poor; so was He. I am humble; He was 'meek and lowly in heart'. I work; He said, 'I must work'. I am a washerwoman; He was a carpenter. I bear a cross; He was crucified on a cross. These are my blessings. I am trying to be like Him here, because I hope to be like Him over there."

"Oh," said the rich one, "how poor am I, and how blind!"

"But how rich you might be!" said the little washerwoman.

Can any one doubt that this obscure woman will be "perfectly at home" in heaven?—E. C. Baird. in the *Gospel Advocate*.

ALL THROUGH the ages men have crucified God, not knowing what they did; crucified Him through their ignorance, stupidity, and imperfection as well as through deliberate choice of wrong against right.—Rev G. A. Studdert Kennedy.

## A DEFENCE OF MR. HICKSON

A COMMITTEE of the Washington Clericus, comprising practically all the clergymen of the Church in the Diocese of Washington and nearby Virginia, desires to make a public statement in regard to the articles appearing in the public press attacking Mr. James More Hickson, the so-called Healer. This attack was centered on three points:

1. His failure to be present at the General Convention in Portland, Oregon, during its sessions in September, as he had been asked to do.

2. That he had disappeared, and that no one knew his whereabouts.

3. That he had taken thousands of dollars, even hundreds of thousands, from the Church people in the United States, and had made no accounting for the same.

In answer to the first accusation, it is sufficient to say that Mr. Hickson is a communicant of the Church of England, and is in no way under the authority of the Episcopal Church in America, and therefore could not be summoned before the Convention for an accounting, and, moreover, there is no evidence that either the Presiding Bishop or any official of the General Convention ever even invited him to appear there. He held his services under the permission of the Bishop of the Diocese in which they were carried on, generally by the Bishop's invitation.

2. It is inconceivable how any one who really cared to know where Mr. Hickson was, and has been since June 28th, could fail to find out.

There are hundreds of people all over this country who take the paper called *The Healer*, published in London at 130 Sutherland Ave., W. E. In this publication, Mr. Hickson's trip to South Africa was frequently written about, and the date of sailing from England given.

In the August number, his complete itinerary appeared, which showed that he is now in Pretoria, and will be in South Africa until the last of November, when he sails for Australia to continue his mission there.

In the October issue of *The Healer* there are letters from Mr. Hickson himself, and others, from South Africa, telling of the work being done. There is also an account of his visit to the Robben Leper Colony, where he laid his hands upon many men and women lepers, and prayed for their recovery. A letter or cable to the office of *The Healer* will bring abundant evidence upon this point.

There also appeared in an issue of the *London Church Times*, under date of September, an article extolling the great good being done in South Africa by Mr. Hickson's mission.

And THE LIVING CHURCH, a Church publication printed in Milwaukee, Wis., in the issue of September 16th, quotes from the *London Church Chronicle* concerning Mr. Hickson's work in South Africa, "The excellent and sympathetic reports of the local (South Africa) press give striking testimony to the general interest manifested."

Surely a lack of knowledge of his whereabouts hardly justified such a virulent attack upon Mr. Hickson's integrity and honor, until, at least, inquiry had been made at the one place where certain information was available.

3. Unless Mr. Hickson's methods in regard to the offerings made at the healing services differed in other places from those insisted upon in Washington, these facts are beyond dispute: 1. Mr. Hickson made no appeal for money except to say that boxes were provided at the door of the church, into which free-will thank-offerings could be placed, which offerings were to be used to finance the extension of the mission into India and China. Mr. Hickson certainly did go to these countries the following year, and carried on services there. Is not this sufficient accounting? Does he have to exhibit his expense account, and to whom does he owe this accounting? To every rector in whose church he held services? Or to every one who made an offering? It is hard to see who else would have even a shadow of right to ask for it. Is not the burden of proof upon those who declare or insinuate that he did not make proper use of the money, freely given, for an understood and clearly stated purpose which was later carried out?

There is no intention upon the part of the committee to defend the wonderful work done by Mr. Hickson in this country. It is willing and ready to do so at any time, if called upon; but we do protest against the unwarranted attack upon his personal character, based as it is upon what we believe to be inexcusable neglect to discover the facts before making the accusations, which always receive more widespread publication than any denial or correction possibly could.

Rev. WM. H. NES,  
Rev. GEORGE F. DUDLEY,  
Rev. J. J. DIMON, } Committee



## 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.

### CONCORDAT LEGISLATION

To the Editor of *The Living Church*:

**T**IME passes without redeeming the action of the General Convention in relation to the Concordat from the severe criticism it has received in *THE LIVING CHURCH* and elsewhere.

There was an unseemly haste. It is not without its significance that the initiation of Concordat legislation in 1919 and its consummation in 1922 should be characterized by the same precipitancy. No just man can deny that the Church at large was entitled to the report of the Concordat Commission before the Convention convened, under the elementary principles of legislative procedure and the fundamental considerations of right. It is of sinister import that action was taken on the report before opportunity was given to know its contents. So great was the haste that a part of the Canon (Sec. II) is incoherent and the whole inoperative because of constitutional and rubrical safe-guards whose repeal was forgotten in the rush.

You console your readers by pointing out the nullifying effect of this oversight, but is it consolation to Catholic faith that the highest legislative authority in the Church has failed to impair its Catholicity only by an inadvertence?

Again you console your readers with the observation that what the General Convention has offered to the Calvinistic, Lutheran, Congregational, and Unitarian Churches, they will refuse; but is it consolation to Catholic truth that its interests are preserved only by the refusal of its foes without to avail themselves of the breach that has been made by its foes within?

It is officially stated that no record exists of the division of the vote in the House of Bishops. Thus is history strangely denied the knowledge of a historic matter of great importance, and the opponents of the Concordat are prevented from ascertaining the number of the bishops voting against it. One of its champions assures us that the new canon was passed by a "considerable margin". This would imply the opposition of a "considerable" minority. *THE LIVING CHURCH* has stated that the vote in the House of Deputies showed a majority of only 10 dioceses in the clerical vote, and 19 in the lay vote. *The Witness* states that the constitutional amendment making the Concordat possible passed the House of Bishops by a majority of one vote. Neither the majority of one vote nor the "considerable margin" can morally justify reversal of the provision of a Church-constitution embodying the ancient and fundamental position of the Catholic Church in the premises.

The new canon may be ineffectual, but the fact remains that a small majority of the bishops of the Protestant Episcopal Church has, for the time being, put that Church on record as in favor of views and principles that in the minds of a large part of her laity must, if persisted in, separate that Church from the rest of Catholic Christendom.

By the new canon, a mere "considerable" margin of the majority of the bishops of the Protestant Episcopal Church, representing less than a hundred dioceses with less than 1,000,000 communicants (out of a total of Catholic bishops representing many hundreds of dioceses with over 400,000,000 communicants), assumes to establish intercommunion between the Catholic Church and heretical and schismatic bodies. We say: between them and the Catholic Church, because that is just what the Concordat legislation professes to do. By a majority of one bishop it has stricken from the Constitution of the P. E. Church the phrase "in this Church" which has hitherto limited the exercise of the ordaining power to "this Church", and assumes to extend the ordaining power to purposes and ends not "in this Church", the ordaining bishop in theory exercising powers, as a bishop of the Catholic Church, distinguished from his powers as a bishop of the P. E. Church (whatever such distinction may mean). Was ever so large a labor undertaken by a group of men, by contrast, numerically so small?

On an issue of faith and order, episcopal declaration can be challenged only where that declaration is believed to transcend the limits of faith and order—for instance, where, as in the present case, it is believed to be a declaration of un-

faith and disorder. Even the utterance of the Roman Pontiff would not be recognized in the Roman Church as infallible, or even tolerable, if it violated the integrity of Catholic truth on such points as the Incarnation, the Sacrifice of the Mass, the Real Presence, and the obligatory nature of the Catholic Sacraments. So the validity of the decision in question, though made by a majority of the bishops, may be disputed, if it violates the integrity of Catholic truth and order in the points referred to.

The question is now sharply defined: Has this violation been accomplished? A "considerable" minority of the episcopate seems to think it has.

It is sought to sustain the validity of the new canon by assuming that that may be true which is factitious or absurd—that the impossible may be possible. Thus the sectarian minister to be ordained is expressly remitted from giving up his ministry in the Communion to which he belongs. He is to be, in form, ordained a priest in the Catholic Church and to continue to be the minister of a sectarian Church. Could confusion and obscurantism go further? Again, before the bishop ordains the minister, he is to satisfy himself that the minister "holds the historic faith of the Church as contained in the Apostles' and the Nicene Creed"; as though it were possible for a minister to hold the Catholic Faith, who, when he sought ordination, cherished the intent to use his office to administer, in form, the Blessed Sacrament to those who denied that faith in essential particulars and who are in effect remitted, in the next paragraph of the new canon, from the profession, and even from the hearing, of the Nicene Creed, for no discoverable purpose except to accommodate such denial.

Again, it is assumed that the heretical or schismatic body in question, by declaring its desire for the "episcopal ordination" of its minister, and its purpose in the future to receive the ministrations and the Sacraments of a minister ordained by a bishop, has made a sufficient profession of faith for communion with the Catholic Church. There is no pretense of any express disavowal of heresy nor of any express profession of faith on the part of the congregation. Its members are remitted, as we have said, not only from the profession of, but even from the hearing of, the Nicene Creed. The reason for this is plain. It accommodates Modernism, the new name for ancient heresy and current scepticism, now rampant in the sectarian bodies and elsewhere.

Dr. Fosdick, of the Presbyterian body, in his new book, scarcely dry from the press, apparently unable to reconcile himself to the dogma of the Incarnation as expressed in the Nicene Creed, strangely complains (pp. 218-219) that "man has taken the vastness of God and run it into a human symbol", with such deplorable consequences as the sealing of salvation by the sacraments. Catholics had supposed that it was God, and not man, who ran His vastness into a human symbol when, according to the Catholic formulary, He gave His only Son to be made very man of the substance of the Blessed Virgin, His Mother.

Dr. Jefferson, of the Congregational body, has declared, since the adjournment of the General Convention, that no success can be obtained in movements toward unity as long as the Nicene Creed is required.

What more need be said? The reason for the remission of the sectarian bodies, in the Concordat, from the profession of the Nicene Creed is apparent. Arius still lives.

The requirements of baptism in the name of the Father, Son, and Holy Ghost, and the use of the Apostles' Creed by the minister, if the communion is observed, are not safe-guards of Catholic Faith. Both have been used in the Unitarian churches.

The required expression of desire for the "episcopal ordination" of the minister is not to be the desire of each of the members of the congregation, but the desire of the congregation. This can mean nothing more than the desire of a mere majority, but the protesting minority as part of the congregation can be brought, if it will, in form, into the communion of the Catholic Church, though denying the Godhead of Jesus Christ, and can receive the Blessed Sacrament at the hands of the minister, though openly denying that it is the Blessed Sacrament. The Catholic Church has always called this by a

very ugly name. Any one may join the congregation subsequently without making any profession of faith, other than is involved in accepting the ministrations of the minister. It is said that the minority would secede, and that only those holding the Catholic Faith would subsequently attach themselves to the congregation, because of the presence of the "episcopally ordained" minister. It is impossible to follow the logic of this or to understand the safe-guarding effect of an "episcopally-ordained" minister, with those to whom the episcopate is a mere superintendency, neither sacramental, apostolic, nor of grace, and who deny the sacrament of orders.

There is no requirement for the celebration of the Holy Eucharist at any time. If it is celebrated, all ritual safe-guards are reduced to merely negligible or nominal requirements, for the specification of "A Prayer of Consecration" is not "The" Prayer, "an Invocation" is not "the" Invocation, "A" thanksgiving is not "The" Thanksgiving, and a choice of the Apostles' or Nicene Creed is not the profession of the latter. The use of the indefinite article in these requirements leaves the essential parts of the Eucharist largely at the caprice of the congregation and the minister. The congregation is remitted from all episcopal supervision, such supervision being limited to the promise of the minister to meet the bishop for "counsel and coöperation", when invited, and for the minister to answer to the bishop, but only for the minister's errors of faith and conduct.

The purpose of the concessions made is a kindly one. To attract sectarians to the Catholic Faith is commendable; but it becomes reprehensible when the act menaces the integrity of that Faith and unsettles the convictions of more souls than it can ever attract. As an intimation of a movement toward Modernism the form of the concessions is despicable. If we are to disparage the factual character of the Godhead of Jesus Christ and other points of Catholic Faith, let us put a bold declaration of the fact in the place of the meticulous obscurantism and abortive provisions of the Concordat legislation.

It is obvious that when the episcopate assumes to sanction intercommunion between the sectarian bodies and the Catholic Church on such a basis, it invites the challenge that it is attempting what is beyond its power and destructive of its end and purpose. It assumes to do what Papal infallibility and sovereignty could not do. The episcopate exists to prevent such intercommunion, not to sanction it, and its act thereunto is void.

It is a commonplace of public law (and I presume it is true in ecclesiastical law) that no authority, however autocratic in nature, can assume to do that which is destructive of the purpose for which it exists. Nero possessed the highest degree of autocratic power, but the burning of Rome, which he accomplished, was not within that power nor germane to it. That power was created to preserve, not to destroy, the imperial city. The Supreme Court of the United States is supreme in the interpretation of constitutional law within the United States, but when that court, in a well-meant effort to maintain unity between North and South, rendered an opinion, in the Dred Scott case, sanctioning slavery, that opinion was void and the act of the court null in spite of its supremacy in the premises, because its power was created to promote liberty, not to destroy it. It took a world of blood and treasure to wipe that void decision from the records of the court.

It is impossible to see how Catholics, in canonical obedience to the bishops of the Protestant Episcopal Church, professing, as an integral part of the Catholic Faith, their belief in the Incarnation, in the Eucharist as a sacrifice, in the Real Presence, and in the obligatory nature of the Catholic Sacraments, can accept on the terms outlined in the Concordat canon, the sanction of intercommunion between the Catholic Church and those bodies which have taken their origin, their life, their form, and their development, from Luther's historic declaration that if the Mass could only be destroyed, then the whole Church, according to the Catholic conception, must fall—bodies whose "dogma" (according to the leading Protestant historian of the hour, Dr. Preserved Smith) "slowly narrowed down from precedent to precedent, has its logical though unintended outcome in complete religious autonomy, in infidelity and skepticism."

The Catholic Church is as immune as any other organic system to the attempt to combine within it two parts in mortal conflict on points as fundamental in its life as the Godhead of Jesus Christ, the Eucharistic Sacrifice, the Real Presence in the Mass, and the obligatory nature of the Catholic Sacraments. The attempt pushed to the limit must recoil upon those persisting in it, and the area of ruin will prove to be the arena of their attempt.

That attempt must compel the violation by Catholics of their faith or drive them to that course which is justified

by the principle that where authority is exercised to destroy that which it is created to protect, the right to and the duty of obedience are at an end.

New York, Oct. 30th.

CHARLES C. MARSHALL.

#### "DECENTLY AND IN ORDER"—AND OTHERWISE

To the Editor of the Living Church:

I CANNOT resist the impulse to enter the discussion about Fonts, to tell how fonts should *not* be made, or at least completed. That is, to complete the ordinarily seemly octagon wooden one, by inserting a *kitchen sink wash basin* as the container. A quarter century or more ago, in my early ministry, I banished two such crude affairs in churches I had, substituting white earthen bowls. I supposed such evidences of American pioneer simplicity had disappeared from our churches by this time, until recently I discovered that one of the rural missions at which I celebrate the Eucharist monthly has a granite-ware kitchen sink wash basin in its wooden octagon font. This mission provides a very respectable white porcelain bowl in the sacristy, for the priest to wash his hands in, but appears to see no inconsistency in providing a grimy, cheap affair for the laver of regeneration. I am wondering how many fonts there are in our churches with kitchen sink wash basins for containers!

While writing I will mention other unseemly things I have noted in churches at which I have administered at times, such as giving me chalices to celebrate with, so dirty and oxidized as to be disgraceful; a pall, with the cardboard that was inserted, bearing an advertising picture so loud that it fairly shrieked at me through the linen; an original tiny altar pieced out with ordinary boards from a lumber pile (perhaps from the horse sheds) so as to utilize altar hangings bestowed by a larger parish; the container for the bread on the credence, a tobacco box; house plants on the retable in tomato cans, with the labels still clinging to the cans.

Priests and deacons have administered and officiated in these churches long before I had, and must have seen and noted some of the monstrosities; yet no corrections ensued. If the bump of seemliness and reverence is not intuitive, then it should be at least started by a bit of instructive suggestion before one takes orders.

A. L. BYRON-CURTISS.

#### THE REAL PRESENCE AND WORSHIP

To the Editor of the Living Church:

I HAVE felt, for a long time, that the reason underlying our Church's weakness was the lack of definite Sacramental teaching on the part of her clergy.

And why do our priests "shy off" so generally from any direct teaching on this all-important subject that touches the very strings of life for every individual soul? Is it not because the Church herself stands in an anomalous position when it virtually says, "Yes, Christ is present in the Blessed Sacrament—to be received, but not to be worshipped"?

This is not stated anywhere in so many words, but her whole attitude implies it, and surely it came very near to definite expression when our House of Bishops so carefully stated that the Sacrament might be reserved for the sick and the absent, but not for purposes of adoration.

Yet how can any soul that truly loves our Lord realize His unseen Presence and not bow down in worship?

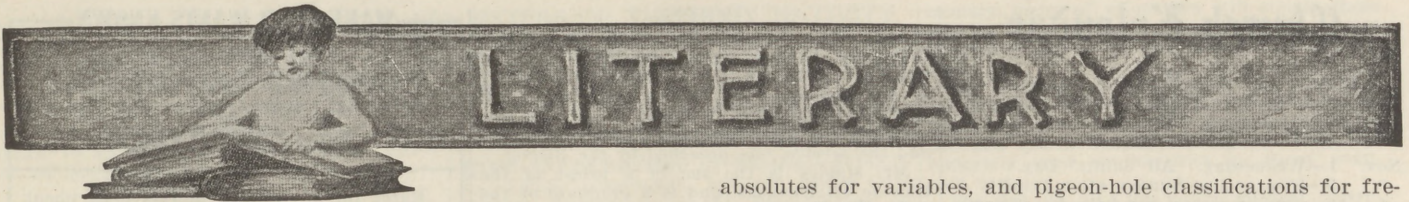
Our priests are told that they may teach the Real Presence, but that they must stop short of demanding a real worship in return. Some by deeds, if not by words, proclaim a "real absence"—in which case, of course, worship would cease to matter.

For any to call worship of our Lord, hidden beneath the veil of the elements, idolatry, is the same thing as if they should have refused to worship the Divine Essence, because it was veiled by human flesh when Jesus walked in Galilee. In both cases the principle is the same.

ELIZABETH F. TALLEY.

FAINTLY AND DIMLY David saw that which for us is so blessedly revealed in all the life of the Lord Jesus—that God was come forth to help and to save him. We need to have this comforting conviction wrought in us at the first dawn of our new life—that God is not against us, but for us and against our sins.—*Mark Guy Pearse.*

KNOW BRETHREN, that the sojourning in this world of our flesh is short and transitory, but the promise of Christ is great and wonderful, and means the rest of the kingdom which is to come, and eternal life.—*Second Epistle of St. Clement to the Corinthians.*



### SOCIAL PROBLEMS

*The Social Gospel and Personal Religion.* By F. Ernest Johnson. New York: Association Press.

