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No. 24

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WHY RUPERT HUGHES STOPPED GOING TO CHURCH

Editorial

THE TRIENNIAL SYNOD OF THE CHURCH IN CANADA

Staff Correspondence

DIOCESAN EFFORTS ON THE CHURCH'S PROGRAM

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Let the Nations OUTLAW WAR!

PRESIDENT COOLIDGE has come out for the Outlawry of War and expressed his sympathy with those who are working for it. ¶ *Senator La Follette* stands for Outlawry in his Madison Square Garden speech, and the *Progressive platform* contains an Outlawry plank. ¶ *Governor Bryan* declares for Outlawry and the *Democratic platform* contains an Outlawry plank. ¶ *The Presbyterian General Assembly* last May declared for Outlawry and the *Methodist General Conference* asserted: "We are determined to outlaw the whole war system." ¶ Hundreds of Church bodies have passed resolutions during the year 1924 demanding the Outlawry of War. ¶ *Senator Borah's* resolution to outlaw war has lain on the table of the United States Senate awaiting just such an expression of public opinion before being brought for discussion and action.

The term is upon many lips. It has passed in less than a year into international currency, yet it is doubtful that the public has a clear grasp of its meaning, or of the purposes and procedures of those who stand sponsor for so great a program. *The next three months are pivotal in the outlawry movement.* By the time Congress takes up Outlawry there should be formed a strong and intelligent public opinion on the proposal. A mighty moral impulse is about to be released; it should be something more than an impulse of sentiment; it should be controlled and aimed by understanding and judgment.

To this end *The Christian Century* announces a discussion in its pages, every week for three months or four, dealing with every aspect of the Outlawry of War proposal. Dr. Charles Clayton Morrison, editor of *The Christian Century*, has invited Senator William R. Borah, Mr. S. O. Levinson, Professor John Dewey, Colonel Raymond Robins, Judge Florence Allen, and others, not only to write independent articles, but to give their counsel in making the editorial

discussion an authentic interpretation of this next great step in civilization.

Among the questions treated will be these:

The Essentials of Outlawry.

What is War?

What is Law?

Shall We Outlaw War or Only "Aggressive" War?

A Real International Court.

The Geneva Protocol and the Outlawry of War?

How to Proceed to Outlaw War?

Outlawry and National Security.

Can the League of Nations Outlaw War?

A Historic Example of Successful Outlawry.

Is an International Military Force Necessary?

The Pseudo-Outlawry of War.

Outlawry and Pacifism.

Outlawry and the Churches.

Outlawry and the Right of Revolution.

Can America Afford to Submit to the Compulsory Jurisdiction of an International Court?

Outlawry and Disarmament.

Outlawry and Arbitration.

Outlawry the Solution of America's Participation in World Affairs.

Within the past two years *The Christian Century* has laid the idea of Outlawry of War directly upon the consciousness of the Churches of America. This journal of religion has become the chief organ through which the moral and spiritual leaders of the Churches find their most sensitive contact with the aspiring life of the world outside the Churches as well as within them.

If you are not already a subscriber, you will wish to share in the great year upon which *The Christian Century* is now entering.

The
**CHRISTIAN
CENTURY**
A Journal of Religion

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Sign and

Discovering America's Greatest Preachers!

WHO ARE the twenty-five most vital preachers in America today? ¶ Is there any better way of answering this question than to ask America's ministers themselves? ¶ Preachers know best who the great preachers are—at least they know more about preachers beyond their local field than laymen do. ¶ Whom do the preachers of America regard as their leaders? —the men with deepest and most prophetic vision?—the men of outstanding pulpit power?—the men whose message most vitally interprets the mind of Jesus Christ?—the pulpiteers whose thinking most deeply and potently influences the thinking of the Church and the course of events in the moral life of the Nation? ¶ Can we find twenty-five such men? ¶ The Christian Century is projecting a poll of the 100,000 Protestant clergymen of America to discover who are the twenty-five most influential preachers in the

length and breadth of the land. When the poll is completed, each one of the twenty-five will be invited to contribute a sermon to appear in alternate issues of The Christian Century—every other week during the year 1925.

The Up-Surge of Religion

THERE IS MORE VIGOR in the religious world today than for generations. On every continent, in every faith, the tide of a new life is running strong. You cannot gauge the modern world without knowledge of this newly aroused religious life. One of the features that makes The Christian Century—an undenominational journal of religion—unique is its treatment every week of the News of the Christian World. Nothing else of the kind is being printed in America, nor in any other land. Consider, for example the varied picture of events presented in a single recent issue of The Christian Century:

COUNTRY	AFFILIATION	SUBJECT
Guatemala	Presbyterian	Bible translation.
Switzerland	Non-denominational	Near East relief plans.
Japan	Non-denominational	Students enter ministry.
Russia	Lutheran	First general synod held.
China	Baptist	Institutional Church work.
England	Anglican	Dean Inge vs. Anglo-Catholics.
China	Non-denominational	Lectures on Christianity.
India	Congregational	Climber becomes missionary.
China	Baptist	College converts students.
Canada	Anglican	Woman delegate embarrasses.
Austria	Roman Catholic	Zionist leader baptized.
England	Roman Catholic	Would enter Oxford.
England	Non-denominational	Moffat translation ready.
Near East	Non-denominational	Urges chance for Turks.
Russia	Non-denominational	Anti-War Sentiment strong.
China	Baptist	Plague serum works.
Japan	Non-denominational	Anti-War protest to America.
Europe	Non-denominational	Student friendship meet.
Europe	Non-denominational	Will help Protestants.
Europe	Non-denominational	Christian Endeavor convention.
World	Roman Catholic	Pope watches politics.
World	Methodist	Benevolent income falls.
World	Non-denominational	Christian Endeavor plans.
World	Methodist	Add 50,000 Church members.
United States	Roman Catholic	Holy Name society meets.
United States	Methodist	Women have new plan.
United States	Congregational	Prize for Church unity.
United States	Non-denominational	To aid Japanese relations.
United States	Episcopal	Reservation Issue.
United States	Presbyterian	Challenge Dr. Inman.
United States	Non-denominational	Gilbert Murray visits.
United States	Presbyterian	Question statistics.
United States	Methodist	Wine defense prize.
New York	Presbyterian	Fortune to denomination.
Massachusetts	Non-denominational	Student evangelistic mission.
Michigan	Non-denominational	Bible distribution.
Michigan	Non-denominational	Professor tours world.
Illinois	Presbyterian	Olivet Institute plans.
New York	Jewish	Rabbi at Holy Sepulchre.
Colorado	Methodist	Theological faculty changes.
Colorado	Episcopal	Exhibit church art.
Illinois	Independent	Church broadcasts.
Massachusetts	Non-denominational	Cabot on ministry.
New York	Y. M. C. A.	Secretaries shifted.
Illinois	Disciples	Church dedicated.
Massachusetts	Non-denominational	Prays for court.
New York	Methodist	Build Negro church.
Ohio	Congregational	Church runs radio station.
South Dakota	Congregational	Show devotion to Church.
Tennessee	Baptist	Negro theological school.
New York	Presbyterian	Fosdick and Campbell Morgan.
New York	Episcopal	Seaman's Institute plans.
Wisconsin	Presbyterian	P. P. P. Campaign.

This will make mighty interesting reading! Interesting not for ministers only, but for all thoughtful men and women inside and outside the Churches.

Twenty-five characteristic sermons by the twenty-five most eminent preachers selected by the ministry itself, will thus reflect the things held vital by the leadership of present-day Protestantism in America. The Church's mind is, in large measure, the mind which its ministers create by preaching. And the rank and file of ministers look up to a few great leaders whose thoughts and accents are contagious and potent. Thus when you get into the minds of these leaders you have a clue to the thinking that is dominant in the Church today, or if not today, will surely be dominant tomorrow.

Who are these men? Will you—clergyman reader of this announcement—help us find them? Will you help us by yourself nominating ten preachers for our list of twenty-five?

The polls will close December 1, 1924. Announcement of the Great Twenty-five will be made by December 15.

The first sermon will appear early in January, 1925.

Use ballot below. Any clergyman whether a subscriber to The Christian Century or not, is entitled to nominate ten greatest leaders.

Let the Ballots Roll In!

I.—A GREAT BOOK WITH A YEARLY SUBSCRIPTION (NEW)
 The Christian Century, 440 S. Dearborn St., Chicago:
 Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers \$3.00. Please use title "Rev."). I will remit upon receipt of bill, and you will please send me without extra charge a copy of "The Modern Use of the Bible," by Fosdick, or Goodspeed's American Translation of the New Testament, or "Except Ye Be Born Again," by Cabot, or "Religious Perplexities," by Jacks.

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III.—BALLOT FOR AMERICA'S GREATEST PREACHERS
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 I nominate on sheet which I attach hereto the names of ten ministers whom I regard as the leading preachers of America.
 Name and Address.....
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THE GOOD NEWS

By BERNARD IDDINGS BELL, D.D.

President of Saint Stephen's College
Author of "Right and Wrong after the War"

The eleven chapters of this book grew out of the experiences of the author with young men at the naval station of Great Lakes during the war. In informal meetings with individuals and groups, Dr. Bell—to use his words in the Preface to this book—"came to understand the lack of enthusiasm of our present-day young men for Christianity. Perhaps four-fifths of the men I knew at Great Lakes were quite uninterested, at least from any vital viewpoint, in any definite religion. That was no discovery, of course. Every wideawake observer knows that there is a similar deficiency in religious fervor in civilian life. The discovery I made, which came to me at once as a challenge and as an encouragement, was that most of the non-interest was due, not to deliberate disbelief or even to indifference, but rather to plain ignorance. They had, for the most part, scarcely any idea what the Christian religion was all about."

The result was Dr. Bell's attempt to translate Christianity into terms that would be intelligible to these men; and this book is the result.

Contents:—The Unknowable God—The Knowable God—The Heroic God—The Saving God—The Blessed Company—Christ's Kind of a Church—Our Social Duty—Our Individual Duty—Why We Talk with God—How to Talk with God—The Touch of Jesus.

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THE TREATISE TO THEOPHILUS

Notes on the Gospel According to St. Luke

By the Rev. T. L. ABORN, B.A., B.Sc., London; B.D. Trinity College, Toronto. In two volumes, 8vo. xvi+748 pages, \$6.00. Postage about 25 cts. per set.

This work is something entirely new in religious literature. The writer of the third Gospel, as it is called, set it forth "in order"—in other words, with its several topics arranged, connected, and developed according to a definite plan—so as to give Christian teachers of his day the certainty which all such teachers need. The plan, according to this author, was soon lost, and with it much of the value of the Gospel as Christian evidence. Labelled "Synoptic," it came to be treated as a kind of collection of anecdotes. Now, for the first time in the history of Christendom, as the author believes, St. Luke's own plan is given and followed; opening up for Bible students a new field of knowledge, for preachers a new mine of wealth; and, above all, enabling men like Theophilus to know the certainty of those things in which they ought to have been instructed. It is a work which should be in the hands of all truth-seekers, whether Fundamentalists, Modernists, or others.

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FALSE TOLERANCE

THERE IS THE TOLERANCE of the man who is friendly toward everything because he does not believe very deeply in anything. There is the generous Pantheon which has room for the statues of all the gods because the builder is not really devoted to any god. There is the friendliness of spirit which characterizes the man who is hearty toward all points of view because there is no point of view to which he is deeply loyal. There are men who do not care enough for anything to live for it and there are men who do not care enough for anything to die for it. Their liberality has no moral depth, and is without spiritual insight, because they have lost sight of distinctions and have become morally color blind, thought they feel intellectually emancipated.—Rev. Harold Lynn Hough.

The Living Church

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VOL. LXXI

MILWAUKEE, WISCONSIN, OCTOBER 11, 1924

No. 24

EDITORIALS AND COMMENTS

Why Rupert Hughes Stopped Going to Church

HE TELLS about it in the *Cosmopolitan* for October.

Rupert Hughes was brought up strictly as a Congregationalist. Perhaps we might point him out to our good friends of the *Congregationalist* and the *Outlook* and say to them, "This is what your religion did for a man. Justify it as best you can."

Yet we do not doubt that every other phase of the Christian religion has created like tragedies, or that our own Church families have turned out children whose "religion" was as great a parody on Christianity as was Mr. Hughes'. This is Mr. Hughes' religious experience as he tells it:

"My early life was, however, one of intense religious conviction. I had a lot of fun and did a normal amount of mischief, but I said my prayers every night and I prayed incessantly throughout the day. I prayed publicly at prayer meetings and tried to convert other people to faith.

"At the age of thirteen I joined the Congregational Church. At preparatory school and at college I was an eager church-goer; I played the organ at the Y. M. C. A. assemblies and I prayed publicly and privately.

"My faith in the Bible as an inspired work went from me slowly, like sand slipping down a hill. I read every word of it from cover to cover, but try as I would, my feeble mind could not hang on to its early faith."

"My college studies taught me that the Bible was absolutely unbelievable as a book of fact. Its astronomy, geology, zoology, geography, hygiene, ethnology—what not? were simply ludicrous."

Thereupon, to the end of his article, Mr. Hughes rages against the things that the Bible relates which are to him merely lies. He finds contradictions. He is particularly severe about the book of Revelation. He gravely states that he does not believe that "a Lamb had a wife," "and if anybody says he believes it, I don't believe him." He does not see how anyone can "defend that picture of graves opening, hells yawning, sheep, goats, trumpets blaring, scarlet women riding, a city coming down from the sky dressed like a bride," etc., etc. He can't imagine what "the Lamb's book of life" might be. And so on, through a considerable number of details.

THE FIRST COMMENT we would make is that Mr. Hughes must be confronted with the curious phenomenon that there are countless numbers of people as intelligent and as well educated as himself who are able to read everything in the Bible, as he says he has read it, and yet to account themselves Christians. Consequently, there must be some method of interpretation which has escaped his attention.

To him, the Bible is a collection of hard and fast statements alleged to be facts, having to do with every branch of human knowledge, to be accounted literally true in every detail or in none. He has no conception of a language of symbolism. A sea of glass is a literal sea of glass. A Lamb and his wife are a lamb and his wife. Streets of gold are streets of gold. Gates of pearl are gates of pearl. Mr. Hughes recognizes nothing but strict materialism.

And so all the beauty and the loveliness and the chaste

symbolism of the rhapsody which the beloved disciple "saw" on Patmos' lonely isle is lost to him. It is so meaningless to him that he supposes the mere mention of these symbolic phrases will cause other people to dismiss them with the contempt that he does.

His mis-statement of passage after passage that he cites, from, probably, his deficient memory of the Bible, enables him repeatedly to express contempt for passages that are perfectly understandable if they are read intelligently. He mis-states the parable of Dives and Lazarus. He does not comprehend the matchless sarcasm of the third chapter of Romans. He declares Christianity to be polytheistic and to have five gods. "According to John," he says, "Christ was not at the Last Supper"—in spite of the fact that several chapters of that gospel narrate the incidents and words connected with His presence there. He gravely states inconsistencies, the explanation of which is so patent on the face of them that a child could correlate them satisfactorily.

And yet Mr. Hughes is a student of literature. He knows what symbolism in language means. He has met with sarcasm, and understood it, in other books. He must often have read poetry. He is not so perfectly helpless in understanding other books as in interpreting the Bible.

To some extent, he is a product of the Bible-worship that passed as Christianity among Protestant sectarians a generation ago, though at its worst it is not conceivable that his teachers, "Fundamentalists" though, no doubt, they were, could not have explained most of the things that he treats as difficulties in his article. We are not enamored with the phase of Christianity from which Mr. Hughes has emerged, and we well understand that with the collapse of the belief in the Bible as an infallible cyclopedia of science and of history, one trained in the strict Protestantism of the last generation should be completely at sea. Mr. Hughes shows that he did not even understand the religion in which he was brought up, but, even more, that he does not understand that there is a Christianity that is free from the defects of that Bible-worship. Of a religion of sacramental power, a Church that is the indwelling-place of the Holy Spirit, a Bible that is the product of fallible men whom Almighty God used as the instrument of His revelation without prejudice to their human limitations and ignorances; of a progressive revelation of Himself from primeval times, through a religion first anthropomorphic, then local, then tribal, then national, then racial, then catholic; of all this Mr. Hughes knows nothing at all.

The Lamb and his wife, as literal specimens in zoology, have hidden from him all the beauties and the wonders and the comforts and the truths of a religion that is a life and not a book; of a God that Mr. Hughes knows not at all, for he could not possibly write the absurd things that find place in this article if he did.

Yet Mr. Hughes must sometime have come across the term "Bull Moose," or seen pictures of an elephant and a donkey, in

contexts that were evidently not intended to suggest a menagerie or a barnyard. He must be greatly perplexed at the idea of a Bull Moose aspiring to be President of the United States. How helpless Mr. Hughes must be in his reading!

So ALSO Mr. Hughes "was unutterably dismayed to find that the worst crimes in every nation were committed in the name of religion by religious people." This is a half truth. The history of mankind is a history of bloodshed and lust and crime. The strain runs through the records of Assyria and Babylonia and Persia; through China and Japan; through pagan Rome and savage Gaul. Likewise it permeates the history of nations after they had nominally accepted Christianity. That Christianity is a school of ignorant people trying to learn, of bad people trying, not always very hard, to be better, has wholly escaped Mr. Hughes' observation. That the religion of Jesus Christ is something toward which we aspire without ever wholly reaching, that the best of Christians most truly realize their failure to attain, that the upward life is reached only through repeated failures and falls, that Christians are sinners at the same time that they try to follow Christ, and that there are plenty of them who scarcely try at all, these things, which are patent to most of us, explain the crimes that stain the history of Christianity. Men did not sin, in any age, *because* they were Christians, but because they were men and had not so applied the sacramental power—of which Mr. Hughes knows nothing—that is given in Christianity, as to overcome their natural desires. But every time a Christian resists the impulse to do wrong and does right instead, he disproves Mr. Hughes' contention. Against the failures of Christians through all the ages we put the ideal toward which they strive. Does Mr. Hughes know any impelling power toward righteousness that is stronger than the Christian religion? Has he found the frank materialism which he now avows a greater impetus to right doing than even the parody upon Christianity which once he accepted? Is he a better man now than he was before he lost his faith, absurdly unintelligent though that faith was?

No more than Mr. Hughes are we impressed with "William Jennings Bryan [going] about like a raging lion urging the passage of laws forbidding the teaching of evolution and demanding that Genesis be accepted as the final authority on the creation of man." Has Mr. Hughes observed that there are other Christians who are *not* "raging" in the same way? Obviously, then, Christianity does not consist in this going about and raging, for there are great numbers of Christians who are not doing it. Why, then, identify Christianity with Mr. Bryan's peculiar philosophy rather than with somebody else's?

For the curious fact must have come to Mr. Hughes' attention before this, that to profess Christianity does not make a man more logical, more nearly right in his intellectual processes or conclusions, than he would be without that profession. But on the other hand, neither does the rejection of Christianity. That is where so many people misunderstand. Young Mr. Loeb and young Mr. Leopold, like Mr. Hughes, reject Christianity. Does Mr. Hughes seem to find in them clearer thinking, truer conclusions, greater stability, finer living, better influence upon others, than he finds in Mr. Bryan? Granted that neither Mr. Bryan, Mr. Loeb, nor Mr. Leopold is wholly right in his philosophy, does the man who is trying to live the Christian life, or the men who frankly repudiate that life, seem to Mr. Hughes better to adorn humanity, better to realize the Christ-life, in this world?

To stand outside Christianity and to write of it so unintelligently that one ought to be ashamed of himself; to hold Christians up to derision and fail to see that the company of materialists which one has chosen for himself is not exactly a swarm of angels; to assume that rejection of Christianity when one has found nothing better to put in its place is a mark of intelligent progress; all this may seem wise and learned and fitting to Mr. Hughes. To us it seems exactly the reverse.

The acceptance of Christianity does not, in itself, make a man either wise or good. Mr. Hughes seems clearly to see this. Neither does its rejection. This Mr. Hughes seems curiously not to see.

Perhaps if he would resume going to church, but choose his church rather carefully, and put himself in the infant class as to knowledge and try to learn what Christianity is, he might be surprised to find that he is still capable of growth toward a larger possibility than has yet opened up to him in life.

D ID ever anybody see such a curious phenomenon as that presented by Dr. Fosdick?

He has written religious books of the most beautiful character, which, we are confident, have been of the greatest help to great numbers of people. He evidently leads a deeply devotional life. He is professor of "practical theology"—we have never known exactly what the phrase means but probably he does—at the Union Theological Seminary.

And yet he seems absolutely untouched by what, to most of us, must be considered the fundamental ethics of the Christian religion in general and of any sort of theology that could be esteemed "practical" in particular.

Dr. Fosdick was ordained to the Baptist ministry. He afterward received a call to the associate pastorate of the First Presbyterian Church in New York. He accepted his call, and entered upon his work, but declined to subscribe to the official standards of the Presbyterian Church.

For five years he has continued in that anomalous situation. He has created grave divisions among Presbyterians, has caused endless and bitter controversy. Two general assemblies have tried to deal with the situation in such wise as to be just to him and to promote peace.

Finally, the recent general assembly at Grand Rapids, in a formal decision, declared:

"We are constrained to believe that the existing relations should not continue longer. In saying so we do not mean that the First Church of New York must of necessity be deprived of the services of Dr. Fosdick, which they so much desire. We do think, however, that if he desires to occupy a Presbyterian pulpit for an extended time, he should enter our denomination through the regular method and become subject to the jurisdiction and authority of the Church. If this is done, much of the cause of irritation would be removed. If he can accept the doctrinal standards of our Church, as contained in the Confession of Faith, there should be no difficulty in receiving him. If he cannot, he ought not to continue to occupy a Presbyterian pulpit."

Is there anything unreasonable in that? Is it not mere common sense that one who persistently refuses to accept Presbyterian standards should not "continue to occupy a Presbyterian pulpit"?

And yet Dr. Fosdick replies with a long letter defending his position and complaining about the "denominational spirit" and the "retrograde sectarian movement" which led the assembly politely to require that he conform to their standards or get out. And so Dr. Fosdick resigns.

Of course, men will say that "Modernism" is the great cause at stake. Well, if Modernism chooses to put itself into antagonism with plain common sense, so much the worse for Modernism. Its devotees must find their position for themselves, and defend it as they may.

But we cannot help wondering what may be the "practical" theology that is taught at Union Seminary.

T HIS is an important week in the Church. The House of Bishops and the National Council are in session in New York, singly and jointly, and each of them has weighty problems to be determined. In Albany the great Brotherhood convention is in session: it gives, annually, the deepest religious experience to some hundreds of men and boys, who participate. It is the Church's corporate preparation of the leaders of decades not far ahead. What these young men are, the Church of the next generation is likely to be. Happily, the Brotherhood is in excellent hands and its influence a fine one in the Church.

A CORRESPONDENT points out that, in stating recently that all the writers for the *Catholic Encyclopedia* were Roman Catholics, we had overlooked the fact that our own distinguished layman, Ralph Adams Cram, was author of a number of articles on subjects relating to architecture, of which his paper on Gothic Architecture is especially notable. We gladly make apology. The fact had been known to us, but was momentarily forgotten in writing the brief editorial comment.

THE customary ACKNOWLEDGMENTS will be printed in next week's issue of THE LIVING CHURCH.



THAT was a memorable day, down on the South Shore of Massachusetts recently, which celebrated the installation of a carillon in the church tower, as a memorial of the donor's mother. Cohasset is a delightful, old-fashioned New England village, keeping its own individuality even under the pressure of the great city so short a distance away. Perhaps its "summer folks" are responsible for that, as preferring the peaceful atmosphere of a real old Yankee town to the contaminations brought by "new rich" multi-millionaires. The lovely common in the center, the spacious old-fashioned houses with nothing of splendor but much of comfort in their serenity, the little shops (with not a single "branch of Fifth Avenue" erecting its shameless front), and the sea, winding up into the land in creeks and bays; altogether, it is very nearly ideal. At the end of the common there is a huge outcropping of rock, surmounted by one of the most exquisite village churches I have ever seen in this country or elsewhere. Two geniuses planned it: Dr. Gates, then rector, and Dr. Cram, the architect. *Supra petram collocata*, it should have been dedicated to St. Peter in honor of its rock-foundation: but the older name of St. Stephen remains. (It required a vote of town-meeting to sell the site to the Church authorities; and they say that the one opponent was the local Congregational minister. The Roman Catholic priest was heartily in favor.)

A LONG FLIGHT of steps, cut in the living stone, leads to the west entrance, above which rises the stately tower; and one thought of the many "goodly ascents by which men go up," nor could find a goodlier one in all his recollection. It was a colorful scene when the line of choir, flag bearers, and clergy wound their way up to the entrance, the notes of the processional hymn ringing out on the air in preparation for its singing inside the church; and the seamliness of the service itself, and the admirable sermon of Dr. Gates, the preacher, were a delight. Afterwards the carillon was played for the delectation of the crowds that gathered round the base of the rock, and old folk-songs, and more elaborate special musical numbers, ended with *La Brabanconne* and *The Star Spangled Banner*. Col. Rice, of Albany, the great American authority on carillons, spoke entertainingly in the Town Hall afterwards; and the bells rang out again, sprinkling their eternal music over all the countryside.

IT IS A wonderful thing to give such a memorial; and Mrs. Bancroft must be proud and happy to have associated her mother's name with so much lasting pleasure for the whole community. There are only very few such sets of bells in the world, outside Holland, Belgium, and French Flanders; and that one is hereafter to sound over a Massachusetts village is matter for gratification.

SOME ONE, mindful of my Nantucket experiences, sends a cutting from a New England paper, purporting to give a real letter from a young Nantucket belle of nearly two hundred years ago, who describes the first tea ever known in that region:

"Cousin has returned to Boston, and yesterday sent by a trusty messenger another sea-chest. In it was a large box of tea, the first that was ever on the island. It is real Chinese tea, which Nat himself procured in China. It is of a green color, with little shriveled leaves, and when taken dry has a pleasant, spicy taste. Perhaps when I have an opportunity to end this letter I can enclose a sample quantity, that you may see what it is like . . ."

"They all gathered about the tea-chest, smelling and testing the fragrant herb; Mrs. Lieutenant Macy said she had heard that it ought to be well cooked to be palatable, and Mrs. Edward Starbuck said a lady in Boston who had drunk tea told her it needs a good quantity for steeping, which made it

expensive. So Aunt Content hung the five-gallon, bell-metal kettle on the crane, and, putting a two-quart bowl of tea in it, with plenty of water, swung it over the fire. Aunt Esther and Lydia Ann Macy stayed in the kitchen to keep it boiling.

"While I was laying the table I heard Lydia Ann say: 'I have heard that when it is drunk it gives a brilliancy to the eyes and a youthful freshness to the complexion. I am afraid thy sister-in-law failed to put in a sufficient quantity of leaves.' So Aunt Esther put another bowlful of leaves into the gun-metal kettle. When the tea had boiled about an hour my cousin and Captain Norris arrived. The tea, which had boiled down to about a gallon, was poured into grandma's silver tankard and carried to the table, and each guest was provided with one of the silver porringers, also with cream and with lumps of sugar. The captain talked to me before dinner, and I told him before I knew I was getting confidential that you were all off in the wilds. He said enterprise was what the new country needed, and that it was not best to have Nantucket people entirely with Starbucks; that I was one of them was plain to be seen, if my name was Wentworth.