*Christianity and Economic Problems.* Edited by Kirby Page. New York: Association Press.

*The Untried Door.* By Richard Roberts. New York: The Woman's Press.

Mr. Johnson, as research secretary of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, avowedly casts in his lot with what he calls "the exponents of the Social Gospel". This is really another way of saying that he is one of those who emphasize the social messages of the Bible or rather of the New Testament to the exclusion of its other important messages. It is as if one were to recite the second Great Commandment and omit the first. There is much that is fine and stimulating in these forty-nine pages, and they are commended to our thoughtful readers. He maintains that the Church (and he always spells it with a capital C) need not absorb indiscriminately the social functions of the community in order to influence them. "Its ministry", he says "is spiritual; that is to say, it deals with the personal factors of life, not with its mechanics. But it is of the essence of this ministry that the Church should be able to offer a spiritual diagnosis of every maladjustment in our social life, and its treatment should extend not merely to individuals but to the social structure itself. The Church is as much concerned with the building and reconstruction of social standards as with their individual application. Through the pulpit and the means of religious education, the Church may help to direct every current of community life".

Mr. Page's book is another contribution by the group of which Mr. Johnson is an influential member. It is a "discussion group text book" in the Social Problem Discussion Series. It faces and considers such pertinent questions as "Why is there not enough to go around?" "Does Modern Industry help or hinder the Full Development of Human Beings?" It abounds in suggestions and references and is designed, in the words of the group responsible for it, "to lead up to the possible establishment of a Christian economic order".

Dr. Roberts' book is an homiletical contribution to the same general theme considered by the foregoing brochures. It can best be described in the author's own prefatory words when he says: "This book is meant to be of the nature of a challenge. We are being told by many voices that the only hope of the world lies in following Jesus. But we are not told with any explicitness what 'following Jesus' really means. Here an endeavor is made to discover the mind of Jesus and to see how far it shows us a way out of the intolerable confusion into which life has fallen. The book does not pretend to cover all the ground except in broad outline; least of all does it pretend to be a theological interpretation of Jesus and his work in the world. Its purpose is a much simpler one. It tries to ask what Jesus actually thought and whether His thought has real applicability to the life of to-day. Had He a coherent and self-consistent philosophy of life; and, if so, can we translate it into life? It serves no purpose to call Him Lord, if we do not or cannot do the things He commended".

These three publications represent an interesting and highly suggestive contribution to the discussion of social problems by a group of men who are thinking seriously and working diligently to arouse and then to guide a wider and finer and more devoted interest in the social relations and implications of the day.

CLINTON ROGERS WOODRUFF.

*Studies in the Theory of Human Society.* By Franklin H. Giddings. New York: The Macmillan Co.

In this most interesting volume, that master sociologist, Professor Giddings, has given us some of his ripest thought. His purpose has been "to bring discussion and exposition to date. The nearly completed first quarter of the Twentieth Century has not been marked by discoveries comparable to those that lifted the second half of the Nineteenth Century above all other years in the history of knowledge; but it was been a time of rectification in science. Logic has abandoned

absolutes for variables, and pigeon-hole classifications for frequency distributions. Physics and chemistry have begun to build from electrons. Biology has become experimental and Mendelian. Psychology has become experimental and objective. It has discriminated between reflex and conditioning; between original nature and habit. Anthropology has discovered elements of religion older than ghosts, and found more varieties of primitive social organization than Morgan and McLennan knew. These corrections of fundamental notions and inductions that are data of sociology have made the revision of sociology obligatory." He therefore offers an individual contribution to that formidable undertaking, and it is well worth while. The book falls easily and naturally into three parts. I. *Historical*, which includes a consideration of the struggle for human existence, the significance of culture, the economic ages, the quality of civilization, a theory of history, and the history of social theory; II. *Analytical*, including a discussion of order and possibility, a theory of social causation, the mind of the many, the group-making role of ideas and beliefs, folkways and stateways, social self control, social theory and public policy, and the costs of progress; III. *Synthetic*, which embodies his ideas, pluralistic behavior, and further inquiries of sociology.

This book abounds in suggestive discussion and quotable paragraphs. For instance under "The Costs of Progress" he has this to say: "All in all, industrial history discloses a progressive diminution of the proportion of inevitable suffering mixed with the gains of progress; but the absolute increase remains. The personnel of the displaced class changes more rapidly than in earlier times, but the class, as a class, is renewed. As a class it cannot disappear as long as progress continues" (page 235). Again, under his discussion of "The History of the Social Theory", he says: "To the extent that society protects man, and, multiplying the stimuli that act upon him positively, enables him to improve and enrich himself, it converts a generic evolution into the specific thing—progress" (page 119). Here is another which may excite some heated debate if it comes to the attention of the professional gentleman known as revivalists: "Men and women who surrender themselves to such teaching in the revival will not act coolly, reasonably, and courageously in the affairs of secular life". Indeed the whole book abounds in challenging observation of just that sort.

C. R. W.

*The Social Interpretation of History.* By Maurice William. Long Island City, N. Y.: Sotery Publishing Co.

Mr. William is a Socialist, but not a Marxian Socialist. This book of his is a strong and convincing refutation of the Marxian economic interpretation of history. He points out with striking emphasis that today we are, for the first time, privileged to observe the operations of Marxian theory put into actual practice. Lenin and Trotsky are attempting to apply Marxian principles in a practical way. They are forcing, he declares, "the proletariat, at the point of the bayonet, to accept the Marxian principles". They do not dare grant the proletariat an opportunity to express its preferences at the ballot box. The reason is obvious. It is necessary, therefore, to shoot Marxian principles into the proletariat. "What", he asks, "must be the inevitable outcome of this tragic burlesque? These comic opera revolutionists will either be overthrown or, to escape this fate, they will be compelled to make concessions upon concessions, compromise upon compromise, until the practical program based upon Marxian principles will be completely discarded and replaced by a practical program identical with that of the 'moderate' and 'Social patriots'."

Under-production in Russia is holding out its historic threat to socialism and paving the way to capitalism. At the same time in Germany under-production is holding out its historic threat to capitalism and paving the way to socialism. The inevitable paradox of changes is compelled by the interests of the consumer. In our author's opinion, "historically, and therefore scientifically, Germany, not Russia, is destined to be the first Socialist state. It will be attained through the agency of the democratic state". His purpose is to show that socialism can be socialized, and that unless it is socialized, there will be no socialism. In other words, there can be no real socialism if one form of tyranny is supplanted by another.

Mr. William has given us a book well worth study in the present crisis of human events.

C. R. W.

## Church Kalendar



NOVEMBER

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

## Personal Mention

THE REV. ARTHUR A. BESSEY, for the past five and a half years priest in charge of Trinity Church, Milton, and Emmanuel Church, Georgia, in the Diocese of Vermont, has been elected rector of St. Ann's parish, Richford, Vt., and will begin his rectorship on the second Sunday in November. He continues in charge of publicity and distribution in the Diocese of Vermont.

THE REV. DR. and Mrs. W. J. LOARING CLARK will remove to Sewanee, Tenn., during the month of November, and may be addressed there after the 18th.

THE REV. C. E. COLES, Ph.D., rector of Trinity Church, Pierre, S. D., and chaplain to the State Senate, has accepted a call to the Holy Trinity Church, Pueblo, Colorado, and will commence his work there Nov. 1st.

THE VEN. FRANKLIN DAVIS, Archdeacon of Central Oklahoma, has changed his address to 1823 W. Sixteenth St., Oklahoma City, Okla.

THE address of the Rev. A. L. DU DOMAINE is changed from Owen, Wis., to Medford, Wis., where he has charge of St. Mary's Church, and the care of the work on the Ashland branch of the Soo Line.

THE REV. HENRY HALE GIFFORD, Ph.D., rector of St. Andrew's Church, New Berlin, N. Y., formerly of St. Margaret's Church in the Bronx, is undergoing treatment at St. Luke's Hospital, New York City.

THE REV. T. W. HARRIS is now rector of Trinity Church, Tilton, and St. Jude's Church, Franklin, N. H., with residence at Tilton.

At the request of the vestry of the Church of the Advent, Devil's Lake, N. D., Bishop Tyler has appointed Archdeacon J. JOHNSTON priest in charge *pro tem*.

THE REV. WALTER LOWRIE, rector of the American Church in Rome, has, for the winter, made an exchange of pastorates with the Rev. Dr. Theodore Sedgwick, rector of Calvary Church, New York, and his address, until May, is 103 East Twenty first St., New York.

THE REV. A. H. MALONEY, D.D., formerly rector of St. Philip's Church, Indianapolis, Ind., is now Professor of Psychology in the College of Liberal Arts at Wilberforce University, Wilberforce, Ohio.

THE REV. W. H. MORRISON has taken charge, for the winter, of Trinity Church, Saugertus, N. Y., during the rector's six month's absence.

THE REV. JAMES NOBLE, after a rectorship of ten years in St. Thomas' parish, Falls City, Neb., has become the rector of St. Peter's parish, Neligh, Neb.

THE REV. JOHN H. ROSEBAUGH has resigned the rectorship of All Saints' Church, Springfield, Mass., effective Dec. 1st, to accept his election as Director of Religious Education for the Diocese of Connecticut.

THE address of the Rev. D. A. SANFORD is now 1617 Main St., Houston, Texas.

THE address of the Rev. EDWARD R. SWEETLAND is 74 Graham St., Quincy, Mass.

THE address of the Rev. WILLIAM N. WEBBE, rector emeritus of Emmanuel Church, Great River, Long Island, is No. 6 Galloway Ave., Warwick, N. Y.

## ORDINATION

PRIEST

MINNESOTA.—On Oct. 21, 1922, at Grace Church, Minneapolis, the Bishop of Minnesota advanced the Rev. G. E. M. YOUNG to the priesthood.

The candidate was presented by the Rev. E. H. Eckel, Jr., and the Rev. A. E. Knickerbocker preached the sermon. Ten other priests united in the laying on of hands.

DEACON.

ARKANSAS.—The Rt. Rev. E. S. Lines, D.D., Bishop of Newark, acting for the Bishop of Arkansas, ordained Mr. THOMAS W. MABLEY to the diaconate on Sunday, Oct. 27, 1922, in Trinity Cathedral, Newark, N. J. He was presented by the Very Rev. Arthur Dumper, and the sermon was preached by the Bishop.

Mr. Mabley is the son of a priest of the Diocese of Arkansas, and is a graduate of the Virginia Theological Seminary. He becomes a curate at Trinity Cathedral, having been transferred to the Diocese of Newark since his ordination.

## DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SCHOOL—D.D., upon the Rt. Rev. LOGAN H. ROOTS, D.D., Bishop of Hankow.

## DIED

CARROLL—On Oct. 28th, at the residence the Bishop of Oklahoma, Mrs. ANGUS CARROLL, mother of Mrs. Theodore Payne Thurston and of Mrs. John Grainger, of Okmulgee, Oklahoma.

"Her children arise up and call her blessed."

FOLEY—Entered into life eternal at her residence in Philadelphia, Pa., Oct. 24, 1922, ELIZABETH FREELAND FOLEY, widow of Major F. Foley, and mother of the Rev. George C. Foley, D.D., aged 92 years.

"Unto God's gracious mercy and protection we commit her."

MCCLEINTOCK—Mrs. KEITH SPEARS MCCLEINTOCK died suddenly at Kingston, New York, and was buried from St. Peter's Church, Paris, Ky., Oct. 20, 1922.

SHELTON—The Rev. GEORGE SHELTON, a retired priest of the Diocese of Milwaukee, formerly assistant at the Church of the Holy Apostles Oneida, Wisconsin, died in Chicago on Wednesday, Oct. 25th, at the age of 81 years, and was buried from Trinity Church, Highland Park, on Friday, Oct. 27th. The Rev. J. H. Edwards of Lake Forest, the Rev. Dr. Hubert Carleton, of Wilmette, and the Rev. Walter C. Bihler, of Trinity Church, assisted the rector, the Rev. P. C. Wolcott, in the burial service and the requiem celebration of the Holy Eucharist. The interment was at Rose Hill cemetery.

"Grant him O Lord eternal rest and let light perpetual shine upon him."

## MEMORIAL

ARTHUR LACEY-BAKER, MUS.B.

In loving memory of ARTHUR LACEY-BAKER, who entered into life eternal, November 8, 1921.

Of your charity pray for the repose of his soul.

## CAUTION

CORDELL—Caution is suggested in connection with a young man named CORDELL, who has visited the clergy in many parts of the country, East and West. By clever playing upon sympathy he manages to extract money on a considerable scale. It is likely that he has been operating also under other names and may probably change again after this caution is printed. Information from Rev. VICTOR E. PINKHAM, Albert Lea, Minn.

A warning from Jersey City against a man with similar description may probably refer to the same man. He "opens his conversation with a desire to make a confession," writes the Rev. EDWARD P. HOOPER, rector of the Church of the Ascension. See Caution in THE LIVING CHURCH of June 24th.

## WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

### THE CHAPTER

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

Chartered under the Act of Congress

Administered by a representative Board of Trustees of leading business men, Clergymen, and Bishops.

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

Legal title for use in making wills:  
 The Protestant Episcopal Cathedral Foundation of the District of Columbia.

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

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS OFFERED

CLERICAL

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

## POSITIONS WANTED

CLERICAL

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

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

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

PRIEST, MARRIED, NOW IN DOMESTIC mission field, desires curacy or small parish. Address M757 care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

CHURCHWOMAN TRAINED IN SOCIAL work desires position in Institution or with organization in or near Philadelphia. Address-754, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER DESIRES CHANGE. Highest qualifications and unusual experience. Recitalist. Boys choir expert. Churchman. Single. Address: C-755 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, VOCAL teacher, capable and experienced with boys and men, seeks position in large active parish, established male choir, large organ, several rehearsals weekly, choral service, location north of Dixie line. Letters and references, Bishops and Priests including present rector. Address Communicant-756, LIVING CHURCH, Milwaukee, Wis.

## UNLEAVENED BREAD AND INCENSE

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



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

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

**PARISH AND CHURCH**

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

**ALTAR AND PROCESSIONAL CROSSES,** Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

**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. Orders also taken for painting of miniature portraits from photographs.

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

**PIPE ORGANS—IF THE PURCHASE OF** an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

**VESTMENTS**

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

**CLERICAL COLLARS AND CUFFS,** Difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 4 for \$1.00, postpaid. Cuffs double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

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

**EDUCATIONAL**

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

**CHRISTMAS CARDS**

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

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

**CHURCH WANTS LOAN**

**LOAN OF NOT LESS THAN \$500, AND NOT** over \$1,000 wanted by church. To run six months or more. Will pay legal rate in this State, 10 per cent. For particulars write CLERK, 1406 Park Avenue, Indianapolis, Indiana.

**SISTERS OF THE HOLY NATIVITY** HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

**MISCELLANEOUS**

**FOR INFORMATION IN REGARD TO HO-** TELS, apartments, etc., at Green Cove Springs, Florida, on the St. John's River, 30 miles south of Jacksonville, write Rev. C. L. BATES, Green Cove Springs, Florida.

**HOSPITAL—NEW YORK**

**S. T. ANDREW'S CONVALESCENT HOS-** PITAL, 237 East 17th St. Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

**BOARDING**

**ATLANTIC CITY**

**SOUTHLAND REMOVED TO 111 SO. BOS-** ton Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

**LOS ANGELES**

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

**NEW YORK**

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

**ORGANIZE A CHAPTER**

**OF THE**

**BROTHERHOOD OF ST. ANDREW**

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

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

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

In thirty-nine years, 2506 different Chapters of men have been formed, and 1345 Chapters of boys. Many thousands have been thus engaged in definite work and daily prayer for "the spread of Christ's Kingdom among men and boys".

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

**INFORMATION BUREAU**



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the

country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

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

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

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

**Church Services**

**CATHEDRAL OF ST. JOHN THE DIVINE**  
NEW YORK

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

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

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

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

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

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

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

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

**BOOKS RECEIVED**

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

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

*Sonnets and A Dream.* By William Reed Huntington. Price \$1.50.

The Gorham Press. Boston, Mass.

*Constructive Lessons in English for the Foreign Born.* By Nina J. Beglinger.

Hall's Book Shop. 361 Boylston St., Boston Mass.

*Be Thou Made Whole.* Compiled by L. H. J., compiler of *In His Presence.*

*A Prayer for Every Day.* Price \$2.00 net.

Harvard University Press. Randall Hall, Divinity Avenue, Cambridge, Mass.

*The Causes of Heart Failure.* By William Henry Robey, assistant professor of medicine in Harvard University, visiting physician to the Boston City Hospital. Harvard Health Talks II. Price \$1.00.

Alfred A. Knopf. New York, N. Y.

*Consumers' Co-operative Societies.* By Charles Gide.

Longmans, Green & Co. 55 Fifth Avenue, New York.

*Life and Letters of W. J. Birkbeck, M.A., F.S.A., Magdalen College, Oxford.* By his wife. With a Preface by Viscount Halifax. Illustrated. Price \$5.00 net.

Lothrop, Lee & Shepard Co. 273-5 Congress St., Boston, Mass.

*The Boy with the U. S. Miners.* By Francis Rolt-Wheeler. With thirty-six illustrations. Price \$1.75.

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

*The Freedom of the Preacher.* By William Pierson Merrill, minister of the Brick Presbyterian Church in the City of New York. The Lyman Beecher Lectures on Preaching for the year 1922. Price \$1.25.

*The Religion of Science.* By William Hamilton Wood, professor of Biblical History and Literature, Dartmouth College, Hanover, N. H. Price \$1.50.

James Pott & Co. 214-220 East 23rd St., New York, N. Y.

*What a Child Ought to Know About the Bible.* By Rev. H. R. Stevenson, M.A. With Foreword by Dr. J. Paterson Smyth, author of *How We Got our Bible*, etc., etc. Price \$1.00.

Fleming H. Revell Company. 158 Fifth Ave., New York, N. Y.

*Old Man Dare's Talks to College Men.* By Howard Bement. With an Introduction by Marion LeRoy Burton, president of the University of Michigan. Price 75 cts. net.

*Great Men as Prophets of a New Era.* By Newel Dwight Hillis, author of *The Investment of Influence*, etc., etc. Price \$1.50 net.

W. F. Zimmerman. Winnetka, Ill.

*Poems from the North Woods.* By E. F. Hayward.

#### PAPER-COVERED BOOKS

A. L. Fowle. 61 Broadway, New York, N. Y.

*The Things That Are Caesar's.* A Defence of Wealth. By Guy Morrison Walker. Fourth Edition, abridged. Price \$1.50.

#### PAMPHLETS

From the Author.

*Our Lord's Use of the Old Testament.* A Sermon preached in St. Stephen's Church, Providence, R. I., Sunday, April 30, 1922, by the Rev. Lucius Waterman, D.D. With Foreword by the Rev. James O. S. Huntington, O.H.C.

#### BULLETINS

Greek Archdiocese of North and South America, Inc. 140 E. 72nd St., New York, N. Y.

*Les atrocités kémalistes dans les régions du Pont et dans le reste de l'Anatolie.*

#### CHURCH MUSIC

The Community of the Resurrection. Mirfield Yorkshire, England.