"I saw Aunt Esther looking at me so sharply that I remembered how me it was not seemly for me to talk to men, and I presently became discreetly silent. But when dinner was announced, the captain took me out and made me sit by him. After grandpa had asked a blessing on the food, Aunt Content said to her son and friend: 'I have made a dish of tea for you, but am fearful that I have not prepared it as it hath need and would like to have your opinion.' Whereupon my cousin made answer: 'As my loved mother desires my opinion, I must needs tell her that a spoonful of this beverage she has with such hospitality prepared for us would nearly kill any of us here at the table.' The captain then said laughingly that aunt could keep it for a dye to color woollens. He further said he would, if she so desired, instruct her how to draw the tea himself. 'And this young lady,' he continued turning to me, 'shall make the first dish of the beverage ever used in Nantucket.'

"Dinner being over, but they all remained at the table except Captain Norris and myself (for Aunt Content bade me assist him as he should desire), we searched for a suitable vessel in which to draw the tea. At last I saw Uncle Nathaniel's large gray stone pitcher, into which our guest instructed me to put as much of the tea as I could hold between my thumb and forefinger for each person, and a pinch for the pitcher. Then he told me to pour on boiling water sufficient for all, and set the pitcher on the coals and let it remain until it came to a gentle boil. The tea was then poured into the tankard which Aunt Content had made ready, and the captain carried it to the table for me and helped me to pour it into the porringers for the guests. He was so kind as to say it was the best dish of tea he had ever drunk."

Very clever, truly, and a most engaging picture of life in that pleasant isle; but, alas! I fear that higher criticism reveals a later authorship than is claimed for the letter.

THIS POEM IS surely suggestive:

I DO NOT KNOW

BY ROSELLE MERCIER MONTGOMERY, in *Contemporary Verse* for July.

I do not know if they return—the dead . . .
One that I loved stood there . . . beside my bed!

Was it delirium? It well might be!
Or—did the dead come back . . . to comfort me?

I cannot say; I know that it was true . . .
The nurse said that I smiled and murmured, "You!"

The Gates swung wide for me to enter in—
The Earth was darkened and the Veil was thin!

Behind the Veil there shone the light of day,
And I was eager—came a whisper, "Stay!"

Was it a dream? Ah, well, it may be so!
The voice that whispered—one I used to know!

They said the nurse's face showed she had wept
When dawn came—but they marvelled, for I slept!

I do not know if they come back—the dead . . .
Some one stood there . . . and whispered . . . by my bed!

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

October 12: Seventeenth Sunday after Trinity

READ Ephesians 4:1-7.

Facts to be noted:

1. We are called by God to our life in the Church.
2. We must be worthy of our vocation.

We shall not understand St. Paul's life of energy and self-sacrifice in the Church, till we understand what he meant by vocation. To him life in the Church was not the casual thing we often make it. The Church to him was the living body of Christ, and to be a member of it was to occupy the most honorable position man could fill. Indeed, it was so great an honor that St. Paul felt that one could never become a member of the Church through his own action alone, or as the result of his own choice. It is God who, in His grace, calls to participation in the Church. St. Paul felt that particularly in his own case, for, but for God's mercy in choosing him, he would have been a stranger to the Church, and the life and ministry he loved. The thought kept him constantly humble. Others might assert their particular rights, might by their self-assertion disturb the peace and fellowship of the Church, but he, who owed so much to God, accepted as the condition of God's mercy the fact that he must strive to preserve the honor of God's Church.

October 13

Read St. John 20:1-19.

Facts to be noted:

1. Jesus rises from the dead.
2. He appears first to Mary Magdalene.

The narratives of the Resurrection bear upon their face the marks of authenticity. It is noteworthy that the risen Jesus first appeared to Mary Magdalene. Imagination at work in creating evidence for the Resurrection would not have suggested her, or any woman, as the first to be given the signal honor of seeing Jesus. It would have been more natural that Jesus should have appeared to the eleven, or to one of the "pillar" Apostles, Peter or John. The early Church was jealous of the honor and authority of the Apostles, and, if the appearances of Jesus had not been as they are recorded, we should not read of them as receiving the news of the empty tomb from the women, or been told by the Gospel according to St. Mark that it was to Mary Magdalene that Jesus first revealed Himself (St. Mark 16:9), a statement which enables us definitely to identify the Mary of whom St. John speaks as first seeing Jesus.

October 14

Read St. John 20:19-end.

Facts to be noted:

1. Jesus appears to the disciples.
2. He gives St. Thomas proof of His Resurrection.

It is hardly fair to St. Thomas that, from this sole incident, we have named him the "doubting" Thomas. It is to be remembered that the others had looked upon the reports of the women as "idle tales." The Resurrection of Jesus was naturally a fact difficult of belief, in spite of our Lord's intimations that He would rise. There is an assurance in the fact that the disciples were not easily credulous. We are satisfied to know that they look for proper evidence before giving assent to such a belief as that Jesus was alive. St. Thomas, we note, was, like the rest, satisfied with seeing Jesus. The presence of the Lord brought its own conviction. The disciples, while they were unquestioning in their own belief, were well aware of the necessity of carefully prepared and guarded evidence of the Resurrection. In the Book of the Acts we find that one of the chief offices of the apostolic body was to bear witness of the Resurrection.

October 14

Read St. John 21:1-15.

Facts to be noted:

1. Christ appears to His disciples in Galilee.
2. He commissions St. Peter to feed His lambs.

Had St. Peter seen Jesus until the moment when he leaped from the boat to join Him on the shore of the Sea of Galilee? It is possible that he had not. He had gone with St. John on Easter morning to find the tomb empty, but he had not seen Jesus. Jesus is recorded as having appeared to the eleven, but that might have been only a general term for the company of the disciples with Judas missing. It seems natural to think that

St. Peter may have left Jerusalem after finding the tomb empty, before verifying the report that Jesus had risen, or feeling that, in any case, he had forfeited the right to be counted a disciple after his denial of Jesus. Such a hasty departure would have been a characteristic of St. Peter's impetuous nature, as his casting himself from the boat when he saw Jesus on the shore. Jesus' thrice repeated question, with its suggestion of St. Peter's three-fold denial, seems to imply that the disciple had not yet made his peace with Jesus, or rather, with himself. It seems hard to think that, if St. Peter had seen Jesus before, at Jerusalem, he would have been allowed to remain in suspense and unhappiness.

October 15

Read St. John 21:1-15.

Facts to be noted:

1. Jesus predicts St. Peter's martyrdom.
2. He intimates that St. John will live a long life of service.

Jesus' thrice repeated question, "Lovest thou Me?" was more than a reminder of St. Peter's denials. It was with the purpose of testing and proving His disciple, and of driving him back from a hasty and thoughtless profession of love to the acknowledgment of a deep-seated and tried affection, that Jesus put His several inquiries. Jesus was about to point out to St. Peter the consequences of discipleship in his case. He was to suffer for His Name. Such a lot demands love which is capable of bearing the strain which is placed upon it. "Thou shalt stretch forth thy hands," is probably not a specific prediction of crucifixion, as has sometimes been supposed. It was a figure suggested by St. Peter's girding his fisher's coat about him, and leaping into the sea. That was a voluntary act, resting upon an impulse of generous affection. It had about it the splendid enthusiasm of youth. In contrast to this Jesus set the figure of a man grown old and feeble in the service of Christ, with his self-will and energy subdued to the will of his Master, a man whom others must serve in his helplessness, and who finally must yield to the will of others who will bind him and lead him forth to death.

October 17

Read Philippians 1:1-12.

Facts to be noted:

1. St. Paul prays for the Philippian Church.
2. He assures the members of his sincere love for them.

St. Paul's liberalism in carrying the Christian Gospel to the Gentile, without demanding that the Gentile first become obedient to the Jewish law, made him constant enemies, and especially among the conservative Jews. These were not always content with publically opposing his teaching. They descended often to the meanness and littleness of personal detraction.

There had been those at Philippi who sought to persuade the Church that the Apostle's work among them had been actuated by self-interest. It is for this reason that St. Paul, as he writes to the Church, assures its members with such earnestness that his sole motive in working among them was love, and that there had been no thought in his mind other than a single-hearted purpose of preaching Christ among them, that they might be "built up" in Him.

October 18

Read Philippians 1:12-25.

Facts to be noted:

1. St. Paul is a prisoner for the sake of Christ.
2. He is content to be in bonds if he can magnify Christ.

The letter to the Philippian Church was probably written during St. Paul's imprisonment at Rome. His trial is reaching a critical point, and it is uncertain whether he is to suffer martyrdom, or to be set at liberty. On the whole, the tone of the letter is hopeful, for St. Paul speaks of the possibility of seeing the members of the Philippian Church again. Whatever may be the outcome, St. Paul is reconciled. He is ready to magnify Christ by living or dying. We read in the Apostle's words the preference for death, for death would give him the felicity of entering into the presence of Christ, and of exchanging his hard and troubled life in the service of Christ for the joy of fellowship with Him—"Having a desire to depart and to be with Christ, which is far better." Yet, even here, St. Paul will not yield to the temptation of selfishness. The Church at Philippi still needs him to strengthen and encourage it, and, therefore, St. Paul sets aside his own desires, and wills to live.

The Triennial Synod of the Church in Canada

The Living Church News Bureau }
Toronto, Sept. 27, 1924 }

THE tenth triennial session of the General Synod of the Church of England in Canada commenced at London, Ontario, on Wednesday, September 4th. The bishops, clergy, and lay delegates went in procession to St. Paul's Cathedral for the opening service, which consisted of Morning Prayer and the Holy Eucharist, with the Primate as celebrant. The preacher was the Rt. Rev. A. C. Headlam, D.D., Bishop of Gloucester, who, in the course of a scholarly sermon, declared that the great problem which the Church of England was facing today was the reconciliation of the old traditions with modern thought. It was the duty of the Church to take a new conception of modern thought and reconcile it with these traditions.

The great transformation of the Anglican Church came in the Nineteenth Century, when it became the Church of the British Empire, and, after that, became really an international society for relationship throughout the world. The Church of England is universal, and while it does not claim to be perfect or infallible, it does claim to preserve the essentials of Christianity. The Church of England has all the characteristics of a national Church and has one of the greatest parts to play in the building up of the English nation. It has all the characteristics of the English race, with a generally sober and broad outlook on life, and it is a great medium for the preservation of a balance between all the elements of Christianity. One of its chief characteristics is its devotion to learning; no other Church has been so successful in retaining the services of men of learning and ability. One of the most outstanding characteristics of the Church of England today is its comprehensiveness. The institutional, intellectual, and evangelical are all included in the Anglican Church.

Touching on the question of reunion, which he described as the most pressing problem facing the Anglican Church today, the Bishop expressed the fear that, "in spite of all the great things which the Church has done, it may lack the courage to take the great step which will consummate its work and mission."

"To do any great thing demands more than intellectualism. It needs inspiration and it needs spiritual vision, and it is only to those who pray that this inspiration and vision will come."

THE PRIMATE'S CHARGE

In the afternoon the Synod assembled in the Cronyn Memorial Hall under the presidency of the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land and Primate of All Canada, who received the congratulations of both houses on his completion of sixteen years of unbroken service as the Primate of the Church in Canada, and also on his accession to his seventy-second birthday early this month.

In the course of a statesmanlike and deeply earnest charge the Primate paid a tribute to the fine leadership in many directions which the Bishop of Huron, in whose diocese the General Synod was meeting, had given to the Canadian Church, and heartily thanked the Bishop of Gloucester for coming to preach the opening sermon. After a few personal words, reference was made to the fine results of the Anglican Forward Movement, in the course of which his Grace said:

"In so many departments of the work we have found our bonds loosened and the way made clear for increased progress and efficiency. Financial handicaps have been lifted, and longed for advances made in God's work. In short, the Movement has been shown not only to have been a forward one at the time, but a forwarding one ever since. It would be possible to give you many instances of this arising out of the experience of the past few years, and I have wondered what the Church would have done in the disastrously lean and dislocating years following the Great War had not God enabled us to make this wonderfully steadying and sustaining provision for those years. If I may be permitted to refer to what I venture to term one of the most comforting results of the Anglican Forward Movement, I would mention that arising out of the Beneficiary Funds provided by means of it. I know whereof I speak when I state that it is well nigh impossible to over-estimate not only the extent of the actual relief afforded, but the courage and hope produced by grants from the Fund. Faithful men who have labored long and lovingly for the Church and are now past work, widows and orphans

of departed heroes in the mission field, have been gladdened and helped and are thanking God for the increased provision thus made for them."

A tribute was paid to the fine work of the Bishop of Montreal as Chairman of the Pensions Committee.

Discussing the Reunion of Christendom and action in Canada upon the Lambeth proposals, the Primate stated that:

"It will be remembered that the Synod accepted, in the main, the proposals of the Lambeth Conference and undertook, on the lines of those proposals, to do all in its power to forward them. With that end in view, a strong committee was appointed to confer with committees officially appointed by other Christian Communion. A carefully selected sub-committee was also appointed to do executive work and to report to the large committee. On behalf of these committees I at once put myself in touch with the representative officials of the various Communion concerned. Most cordial responses were received from nearly all of them, in which a whole-hearted willingness to meet us for conference was expressed. After the whole situation had been canvassed, however, and further correspondence had taken place, it was mutually agreed that it would be alike more prudent, and more courteous and considerate to defer action until the result of the negotiations for union between three of the non-Episcopal Churches in Canada was arrived at. It was our expectation that the delay thus caused would not be of long duration and that our Committee would have something to report to this meeting. It is well known to the members of the Synod how the negotiations I have referred to have been protracted, with the result that any action by our committee is still held in abeyance. On the subject of this supremely important question of Reunion, it must be known to us all that the experience of the three or four years which have intervened since the Lambeth Proposals were sent abroad, clearly points to the fact that, while we must hope and pray earnestly for a reunited Christendom, our divisions cannot be healed suddenly, or in a short time. We must be patient and act with due care and caution, otherwise we may make fresh cleavages among ourselves and others."

With reference to spiritual healing the Primate said in part:

"While I would not venture to give any counsel to the Synod on the question, my own conviction is that the subject is such a far-reaching one that it would not be wise for the Church to make at present any official pronouncement upon it. At the meeting of the Consultative Body of the Lambeth Conference held last month, while we expressed our cordial thanks to the members of the Committee for the report, we took no further action in the way of giving advice, but asked our president to be ready to appoint a further or more permanent committee to cooperate with medical authorities at such times as he thought fit. While, however, the Church may not see its way at this stage to make, as I have said, any official pronouncement on the subject, it behooves us not only to study but to exercise the 'many-sided enterprise of prayer' and to employ the power of prayer on behalf of the ailments of the body as well as those of the soul. Those of us who have been long in the ministry of the Church are able to cite many most convincing instances of the arresting of physical disease, and even of restoration to health, in response to prayer and the exercise of faith.

"Because we think that some are going to too great lengths in campaigns and Preaching Missions on Faith Healing, let not this send us too far into the other extreme of neglect to solicit definitely and always, by prayer, and through faith, the cooperation of the great Physician, along with the means which He has given us—the skill of the medical profession, and other means for the physical healing of those who suffer."

A careful reference was made to the development of a national spirit and the formation of general synods in the foreign field, and the bearing of this upon the Church in England, the United States, and Canada. The Primate expressed great pleasure at the advance the Church of Greater Canada was making, his appreciation of the fine leadership of Canon Gould as General Secretary of the Missionary Society and the splendid work of the Woman's Auxiliary.

A fitting tribute was paid to missionary heroes of the Canadian Church, notably Archdeacon MacKay and Bishop Grisdale, who had gone to their reward since the last general synod.

The Primate's concluding reference was to World Conditions.

OFFICIALS OF THE LOWER HOUSE

The Upper House having retired, the Lower House, consisting of the clergy and lay delegates, proceeded to business. A feature of the election of Prolocutor for the ensuing term

was the nomination of a layman as candidate for this office, in the person of G. C. Coppley, ex-Mayor of Hamilton. Mr. Coppley was defeated on the second ballot, the Very Rev. J. P. D. Llwyd, Dean of Nova Scotia, being re-elected for the third term in succession, the Ven. Archdeacon Heathcote, of Vancouver, was elected as Deputy Prolocutor. Other appointments were the following: Assessors to the Prolocutor, Mr. Chancellor Worrell, of Toronto, and Mr. Chancellor Campbell, of Quebec; the Hon. Clerical Secretary of the Lower House, Rev. F. H. Hartley, of Toronto; the Hon. Lay Secretary of the Lower House, Dr. F. H. Gisborne, of Ottawa; Assistant Clerical Secretary, Archdeacon McElheran, of Winnipeg; Assistant Lay Secretary, James Nicholson; the Hon. Treasurer of the Synod, L. A. Hamilton, of Toronto; Auditors of the Synod, Lansing Lewis, of Montreal, and R. J. Carson, of Kingston.

THE CANON OF THE EUCHARIST

The first piece of business left over from last session was the consideration of Dean Shreve's motion asking for the permissive use in the Canadian Church of the Prayer of Oblation and the Invocation of the Holy Ghost in the Canon of Consecration, according to the arrangement in the American Book of Common Prayer, a resolution which has already been given in full in *THE LIVING CHURCH*. The resolution was presented in eloquent terms and with conspicuous ability by Dean Shreve, of Quebec. His impassioned plea for the restoration of the Church's ancient heritage, replete as it was with quotations from and allusions to the ancient liturgies of the Catholic Church in its undivided state, was followed by the delegates with the closest attention. He pointed out that no new doctrine, no Romanizing tendency, was to be found in the desire that the dislocations and imperfections in the Canon of the Eucharist in the Church of England in Canada should be removed.

The resolution was seconded by Archdeacon Vroom, of Halifax, another outstanding liturgical scholar of the Canadian Church. It met at once with opposition and the debate was carried over to the second morning of the Synod, the vote not being reached till well into the afternoon. The Rev. F. H. Hartley quoted from a Liturgy in use in the Presbyterian Church in Canada to show that Presbyterians were not afraid of the use of a prayer of oblation or of the invocation of the Holy Spirit in their canon. Archdeacon Warren and Dr. Dyson Hague, both of Toronto, opposed the resolution in forceful terms.

Canon Abbot Smith, of Montreal, urged the Synod to wait until the completion of Prayer Book revision in England and expressed the hope that ultimately something better than "permissive use" might be found.

Principal Vance, of Vancouver, moved an amendment that the resolution should be sent to the standing committee on Prayer Book revision to be dealt with when further revision of the Canadian Prayer Book is decided upon. Canon Scott, who objected to an alternative use, seconded the amendment. Canon Gould asserted that unity was not to be attained by repression, and that he hoped for a speedy further revision of the Prayer Book, as he held the recent revision to be inadequate and unsatisfactory. L. A. Hamilton, Treasurer of the Synod, Col. W. F. Cockshutt, and other laymen, opposed the change, for which they held there was no desire on the part of the laity of the Church. Judge Wood, of Regina, favored Dean Shreve's motion.

The Rev. H. M. Little, of Montreal, moved an amendment to the amendment that the matter should be referred to the standing committee on Prayer Book revision to Report upon at the next session of the General Synod.

The interesting fact was elicited that the Canadian Diocese in Mid-Japan in common with the rest of the Holy Catholic Church of Japan already used these prayers.

Canon Cody recalled that, when in 1911 he seconded a resolution for revision of the Prayer Book, a pact or concordat was agreed upon whereby the doctrines or principles of the Church would not be altered. That pact was honorably kept. It was now proposed virtually to amend Canon 12, and open the door to general revision of the Prayer Book without such pact or agreement. "I think that it is a most dangerous position in which to place ourselves." It was idle to say no doctrinal principle was involved. He desired to enter a caveat against belittling the present communion office. It seemed to

him an alternative service would lead to badges of distinction and encouragement to division.

In closing the debate Dean Shreve pleaded earnestly for the resolution as it stood, and repudiated most effectively a statement which a local paper, with characteristic ignorance, had printed in headline and article to the effect that his effort was to bring in the doctrine of transubstantiation.

Mr. Little's amendment to the amendment was defeated by 80 to 55, and the amendment of Principal Vance referring it to the standing committee on Prayer Book revision to consider when a further revision of the Prayer Book is undertaken was carried by 96 to 64.

THE POSITION OF WOMEN IN THE CHURCH

Thursday evening was devoted to the consideration of Dean Tucker's resolution endorsing the resolutions of the Lambeth Conference on the position of women in the councils and ministrations of the Church. The resolution recommended that the necessary steps be taken to authorize the admission of women to the General Synod on equal terms with men, that the Order of Deaconesses on the lines be restored, and that the scope of the ministrations of women be extended.

The question was discussed by many speakers, but the House adjourned before a vote was reached. Some contend that, as the Constitution of General Synod provides that lay delegates are to be elected as decided by each diocesan synod, the matter rests with diocesan synods. As Miss Inez Smith, who was elected by the Diocese of Caledonia, did not arrive to take her seat, the matter has not come as yet in a concrete form before General Synod as a result of the report of the Committee on Credentials.

THE MISSIONARY SOCIETY OF THE CANADIAN CHURCH

Friday, the third day of the Synod's session, was devoted, as the Canon provides, to the consideration of the Report of the Board of Management of the Missionary Society of the Canadian Church by both Houses sitting jointly as the Board of Missions. The triennial report which was presented by the general secretary, Canon Gould, dealt exhaustively with the Church's missionary work among white settlers in Canada, our Indians and Eskimos, the Chinese and Japanese in British Columbia, and the work abroad in the Canadian fields of Mid-Japan, Honan (China), and Kangra (India).

A most interesting historical review of the work of the M. S. C. C. was made by Dean Tucker, of London, who was its first general secretary. The discussions throughout were of a high order, though perhaps a few of the delegates were too prone to seize the opportunity to preach, a practice which the main body of delegates by no means appreciates.

One of the most valuable features was the series of addresses on the actual work delivered at different points by workers in the various fields. Bishop White, of Honan, gave a most illuminating talk on work in China and the general outlook in that distracted country; Bishop Stringer told of the work among Indians and Eskimos in Yukon; Dr. Westgate, of the work of the residential schools for Indian children; Bishop Schofield, of the work of the Columbia Coast Mission among the loggers of British Columbia; the Rev. W. A. Geddes, of work for the Eskimos at Herschell Island, the most northerly outpost of the Canadian Church; Archdeacon Perry, of work among the Ukrainians of Thorold in the Niagara peninsula; the Bishop of Montreal, of work among the Jews in our Canadian cities; the Rev. A. E. Ahenakew, of Mervin, Sask., a Cree Indian, of work among his own people.

The Bishop of Huron, in a clear-cut address, described the new basis of apportionment, which was accepted at a joint meeting of the three boards; the Missionary Society, the General Board of Religious Education, and the Council for Social Service, at Toronto, last week. It is based on actual current income of the parishes, which are grouped in seven classes according to income. A twenty-five per cent reduction of the apportionment is to be made for all Western dioceses on account of their special problems.

The Bishop of Gloucester, as guest of the Synod, was asked to speak during the session, and declared that there was an obvious analogy between the position of the English Church in Canada and at home in England. He stated that since the war the Church had instituted its national assembly, and its various local councils, and that these had proved wonderfully

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A Pilgrimage to Portland

BY THE REV. FREDERICK L. GRATIOT

Rector of the Church of Our Saviour, Chicago

ACCORDING to the accounts of those who know, no city ever extended such lavish hospitality to a General Convention as did the City of Roses in 1922. And so it was with pleasant memories as well as pleasant anticipations that I revisited Portland this summer.

We of the Middle West and of the East find it hard to realize how firm a faith is found in the West. We depend so on numbers. Ours is a more populous country, and therefore the Church is stronger numerically; but there the Church's strength is as great, if not greater, in proportion. The greatness of the West is a greatness of spirit—and small wonder, with so many of God's noblest works as inspiration and reminders of His beauty and power. One can hardly gaze at Mt. Hood without lifting up his heart in praise, or ride through the picturesque and colorful foot-hills without chanting from his heart, "O all ye mountains and hills, bless ye the Lord . . . O ye servants of the Lord, bless ye the Lord; praise Him and magnify Him forever."

One of the liveliest and most interesting parishes in the West is St. David's, Portland, lying on the east side of the city and comprising quite a third of its population. This is due entirely to the fact that the Rev. Thomas Jenkins, D.D., is one of the most interesting and alive of rectors. Within six years he has established three healthy mission chapels. To these he ministers without any clerical aid whatever.

And so it is small wonder that he should fittingly mark the second anniversary of the significant service which took place in St. David's during the General Convention, when there gathered in a service of worship and conference on questions of Church Unity representatives of many branches of the Anglican and Eastern-Orthodox Communions.

The following telegram from a Churchman of Brooklyn, New York, who helped to arrange the original service, clearly suggests the deep impression it made:

"Congratulations at unveiling of Eikon, abiding symbol of unity. Never since Pentecost did such diverse racial groups gather in worship. Fittingly does St. David's commemorate in concrete way this occasion that brought together representatives of Russia, Greece, Syria, Czecho-Slovakia, Canada, and America, with the ancient thrones of Constantinople, Antioch, and Jerusalem."

Letters were read from Churchmen from various parts of the country who had contributed toward the purchase and erection of the Eikon, including one from Meletios, written while Patriarch of Constantinople, commending the original service.

As I did not have the good fortune to be present at that service I can give no account of it beyond that recorded in the secular and Church press at the time. But, however impressive, however significant it was, this service of unveiling and dedica-

tion of an Eikon to mark the day and place could be but very little less so. There were fewer dignitaries, but with the vivid description of the original service given by Dr. Jenkins, we could feel the presence of all those who manifested their interest in the cause at that time. And there was that same "spirit of unity in the bond of peace" which pervaded the first gathering.

The Eastern Orthodox Communion was represented by the priest of the local Greek Orthodox Parish, Father Marinos, and a good number of his congregation. The Bishop of the Diocese was present, vested in cope and mitre. He blessed the Eikon, and spoke on the importance of the work of Christian

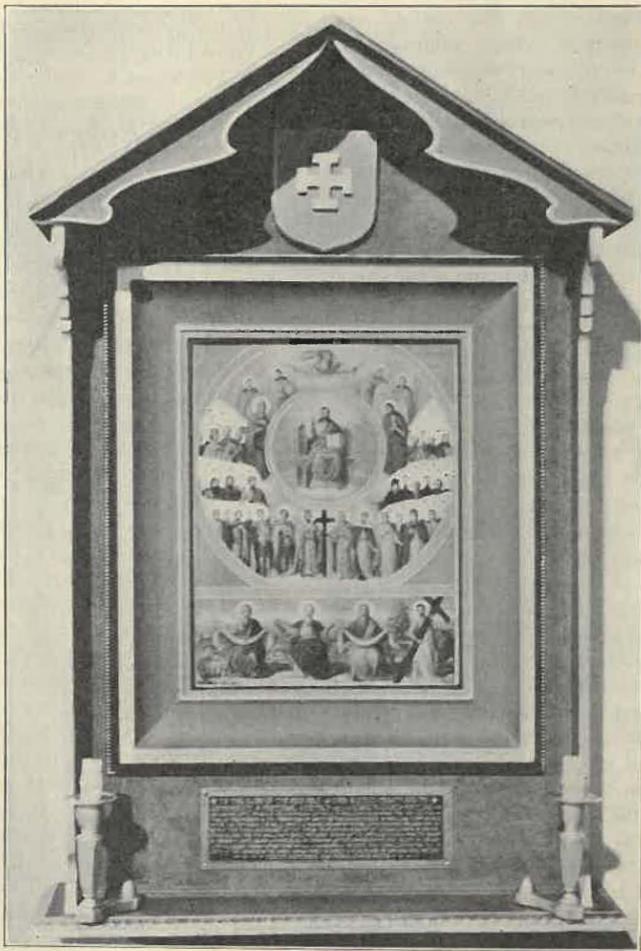
Americanization as expressive of our desire for peace and unity with the Eastern Branches of the Catholic Church. Father Marinos and a local Greek layman made addresses on the significance of the occasion and their desire to be associated with us in all things which made for the unity of the Church and a better citizenship in America. Several of the clergy of the Diocese assisted in the service: the Rev. Messrs. J. G. Hatton, R. A'Court Simmond, E. H. Clark, F. T. Bowen, and the writer. Dr. Jenkins gave a description of the Eikon, as well as a clear statement of the history of disunity and the progress of the movement towards reunion. The service consisted of choral Evensong, sung by the splendid choir of the parish, with incense offered by the Greek priest. The offering was taken for the Commission on Faith and Order.

The service of unveiling and consecration took place on the evening of September 14th. The Eikon is placed on the choir wall, facing the congregation, on the epistle side. It stands in a rich blue and gold frame with a canopy above and candle-sticks at the base. The Eikon was painted

at a monastery on Mt. Athos, Greece, and the beautiful frame was made by Mr. Fred Strickland, a member of St. David's Parish. Its theme is unity. Symbols of God the Father and the Holy Spirit are at the top, with a representation of Christ the Son enthroned in the center. The two dispensations of the history of the people of God are portrayed in the persons of Abraham, Isaac, and Jacob, and certain great Christian characters, such as Constantine, St. Helena, the pioneer missionaries to Russia, and others, together with a great multitude from all the nations of the earth. The connecting link of the two dispensations is the penitent thief who stands, cross in hand, in the lower right corner of this picture, as the first fruit of Redemption.

The inscription at the base of the frame, etched on a copper plate, reads as follows:

TO THE GLORY OF THE ADORABLE AND EVER BLESSED TRINITY
AND TO COMMEMORATE A FRATERNAL ASSEMBLY
Held in St. David's Church, Portland, Oregon, on September
(Continued on page 757)



EIKON IN ST. DAVID'S CHURCH, PORTLAND, OREGON

THE IMMACULATE CONCEPTION

AS the doctrine of the Immaculate Conception of Mary seems to be finding its way into Anglo-Catholic manuals of devotion, and even into Missals that are widely used, you will perhaps allow me to call attention to some words of the celebrated Roman Catholic controversialist, Bishop Milner. In his well-known book, *The End of Religious Controversy*, which he published in the year 1818, he says: "The infallibility of our Church is not a power of telling all things, past, present, and to come, such as the Pagans ascribed to their oracles, but merely the aid of God's Holy Spirit to decide what her faith is and ever has been, in such articles as have been made known to her by Scripture and tradition. . . . The Church does not decide the controversy concerning the Conception of the Blessed Virgin and several other disputed points, because she sees nothing absolutely clear and certain concerning them, either in the written or unwritten Word; and therefore leaves her children to form their own opinions concerning them."

Thirty-six years after Milner published his book, Pope Pius IX, solemnly defined the doctrine that the Blessed Virgin was conceived without original sin. He explicitly claimed to do this as himself being the "infallible oracle" of the Church ("*supremo suo atque infallibili oraculo*"). This definition entirely justifies Roman Catholics in accepting the Immaculate Conception of Mary as part of the Faith once delivered to the saints, because they are bound to believe that the Pope cannot err when he so defines a doctrine *ex cathedra*. The same authority asserts that all not in communion with the Pope are outside the Church. Therefore it seems clear that the Immaculate Conception cannot be accepted by non-Roman Catholics as true simply because it is a dogma of the Roman Church. It may, however, be held as "a pious opinion," if there is some strong ground for it in Scripture and tradition—two essential requirements for any Christian doctrine.

Indeed, Pius IX., in his Bull *Ineffabilis*, recognizes this, and makes some historically astounding claims on behalf of the dogma.

He asserts that the Blessed Virgin, "in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin." If we ask how it was that Pius IX knew this, he tells us in his Bull that the doctrine was "revealed by God," taught in Holy Scripture, and had as witnesses to its truth the unbroken tradition of the Church from the first, as well as that of the entire episcopate, and the acts of the long line of Pontiffs in the see of Peter. But as a matter of fact, Holy Scripture is silent on the subject, and the only plain references that are given are the words in Genesis where the Vulgate has blundered by reading, "She (*Ipsa*) shall crush thy head," and the words of the angel to our Lady, "Hail! full of grace," which are quite irrelevant to her condition at her conception in the womb of her mother.

As for tradition, unless we call the witness of the Western Church since the Middle Ages "tradition," we look in vain for any before the Twelfth Century, when the theory of the Immaculate Conception began to be mooted. The new doctrine was at once attacked by St. Bernard, than whom a greater devotee of Mary never existed. The "Angelic Doctor," St. Thomas Aquinas, quite plainly denied the doctrine in his *Summa Theologia*. One can quite understand the desperate attempts to explain away this witness of the greatest of the schoolmen, and the appeal to his writings on the *Sentences* to prove that, at least, he once held the doctrine. But these words prove nothing of the sort, for it is clear that St. Thomas is there speaking of our Lady after her birth. We know that St. Thomas held that she was (like Jeremiah and John the Baptist) "sanctified" before birth; so that when St. Thomas says, in his comments on the *Sentences*, that she was "free from sin original and actual," he merely asserts that which would be true of any baptized child now, who had not committed actual sin.

The unanimous consent of the Fathers (down to St. Bernard) is that the Lord Christ was alone in being conceived sinless, because his conception was altogether miraculous and *de Spiritu Sancto*. The early Popes, St. Leo the Great, Zosimus, and others, are clear about this. From the Thirteenth Century the Popes "inclined to the opinion of the Immaculate

Conception"; but it was strictly forbidden to call those who denied it "heretics," which would have been odd if it was known that the doctrine was part of the Faith once delivered to the saints, as Pius IX declared. We know that Pope Eugenius IV commissioned Cardinal Torquemada to prepare a work against the theory to present to the Council of Basle in 1431. The Cardinal chose out of the vast store of names only one hundred, but these included the following Saints: Ambrose, Pope St. Leo the Great, Augustine of Hippo, Anselm, Bernard, Bonaventura, and Thomas Aquinas.

It was "the Subtle Doctor" (Duns Scotus) who, at first timidly, and then more boldly, suggested the way in which the teaching of St. Thomas Aquinas might be answered. From his time downwards the Immaculate theory was more and more accepted; but even in 1854 it was not believed to be "definable" by many of the hierarchy, as we know from the replies of inquiry addressed to them by Pius IX.

I conclude, then, that for those not in communion with the Roman See there is lacking any authority for this doctrine. It could only be accepted on the *a priori* grounds advanced by Duns Scotus—namely, that it was thought fitting; and that God was able to preserve Mary from original sin; and that therefore God did so preserve her. This was summed up in the historic words, "*decurt; potuit; ergo fecit.*"

—R. E. HUTTON, in *Church Times*.

THE TRIENNIAL SYNOD OF THE CHURCH IN CANADA

(Continued from page 754)

effective in dealing with the problems presented in the last few years within and without the Church.

"In a short time," he said, "these councils have done a very great deal to correct the abuses in administration in the Church. I am glad to be the guest of this synod, and to have the opportunity of knowing more of this great dominion."

ELECTION OF EXECUTIVE COUNCIL

The Executive Council of the General Synod appointed for the next three years will comprise the Archbishops and Bishops and the prolocutor of the lower house, with the following from the different dioceses: Yukon, the Rev. W. A. Geddes and Chief Justice Mathers; Nova Scotia, Archdeacon Armitage and Chancellor R. V. Harris; Quebec, Dean Shreve and James MacKinnon; Fredericton, Dean Scovil Neales and Charles Coster; Montreal, Canon Abbot-Smith and J. G. Brock; Rupert's Land, Archdeacon McElheran, Chancellor Machray; Saskatchewan, Canon McKim, V. J. Ferguson; Athabasca, Archdeacon A. S. White, Chancellor A. U. G. Bury; Mackenzie River, the Rev. G. Williams, Oscar Spendlove; Qu'Appelle, Dean Dobie, W. G. Styles; Cariboo, Archdeacon Pugh, Norman Frazer; Edmonton, Archdeacon Howcroft, Chancellor Frank Ford; Calgary, Archdeacon Hayes, J. C. Brokoviski; Brandon, the Rev. E. A. Anderson, G. B. Coleman; Toronto, Canon Cody, Chancellor Worrell, K.C.; Huron, Dean L. N. Tucker, W. F. Cockshutt; Ontario, Dean Starr, R. J. Carson; Algoma, Canon Piercy, Chancellor Boyce; Niagara, Canon Broughall, G. C. Copley; Ottawa, the Rev. C. Saddington, Dr. F. H. Gisborne; Columbia, the Rev. H. T. Archbold, F. W. Blankenbush; New Westminster, Archdeacon Heathcote, A. McCreery; Caledonia, Archdeacon Rix, R. L. McIntosh; Kootenay, Archdeacon Graham, Judge Thompson.

No MAN was ever meanly born. About his cradle is the wondrous miracle of life. He may descend into the depths, he may live in infamy and perish miserably, but he is born great. Men build monuments above the graves of their heroes to mark the end of a great life, but women seek out the birthplace and build their shrine, not where a great life had its ending, but where it had its beginning, seeking with a truer instinct the common sources of things not in that which is gone forever but in that which they know will again be manifest. Life may depart, but the source of life is constant.

—Calvin Coolidge.

AS ALL OBJECTS of human thought—all laws scientific, moral, social, artistic—are ideas of the Logos, so all right exercise of human faculties depends upon His enabling presence.—Hooker.

Diocesan Efforts on the Church's Program

HERE are several features of note in the diocesan efforts on the Church's Program this fall. While the annual Every Member Canvass comes later than usual—December 7th—many of the dioceses are beginning their field operations earlier than usual. Late September has seen more training conferences than is normally the case. The Dioceses of Michigan, Fond du Lac, Southern Ohio, Springfield, Lexington, Dallas, Spokane, Eastern Oregon, and others will have drawn their leaders together for instruction by the time this is printed.

Michigan is following the lead of Southern Ohio in drawing all of the clergy together for three days, to be followed immediately by a similar conference for selected laity. The National Council will be represented here by Mr. Lewis B. Franklin and the Rev. J. I. B. Larned, of Yonkers, N. Y., and one of the Associate Secretaries of the Field Department; in Southern Ohio the Council representatives were Bishop Sanford, of San Joaquin, the Rev. W. P. Roberts, of China, and the Rev. Messrs. J. A. Schaad and R. Bland Mitchell, of the Field Department.

The Diocese of Springfield, under the leadership of its new Bishop, the Rt. Rev. John C. White, D.D., held what is reported to be the first diocesan conference in the history of the Diocese on September 16th to the 18th. Every effort was made to bring all of the clergy and one or more lay representatives from each congregation of the Diocese to this conference. The Diocese has completely reorganized its fiscal policy to conform with that prevailing throughout the Church generally, has introduced a comprehensive Diocesan Program, is inaugurating the Bishop and Council form of organization, and is seeking to educate the Church membership concerning it. This conference was led by the Rev. F. B. Bartlett, of St. Louis, an Associate Secretary of the Field Department.

Another matter of note is the increased ability of the National Field Department to meet the calls made upon it for leaders. This has come about through the help of some twenty-five Associate Secretaries, who have been selected from among the many clergymen and laymen throughout the Church, who have demonstrated their ability and understanding of the Program work in their own dioceses and parishes. These men give a limited time each year to the disposal of the Field Department. During the summer the Department held Schools of Methods for these men in anticipation of their new duties. The Field Department is filling about twice as many engagements this fall as would have been possible with the limited full-time staff.

Another new development first being tried out this fall is the Provincial Field Department in the Province of the Pacific. This Department was created last spring to assist the National Field Department, because the tremendous extent of territory and the distance from National Headquarters made it particularly difficult for the small staff of the National Field Department to do justice to the situation. The Provincial Department is auxiliary to the National Department, of course, and works in close consultation with it. The Rev. M. S. Barnwell, of the National staff, has been detailed to the Province as the liaison officer, who will serve somewhat in the capacity of an Executive Secretary for the Province for the Church's Program. Mr. Barnwell and the two Associate Secretaries in the Province—the Rev. Messrs. J. A. Ten Broeck and R. A. Kirchhoffer—have itineraries arranged which will reach the leaders in nearly every jurisdiction in the Province before the end of the year. Mr. Barnwell began his work with a Diocesan Conference in Spokane on September 22d.

A very important feature of this fall's work is the program for studying the principles of Christian Stewardship in the Church Sunday schools. No such systematic educational program for the young people of the Church has been offered by the Field Department since 1919, the year the Nation-wide Campaign was inaugurated. The plan proposes a brief presentation, in story form, of Stewardship fundamentals on four Sundays beginning October 12th, followed by a written exercise by all the pupils of the school on November 9th. Each parish is urged to select the writers of the best papers and have them expand their papers into essays, entering them in a Steward-

ship Essay Contest, parochial, diocesan, and national. Full information on the plan has been communicated to the clergy and is contained in the Field Department's publication No. 2113. It is expected that one of the most important by-products of this program will be the education in the principles of Stewardship which parents will receive from their children.

October will see the educational work in full swing all over the Church. Massachusetts will have three western bishops covering the Diocese, Bishops Johnson, of Colorado, Cross, of Spokane, and Remington, of Eastern Oregon. Rhode Island will hold Normal Institutes on the book, *My Father's Business*, followed by group meetings on the subject in November. Bishop Page, of Michigan, will also spend a week speaking in the Diocese. Connecticut has a strong laymen's committee at work to reach every parish. Mr. Franklin will conduct a city-wide conference on the Church's Mission in Waterbury, October 19th.

New Jersey has secured a full-time Executive Secretary, the Rev. Walter Mitchell, D.D., and is planning to push the Church's Program with full vigor. The work opens with a series of Bishops' Conferences for vestrymen and other laymen the middle of October. In Western New York, the Rev. L. G. Wood will devote the major part of October in preparing the cities of Buffalo, Rochester, and Bath for city-wide conferences on the Church's Mission in November, to be led by Mr. Alfred Newbery, Bishop Cook, of Delaware, and the Rev. Dr. R. W. Patton.

The Diocese of Chicago opens its work with a Diocesan Training Institute in the middle of October, led by Mr. Franklin. The Diocesan Field Department, under the leadership of its new Chairman, the Rev. George H. Thomas, has been hard at work since last spring preparing for a thorough educational program this fall. Chicago has made an advance each year on the Church's Program and expects to continue the process this year.

The Diocese of Erie is directing the thought of its membership towards the Program this fall through Preaching Missions. The Rev. Dr. Loaring Clark is holding a Diocesan Clinical Mission in Oil City, Pa., October 12th to the 19th, to train the clergy for the work.

These are but a few indications of the work that is going on all over the Church. It would seem that the dioceses are doing the most constructive work they have yet done, in preparation for the final year of this triennium. If results are commensurate with the efforts, 1925 ought to mark a decided advance over preceding years.

A PILGRIMAGE TO PORTLAND

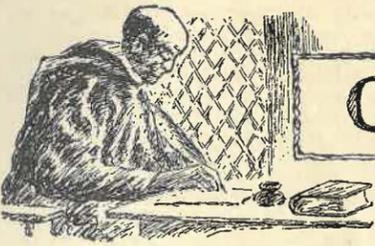
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11, 1922, of Holy Orthodox-Catholic and Anglican Churchmen, for the cultivation of friendship, and the promotion of unity between Orthodox and Anglican Communion. For the Orthodox-Catholic: Panteleimon, Archbishop of Neapolis; Gerassimos, Archbishop of Beirut; Aftimios, Archbishop of the Syrian Church; Pavlic, Bishop of Czecho-Slovakia, and several other clergy. For the Anglican: Daniel, Presiding Bishop of the American Church; Walter, Bishop of Oregon; James, Bishop of Harrisburg and Chairman of the Commission; Rennie, Bishop in Jerusalem; Alexander, Bishop of Kootenay; and many other bishops and priests. This Eikon, illustrating the Unity of the Godhead and the whole human family in Christ, is placed here by some who were present. Erected September, 1924, Thomas Jenkins, rector.

And so there stands in St. David's Church an outward and visible memento not only of a great cause so greatly advanced in 1922, but also of the General Convention of that year, which is so happily remembered in the City of Roses, as well in the hearts of many Church people from all parts of the world.

IT HAS ALWAYS been monarchism in some form or other that has rescued a sinking Church, has set it free from the fetters of worldliness, and has successfully defended it when attacked. It has warmed the hearts of those whose love has grown cold, it has won back to the Church nations estranged from her. It has proved itself to be in the history, both of the Church, and of civilization, a factor of the first rank.

—Harnack.



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.

THE SOUTH DAKOTA TORNADO FUND

To the Editor of *The Living Church*:

ASK THE PRIVILEGE of your columns to make an announcement which is most gratifying to South Dakota and its friends. On June 14th last, we suffered a disastrous tornado which totally destroyed six of our Indian churches and wrecked others. Through the kindness of the National Council and the Church press, an appeal for reconstruction was widely and effectively circulated. The response, even during the summer when congregations are scattered, has been so unexpectedly generous that we find ourselves, on October 1st, absolutely assured of receiving the total sum asked, which was \$15,000. Cash receipts have been remarkably prompt, and there are definite pledges of further help when congregations reassemble this fall. From these two sources the authorities of the District are confident that our needs will be met, and we do not feel justified in further promoting the appeal.

It seems right also that we should notify those who may be planning to help but have not expressed their intention, in order that we may not be receiving surplus funds when so many other worthy causes are in urgent need of help.

May I, in closing, express my profound gratitude to the astonishing number of friends who have come so promptly to our aid, and assure them that through their help we are able to push forward the reconstruction? Before the winter sets in we hope to have more of the destroyed churches restored and the injured ones repaired, and by the first anniversary of the disaster we ought to have them all again in use and in better condition than before the tornado.

We are deeply thankful for the prayers and gifts of this host of friends, and we gladly look upon this achievement as a demonstration that the generous heart of the Church will always respond to the appeal of a definite need.

HUGH L. BURLESON.

THE REASON FOR FAITH

To the Editor of *The Living Church*:

ONE IS NOT SURPRISED that a Modernist should make a confusion between faith and loyalty; because, speaking in general, one is never surprised at any thing in a Modernist. But one is surprised with Dr. Wilmer, whose services to the Faith are well known, and who argues so well for a true view of faith in the greater part of his article in the issue of *THE LIVING CHURCH* for September 13th, that apparently he falls into the same confusion. "The Church has been weakened by the fundamental fallacy of confounding belief in certain theological and even metaphysical propositions about Christ with faith *in* Christ." I do not believe Dr. Wilmer could have written that sentence if he had not just been steeping himself in a Modernist book, and had not yet got free from the noisome air.

For the Modernists are so hazy about the idea of faith that it may be well to devote a few moments to it.

The reason for faith is that there exists an unseen world, far more real than this seen world; and yet a world to us almost unknown, and, generally speaking, incapable of being explored by us in this present life. Unless there is some way in which the reality of this unseen world can be brought home to man here, it cannot enter as a factor into our earthly life. Man lives only for reality; the reality of the world seen or the reality of the world unseen, if in any way he has become aware of it. Now the means by which the reality of the unseen world is brought home to man here is Divine Revelation. God speaks, and man hears. Faith is the enlightening of the mind of many by the Mind of God. It is to believe what God has said.

Therefore faith, in all ages of the Church, has been belief in an intellectual proposition. There is no other way in which the reality of the unseen world can be made known to man. The classic instance in the Old Testament is Genesis 15:5, 6, where what Abraham believed was an intellectual proposition, that his seed should be as the stars of heaven for multi-

tude, and the Scripture comments, "And he believed in the Lord and He counted it to him for righteousness." The classic instance in the New Testament is St. Peter's confession, which Dr. Wilmer well quotes; where again St. Peter confessed an intellectual proposition, "Thou art the Christ, the Son of the Living God."

The classic instance in the Epistles is Hebrews 11:1-6, where the Scriptures definitely set before us the truth that faith is the virtue that makes plain to us the reality of the unseen world, and also set before us two intellectual propositions to be believed, one, that God is, the other, that He is a rewarder of them that diligently seek Him.

With this agrees also the other classic instance in the Epistles, Romans 10:9-11, where what is believed is again an intellectual proposition, that God has raised the Lord Jesus from the dead.

And it is often overlooked that our Lord teaches precisely the same thing (St. Mark 1:14, 15), "Repent ye, and believe the Gospel!"; not, Have personal trust in Me; but, Believe the message which I bring.

The reason why faith is necessary for entrance into the Church is because, if there is no unseen world, there is no Church for us to enter into: but it is often overlooked that faith is just as necessary for continuance in the Church, as for entrance into it. When the priest stands at the altar and consecrates the Bread and Wine, in short, says Mass, the action is simple mockery and foolishness unless there is a tremendous transaction in the unseen world which, by means of his act, is entering into our world of time and sense. When any Christian kneels and prays, that act is foolishness unless, first, there is a God, and second, He hears and answers prayer. Faith, therefore, is just as necessary for continuance in the Church as for entrance.

Now, it is a commonplace of theology that, because the child has not yet the use of his mind, therefore he can not have faith. But, as faith, nevertheless, is necessary for entrance into the Church, he promises faith by his sponsors, until he come of age. We learned this at our mother's knee; but some of our theological professors do not yet seem to have grasped it. And because the faith which the child must profess is summed up in the Apostles' Creed, therefore the Apostles' Creed is required at Holy Baptism: and it has been required for nineteen centuries.

Personal trust and loyalty and devotion to Christ are not faith; but they are some of the fruits that necessarily flow from faith, if faith be in a right mind and heart. It is possible, unfortunately, to have faith and nothing else (St. James 2:19). But there is not, or at least there should not be, any trouble in distinguishing between a tree and its fruit.

The trouble with Modernists usually is that they take an agnostic position about this whole matter. They either deny that there is an unseen world, or, at the least, they deny that man can know anything about it. In fact many Modernists practically deny that man has a mind. This is the age-long division between faith and unbelief from the very beginning of the Gospel. God speaks, and man hears or man does not hear. God speaks in the age-long tradition of the Catholic Church, which is summed up in the Catholic Creeds. They who heed the Voice of God find certitude about the things of God, and learn about the unseen world, which is far more real than this present world. They who do not hear have no faith, and, sooner or later, will inevitably, surely, fall away.

EDWIN D. WEED.

FIRST TO INTRODUCE FULL CEREMONIAL

To the Editor of *The Living Church*:

IF YOU WILL look through the files of your paper, some years back, you will see an article written by Dr. Riley, sometime Professor at the General Theological Seminary, about St. Alban's Church, New York, of which my only brother, the Rev. Charles William Morrill, was rector. He was the first priest in this country to come out boldly with full Catholic ceremonial in 1865.

J. VAUGHAN MORRILL.

Brookline, Mass., September 27.

ONEIDA INDIAN MISSION ROOFS LEAKY

To the Editor of *The Living Church*:

DURING THE SUMMER months, the missionaries were holding services among the Oneidas in the cherry picking camps near Sturgeon Bay, Wis., and, except during the usual hours of the regular Sunday services, heeded not the rain; but after the torrential rain storms on St. Matthew's Day, September 21st, we discovered that our church roof needs repairing, and men are working on it as I write. But, worst of all, the Sisters of the Holy Nativity reported that the many roofs of the old Mission house "leaked like a sieve." On examination by an expert from Green Bay, I am informed that an expenditure of \$432 is necessary for re-shingling the various roofs. It is an unusually large building, which the missionaries to the Oneidas have occupied for more than fifty years, and naturally, during so long a time, the wooden shingles have decayed, and during a rain, or after a snow storm, water pours in through many parts, finding its way into every room, to the great discomfort of the Sisters, who now live in it; and, as it is our store house for the relief work among the Oneidas, the goods, consisting of clothing of almost every description, are in danger of being spoiled.

Knowing the great interest you have taken in the Oneida Mission for so many years, I venture to ask for assistance in our present distress.

I have just about finished paying for the restoration of the old Burleson building, towards which I received \$1,350, but I have had to spend \$1,617, and have therefore emptied my discretionary fund. The Bishop of Fond du Lac, to whom I have opened my grief, is almost as badly off, and can only send me \$11.57 towards the \$432 I need for shingles that will last for more than fifty years.

At this season, and during the holiday season, but little money comes in, but because the missionaries and the Sisters do not have long holidays, our expenses go on as at other times. The Oneida Mission depends upon contributions which flow in in the spring, but that season is a long way off, and winter is nigh at hand. Are you able to take pity on us? I know you will, if possible, as you have so generously in the past.

Oneida, Wis.,
October 1.

WILLIAM WATSON,
Missionary to the Oneida Indians.

THE EXPERIENCE OF THE PRESENCE

To the Editor of *The Living Church*:

THE SCHOLARLY LETTER from the pen of the Rev. Charles H. Hibbard, in *THE LIVING CHURCH* of September 13th, is one which will fill many an earnest worshipper with sadness. It will not arise from any decrease in fervor, nor will the helpful customs of making visits to the Blessed Sacrament, joining in the service of Benediction, or Processions become less; but such letters tend to discourage those of our brethren whom we so much desire to have share with us the blessings of sacramental worship.

This writer has often gone before the tabernacle when confronted with some perplexing problem, and has found great comfort in so doing. Before the sacramental Presence of our Lord we can tell Him of our joys, our sorrows, and our aspirations. The very heart cries out for such a privilege.

Just why learned men must continually seek to hinder those who are trying at least to bear witness to their belief in the Real Presence is hard indeed to understand.

May God bless the good priests who reserve the Blessed Sacrament for purposes of devotion, as well as for the sick. Catholics need to pray harder, to love God and men more greatly, and to show forth the joy that is gained through bearing witness. Thus will we be able to keep our tabernacles.

Huguenot Park,
Staten Island, Sept. 22.

W. LYNN McCracken,

THE PROBLEM OF EUCHARISTIC ADORATION

To the Editor of *The Living Church*:

IN ALL THE correspondence that has thus far appeared, there seems to have been no reference to a recent valuable work, *The First Book of the Irenicum of John Forbes of Corse*, translated and edited by the Rev. E. G. Selwyn, M.A. In the second appendix, of nearly forty pages, Eucharistic Symbolism and Adoration is carefully and sympathetically considered, and in it are some passages which it were well for members of the Revision Committee to consider carefully.

The Rev. Mr. Selwyn dwells upon "the symbolism of language, of objects, and of actions," all of which must be taken into consideration in approaching "the problems of Eucharistic Adoration and the use of the reserved Sacrament."