*The Mirfield Mission Hymn-Book.*

#### TOGETHERNESS

THE ESSENTIAL thing in preparing for an effective canvass is the organization of the diocese. An illustration heard at a recent colored convocation will explain the point. A colored servant was driving with his master along a farm road and, grasping his whip, he said: "Marse Charlie, I can take this whip and snap dat bee out o' dat flower, and not hurt de flower." He did it. A little later he said: "See dat fly on de horse's ear? I can snap dat fly off and not tech de horse's ear." He did that, and the horse did not feel the touch of the whip. A short time after, his master saw a hornet's nest. "Jim," he said, "Can you snap that hornet off without touching the nest?" "Naw suh, Marse Charlie," said Jim, "dem hornets is unified."—*National Council Service.*

## SHEFFIELD CHURCH CONGRESS AROUSING GREAT INTEREST

### The Norwich Anglo-Catholic Congress—The Time for Marriages—Restoration of York Minister's Windows

The Living Church News Bureau  
London October 20, 1922

THE Church Congress at Sheffield came to an end last Friday night with an important non-official meeting in which the Free Churches joined with the Church of England in a survey of the Congress subject, The Eternal Gospel. The Bishop of Sheffield presided and addresses were given by Dr. Scott Lidgett, the Rev. R. C. Gillie, the Bishop of Southwark, and the Bishop of Truro.

The last official meeting of the Congress was held on Friday morning, when Lord Astor, the Rev. H. R. L. Sheppard, Dr. Garfield Williams, and other speakers, dealt in widely contrasted ways with The Coming of the Kingdom, as a final phase of the main theme of the week. Lord Astor attempted an international survey, and traced the progress of new ideas of duty in regard to the position of women, the single moral standard, class distinctions, the relations of Capital and Labor, and the brotherhood of man. What the world most needed now, he urged, was fearless leadership and honest thinking. His call for an awakening from materialism and thoughtlessness was warmly welcomed. The Congress equally approved the appeal of Mr. Sheppard, the enthusiastic vicar of St. Martin-in-the-Fields, for greater sincerity in the Church. Mr. Sheppard was particularly severe in his condemnation of professional but unreal demonstrations of love by Church workers for their fellowmen. "Official love" was his term for this form of show, and he denounced it as an abomination.

The papers on the concluding days of the Congress were maintained at the same high level which distinguished those at the beginning, but it may be permissible to remark that on Thursday Canon Bell's contribution on The Way of Sacrament, stood out as a remarkable exposition of faith, and elicited unstinted applause.

Taking it all round, it has been an uncommonly good Congress, with a first-rate program, well carried out. Bishop Burrows was a splendid president, and kept up the spirit of good humor and good temper. He made no unnecessary speeches—indeed, no speeches at all at the ordinary sessions—and he contributed in no small measure to the success of the gathering. He is greatly to be congratulated on the way in which he handled the Congress from start to finish, and it is to be hoped that his diocese, as well as the rest of the Church, will be the richer and stronger for what has been said and done at Sheffield during the week.

Those who have had experience of many previous Congresses are unanimous in declaring that the Sheffield assembly has been more helpful and has aroused more interest than any other of recent years. The choice of a purely religious subject for discussion seems to have been fully justified, and, apart from the large attendances at the various sessions, the attention and space given by the press of the country to the proceedings, have led to grateful comment.

The total Congress membership was 2,422, which exceeds by 152 the previous Sheffield Congress of 1878. Other interesting Congress attendances may be recalled: Birmingham, 2,370; Southend, 1,972; Leicester, 1,760; and Southampton, 2,470. It was announced that the 1923 Congress will be held at Plymouth; and although it has not been confirmed officially, Oxford has been selected as the meeting-place for 1924.

#### THE NORWICH ANGLO-CATHOLIC CONGRESS

The seventh of the series of provincial Anglo-Catholic Congresses was held at Norwich this week from Tuesday to Thursday. There was an attendance not far short of 2,000, and Catholics from East Anglia, Lincolnshire, and the neighboring counties, gathered in strength. The Bishop of Norwich, unlike so many of his brother diocesans, did not feel disposed to extend an official welcome to the Congress, although he was good enough to place his private chapel and gardens at the disposal of its members. In a letter to Canon Huxley, the chairman of the Congress, the Bishop describes himself as "holding a singularly independent position, which I value above all things," and which he evidently fears to compromise by giving his greeting as chief pastor of the diocese to this great gathering of loyal Church-folk. However, episcopal "cold-shouldering" is in the tradition of the Catholic Movement, and in this particular instance it certainly did not dampen enthusiasm in the least degree.

The opening service of the Congress was held in the Church of St. Lawrence on Tuesday evening. It was through the ministry of Fr. Hillyard, at this church, that the influence of the Catholic Revival first made its way into the religious life of Norwich, and it was, therefore, singularly fitting that the first service of the Congress should be there. Two hours before the service the fine old church was crowded to its utmost limits, and an overflow service was held at St. Gregory's. At St. Lawrence's, solemn Evensong was sung, with nearly fifty priests in cassocks and surplices occupying seats in the chancel. Incense was used at the *Magnificat*, and the now familiar Congress hymns were sung with true heartiness. The preacher was Fr. Montford, vicar of the Church of the Ascension, Lavender Hill, London. In the course of his sermon, he said that in the Prayer Book was found "a clear direction which linked on the due externals of worship with the methods of old days . . . a direction which forms part of the statute law of the realm." Statute law never lapsed by non-observance; discontinuance of usage could not affect the binding force of what was called the "Ornaments Rubric". The ritual battle, he declared, had been won.

On Wednesday the Congress got to business, and the subject for consideration at the afternoon session was Our Faith. Canon Nairne, of Windsor, Regius Professor of Divinity in the University of Cambridge, read a paper on The Person of Christ, and was followed by Fr. Thornton, of the Community of the Resurrection, who spoke on The Church—the Body of Christ.

In the evening, Our Position was the subject, and Professor C. H. Turner considered this from the historical aspect,

while Fr. Atlay dealt with it as it appears to Church people at the present day.

On Thursday Our Aims was considered from two points of view, 1, Worship, by the Rev. J. F. Briscoe, vicar of Bagborough, Taunton, and 2, Personal Religion, by the rector of Liverpool, the Rev. G. W. Hockley.

The concluding session on Thursday evening was occupied by Our Responsibilities, 1, To the Nation, and 2, To the Heathen; the first by Canon Osborne, of Newcastle-on-Tyne, and the second by Fr. Bull, Superior-General of the Society of St. John the Evangelist. All the papers were up to a high standard, and interest was sustained throughout.

There remain only two other Congresses of this year's series—at Brighton, from Tuesday to Thursday next week, and at Plymouth, from November 7th to 9th. The seven that have been held are sufficient to enable a fairly good conclusion to be drawn as to the general result which is undoubtedly favorable to the Anglo-Catholic cause. When it was first determined to hold these nine provincial Congresses, there were many who feared that the Committee was overdoing it, and that the success of the second London Congress next summer would be prejudiced. It was also feared that some of the gatherings might be comparative failures, and that the prestige of the Anglo-Catholic movement would in consequence suffer. This last fear has, happily, not been justified, for from every town where Congresses have been held, comes the same tale of success, and there has been nothing even approaching a failure.

#### THE TIME FOR MARRIAGES

One of our provincial newspapers, in a recent leading article, urges that the law which requires marriages to be solemnized in church between the hours of 8 A. M. and 3 P. M. should be amended. It instances, in support of its contention, one or two cases, lately, of marriages having to be postponed to the day following that originally fixed, owing to the late arrival of the officiating clergyman or of one of the contracting parties. In England the rule which fixes 3 P. M. as the "time-limit" is a comparatively modern one, and neither on the Continent nor in America has it been found that any untoward consequences have resulted from marriages solemnized later in the day. There would therefore appear to be good reasons for an amendment of this arbitrary rule. Of course, where the old custom of a Nuptial Mass following the marriage ceremony is adhered to, there can be no question of a late hour, if the Church's precept of fasting Communion be observed. But, after all, the last word will probably remain with the clergy, since as the law stands the parties may fix the day of marriage, but the priest is entitled to fix the hour.

#### RESTORATION OF YORK MINSTER'S WINDOWS

The task of restoring the stained glass of York Minster, though the most difficult piece of work of its kind ever undertaken, is proceeding successfully, and several windows have been taken out and put back. Some of the glass is as thin as paper, and will break if touched by unskilled fingers. Handling it is made all the more difficult because the sections are so small. The east window, for instance, which is the largest area of stained glass in the country, being the size of a tennis court, does not contain a section of glass as large as the top of a tumbler, and most of them are the size

of a five-shilling piece. Each section is surrounded by lead, five sections impinge on it, each with a separate fitting, and, as there are 221 subjects in the window every one of these sections has a symbolic purpose which would be destroyed if one were broken.

Old English stained glass of the fourteenth century is considered very valuable, and at a recent sale of art curios in New York it is said that £18,500 was offered for a comparatively small piece.

The glass is being taken out, restored, and put back under the direction of the best experts, including the Provost of

Eton and the Society for the Preservation of Ancient Buildings.

#### A WAR MEMORIAL

As a memorial to choristers of York Minster who fell in the war, a crucifix, twelve feet in height, has been placed in the south transept of the Minster. It is suspended twenty-five feet from the ground on the wall of the narrow filled-in arch which divides the transept proper from the west aisle of the transept. The names of the thirteen men who fell are cut into the actual fabric of the Cathedral, beneath the crucifix.

GEORGE PARSONS.

## PROVINCE OF CANADA MAY INCLUDE ISLANDS

### Splendid Work of Sunday school Van—General Secretaries Visit Prairie Dioceses—The A. Y. P. A. and Dancing

The Living Church News Bureau }  
Toronto, October 28 1922 }

**I**N the course of his charge to the Provincial Synod of Canada (the Dioceses of Nova Scotia, Fredericton, Quebec, and Montreal) Archbishop Worell brought up the possibility and desirability of including the islands of Newfoundland and Bermuda within the ecclesiastical province of Canada. His Grace also regretted modern materialistic tendencies and the serious shortage of candidates for the Church's Ministry.

#### SPLENDID WORK OF SUNDAY SCHOOL VAN.

Two Englishwomen, sisters, the Misses Eva and Dorothy Hasell, and a friend, Miss Dorothy Eckersall, have just completed a motor van tour in the interest of Sunday school and other church work in the vast Diocese of Calgary on the Canadian prairies. Miss Eva Hasell was the pioneer of such work in western Canada, making a similar tour in 1920 in the Diocese of Qu' Appelle, covering over 3,000 miles.

At the invitation of Bishop Pinkham, she came to the Diocese of Calgary this summer, and, with money collected in England (where she is secretary of Sunday school work in the Diocese of Carlisle), she purchased in Calgary a Ford truck chassis, had a caravan body fitted to it from her own design, and after the van had been dedicated to St. Kentigern, in front of the pro-Cathedral, by the Bishop of Calgary, left with her sister and friend on the tour of the prairies. Besides traveling 2,840 miles by van, they rode many miles into places where the trails were too rough for the car, and walked many miles through the brush to homesteads. Some 400 children in remote districts were linked up with the Sunday school by post, 26 new Sunday schools were formed, ten established schools visited and encouraged, 58 meetings were held, 51 public schools were visited, and pictures and literature given to the children, 63 classes were held for children, and 705 settlers' homes were visited. The settlers welcomed them on all sides, and were glad to get their children in touch, if ever so little, with the Church and its work.

After paying all their own expenses this year, the van was donated by the ladies to the Diocese of Calgary, which has undertaken to supply workers and expenses for 1923.

#### GENERAL SECRETARIES VISIT PRAIRIE DIOCESES

Dr. Hiltz, general secretary of the General Board of Religious Education, and Canon Vernon, general secretary of the Council for Social Service, have been spending the month in the prairie dioceses of Rupert's Land, Qu' Appelle, Calgary, Edmonton, and Saskatchewan, meeting the respective diocesan committees, addressing public meetings on Religious Education and Social Welfare, and lecturing to the theological students of St. John's Church, Winnipeg, St. Chad's College, Regina, and Emmanuel College, Saskatoon. At Edmonton, they met the clergy of the Diocese at the Conference of the Archdeaconry which was held at the Edmonton mission, which has been reopened with the Rev. M. Buchanan, formerly vice-principal of the missionary college at Burgh, England, as its head. With a territory as vast as is Canada (larger in area than the whole of the United States), the general secretaries of the Church boards, as well as promoting the work with which they are charged, serve as living links between the East and the West.

#### THE A. Y. P. A. AND DANCING.

At the Dominion conference of the Anglican Young People's Association just closed at St. Catherine's, the Bishop of Niagara, speaking on amusements, stated that when amusements are wholesome, and safeguarded with purity, modesty, and expediency, the Church is satisfied. All things lawful may not always be expedient. The Bishop went strongly on record as being strictly opposed to dances and raffles for the purpose of raising money for Church objects, whether on Church premises or elsewhere. He had nothing against dancing in itself, but churches should see that they give no offence to members with tender consciences.

#### ANNUAL MEETING OF THE DOMINION BOARD OF THE WOMAN'S AUXILIARY.

The Dominion Board of the W. A. held a successful annual meeting at St. Thomas' Parish House, Toronto. Miss Young, Miss Archer, Mrs. Baldwin, and Miss Makeham spoke on missionary work in Japan. Miss Thomas, of her work in South Africa, Miss Brewster, of her work in the Yukon, and Miss Alice Edgar, of a recent visit to Kangra, India. Canon Cody gave the address at the luncheon, and Prof. Cosgrave the noontide devotional talk. The Dorcas Society, Miss Halson, reported over 3,000 bales sent to Indian schools, to Indian and white missions in Canada, and to overseas missions. Canon Hague and Fr. Lovell, of the School of

Missions, also addressed the meeting. The various reports showed progress all along the line.

MISCELLANEOUS NEWS ITEMS.

The Archbishop of Rupert's Land has appointed Canon Matheson, of St. John's College, Winnipeg, as dean, in succession to the late Dean Coombes.

The Rev. R. B. Grobb, of All Saints, Peterboro, Ont., has returned from a visit to England and the Holy Land.

Canon Gould, general secretary of the Missionary Society, has left on a tour which will embrace the missions of the Canadian Church throughout the world.

Canon Scott has donated the whole of the royalties on his book, *The War as I Saw It*, to the Canadian Red Cross.

The beautiful rose window of St. Paul's, Toronto, has been filled with glass from the studio of C. E. Kempe & Co., of London, by Lady Baillie, in memory of her husband Sir Frank W. Baillie, K. B. E.

The death is reported from Baljeannie, Sask., of Rev. C. R. Weaver, in his sixtieth year. He was the founder of the Mission at Wabasca, Alberta, to the Cree Indians, laboring there from 1894 to 1914, after which he was missionary to the Crees on the Red Pheasant Reserve, Saskatchewan, till a few years ago.

Slattery's first official act will be a visitation of St. Anne's Church, Dorchester, for confirmation on November 3d.

BISHOP ROOTS LECTURES AT CAMBRIDGE

The Present Situation in China was the general subject of three lectures given at the Episcopal Theological School recently by the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow. Bishop Roots was presented by Dean Washburn for the degree of Doctor of Divinity, and the degree was conferred by Robert H. Lincoln president of the board of trustees. Dr. Royden Keith Yerkes, professor of Old Testament Literature in the Philadelphia Divinity School, is giving a course at the School this year.

DEAN ROUSMANIERE'S WORK

Nearly a column of the Church page in the *Herald*, recently, was used in an article about Dean Rousmaniere. In its account of Dean Rousmaniere's work, the *Herald* said:

"Tutoring was the steady workhorse upon which Dean Rousmaniere rode through Harvard University and the Episcopal Theological School. 'And while educating others' he said, 'I was being informed myself. I was coming into contact with many minds and many points of view.'

"Next to his mother, the dean looks upon Phillips Brooks as his great source of inspiration. Bishop Brooks took special interest in young Rousmaniere, and often talked privately with the enthusiastic student who had been elected as head of the Harvard Episcopal Club.

"During Rousmaniere's period at College his father was 'make-up' editor for the *Boston Advertiser*, then under the able editorship of Dr. Edward Everett Hale.

"Previous to his being called to St. Paul's Church in 1899, he had pastorates in Pontiac, R. I., Providence, and New Bedford. In 1910 St. Paul's was made into a Cathedral and the Rev. Mr. Rousmaniere was consecrated as dean.

"When he was asked what was nearest to his heart today, and on what he focused his efforts, he at once spoke of his class in personal religion. Many hundreds of men and women have passed through this class and are now residing in all parts of the United States and the world.

"In spite of immense distances, mountain ranges, and wide oceans, we continue to worship together,' he explained. 'Each week I send out to several thousands, little books of faith and prayer containing the same religious inspiration enjoyed by members of the class meeting in St. Paul's each Friday morning.'

"In his room the dean has a map of the United States showing graphically where his class is located. There are but six states that are not marked. California leads with 78 members. The pamphlets of prayer go to such remote places as Alaska, Honolulu, China, Japan, Southern Rhodesia, Samoa, and other South Sea islands.

"In his latest issue Dean Rousmaniere writes: 'As a man's interests multiply and deepen so should his prayers grow richer and more inclusive.'

G. F. S. ACTIVITIES

Miss Florence Newbold, one of the National Field Secretaries of the Girls' Friendly Society will visit Massachusetts Nov. 11th to the 25th. Group meetings will be held in various parts of the diocese. The Girls' Friendly Society of Massachusetts is looking forward to an

## CONSECRATION OF BISHOP SLATTERY

### Dean Rousmaniere's Work— Bishop Roots Lectures at Cambridge—G. F. S. Activities

The Living Church News Bureau }  
Boston October 31, 1922 }

PRECISELY at ten o'clock this morning the choir of Trinity Church led the long procession of four hundred bishops and clergy entering the church for the great event of the consecration of the Rt. Rev. Charles L. Slattery, D.D., to be Bishop Coadjutor of Massachusetts. Not only was the large church crowded to the doors, but the number who had necessarily been refused tickets of admission was so much greater than the number that could be accommodated that the attendance may he said to have been simply that of representatives of the Church in the Diocese, with a considerable group from Grace Church, New York City, Dr. Slattery's former parish, and distinguished guests from other parts of the country.

In addition to the bishops and the great number of diocesan clergy in the procession, there were about sixty-five from other dioceses, as well as the trustees and students of the Episcopal Theological School at Cambridge, the members of the chapter at St. Paul's Cathedral, the members of the standing committee, fourteen ministers of other communions, together with the vested choir of the parish. Other distinguished representatives in the procession were laymen from St. Andrew's Church, Ayer; the Cathedral of Our Merciful Saviour, Faribault, Minn.; Christ Church, Springfield; and Grace Church, New York City, parishes over which Dr. Slattery has sometime been the head. The bishops who had designated parts in the office were the Bishop of Massachusetts, acting presiding bishop, with the Bishop of Southern Virginia, and the Suffragan Bishop of Massachusetts as assistant consecrators; the Bishop of Newark and the Bishop of New York as presentors. Other bishops in the procession were the Bishops of Maine, Western Massachusetts, Utah, California, Rhode Island, Pennsylvania, Connecticut, Coadjutor of Newark, Oklahoma, and Arizona. So large a number of clergymen from outside the Diocese were present, either in the procession or in the Church, that space does not admit of naming them. The Bishop of Massachusetts was the preacher.

Dr. Slattery was somewhat under the weather. He had caught cold and had been unable to preach at Grace Church on the preceding Sunday. Notwithstanding that, he came to Boston, according to the arrangements, and his voice was clear and resonant as he answered the questions put to him by the bishop presiding in the service. His face, however, was pale, and he had obviously not regained his former health.