Space prevents more than a bare reference and a brief quotation:

"Ancient precedents mainly prove the adaptability of the early Church in dealing with circumstances as they arose. And there are circumstances today which can be pleaded on behalf of elasticity as regards adoration. One is that, under modern conditions, regular attendance at the Sunday Eucharist is impossible for large numbers of the faithful. Another is that the early Mass, at which Communion is made, commonly takes a far shorter time than was the case apparently in antiquity, or than is the case now in the East; and the time for adoration and intercession within the rite itself is thus much restricted. It might even be claimed that Christian experience has itself in the course of centuries increased our sense of the significance of the rite, and that the demand for supplementary opportunities for adoration springs from this. Be that as it may, so long as an earnest demand is made, the Church must be very chary of withholding consent. We have to allow for great differences both of temperament and of circumstances; and, where our own instincts may be to condemn or at least to be indifferent, a larger sympathy may perhaps lead us to be tolerant. And tolerance in this matter seems to be the truest following of the mind of antiquity" (page 246).

EDWARD H. CLARK.

Portland, Oregon, September 26.

CLERICAL CELIBACY

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS, in his *Musings* of August 30th, holds up to ridicule Mr. Athelstan Riley's letter on clerical celibacy which you printed on July 5th last. It is only charitable to believe that the distinguished Presbyterian's memory was playing him tricks regarding Mr. Riley's remarks, which he so completely misrepresents. Mr. Riley nowhere "insisted that celibacy ought to be obligatory upon our clergy." He grants, of course, that the Church has allowed married men to take orders. He was concerned with bringing out one single, plain fact, namely, that, from primitive times, throughout the Church, East and West, it has been contrary to Catholic discipline for *those already in holy orders to marry*. The distinction does not seem particularly subtle, and certainly the Church, throughout its history, has considered it important. One wonders why so many Anglican apologists seem unable to grasp it. Assuredly, as Presbyterian Ignotus says, the matter is one of discipline and not of doctrine. So is the matter of fasting communion.

Incidentally Presbyterian Ignotus makes a wholesale charge of unchastity against the clergy (I take it that he refers to the clergy) "throughout the country parts of all Latin America." That is a very sad and a very dreadful condition of things. I suppose we have all heard gossip of a similar sort. Is there any really genuine evidence available to support it? Such a general and terrific indictment is surely too serious to be made on the strength of mere rumor or gossip. It sounds unpleasantly like the propaganda published in the *Menace*.

New York, Sept 20.

H. K. PIERCE.

CONNECTICUT PARISHES

To the Editor of *The Living Church*:

MAY I BE PERMITTED a somewhat belated comment upon Fr. Whitehead's letter, entitled *The Rural Problem*, in your issue of August 16th? It is not in criticism of the writer's thesis, general statements, or conclusions, all of which are interesting and valuable, but merely a correction of one or two matters of fact.

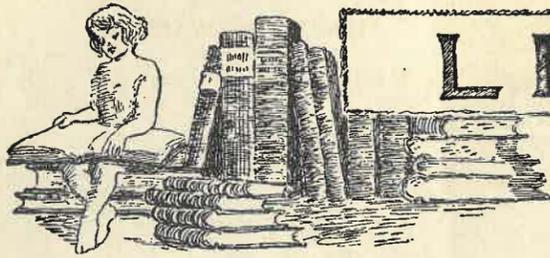
In the fifth paragraph of Fr. Whitehead's letter he lists the "three good-sized cities" of Connecticut as Bridgeport, New Haven, and Hartford, "named in order of their population." According to the census of 1920, from which the statistics of population are presumably taken, New Haven outranks Bridgeport by some 20,000. Of the cities "fairly listed as towns" Waterbury is credited by the Census Bureau with 91,410 inhabitants, the two next in size being New Britain and Meriden, with about 60,000 and 35,000 respectively.

These are relatively unimportant matters, but from what prehistoric source has Fr. Whitehead dug up his figures as to the parishes? I do not know about any other of the eight towns or cities given as having more than one parish—though the information would be easily attainable—but my own city of Waterbury, which Fr. Whitehead credits with only two parishes, has five, with a total communicant list of 2,927. St. John's and Trinity are the two which the writer means, I presume, but St. Paul's, in the suburb of Waterville, has been an independent parish for many years; while All Souls' became one directly after the first Nation-wide Campaign; and the large and flourishing mission of Christ Chapel is now four or five years old.

I am sure Fr. Whitehead will gladly allow these small corrections, in the interests of accuracy, as well as of local pride.

A. C. TWINING.

Waterbury, Conn., September 24.



LITERARY

A CHRISTIAN PIONEER

Baron Paul Nicolay: Christian Statesman and Student Leader in Northern and Slavic Europe. By Greta Langenskjold; translated from the Swedish by Ruth Evelyn Wilder. New York: George H. Doran Co. \$1.60.

It is not often that one meets with the biography of a Russian who is neither a literary nor a political figure, but only a man of God. Paul Nicolay (1860-1919) was a Finnish baron, but educated in Russia. He was master of many languages, a cosmopolite, and a true aristocrat. Nominally a Lutheran, he called himself a "poor Church Christian," for to him the Bible and the friendship of Christ were enough. As a youth he came to believe that God was calling him, and one of his tentative efforts to answer that call was to convert his yacht into a sort of mission boat. He cruised about the coast islands of Finland with a cargo of Bibles, while the peasants wondered at "the frail gentleman with the bulky bag of books . . . and earnest, questioning look." There is something poignant about that description, as there is about Nicolay's life as a whole. We cannot escape an impression of pervading sadness.

To the end Nicolay was shy, nervous, self-critical, and hampered by recurrent illness. Yet he possessed a will of almost superhuman strength, bent upon bringing souls to God. Those who are especially concerned with the World's Student Christian Federation (of which Nicolay's great work, the Russian Student Movement, became a part) will no doubt read this book; here it is enough to comment upon the miracle of this accomplishment by a man so un-Russian, so almost Puritanical in temperament. Nicolay at first said, characteristically, "I fear I am too old, too weary, too far removed from them."

The book is perforce a good deal taken up with accounts of conferences all over the world, with public addresses, Bible study groups, and the like, which are a little dry in the reading. We are told very little of Nicolay's intimate life, of his days at Monrepos (his estate in Finland), where he was often ill, lonely, and discouraged, and little also of his benevolence and scrupulous justice to his hundreds of dependents. And how interesting this might have been! There are, however, some charming photographs, one of which shows his grave on the little island of Ludwigstein, a place that in its remote, quiet beauty seems to suit its tenant well. Nicolay was the last male descendant of his line.

The biography, of the frankly eulogistic type, is not at all a distinguished piece of writing, but it does achieve a loving and understanding portrait of its hero.

H. M.

PRESENT DAY PROBLEMS

Relativity. (York Books XXXVI). By the Rev. David Ross Fotheringham, M. A. Vicar of Charing, Fellow of the Royal Astronomical Society, Knight of the Holy Redeemer.

What about the XXXIX Articles? (York Books XXXVII). By Christopher Davenport, jun. London: The Society of SS. Peter and Paul, Ltd. 40 cents each.

Here are two more of the attractive and beautifully printed pamphlets known as the York Books, issued by the S.S.P.P. It would be difficult to find subjects more diverse included within a single series. The first is an entertaining and interesting discussion of Einstein's famous theory, particularly in its bearing on philosophical and theological problems, the relations between time and eternity, the finite and infinite. As the author remarks, quoting Dr. Wildon Carr, "The principles of relativity are perfectly simple when once they are understood, and extraordinarily difficult to understand" (page 4). One interesting result of the application of the principles of relativity is the conclusion that both Galileo and the judges who condemned him were in the right! "The congregation of the Index forbade Galileo to teach the doctrine of a central sun as truth, but allowed it as a mathematical hypothesis; which is practically relativity! Relativity at least may teach us to tolerate another's opinion gathered from a different point of view" (page 22).

The other pamphlet undertakes to show that the Thirty-nine Articles of the Church of England are neither in their

antecedents, nor in their language, at variance with the Catholic Faith. This has, of course, been undertaken many times before, notably by John Henry Newman in his famous Tract XC, and before him, by the learned Christopher Davenport, (Sancta Clara), the Roman Catholic domestic chaplain to Queen Henrietta Maria of England. The author of the present pamphlet, writing under the pseudonym of "Christopher Davenport, jun," concludes that, although "Catholics have nothing to fear from an examination of the antecedents of the Articles," yet "these formularies are of little value to us in these days." . . . "Until the Reformation, the three Creeds were the standard of doctrine. There was no written decree of universal doctrine until the Council of Trent. And it would be well if the grand outlines of the Creeds remained the standard" (page 15).

In an Appendix is included an interesting summary of Sancta Clara's attempt to harmonize the Articles with the creed of the Tridentine Synod, of value to those who have not had an opportunity to consult the original work. G. M. W.

The Fourth Year Book of the League of Nations has just been published under the editorship of Dr. Charles H. Levermore, the author of the Bok Peace Plan. Like its predecessors it is a careful chronicle of the League's work and of leading international events. It includes an account of the International Court of Justice, of the "Supreme Council" and of the commissions of the League. It is an admirable work, and should be kept near at hand in one's library for all who want to have reliable information concerning one of the great undertakings of the century. This is the last year book to be issued under Dr. Levermore's supervision. Hereafter it will become one of the annual publications of the World Peace Foundation (40 Mt. Vernon Street, Boston) which is the accredited agent of the League of Nations in the United States. The present volume is published, as were the first three, by the *Brooklyn Eagle*.

C. R. W.

In his *Duty to Civilization*, Francis Neilson, a former member of Parliament, makes an interesting, controversial contribution to the discussion of the question of the responsibility for the Great War, which has been fanned into white heat by the recent articles of Professor Harry Elmer Barnes. Indeed Mr. Neilson was among the very first to raise the question as to the sole responsibility of Germany. Some idea of Mr. Neilson's general view-point as a radical may be gathered from his own statement (on page 4): "I know not any statesman, monarchical or republican, in Europe who has my sympathy, and for twenty-five years I have been remarkably consistent in my impartiality in this matter: I have not found but one, Sir Henry Campbell-Bannerman, who was worth saying a good word for." (New York: B. W. Huebsch).

C. R. W.

In *What's Wrong with the Movies*, by Tamar Lane, we have a discussion of a much mooted and pressing present-day question, marred, however, by a flippant and slangy style that irritates rather than persuades. The author's thesis is that "We have no philanthropists, no martyrs, no self-sacrificing geniuses, no artists, and no real leaders in the silent drama. Nothing but business men and business women—money, money, money. Not a semblance of the spirit that moves workers in other arts. Not one willing to risk a penny or even his time that the photoplay might be advanced. But let anyone arise to cast a slurring word against the art of the screen and, on the morrow there are a thousand voices raised unto the sky in indignant wrath." A very considerable knowledge of condition is exhibited, but at times it is difficult to make out just what is meant because of journalistic jargon which is employed. (Los Angeles: The Waverly Co. 311 East Fourth Street).

C. R. W.

Informing your Public. By Irving Squire and Kirtland A. Wilson. New York: The Association Press. \$1.50.

Since the War in particular, the art of appealing to the public for charitable and other allied purposes has been much developed. It is natural, therefore, that there are students of "education," or of "propaganda," as some would term it, and this book is one of the first texts for their use. It presents the psychology and philosophy of these appeals, together with many practical directions learned from experience. A list of useful books is given in the appendix.

Church Kalendar



OCTOBER

- 12. Seventeenth Sunday after Trinity.
- 18. Saturday. St. Luke, Evang.
- 19. Eighteenth Sunday after Trinity.
- 26. Nineteenth Sunday after Trinity.
- 28. Tuesday. SS. Simon and Jude.
- 31. Friday.

KALENDAR OF COMING EVENTS

- October 15-16—Synod of the Province of the Mid-West, Racine College, Racine, Wis.
- October 21-23—Synod of the Province of the South West, El Paso, Texas.
- October 22—Convention, Diocese Mississippi.
- October 28—Synod of the Province of New England, Worcester, Mass.

APPOINTMENTS ACCEPTED

EVANS, Rev. JOHN CRIPPEN; to the cure of St. Mark's Parish, Havre, Montana, with St. Mary's Church, Malta, and other mission stations.

HARTER, Rev. WALTER G., rector of St. Paul's Church, Gardner, Mass.; to St. Augustine's Church, St. Louis, Mo., with address at 2023 Blendon Place.

HAUSE, Rev. BERTRAM; to be assistant at St. Paul's Church, Columbus, Ohio, with address at 1226 E. Rich Street.

LEE, Rev. RALPH; to be minister in charge of St. Andrew's Mission, Washington C. H., Ohio, with address at 1209 Old Orchard Ave., Dayton.

MITCHELL, Rev. JOHN FORBES, rector of St. Luke's Church, Haverstraw, N. Y., and missionary in Rockland Co.; to be rector of the Church of the Holy Spirit, Bensonhurst, Long Island, N. Y., with address at 19 Prospect Place, Brooklyn.

SANT, Rev. J. F.; to be minister in charge of St. Peter's Church, Delaware, Ohio, with address at 49 Oak Ridge Avenue.

STEWART, Rev. JOSEPH A., of Emmanuel Church, Adams, N. Y.; to be rector of the Church of St. John the Evangelist, Essington, Pa.

WILSON, Rev. C. A., rector of Zion Church, Oconomowoc, Wis.; to be rector of All Saints' Church, Appleton, Wis.

NEW ADDRESS

BARRE, Rev. DAVID, rector of the Church of the Good Shepherd, Columbus, Ohio; 2670 Indianola Ave., Columbus, Ohio.

MARSH, Rev. ARTHUR E., President of the Standing Committee of the Diocese of Nebraska; 544 South 25th Ave., 209, Omaha, Neb.

SYMONS, Rev. GILBERT P., rector of Christ Church, Glendale, Ohio; at the Berkeley Divinity School, Middletown, Conn., until January 25, 1925.

SWAN, Rev. GEORGE E., rector of St. Luke's Parish, Monrovia, Calif.; Post Office Box 54, Monrovia, Calif.

WALLACE, Rev. D. R.; from 3040 Market St., to 604 27th St., Oakland, Calif.

JESSUP, Rev. C. A., rector of St. Paul's Cathedral, Buffalo, N. Y.; 88 Lexington Ave., Buffalo, N. Y.

RESIGNATION

COOLIDGE, Rev. JOHN K.; as rector of St. Martin's Church, Cleveland Heights, Ohio.

MOORE, Rev. EVERETT A.; as rector of Trinity Parish, Tiffin, Ohio.

ORDINATIONS

PRIESTS

CONNECTICUT—In Calvary Church, Bridgeport, on September 29, 1924, the Rev. WILLIAM MACDOUGAL HAY was advanced to the priesthood by the Rt. Rev. Chauncey B. Brewster D.D., Bishop of the Diocese. The candidate was presented by the Rev. Kenneth Mackenzie. The Rev. J. A. Racioppi sang the litany, and the sermon was preached by the Rev. H. S. Whitehead.

Mr. Hay will continue in charge of Calvary Church, where he ministered as deacon.

MINNESOTA—At Gethsemane Church, Minneapolis, on the Feast of St. Michael and All Angels, September 29, 1924, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, advanced the Rev. CHARLES M. BRANDON to the priesthood. The sermon was preached by the Rev. E. H. Eckel, Jr., and the candidate was presented by the Rev. A. D. Stowe, D.D. The Rev. Mr. Brandon continues his work at Calvary Church, Waseca, Minnesota.

DIED

GREENABAUM—Entered into life eternal in the early morning of September 12, 1924, at the home of her daughter, Mrs. E. M. Rice, Oriental, N. C., Mrs. SARAH GREENABAUM, widow of Leon W. Greenabaum. The interment was in Oakdale Cemetery, Wilmington, N. C., September 13th.

"Until the day break and the shadows flee away."

KIMBALL—Entered into life eternal at Casper, Wyoming, September 5, 1924, after a brief illness, INA, beloved wife of Russell KIMBALL, daughter of James Townsend Fullerton and Catharine Jessie, his wife, of Port Townsend, Wash., and sister of the wife of the Bishop of Alaska.

Gentle, faithful, devout, she rests in peace, for so giveth He His beloved sleep.

SOPER—Died, suddenly in New York City, September 29, 1924, Miss GRACE SOPER, a member of the staff of St. Clement's Church, New York.

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

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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, BEFORE NOVEMBER FIRST, a rector for St. George's Parish, Bismarck, North Dakota. For information write Mr. GEO. F. DULLAM, Clerk, or Dr. L. A. SCHIFFER, Senior Warden.

WANTED: A CURATE IN A LARGE WELL organized city parish offering a great opportunity for work among boys and young men, such as is done by the Deaconess for the girls. Stipend \$2,000, with pleasant furnished rooms. Address Rev. ARTHUR B. RUDD, Emmanuel Rectory, Newport, R. I.

MISCELLANEOUS

AN OPPORTUNITY OFFERED, TO A worthy young Churchman, to obtain an education at Valparaiso University at minimum expense. Write the Rev. FATHER GRIFFITH, St. Andrew's Mission House, Valparaiso, Ind., for particulars.

POSITIONS WANTED

CLERICAL

A MARRIED PRIEST, AGE 36, WITH small family, seeks field of work. Mission field in South or South-west preferred. Must have work at once. Will supply. Address RURAL PARSON-375, care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, WIDELY EXPERIENCED AND thoroughly capable, who makes a specialty of supply work, available immediately. Unmarried. Highest references. Address R-278, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, ELDERLY—WANTS CHURCH work after September. Good at Church music. Will accept a small salary. Apply to Rev. PERCY DIX, Box 182, Latrobe, Pa.

RECTOR WISHES TO LOCATE IN MIDDLE west or east; moderate Churchman, good organizer. Best references. Address S-280, care LIVING CHURCH, Milwaukee, Wis.

WANTED: RECTORSHIP IN EAST OR mid-west: College and Seminary Graduate: considered excellent extempore preacher; former President Diocesan Standing Committee. Strong worker among men and boys; age 39. Twelve years in present Southern parish. Rectory and living salary. Address P-123, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHEDRAL TRAINED ORGANIST AND choirmaster desires change of position. Endorsed by best authorities. Address CHURCHMAN-223, care LIVING CHURCH, Milwaukee, Wis.

MR. RAYMOND NOLD, MUSICAL DIRECTOR, Church of St. Mary the Virgin, New York, is prepared to accept the direction of an additional choir in the metropolitan district. Address 145 West 46th Street.

EXPERIENCED STENOGRAPHER, trained in religious education, desires whole or part time position. Vicinity New York or Brooklyn. Address B-281, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position in Chicago or commuting distance to Chicago. Churchman. Experienced in both boy choirs and mixed choirs. Best of references. B-272, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—CHANGE OF POSITION BY organist and choirmaster now holding important post. Cathedral trained. Organ recitalist and expert trainer of boy or mixed choir. Has exceptional ability. Communicant. Excellent references. Must have good organ and reasonable salary. Address EXPERT-277, care LIVING CHURCH, Milwaukee, Wis.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR Church uses supplied at wholesale prices. Write for samples, MARY FAWCETT, 115 Franklin St., New York, N. Y.

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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.

ALTAR FURNISHINGS

THE WARHAM GUILD, THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. **THE WARHAM GUILD, LTD.**, 72 Margaret Street, London, W. 1, England.

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

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

APPEAL

WANTED: CHURCH BELL, BY CHURCH of the Ascension, Kulpmont, Pa., which is a mission among coal miners. Is there a parish or communicant who would give us a discarded bell or one as a memorial? **CHARLES E. NILES, Priest.**

NOTICE

October 3, 1924.

The Sixty-second Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 16, 1924, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penna., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. **S. LORD GILBERSON, General Secretary.**

CATHOLIC PUBLICATIONS

LOW MASS CEREMONIAL PRAYER BOOK Rite. Concise directions. Copious notes. Black cloth, octavo, sixty pages, fifty cents. **THE WAY OF PEACE.** Brief devotional forms for use at home and in church. Black cloth, sixty pages, twenty-five cents. Address **FR. BURNETT, Holy Cross House, 300 East Fourth St., New York.**

THE CATHOLIC CHURCHMAN IS A monthly magazine of the American Episcopal Church. Regular features: a contributed article, an instruction, St. Joseph's League for Children, The American-Catholic Pulpit, The Catholic Afield, Sacristy Talks, The Minor Saints, Travellers' Guide to Mass. The Blessed Sacrament Novena, Editorial and Book Review. Annual subscription, \$1. **THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.**

CHRISTMAS CARDS

CHRISTMAS CARDS: FOUR BEAUTIFUL designs by eminent artist. Devotional, inspiring. \$1.25 per 50 including postage and duty. Write for free specimens. **W. GLASBY, 12 Edwardes Square, London, W. England.**

FLORENTINE CHRISTMAS CARDS. Assortment of 15 colored Christmas Cards \$1. Samples on request. **M. ZARA, P. O., Germantown, Pa.**

GAMES

PLAY THE GAME "A STUDY OF SHAKESPEARE." Instructive, entertaining. Test your knowledge! Price 50 cents. **THE SHAKESPEARE CLUB, Camden, Maine.**

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

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

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HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A 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.**

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KERN INN: ACCOMMODATIONS OF A first class hotel at about one half the cost. Very quiet, but down town, near the White House. Garage on premises. Telephone, Franklin 1142. Address: **Mrs. EDITH KINGMAN KERN, 1912 Gee St., Northwest, Washington, D. C.**

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For all men of the Church.

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INFORMATION



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

BOOKS RECEIVED

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

George H. Doran Co. 244 Madison Ave., N. Y.

Christianity and the Race Problem. By J. H. Oldham, M.A., Secretary of the International Missionary Council, editor of the *International Review of Missions.* Price \$2.25 net.

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

America Revisited. By the Earl of Birkenhead, P.C.

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

The Master Builders. Being the Story of the Acts of the Apostles retold to Children. By S. B. Macy, author of *In the Beginning*, etc. With Eight Illustrations. New Edition. Price \$1.75 net.

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

The Sacrament of Silence. By Noel Sylvestre. Price \$1.75.

PAPER-COVERED BOOKS

Harvard University Press. Cambridge, Mass.

The Sense of Immortality. By Philip Cabot. The Ingersoll Lecture, 1924.

Episcopal Church in Scotland to Hold Church Congress

Consecration of Canon Barnes—A War Memorial Chapel—An Amer- ican Gift

The Living Church News Bureau }
London, Sept. 19, 1924 }

AS I HAVE PREVIOUSLY INTIMATED THE Episcopal Church in Scotland is, this autumn, holding a Church Congress of its own. Arrangements are now complete, and it will follow closely on the Oxford Congress, opening at Edinburgh, Tuesday, October 7th, and continuing till Thursday, October 9th.

There has not been a Church Congress in Scotland for fifty years. On the last occasion the meetings began at ten o'clock in the morning and went on until half past five in the afternoon, with only one hour's interval in the middle of the day. This year the time table will not be nearly so exacting. It has been decided to confine the Congress to the fundamental points of the Christian faith and life. Instead of beginning with special Congress services and sermons, the executive will open the Congress with a celebration of the Holy Eucharist in St. Mary's Cathedral, Edinburgh, at eight o'clock. The Primus of Scotland will be the celebrant. The speakers at the Congress meetings are not confined to members of the Episcopal Church in Scotland, for I notice in the program the names of Bishop Gore, Father Waggett, S.S.J.E., and the Rev. G. Studdert-Kennedy, D.D.

Meanwhile the Oxford Church Congress is close upon us, and from all appearances there is likely to be a very large attendance. The number of members' tickets already applied for exceeding the most sanguine expectations.

CONSECRATION OF CANON BARNES

The consecration of Canon Barnes, Bishop designate of Birmingham, will take place in Westminster Abbey, on the Festival of St. Michael and All Angels (September 29th). The presentation of the new Bishop to the Archbishop of Canterbury will be made by the Dean of Westminster and the Bishop of Oxford, and the sermon will be preached by Dr. Charles, Archdeacon of Westminster. As with other modern bishoprics, in the case of Birmingham there is no election to the See by the Chapter.

A WAR MEMORIAL CHAPEL

A proposal has been made to erect at Ostend a memorial chapel for the battlefield area between Ostend and Zeebrugge. Details have been supplied by the Rev. A. J. Hughes, of Rockford, Essex, who is acting on behalf of a committee organized to carry out the scheme.

"It is," says Mr. Hughes, "intended to be a conspicuous landmark; to be magnificently built; and to be one of the largest and most beautiful chapels in Christendom. Daily services, weekly commemorations, and an annual collective commemoration will be observed. A registration room and offices will be built beneath the chapel, thus imparting a personal touch to the pilgrims, and affording direction to the cemeteries throughout Belgium and France. The collective memorial is not to be confined to the European battlefield but is to be truly comprehensive in character; to include all the glorious dead that gave their lives everywhere, in the air, on land, or at sea."

The scheme is an extremely ambitious

one, as may be seen from the following outline:

"Provision will be made for dignified chapels, where desirable, at the entrance to the different salients; also small oratories built at least in the larger cemeteries. A *Book of Life* will be preserved in the chapels and oratories. The great chapel, and all the chapels and oratories, will be appropriately endowed to prevent their falling into decay. An efficient staff will be maintained for all the different purposes, so long as the need shall last."

All this will cost money, and a fund will be started to be known as the Anglican Million Memorial Fund. When the scheme is finally completed, it will be handed over by the temporary organization to a board of trustees. Nothing will be neglected to make the organization for achieving the memorial as thoroughly representative as possible, including, as it does, all the different units of the Empire and the various branches of the Anglican Communion overseas. The scheme has been submitted to the two Archbishops, and to some of the American bishops, as well as other leading personages in Church and State.

AN AMERICAN GIFT

The Lincoln Cathedral Repair Fund has benefited to the extent of £5,000 by the generous gift of Mr. A. Farwell Binnis, an American visitor to Lincoln from Boston, Mass. The money is to be applied to the repair of the transepts of the Cathedral, which is necessary to ensure the stability of the central tower. The southwest transept repairs have been almost completed, at a cost of about £2,500. It is not expected that the northwest transept will cost so much, and any balance from Mr. Binnis' gift is to be expended at the Dean's discretion.

Mr. Binnis, whose gift is the largest individual contribution to the Lincoln Cathedral Repair Fund entertained Dr. Fry, the Dean, when he went to America to raise funds early this year. The American contributions now total £14,000, and English contributions about £28,000—it is estimated that another £20,000 will be required.

A CHALLENGE DECLINED

The Rev. H. C. Morton, Ph.D. (secretary to the Wesley Bible Union), who recently challenged Canon Barnes to public debate as to the validity of Darwin's speculation on evolution, has received the following reply:

"I do not think that any useful purpose would be served by such a debate. All competent biological specialists throughout the civilized world are now agreed that man has been evolved from lower forms of life. He is, in fact, derived from some generalized ape-like stock. If you do not accept this conclusion there is nothing to be said. Posterity will smile at your refusal."

Dr. Morton has written a long letter in reply, expressing "no small amazement" at Canon Barnes' statements, quoting against him the opinions of a number of biologists, and asking for "facts of science, not fancies of speculation."

THE SAVOY ROYAL CHAPEL

After it has been considered a Royal Chapel for six hundred years, the ecclesiastical authorities have seen fit to raise the question whether the word "Royal," applied to the little building in

the Savoy, has been used as a courtesy title or by right, and have, it is understood, advised his Majesty in favor of its abolition.

It was on this stretch of sloping land between the Strand and the Thames embankment that Simon de Montfort, Earl of Leicester, built his palace in 1245, afterwards granted by Henry III, to Peter, Earl of Savoy, nephew of Boniface, Archbishop of Canterbury. From Peter it was conveyed to the monks of St. Bernard in Savoy, and then was purchased from them by Queen Eleanor as a gift for her second son, the Earl of Lancaster. The land on which the chapel stands is still part of the Duchy of Lancaster.

It is contended by those who desire to abolish the word "Royal" that this Palace of the Savoy, of which the chapel formed an integral part, was never actually a Royal Palace; and that, although a patent is said to have been granted George III, constituting it a Royal Chapel, no such patent has been discovered. They allege, in fact, that the title is purely a courtesy one, and should be abolished. On the other hand, the documents in the research department of the Savoy Hotel Co., who bought the ground, show that the building has been regarded as a Royal Chapel ever since its erection by Edward III in the year 1360.

In this chapel the poet Chaucer was married to Philippa, daughter of "a Knight of Hainault," and it was in the Savoy Palace that his patron, the Duke of Lancaster, bestowed upon him so many marks of his favor. In modern times the chapel has been the favored spot for international marriages.

DORCHESTER ABBEY

There is no other window in the world like the famous Jesse window in the Abbey Church of Dorchester, near Oxford, for the repair of which an urgent appeal is being made. Its uniqueness consists in the fact that the figures in it are carved in stone, and it is well worth making a pilgrimage to this typical Thames-side village to see such an architectural wonder. But the fine east window is almost as wonderful. It is a remarkable example of Decorated Work, with a massive buttress in the center, the whole of the spaces being occupied by reticulated tracery. The beautiful Abbey seems out of place in such a small hamlet as Dorchester now is, but, at the time of its foundation there was a See of Dorchester, which existed from the year 636 to 1086. It was removed in the latter year to Lincoln.

A LOST ART

In the restoration of some of the old City churches there has been a general tendency to remove the accumulation of varnish from the oak panelling. It would, however, appear that this should be done in future with great circumspection. Recently the rector of one of Wren's most famous churches was surprised to receive a visit from three varnish experts—two American and one English—who requested permission to examine the varnish of the church. They declared that the oak panels in the vestry of the church represented a lost secret in the making of varnish. The varnish employed in the Seventeenth Century served as preservative of the wood, but was so transparent that it did not obscure the beauty of the grain. The ingredients which resulted in this quality are not known. An investigation is on foot to discover how many other churches possess the original varnish which has the qualities above mentioned.

Dr. Soderblöm Prominent at the Mürren Conference

Continental Lutheranism—Religious Bitterness in Balkans—Murren Discussions

The Living Church European Bureau }
London, Eng., Sept. 19, 1924 }

ALL EYES HAVE BEEN TURNED TO A LITTLE country in the center of Europe these past few weeks, Switzerland, for there have been two important conferences in this land of peaks and pleasure. The fifth assembly of the League of Nations and the conference of Christian bodies at Mürren. These are both too important to be dealt with in one letter, so I propose leaving the former over until next week.

The principal figure at the Mürren Conference was undoubtedly that of the Archbishop of Upsala, arrayed in long black coat with a very large pectoral cross. Anglican dignitaries were dressed more as if they were on a holiday, the Bishop of Chelmsford in a gray suit, the Dean of Bristol wearing a soft collar and tie. Others there were the Patriarch of the Conference, Bishop Talbot, formerly of Winchester, Sir Henry Lunn, the president, Dr. Scott Lidgett, Canon Lacey, and Dr. Carnegie Simpson.

Among the addresses the Archbishop of Upsala gave one from the text, "Fellow Workers unto the Kingdom of God." He spoke on Christian Unity. Unity, he said, already existed in Christ between all true believers who live in God; but if that spiritual unity already existing is alleged as an excuse for refusing coöperation for Christian unity, it becomes untrue to the Master Himself, who urged not only spiritual and visible unity, but also its visible outcome "that the world may believe that Thou didst send Me." Further, the Incarnation of the Logos must reach and embrace social and industrial life and international relations. Human conditions, the use of wealth, power, and politics must be made sacramental. They must bear witness of God's grace and the Christian Faith. The Archbishop strongly objected to the first part of the statement that doctrine divided, while service united, for doctrine was intended to seal unity and make it steadfast. He did not believe in a unity that should be arrived at by cutting down the doctrines of each Communion; he thought that Christian unity would be one day attained by the discovery that their denominations constituted chapels in one and the same Church of Christ. But it was true that service united, and the Bishop of Winchester had well said that in moral and social questions all Christians might act together.

Afterwards Dr. Soderblöm discussed with a *Church Times* representative the Universal Christian Conference which is to be held at Stockholm in August of next year. The object of this conference at Stockholm is not primarily to promote the reunion of Christendom, nor will it deal with questions of Faith and Order. The Conference will concentrate the thought of Christendom upon the mind of Christ as revealed in the Gospels towards those great social, industrial, and international questions which are so urgent today. The Conference is under the joint presidency of the Archbishop of Canterbury, the Ecumenical Patriarch of

Constantinople, the Archbishop of Upsala, and Doctor Brown, Chairman of the American section of the International Committee. All Christian men are asked to remember the Conference in their prayers.

CONTINENTAL LUTHERANISM

It is noteworthy that Dr. Soderblöm makes the claim for the true apostolic succession for his Church in Sweden, but the Lutheran Churches of Denmark, Germany, Norway, and Finland do not have it, though occasionally a few members of these Churches, bitten by High Church tendencies, may desire it, and sometimes come to Dr. Soderblöm to ask him to consecrate bishops for them; but this he refuses to do unless invited by the National Church as a whole. He is inclined to think that the Lutheran Church is more definite in its doctrine than the Church of England, but, though this may be so in Sweden, it certainly is not anywhere else. As I have said in a previous article (which caused offence to one correspondent, for which I am sorry; but I merely said what I felt on the subject) the Lutheran Churches in Germany and Denmark do not attract me. Largely Erastian and Modernist, they have fallen away in many cases from preaching the gospel and preach instead either (a curious contrast) a vague humanitarianism or a selfish kind of nationalism. When I lived in a predominantly Lutheran town in Germany three years ago, I was shocked to find such large numbers of quite nice people who, when you asked them a question concerning religion or the Church, would reply: "*Ich gehe nicht mehr in die Kirche.*" And my friends in Denmark seem very indifferent.

The concluding words of the *Church Times* representative sum up the Archbishop of Upsala very well. "He is a man of vision, and is broad-minded except where Rome is concerned. No one is more whole-hearted in the cause of unity. He is without doubt the greatest influence in the Scandinavian Churches, a great scholar, and a good linguist. The great danger is that his influence may be used in a Pan-Protestant rather than in a Pan-Catholic direction." Members of the Anglican Communion on both sides of the Atlantic must remember that reunion without the inclusion of the great Church of Latin Christianity would be no reunion at all; the Lambeth Conference was at particular pains to point this out.

RELIGIOUS BITTERNESS IN THE BALKANS

In this connection, it is rather significant to note that in Hungary Roman Catholics and Protestants do not even work together on social platforms. This was said at the Conference by a Magyar Bishop Ravasz, one of the four Protestant Prelates of Hungary and is not very encouraging. In Czecho-Slovakia I have come across the unchristian bitterness that exists between Protestants and Catholics, and reunion cannot come without a change of heart and attitude. Doubtless politics, which are absent from religious controversy elsewhere, have a great deal to do with it. We can at least thank God for this, that Anglo-Catholics have been able to take part in these conferences and, though in a minority, have been able to put forward the reasonable Catholic view, stripped of Romish accretions, for their Protestant fellow Christians.

MURREN DISCUSSIONS

It is quite impossible here to give resumés of all the papers and subjects discussed at the Conference. I will content myself with two. The first is controversial. It concerns the Holy Eucharist, which was considered under the title of The Evangel and the Breaking of Bread. The Bishop of Plymouth said he wished to avoid all controversy for the Eucharist was intended to be a great bond of union between all who loved the Lord Christ. The relation of Holy Communion to our Evangel meant that the Sacrament could not be separated from the Gospel. "Holy Communion was a definite act of obedience to a definite order from Jesus Christ." In the discussion that followed the Rev. Thomas Phillips, of Bloomsbury Chapel, said that he was just as much at home at an Anglican or a Roman Mass as when he attended service in a Nonconformist chapel. To him each was a form of worship and of spiritual significance, and this speech from a dissenter was in pleasant contrast to that of an Anglican priest who said that his spiritual life did not center round the Eucharist. Dr. Glover, too, the public orator at Cambridge and President of the Baptist Union in England, a man well known in both continents, rather pained Catholic members of the conference when he said: "If what some people have said on this subject (the Holy Eucharist) be true, I have no lot in their Church." In another connection Dr. Glover also said, "The individual needs protection against the Catholic Church, trades unions, and other combines, lest he be swallowed up!" The old superstition that the Church is out with "priestcraft" and other wiles of the evil one to entrap the soul evidently dies hard. It is impossible to get over the fact that in all these conferences it is patent that it is not only theology that differentiates us, but social outlook, emotions, and individual temperament, and perhaps we shall have to get to some federation of Churches where both the individualist and the man with the corporate sense can each have his own method of worship and yet feel united to his brethren who differ from him.

The other subject worth mentioning is an uncontroversial one. It concerns St. Francis of Assisi. The Conference was delighted at the great privilege of listening to a paper from that charming personality, Paul Sabatier, upon the subject of St. Francis. M. Sabatier stands out as the one great Protestant that France has produced, but as a Strasbourg friend of mine once said to me: "M. Sabatier is more seen among the members of the Catholic faculty of theology at Strasbourg, than with his Protestant confrères." And this though his famous work on St. Francis was put upon the index! (There is a story that the Pope first sent his blessing, but when one of the Cardinals had read the book it was decided to put it upon the *Index Expurgatorius*). Perhaps in the share of a common saint as St. Francis of Assisi, Christians might find something to unite them.

THE GEORGIAN REVOLT

While the League of Nations has been cist of Assisi, Christians might find some- been wars and rumors of wars elsewhere in Europe. The Spaniards have received a nasty reverse at the hands of the Riffs, and have had to withdraw their army to the coast of Morocco. The Directory in Spain was hailed by many as a kind of Spanish Fascist government which was

to do the wonders of restoring order and efficiency in Spain that Signor Mussolini's government is supposed to have done in Italy. So far it has done nothing, and the defeat of the armies in Morocco may at last arouse the protests of Spain's somnolent people.

Meanwhile in the Caucasus there comes news of a revolt of the Georgians against their Bolshevik oppressors. It seems unfortunately true that, at the time of writing the Bolsheviks are gaining and that the Georgians are being suppressed with great cruelty by their taskmasters. It seems a case for the League of Nations or for some great power to intervene and to put a stop to these horrors.

It will be remembered that the little republic of Georgia was set up in the Caucasus after the war, that it was submerged into Russia by the Bolsheviks and all independent existence suppressed, the other powers looking on, and now it has tried to revolt. The English Labor government is uneasy. It professes to stand by the weak and the oppressed, but, at the same time, there is the question of the Russian treaty. The *Daily Herald* rather brutally suggests that the "Capitalist Press" is so tender over Georgia because there is oil to be found there!

ANGLICAN PILGRIMAGE TO JERUSALEM

There has been another pilgrimage to Jerusalem on a less ambitious scale than the Anglo-Catholic pilgrimage of last May, but none the less devout. It was in charge of Mrs. Field, wife of a Norfolk rector, who has had previous experience in taking charge of Ober-Ammergau parties, and who proved a most efficient leader. The party was welcomed officially by the Orthodox in Jerusalem, while the Roman Catholics showed much individual kindness, though they accorded no official welcome.

A correspondent writes that the alliance between Latin diplomat and French statesman in the Near East is weakening, and remarks that it would be a farce if M. Herriot were to pose as the successor of the most Christian King abroad while attacking French Catholics in Alsace at the bidding of the anti-clericals. It would be a strange reversal indeed of the traditional Richelieu policy of being Catholic at home and Protestant abroad.

FRENCH PENAL SETTLEMENTS

I am sure that Americans will be glad to know that France is about to abolish her convict settlements in French Guiana, which were becoming a scandal to civilization. This is largely due to an exposure by a journalist, M. Albert Londres in the *Petit Parisien*. Climate, sanitation, and treatment were alike responsible for unspeakable horrors. It is said that no more convicts will be sent there and that the settlements will gradually come to an end in the course of time.

In this connection one is reminded of the short story *An Anarchist*, by the late Mr. Joseph Conrad, of the young *ouvrier* who was sent out under a false conviction as an anarchist to Guiana and escaped with two companions in an open boat, a vivid tale of life in those parts. I cannot refrain from mentioning Mr. Conrad's name in these pages for he must be the sole example of a citizen of one country (Poland) leaving it to become an author of world reputation in the language of another country (Great Britain). His death makes an irreparable loss in English letters.

C. H. PALMER.

Beautiful Memorial Chapel is Consecrated in Boston

The Living Church News Bureau }
Boston, Oct. 4, 1924 }

THE LESLIE LINDSEY MEMORIAL Chapel of Emmanuel Church, Boston, Mass., was dedicated and consecrated on Wednesday, October 1st. The service was one of the most elaborate Church ceremonies in Massachusetts since the consecration of the Rt. Rev. Charles L. Slattery as Bishop Coadjutor. As arranged by the Rev. Percy T. Edrop, D.D., it began with a procession which formed in the chapel of the parish house and thence moved to the center aisle of the church down to the sanctuary. The specially selected section of the choir, which led the procession, remained in the church near the door which opens into the memorial chapel. Following the choir came the architects of the chapel, the vestry of the church, the wardens, the small chapel choir, Canon Carnegie, rector of St. Margaret's Church, London, Eng., who ministers to Mrs. Lindsey in London, Dr. Elwood Worcester, rector of the church, Bishop Mann, of Pittsburgh, and Bishops Babcock, Slattery, and Lawrence, of Massachusetts.

The memorial inscription, which is affixed to the west wall of the chapel, was given in the issue of THE LIVING CHURCH for September 27th. This inscription relates in few words a tragedy of the Great War, the death of Leslie Lindsey and her husband, Stewart Southern Mason, in the sinking of the *Lusitania*, which was the inception of the chapel. On the east wall appears another inscription equally tragic for William Lindsey, who, "combining knowledge of the past with efficiency of the present," cooperated with artists and craftsmen to erect this chapel, a beautiful memorial redounding to the glory of God, but died before the completion of his dream.

The chapel is conceived in no one distinct type of architecture, but combines features from the best examples of the various periods of English Gothic. In general form and proportions, it follows the precedent of the English Perpendicular, but the lower arcading of the nave is decidedly Early English, and the tracery of the windows has certain features that recall the Decorated period. The charm of most of the early ecclesiastical buildings in England is due largely to mixture of styles incidental to construction at various periods, and it was felt that this departure from a fixed type would enhance the architectural value of the work. Certain conditions of the site, such as a narrow lot, and the blank walls of the adjoining buildings, contributed to the difficulties of design, but provided eccentricities of treatment which have proved far from detrimental.

The altar is built of plainly worked Bath stone covered by a single slab measuring eleven feet by four and having a molded plinth which shows beneath the "decent carpet of silk," prescribed by ecclesiastical rule, and which here, following a medieval precedent, does not reach to the ground. It is of blue silk powdered with pots of white lilies and purple carnations between gold fleur-de-lis; and on the upper strip, the "frontlet," the opening words of the *Magnificat* are embroidered in gold.

The redds is of pure white Nottinghamshire alabaster carved in low relief and decorated in gold and color. It measures

thirteen feet two inches by three feet two and one half inches and has five pictures, each in one piece of alabaster and enclosed by a trailing rose, the stem of which forms the cross of the central picture of the living Saviour, lifted up to draw all men to Him, and between his Mother and the Beloved Disciple, who stands on the branches beneath. On the left is the *Via Dolorosa*, in which the Blessed Mother meets her divine Son bearing His cross, and on the right the *Pieta*, in which she mourns His dead body supported on her knees, assisted by St. John and the Magdalene. The outermost pictures are the first recorded miracle at the Marriage of Cana of Galilee on the left, and the unrecorded appearance of the Risen Lord to His Mother on the right.

The sermon, delivered by Bishop Slattery on the occasion of the consecration of the chapel, appeared in full in the issue of THE LIVING CHURCH for October 4th.

RALPH M. HARPER.

New York Notes

The Living Church News Bureau }
New York, Oct. 3, 1924 }

UNDER THE HEADING, RETHMORE HOME is a Health-Haven for Ill Children, the *New York World*, of September 7th, contained a full account of the work being done by the New York Episcopal City Mission Society at their fresh-air home in Tenafly, N. J. Rethmore Home is the foundation of Mrs. J. Hull Browning, who, with her husband, opened the house in 1891, when it was pioneer among such institutions. It was for many years maintained as a private philanthropy by Mr. and Mrs. Browning; but, two years ago, Mrs. Browning delegated much of the administrative work to the City Mission Society. "The house consists of a large, airy dormitory house, a boys' dormitory building, and a recreation house. The buildings and the large yard have all the essentials," says Dr. M. A. Assersen, of the New York Tubercular Association, "for an ideal rest-home for little children, since there is plenty of fresh air in the sleeping-rooms, the food is of a high character, . . . the rest periods are required and supervised; there is plenty of yard space for play, and no deep water into which little children might fall."

The Rev. Paul B. Bull, of the Community of the Resurrection, Mirfield, England, who is in this country delivering a course of lectures at the General Theological Seminary on the Presentation of the Gospel Message, was the preacher at St. Luke's Chapel, Trinity Parish, at the Choral Eucharist. As the Sunday nearest the Feast of St. Michael and All Angels' is always kept in honor of the Holy Angels at St. Luke's, marking the resumption of fall activities in Church school, guilds, and clubs, Fr. Bull preached a most inspiring sermon on the service and worship of the Holy Angels.

After fourteen years of devoted and efficient service as assistant at St. Paul's Chapel, Trinity Parish, the Rev. George Benson Cox leaves St. Paul's this month to become assistant to the Rev. Thomas A. Sparks, rector of St. Clement's Church. Fr. Cox carries with him the affection and esteem of the people of St. Paul's.

The qualities that have signalized his ministry there are the very ones most needed in a difficult but fruitful field such as St. Clement's affords.

The Rev. Donald Millar, sometime curate at Trinity Church, becomes assistant priest at the Church of St. Matthew and St. Timothy.

The Rev. Theodore Sedgwick, D.D., who recently resigned the rectorship of Calvary Church, Fourth Avenue, has accepted the rectorship of St. Andrew's Church, Yonkers.

The Rev. Jerome Harris, for several years assistant at St. Paul's Church, Brooklyn, comes this month from Christ Church, New Haven, to be assistant to the Rev. Dr. McCune, at St. Ignatius' Church. The Rev. Brother Dale, S.S.J.E., becomes assistant deacon at the same church.

Ten years ago this month, the Rev. Annesley T. Young began his service on the staff of the New York Episcopal City Mission Society, as chaplain of the Metropolitan Hospital on Welfare Island. Later he was appointed chaplain at Riker's Island, where he ministers to narcotic patients and to lepers; at Riverside Hospital for tubercular cases; and as chaplain to non-Roman inmates of Bedford Reformatory for Women, where he continues the work begun by the Order of the Holy Cross.

At four o'clock last Sunday afternoon, September 27th, the annual memorial service for the Gold-Star Mothers of the Twenty-seventh Division was held in the Cathedral of St. John the Divine. The preacher was the Rev. J. I. B. Larned, rector of St. John's Church, Yonkers. The morning preacher at the Cathedral was the Rev. Hughell E. W. Fosbroke, Dean of the General Theological Seminary.

The work on the baptistry at the Cathedral is making good progress. Plans are going forward for launching the Cathedral Campaign in the near future. Illustrated lectures on the Cathedral are being held in the various churches of the Diocese.

T. J. WILLIAMS.

A SUMMER CAMP SERVICE

AT CAMP ROBERT HUNT, the summer camp of the Diocese of Southern Virginia, on the morning of Sunday, August 31st, there was held a most interesting service. The Holy Communion was celebrated by Bishop Thomson, in connection with the regional conference of associates and members of the Girls' Friendly Society.

The Rev. Philip Tilghman, a deacon, and for the summer assigned by the Bishop as Director of the Camp, had prepared a rustic altar from wood, rough hewn upon the ground, and surmounted by a wooden cross. At a rail, consisting of the branches from nearby cedars, the communicants knelt and, in the quiet of the early summer morning, a spirit of devout reverence fell upon all. Bishop Thomson used the prayers from the office of Consecration which ask divine blessing upon all "who shall here take the sacred pledges of Christ's love," and gave thanks for the blessed memory of the man of God for whom the Camp is named.

The Camp is situated very near the eastern end of Lake Joyce, which, with the little stream flowing therefrom, was anciently known as Pleasure House Creek and is reputed to have been the probable site of the actual first landing of the Jamestown colonists on April 26, 1607.

It is the purpose of the Camp Committee that services shall be held regularly whenever the Camp is in use.

Philadelphia Schools Open with Record Attendances

A Growing Church—General News Notes

The Living Church News Bureau }
Philadelphia, Oct. 1, 1924 }

THE REGISTRATION OF STUDENTS IN THE Philadelphia Divinity School is the largest in many years. There are some fifty undergraduates now in the classes which have just commenced.

Work on the new building project is expected to be undertaken in a short time.

The opening service of the Church Training and Deaconess House, 708 Spruce Street, was held on Wednesday afternoon, the Bishop of the Diocese and several members of the faculty being present and assisting in the service.

The Rev. James DeWolf Perry, D.D., gave an address of welcome to the incoming students, containing words of wise counsel, encouragement, and inspiration.

The new Junior class numbers ten young women from various dioceses. The Senior class contains six students. The prospects of the Training School are extremely bright.

A GROWING CHURCH

The Bishop has issued the October Call of the Church Extension Fund, the proceeds of which are to be devoted to the construction of a parish building for the House of Prayer, Branchtown, of which the Rev. Mr. Gernand is rector.

The House of Prayer was established about sixty-five years ago in what was then a suburb to the north of the city. In the tremendous development which has taken place in that whole section, the city itself has reached to and beyond Branchtown, so that a thickly settled population surrounds the small church which finds itself with inadequate equipment to cope with the enlarged opportunities.

The immediate objective before the parish, which has been working diligently to improve its plant, having now some \$4,000 in hand, is the parish house, which will accommodate both church and Church school, and will consist of an auditorium and basement, with guild rooms, recreation hall, and kitchen. The building is to be a simple but attractive stone structure, and will provide a seating capacity of 350.

GENERAL NEWS NOTES

A series of services for the healing of physical afflictions is being held in St. John's Church, Germantown, of which the Rev. F. W. Wetherill is rector. The Mission is being conducted by Mr. John W. Lethaby of the Society of the Nazarene.

The Rev. Llewellyn N. Caley, D.D., is giving a course of illustrated talks on the Earthly Life of Jesus Christ, on Sunday afternoons, in the Central Y.M.C.A. auditorium. These will continue for six weeks.

The Church School Service League gave a Leader's Conference on Thursday afternoon in the Church House, at which the Christmas Box Work was presented and plans discussed for aggressive work during the winter. Sister Katherine, of the House of St. Michael and All Angels, spoke about the colored children of the South, and their needs. The work of the C.S.S.L. for this Diocese is to be devoted to work amongst colored people.

Bishop Garland has appointed the Rev.

George Copeland, rector of St. Peter's Church, Weldon, as editor in chief of *The Church News of the Diocese*, succeeding the Rev. Frederick E. Seymour, who has served as editor for the past three years, and who resigned early in the summer. Mr. Copeland is well known to most of the clergy of the Diocese, particularly the younger ones, and is active in diocesan affairs.

Dr. Arthur Holmes, who is giving a series of lectures on The Psychology of Prayer in connection with the Church Normal School, was for several years Religious and Educational Secretary of the Pennsylvania Railroad Y.M.C.A. in this city. From 1909 to 1912 he was instructor, and then assistant Professor, of Psychology at the University of Pennsylvania. For the next six years he was Dean of the faculty of State College, and from 1918 to 1922 was president of the University of Des Moines, Ia. In 1922 he became Professor of the Psychology of Religion at the University of Pennsylvania.

FREDERICK E. SEYMOUR.

OLD BARN CLUB CONFERENCE

A MOST SUCCESSFUL conference of the clergy and laity of the Diocese of Southern Ohio was held in the Old Barn Club, Dayton, Ohio from Wednesday, September 24th to the 28th. The addresses of welcome was made by the Rt. Rev. Theodore I. Reese, D.D., Coadjutor Bishop, and addresses were made by the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin and president of the Province of the Pacific, who spoke on the Church's Task, and the Rev. William Roberts, of Nanking, China, whose subject was The Church's Task in the Foreign Field.

Evangelism was the topic of the Rev. J. A. Schaad, missionary for the National Council. A discussion on Religious Education in the Diocese was led by the Rev. Maurice Clarke, Diocesan Executive for Religious Education. The Rev. R. Bland Mitchell, from the National Council spoke on Stewardship and the Church's Program. An interesting discussion on Social Service Problems and Opportunities was led by the Rev. E. F. Chauncey, Chairman of the Diocesan Department.

Stewardship was the subject assigned Mr. George K. Gibson, vestryman of St. Luke's Church, Evanston, Ill. The closing addresses were made by the Executive Secretary of the Diocese, the Rev. B. H. Reinheimer, and Mr. John Richardson, of Cincinnati, who is Chairman of the Nation-wide Campaign Department, their subject being The Program and Budget for 1925.

There was a larger attendance than at any previous conference and great interest and enthusiasm was manifested, which speaks well for the success of the campaign next year.

Both Diocesan Bishops were present at the Conference, which began with the Holy Eucharist every morning at seven o'clock and closed every evening at 10:30 with Family Prayer. The communion alms, which amounted to over \$150, were given to the new Dean of Bexley Seminary, the Rev. F. C. Grant, D.D. to be used by him for a discretionary fund. Twelve new clergymen were introduced to the Conference by Bishop Reese. The attendance totalled 160.

St. Luke's Hospital, Chicago Issues Appeal for Nurses

Diocesan Assembly B.S.A.—Chicago United Charities—Church School Activities

The Living Church News Bureau
Chicago, Oct. 1, 1924

ST. LUKE'S HOSPITAL AND GRACE Church issue the following Appeal to the Young Women of the Church:

"Most people approach the environs of a hospital with much the same perturbation which fills the soul of the small boy who steals past the haunted house after the shades of night have fallen, for, to the general public, a hospital personifies that which mankind fears most, sickness. But, on the other side of its shield, is the escutcheon of restored health, vigor, and happiness. To countless multitudes the modern hospital stands as one of the world's greatest benefactors. Its portal is approached, not with timidity, but with the reverence with which one enters a shrine.