Reminiscent of the episcopate of Dr. Phillips Brooks, of the same diocese, was the singing, as the Communion hymn, of two verses of Bishop Brooks' beautiful carol, *O Little Town of Bethlehem*. Some remembered that the author of those verses had once written a letter of reassurance to a young man down in Maine, who wondered whether Harvard would break or build his faith. Now this young man, having accepted, long ago, the reassurance of Phillips Brooks, was being consecrated to the same high office previously held by the author, and praying this inexpressibly beautiful prayer of his friend before receiving the Holy Communion.

The music of the service was beautifully rendered, as always, by the choir of Trinity Church, and the local arrangements for the consecration, which had been in charge of a committee of which Mr. Charles E. Mason was chairman, left nothing to be desired for the smoothness with which everything passed off. The Boston papers have been generous in the space which they have devoted to the consecration service and very appreciative of Bishop Slattery in their editorials. "Exactness as his new duties will be, said the *Globe*, "there is a position of still greater influence waiting for him beyond the limits of his fold. Massachusetts has learned to expect wisdom, unflagging idealism, and timely helpfulness from the man in his office."

After resting in the afternoon, Bishop Slattery was able to attend the dinner given in his honor by the Episcopalian Club at Hotel Somerset in the evening, when the congratulations of the Diocese and of far beyond were felicitously expressed by a number of speakers.

It is reported that Bishop Slattery will have complete charge of the administrative work of the Diocese, releasing Bishop Lawrence for other undertakings, among which the raising of an endowment for the Episcopal Theological School is in the immediate future. Bishop

active year. On account of its enlarging work, it has employed a Field Secretary for the Diocese, Miss Mary Gale, who may be reached for conference or appointment at the diocesan headquarters of the Massachusetts Girls' Friendly Society, 344 Boylston St., Boston.

BRIEFER MENTION

The choirmaster of St. Thomas' Church, Taunton, reports an unusual loyalty to St. Thomas' choir. He states that two members of the choir joined in 1885, two in 1896. I wonder if any choir in the diocese has such a record?

The Massachusetts Clerical Association met recently as the guests of the Parish at Hingham, where the Rev. D.

R. Magruder is rector. Bishop Slattery gave the address.

Over six hundred leaders among the women of the Diocese met last Thursday at Trinity Church for the annual anniversary meeting of the Massachusetts Branch of the Woman's Auxiliary.

The annual meeting of the Church School Union of the Diocese will be held at the Cathedral on Dec. 2d. Bishop Slattery will be one of the speakers.

There will be a diocesan conference of the rectors and parish treasurers at Hotel Brunswick on Thursday, Nov. 9th. The conference will be in session all the afternoon.

RALPH M. HARPER.

done among the dependent and delinquent children of New York City. The Rev. L. E. Sunderland is secretary.

The New York Federation of Churches held an all-day conference on Monday, Oct. 30th, at the Marble Collegiate Church, on The Religious Program of the Church, which was really a discussion of the problem of evangelism and the unchurched. Bishop Shipman was among the speakers, as was Dr. Pavlic Gorazd, the Bishop of Czecho-Slovakia, who told of the reforms contemplated by the Churchmen of his country: a married clergy, a liturgy in the vernacular, the communion in both kinds, and independence of the Roman Pontiff's claim of infallibility.

A clerical gathering to further the campaign for the Program of the Church, prior to the Bishop's meeting in Carnegie Hall on Nov. 20th, will take place in the guild room of St. Thomas' Church on Wednesday, Nov. 8th.

Bishop Oldham preached his farewell sermon at St. Ann's, on Sunday, Oct. 29th.

The clergy of the diocese gave Bishop Slattery an amethyst seal, bearing the arms of the Diocese of Massachusetts, the handle being a replica of the spire of Grace Church. The vestry of Grace Church presented him with his episcopal vestments and the women of the congregation with a purse of money. Many other individual gifts were made to the Bishop by personal friends. No selection of a successor has yet been made by the vestry.

The Church Club of Long Island gave a farewell reception to Bishop Oldham on Monday night, Oct. 31st, at the club rooms.

Bishop Lloyd will preach at the first service of the new Bronx Churchmen's League at St. Margaret's Church, East 150th St., on Sunday afternoon, Nov. 12th, 3:30. After the service there will be a Flag Raising on the lawn in front of the church. FREDERIC B. HODGINS.

## THE DELAFIELD MEMORIAL IN NEW YORK CATHEDRAL

### Furling a Service Flag—A Memorial Altar—Briefer Mention

The Living Church News Bureau }  
New York, November 3, 1922 }

ON ALL Saints' Day, Bishop Manning dedicated a memorial erected in the Cathedral of St. John the Divine by the children of Brig. Gen. Richard Delafield. The memorial is a parapet at the entrance to the choir and is of cream white French marble, 40 inches high and 30 inches wide at the top. It is supported by small pillars of varicolored marble. Between the pillars are small statuettes, representing St. Paul, Justin Martyr, Clement of Alexandria, Athanasias, Augustine, Benedict, Gregory the Great, Charles Martel, Charlemagne, Alfred the Great, Godfrey de Bouillon, St. Bernard, St. Francis of Assisi, Wycliffe, Columbus, Cranmer, Shakespeare, Washington, and Lincoln. An unhewn block awaits the saint or benefactor who shall most fitly represent the 20th century.

In the top of the parapet is engraven: "To the Glory of God and in Memory of Richard Delafield, Brigadier-General, Chief of Engineers, Brevet-Major General, United States Army, born September 1, 1798, died November 3, 1873, this parapet is erected by his children. 'Righteousness exalted a nation, but sin is a reproach to any people.'" The work was executed under the supervision of Cram and Ferguson, the Cathedral architects.

Addresses commemorative of General Delafield's military and civic services were made by Bishop Manning and Dean Robbins.

FURLING A SERVICE FLAG

A service for furling the Service Flag of Trinity parish will be held in Trinity Church Nov. 10th, the eve of Armistice Day, at twelve o'clock noon. The clergy of Trinity parish and the choir of Trinity Church will take part in the procession. The names of the 38 men who died in service will be read by the Rev. Dr. Stetson, rector of Trinity. Taps will be sounded and the Flag will be lowered into the arms of two non-commissioned officers. It will then be carried to the altar and received by Dr. Stetson.

The Rt. Rev. William T. Manning, D.D., will make the address.

There are 910 stars on the Flag.

A MEMORIAL ALTAR

An altar for the chapel of St. Michael's Church, in memory of the late rector, the

Rev. John P. Peters, was to have been dedicated on All Saints' Day, but the service will take place shortly, when the work is completed. The altar is of fine Sienna marble with mosaic inlays, and is being made by the Tiffany Decorating Co. A memorial tablet to Miss Charlotte Thaxter Roome will be unveiled at the same time.

BRIEFER MENTION

At a joint meeting of the Church Club of New York and of the New York Bible Society, held on Friday evening, Nov. 3d, Bishop Manning spoke on Christian Unity and the Aims and Hopes of the World Conference on Faith and Order to be held in Washington in 1925. The Rev. John McNeill, of the Fort Washington Presbyterian Church made an address on The Book: The Basis of Unity.

A "Federation of Institutions Caring for Protestant Children", has been organized for the coördination of the work

## PROGRAM MASS MEETING TO INTEREST PHILADELPHIA

### An Auxiliary Missionary Meeting— Archdeacon for work Among Foreign-Born—Briefer Mention

The Living Church News Bureau }  
Philadelphia, November 3, 1922 }

BISHOP Garland has issued a call for three mass meetings of Churchmen in the Diocese to be held Wednesday, Thursday, and Friday nights of next week, at which the \$21,000,000 three-year Program of the Church throughout the world, and the 1923 Program for this Diocese will be presented.

Lewis B. Franklin, Vice President and Treasurer of the National Council of the Church, under whose direction the financial program was prepared, has accepted Bishop Garland's invitation to spend all of next week in Philadelphia, and to speak at all meetings.

In addition, Bishop Garland announced that United States Senator George Wharton Pepper, member of the National Council from Pennsylvania, together with Mr. Franklin, will address the Diocesan Ways and Means committee, and men and women representatives to that committee from the parishes, in Holy Trinity Parish House auditorium, Monday evening, No-

vember 6th at six o'clock. Later that same night Mr. Franklin will speak before the Church Club in the Church House of the Diocese, 202 S. 19th Street.

The first of the mass meetings will be held Wednesday night, November 8th, in the Church of The Saviour, Thirty-eighth street above Chestnut, for all parishes in West Philadelphia and adjoining sections. Thursday night the parishes in the central section of the city will assemble in Holy Trinity Church, 19th and Walnut streets, and on Friday night, Germantown, Kensington, and North Philadelphia parishes will meet in the Church of the Resurrection, Broad and Tioga streets.

It is somewhat unusual for a candidate for a prominent national office to spend the evening before election day in addressing a group of Church people, instead of speaking before meetings of voters on distinctly political matters, but Senator Pepper is doing the unusual thing next Monday.

AN AUXILIARY MISSIONARY MEETING

Mrs. J. Alison Scott, President of the Woman's Auxiliary of the Diocese of Pennsylvania, yesterday announced the completed program for the annual all day missionary meeting of the Auxiliary, which will be held in Holy Trinity Church,

Rittenhouse Square, Thursday morning and afternoon, November 9th.

The Hon. Joseph Buffington, of Pittsburgh, Judge of the United States Circuit Court of Appeals; the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia; the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth; the Rev. John W. Chapman, D.D., of Anvik, Alaska, and Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, are included in the list of speakers who will make addresses.

The meeting will begin with a celebration of the Holy Communion. Bishop Garland will be the celebrant, and will make an address on the Triennial Convention. Dr. Chapman will discuss Domestic Missions and Judge Buffington, Foreign Missions, at the morning service. In the afternoon Bishop Jett will talk on negro work, and Bishop Bennett on work among the Indians. Mr. Franklin will outline The General Church Program for 1923-1925.

#### ARCHDEACON FOR WORK AMONG FOREIGN-BORN

The Rev. Elliot White, recently appointed by Bishop Rhinelander as Archdeacon of Work Among the Foreign-Born in this Diocese, reached Philadelphia yesterday and immediately assumed his new duties. Until the Archdeacon's appointment here, he had charge of similar work in the Diocese of Fond du Lac. For some years Archdeacon White was rector of St. Mark's Church.

"In taking up my duties in the Diocese of Pennsylvania," the Archdeacon said, in an interview at the Church House, "I will act as the representative of the Church among the foreign born, striving to help them and to cooperate with them in things which make for good citizenship and devout life. It will be my effort to interpret America to all the foreign born with whom I come in contact, and to bring into friendly relations all the various elements. As the opportunity offers, I will present the claims of the emigrant to the English-speaking congregations. For many years I have been interested in the work among the foreign born, and formed warm friendships among many Americans of Greek descent in the midwest. The foreign born work of the Church deals with Poles, Italians, Roumanians, Hungarians, Nestorians, Syrians, and Lithuanians, and it will be my effort to maintain friendly relations with the Greek Orthodox Church and the Russian Orthodox Church."

#### BRIEFER MENTION

Services commemorating the eighty-ninth anniversary of the Bishop White Prayer Book Society were held last Sunday evening in St. Philip's Church in West Philadelphia.

The annual report of the Society, prepared by the Rev. Lucien M. Robinson, Custodian of the Standard Book of Common Prayer, and Louis B. Runk, Esq., was read by the latter. The report showed that during the year past, a total of 12,512 Prayer Books and Hymnals were distributed in 40 Dioceses and Missionary Districts. Of that total 6,025 were Prayer Books in English, 1,900 in Portuguese, 306 in Italian, and 4,281 were Hymnals in English.

The Society is negotiating with the Church Pension Fund in order that arrangements may be made to issue the New Hymnal bound with the Prayer Book.

The Rev. Franklin Joiner, rector of St. Clement's Church, has arranged a retreat for the clergy of the Diocese, in St. Clement's, on the first Monday of each month. The Rev. Samuel B. Booth, priest

in charge of the Bucks County Mission, will conduct the first retreat next Monday.

The Rev. Guy D. Christian, during the past few years, curate of St. Luke's Church, Germantown, succeeds the Rev. Edgar T. Pancoast on the staff of St. James' Church, 22d and Walnut Streets.

A notable ceremony was held in the Church of the Holy Apostles, last Sunday, when Founder's Day—a special yearly observance of the parish in honor of the late George C. Thomas—was commemorated.

Mr. Thomas was the founder of this parish in the days following the Civil War, when the southwestern section of Philadelphia began to develop. From that time, until his death he gave liberally of himself and his wealth to the upbuilding of the parish, as well as to the advancement of the missionary work of the entire Church.

The exercises opened with a Corporate Communion, at which Bishop Garland officiated, assisted by the rector, the Rev. George H. Toop, D.D., and the Rev. W. O. Roome, Jr. In his sermon, Bishop Garland spoke of the splendid qualities of Mr. Thomas, who had lived a life in consonance with his profession of faith, and had furnished a beautiful example to those about him. The Rev. Dr. Caley and Mr. Morris Earle were speakers at later services, while the day closed with another celebration, held under the auspices of the Young People's Service League, at which the speaker was Mr. E. J. Cattell, of the Philadelphia Chamber of Commerce.

#### NEW LIBRARY BUILDING

The new library building of the Philadelphia Divinity School is proving a real joy and inspiration, not only to the students and professors who are using it, but also to the residents of the community.

"Of course", says Dean Bartlett, "we are already beginning to be crowded. The class rooms are not large, and fifteen men, taking junior work, make the junior room a spot where chairs must be exactly placed, and feet and elbows must be deployed with a certain military precision. But to outgrow our quarters is part of our primary purpose, and we shall follow it up eagerly.

"The great reading room of the library is proving a fine and impressive temporary chapel. The altar is set in the bay-window at the north end, and, during the day, it is decently screened. Acoustically, the room is a great success, and the volume of sound, when thirty or forty of us are singing, is uplifting, and, fortunately, our neighbors appear to be much and agreeably impressed.

"During the summer the architects completed their preliminary studies for the new St. Andrews' Chapel. At a recent meeting of the building committee, these were approved, and the architects were instructed, at their earliest convenience, to secure estimates for its erection.

"Extensive grading work, and other means of beautifying the grounds, have been carried through by the Committee of Ladies who have interested themselves in the improvement of the grounds."

FREDERICK E. SEYMOUR.

## INDUCTION OF CHANCELLOR IN WASHINGTON CATHEDRAL

### Various Matters of Interest

The Living Church News Bureau }  
Washington November 1, 1922 }

AS a result of invitations sent out by the Bishop of Washington, and the Dean and Chapter of the Cathedral, the Bethlehem chapel of the growing Cathedral was packed to the doors for the formal installation of the first Chancellor, the Rev. William Levering DeVries, Ph.D., D.D., this afternoon at half past four o'clock.

The service is said to be the first of its kind in this country. The chancellorship was authorized about thirty years ago, but Dr. DeVries is the first one to hold the office. He was nominated by Bishop Harding and elected by a vote of the Cathedral Chapter, which is composed of the Bishop, seven clergymen, and seven laymen.

At the time appointed, just before the processional hymn began, and in the presence of the clergy and choir, the Chancellor to be installed exhibited a certificate from the Bishop, setting forth his nomination and fitness for office, earnestly entreating the Chapter "to admit, install, and induct" him into the Chancellorship. He read the certificate, after which the Dean of the Cathedral said the words of reception, and presented the Chancellor to the Bishop.

Taking the Chancellor by the right hand and delivering unto him the New Testament, the Bishop pronounced the words of admission and investment of rights and privileges, and then gave the episcopal blessing. Evening Prayer was then said.

At the conclusion of Evening Prayer, and during the singing of Psalm 27, the Bishop, accompanied by the Dean and Canon Myer, moved to the highest step of the altar while the Chancellor knelt at the litany desk. With the whole congregation kneeling, versicles and responses, and a prayer were said in behalf of the Chancellor. Then, rising, and looking upon, and touching, the holy Gospels, the Chancellor made his declaration or oath, declaring faithfulness to the Church of the Diocese, and the Bishop, Dean, and Chapter; to the present and future Constitution, and the statutes, regulations, ordinances, rules, and customs of the Constitution; to his work as Secretary for Religious Education; to the good works of the diocese, especially instruction in sacred learning and knowledge; to the task of making the Cathedral a House of Prayer for all people, for ever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth; to the works of Worship, Missions, and Charity; and to the promotion of peace, unity, and love as in the Cathedral Church, so also in the Holy Catholic and Apostolic Church of Christ in this Nation, and throughout the world, in the spirit of our Lord's petition, that we all may be one even as He and the Father are one, and of the Anglican basis of Church Unity, recognizing these four foundations for the reunion of Christendom; Holy Scripture, and Apostolic Creed, Holy Sacraments, and Apostolic Order. The remainder of the service followed the general lines of the Institution office.

VARIOUS NEWS NOTES

Last Thursday the Bishop, accompanied by Canon DeVries and the Rev. W. H. Pettus, rector of St. Mark's Church, went to southern Maryland for the dedication of the memorial to Governor Lione Copley and Anne Copley, his wife, erected by the Maryland Society of Colonial Dames over the Copley tomb in the churchyard of Trinity Church, St. Mary's City, where the Rev. Clarence Whitmore is the rector.

A devout Churchwoman, Mrs. Harriet S. Randle, has just died. The service was conducted by Bishop Harding from the house, and the body was placed in old Congressional Cemetery, which is owned by Christ Church. Colonel Randle, the husband, has long been active in pioneer actions in Washington and is the founder of two flourishing suburbs, Congress Heights, and Randle Highlands. The active pall-bearers were the ministers from the four churches in the two towns founded by Colonel Randle, the Rev. Frederick Gunnell, rector of Esther Memorial Church in Congress Heights, the Rev. E. E. Richardson, pastor of the Congress Heights Baptist Church, the Rev. Earl N. Bergerstock, pastor of the Congress Heights Methodist Church, and the Rev. Hubert Bunyea, pastor of the Randle Highlands Baptist Church.

Epiphany Church has lost a devoted member and vestryman of many years standing by the death of the prominent churchman and lawyer, Nathaniel Wilson, whose funeral was conducted by the Bishop, the Rev. James E. Freeman and the Rev. Percy Foster Hall, assisting Mr. Wilson has left a bequest of \$1,000 to the Church of the Epiphany.

Over one hundred young persons are reported to have attended the Young People's Conference held recently in Epiphany parish hall with thirteen parishes coöperating. The sessions were devoted to the discussion of the organization of young people's societies, the character of the topics for discussion at the devotional meetings, and work of young people

in Missions, Religious Education, and Social Service. The rector of Epiphany and the Rev. R. E. Browning made addresses.

The very interesting *Parish Guide*, of Epiphany Parish, is henceforth to be published semi-monthly instead of weekly, and the size of the paper will be enlarged.

Active meetings of the twenty-ninth annual session of the Sunday School Association of the District of Columbia are being held in the Columbia Heights Christian Church. Dr. Freeman was the principal speaker at the opening meeting and took for his topic, A Crisis and an Opportunity. He pointed out the danger in the growing lack of interest, on the part of parents and children, in religious training, and emphasized the importance of the Sunday schools in correcting the evil. A Congregational clergyman, the Rev. Walter Amos Morgan, spoke on the Bible as the greatest literature civilization has produced. He said there are three reasons why the Bible should be read: first, it reveals God's methods of dealing with His creatures among mankind; second, it discloses God's purposes, and the meaning of the rise and fall of mankind; and third, it discloses the nature of God, who loves labor and sacrifices, as did Christ.

Miss Mabel Boardman, formerly a member of the local Board of Social Service, is in charge of the woman's committee for activities of the District Chapter of the Red Cross, relative to the coming roll call of that organization. Dr. Ralph Jenkins, a communicant of St. John's Church and also a former active worker on the Board of Social Service, is president of the Potomac Division of the Red Cross.

A powerful committee is being assembled to make Trinity community house a diocesan center for Church pageantry. The community house has perhaps the best small stage in town, with splendid side facilities for presenting plays and pageants, while the spacious and beautiful chancel of the large historic diocesan church furnishes exceptional facilities for such religious pageants as should properly be given in the church building.

THE REV. G. W. FARRAR RESIGNS

After nearly twenty four years as rector of Christ Church, Ottawa, Ill., the Rev. G. W. Farrar resigned his charge Nov. 1st, because of ill-health, and his resignation was accepted with sincere regret by the vestry. Mr. Farrar came to Christ Church in 1899. During his charge a rectory and parish house have been built and paid for. The property is an excellent one and is entirely free of debt. Mr. Farrar is beloved by the citizens of Ottawa, where his activity in civic affairs has been marked. He has served as a member of the hospital board, of the park commission, and of the library board.

FIFTIETH ANNIVERSARY OF ST. LUNE'S DIXON.

St. Luke's Day, Oct. 18, 1872, witnessed the consecration of St. Luke's Church, Dixon, Ill., by Bishop Whitehouse, of the Diocese of Illinois. The parish kept the fiftieth anniversary Oct. 18th, with Bishop Anderson present for Confirmation and the anniversary festivities.

During the past year, a debt of some \$5,000 has been paid off, and the parish is free of debt: the woodwork of the exterior of the church has been painted and new steps have been built to the south side entrance. The church building is of massive stone and is situated close to the down-town section of the city.

Its beauty is at present marred by the absence of the steeple, which has been missing since it was struck by lightning some 15 years ago. The steeple was a very tall one, and the tower beneath looks incomplete without it. The parishioners aim to restore it, to repaint the interior of the church, and to procure a new altar, as their next objective in parish progress.

A quiet but persistent emphasis on the sacramental life of the Church is evident in the teaching of the rector, The Rev. G. Carlton Story, and the Bishop commented on the harmony, warmth, and friendliness of the parish at his visitation.

MR. NOYES TREASURER.

Mr. Alfred H. Noyes has been elected by the Standing Committee as Treasurer and Financial Agent of the Diocese, and by the Bishop and Council as treasurer of the Bishop and Council, for Mr. Ainsworth's unexpired term.

H. B. GWYN.

## CHICAGO CLERGY DISCUSS MARRIAGE REGULATION

### Woman's Auxiliary Meeting—Daughters of the King—The Rev. G. W. Farrar Resigns—

The Living Church News Bureau }  
Chicago November 1, 1922 }

DR. H. N. Bundesen, health commissioner of the city of Chicago, addressed a largely attended meeting of the clergy of the Round Table at the Church Club Rooms, on Monday, Oct. 30th. Dr. Bundesen spoke of the danger and extent of social diseases in Chicago. The subject was of such interest to the clergy that a committee was appointed to draw up a resolution expressing their appreciation of Dr. Bundesen's work, urging that instruction in sex be given to young people, and that the clergy require health certificates from all couples who may come to them to be married. Bishop Sumner, who is well known for his unusual work as chairman of the Chicago Vice Commission under the late Mayor Busse, was present, and spoke on the subject of Dr. Bundesen's address. Bishop Sumner recalled the fact that while at the Cathedral, he had had advocated the re-

quiring of health certificates preceding marriage.

WOMAN'S AUXILIARY MEETING.

A meeting of the Woman's Auxiliary was held at the Church of the Redeemer, on the South Side, under the presidency of Mrs. John Henry Hopkins.

An important matter was the report of the delegates present as to four points; the Auxiliary pledges, the Supply Department Quota, the United Thank offering, and the Children's home at Elmhurst. An offering of \$30 was given for the University Chapel Fund at Champaign, Ill.

DAUGHTERS OF THE KING.

A well attended Assembly of the Daughters of the King was held Oct. 26th, at St. Paul's Church by the Lake. At the service, at which Bishop Anderson was the celebrant, several new members were admitted by the rector, the Rev. H. N. Hyde. Reports of the proposed cooperation with the Brotherhood of St. Andrew were made and commented upon.

A new chapter of the Daughters has been organized at St. Augustine's Church, Wilmette, and twelve members were admitted.

THE DUBOSE MEMORIAL LECTURES

THE FIRST DuBose Memorial Lectures, to be given by the Rev. J. O. F. Murray, D.D., Master of Selwin College, Cambridge, Eng., are to be delivered at the University of the South, Sewanee, Tenn., from Nov. 7th to the 10th inclusive.

The title of the course of Lectures is A Prophet of Unity, and the subjects to be discussed are:

The Man and His Message;  
His Foundation—Confidence in the Truth;

His Method—Spiritual Psychology;  
His Analysis of Human Need, and Its Divine Satisfaction;

His Doctrine of the Person of Christ;  
His Vision of God, and the Church.

These lectures were established by the associated alumni of the University of the South "to interpret the theology and philosophy of the Rev. William Porcher DuBose, D.D., late professor of Ethics and New Testament Exegesis, and dean of the Theological Department of the University of the South."

The coming of so eminent a theologian

as Dr. Murray is largely due to the efforts of Dr. Silas McBee, for many years editor of the *Constructive Quarterly*, and an enthusiastic Sewanee alumnus.

#### LINCOLN CATHEDRAL IN DANGER

THE DEAN OF LINCOLN CATHEDRAL in England, the Very Rev. T. C. Fry, D.D., has come to this country in the hope of interesting American Churchmen and other Americans in pressing needs for the expenditure of a large amount of money to preserve the structure of Lincoln Cathedral.

Last January, says Dean Fry, it was discovered that the building was in bad condition. The western Norman towers were both affected, particularly the northern one. The center tower is less cracked, but is in sufficiently bad condition to require attention. The western front has revealed other cracks, and the nave wall is buckling. Sir Francis Fox, who stands, perhaps, first among English engineers, and who saved Winchester Cathedral by his work, was called into consultation with the Cathedral architect, Sir Charles Nicholson, R.E. These experts estimate that the cost of repairs that are immediately urgent will be from £50,000 to £60,000.

In spite of all the difficulties in raising money in England at the present time, when war impoverishment is enhanced by post-war taxes far beyond those in our own country and by the general condition of unemployment, appeals were at once made for contributions towards such a fund, and £20,000 has been subscribed. Of this amount, about £8,000 has been expended, but it has remedied only the defects in sixty-two feet of one tower. This seems to indicate that the original estimate as to the cost of complete restoration was an under-statement of the total cost.

The great interest displayed by American travelers, Churchmen and non-Churchmen, in Lincoln Cathedral, has led to the hope that some considerable share in this work of reconstruction will be assumed on this side the Atlantic. Dean Fry has accordingly come to this country in the hope of presenting the matter before those who would be interested. He would like Americans to assume a specific part in the restoration so that one or more towers or other details in the architecture may be perpetually recorded as restored by American gifts. A special volume recording such gifts from Americans is to be opened, as a similar volume has already been prepared for English subscribers, and the names of individuals, parishes, and other organizations contributing will be entered in the volume. Bishop Manning has accorded a hearty welcome to the distinguished Dean, and it is confidently anticipated that a like welcome will be given him whenever he has the opportunity of visiting. His advanced age—76 years—makes it impossible for him to travel through all parts of the United States and Canada, and yet his anxiety for the immediate future of the structure that is the admiration of the world is such that he is prepared to do everything in his power to present the story at important centers, especially in the Atlantic states, where opportunity may be given to him. Those who are willing to extend such courtesies to him, inviting a visit, should address him, the Very Rev. T. C. Fry, D.D., Dean of Lincoln, at Prince George Hotel, New York City.

#### CHURCH BOOK STORE FOR BOSTON

CHURCH PEOPLE of Massachusetts are to have something approaching a Church bookstore. The Pilgrim Press, at 14 Beacon St., Boston, will contain "The Episcopal Bookstall", according to an arrangement recently made by the Bishop and Council with the proprietors of the store. This will mean that anyone who goes to the Pilgrim Press and asks for Miss Whipple will be directed to a certain place in the rear of the store where he will find a desk, an exhibit table, and book cases devoted exclusively to books and other publications either issued or recommended by one of the four departments in this diocese. The Departments of Missions, Social Service, Religious Education, and Publicity have each a share in this venture. The bookstall will carry Church periodicals and calendars, Prayer Books and Hymnals, books and pamphlets, as recommended by the Committee on Adult Education, the Church Service League, the Woman's Auxiliary, and similar organizations, and a complete collection of Church school textbooks and supplies.

Miss Eleanor Whipple is a member of St. John's Church, Winthrop, a graduate of the Winthrop High School and of Burdette College, where, since her graduation, she has been manager of the bookstore.

#### PRIMARY CONVENTION OF CHURCHWOMEN OF UPPER SOUTH CAROLINA

THE PRIMARY CONVENTION of the Churchwomen of Upper South Carolina was held in Grace Church, Anderson, S. C., on Oct. 17th to the 18th. Diocesan Branches were formed of the following organizations: Church Service League, Woman's Auxiliary to the National Council, Girls' Friendly Society of America, The Daughters of the King, The Church Periodical Club.

At the Primary Convention of the Diocese, held the week before, the following resolutions regarding the Church Service League had been passed:

(1). That the Diocesan Field Department be authorized to create a Commission on the Church Service League, to consist of the chairman of the Field Department, one representative from each of the national organizations for men and for the women having branches within the Diocese, and four members at large, two men and two women, to be appointed or elected as the Diocesan Council may direct.

(2). That this Commission shall constitute the Diocesan Executive Committee of the Church Service League.

(3). That this Executive Committee shall call one convention each year of the lay people of the Church, men and women, to meet preferably at the same place with, and one day later than, the diocesan convention, thus bringing together the lay people to hear the plans and reports of the Diocesan Church, and offering to the Diocesan Departments an opportunity to place their programs before the various organizations of the Church.

Because of these resolutions, the Churchwomen's convention decided to await the program of the Commission, taking no action at this time other than the election of a chairman, who should represent them on the Commission, and a secretary to take charge of the records; Mrs. James R. Cain was elected

the chairman, and Miss Leora Rivers the secretary.

The Upper South Carolina Branch of the Woman's Auxiliary to the National Council, as organized in Anderson, follows closely the lines of the National Council, having the same five departments, well organized, with a chairman for each one, and sub-chairman when necessary; to these is added a sixth to take care of what was formerly known as box-work but is now carried on under the Supply Department, which has a diocesan chairman and convocational sub-chairmen. An annual budget for the current year was adopted totalling \$2,000, and officers elected as follows: President Mrs. W. P. Cornell; Vice President, Mrs. F. N. Whallen, Mrs. P. M. Feltham; Secretary, Mrs. Robert Childs; Treasurer, Mrs. W. W. Long; Educational Secretary (Chairman of Department of Religious Education), Mrs. M. B. Hutchinson; United Thank Offering Custodian, Miss V. T. Singleton.

The Girls' Friendly Society elected Miss Marianne P. Ford, President. Miss Emma London was appointed Diocesan Correspondent of the Church Periodical Club.

The Daughters of the King elected the following officers: President, Miss Edith Main; Vice President, Mrs. T. S. Stoney; Secretary, Miss Rebecca McCabe.

#### A SOUTH DAKOTA PROBLEM

BISHOP BURLESON and the District of South Dakota face a real problem, that of securing a man to fill the shoes of the Rev. W. Blair Roberts, Dean of the Rosebud, and Suffragan Bishop-elect. Mr. Roberts is the oldest man in point of service in the District, though in years one of the youngest, only thirty-nine. He came to the Rosebud country fourteen years ago, when the western portion of it was opening to white settlement and he has stayed ever since. From literally nothing he has established fine missions, nearly self-supporting, at Dallas and Winner, two growing unorganized missions of Colome and Bonesteel, and has ministered to our people in a territory a hundred miles east and west, and thirty-five miles north and south. He has covered tens of thousands of miles behind bronchos, by auto, and sometimes on foot, through snow and mud, in all sorts of weather, and both day and night. It will take a powerful body and a stout heart to follow his trail, but the Rosebud Deanery must be cared for. As one of his friends down there puts it, "Don't send one man. Send at least two if you expect to keep up the pace Blair Roberts has set." South Dakota therefore has this sign out, "Men Wanted", but not for an easy job.

#### TENTH ANNIVERSARY OF CALIFORNIA RECTOR

ON THE PATRONAL FESTIVAL, St. Luke's Day, Oct. 18th, the people of St. Luke's Church, Long Beach, celebrated the tenth anniversary of the rectorship of the Rev. Arnold G. H. Bode.

During the last decade St. Luke's has erected a splendid new church, seating 600 persons, together with a large parish house. In these ten years, regular pledges for parish support have grown from an annual figure of \$1,900 to \$4,500. For all purposes St. Luke's contributes about \$12,000 a year.

Whereas in 1912 St. Luke's had 80 scholars in its Church school, it now has 220,



in addition to a large Young People's Fellowship. During the incumbency of the present rector, the communicant list has grown from 314 to 650, making it the fourth largest parish in the Diocese of Los Angeles.

#### SEWANEE THEOLOGICAL SCHOOL OPENS

THE THEOLOGICAL SCHOOL of the University of the South opened its session on Sept. 20th, with a registration of fifteen students for the regular course and three for special courses. Since that date three more have registered for the regular work, making the present enrollment much larger than that of last year.

The school began the session with several changes in the faculty. Dr. T. B. Bailey, professor of Philosophy in the college, who has heretofore conducted courses in Philosophy of Religion and Christian Ethics in the Theological school, has been succeeded by the Rev. George B. Myers, LL.B., who has been, until lately, Dean of Holy Trinity Cathedral, at Havana, Cuba. Mr. Myers obtained his academic and law training at the University of Mississippi, and graduated with distinction from the Theological school at Sewanee. His department embraces the subjects of Ethics, Sociology, and Philosophy of Religion.

The Rev. R. MacD. Kirkland, M.A., a graduate of the Virginia Theological Seminary, becomes professor of New Testament Language, Literature, and Interpretation. Mr. Kirkland obtained his graduate degree at the University of Pennsylvania, where he was Fellow in classics for two years; served as instructor at Princeton, and as professor in Lebanon Valley College; and was assistant rector of St. Paul's Church, Richmond.

Dr. Cleveland K. Benedict, who has been Dean of the Theological School for a number of years, has resigned, to engage in parish work. His resignation has occasioned the deepest regret, as he has been one of Sewanee's most devoted friends. He has endeared himself alike to those connected with the Theological school, to those affiliated with the college, and to the residents of Sewanee, and holds a place here which no one can fill.

The Rev. Dr. Charles L. Wells, who for several years has held the chair of Ecclesiastical History here, has succeeded to the deanship. Dr. Wells is a man of fine spirituality, a leader of splendid ability, and a scholar of the first order, being a graduate of the Cambridge Theological School, and holding the degree of Doctor of Philosophy from Harvard.

#### BISHOP LINES ON CHRISTIAN UNITY

THE RT. REV. EDWIN S. LINES, D.D., Bishop of Newark, at the observance of the centenary of the Yale Divinity School, gave a most valuable address on Christian Unity in which he said, in part, "Secularism dies hard; but it is doomed." Deploring the fact that the forces of evil were united, he lamented the fact that the Christian Churches were divided into separate camps. Toleration in religion is well established, and, if the various sects are to be united, it will be by the building of a greater house unlike any other house at present. We are like people who live on a one-way street: we have seen things going one way so

long that we have come to doubt that things can move in more than one way, or that the way can be made broader. It is the lack of constructive vision that prevents the different denominations from being united.

The causes of disunity have now practically disappeared. One rarely hears, now, that the competition between the Churches develops zeal and generous giving. There is, however, competition between the Churches in their efforts to enlarge their congregations, sometimes at the expense of other congregations. The competition to get the membership of those whom society calls "the best people" was unworthy of Christianity. No unity will be reached until those supposedly desiring unity are not content with merely holding conferences. We must make sacrifices. No one can lay out a definite plan for the attainment of unity, but, as time goes on, he believes that people will be more willing to sacrifice the denominational customs and traditions for the sake of the greater ideal. Christian unity will never come at the expense of religious liberty. The greater unity of the future will provide for many forms of worship. "I have always regretted the confusion the different denominations have caused in the minds of Chinese converts to Christianity," the Bishop said. "The points of disagreement between denominations in the United States do not seem of any consequence to a Chinaman when looked at from his point of view." In concluding, the Bishop pointed to the efforts at agreement between the Greek and the Anglican Churches and between the Congregationalists and Episcopalians as being hopeful signs.

#### SOCIAL SERVICE CONFERENCE AT ALBANY, N. Y.

IN CONNECTION WITH the Synod of the Second Province, which meets in Albany, N. Y., Nov. 14th to the 16th, the Social Service Commission of the province is planning to hold an all day conference. This conference, which is intended for members of Diocesan Commissions and others actively engaged in social work, is in the nature of an informal round table discussion. There are to be no set speeches, and the problems to be considered are those which bear directly upon the work of the Church.

The Albany conference will meet in the guild hall of All Saints' Cathedral Tuesday morning. Following a corporate Communion in the Cathedral, the Conference will continue throughout the day under the leadership of Bishop Brent, the chairman of the Commission. Among the topics to be considered is the Church's relation to different types of public institutions. The discussion on this subject will be opened by Dr. Ethan Nevin of the Newark State School for Mental Defectives. Father Huntington, and the Rev. S. Glover Dunseath. Training for Social Service will be presented by Mrs. John M. Glenn, and the Church's Responsibility for the Dependent Child will also be considered, with Bishop Brent and Mrs. John Graham opening the discussion. The Program of the National Department and its Relation to the Parish will be presented by the Rev. Chas. K. Gilbert. Periods have been provided for the consideration of any appropriate subjects that may be presented by members of the Conference.

Immediately after the Conference the Provincial Commission will meet to formulate its report to the Synod. The ses-

sions of the Conference are open to all interested in Social Service work.

#### WORKING FOR THE PROGRAM IN MILWAUKEE

ACTIVE STEPS have been taken in the Diocese of Milwaukee looking toward the mobilization of the diocesan forces in the interest of the general Program of the Church. Beginning with a successful mass meeting at St. Paul's Church immediately after General Convention, a diocesan training institute at St. James' Church followed, and arrangements have been made for local conferences in many parishes. Through the coöperation of the diocesan House of Churchwomen with the deans of Convocation there has been held a very successful meeting at Christ Church, Eau Claire, which was attended by ten of the clergy of the La Crosse Convocation, together with the Bishop and the executive secretary, and large numbers of laymen and women. Mrs. Biller represented the Woman's Auxiliary of the national Church. At a dinner given on one evening Bishop Webb, Mrs. Biller, Archdeacon Dawson, and Mrs. Forbes Snowden were speakers. A similar session of Convocation is shortly to be held at Beloit. Archdeacon Dawson, the executive secretary, is devoting his whole time during the present month to the presentation of the matter at various churches in the diocese. Four "flying squadrons" have been arranged in as many parts of the diocese under the direction of Mr. Charles F. Smith, of Milwaukee, and an information bureau has been established at the headquarters in the see city.