"On South Michigan Avenue, Chicago, stands such a shrine, St. Luke's Hospital, a Church institution, founded sixty years ago by the Rev. Clinton Locke, D.D., rector of Grace Church, which parish continues to minister to its spiritual needs. Amid the ceaseless hum of motor cars, little do their gay or jaded occupants realize that, behind the great iron gates of St. Luke's, some 10,000 persons receive medical and surgical treatment; that here in clinics over 6,000 persons are served each year by the best medical skill, which formerly was only within the reach of the wealthy, and has now fallen, as it were, from the lap of the muses to the door of the cottage and the fire escape of the crowded tenements; that, through the Social Service Department of the Hospital, 1,108 visits have been made by nurses in the homes of patients after they have been discharged from the hospital; that women and children have been sent to fresh air camps and placed in convalescent homes; food, clothing, and medicines have been supplied, rent has been paid, and many other things done to aid the sick and convalescent to regain health and to take a place again in the workshop of the world. It is not common knowledge that in connection with the children's ward is a kindergarten under the supervision of a competent teacher. This is but a glimpse of the manifold agencies of mercy which St. Luke's employs for suffering humanity.

"Restoring health to the body, mind, and soul is the fulfilling of our Lord's words. 'Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.' There is no greater challenge to womankind than that of a consecrated Christian nurse. It is a clarion call to service. Christianity is defined as a life interpreted by acts of love and service. There is an aristocracy of merit which God recognizes, for He blesses those who serve in a greater degree than those who are served.

"The nurse in a real sense is God's minister. She is ever in attendance in the sanctuary of His sublime mysteries, the birth and death of man. She is a solace through weary hours of pain and suffering and weariness: thus, nursing becomes one of the most romantic and holy vocations of life, for the recipient of her ministrations is none other than the human body, that temple fashioned in a most wonderful way by God Himself. More wonderful still is her office when she has the faith that our humanity has been exalted and incorporated into the very Godhead by the ascended Christ.

"It is to the young women of the Church who have a call to the Christian vocation

of nursing that St. Luke's Hospital makes this appeal."

DIOCESAN ASSEMBLY B. S. A.

The men of the Chicago Diocesan Assembly of the Brotherhood of St. Andrew, and their friends, gathered to the number of 100 or more at Kenilworth, one of the beautiful North Shore suburbs, for an afternoon and evening assembly meeting Saturday, September 27th. On the arrival of the Northwestern and North Shore Electric trains from Chicago, a baseball game was soon organized between the clergy and the laity, with Bishop Anderson as referee. The clergy won handily although Bishop Anderson declared that he had done everything to help the laymen.

At five o'clock the beautiful little Church of the Holy Comforter was well nigh filled with men, who, after a short service of worship, led by the Rev. Herbert W. Prince, rector of Lake Forest and Chaplain of the Assembly, and the Rev. Leland H. Danforth, rector of Kenilworth, listened to an address by the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, on The Lure of the Harvest Field.

After the service the men all went to the Kenilworth Club where dinner was served, followed by an enthusiastic meeting presided over by Mr. William Pelham, President of the Assembly. A very telling address on Life as Service was made by Mr. Roger Motten, President of the Chicago Junior Assembly and Secretary of Rotary work among boys. The Rev. G. H. Thomas, rector of St. Paul's Church, Chicago, in charge of the Department of Ways and Means of the Bishop and Council, outlined ways in which the Brotherhood men could aid in the campaign just beginning in all parishes. A presentation was made by President Pelham to Mr. Lawrence Choate of a large bound copy of specially selected articles from past numbers of St. Andrew's Cross to be used each year at Camp Houghtelling.

CHICAGO UNITED CHARITIES

The fiscal year of the United Charities of Chicago closed on September 30th with a large deficit. One of the reasons for the deficit and the strain on the Society's finances is the unemployment problem. During August of this year 2,844 cases were handled as against 1,771 a year ago; and \$18,804 was expended in relief, an increase of \$6,963 over the same month last year. It is the opinion, however, of those in touch with the situation that the peak of unemployment has been passed.

Another reason for the demands upon the funds of the Society is the increase of intemperance, with its resultant increase of dependent families. This increase is due, according to the United Charities' officers to lack of enforcement of the prohibition laws. They expect a continued growth in the number of these cases under the present conditions. When the Eighteenth Amendment was first adopted, a vast decrease in the number of families asking assistance was recorded. Since 1920, however, the figures have been going back to the records of the pre-Volstead days. These facts are taken from the records of the United Charities which reveal figures that reflect the results of prohibition and the failure of law enforcement. There were only 33 cases of applications

for aid to the United Charities because of intemperance in 1919-20, as against 625 in 1916-17. There were 223 such cases in 1922-23, an increase of about one hundred per cent a year, and this year's figures will show a corresponding increase.

This week, Chicago is scandalized by the revelations of frightful abuses of the privileges of wine for sacramental purposes. Chicago was shown to be using more wine than New York City for sacramental purposes. The culprits seem to have been some unscrupulous bootleggers and forgers, and some ignorant and venal rabbis. Prohibition remains very much a live issue hereabouts.

CHURCH SCHOOL ACTIVITIES

Miss Mable Lee Cooper is finishing a very busy week of classes and conferences of Religious Education. On Friday, September 26th, Miss Cooper spoke at the North Side Institute on the Church School and the Child's Needs. She addressed the West Side Institute meeting at the Church of the Epiphany on Monday, September 29th, on Child Psychology, and the South Side Institute at St. Edmund's Church, on the 30th, on the same subject. On Wednesday of this week she was at Grace Church, Hinsdale; on Thursday, at Emmanuel Church, Rockford, and on Friday, at Christ Church, Winnetka.

SENATOR PEPPER'S ADDRESS

Senator George Wharton Pepper was one of the visitors to the American Bankers' Convention which has held most interesting sessions here this week. He was the leading speaker on Thursday, October 2d, giving an address on the relation between banking and government. He advocated support of the McFadden bill which was introduced in the last session of Congress to amend the national banking act as a measure that would help national banks without hurting state banks. It is Senator Pepper's opinion that the principle of equality of opportunity requires that, in states where branch banking is permitted, the national banks should be given the branch banking privilege by federal legislation.

NOTES FROM ST. LUKE'S, EVANSTON

The Rev. Dr. George Craig Stewart was the University preacher September 28th, at the University of Iowa, being the first of a series of special preachers for the college season. His address was broadcasted by the University station.

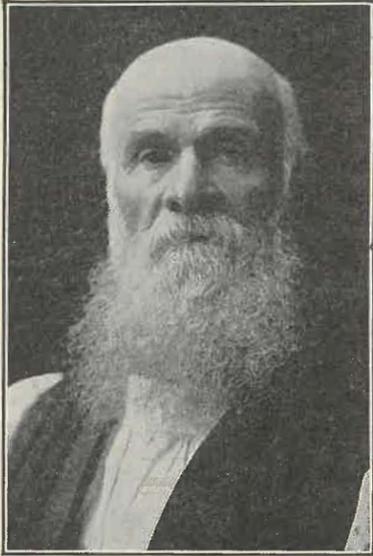
Gamma Kappa Delta, the Young People's Society of St. Luke's Church, Evanston, has entered upon the fall season with enthusiasm. All Churchmen and women enrolled at Northwestern University have been personally looked up, and the response has been most encouraging. Every Sunday evening finds a large group of these at supper in the parish house at six o'clock, and afterwards sharing in the program presented by the committee. On the opening night Miss McKim, daughter of Bishop McKim of Japan, was the speaker. The mid-week dance given a week ago was a great success. The society is making a survey of the southwest portion of the town, with a view to establishing a Church school in a new district. They are also planning to present a play in the spring.

H. B. GWYN.

SOOCHOW ACADEMY reports the largest number of Christian students in its history, about one-third of the entire student body.

THE BISHOP TUTTLE NATIONAL MEMORIAL

THE NATIONAL CAMPAIGN for the Bishop Tuttle National Memorial and Endowment Fund opens Sunday, October 12th, and many dioceses throughout the country are coöperating with the Diocese of Missouri in the movement, with many bishops on the list of chairmen. The campaign has the endorsement of the National Council and the hearty support of the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, and the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council. The memorial is to be a building in connection with Christ Church Cathedral, which Bishop Tuttle made his Ca-



THE LATE BISHOP TUTTLE

thedral in 1888, two years after he became Bishop of Missouri.

Bishop Gailor will go to St. Louis to assist in the opening of the national campaign there, speaking Sunday evening, October 12th, at a great mass meeting and service in Christ Church Cathedral. The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, will speak at the ser-

vice Sunday morning at eleven o'clock in the Cathedral, and all parish churches in St. Louis will have Bishop Tuttle Memorial services. At 8 A.M., there will be a corporate celebration of the Holy Communion for the Diocese in the Cathedral. Sunday, October 26th, will be generally observed throughout the country as Bishop Tuttle Memorial Sunday.

Throughout St. Louis, Bishop Tuttle's home for thirty-seven years, there is general interest in the Memorial campaign, and two of the most cordial endorsements of the movement have come from the Most Rev. John J. Glennon, Roman Catholic Archbishop of St. Louis, and Rabbi Leon Harrison, the leading Jew of the city.

The memorial will serve the national Church, the Diocese of Missouri, and the City of St. Louis. Space will be offered for central meetings, regional conferences of the national work, and, if at any time it is desired to establish a substation of any branch of the Church's work, room will be given in the Memorial. All the Diocesan officers and organizations will be housed there, and the big community program of the Cathedral, which was especially dear to Bishop Tuttle's heart, will be greatly enlarged, with an auditorium, swimming pool, gymnasium, club, and class rooms, and all facilities for institutional work in the heart of a great city.

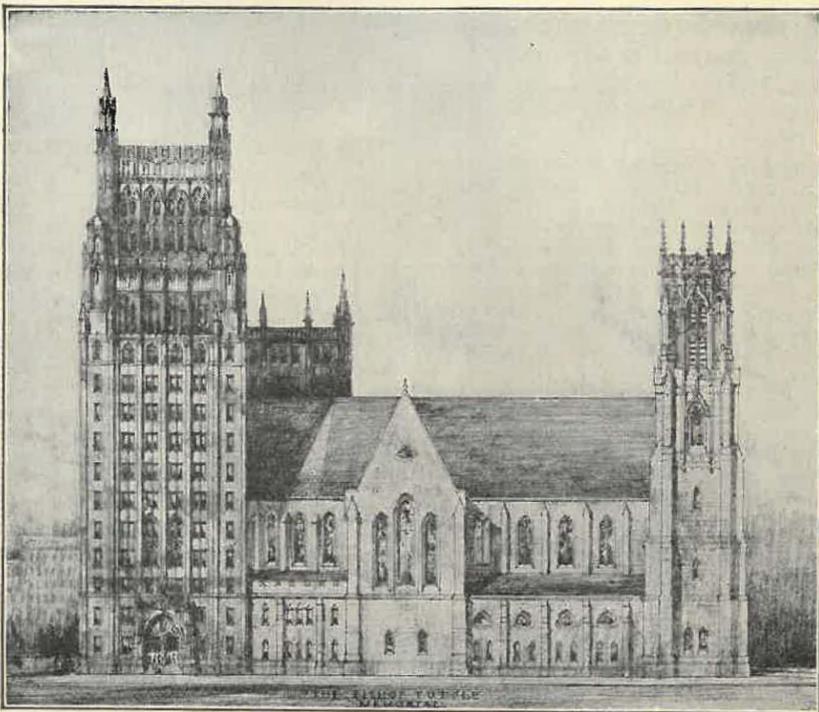
Contributions to the Memorial may be made through the Diocesan Chairman, the Church school children, or direct to the Bishop Tuttle Memorial and Endowment Fund headquarters, Arcade Building, St. Louis, Mo.

CONSTITUTION AND CANONS OF THE MAGYAR REFORMED CHURCH IN AMERICA

THE MAGYAR REFORMED CHURCH in America is that body of Hungarians who have entered into concordat with the American Church and are to be esteemed practically a Uniat body of this Church, their congregations being under the episcopal guidance of our bishops, their ministers ordained by these, and their identity

being preserved. The Constitution and Canons of this body have now been published. The Magyar Reformed Church in America is declared to consist of all those Magyar Reformed churches in the United States "which have signed the Articles of Affiliation with the Protestant Episcopal Church in the United States of America, and have accepted this Constitution and Canons." In doctrine, discipline, and worship it is stated that the Church differs not from the Reformed Church of Hungary, "save as hereafter defined." The constitution explicitly accepts the Apostles' and Nicene Creeds, "and all cardinal doctrines of the Faith according to the interpretation given in the Symbolic Books known as the Second Helvetic Confession and the Heidelberg Catechism." It is declared that the Church "has affiliated with the Protestant Episcopal Church in the United States of America, on the basis of the proposals of the Lambeth Conference and in accordance with the terms of the Princeton Agreement, signed October 19, 1921." The Church is declared to retain its identity and at the same time "submits itself to the spiritual oversight and jurisdiction of the Bishops of the Protestant Episcopal Church, in whose Diocese the several churches are located; without thereby becoming a part of the Protestant Episcopal Church." Its clergy shall consist of regularly ordained ministers of the Reformed Church of Hungary, who "as soon as possible, shall receive, without repudiating their existing orders, additional orders at the hands of such Bishop," and also of ministers who have been ordained by a bishop. The Church is to be governed by a Convocation consisting of all its ministers and one layman for each such minister; together with the bishops under whose jurisdiction these congregations are affiliated or representatives appointed by them. A Dean is the executive officer of the Convocation. He is to be elected by the Magyar Reformed Church in America, and his election approved by the bishops having jurisdiction in the said Church; and finally appointed by the National Council of the Episcopal Church. The bishops are to have "sole authority to confirm and to ordain deacons and priests." Baptism and Holy Communion shall be administered according to forms licensed by the bishop in accordance with the canons of the Protestant Episcopal Church. The Constitution may be amended by two successive Convocations with the formal approval of the National Council of the Episcopal Church and of the bishops having jurisdiction. The Constitution and Canons are to come in force when accepted by the parishes through their parish councils and the organization of a Convocation, as provided in the Constitution.

Among the provisions of the Canons are such as would prevent alienation of property except with the consent of the bishop. The bishop must give approval to an election of a settled pastor for a congregation. Only regularly ordained ministers may preach at any service, but a lay reader, if licensed by the bishop, may read sermons approved by the pastor. There are provisions for safeguarding the administration of Baptism, Confirmation, and Holy Communion. Banns of Matrimony must be published in church on the Sunday or holy day before the marriage service, and our own canon on marriage and divorce is carried over into these Canons. The laity are amenable to a court of the congregation, with appeal to a Convocational court, with the approval of the bishop required on any decision. The Dean



PROPOSED BISHOP TUTTLE NATIONAL MEMORIAL BUILDING, ST. LOUIS, MO.

is amenable to the bishops having jurisdiction together with the president of the National Council. Ministers may be tried substantially in accordance with our canons. For alteration in the Canons, the approval of our National Council and of the majority of the bishops having jurisdiction is required.

PORTLAND, ORE., CATHEDRAL BURNED

A telegram received from the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, on October 2d, says:

"St. Stephen's Pro-Cathedral and parish house completely destroyed by fire Tuesday night. Loss about \$60,000, only partially covered by insurance. Blaze incendiary, and evidently work of some insane person. . . . Fire started in chancel of Cathedral, spreading to parish house."

MEETING OF PRAYER BOOK COMMISSION

THE PRAYER BOOK COMMISSION held its final meeting before the Convention of 1925, at Swansea, Mass., September 15th, and was in session for three days. Its Fourth Report, completed at this time, will, it is expected, be published early in the winter. There were two questions before the Commission: Whether there were any "obviously necessary or advisable changes" to be recommended in those services or sections of the Third Report passed at the Convention of 1922; and whether the sections of that Report not yet acted upon by Convention ought in any particulars to be amended. In regard to the first, it may be said that only a few changes will be put forward by the Commission, the chief alterations recommended being in the Baptismal Service. As to the second, the sections will be reported substantially as before, the more considerable amendments being in the Collects, Epistles, and Gospels, and in the Offices of Instruction.

BISHOP DU MOULIN TO RESIGN

THE RT. REV. FRANK DU MOULIN, D.D., for over ten years Bishop Coadjutor of Ohio, has sent in his resignation to be acted upon by the House of Bishops, at its meeting in New York, October 8th. The conditions leading up to Bishop Du Moulin's action are purely physical. For some time past he has felt the pressure of the episcopal duties in this large and important Diocese to be a heavy drain upon his vitality. Recently he placed himself in the hands of the noted Dr. Crile, specialist at the Cleveland clinic. The examination revealed the absolute necessity of curtailing the amount of his work. Faced with the probability of a complete physical breakdown within a year, unless timely measures were taken, the Bishop decided the only considerate thing to do was to resign, and leave the way open for the Diocese to elect a successor.

It is understood that he has assured Bishop Leonard of his readiness to continue in the administration of episcopal functions within the Diocese until the close of the current year. After that, presuming the House of Bishops votes to release him, he will go abroad for a year or more to rest, and, as opportunity offers, will pursue a course of study and research in Athens, and at Oxford, England.

SPECIAL COUNCIL CALLED

A SPECIAL Council of the Diocese of Arkansas has been called to meet in Christ Church, Little Rock, Ark., November 18th, for the purpose of completing the revision of the canons of the Diocese, and for the consideration of Church Extension and of the Nation-Wide Campaign.

THE SITUATION AROUND SHANGHAI

BISHOP GRAVES, writing from Shanghai on September 2d, just after the outbreak of hostilities between the so-called Ki-angsu and Chekiang armies, says:

"The military authorities at Soochow, Wusih, Zangzok, Nanking, and Yangchow have been seizing all soldiers and boats, and commandeering coolies. A good deal of suffering among the Chinese and an immense amount of inconvenience has been caused. At Quinsan the soldiers have occupied our chapel and have relieved our Chinese clergyman, the Rev. C. K. Wei, of all his goods. All shops are closed in that city and most of the people, who are able to flee, have escaped. None of our places have been destroyed in other cities. Everybody is running for Shanghai. Rents have soared, and rice has gone up nearly double. It is \$21 a picul at present."

CHURCH BUILDING IN NORTH CAROLINA

CHURCH BUILDING goes on in the Diocese of North Carolina. Recently Bishop Penick laid the corner-stone of a new church in Spray, one of the mill towns. The church is to be built of the native stone, and many members of the congregation are donating materials and labor for their church. It is interesting to note that most of the churches erected in the Diocese in recent years are of brick or stone, and that the perishable wooden buildings are slowly disappearing.

The new church in Chapel Hill, the seat of the University of North Carolina, is approaching completion. The stone work is finished, and the interior work is well under way. In all probability, the parish house will be ready before Christmas.

MASSACHUSETTS DIOCESAN TRAINING SCHOOL

FOLLOWING are the names of the instructors in the Massachusetts Diocesan Training School:

The Rev. Howard R. Weir, The Gospel of St. Mark; Mrs. A. H. Brown, Religion in the Home; Mrs. B. K. Hough, general course on the Prayer Book; Mrs. G. P. Dutton, Our Bible; Miss L. C. Sturgis, The Church School Service League: Theory and Practice; Dr. J. R. Brackett, Social Service in the Parish; Mrs. I. Brockbank, the Creed and Christian Convictions; Mrs. E. S. Drown, China Today; Mrs. C. J. Hubbard, Altar Guild work, practical suggestions and demonstrations; the Rev. J. W. Suter, Jr., Christian Nurture Principles; Mrs. J. M. Colony, Story-telling; Miss Ida Parker, Some Facts about Social Service which the Layman Ought to Know; Mrs. A. H. Brown, How to Superintend a Primary Department; Miss M. L. Weston, The Fatherhood of God (Christian Nurture Series); Miss C. Ransom, Trust in God (C. N. S.); Deaconess H. P. Lane, Obedience to God (C. N. S.); Miss E. G. Parker, God with Man (C. N. S.); Mrs. Homer Rogers, God's Great Family (C. N. S.); the Rev. Wolcott Cutler, The Christian Seasons (C. N. S.); Deaconess M. A. Pennock, Church Worship and Membership (C. N. S.); the Rev. R. E. Page, The

Life of Our Lord (C. N. S.); Miss E. N. Buckingham, The Long Life of the Church (C. N. S.); The Church and Her Mission, or Winning the World (C. N. S.); Miss M. I. Hawkins; the Rev. Carroll Perry, Old Testament Characters; the Rev. C. F. Lancaster, Child Study; the Rev. E. J. Dennen, Boyhood Leadership; the Rev. H. M. B. Ogilby, Young People's Fellowship; the Rev. F. W. Fitts, The Work of Lay Readers; Miss Joy Higgins, Pageantry—practical suggestions in the selection of plays, direction, lighting, costuming, properties, etc.

SUMMER SCHOOL OF RELIGION IN MADISON

REPORT HAS ALREADY been made of the very successful Summer School of Religion under Church auspices at Madison, Wis., at the time of the Summer School of the University of Wisconsin. A full report issued to the University Commission of the Church, which maintains the School, states that there were in all forty-one regularly registered students. Of these thirty-two were Churchmen, four Presbyterians, two Methodists, one Congregationalist, one member of the "Church of God," and one Roman Catholic, the latter a member of the Premonstratensian Order, who studied in our school by the express direction of his superior. Among other fairly regular or occasional auditors were two Jews, several agnostics, and a number of Churchmen who did not register. The Dean and principal instructor of the School was the Rev. Frank Gavin, Th.D., professor at the General Theological Seminary, and he was ably assisted by Mr. Francis P. Bloodgood. Mr. Bloodgood and Miss Louise Sharp, connected with St. Francis' Club House for Church students, undertook to call upon the 203 registered Churchmen attending the summer session of the University. Of the excellent work being done at St. Francis' Club House, Dr. Gavin says: "The life at the Club House has amazed and delighted me. The young people have seemed both spontaneous and natural, yet the atmosphere here has been such as to establish and maintain a certain tone and standard of ideals which gives one cause to hope for good things to come from this generation. The work of Miss Sharp and her mother has been of incalculable value: hospitality, friendliness, good humor, kindness, and definite Christianity constitute the essential elements in this indefinable 'tone' of the Club House."

THE NOYES MEMORIAL HOME

THE HOME for Convalescent and Incurable Children, Peekskill, N. Y., founded thirty-five years ago by Mrs. Emily Miller Noyes as a memorial to her husband, the Rev. McWalter B. Noyes, has this month entered upon a new stage of life. The original home, on Mount St. Gabriel, having become inadequate to the increasing demands upon the work, the foundation has been transferred to an historical manor house just out of the village; and, after extensive additions and refitting, the new home was blessed by Episcopal authority on the Feast of the Holy Guardian Angels, October 2d. Bishop Manning, who had expected to conduct the service, was necessarily detained, and delegated the Rev. F. L. Vernon D.D., Chaplain General of the Sisters of St. Mary, to officiate in his place.

The chapel, although only temporary, being the double parlors of the old Van Cortlandt Manor, where George Washington gathered his officers about him, has been adapted to its present use by contri-

butions of things new and old. Sister Juliana has been appointed Superior of the Home, with Sister Serena and others who are well known for their loving care of children, and for unusual ability in Christian nurture.

The Rev. Charles F. Sweet, D.D., lately returned from the mission field in Japan, has taken up residence as chaplain of the Home. It is hoped that some one may give funds for a permanent chapel, as the little family increases. Plans have already been drawn, and some essential furnishings are ready to hand as soon as there is place for them.

A PATRONAL FESTIVAL

ON SUNDAY, September 21st, St. Matthew's Day, there was a special observance of the patronal feast at St. Matthew's Cathedral, Dallas, Tex. At the early celebration there was a corporate communion of all the young people's organizations in the Cathedral Parish, including the Brotherhood of St. Andrew, St. Vincent's Guild, St. Anne's Guild and the Young People's Fellowship.

At 10:30 the Rt. Rev. H. T. Moore, D.D., Bishop of Dallas, dedicated the improvements in the parish house, by which additional office facilities, a choir room, and an auditorium capable of seating 250 persons, admirably lighted and equipped with motion picture apparatus, have been provided. On the third floor of the parish house the reconstruction has made possible the provision of eleven admirably equipped class rooms. On the fourth floor there is a boys' and young men's club room, where much of the boys' work for the Church School Service League Program will be carried out.

After the benediction of the improvements, there was a festal celebration of the Holy Communion with the Dean, the Very Rev. Robert S. Chalmers as celebrant, at which Bishop Moore preached and pontificated.

As the result of the reorganization of the educational work of the parish, there were no less than 45 new registrations at the Church school on the opening Sunday.

Deaconess Marjorie H. Peck has joined the Cathedral staff.

AN ITALIAN CELEBRATION

A PICTURESQUE CELEBRATION of the Feast of St. Michael and All Angels was held this year at the quaint and artistic little Italian church of St. Michael, Fairfield, Conn., a town near Bridgeport. The Rev. Joseph A. Racioppi, the pastor, has established there a most successful work among his people along strictly Catholic lines.

The celebration of the feast extended over three days, beginning on the Eve with a Mass at 8 A.M. The marked feature of the afternoon was a pilgrimage procession of the clergy, acolytes, choir, and people to a neighboring house, in the cellar of which the parish services were originally held. The thurifer, crucifer, and candle-bearers were followed by the clergy—those of the parish, and a number of visiting priests—suitably vested. The parish choir, which was accompanied by the Marine Band of Bridgeport, sang the responses to the Litany, intoned by Fr. Racioppi, as the procession slowly made its way along the roads; the children of the Sunday school with such of their elders as could be present, followed after, their dark faces and the bright colors of their gala attire bringing a foreign note into a rather prosaic countryside.

On reaching the place of the pilgrimage, an address was delivered from the steps of the house by the Rev. H. C. Dyer. The blessing which followed was pronounced by the Rev. Paolo Vasquez, of St. Paul's Italian Mission, Hartford, Conn.

Sunday was the great day of the feast. High Mass was celebrated at nine-thirty and was accompanied by proper ritual and ceremonial, after which a second most interesting procession took place, in which the new statue of St. Michael was carried on a platform through all the streets of the Italian community. About fifty members of St. Paul's Church, Hartford, also took part in this procession.

Sunday afternoon was devoted to the children's games, which were followed by Evensong and Adoration in the church.

The feature of the evening was a concert by the Marine Band of Bridgeport, when an interesting program of Italian classical music was rendered, after which came a fine display of fireworks.

On Monday, St. Michael's Day, there was a choral Mass at 9 A.M., and Evensong and Adoration at 8 P.M.

MONTANA CHURCH CONSECRATED

ON THE Fifteenth Sunday after Trinity, September 28th, the Rt. Rev. H. H. Fox, D.D., Suffragan Bishop of Montana, consecrated St. Mary's Church, Malta, Montana. Morning Prayer was said by Archdeacon S. D. Hooker, who has been looking after this mission for some time. The Rt. Rev. W. F. Faber, D.D., Bishop of the Diocese, was the preacher.

The members of the mission have worked long and faithfully under great difficulties to pay off the indebtedness on the church, and this day was a day of real rejoicing for them all.

THE BERKELEY DIVINITY SCHOOL

THE SEVENTIETH YEAR of Berkeley Divinity School, Middletown, Conn., opened Monday, September 22d, with Evensong in the school chapel. Dean Ladd made an address welcoming the new men and speaking of plans for the ensuing year.