#### BISHOP McDOWELL'S FIRST CONFIRMATION

THE RT. REV. W. J. McDOWELL, Bishop Coadjutor of Alabama, made his first visitation to St. John's Church, Montgomery, on Oct. 24th, at which time he administered Confirmation to a class of 59, presented by the rector, the Rev. Richard Wilkinson, D.D. In addition to this class, Dr. Wilkinson announced that the names of 21 persons had recently been transferred to the parish register.

On the evening before, Bishop McDowell was the guest of honor at a banquet given by the vestry and the junior vestry of St. John's.

#### THE NEW YORK CATHOLIC CLUB

THE OCTOBER MEETING of the New York Catholic Club was held at Holy Rood Church, New York City, the Rev. Gustav A. Carstensen, D.D., rector. The rector was the celebrant at the Mass. Little business was transacted: but the meeting was of great interest, owing to the presence of invited guests. His Grace, the Archbishop of the West Indies, made an address, and expressed the pleasure it had been to hold the meeting of the Synod of the West Indies in New York. He had been saddened by the rather apparent absence of children from the services of the Church in many American parishes that he had visited. He stressed the need for unity among Catholic-minded Churchmen, but thought the American Church singularly free from partisan bitterness. The Bishop of Harrisburg spoke of certain phases of the General Convention, and urged interest in the American Bible Society, in which he, by appointment of the Presiding Bishop, represents the Church.

He intends to work for the printing of the Bible with Apocrypha for general use. Father Whitehorne, of the Archdiocese of Sydney, Australia, spoke of work in the juvenile courts of Australia, and urged the necessity of priests and religious giving some attention to this work in our large cities. Also, the Club listened to an address by Father Emhardt, on the recent pronouncement, by the Patriarch Meletios, relative to Anglican Orders. This aroused a very keen and prolonged discussion.

At the November meeting, under the direction of the Precentor, Canon Douglas, the St. Dunstan edition of the *Missa De Profunctis* will be sung.

#### MORE CHURCH SCHOOL PUPILS THAN COMMUNICANTS

SUCH A RECORD is not often attained, especially in the Middle West. Two parishes within the Diocese of Milwaukee, however, now have achieved that record—St. Andrew's, Madison, and St. Mark's, South Milwaukee. It is stated that if a like record could be made throughout the diocese, the 5,000 children in Church schools would be increased to 12,000.

#### JUBILEE OF ST. MICHAEL AND ALL ANGELS, BALTIMORE

A COMMEMORATION of the fiftieth anniversary of the organizing of the Church of St. Michael and All Angels, Baltimore, Md., the Rev. Wyatt Brown, D. D., rector, will be observed with a week of appropriate services and addresses by former rectors, beginning Sunday, November 26th.

The first effort to establish a mission in north Baltimore was made through the offer of a church lot, by Mr. Talbot Denmead in 1871. During the following year a wooden chapel was built, the dimensions of which were 60 feet by 30 feet. The site, which was then in Baltimore County, was about where the present church now stands. After considerable deliberation the church was called the chapel of St. Michael and All Angels. After four years, the little chapel was found far too small for the needs of the growing congregation.

On October 11, 1876, the parish was incorporated by eight men of St. Paul's Church. Shortly afterwards, the Rev. William Kirkus was elected first rector of the church. So rapidly did the congregation now grow that it was found necessary to provide a larger building to accommodate it, and on St. Michael and All Angels' Day, 1877, the cornerstone of the present church was laid. By 1880 the transepts were completed. In 1890 the nave and chancel were added. In the meantime, also, the first story of the parish house had been built. In 1892, after a most remarkably successful ministry, during which he had seen the membership increase to nearly 500 communicants, Mr. Kirkus resigned his charge.

In March, 1892, the Rev. C. Ernest Smith was elected the second rector of the parish. Many improvements were made during his rectorship, such as the completion of the parish house, large memorial windows placed in the transepts, remodelling of the chancel, in which a new organ was placed in 1896, the formation of a vested choir of men and boys, and the establishment of the Chapel of the Guardian Angel, on Remington Avenue. Besides, the organizations were strengthened and increased, and the Sunday school filled with new life. When he resigned the rectorship in November, 1902, the number of the communicants had more than doubled.

His successor in office was the Rev. John Gardner Murray, who was called in March, 1903, from the Church of the Advent, Birmingham, Ala. During his rectorship much was done in the way of improvements in the church property. Among these were the better lighting and heating of the church, the tiling of the aisles, the placing of a memorial window and reredos in the chancel, and other decorations and furnishings in the sanctuary. Besides, a rectory was purchased and a substantial new building was erected for the Mission of the Guardian Angel, on Huntingdon Avenue. Dr. Murray, having been elected Bishop Coadjutor of the Diocese, was consecrated on St. Michael and All Angels' Day, 1909, in the church.

Then came the Rev. Charles Fiske, of St. John's Church, Norristown, Pa., who assumed the charge of the parish on Sunday, January 30, 1910. His rectorate continued until Michaelmas Day, 1915, when he was consecrated Bishop Coadjutor of Central New York. During that time much was done in the way of promoting social life in the parish, largely through the establishment of men's and boy's clubs, a greater stimulus was given to social and charitable work on the part of the members, the attendance at the Church services, the Communion, and the Confirmations maintained their high standard. A handsome *Te Deum* window, and three other smaller ones were placed in the west end of the church, and eucharistic and vesper lights put upon the altar. Finally the payment of all mortgage indebtedness on church and rectory, through the determined efforts of the rector and vestry, and the generous coöperation of the congregation, rendered possible the consecration of the church, which took place on St. Michael and All Angels' Day, 1913.

The Rev. Philip Cook became the fifth rector in April, 1916. The most of his life in the parish was during the war, and Dr. Cook loyally served the Church, the state, and country. This necessitated his repeated absence from the parish, both on the other side, in the work of the Y. M. C. A., and in the Nation-wide Campaign. His work in the Church school and among the young people was wonderful. He was consecrated Bishop of Delaware on Thursday, October 14, 1920.

The Rev. Wyatt Brown entered upon the rectorship of the parish on November 1, 1920. He is now completing his second year in the parish, and this period has been marked by increased congregations, especially at night, which is mainly due to a more popular and evangelical character of service, the encouragement of the congregation in hymn singing, and to the arrangement of a series of sermons and addresses. The communicant roll now is over 1,600.

A feature in the life of this parish has been the service in it of the Rev. David Prescott Allison, who has been the senior assistant during the pastorate of every rector excepting the first, covering a period of some twenty-eight years. He has contributed not a little to the maintaining of life and growth at St. Michael and All Angels, both in the interims between the different rectors and through-out its continued history.

Through the united efforts of the Brotherhood of St. Andrew and the Daughters of the King, the mission of the Guardian Angel was opened, at Remington, on the northwestern confines of the parish, in December, 1897. It was at first ministered to by the Rev. George T. Maccoun and the Rev. John Birkhead. Later a chapel was secured on Remington Avenue

and 30th Street. Then in September, 1899, the Rev. George J. G. Kromer was called to minister there, and has been the vicar of the chapel ever since. The opening service in the new chapel on Huntingdon Avenue and 27th Street was held on Christmas Day, 1904. Mr. Kromer has done a most untiring, self-denying and effective work, and is a power for good in that whole community. The number of communicants is now 400.

The program of the observance of the semi-centennial of the parish will be as follows: Bishop Murray will preach Sunday morning, Nov. 26th, the Rev. Frederick M. Kirkus, son of the first rector, at night; Wednesday evening will be Young People's night, under the auspices of the Order of Sir Galahad; on Thanksgiving Day, Bishop Fiske will preach in the morning; on Friday night there is to be a parish dinner and meeting, when Mr. Allison will give some reminiscences, and addresses will be made by Bishop Murray, Bishop Fiske, and several laymen; the week will close with Bishop Cook in the pulpit on the morning of Sunday, Dec. 3d, and Dr. Brown at night. Mr. George C. Thomas is chairman of the Semi-Centennial committee, and Judge T. J. C. Williams is chairman of the Program committee.

#### ORTHODOX BISHOP PREACHER

THE RT. REV. PAVLIC GORAZD, Primate of Czecho-Slovakia, was the preacher at the evening service at St. George's Church, Astoria, Long Island, Sunday, Oct. 28th. The Bishop spoke in his native language, and his sermon was translated by the Rev. Dr. Lacey, rector of the Church of the Redeemer, Brooklyn. The service was concluded by a solemn *Te Deum*, and a blessing by Bishop Gorazd.

The following were in the chancel:

Bishop Gorazd, the Rev. Mr. Ziegler, of the Czecho-Slovakian Church, Astoria; the Rev. Mr. Koupol, Slavonic Immigrant Secretary; the Rev. Thos. G. Cracknell, of Manhattan; the Rev. Dr. Lacey, of the Church of the Redeemer, Brooklyn; the Rev. Dr. Robert Keating Smith, representing the National Council of the Church; the Rev. Arthur W. Brooks, priest in charge of St. George's; the Rev. Joseph Kostka, rector of the Czecho-Slovakian Church in Olomou, the chaplain of the Bishop; the student body and faculty of St. Athanasius' Seminary, Astoria; the Very Rev. Philip Johannides, dean, in the vestments of the Eastern Orthodox Church; and a Serbian and a Greek archimandrite.

#### MILWAUKEE PARISH CONFERENCES

PARISH CONFERENCES in the interest of the national Program of the Church are being arranged in many parts of the Diocese of Milwaukee. Such will shortly be conducted at Waukesha, Watertown, and Janesville by the Rev. Harwood Sturtevant, of Racine; at Madison, Delafield, Lake Geneva, and Oconomowoc, by The Rev. Arthur H. Lord; at Chippewa Falls, Whitewater, and St. Andrew's and St. John's Churches, Milwaukee, by the Rev. Holmes Whitmore; at Mineral Point, and Port Washington by the Rev. Norman C. Kimball; at Hudson, and Menomonie, by the Rev. F. P. O. Reed; at La Crosse, Wauwatosa, and West Allis, by Archdeacon Dawson. Several laymen are delivering addresses in the same interest, Mr. Charles F. Smith, of Milwaukee, doing so at Watertown, and Wauke-

sha; Mr. Herbert N. Laffin, at Beloit; and Mr. Frederic C. Morehouse at St. James', Milwaukee, and at Sussex.

A preaching mission is being held this week at St. Luke's Church, Racine, by Bishop Griswold, of Chicago, and the Rev. R. B. T. Anderson, O.H.C.

#### RELICS OF THE SAINTS AT BOSTON CHURCH

ON THE EVENING of the Feast of St. Francis of Assisi an unusual function took place at the Church of St. John the Evangelist, Boston, when Relics of St. Francis and of St. Clare were exposed in quite beautiful reliquaries over the high Altar, for the veneration of the people. These Relics were presented to the Rev. Fr. Sweet, priest associate of the Society, by the Bishop of Assisi, with a document certifying their authenticity.

After an instruction by the Father Superior in the church, hymns were sung and prayers said. Then the members of the very large congregation were given the opportunity of venerating the Relics, which are marked "CIN. S. FRANCIS" (ashes of St. Francis) and "OS. CLARE" (a bone of St. Clare).

In this connection it is of special interest to note that the Order of the Holy Sepulchre has been bestowed upon Thomas Whittemore, of Boston, by His Beatitude, the Greek Orthodox Patriarch of Jerusalem, in recognition of his great services to Christians of the Orthodox Church.

Professor Whittemore, who is constantly traveling in Russia, and who only returns to America at irregular intervals in order to bring the needs of the people to whom he ministers to the notice of Americans, has sent the Decoration to Mrs. J. L. Gardner for safe keeping. It consists of a red ribbon to which is attached a clasp and a cross of gold. The front of the cross, when unscrewed and lifted up, reveals an authenticated portion of the True Cross.

Mrs. Gardner brought this precious relic in her motor to the Church of St. John the Evangelist and to the Convent of St. Anne's House, that the fathers of the Society of St. John the Evangelist and the Sisters of St. Anne might have the privilege of venerating it.

#### YOUNG PEOPLE'S ORGANIZATIONS DISCUSSED AT BALTIMORE

THE CHURCH OF THE MESSIAH, until recently in the heart of the business district of Baltimore, has now become a suburban parish in a growing section of Baltimore. The money received from sale of the old church has enabled the rector, the Rev. Peregrine Wroth, D.D., and vestry to complete a splendid group of buildings. Bishop Murray, with clergy and other delegates from the convocation of Baltimore assembled here for the fall meeting of the convocation while the sound of the hammer here and there could still be heard. The Rev. H. W. H. Powers, the Rev. Frank Henry Staples, and the Rev. William D. Morgan spoke on The Use and the Abuse of the Parish House. Chief interest, however, centered on the discussion of young people's organizations in the Episcopal Church. For many years, individual parishes, here and there, have conducted clubs or guilds for young men and young women, some almost entirely social in their character, others for purposes of worship and discussion. But the Church at large has not been alive to the need

of mobilizing its young people except in separate organizations. The Christian communions have built up large organizations of young people and have developed among them leadership and Church loyalty. The Rev. C. P. Sparling, who has recently become rector of the Church of the Prince of Peace, Baltimore, spoke of the Christian Endeavor Society, a large branch of which he had inherited in his parish. He believed that the Church should have a young peoples' society more in keeping with its own genius. The Rev. Robert E. Browning, lately come from the Church of the Epiphany, Washington, where he served under Dr. McKim and Dr. Freeman, has had successful experience in Washington with a young people's organization and he has already brought together a large number of young people in his new parish, the Church of the Ascension. As a result of the discussion which followed, a meeting will be called in the near future, of clergy and laymen, to consider the whole subject of a diocesan young peoples' organization, which shall dovetail in with the present organization of the Church.

#### BANQUET FOR BISHOP AND MRS. REMINGTON

THE RT. REV. AND MRS. W. P. REMINGTON were guests at a banquet tendered by the people of Calvary parish, Sioux Falls, S. D., Oct. 19th, nearly two hundred of their friends were present to attest their affection in the form of a cheering, though sad farewell.

The Central Deanery meeting had been held in the afternoon and this made it possible for a number of the clergy, their wives, and some delegates, to be present.

Bishop Burleson presided, and talks were given by the Rev. Fred B. Bartlett, Bishop Remington, Mrs. Remington, Bishop Burleson closing with a tribute to his departing suffragan and the wife whom he calls his "buddy".

#### A PRIMER ON CHURCH PAGEANTRY

THE COMMISSION on Church Pageantry and Drama announces the publication of a Primer, entitled *The Production of Religious Drama*, which has been prepared by the Commission on Church Pageantry and Drama of the Church.

Many clergymen and Church workers, Church school teachers and leaders of Church organizations, wish to know how to produce plays. These busy people have very little time for research and study outside their own particular fields of endeavor, and, therefore, this Primer has been devised to put within their easy reach the simplest and, at the same time, the most effective means of educating through plays and pageants.

The Primer includes an Introduction by the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, and discussions of the following subjects: Why Should We Have Church Drama; Standards of Taste; Religious Dramatization in the Church School; The Average Small Production; The Large Production; The Workshop; Settings and Properties; Costumes and Color; Lighting; Hints on Playwriting; The Parish Religious Drama Committee; A Concluding Word; and A Bibliography.

The Commission also announces three new religious dramatic services for Christmas: *When The Star Shone*, by the Rev. Lyman Bayard; *A Dramatic Service for*

*Christmas*, and *A Feast of Lights*, by the Rev. B. W. Bonell, Dean of St. John's College, Greeley, Col.

These may be obtained at the Book Store, 281 Fourth Avenue, New York City. Other Christmas celebrations will be announced early in November.

#### TO ATTRACT THE UNCHURCHED

TWO PARISHES in the Diocese of Nebraska have substituted a form of evening service other than that prescribed by the Prayer Book, in expectation that it will prove of greater attraction to the unchurched. St. James' Church, Fremont, has vespers at 5 p. m. and an evangelistic service later in the evening. The Rev. A. H. F. Watkins, rector of St. James', reports favorably on the experiment. A more radical venture in this direction is proposed by the Rev. Thomas Casady, rector of All Saints', Omaha. This parish will include in its evening program a full orchestra, composed of five violins, a trombone, flute, and cornet, accompanied by the organ. Mr. Casady states that the service will be made as informal as possible with much singing and an evangelistic address.

These Sunday evening services, resembling "a cross between a Methodist prayer meeting and a Salvation Army doughnut dispensary," are drawing large crowds to the church, says Mr. Casady, and he states that it is his desire to make the church "homelike" and that the more musical and informal the Sunday evening service becomes, the greater will be its attraction for the unchurched of the city. Serving coffee and doughnuts at the close of the services is proving intensely popular as a drawing card for the populace.

In order to reach and interest the boys and young men of the parish and community, the basement of the parish house will be equipped as a carpenter and mechanical shop from which it is expected much of the furniture needed in the future, by the church, will be turned out. "This will be a part of our work for the boys," says Mr. Casady, "and I believe it a wise departure."

#### AN ADVANCING CHURCH

TRINITY CHURCH, Cranford, N. J., has shown a remarkable advance in the four years of the rectorship of the Rev. Kenneth D. Martin. In that time the church has been practically made over, a new organ and many other improvements added; the parish house enlarged, a new rectory purchased; the income of the parish more than doubled, and the rector's salary increased. The communicant list has grown from 134 to 350, and the enrollment in the Church school has practically doubled.

On Oct. 1st the Rt. Rev. A. W. Knight, D.D., laid the corner stone of the remodelled church, and the Rt. Rev. Paul Matthews, D.D., Bishop of the Diocese, said a service of reconsecration within the building. Bishop Knight was the preacher.

This parish was organized as a mission by Bishop Scarborough in 1872, and is celebrating its jubilee at this time.

#### MEMORIAL SERVICE IN GERMANY

THE REMAINS of the late Mrs. J. Egbert Thompson of St. Paul, Minn., were laid to rest on Thursday, October 12th, the anniversary of her birth, under the sanctuary of St. John's Church, Dresden,

Germany, in which city she died November 22, 1917, at the age of 82 years. A special memorial service was held on Sunday, October 15th by the chaplain, the Rev. Henry Kirby. Mrs. Thompson had made Dresden her home for many years, and St. John's Church is largely a monument to her generosity and devotion, she having been the donor of the three chancel windows, the altar, the font, and the pulpit, as well as many other substantial gifts.

#### MEMORIAL TO WAR ALUMNI

A MEMORIAL will be erected upon the campus of Trinity College, Hartford, Conn., in memory of the alumni who died in the service in the World War. The trustees of the college have approved the idea of dedicating this memorial in connection with the celebration of Trinity's centennial next June, and a collection will be taken among the students to form the nucleus for the fund necessary. The remainder of the fund will come, it is expected, from alumni and friends of Trinity.

#### ROOSEVELT MEMORIAL CHURCH

GROUND was broken at Forest Hills, Long Island, Oct. 27th, by the rector, the Rev. Wm. P. S. Lander, for a church to be known as St. Luke's Church, the Theodore Roosevelt Memorial.

It was at Forest Hills that Roosevelt made what is said to be the greatest speech of the late war, in which he said:

"A single standard of patriotism, loyalty, and citizenship."

"One flag: the American; one language: the American."

"We can have no fifty-fifty allegiance in this Country. Either a man is an American and nothing else, or he is not an American at all."

The Church that is to be thus made a memorial to Roosevelt is to be of brick, in early English Gothic, and to cost \$125,000.

#### DEATH OF THOMAS NELSON PAGE

THOMAS NELSON PAGE, former ambassador to Italy, and author of note, who died suddenly of heart disease on November 1st at the residence of his brother, Rosewell Page, at the ancestral home of the family, Oakland, near Beaver Dam, in Hanover Co., Va., was distinguished as a Churchman in addition to his distinction in other lines. Mr. Page was delegate from the European Convocation to the General Convention of 1919, while his brother, Rosewell Page, has been a deputy from Virginia through many Conventions. An incident interesting especially to readers of THE LIVING CHURCH is that at the time of the severe earthquake in Sicily, in the midst of the war, Mr. Page, then American ambassador to Italy, with the Rev. Walter Lowrie, rector of the American Church in Rome, hastened to the scene, carrying for relief a considerable contribution from THE LIVING CHURCH RELIEF FUND that had reached Mr. Lowrie just in time for that emergency, and which was the first outside relief to be brought to the sufferers.

#### DEATH OF REV. CHAS. A. HOLBROOK

THE REV. CHARLES A. HOLBROOK died in his home at Aurora, Ill., on Monday, Oct. 30th, in the 79th year of his age. The funeral services were held on All Saints' Day, at Trinity Church, Aurora, the

Bishop of the Diocese officiating, assisted by the rector, the Rev. Benjamin Chapman. The burial was at Fairmont Cemetery, La Grange.

For fifty-seven years Mr. Holbrook has been a priest of the Church. For thirty-three years he was rector of Trinity Church, resigning fifteen years ago. Mr. Holbrook was born in Boston August 29, 1843, and went to the public schools there, and in Newport, R. I. He was graduated from Harvard University in 1862, and, while there, was a member of the famous "Hasty Pudding Club". Later he was graduated from the Berkeley Divinity School, and was ordained on June 7, 1865. Mr. Holbrook's first charge was St. Margaret's, Brighton, a suburb of Boston, a district similar to the stock yard district in Chicago. During his five years here he was a battalion chief of the Boston Fire Department, a position no other clergyman before or since has held. When the big Boston fire broke out in 1871, Mr. Holbrook took part as a volunteer rescue worker, and was at this heroic work for two days, his family not hearing of him during that time. Mr. Holbrook went from St. Margaret's to St. John's, Portsmouth, N. H., where he was rector for eight years. While at Portsmouth he was acting chaplain for the United States Navy Yards.

In 1883 Mr. Holbrook came to spend his vacation in Aurora, and found Trinity Church in a bad way. No services were being held, there was internal strife, and talk of closing up the church. He became rector that year and soon put the parish on a new basis. He organized and trained the first vested choir at Trinity Church, which sang at the services of Christmas 1885.

His interest in charitable and social work made him especially welcome as a minister in the City Missions of Chicago, where he served for a long time at the Cathedral.

#### DEATH OF THE REV. DR. A. W. RYAN

THE REV. ALBERT W. RYAN, D.D., D.C.L., rector of St. Paul's Church, Duluth, Minnesota, for nearly thirty years, died after a very brief illness on Friday evening, Oct. 27th.

Funeral services were held from St. Paul's Church on the afternoon of All Saints' Day. Bishop Bennett was in charge of the service, and was assisted by the Rev. James Mills, assistant rector of the parish, and the Rev. R. S. Read of Holy Trinity Church, Minneapolis, formerly assistant to Dr. Ryan. A large number of the clergy of the diocese were vested and in the chancel, and representatives were present from the Dioceses of Minnesota and Milwaukee. The Rev. R. S. Read accompanied the body to Mount Clemens, Mich., and officiated at the interment.

Dr. Ryan was the oldest clergyman in length of service in the city of Duluth, and was always active in the Ministerial Association and the Inter-Church Council. As a mark of esteem the ministers of the city met before the service and marched to the Church in a body. Many other organizations were represented officially at the service, conspicuously St. Luke's Hospital, with a large space in the church filled by nurses in uniform, and by the medical and surgical staff, Dr. Ryan having been, through most of its history, president of the hospital board.

An outstanding interest of Dr. Ryan's life was that of the Humane Society. His parish duties were exacting, but he was

never too busy to find time for the less fortunate and ill treated of mankind. He was president, at the time of his death, of both the St. Louis County and the Minnesota State Humane Societies, and vice president of the American Humane Association. He was also vice president of the Minnesota Children's Home.

In the Church Dr. Ryan has held many important posts. Beginning as priest in charge of Howell and Brighton, Michigan, in 1882, he became rector in 1883 of Trinity Memorial Church, Warren, Pa., a post which he held for ten years, and from which he came to St. Paul's Church, Duluth. He has been a deputy to General Convention at ten conventions; was for many years, and at the time of his death, president of the Standing Committee of the diocese; chairman of the Department of Social Service in the Bishop and Council of the diocese; a member of the Executive Board of the Province of the Northwest; and a trustee of Seabury Divinity School.

#### DEATH OF F. F. AINSWORTH

MR. F. F. AINSWORTH, treasurer of the Diocese of Chicago for thirty two years, died suddenly at his home in Chicago, Ill., on the night of Oct. 28th. Few laymen have been so long actively and intimately connected with the life and work of the Church in this Diocese as he. For many years he was on the vestry at Grace Church, Chicago. While later he was a member of Trinity Church.

His work as treasurer put him in touch with all the parish and institutional life of the Diocese. His intricate knowledge of the finances of the Church in Chicago was remarkable. His exacting work as a diocesan officer, and his work as head of one of the city's large publishing firms, no doubt hastened his death.

At a special meeting of the Standing Committee of the Diocese, a resolution was passed in which heartfelt sympathy was expressed to Mrs. Ainsworth, and great appreciation of his long and faithful period of service to the Diocese.

The funeral was held at Trinity Church on the afternoon of All Saints' Day, Bishop Anderson and the rector, Dr. Grant, officiating.

#### DEATH OF THE REV. C. E. TAYLOR

THE REV. CHARLES EDGAR TAYLOR, a retired priest of the Diocese of Long Island, died at St. John's Hospital on All Saints' Day. For several years he had suffered from an incurable disease of the heart. The Rev. Mr. Taylor was in his sixty-seventh year. He was a graduate of the General Theological Seminary, class of 1886 and was made deacon and priest by Bishop Potter. He served at the altar of the Church of the Annunciation, New York, and of the Nativity, S. Bethlehem, Pa. He was warden of the Cathedral choir school in Fond du Lac and Registrar of the Diocese. He served as priest in charge of St. Michael and All Angels', Berwyn, Ill., and as chaplain of St. Mary's Convent, Peekskill, N. Y. In his later years, the Rev. Mr. Taylor was connected with St. James', Brooklyn, and, until his retirement from parochial duty, was rector of St. Timothy's. He also, as health permitted, assisted the priests in the Virgin Islands, and did much to arouse interest in that work among New York Church people. A Requiem was said at St. Luke's, Brooklyn, the Rev. C. Lathrop Peabody of St. Mary the Virgin, New York City, officiating, and a number of the clergy assisting.

**DEATH OF REV. GEORGE SHELTON**

THE DEATH of the Rev. George Shelton, a retired priest of the Diocese of Milwaukee, occurred in Chicago on Wednesday, October 25th, at the age of eighty-one years. He had assisted of late, to the extent that his years would permit, in the services of Trinity Church, Highland Park. Mr. Shelton, who had been an English sea captain, was brought into the ministry through the influence of the late Rev. T. S. Richey, in Prince Edward's Island. He was ordained by Bishop Grafton as deacon in 1890 and as priest in 1893. His work was in the Diocese of Fond du Lac during the greater part of his ministry, his last appointment being in connection with the work among the Oneida Indians. The burial service was held at Trinity Church, Highland Park, being conducted by the Rev. J. H. Edwards, of Lake Forest, and the Rev. Dr. Hubert Carleton, of Wilmette.

**THE BEST LOVED ORPHAN**

"THE BEST LOVED ORPHAN" of the Episcopal Orphans' Home of St. Louis, died on October 22d, at the Home, after a continued life there for 78 years. She was Miss Maria Holmes Eyre, and she was 83 years old. The Orphans' Home, which has over a hundred children in charge, was really founded around "Miss Maria", as she was affectionately called. She was found on a street of St. Louis during the great cholera epidemic, by the late Rev. Dr. Griswold, a former rector of St. John's Church. The child was only five years old, and could tell little of herself beyond the fact that her father and mother had died, with hundreds and others, in the plague. Dr. Griswold interested a number of Church women in her, and the Orphans' Home was started. Miss Maria had many opportunities for a home elsewhere, but clung to the Orphans' Home, and rules were suspended that she might live there for life. She helped with the care of children in the Home, did needlework for them, and visited them when they grew up and made homes of their own, but her heart was always in the place which had cared for her when she was a lonely little child.

**SEAMEN'S CHURCH INSTITUTE DAY**

THE SEAMEN'S CHURCH INSTITUTE asks that Sunday, Nov. 12th, be devoted, as far as possible to the furtherance of their work among the seamen of the American ports. The Institute is a national organization which is constituted to provide religious and philanthropic work among seamen and boatmen in all parts of the United States and the islands adjacent. The Institute has seven institutions in the United States, with one affiliated organization, and with the possibilities of much effective work in many places.

The seventh united annual Sailors' Day service will be held at the Church of the Holy Trinity, Brooklyn, on the night of the 12th. The Rev. John H. Howard will be the preacher.

**GEORGIA HOLDS CONFERENCES ON THE PROGRAM**

TWO DIOCESAN conferences were held by the Diocese of Georgia in October, preparatory plans having been made in July, and a bulletin issued giving full particulars. The first was held in Savannah, Oct. 17th and 18th, and the second in Albany, Oct. 19th and 20th. The same program was used at both conferences.

The first day the Bishop held a conference with the clergy alone, and the second day lay representatives were present as well as the clergy. The Bishop, as chairman of the Field Department, presided, and the vice chairman and executive secretary of the department were both present. Only three of the clergy were absent, due to sickness. At the Savannah conference, sixteen priests and forty-one lay people were present, representing twelve parishes and ten missions, and at Albany eight priests and eighteen lay delegates, representing three parishes and ten missions. The conference for the second day opened with a service of the Holy Communion, when an inspirational address was given, and following this, the program for discussion included the following topics: Parish Program Conference, Bulletin No. 12, Group Organization, Publicity for the Program, Intensive Week, Every Member Canvass, Budget and Priorities of the General Church and of the Diocese, Reports to Headquarters, and a closing address on Stewardship.

**EPISCOPAL AMENITIES**

FOLLOWING THE INSTALLATION of the Rt. Rev. Bernard J. Mahoney as bishop of the Roman Diocese of Sioux Falls, S. D., a civic banquet was given in his honor, and was attended by representative men of the city.

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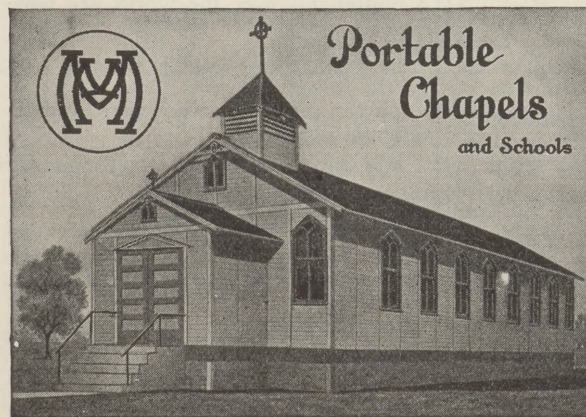
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ning were the addresses by Bishop Hugh L. Burleson, of the District of South Dakota, and Bishop Mahoney.

After welcoming the new bishop, Bishop Burleson said: "We, in this western land, have learned, and are daily learning, that, after all, there are greater things than prejudice, by which life should be ruled. . . Different forms of religion should never be competitive, except in so far as they may rival one another in good works, all faithful to one Lord and Master.

"We have inherited a tremendous lot of prejudice, most of us; in fact the religion of some people is mostly made up of prejudice, and we are just beginning to understand how much of the barrier that separates us from others was built up by hands that were not our own. We know that these walls that divide us are the result of generations and ages behind us. . . It we cannot break down these walls in a day or even in a generation, shall we not pledge ourselves at least that our own hands shall build them no higher? May we not use the ancient loopholes of a long-forgotten conflict to peep through, now and then, into our neighbor's garden of life that we may see how well and how worthily he lives and works therein?"

Great applause greeted Bishop Burleson's closing words.

Bishop Mahoney's response was felicitous and on the same high plane. He said: "To my friend and confrere, Bishop Burleson, I find it difficult to respond, because he has set an example of such chaste and fluent language, and has been the exponent of such noble sentiments, that I would rather let the music of those sentiments linger among you than spoil them by lame and halting words.

"The reference he has made to the prejudices that prevailed against the Church is one that reflects credit to him, and I want to say to him that as long as I am Bishop of this diocese, no member of my flock will ever impugn the good faith of those who do not believe as we do."

#### MEMORIALS AND GIFTS

ON SUNDAY, Oct. 8th, in the newly rebuilt Church of Our Saviour, San Gabriel, Calif., the Rev. John R. Atwill, rector, dedicated two large stained glass windows, one in each transept.

The window in the north transept was the gift of Mrs. Adam T. Green and her daughter, Mrs. Howard Huntington, in memory of the late Adam T. Green. The south transept window, depicting the angel at the empty tomb of Christ, was given by Mr. George H. Peck, Jr., Mrs. John E. Jardine, and Mrs. Kate W. Gibbs, in memory of their parents, Mr. and Mrs. George H. Peck.

AT THE GENERAL THEOLOGICAL SEMINARY, on the Eve of All Saints' Day, there was presented, by the children of the late Thomas Richey, D.D., a memorial cross for use on the altar in the Chapel of the Good Shepherd.

Dr. Richey was Professor of Ecclesiastical History in the Seminary from 1879 to 1902. This cross which was given in his memory and in that of his wife, bears the following inscription: "Even so they also which sleep in Jesus will God bring with Him."

#### NEWS IN BRIEF

COLORADO—The Church of the Holy Redeemer, Denver, established as a mission of the Cathedral for the colored people of the city, has made much progress dur-

ing the curacy of the Rev. Harry E. Rahming. The communicant list now numbers about 200, fifty have been presented for confirmation during the past year, and a number of institutional works have been undertaken.

CONNECTICUT—The forty second annual diocesan meeting of the Woman's Auxiliary was held in Christ Church Cathedral, Hartford, Nov. 8th, at which the General Convention was the chief subject of discussion.—St. Paul's Church, Wallingford, has received a gift of \$500 from the will of the late Mrs. Sarah E. Page, of Naugatuck.—St. Andrew's Church, New Haven, by an effort, has extinguished its

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**HARRISBURG**—At a meeting of the Archdeaconry of Harrisburg a resolution was adopted pledging its support of the Department of Publicity of the National Council.—The United Thank Offering, and the General Convention, were discussed at a recent meeting of the Archdeaconry of Altoona. The missionary address was made by Ko Wle Gbu Donma, the native African student at the State College.—The preacher at the meeting of the Archdeaconry of Williamsport was the Most Rev. Edward Hutson, D.D., Archbishop of the West Indies.

**LONG ISLAND**—The speaker at the November meeting of the Brooklyn Clerical League will be the Rev. Dr. J. Clarence Jones, rector of St. Mary's. His talk will be on a recent trip abroad, and visit to the Passion Play. The new President of the League is the Rev. Henry E. Payne, priest in charge of the Epiphany, Brooklyn.—The rector of St. James', Brooklyn, the Rev. Edgar Morris Thompson who has been in St. John's Hospital for a short time, is gradually recovering. The Rev. Harry A. Mandel, a Fire Department chaplain, and the Rev. Edward Heim, of St. John's, Long Island City, have taken care of the services at St. James'.—The Church Club of the Diocese of Long Island tendered a reception to Bishop Oldham on Oct. 30th, at the Diocesan House, Brooklyn. Short addresses were made by the Archbishop of the West Indies, the Bishop of Long Island, the Secretary of the Diocese, the Rev. Dr. Rogers, and the newly-consecrated Bishop.

**MISSOURI**—St. Peter's Church, St. Louis, is mourning the death of Mr. Walker Hill, the late Junior Warden of the parish, and one of the very prominent men of the city.

**NEW MEXICO**—The District has recently been stimulated by the visit of the Rev. Dr. Loaring Clark, General Missioner of the Church, who came to conduct a conference on the Forward Movement of the Church, at St. Clement's Church, El Paso, Texas.—The Very Rev. William Belcher Allen was installed dean of St. John's Cathedral, Albuquerque, N. M., on Sunday, Oct. 29th, by the Rt. Rev. F. B. Howden, D.D., Bishop of the Diocese.


**NEW YORK**—St. Bartholomew's parish, White Plains, the Rev. Roland C. Ormsbee, rector, has purchased a commodious lot, on Prospect St., and Sterling Ave., and proposes to erect a modern plant there. This parish has added more than 100 families to its lists in the past few months.

**NORTH CAROLINA**—The network of new roads, now being built, is making communication so easy that district meetings of the branches of the Woman's Auxilliary are becoming frequent, and are very useful in disseminating knowledge about the Church.—The Rev. C. A. Ashby, who has gone to Florida, has been succeeded by the Rev. I. Harding Hughes as editor of the *Carolina Churchman*.—Of the 1,800 students of the University of North Carolina, 210 are Churchmen, as are a number of the members of the faculty. An enlarged church and parish house will soon be built for their use.

**OREGON**—Gaining entrance through a window, vandals visited St. David's Church, Portland, during the night of Friday, Oct. 20th. Besides rifling the

alms chest of \$2, and taking a chalice belonging to the private communion set of the rector, the Rev. Thomas Jenkins, they scattered Sunday School material about and dumped vestments and altar linens on the floor. The loss of the chalice is deeply felt by the rector, as is was a gift from the priest who preached the sermon at his ordination to the priesthood, and he had used it during the years of his ministry in Alaska, Ohio, and Oregon.—The Rev. E. H. Clark, registrar of the diocese has been compiling the story of the General Convention as told by the press. He has already filled one large scrap-book with two hundred pages of clippings from the daily papers, and is preparing another, to be filled with material gathered from the Church publications.—In setting up the renewed campaign for the Program of the Church in Oregon, the local organization for the General Convention is being kept intact, as far as possible, and utilized. About two hundred men and women have thus been enlisted.—A meeting of the Northern Convocation of the Diocese is announced by the Dean, the Rev. F. C. Taylor of Astoria, to be held in Christ Church, St. Helens, November 27th and 28th.

**SACRAMENTO**—The laity of the Diocese presented Bishop Moreland with a set of vestments, and the clergy a doctor of divinity hood, in time for the General Convention.—A lecturn, given in memory of Edward C. Barrell, will shortly be dedicated at St. Stephen's, Colusa.—St. Peter's, Red Bluff, has suffered a serious loss in the death of W. B. Cahoon.—The work in Siskyou county is progressing. Yreka and Ft. Jones have undertaken the



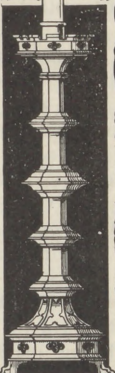
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**Second Sunday of Advent**

**THE GENERAL CONVENTION OF 1922**  
 Adopted the Following Resolution:

"RESOLVED: The House of Deputies concurring that the service of the American Bible Society in translating, publishing and circulating the Holy Scriptures in many languages, and in all parts of the world, be recognized as indispensable; and that the work of this Society be cordially commended to the churches and missions of this Church for consideration, especially on the

**Second Sunday of Advent, December 10th**

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support of the Rev. Blake Hadlow, and the Rev. A. J. Childs, of Alberta, Canada, has taken charge of Dunsmuir and McCloud.—The Program of the Church was the main feature of discussion at the recent meeting of the convocation of Sacramento.