The Department of Pastoral Theology and Homiletics, for the present year, will be in charge of the Rev. Gilbert P. Symons, rector of Christ Church, Glendale, Ohio, whose parish, in response to an appeal from the School, consented to release him for this work. Mr. Symons is a graduate of St. Stephen's College and of Bexley Hall. He did graduate work at Oxford and Göttingen. He has been active in good works in the neighborhood of Cincinnati and, with Dr. Keller, instituted the summer extension course for divinity students in the Diocese of Ohio. He was field chaplain to the German prisoners of war in Great Britain in 1917-18, and is now an active member of the Fellowship for Reconciliation. Mr. Symons' ripe scholarship and record of parish administration seems to fit him in a peculiar way for training young men for pastoral activities.

The Rev. Percy L. Urban, who has recently become rector of St. John's Church, North Haven, Conn., will continue to act as visiting lecturer on Missions, and the Rev. George A. Barrow, St. Luke's Church, Chelsea, as lecturer on Christian Doctrine.

Dr. Hedrick, of the New Testament Department, spent his summer in Germany and, among other interesting experiences, attended the International Student Con-

ference at Elmau; and the Rev. Mr. Fort spent the summer in England and Germany. He was present at the consecration of the Liverpool Cathedral, acting as chaplain to the Bishop of Durham.

There is an enrollment of twenty-two students, a larger number than at any time since before the war. The school buildings have a limited capacity, and there has been difficulty in finding accommodations for the seven new men who have entered the School this fall. That Berkeley is maintaining its tradition of inclusiveness is shown by the fact that the twenty-two students enrolled in the School come from fourteen different dioceses and seventeen different colleges.

A VIGIL OF PRAYER

ST. ANDREW'S, CHURCH, Denver, Colo., recently kept a twenty-four hour vigil of prayer, in preparation for the winter's work. A list of intercessions was drawn up; for the parish, the Diocese, the Church, and for individual souls; and the parishioners divided the time between them, though there were always more in the church at any one time than those who were scheduled to carry on the prayers. In the evening there was almost a regular-sized congregation.

The vigil began with Mass on Saturday morning, and closed with Mass on Sunday morning; Benediction being on Saturday night. The Blessed Sacrament was exposed throughout the watch, the church being lit only by the seventy-six candles which burned on and around the altar.

CAPACITY REGISTRATION AT BEXLEY HALL

CELEBRATING THE event of a capacity registration this year at Bexley Hall at Kenyon College a special service was held at 5 P.M., September 30th.

The Rt. Rev. Wm. Andrew Leonard, D.D., Bishop of Ohio, was present and, as president of the Board of Trustees of the College, made the formal announcement of the opening of the seminary year.

The Rev. Frederick Clifton Grant, D.D., the new Dean of Bexley Hall, was presented to the assembled faculty and students by the president of the College, the Rev. William Foster Peirce, D.D., who mentioned also the fact that a larger number of men will be students at Bexley Hall this year than in any recent year. "Every room in the seminary building will be occupied," he said, "and the year opens under auspicious conditions."

OPENING OF NASHOTAH HOUSE

TWENTY-TWO new men, representing eight dioceses, entered Nashotah House this year, bringing the total enrollment up to sixty. There are thirty men in the Seminary and the same number in the collegiate department. In the total membership of the House, twenty-three dioceses are represented. Of the new men entering this year only one is from Wisconsin.

The Rev. F. W. Whitman, A.B., B.D., B.Litt., has been engaged as an instructor to teach literature in the collegiate department and to do other tutorial work.

The opening service was held on Wednesday, October 1st, and consisted, as usual, of a Solemn High Mass, with the Dean as celebrant, the Rev. W. E. Berger, of Watertown, as deacon, and the Rev. H. Rushton Bell, of Beaver Dam, as subdeacon. The preacher was the Rt. Rev. John

Chanler White, D.D., Bishop of Springfield. A large number of alumni and friends were present.

A number of improvements have been made during the past summer. The refectory, hall, and common room in Shelton Hall have been beautifully panelled in oak, and finished with a dark stain. The lumber was given by Mr. Hamilton Roddis, of Marshfield, Wis., a trustee of the House, and the cost of the labor was defrayed by Mr. F. P. Hixon of La Crosse, Wis. The house formerly occupied by Mrs. Mather has been moved to the site of the old "Turkey Roost" and enlarged, and is now occupied by Fr. Whitman.

OPENING OF THE PORTER MILITARY ACADEMY

THE PORTER MILITARY ACADEMY, Charleston, S. C., opened its fall session on September 23d with everything indicating an unusually prosperous year. The recently elected rector, the Rev. Gordon M. Reese, was present at the opening, and remained for several days establishing personal contacts with the students, members of the faculty, and trustees. After completing his work in connection with the Bishop Tuttle Memorial Fund, Mr. Reese is expected to return to Charleston and take permanent charge of the school about November 1st. In the meantime the academy will continue under the direction of the Rev. S. Cary Beckwith, as acting rector. The enrollment is somewhat in excess of that of last year, and a number of additional registrations are expected.

VIRGINIA CHURCH SCHOOLS

THE CONDITION of the five Church schools owned and operated by the Diocese of Virginia is considerably better than ever before, and prospects for the session now opening are more promising than in any year in the history of the Diocese. Associated with the five diocesan schools is St. Agnes' School, Alexandria, in a report recently made by the Rev. E. L. Woodward, M.D., Dean of Church schools.

Assets of the six institutions now total approximately \$800,000 and are constantly increasing. Current operation has already become self-supporting, and profits this year from the institutions give promise of being much larger than ever before. These profits will be expended for buildings and necessary equipment.

Christ Church school, Middlesex, was recently given \$10,000 for a gymnasium, while another gift of \$10,000 for one of the other schools is in immediate prospect.

A new dormitory cottage was built during the summer at St. Margaret's school, Tappahannock, which increases the school's capacity for boarding pupils to thirty-six. Every accommodation at St. Margaret's is now filled. New gymnasiums are now under construction at St. Margaret's and at St. Anne's, Charlottesville.

Miss Louise deBerniere Bacot, of Charleston, S. C., has been chosen principal at St. Catherine's school, Richmond; Miss Laura Fowler, of Baltimore, has been elected principal at St. Margaret's, and Barton Palmer is the new head of Christ Church.

Enrollment in the six institutions to date totals 608, more than one hundred ahead of the figure for the same period last year. About one-third are boarding pupils.

The six schools referred to by Dr. Woodward in his statement are: St.



THE REV. WILLIAM E. GARDNER, D.D.
Lately Executive Secretary of the Department of Religious Education of the National Council; to be rector of the Church of the Messiah, Boston, Mass.

Christopher's and St. Catherine's, Richmond; St. Margaret's, Tappahannock; Christ Church, Middlesex; St. Anne's, Charlottesville, and St. Agnes', Alexandria.

ST. AGNES' SCHOOL

ST. AGNES' SCHOOL for Girls in Albany, N. Y., reopened September 24th, with a full enrollment of boarding pupils and a large number of day students. Bishop Oldham presided at the opening exercises and addressed the student body, including the primary children, in the great study hall. The departments of English and Music have been strengthened, and Bishop Nelson's classes in Religious Education will be resumed. The older girls of the School are again taking their places as choristers at daily Evensong in the Cathedral of All Saints.

NATIONAL CATHEDRAL SCHOOL FOR GIRLS

THE TWENTY-FIFTH YEAR of the National Cathedral School for Girls in Washington began Wednesday, October 1st, under circumstances that promise to round out a quarter century of effort with a record in American educational annals highly satisfactory to the Church.

Every year since the school opened in the fall of 1900, all accommodations have been filled and applicants have been turned away. This year, as many have been turned away as are in the school. The result is that the faculty does not seek advertising, because it is always painful to turn away applicants. The boarding school has 152 pupils this year with accommodations for only 150. The day school is greatly overcrowded with 102 pupils, when seventy-five is regarded as the proper limit. Not another desk space is available. The girls this year come from thirty-three states, the District of Columbia, and China. Because the study hall has not been large enough previously, the school will this year be divided into two chapel groups.

The school will not be enlarged, in spite of the demand, because the board of trustees is convinced that the present unit is ideal. The results obtained can be illustrated by the fact that each of last year's

graduates who tried to enter college this fall succeeded. There are this year seventy-two graduates of the school in colleges throughout the United States scattered among Wellesley, Smith, Vassar, and similar colleges. Nor will another girls' school be built in the close of the National Cathedral, because it would detract from the individuality of the present institution.

OPENING OF ST. AUGUSTINE'S, RALEIGH, N. C.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., began its fifty-eighth year on September 25th. At the opening exercises addresses were made by Bishop Cheshire and Bishop Delany. There are several new members in the faculty, and the new class room and administration building, begun last year, is now ready for occupancy. This building, with several changes made in the present building, will give the school excellent facilities for its work, until, as in all likelihood it will, it outgrows them. This school for the young men and women of the negro race, is doing a magnificent work in providing leaders of the right type for a race much in need of them.

NORTHERN INDIANA CONFERENCE

BY INVITATION of the Rev. Peter Langendorff, Chairman of the Field Department of the Bishop and Council of the Diocese of Northern Indiana, nearly all the clergy of the Diocese were present at a conference held at South Bend, September 23d. After luncheon, at the Oliver Hotel, the chairman introduced the Rev. G. H. Thomas, rector of St. Paul's Church, Chicago, who made known the methods proposed for increasing the interest of the people of his Diocese in the Church's Program. Plans were formulated for Institutes to be held in every parish and mission, under the direction of trained committee members, and by means of group leaders, and to carry information to every member before the date of the annual Canvass.

NEW HAMPSHIRE WOMAN'S AUXILIARY

THE ANNUAL meeting of the New Hampshire branch of the Woman's Auxiliary and of the diocesan Church Service League was held October 1st and 2d, at St. John's Church, Portsmouth. The meeting was exceptional in size and enthusiasm.

Miss Amy Van Doorn, the new diocesan field worker for Religious Education and the Church Service League, was introduced, and presented her plans for cooperation with the parishes. This gives the Diocese two full time workers under the Bishop, the Executive Secretary, and Miss Van Doorn.

After seventeen years as secretary, and five as president of the New Hampshire branch, Mrs. Ida C. Humphrey has retired. She was elected honorary president, Mrs. Isaac Hill, of Concord, being elected president.

In order to make clear the working of the Church Service League, the Rev. Barrett P. Tyler, rector of All Saints' Church, Brookline, Mass., gave a descriptive account of the establishment and work of the League in his parish.

The report on the United Thank Offering for two years of the triennium showed a considerable increase over the same period of the previous three years.

SOCIETY OF THE NAZARENE

AT THE NATIONAL CONFERENCE of the Society of the Nazarene lately held in Washington, D. C., concerning which some report has already been given, a tentative constitution for the organization was adopted, in which its objects are stated as follows:

"1. To revive the Ministry of Healing within the Church, through the scriptural and Apostolic practices of Prayer, Anointing, and the Laying-on of hands. (See St. James 5:14-15; St. Mark 16:18; I Cor. 12:9.)

"2. To unite in a fellowship of Prayer and Service, within the Church, those who trust in the Living Christ to preserve His faithful members in health, and to overcome by His Grace all diseases of soul and body.

"3. To maintain the supremacy of the spiritual in all departments of healing practice and in so doing to enlist the hearty coöperation of the medical and nursing professions as well as the trained psychologists.

"4. To recommend, practice, and generally promote personal discipline as a necessary condition for the exercise of the gifts of healing in conformity to the spirit and teaching of the New Testament Scriptures. This discipline will necessarily include such devout practices as Holy Silence, Meditation, and Intercession.

"5. To help to prepare the sick for all ministries of healing by adequate instruction, by prayer and the sacraments, and always by stressing the need of repentance and faith.

"6. To publish, by means of a monthly magazine, books, pamphlets, and other literature, such helps and guides as will further the work and objects of the Society.

"7. To conduct at the headquarters of the Society:

"(a) A chapel where daily services of intercession and healing shall be held.

"(b) A Guest House where approved cases might be received for special care and treatment, under adequate spiritual and medical supervision.

"(c) A Training School for those clergy and laity who desire to acquire greater proficiency in the healing ministry, where leaders may be trained and sent out to work in the normal channels of parish activity.

"8. To organize, in coöperation with the parochial clergy and with the approval of their bishops, Missions of Instruction and Healing, and to safeguard such evangelistic enterprises by adequate preparation and follow-up work in each parish where such missions are conducted.

"9. To promote and arrange for the presentation of the Healing Gospel by accredited representatives in all pulpits where this message is desired; to correlate the healing work with all other normal channels of religious activity, and to conduct, when so requested, Conferences, Retreats, Quiet Days, etc., for the cultivation of greater spiritual efficiency."

THE CANVASS IN THE DIOCESE OF ALBANY

SPECIAL EFFORTS are being made to insure a successful Every-Member Canvass in the Diocese of Albany this autumn. To this end, the Church Extension Committee, composed of clerical and lay members, which functions as an executive missionary body in the Diocese, devoted its fall meeting. Bishop Oldham, chairman of the Committee, appointed each of the four Archdeacons director of the campaign in his respective Archdeaconry, the plan being to conduct the canvass in accordance with the Archdeaconry organization of

the Diocese. The autumn meeting of each Archdeaconry is having some distinctive features such as training conferences or addresses on the Canvass for the Church's Mission.

Culminating the preparatory meetings of the Archdeaconries, there will be a diocesan laymen's dinner in Albany on October 28th, at which Dr. Patton, of New York, or some other distinguished leader, will be the speaker.

Bishop Oldham strongly favors discussion conferences, his opinion being that Church people need information rather than exhortation. He has sent a letter to the clergy, urging attendance of men and boys at the meetings of the Brotherhood Convention to be held in Albany, October 8th to the 12th. It is hoped that the Convention will be an influential factor in aligning the men of the Diocese for the Canvass.

IMPORTANT CONFERENCE IN NORTH CAROLINA

IN PREPARATION for the fall work of the Church in the Diocese of Western North Carolina, a conference of the clergy was held at Trinity Church, Asheville, on October 1st and 2d. The conference dealt with the Program, its evolution, adoption, and challenge, and the foreign and domestic fields. A considerable part of the conference was devoted to the discussion of the budget, general, diocesan, and parochial. Its relation to the Priorities elicited live interest. This led logically to the topic of parish conferences, group meetings and leaders, and the every member canvass. The conference was led by two representatives of the National Council, Mr. L. L. Galliard, and the Rev. Louis G. Wood.

At the conclusion of the conference about ten of the clergy and laity drove over to Hendersonville, twenty miles away, for the purpose of looking over the Kanuga Lake property, three miles from Hendersonville, as a prospective site for a Church assembly grounds for the dioceses of the Southeast. After luncheon twenty men, including Bishop Horner, Bishop Finlay, of Upper South Carolina, and the Rev. F. A. Juhon, Bishop-elect of Florida, and others from various dioceses, drove out to Lake Kanuga and, with Bishop Finlay as chairman, held a two hours' conference on the desirability of purchasing the property for Church purposes, at a cost of \$125,000. It embraces a large inn, forty cottages, a recreational pavilion, a lake, and 400 acres of land. It is secluded and yet only three miles from a railroad station, easily accessible from all points in the South.

The purchase of this property has been before the dioceses for about a year, but no definite action has been taken as a whole by the dioceses. Inasmuch as the property will not be held for sale until all the diocesan conventions shall have met for definite action in regard to the matter, it was imperative to take definite steps at this meeting. Those present, therefore, not as representatives of their dioceses, but unofficially as individuals merely, elected a committee of five to form a holding corporation with power to buy the property in order to retain it until the diocesan conventions meet and decide either to accept the offer or to reject it.

It was pointed out that, with about seven dioceses undertaking this project, each holding institutes for fourteen days, the inn and cottages could be kept open for three or four months every summer

and would be self-supporting. It was the general opinion that the Church in the Southeast would derive great benefit from the holding of conferences and institutes for young people of the Y. P. S. L., Church school teachers, Church workers in general, and for the clergy. It is a big undertaking and a venture of faith. Its contemplation evinces the spirit which is animating the Church in the Southeast.

DR. PATTON IN DALLAS

THE REV. ROBERT W. PATTON, D.D., of the Field Department of the National Council, conducted a two days' conference at St. Matthew's Cathedral, Dallas, Tex., for the clergy of the Diocese as the beginning of the diocesan preparation for the Nation-wide Campaign, September 25th and 26th.

The conference was not only a success in itself, but was attended by all save two of the clergy who are on the active list; and at the close of the Diocesan Clericus, it was unanimously resolved to send to National Headquarters an expression of their appreciation of the inspiring and informing conference which had been led by Dr. Patton.

On the evening of September 26th, at the close of the Clergy Conferences, Dr. Patton was the principal speaker at a largely attended banquet of the leading laymen of the city of Dallas, and was successful in arousing the keenest interest in the whole program of the Church.

BISHOP FREEMAN'S FIRST YEAR

ST. MICHAEL AND ALL ANGELS' DAY marked the end of the first year of the episcopate of the Rt. Rev. James E. Freeman, D.D., as Bishop of Washington. He commemorated the event on Sunday, September 28th.

It was announced in the newspapers that the service would be the last open-air service at the Cathedral until next spring. As a matter of fact, threatening weather led the Bishop to hold the service in the Bethlehem Chapel, the only part of the National Cathedral now completed for use. As the chapel holds only about four hundred persons, and, as more than two thousand applied for admission, many were disappointed. As usual, the service and sermon were broadcasted on the radio.

By agreement, the hymns used at the service of consecration a year ago were used at this service.

The Bishop, in his address reviewed his year as diocesan. He stated that he had taken office accepting things as he found them, without prejudice or favor. He had tried to fulfil his promise that there should be no lines drawn, in city or in rural counties, and especially between the townspeople and those of the country. He described his many visits to rural parishes and spoke of his delight at finding the historic churches of old Maryland so well preserved and so well cared for. He aims to make the Diocese in every way a compact whole.

The Bishop also spoke of the good work being done by the diocesan and parochial institutions of all sorts.

He spoke of the Cathedral. He told of his growing conviction that the country needs here at the seat of government not only a witness to the religious spirit of the people, but especially at this time something so venturesome as to attract the attention of people to that witness. The National Cathedral is such a venture.

After the service, the Bishop stood out-

side the chancel and received his many friends who crowded forward to shake his hand and congratulate him. The Bishop has the happy faculty of remembering people, which makes his greeting an added pleasure.

Many people stopped to observe the progress of the work on the Cathedral building. The complete foundation has been laid, a stupendous piece of work, although most of it is hidden underground. Under the crossing and transept, the lower story, the crypt, is now taking shape. The choir rises to the roof line and shows the side chapels and the clerestory windows. Visible progress is being made slowly because there is so much work that does not show. But even then, the visitor is continually surprised to see how much has been done since his last visit. It is hoped soon to close the contract for building the walls of the transepts.

The Cathedral Chapter have erected an office near the entrance to the Bethlehem Chapel, where a model of the Cathedral, photographs of architect's drawings, descriptive literature, and pictures can be seen and where visitors may register. This office was thronged on Sunday.

PROGRAM CONFERENCE AT MADISON, WIS

THE CLERGY AND VESTRYMEN of the Diocese of Milwaukee have been invited and urged to attend a diocesan conference on behalf of the Church's Program to be held in Madison on Thursday, October 16th. Beginning with prayers by the Bishop at ten o'clock, there will be an address of welcome by Dr. Richard T. Ely, the distinguished sociologist, and a response by the chairman of the diocesan program committee, Mr. Charles F. Smith. This will be followed by an address by Mr. Lewis B. Franklin, of the National Council, after which the Story of the Program will be given by the Rev. H. H. Lumpkin. A lantern review of the Church's work by Archdeacon Dawson will follow. The afternoon session will begin with remarks by the Bishop, after which Dr. Carl Russell Fish will speak on The Church at the University—where a remarkable work is being done through the contributions to the Church's Program from within the Diocese. The Rev. Harwood Sturtevant follows with an address on What can the Church's Program do for a Parish?, after which there will be a round table discussion of the subject. An address on The Vestry and the Program will be given by Mr. Oscar A. Stotzer. At four-thirty the members will visit St. Francis' Club House, the headquarters of Church work among University students, and in the evening there will be a dinner at the guild hall of Grace Church, at which an address will be given by the Rev. Dr. George Craig Stewart, of Evanston, Ill.

PILGRIMAGE TO HISTORIC CALIFORNIA CHURCH

CLOSE TO THE scene where Marshall discovered the gold which precipitated the goldrush to California in 1849, is the historic Emmanuel Church, built by the pioneers in 1854 on the banks of the American River at Coloma, in El Dorado County. To this spot each year Bishop Moreland leads a pilgrimage to commemorate the Argonauts, and to pay tribute to their faith. This year, the service was held Sunday morning, September 28th, and, due to the general interest in the coming sessions

of the American Mining Congress in Sacramento, a very large congregation, drawn from miles around, attended the service. Bishop Moreland officiated and preached. He was assisted by the Rev. Thomas C. Maxwell, rector at Placerville, and by the Rev. Charles W. Null. The Bishop in his sermon recounted the hardships, the struggles, the valor, and the determination of the early pioneers, and, in particular, he recalled the names of the Rt. Rev. W. I. Kip, D.D., the first Bishop of California, and the Rev. Charles C. Peirce who, for forty-two years, devoted his life to missionary work in El Dorado County.

The offering was taken up in old mining pans used by the early miners for panning gold from the American River. Music was provided by a choir of local boys and girls especially trained for the occasion.

COLORED WORK IN VIRGINIA

THE REV. JOHN H. SCOTT, who for the past twelve years has been the rector of colored churches in Essex County, Va., has been assigned by the Bishop to the charge of the new mission which has just been established among the colored people of West Point, Va. An abandoned church building has been secured, and Mr. Scott has organized a Sunday school and established regular services. The attendance at both Sunday school and church services has been most encouraging, and has increased from Sunday to Sunday.

The Bishop has assigned Mr. Aston Hamilton, a recent graduate of the Bishop Payne Divinity School to the charge of the four churches in Essex County, and the adjoining churches, made vacant by the resignation of Mr. Scott.

BISHOP THOMAS' FIFTEENTH ANNIVERSARY

THE YEAR 1924 marks the fifteenth anniversary of the consecration of the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, to the episcopate. During that period the Church in Wyoming has had a remarkable growth. In 1909 there were eleven clergymen, and in 1924 twenty-three; communicants have increased from 1,681 to 3,451; contributions, from \$27,184 to \$143,518; property valuation, from \$250,776 to \$1,218,071; the Episcopate Fund, from \$954 to \$17,200; churches, from twenty-two to forty-five; rectories, from eleven to twenty-four, and endowments acquired during this period amount

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to \$127,179.22. During this time the following institutions and property have been acquired: St. Michael's Indian Mission, with a property valuation of \$153,252 and endowment of \$32,022; the Cathedral Home for Children with property valuation of \$83,500; Ivinson Hall, valued at \$75,000; Sherwood Hall, occupying temporarily the Jackson and McCullough properties valued at \$15,000; the acquisition of the full Cathedral Square at a valuation of \$30,000; the Bishop Randall Hospital at Lander with a valuation of \$58,000 and endowments of \$18,000; and St. John's Hospital at Jackson, valued at \$20,000.

FIFTY YEARS IN THE MINISTRY

HIS FIFTIETH YEAR in the ministry was celebrated recently by the Rev. George J. Prescott, rector of the Church of the Good Shepherd, Boston, Mass.

The Rev. Mr. Prescott has been rector of the Church of the Good Shepherd since 1876. He was graduated from Racine College in 1869 with the degree of B.A., and three years later was awarded his degree of M.A., from the same college. He took his theological course at Nashotah House, Nashotah, Wis., from which he was graduated in the class of '72. He was made deacon that year, and was ordained to the priesthood in 1873 by the late Bishop Armitage, of Wisconsin. For one year thereafter he remained in that Diocese, and then came East and was assistant at Grace Church, Lawrence, for a year when he accepted the rectorship of the Boston parish. Mr. Prescott lives at 289 Beacon Street. He has been treasurer of the Diocesan Convention for a number of years.

CORRECTIONS

IN THE ISSUE OF THE LIVING CHURCH for September 27th a notice of the resignation of the Rev. John Whiting "Covell" occurred. The last name should have been Crowell.

In the same issue it was noticed that the Rev. J. H. Townsend was to be in charge of All Saints' Church, Guantanamo, Cuba. The cure is to be filled by the Rev. J. H. Townsend, Jr.

The Rev. C. Frederick Brookins states that contrary to the information sent to THE LIVING CHURCH, he is not a member of the staff of St. Augustine's Chapel, Trinity Parish, New York.

MEMORIAL TO BISHOP ISRAEL

ON THE Feast of St. Michael and All Angels, a processional cross, a memorial of the Rt. Rev. Rogers Israel, D.D., late Bishop of the Diocese, was consecrated at Evensong in St. Paul's Cathedral, Erie, Pa. Bishop Brent, of Western New York, was the preacher.

Preceding the service, the Layman's League of the city of Erie gave a dinner in honor of Bishop Brent in the chapter house of the Cathedral, at which was present a large number of clergymen and Churchmen. Bishop Brent gave an address in which he called upon the men to be true to the ideals of manhood.

The processional cross is the work of Mowbray, of London, and has incorporated in it the episcopal ring and pectoral cross of the late Bishop, also a Welsh ring, about five hundred years old, which was given by a clergyman of the Diocese. The cost of this beautiful cross was \$580, which was met by friends of Bishop Israel.

A SPIRITUAL RELATIONSHIP

THE RT. REV. JAMES R. WINCHESTER, D.D., Bishop of Arkansas, baptized the Rev. Frank R. Juhan, Bishop-elect of Florida, in infancy, baptizing at the same time Mr. Juhan's father, who became afterwards an active layman in Texas and West Texas. Bishop Winchester also baptized Mr. Juhan's grandfather and his great-grandmother, and presented the entire family for confirmation.

OLD COMMUNION SILVER RETURNED

SEVERAL YEARS AGO, when the home of the late Col. R. C. Richardson, senior warden of St. Mark's, Clarendon, S. C., was burned, the valuable communion service was destroyed along with everything in the house. Recently a gentleman in Orangeburg bought from a negro the base of the chalice, which had melted, and sent it to Mrs. Richardson at her present home in Sumter. She had it remade into a paten with the original inscription engraved on it, and presented it to the vestry,

"With every good wish, and the same love and tender place in my heart for the dear little church where all of my childhood days, as well as my married life, have been spent, and where so many of our loved ones sleep."

The vestry gratefully accepted the gift and it is now in use in this beautiful and historic church. St. Mark's, Clarendon, was built shortly before the war between the States. It was designed by Potter, and is a beautiful specimen of Gothic. It is now so isolated that only a few of the many families who once worshipped there are left in the neighborhood. Being also out of the way of travel, comparatively few people have the opportunity of seeing and admiring it. It is nevertheless kept always in a good state of repair and the monthly services held there are well attended, considering the number of communicants and the distances from which they come.

BEQUESTS FOR CHURCH WORK

BY THE WILL of the late Rev. Amasa Wright Saltus, the diocesan schools of New Hampshire, Holderness, and St. Mary's, will receive \$1,000 each, and St. Mary's Church, Penacook, of which he was in charge for many years, will receive \$10,000.

Both of the Church schools of the Diocese have opened with larger numbers than for many years.

THE ANGLICAN THEOLOGICAL REVIEW

THE ADDRESS of the editorial offices of the *Anglican Theological Review* has been changed to Bexley Hall, Gambier, Ohio, concurrent with the removal of the editor, the Rev. Frederick C. Grant, D.D., to become Dean of the theological seminary there.