**SOUTH DAKOTA**—The District has lost two valuable men recently. Dr. C. E. Coles goes from Pierre, the capital city, to Pueblo, Colo., while the Rev. Charles E. Wood has been forced by illness to give up his work at Webster, Bristol, Waubay, and other points, and rest for a year. We have, on the other hand, three new men, the Rev. Dr. George H. Richardson at Spearfish, the Rev. Sidney W. Creasey at Rapid City, and the Rev. Leonard C. Walcott at Belle Fourche.—The Bishop of the District has organized a Flying Squadron that is to cover the entire state in the interests of the Forward Movement and the Program of the Church. Every means is being used to make the Every Member Canvass this fall successful.

**SOUTHWESTERN VIRGINIA**—On Wednesday, Oct. 25th, an important conference of Chairmen of Campaign Committees in the diocese was held in the parish house of St. Paul's Church, Lynchburg. The Conference was addressed by the Rev. James E. Freeman, D.D., rector of the Church of the Epiphany, Washington, D.C., and a member of the National Council. This address will undoubtedly prove one of the most important factors in the coming campaign in this diocese.—Officers elected for the coming year at the annual meeting of the Woman's Auxiliary are as follows: Mrs. Robert C. Jett, of Roanoke, Honorary President, Mrs. T. D. Hobart, of Roanoke, President, Mrs. O. C. Bell, of Bedford, first vice president, Mrs. J. C. Kearfott, of Martinsville, second vice president, Miss Mary S. Bell, of Lynchburg, Secretary, Mrs. W. H. B. Loving, of Roanoke, Treasurer, Mrs. W. E. Mingea, of Abingdon, Custodian United Thank Offering, Mrs. Jas. M. Featherston, of Abingdon, Educational Secretary, New River Convocation, Mrs. Philip Pendleton, of Clifton Forge, Educational Secretary, James River Convocation, Mrs. Franklin Hanger, of Staunton, Supply Secretary, Mrs. J. Lindsay Patton, of Lexington, Secretary, Little Helpers, Mrs. Geo. S. Steven, of Salem, Correspondent for the *Southwestern Episcopalian*.—The next annual meeting will be held in October 1923 at St. John's Church, Lynchburg.—On Sunday, Oct. 29th, Miss Margaretha Williamson, one of the missionaries in this diocese, brought a message, as Information Man, at the morning service in St. John's Church, and the evening service, in Christ Church, Roanoke.

**SPOKANE**—A very successful meeting of the Wenatchee Deanery was held at Oroville, Washington, Oct. 17th. The General Convention, the Forward Movement of the Church, the Woman's Auxiliary, and the Young People's Movement were subjects of discussion.—A Program dinner was held at Spokane recently in furtherance of the Forward Movement.—The Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop of Arkansas, officiated recently at St. Thomas' Church, Spokane. The colored people of Spokane have a very attractive church building, of which the Rev. Matthew J. Stevens is vicar. The congregation is the more noticeable on account of its splendid proportion of men.

**WESTERN MASSACHUSETTS**—The annual autumn meeting of the Springfield Con-

vocation was held in the Church of The Good Shepherd, West Springfield, October 19, 1922. Announcement was made that the convocation had presented St. Andrew's Church, Turners Falls, a solid silver chalice and paten. Bishop Davies and the Rev. J. M. McGann spoke on the General Convention, the Rev. Franklin Knight spoke on the Brotherhood convention, and Archdeacon Mott discussed the Program for the next three years. In the evening a memorial service was held, and a lecturn dedicated to the memory of the Rev. Walter Handley, who was killed in the great war.—The Diocesan Board of Religious Education has, through its Springfield Convocation committee, held four successful Church school teachers' conferences in the Springfield district.

**WESTERN MICHIGAN**—In the First Methodist Church in Grand Rapids, Dean Charles E. Jackson recently preached the first of a series of sermons by ministers of various denominations, to be given on successive Sunday evenings. In the course each is expected to tell what his own religious body is doing for the life of the nation.

#### MAGAZINES

**PREPAREDNESS** for the next war is the very keynote of three at least of the articles in the September issue of the *Nineteenth Century*. Squadron-Leader A. A. Walser of the British Air Force, Admirals Sir Cyprian Bridge, and Eardley-Wilmot, discuss quite frankly the best methods of exterminating the enemy in the next war, the last writer concluding with the appeal that we should "learn from our late enemies—those Prussians, whose militarism we set out to destroy". Such views make one the more inclined to consider the appeal of an Australian, Mr. F. W. Eggleston, who, writing on the Washington conference, makes the point that America could have enormous influence upon the affairs of the world, if only her people were not, on the whole, so contemptuous of foreigners and, therefore, so ignorant of foreign affairs. Edmond Holmes, one of the greatest of living educationists, points out that our prevailing notions as to the education of children are derived from Judaism, the religion of sternness, rather than from Christianity, the religion of love. Miss Haldane makes a plea for a better education for hospital nurses, which would produce cultivated and broad minded women better fitted to cope with the problems that confront them. General Sir Frederick Maurice writes of Joffre at the battle of the Marne that "his conduct" of the campaign is as fine an example of courageous and far-sighted leadership as is to be found in history". Indian problems are discussed by two liberals, the Bishop of Madras and a native gentleman, Mr. Sivaswamy Aiyer; and Mr. Morton Luce contributes a charming study of "Nature in Shakespeare", quoting Johnson's tribute to the poet, that he "exhausted worlds, and then imagined new".

**DEAN INGE** writes in the *Edinburgh Review* on one of his favorite subjects, Eugenics. He refers to the psychological tests made on the recruits for the American Expeditionary Force and concludes that "America, the classical land of democracy, is governed by voters about one-half of whom are, in intelligence, children of less than thirteen years age". He makes some interesting observations as to inherited talent and remarks, "From my own observation I think no kind of abil-

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ity is so strongly inherited as (classical) scholarship". He then gives the pedigree of his mother's family and points out that in four generations no member of the family failed to win a certain degree of success in scholarship, or theology, or both . . . "Whether my orthodox ancestors would have approved of *Outspoken Essays* is a very different question". Mr. E. S. Morgan writes on The Fascisti and A. W. Tilby on The Best Seller Problem. Mr. J. A. Spender in writing on Great Britain and the United States discusses the reparations problem, and remarks, "the American mind is extraordinarily sensitive on the subject of property, whether individual or public. . . A large part of the instinctive reverence, which in old countries goes out to thrones, dynasties, and Churches, seems in America to be reserved for property".

MR. J. A. SPENDER, until recently the distinguished editor of the London *Westminster Gazette*, condemns the Balfour note in the strongest terms, in the September issue of the *Contemporary Review*. It "irritated the French, chilled the Americans, and ruined the prospects of the London conversations". Mr. Spender thoroughly appreciates and understands the diverse American views on the subject, but he feels convinced that the world cannot be set right without American coöperation. At present, "European conferences on economic affairs are like creditors' meetings with the principal creditor absent." Dr. Dernberg explains, very frankly, some reasons why Germany is at present by no means anxious to be admitted to the League of Nations. Mr. Henry Kitteridge Norton contributes some concise and illuminating Reflections upon Far-Eastern Problems; describing the present condition of affairs in Korea, Shantung, Siberia, Manchuria, and South Manchuria, as well as in China and Japan. It is interesting to note that his pessimism as to the Japanese evacuation of the Maritime Province of Siberia is not shared by Mr. Leonard Woolf, in his monthly and most valuable review of Foreign Affairs. Mr. Woolf considers that the militarist government now in power in Japan really intends to carry out the evacuation at the date announced, the end of this month, on the grounds that "it will not allow the right thing to be done unless it has the credit of doing it on its own initiative".

Signor G. Salvemini discusses the question of a new agreement between the Roman Curia and the Vatican, weighing the arguments *pro* and *con* on both sides. Canon Papillion writes on Some Aspects of Modernism, which he defines as "a tendency or temper—the temper of an age or period of progress, a tendency of human thought under new and changing conditions, a new point of view about old truths, a fresh spiritual outlook".

AN EXCELLENT PERIODICAL of an undenominational character, for Sunday school teachers, is *The Church School: A Magazine of Christian Education*. Attractively made and with varied contents, much of which is well adapted to our own schools, the magazine is a creditable addition to the library table of working Churchmen. Among the writers in the October number is Charles L. Dibble, a Churchman and member of the recent General Convention, whose book, *A Grammar of Belief*, is now in press of the Morehouse Publishing Co., on behalf of the student work of the Department of Religious Education.

RURAL HIGH SCHOOLS FOR ADULTS

IN *The Southern Workman* for September, there was a description of a high school conducted in Denmark which would interest specialists in rural life. The school is open for six months, from November to May. Two years are required to take all the courses. The students, men and women, range in age from eighteen to thirty, and represent every class of rural society.

The school is owned and controlled by a self-perpetuating board of four teachers, approved by the Minister of Education, as the State makes a small contribution to the school. The tuition is about ten dollars for the first month, and then decreases in the second to fifth months to \$3.50, and the sixth month is free!

The courses include Church History, other history and literature, languages (English and Swedish), natural sciences, sociology, hygiene, and physical training.

"The courses," says the discussion, "do not propose to train in the methods of research, or to teach the art of reasoning. They are devoted, primarily, to the diffusion of culture." "The students are expected to return to their homes prepared to live a richer life." Another contribution, the school feels it makes to the country, is the large number of members of the Rigsdag who are its former students. "No one can doubt that they—the students—find a standard of values that dwarfs national, racial, and personal conceit, outlaws superstition, and belittles provincialism. One unquestionable contribution of these schools is the development of the students for community leadership."

EDUCATION IN THE PHILIPPINES

THE FILIPINO PEOPLE have a desire for education that is nothing short of a passion. The progressive development of the free public school system has been, and is, phenomenal. The village and city streets from 7 to 7:30 are filled with a great procession of children and youth, on the way to school. It reminds one of the procession of workmen moving towards some industrial plant just before opening hours. This childhood and youth procession carried books, slates, notebooks, pencils, etc., upon their faces were smiles and evidences of purpose and courage. The progress made is revealed by the following figures taken from the report of the Special Mission to the Philippines, authorized by President Harding, and conducted by Governor Wood. At the time of American occupation in 1898, the school system began with 4,504 pupils, 847 American teachers, and 1,914 Filipino teachers. In 1920 there were 935,678 pupils, 316 American teachers, and 20,691 Filipino teachers. In 1920 the public owned 4,063 and rented 1,163 buildings for public schools. The total expenditure for administration and instruction for 1920 was nearly \$7,000,000. Surely the Filipino people are making unsurpassed progress toward attaining high intellectual levels, but democracy's principle of religious liberty makes it impossible for these public schools to teach religion adequately, and therefore, unless the Church can do this work of spiritual nurture, this people may become intellectual materialists. Indeed some of their ills now are manifestly a result of progress, intellectual and commercial, outdistancing progress spiritual.

—*World's Sunday School Association Service.*

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#### SALVAGE SHOPS

THE PERPETUAL RUMMAGE SALE is proving increasingly useful as a respectable income-producing activity. It has none of the frantic efforts necessary to the usual short-lived Church fair or bazaar. It is independent of bad weather, has no place for lottery sales, and eliminates that curious procedure whereby after Mother has donated time, labor, and materials, Father gravely purchases the finished article.

A well established salvage shop, not under Church auspices, is managed by a group of women in a California town. The director has a number of captains, each in charge of one class of goods, as shoes, furniture, underclothing, jewelry, etc. The shop is open four half days a week, and is visited regularly by all sorts of people. Very poor people find useful things within their means. Young married people get many of their household furnishings there. The articles are donated from that stock of goods known to every household as white elephants. The shop is run for the benefit of several charities. The chief expense is for rent and janitor service. Last June the receipts were just over \$1,000, and the year's profit was about \$10,000.—*National Council Service.*

#### ARCHITECTURAL STYLE

AS TO STYLE in our domestic and ecclesiastical architecture, perhaps the less said the better. One great obstruction, writes Professor W. R. Letherby, in the *Athenæum*, to our having better houses and churches has been the superstition that they should be built in a style. There is a difference between being built in an imitative style, Elizabethan, Jacobean, Georgian, Colonial, Gothic, Byzantine, and being built with style.

A motor-car may be built with thought for "style" but it is not built to look like a sedan chair, a perambulator, or a stage-coach. To be concerned overmuch with style imitations and period design blocks the way to true development. If you have your eye on *that*, you cannot see *this*. To go on building houses and churches in the cocked-hat and brass-candle style is not only rather imbecile, but it destroys rational growth.—S. S. J. E. *Messenger.*

#### A LAYMAN SPEAKS

"I CAN REMEMBER when I lived in Fargo, I was interested in Church work, but only insofar as it concerned Gethesemane Cathedral. In Washington, the work of the National Cathedral of St. Peter and St. Paul took all my attention, and when I went to Kearney, Nebraska, my entire being was wrapped up in the Kearney Military Academy: until the *Nation-wide Campaign for the Church's Mission.*

"Since that movement started I have

become interested in Bishop Beecher's work in Western Nebraska, in Bishop Shayler's in Omaha, in Bishop Fox's in Montana, in Bishop Howden's in New Mexico, in Bishop Tyler's in North Dakota, in St. John's University, Shanghai, in Boone College, Wuchang; in Bishop Rowe and Alaska, and so on.

"We all knew about these romantic adventures of the Church in a more or less hazy way, but what did I know or what did I care about the national machinery that made the wheels go round? Absolutely Nothing. The Nation-wide Campaign aroused me from my village apathy and abysmal ignorance, and, incidentally, I found it impossible to keep my money in my pocketbook, or to spend all my leisure time at the movies, etc., after I had learned the facts of the work the Church was trying to do."—H. R. Drummond in *The Western Nebraska Churchman.*

WE CAN WALK with the Holy Spirit by taking our Bibles, and, even if we have only two or three minutes a day, meditating upon the Holy Scriptures. Reading the Bible in that way, a little every day, is like burning coal, because by burning coal we liberate the fire and life of long ago. Coal is the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago, for this generation. That is exactly what we do when we meditate upon the Bible: we liberate the inspiration of years ago.—*The Bishop of London.*

THE GUILT of evil words is not with him only who speaks them. Whoso listens to evil is an accomplice in it.—*Pusey.*

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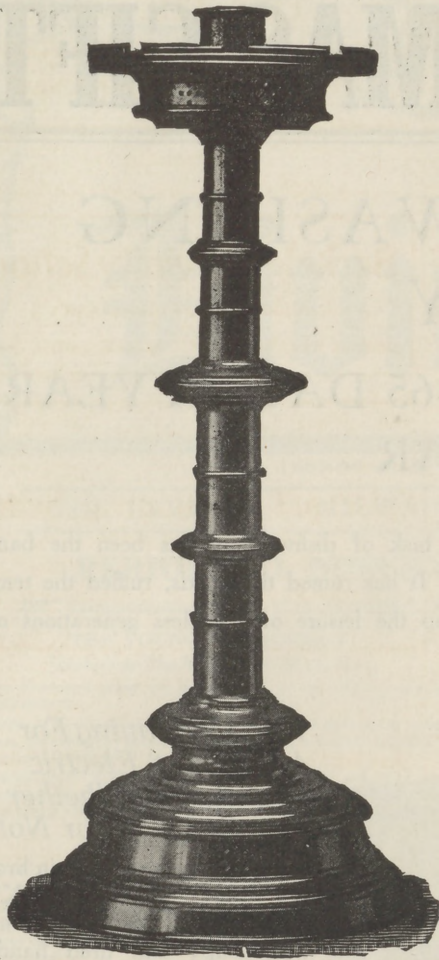
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6140 Cottage Grove Ave.,

Chicago, Illinois

# AN IDEAL CHRISTMAS GIFT

## GET RID OF THE DISHWASHING DRUDGERY

THINK OF IT, 3 TIMES A DAY, 365 DAYS A YEAR, YEAR AFTER YEAR

—the drudgery goes on and on without end. How foolish it all seems, this waste of energy and health and time that might be spent doing pleasant things.

From the time Eve washed the cocoanut shell cups

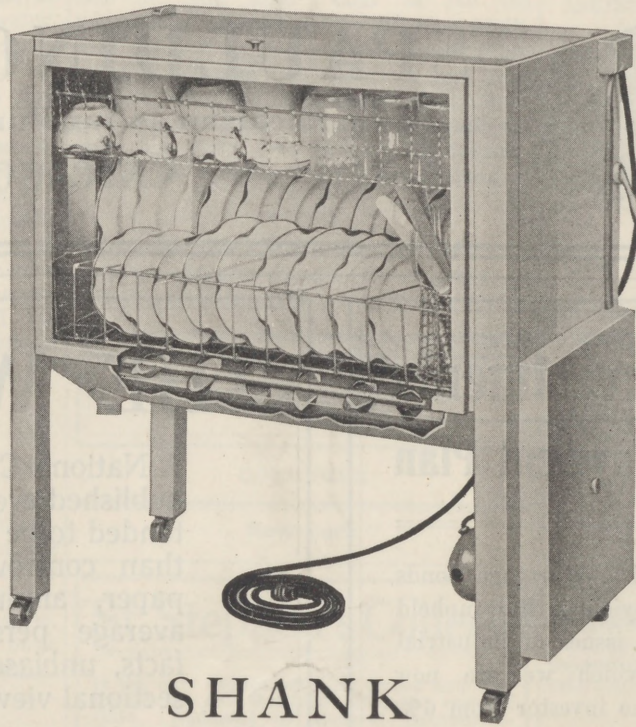
for Adam, the task of dishwashing has been the bane of womankind. It has ruined the hands, ruffled the temper and eaten up the leisure of countless generations of housewives.

### *Dishwashing Makes Women Crazy, Author Declares*

Copy from Chicago Tribune  
October 2, 1921.

LONDON.—Housework is largely responsible for the increase in lunacy among women of England, according to a report to the Eastbourne guardians, Sussex, by the asylum visiting committee.

And the thing that is sending more women to lunatic asylums than anything else is the everlasting task of dishwashing, according to Dr. Marie Stopes, author of "Married Love," who says that the nervous tension of housework is not generally realized.



### *You Are Paying For A "Shank" Electric Dishwasher Whether You Own One or Not*

You are paying for it in broken dishes. The "SHANK" DISHWASHER has no wet, soapy and tired hands to accidentally drop cups and plates. It has no moving parts that will break or chip your finest china or glassware. It sticks faithfully to its job of washing, rinsing, and sterilizing.

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You are paying for a "SHANK" DISHWASHER in health. Do away with the unsanitary germ laden dish cloth and raw, red swollen hands.

## SHANK ELECTRIC DISHWASHER

throws countless bullets of scalding hot suds over every dish or piece of silverware in its tray. As the water strikes it, it shoots off the dirt and grease and when the

washing is done the clear, hot water is turned on to rinse, sterilize and dry every article placed in its interior. No germ can survive this treatment.

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