Dr. Grant informs THE LIVING CHURCH that the *Review*, a non-profit-making publication supported by a group of scholars in the Church who feel the need for a quarterly journal devoted to the Church's theology, is now in such condition that its future is practically assured.

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DEATH OF REV. DR. AND MRS. BIGELOW

INFORMATION comes to this office that the Rev. Frank H. Bigelow, L.H.D., and his wife both died in Vienna, Austria, last spring. THE LIVING CHURCH is seeking to obtain particulars, which thus far are not at hand, but the report comes in such wise as to be accepted as true.

Dr. Bigelow was one of the chief world authorities in mathematics, astronomy, and, especially, meteorology. After serving as professor of mathematics at Racine College from 1884 to 1889, he entered the United States weather bureau in Washington in 1891, where he was one of the experts in meteorology. From 1894 till 1910 he also acted as professor of solar physics at George Washington University, Washington. In 1915 he went to the Argentine Republic as director of the Magnetic Observatory at Pilar, a position which he occupied until 1921, when, owing to deficient eyesight, he resigned and went to Vienna to reside. There, with Mrs. Bigelow, he continued to live until sometime last spring when first he and then, shortly afterward, his wife, passed to their rest. Only recently has the information reached friends in this country.

Dr. Bigelow was a graduate of Harvard, from which he received the degree of B.A. in 1873 and that of M.A. in 1881, taking also his B.D. at the Episcopal Theological Seminary, Cambridge, and receiving in later years the degree of L.H.D. from George Washington University. He was ordained deacon in 1880 and priest in 1881 by Bishop Paddock of Massachusetts, and was canonically connected with the Diocese of Washington at the time of his death.

DEATH OF REV. ANGUS CRAWFORD, D.D.

THE REV. ANGUS CRAWFORD, D.D., former Dean of the Virginia Theological Seminary, died at his residence on the Seminary Hill, on Wednesday, September 10th, after a short illness. He was in his 75th year.

Dr. Crawford was born in Canada, and, after his college course, entered the Philadelphia Divinity School, from which he graduated in 1876. He was ordained that year to the diaconate by Bishop Stevens of New Jersey, and advanced to the priesthood in the following year by Bishop Scarborough. He received the degree of Doctor of Divinity from Roanoke College, and later from the Virginia Seminary.

Dr. Crawford spent the first ten years of his ministry in the rectorship of Trinity Church, Mount Holly, N. J. In 1887 he was elected Professor of Oriental Languages and Literature at the Virginia Seminary and held that chair until his retirement in 1920. He was the Dean of the Seminary from 1898 until 1916. He represented the Diocese of Virginia in the triennial meetings of the General Convention consecutively from 1901 to 1916.

Dr. Crawford gave himself unstintedly to the development and upbuilding of the Seminary. He took especial interest in the physical development and the beautifying of the Seminary property, and was chiefly instrumental in bringing it to the present state of attractiveness. But the Seminary in every department, in its curriculum, its social life, and in the wise administration of its property, prospered and grew stronger under his able leadership, and shows in every phase of its larger life of today the influence of the life he gave to its service.

DEATH OF REV. ALBERT MARTIN

THE DEATH OF THE Rev. Albert Martin, rector of Trinity Church, Yazoo City, Miss., occurred early Wednesday morning, October 1st. Mr. Martin declined to take a vacation this summer, taking mission work in the Diocese instead. He concluded a Mission in Terry the latter part of August, and had been ill ever since. He took to his bed September 12th by order of his physicians. Tuesday it was thought that he was making improvement, and that it was only a matter of time before he could again assume his work. Wednesday morning about six o'clock his soul passed peacefully and quietly into its rest.

The Rev. Mr. Martin was born in Virginia fifty-four years ago. He was a graduate of the University of the South. He began his ministry in Louisiana, having been ordained to the diaconate in 1894 and the priesthood in 1895 by Bishop Sessums. He came to Mississippi in 1896, just twenty-eight years ago to the very day, taking charge of Trinity Church, Yazoo City.

He held many positions of trust in the Church. For years he has represented the Diocese in the General Convention. At the time of his death he was Secretary of the Diocese, a member and the secretary of the Standing Committee, a member of the Executive Committee, and editor and manager of *The Church News*, the official organ of the Diocese. He was one of the most faithful and well beloved priests of the Diocese, as was evidenced by the large number of brother clergymen who came to the funeral service. Thursday morning the Holy Communion was celebrated by the Rev. W. E. Dakin, assisted by the Rev. E. Lucien Malone. The burial office was said by Bishop Bratton, assisted by Bishop Green, and the Rev. Messrs. R. E. Grubb, H. W. Wells, and E. Lucien Malone. Seventeen of the clergy were vested in the procession, together with the Protestant clergy of the city and the priest of the Roman Church. The burial took place Thursday afternoon at four o'clock from Trinity Church. Mr. Martin is survived by his widow who, at the time of his death, was lying in the City Hospital just recovering from a severe operation.

DEATH OF REV. HENRY CHAMBERLAINE

THE REV. HENRY CHAMBERLAINE, a retired priest of the Diocese of New York, and the founder and first rector of St. Matthew's Church, West 84th St., near Central Park, died at Summit, N. J., October 4th, after a long illness. He was seventy years of age.

The Rev. Mr. Chamberlaine received his education from St. Stephen's College, and the General Theological Seminary. He was made deacon by Bishop Seymour in 1883 and priest in the same year by Bishop Potter. His first work was as assistant at the Church of the Holy Communion, New York, and in 1885 he was put in charge of the All Angels' Church. In 1887 he thought he saw an opportunity for Church extension and went to West Eighty-fourth Street, just off Central park, into a territory that was then on, or beyond, the northern edge of the city and established St. Matthew's Church. That his vision was correct was shown by the rapid and consistent gains in membership during the ten years of his rectorship. It went from eighty-four communicants to 358. The church, now known as St. Matthew and St. Timothy's, due to the consolidation with Zion and St. Timothy's Church after

The Anglican Theological Review

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FREDERICK C. GRANT AND
BURTON S. EASTON

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EDITORIAL COMMENT:

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the burning of the latter congregation's building December 31, 1922, has now approximately one thousand communicants.

The Rev. Mr. Chamberlaine was subsequently associated with St. Johnland, Long Island, the Church of St. Mary the Virgin, Chappaqua, and St. Luke's Church, Katonah, N. Y., and with St. James' Church, Port Deposit, Md.

NEWS IN BRIEF

ALABAMA—The Rev. Richard Wilkinson, D. D., celebrated the sixth anniversary of his rectorship of St. John's Church, Montgomery, September 28th, with special observances. During the six years the communicant list has nearly doubled, there being now 803 active communicants attached to the church.

ARKANSAS—At a conference of the Bishop of the Diocese with the rector and vestry of St. Luke's Church, Hot Springs, which was recently destroyed by a tornado, it was announced that the Rev. Charles F. Collins, who had resigned the cure, would reconsider his action and would stand by his people in their disaster.—The 19th of October has been set apart for the consecration of the new chapel of Trinity Cathedral, Little Rock. The chapel is erected by Mrs. Elizabeth P. Lyman and is a memorial to her father, the Rt. Rev. Henry Niles Pierce, D.D., Fourth Bishop of Arkansas.—Bishop Winchester celebrated the fourteenth anniversary of his consecration in the Cathedral on the Feast of St. Michael and All Angels. On the same day the Rt. Rev. E. T. Demby, Suffragan Bishop for Colored Work, celebrated the sixth anniversary of his consecration in Christ Church, Forrest City, with the colored clergy and representative laymen in conference.—The Helen Dunlap School, the Rev. Dr. Simpson-Atmore, warden, has opened for the fall under favorable conditions. The enrollment of mountain girls is encouraging, and the great improvements added to the buildings make a bright outlook for the coming year.

CENTRAL NEW YORK—The new Calvary Church, Syracuse, was dedicated on Sunday, September 21st, by Archdeacon Foreman. There was an early celebration of the Holy Communion at 7:30, and a choral Eucharist at 11:00, at which the Archdeacon was the celebrant and the Rev. D. Charles White, of Ogdensburg, the preacher. At 7:30 Evening Prayer was said, with the clergy of the city and nearby towns taking part.

COLORADO—The Very Rev. Benjamin Dunlap Dagwell was installed as Dean of St. John's Cathedral, Denver, on the Fifteenth Sunday after Trinity. The Bishop of Colorado officiated, assisted by the Bishop-Coadjutor. The preacher was Bishop Matthews of New Jersey, in whose Diocese Dean Dagwell ministered, before coming to Colorado.—There are now four Denver churches which have the Lord's Service central on the Lord's day: St. Andrew's, the Rev. Neil Stanley; the Epiphany, the Rev. Arthur Austin; the Holy Redeemer, the Rev. H. E. Rahming, colored; and St. George's, the Rev. George H. Holoran.—A wrought-iron rood screen was recently dedicated in St. Thomas' Church, Denver. It was given by the parishioners in commemoration of the ten years' rectorship of the Rev. Robert B. H. Bell, and the twenty-fifth anniversary of his ordination.

COLORADO—On St. Matthew's Day, the first anniversary of the ordination to the priesthood of the Rev. W. McMurdo Brown, rector of St. Matthew's Church, Grand Junction, Colo., he was presented with a set of embroidered silk vestments, which were blessed at the morning service; and a ring, bearing an ancient ecclesiastical symbol.—St. Barnabas' Church, Denver, some time ago presented a library of 100 books to the Denver County poor farm, and sends magazines regularly to the County Jail.

CONNECTICUT—The Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, laid the cornerstone of the Woodford Memorial Building of Trinity Church, Seymour, on the afternoon of Sunday, September 21st. This parish building is being erected in memory of the Rev. W. A. Woodford, who died last fall after a rectorship of twenty-three years.

EAST CAROLINA—Group meetings of women in the Diocese of East Carolina are coming to be very popular. Usually from four to eight parishes or mission churches constitute a group for the study of problems affecting the peculiar work of the women, and three or four all-day meetings are held in the

course of a year. Such a meeting was held in Christ Church, Creswell, on September 25th, with a splendid attendance of delegates from Creswell, Columbia, Roper, and Plymouth. Mrs. R. P. Walker, of Grace Church, Plymouth, is president of this group. The program was featured by an address on the Discussion Group by Mrs. C. W. Melick, of Christ Church, Elizabeth City. The picnic dinner, always a feature of the meetings, was highly successful on this occasion.—Dr. Carroll M. Davis, Secretary of the Domestic Division of the Department of Missions and Church Extension of the National Council, is to deliver a number of addresses in East Carolina in October, according to an announcement from the office of the diocesan Executive Secretary.

IOWA—Two probationary chapters of the Junior Brotherhood of St. Andrew have been organized in connection with Trinity Cathedral, Davenport, following the visit of Mr. Humphrey Dixon, Field Secretary.

LONG ISLAND—The Rev. Frank Damrosch, Jr., of St. James' Church, is to act as student chaplain for Church students attending Pratt Institute in Brooklyn.

LOS ANGELES—St. Paul's Cathedral, Los Angeles, was crowded with a large congregation on the evening of September 21st, when Bishop Stevens conducted a special service for the Kiwanis Clubs of Southern California. He himself is a member of the Kiwanis Club of Los Angeles, and preached on the subject, Religion and Business.—Ground was broken for the first unit of the new Church of the Advent in the West Adams Heights section of Los Angeles on the afternoon of September 28th. Bishop Johnson officiated, assisted by Bishop Stevens and Dean Evans of the Convocation of Los Angeles. The Rev. M. K. Crawford is priest in charge of this promising mission.—On

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The Catholic Churchman

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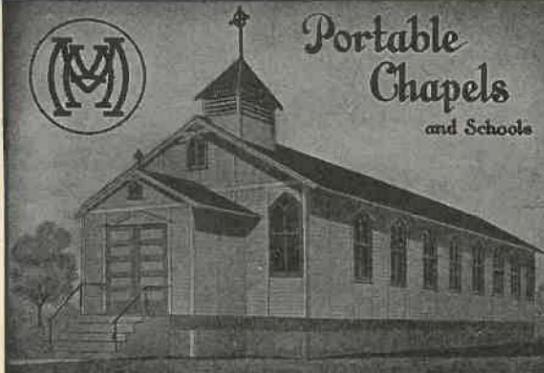
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October 1st, the Rev. James M. Niblo became associate rector of St. Matthias' Church, Los Angeles. He will share the work the rector, the Rev. Irving Spencer, on an equal basis.—The Church School Institute of the Convocation of San Bernardino began a seven weeks' school at All Saints' Church, Riverside, on October 7th. The faculty will include the Rev. David R. Covell, the Rev. Perry G. M. Austin, the Rev. G. R. Wreford and Professor Arthur G. Paul.—Although only a year old, the Girls' Friendly Lodge of Los Angeles is already housing thirty-four girls, and is carrying all interest charges on the large investment necessary to inaugurate it. The middle of October will witness a drive by the Board of Directors to reduce the principal of its debt by securing 10,000 donations of one dollar each.—The Collegiate Club of St. Paul's is the organization for Church students at Pomona College. It has issued an attractive year's program of monthly college nights at St. Paul's Church, Pomona, the rector of which, the Rev. S. C. Clark, Jr., has been the Church student pastor at Pomona for six years. Bishop Johnson is vice president of the Board of Trustees of the college.

MILWAUKEE—A Retreat for the clergy of the Diocese has been arranged for November 4th to the 6th, at Taylor Hall, Racine. The conductor will be Father Harrison of the Order of the Holy Cross.

NORTH CAROLINA—The special University preacher at the University of North Carolina on October 19th, will be the Rev. Dr. C. B. Wilmer, formerly rector of St. Luke's Church, Atlanta, and now Professor of Dogmatic Theology at the University of the South.

NORTH DAKOTA—Mr. Edward A. Shields Field Secretary of the Brotherhood of St. Andrew is making an itinerary throughout the District. It is thought that this work of Mr. Shields will result in the organization of several chapters, and it is believed that he will be very successful among the Indian congregations.—A series of Preaching Missions will be held throughout the District beginning with the week of October 12th. The following places have arranged for the Missions that are to start October 12th: Towner, Rugby, York, Larimore, Rolla, and Valley City. Other Missions will be conducted as follows: Casselton, October 27th, Minot, November 19th, and the Cathedral at Fargo, November 9th. The clergy of the District will conduct these Missions by exchanging with each other.—The fourth annual meeting of Fargo Deanery will be held in St. Mary's Church, Guelph, October 21st and 22d.

QUINCY—The Rev. Wm. P. James, rector of Grace Church, Galesburg, reports that there are twenty-four Church students in attendance at Knox College, and a number at Lombard. A supper and reception was given these students at Grace Church parish rooms recently, attended additionally by a large number of parishioners.—The Misses Heading, members of St. Stephen's Parish, Peoria, the Rev. Robert Talbot, Jr., rector, have agreed to meet the entire amount of the paving assessment on that portion of Milman Street that fronts the rectory and on the side of the church building.

RHODE ISLAND—The new bell of the Church of the Redeemer, Providence, a memorial to Mr. George Reader, former president of the Men's Club, who died here November 29, 1922, was dedicated September 28th, by the Rt. Rev. James DeWolf Perry, D.D., Bishop of the Diocese. The bell was given by Mrs. Annie Reader and Mrs. John A. Gledhill, Mr. Reader's wife and daughter. The first three strokes on the bell were made by Bishop Perry as he said the dedicatory prayers. The bell, of solid bronze composition, was made at the foundry of the Meneely Bell Co., Troy, N. Y., from the same patterns in which the new chime of seventeen bells for Grace Church, New York City, are being cast.

SACRAMENTO—Ground has just been broken for the new St. Barnabas' Church, Dunsmuir, the Rev. S. T. Boggess, priest in charge. Nearly \$9,000 was raised in the first week of the campaign. The former church and rectory were destroyed by fire last April.—Chapters of the Young People's Fellowship have been organized within the last three months at Grass Valley, Nevada City, Galt, and Auburn. Plans are now being perfected for the first Young People's Convention.—Bishop Moreland took part in the ceremonies at the opening of the large new Senator Theatre in Sacramento, September 29th. He spoke on Good Will Toward the Motion Picture Industry.—The Rev. Arthur Elliott Paterson, Congregational minister at Alturas, in Modoc County, was confirmed by Bishop Moreland during the Bishop's recent

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visit to this mountainous and sparsely settled section of the State.

SOUTH CAROLINA—The regular fall meeting of the Executive Council of the Diocese gave careful consideration to the reports of the chairmen of the various departments, and especially to plans for the effective prosecution of the campaign for the Church's Program in November. The diocese has been divided into a number of districts and speakers have been assigned to each center in which the conferences will be held. Preceding the meeting of the Executive Council the departments of Missions, Religious Education, Social Service, Finance, and the Field Department, held separate meetings at which plans for the coming year were perfected.

SOUTH FLORIDA—The Rev. J. B. Blanchet, D.D., Upcohall, Lee Co., Florida, who, last year, was assistant principal of the Zephyrhills Senior High School, and instructor in History, Civics, and English, has been elected principal of the school. His address, until May 1st, will be Zephyrhills, Fla. Dr. Blanchet has also been asked by the Church people to continue his cottage services as there is no organized work at Zephyrhills.

SOUTHERN OHIO—The annual meeting of the Woman's Auxillary of the Diocese will be in St. James' Church, Piqua, on November 12th and 13th.—Deaconess Hilda Deiterly, formerly of the Cathedral Staff in Cincinnati, has accepted an appointment to the staff of Grace Church, New York City.—Through the efforts of the members of the Men's Club of St. Paul's Church, Chillicothe, fifty men have been presented for confirmation during the last three years. The Rev. Francis R. Lee is the rector and the total number presented during the three years is one hundred and fifty.—The women of the Church of the Epiphany, Urbana, recently equipped a bed for St. Luke's-in-the-Desert, the Church Hospital for Tuberculars at Tucson, in the Missionary District of Arizona.—The Rev. Charles Lever, formerly a minister in the Methodist Episcopal Church, has been accepted by the Bishop as a candidate for Holy Orders. He is attending the Bexley Seminary and on Sundays ministers to Zion Church, Dresden, and St. Matthew's Church, Madison Township.—The Rev. John Schaffer has returned from a three months' tour around the world and resumed his duties as minister in charge of St. Mary's Church, Waynesville, and Grace Church, Lebanon.

MAGAZINES

Deux inédits byzantins sur les azymes au début du XIIe siècle: contribution à l'histoire des discussions théologiques entre grecs et latins. By Bernard Leib, Litt. D., *Orientalia Christiana*, vol. II—3, num. 9. April-June 1924, pp. 1-132, (133-264). *Pontificio Istituto Orientale*, Rome, 1924. 12 francs.

Hierarchia Latina Orientis, 1622-1922, mediante S. Congr. de Propaganda Fide Instituto (Pars. II). By (the Rev. Father Leonard (us) Lemmens. O. F. M. *ibid.*, No. 10, July-August, 1924.

The *Oriental Institute* of Rome is doing some conspicuously valuable work towards the study of the relations between Latin and Oriental Christianity. According to the constitution and the bill of authorization the *Institute* has primarily a scientific aim, it is designed to disseminate knowledge of matters Eastern and ecclesiastical—patristic, liturgical, archeological, historical, linguistic, and the like—among Roman Catholics of both rites, is empowered to grant the doctorate, and publishes, from time to time, such excellent works as the above. The second pamphlet is a continuation of Fr. Lemmens' first section on the same subject—a historical account of the Roman hierarchy in the East under the direction of the College of the Propaganda (the Roman Catholic "Board of Missions") for the past three centuries. He has culled from official and private records all that bears on the facts, has sorted out and arranged his material, copiously annotated as to sources, and here continues his presentation, in Latin.

This second (and concluding) section includes the data bearing on the sees of Ispahan (Persia), Babylon (Bagdad), Cairo, Memphis, Egypt, Jerusalem, Aden-Arabia, the Nile Delta, and Lybia-Tripolis. An adequate index (pages 305-313) concludes his monograph. In this same fasciculus appear (pages 314-320) several book reviews or unequal worth and interest.

Dr. Leib, who writes in French, has done well in editing, with full introductory notes, two hitherto unprinted texts on the vexed question of the unleavened bread of the Eucharist. The former text is of the early Twelfth Century, possibly 1112-1113 (page 184), cannot have been written by the Patriarch Symeon II of Jerusalem (*ibid.*), and possesses certain definite characteristics. "It is engaged upon as objective a study as possible of the controversy...from the point of view

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of history and tradition; as for the rest, it follows the plan (of controversy) long laid down; it borrows its ideas; but in its development, while it is often original, it betrays no great care for historic verity" (page 58). The second treatise is one by John, Patriarch of Antioch (written about 1112?), which appeared in a Slavonic version in 1879. It is distinctly original in the way it deals with the anti-Roman (often anti-"Italian") usages. After indicting the Romans for "resorting to subtleties, figures, and symbols, as it were vomiting out (ἀπερνεύοντες) what is in the heart in the style of the prophet" (section 26 of text, page 256), he goes on:

"When I approach the holy and fearful Table, I do not any longer see 'symbols' and 'figures' nor other things shown forth by other means, but I receive in my hands the very flesh of my Master stripped of every veil" (§27, page 257).

This small excerpt furnishes food for thought. Had incipient scholastic speculation of the West attempted to rationalize away the fact of the Real Presence, in the mind of the Greeks?

Dr. Leib's notes of eighty pages precede the texts, given pages 213-263. His monograph is preceded by a small bibliography (pages 135-140). The chief blemish of the productions of the *Instituto Orientale*, which is perhaps unavoidable in polyglot printing, is the large number of typographical errors. The Greek text is, singularly enough, freer from mistakes than the Latin, French, or other texts. It is really an amazing and gratifying consolation to Roman scholars' interest in the Oriental field, for example Dr. Valmieri, that such an achievement should be possible. The *Instituto Orientale* puts all students in debt for such useful and painstaking work.

RELIGIOUS KNOWLEDGE FOR YOUNG PEOPLE

THE BISHOP OF LONDON writes in his diocesan paper about religious education for children and young people, and the need of better provision for it saying, ". . . Nor can we ignore the danger of 'drifting into secular education by a side wind' through the continued failure of the state to provide those who are training for the teaching profession with opportunities of acquiring religious knowledge. There are many vital issues of this nature concerning which the conscience of the nation needs to be awakened. The public assumes that all is well, and we know that much is amiss. The nation, we believe, desires a religious basis for all its public education; it is for us to see that such desire becomes articulate. This duty of educating public opinion is no less urgent than that of maintaining our schools, and there is no discrepancy between the two: for fidelity to our trust as Churchmen is quite compatible with our responsibility as citizens toward those institutions which are not under our immediate control."

BOONE GRADUATES

OF THE TWELVE men graduated this year from Boone University, Hankow, China, four are to study at Boone Divinity School for the ministry, three to enter the Standard Oil Company's agency, one to become a journalist on a new American newspaper in Hankow, and four, trained by the famous little Boone Library School, to become librarians in important educational institutions.

STAGING THE CAMPAIGN

A PAGEANT OF THE parish campaign several scenes was acted last fall at Luke's Church, Convent Avenue, New York City, in which were, among the following episodes: Out of a replica of *The Story of the Fall of Man*, several "Spirits" stepped, depicting briefly the great fields they represented; then out of an enormous duplex envelope came a number of people in succession telling what was accomplished by the black side and the red side. Another scene showed a family in which each member became interested in, and related to, some special part of the Church's work. Floating Debt also appeared among them, rather sad, and heard the first kind words spoken to him by a generous member of the family. Another scene showed an interview with Mrs. Hardcase, who was much bored by the parish canvasser, but was interested and responsive when a fellow member solicited funds for the golf club. The golf club solicitor proved to be interested in the parish also, however, and finally "got" Mr. Hardcase.

A CHURCHWARDEN INSPIRED

THIS SOUNDS too much like a model anecdote, made to order, to be entirely convincing, but it is printed by *The Mission Field*, and that truthful paper received it in a letter from the "secretary of a parochial missionary association," which does not sound imaginative. Some years ago there was a parish in Wales where the church was always in debt and there was never enough money to pay the vicar's stipend. This state of affairs continued for some years, until one day one of the churchwardens said to the vicar: "Let us try this plan. Before paying anything, let us allocate one-tenth of the church's income to foreign missions and see what happens." At the end of the year it was found that not only was the church free from debt but the vicar's stipend had been paid and there was a small surplus. The church has never gone back to its former state of indebtedness and difficulty.

THE LOGICAL PARISH

EVERY PARISH in the land assumes that the Church has a clergyman ready for it when a vacancy occurs. Every parish should, as a logical consequence, either have a young man from its numbers studying for the ministry, or should provide a fund for the purpose of assisting some young man to study for the ministry. What a splendid memorial would be a gift of \$5,000, the income from which would keep one man studying for orders.—The Rev. GEORGE P. ATWATER, in *The Witness*.

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FAMC

Famous Ships was the subject of a Company calendar a few might be amusing and profitable. a list of Famous Ships in the Bible. Old and New Testaments, Famous in Church History, and Famous Mission Ships. This could include small boats. How many boats, for example, are mentioned in the Gospel? And, to name only a few, there could be fitted into their proper lists the Ark, the ship that took Jonah from Tarsus, the ship that wrecked a later missionary at Miletus—and the *Golden Hind*, the *Morning Star*, the *Pelican*. Does anyone know the name of the ship that brought Chaplain Robert Hunt to Jamestown in 1607, the ships that took our first missionaries to three continents, the ship that brought Bishop Seabury, our first bishop, back to us?

SEVEN CENTS A DAY

ST. MARK'S, Wusih, China, seems to have reduced the maintenance charge for a boarding school to a minimum. Fourteen cents a day, Mexican, is its cost for providing food for a pupil. That means seven cents gold. St. Mark's is working out an interesting experiment in education by taking boys from the small towns and the farms within a radius of eight and ten miles of the great city of Wusih, and giving them an education entirely in Chinese. Many of the boys come from the poorer Christian families of the country districts. For the most part they are boys who, it is expected, will return to the small villages and farms instead of being drawn into the whirl of big business because they have a command of English.

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INTEREST in the fall collections of the United Thank Offering may be stimulated by use of Leaflet W. A. 112, obtainable at two cents a copy, from the Woman's Auxiliary, 281 Fourth Avenue, New York. It is called *That All May Give Thanks*, and consists of suggestions to parish treasurers of the United Thank Offering.

MISSION SCHOOL WINS

AN ORATORICAL CONTEST for high school students of Wuhu, China, in the District of Anking, called for one representative from each high school in the city to give a fifteen-minute oration in Chinese. As mission schools are said to emphasize English and to neglect Chinese, one would have expected the government school students to do far better in the contest, but, instead, the first prize went to a senior in our St. James' High School, and the second prize went to the representative of Wuhu Academy, the other mission school.

A WOMAN in Shinpai, with whom I had labored in my previous visit to make her feel the wrong of depriving her two little girls of their own mother's love and care in their babyhood, came and told me that she had brought them back home. She had sent them to their future mother-in-law. They are both under four!—ALICE GREGG, in the *Anking News Letter*.



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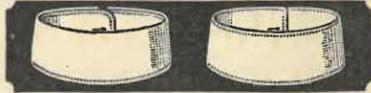
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